Recurrent Themes and Forms of Support in Selected Speeches by Russell H. Conwell and Robert H. Schuller

Marty J. Birkholt

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RECURRENT THEMES AND FORMS OF SUPPORT IN SELECTED SPEECHES BY RUSSELL H. CONWELL AND ROBERT H. SCHULLER

BY

MARTY J. BIRKHOLT

A thesis submitted in partial fulfillment of the requirements for the degree Master of Arts Major in Speech
South Dakota State University 1986
RECURRENT THEMES AND FORMS OF SUPPORT IN SELECTED SPEECHES BY RUSSELL H. CONWELL
AND ROBERT H. SCHULLER

This thesis is approved as a creditable and independent investigation by a candidate for the degree, Master of Arts, and is acceptable for meeting the thesis requirements for this degree. Acceptance of this thesis does not imply that the conclusions reached by the candidate are necessarily the conclusions of the major department.

Wayne E. Hoogestraat
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Date
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MJB


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 CHAPTER I

INTRODUCTION

Origin of Study

Throughout American history, the preacher has been a significant social and rhetorical influence. In discussing the American preacher, DeWitte Holland noted:

The Puritan fathers of our nation arrived in New England with a strong heritage in preaching. Since that time there have been shifts in emphasis and method, but the strong pulpit heritage continues, and weekly thousands of sermons are delivered from Protestant, Roman Catholic, and Jewish pulpits in America. Judged quantitatively, preaching then occupies a very large place in the culture of America. No other kind of public speaking holds nearly as large a place.

Because of the long history of preaching and the strong appeal speakers of this kind are able to generate, an identification of the specific themes involved in this body of discourse should be of value to rhetorical scholars.

Previous studies of homiletics have included inquiry into the rhetoric of individual speakers. Examples of these studies include:


Additionally, many studies have been made looking for the recurrence of themes and of forms of support from the rhetoric of one speaker to another and even from the rhetoric of one movement to another. The following illustrate investigations of this type:


Homiletics embodies a significant genre of rhetoric, and past scholarly investigation into the sermons of individual ministers has helped gain insight into the types of rhetorical strategies they employ. Studies looking for themes, forms of support, the recurrence of themes, and the recurrence of forms of
support within a body of rhetoric can determine similarities and perhaps indicate an influence one speaker or movement can have on another. In order to continue the study of themes and forms of support developed in sermons, it seemed profitable to look at an earlier speaker and isolate specific themes developed by that speaker; determine the themes employed by a contemporary homilist; and ascertain if the themes occurring in the rhetoric of the former speaker recur in the rhetoric of the latter.

This study, as an item of scholarly research, may partially fill the existing gap in research concerning the recurrence of themes and forms of support. Whether or not themes and forms of support recur from one speaker to another, this investigation may also provide insight into the practices of homilists. If themes and forms of support do recur from an earlier speaker to a later speaker, the study may be able to assign cause for such recurrence. Any conclusions that can be drawn explaining why themes and forms of support developed by one speaker recur in the rhetoric of another speaker will provide additional insight for the serious student of homiletics.

Among the earlier speakers, Russell H. Conwell seems to stand out as having exerted considerable influence
as a public speaker. In an attempt to calculate the extent of Conwell's influence, Robert Shackleton said:

As careful an estimate as could be made gave a conservative result of fully eight million hearers for his lectures; and adding the number to whom he has preached, who have been over five million, there is a total of well over thirteen million who have listened to Russell Conwell's voice!

Conwell's most successful lecture was "Acres of Diamonds;" Temple University was founded with the profits from this lecture. In this lecture, as well as in his other addresses, Conwell stressed a theme contrary to what his audiences were accustomed to hearing from the platform. Robert T. Oliver noted:

Conwell proclaimed the value, even the duty, of getting rich, and then went on to declare and to illustrate that making money is not difficult for those who put their minds to it. As a salve for tender consciences, he always pointed out that the money earned should be put to charitable uses—and he himself notably donated his earnings to the education of poor boys. But the major emphasis was upon the two cardinal points: you ought to get rich—and you can do so with the opportunities that lie all about you, close at hand. Audiences loved it.

By developing a message that advocated monetary gain as a moral duty, Conwell was able to deliver a message people wanted to hear.

A contemporary speaker who has a large following is Robert H. Schuller. Martha Solomon stated, "Starting atop the refreshment stand of a drive-in theatre, Schuller has built his congregation to 9,000 members
housed in his Crystal Cathedral." Additionally, Schuller's television program, the "Hour of Power," is syndicated on 149 stations in the United States and is regularly telecast on the Armed Services Network. The message Schuller broadcasts is based on themes that deviate from traditional Christian theology. Martha Solomon compared Schuller's message to the American Dream.

While the American Dream asserts that the opportunity for success is available to all, Schuller's theology depicts it as an intrinsic element in the divine plan. Personal success is, then, not only a possibility open to all Americans, but also an individual manifest destiny. Capitalistic success is not simply an acceptable goal for the American Christians; it is also God's intention for them. Realizing the American Dream is achieving God's plan for one's life.

After a gross examination of Conwell and Schuller, several similarities seemed to appear. Both have had a large following of listeners. The messages delivered by both speakers encouraged the individual to work for material gain. Finally, each speaker seemed to equate financial success with moral duty.

Because of the apparent similarity in intent and direction of "Acres of Diamonds" and speeches made by Schuller, it seemed appropriate to undertake an investigation to determine if themes and forms of support recur from the former to the latter. Furthermore, because
of the popular appeal speakers of this kind hold for large audiences, a better understanding of the message they deliver seemed warranted.

**Purpose of the Investigation**

This inquiry represents an attempt to provide additional insight into the rhetoric of homilists. Specifically, the purpose of this investigation was to identify the themes and choices of support developed in Conwell's "Acres of Diamonds" and determine the extent to which those themes and forms of support recur in selected speeches given by Schuller. To achieve this purpose, answers to the following questions were sought:

1. What events and training may have influenced the rhetoric of Russell Conwell?
2. What events and training may exert an influence on the rhetoric of Robert Schuller?
3. What themes were present in Russell Conwell's "Acres of Diamonds"?
4. What forms of support were used in Russell Conwell's "Acres of Diamonds"?
5. How frequently did these forms of support appear in "Acres of Diamonds"?
6. What themes were present in the selected speeches of Robert Schuller?
7. How frequently did these themes appear in Schuller's speeches?

8. What forms of support were used in the selected speeches of Robert Schuller?

9. How frequently did these forms of support appear in Schuller's speeches?

10. To what extent did the themes recur from the former speaker to the latter speaker?

11. To what extent did the forms of support recur from the former speaker to the latter speaker?

12. In the event that either recurring themes or recurring forms of support occur, can cause be assigned for their recurrence?

**Methodology of the Investigation**

In an effort to answer the questions raised in the previous section, the procedures outlined below were completed.

1. The following publications were surveyed to determine if any previous study had been done comparing the rhetoric of these two speakers. Since Robert Schuller did not come into prominence until the late 1960s, this would be the earliest possible date for such a study to have been conducted. However, since background information on Russell Conwell may be of interest,
publications were surveyed from 1842, whenever possible, since this was the date of his birth.

**Central States Speech Journal, 1949-Fall 1985.**

**Comprehensive Dissertation Index, 1861-1983.**


**Speech Monographs (Communication Monographs), September 1934-January 1985.**

**Quarterly Journal of Speech (initially, Quarterly Journal of Public Speaking), April 1915-January 1985.**

The survey of the above literature revealed no duplicate studies. However, two investigations were noted which appeared related to the proposed study.


Further scrutiny revealed that Gehring's dissertation was an investigation into the training Conwell received and a thorough analysis of the basic premises of his thinking, including rhetorical analysis of the various phases of his lectures and sermons. The article by Solomon looked at Schuller's amalgamation of spiritual and secular values and drew some conclusions as to the moral implications this type of message may have on American society. Neither of these inquiries quantified the themes and forms of support used by these speakers, and neither made any comparison between the two speakers.

Additionally, the Dialogue Information Services, Inc., of Palo Alto, California, was utilized in obtaining a listing of research done in this area. This search was undertaken to discover if any studies concerning recurrent themes in the rhetoric of Russell Conwell and Robert Schuller had been done. Dialogue Information Services, Inc., is a computerized search and print service of major bibliographic indexes. The online databases used in this search include: Dissertation Abstracts, Sociological Abstracts, and MLA Bibliography. In order to obtain this list the following key words were submitted into the database: Russell (lW) Conwell, Russell () Herman () Conwell, Russell () Conwell, Conwell,
Robert (JW) Schuller, Robert (J) Harold (J) Schuller, Robert (J) Schuller, and Schuller. These entries yielded four additional dissertations that seemed to merit further examination.


The dissertations by Bjork and Nelson were listed in Dissertation Abstracts and were found in the area of modern history. They both examined the social contributions of Conwell as opposed to being rhetorical analyses. Alexander's dissertation examined the current style of the sermon in relationship to the medium of television. Finally, Dupree looked at how the world views and invitations to action affect the choice of rhetorical strategies of Falwell, Schuller, and Swaggert. None of these dissertations studied and quantified the themes and forms of support utilized by Conwell and
From this review of literature it also appeared that Conwell and Schuller had not been studied in tandem.

2. The background and training of Russell Conwell was examined to determine what influence, if any, this may have had on his rhetoric.

3. The background and training of Robert Schuller was examined to determine what influence, if any, this may have had on his rhetoric.

4. The fourth step was to develop a set of definitions for theme and ten forms of support. Because the concept of theme was central to this investigation, it was important that theme be clearly defined. This understanding was critical so that the investigation could proceed from a known starting point. The definition also assured that this study would be consistent with the work of other rhetorical scholars utilizing the concept of theme. This definition was stated by Thonssen, Baird, and Braden, modified by Logan and Kodis, and adapted by the author to this study. Thus, the definition used builds on the definitions of a line of rhetorical students. Theme was defined as an original statement that embodies a rhetorician's over-all idea and aim. This theme is the position toward which all subsequent arguments and forms of support are directed. A theme was further classified as being subordinate only to a thesis and coordinate only to another theme. A theme
is recognizable as central to the rhetorician's message and seldom encompassing the entire message.

Several contemporary and classic texts were examined, including *Speech Criticism*, by Thonssen, Baird, and Braden, before the following definitions were selected as being most useful to this study. The definitions of the following ten forms of support were developed by Lester Thonssen and Howard Gilkinson in *Basic Training in Speech* and by Harold Barrett in *Practical Uses of Speech Communication*.

**Authority**—Is the quotation of a selected passage from an acknowledged expert on the subject.

**Illustration**—Is an example developed in some detail. The illustration may be drawn from the imagination. (For the purposes of this investigation all illustrations will be considered to be drawn from the imagination.)

**Comparison and Contrast**—Are derivatives of the illustration, are often effective in giving fullness to an argument. (To compare or contrast one idea or situation with another.)

**Literary Allusions**—Are used to reinforce points. They may serve both logical and emotional functions. (References to literature, usually poetry or biblical.)

**Refutation**—Many ideas receive their principal development negatively. That is, a speaker enforces his contention by refuting the claims of the opposition.
Anecdotes--A story. (A brief narrative of an interesting, often amusing or ironic, incident or event.)

Rhetorical Questions--Suggest the answer without eliciting a direct reply.

Constructed Dialogue--Speakers sometimes introduce fictional dialogue; that is, they create a question-and-answer situation involving direct discourse. 9

Examples--A case in point used to illustrate or to serve as a specimen or sample. (For the purposes of this investigation all examples will be considered as based on fact.)

Statistics--Are numerical data. 10

5. The fifth step was to procure a text of Russell Conwell's "Acres of Diamonds." Because the speech varied somewhat each time it was delivered, an attempt was made to verify the accuracy of this text by comparing it to other texts of this sermon. The sermon "Acres of Diamonds" was selected to represent the rhetoric of Conwell because this sermon was the most frequently heard and is his most remembered sermon. As such it should be representative of the themes typically developed by Conwell.

6. On June 26, 1985, a staff person at Crystal Cathedral Ministries in Garden Grove, California, was contacted and instructed to randomly select three sermons
from each of the following three periods of time: 1970-1976, 1977-1980, and 1981-1984. The parameters of 1970 and 1984 were established because the "Hour of Power" was first broadcast in 1970, and because of the time limitations imposed on this study, sermons occurring after December 31, 1984 were excluded. On July 25, 1985, the sermons in each group were numbered one, two, and three and one number from each group was drawn by Dr. Judith Zivanovic, Head of the Department of Speech at South Dakota State University. Dr. Zivanovic drew number two for the first group, number two for the second group, and number one for the third group. The sermons selected were: "Human Values for Dynamic Living: Forgiveness," "Someday is Today," and "Balance Your Wait to Fit Your Weight." To assure that this process was carried out properly the following witnesses were present: Dr. Wayne Hoogestraat, Dr. Harold Widvey, and Professor Joel Hefling.

7. "Acres of Diamonds" was examined to determine what themes were developed.

8. "Acres of Diamonds" was examined to determine what forms of support were employed in this lecture and how frequently those forms of support appeared. The lecture was analyzed ten times, each time searching for occurrences of one of the ten forms of support.
9. The selected sermons by Schuller were examined to determine what themes were developed and how frequently those themes appeared.

10. The selected sermons by Schuller were examined to determine what forms of support were used in these sermons and how frequently those forms of support appeared. Each of the sermons was analyzed ten times, each time searching for occurrences of one of the ten forms of support.

11. The themes developed in each of the four speeches were compared to discover if any of the themes developed by Conwell recurred in Schuller's sermons and to what extent they recurred. The themes developed in each of the four speeches were categorized according to the encompassing themes they expressed to determine if any of those encompassing themes were of a similar nature.

12. The usage of the various forms of support by each of the two speakers was compared to determine if there was any recurrence.

13. Efforts were made to determine possible contributing factors that may have lead to the recurrence of themes, the recurrence of forms of support, or the reemergence of encompassing themes.
ENDNOTES


5 Ibid., p. 178.


CHAPTER II

THE ORIGINS AND RHETORICAL TRAINING OF RUSSELL H. CONWELL AND ROBERT H. SCHULLER

To gain a more complete understanding of an individual's speaking, a brief review of his background may help to put his rhetoric into focus against the broader picture of his personal values and the events that helped form these values. This background information may also provide insights into reasons for the appearance of specific themes developed by the speaker and for the forms of support that the speaker chose to develop and illustrate those themes. A look at the speaker's biographic information may allow the student of rhetoric a more comprehensive examination of an individual's speaking than by simply viewing that rhetoric as an isolated event. This chapter seeks to answer questions concerning the origins, rhetorical training, and rhetorical environment of Russell H. Conwell and Robert H. Schuller. The areas of special interest for the speakers include the following: origins, education, activities prior to preaching, work within congregations, and speaking to a broader audience.
Russell H. Conwell

Origins

Russell H. Conwell was born on February 15, 1843, in the eastern Berkshires, in Massachusetts. Robert Shackleton, Conwell's biographer, reports that Conwell's father, Martin, used his home as a station on the Underground Railway. During this time Conwell met John Brown, the noted abolitionist and leader of the raid on Harper's Ferry, and Frederick Douglass, the black abolitionist and orator. According to biographer Agnes Rush Burr, Conwell's mother, Miranda Conwell, read and explained articles from the New York Times, the Atlantic Monthly, and the National Era. She also read Uncle Tom's Cabin, the Bible, letters from foreign correspondents published in the New York Tribune, and the sermons of Henry Ward Beecher. It was the desire of both Martin and Miranda Conwell that Russell should become a minister. Thus, his parents brought Russell into contact with the issues of his day, prominent public figures, and perhaps, shaped his religious views.

Education

Conwell began his formal education at the age of three when he would walk the mile to the district school house with his brother. One of the teachers under whom he studied, Miss Alina Cole, taught him visual memory,
to make a photographic image of the page in the mind. Conwell is reported by several biographers to have used this instruction in photographic memory throughout his life. Mary Gehring notes in her doctoral dissertation, "When he was fourteen, Russell entered Wilbraham Academy, a Methodist preparatory school. The Academy records indicate that he remained there two years." Conwell's chief delight at Wilbraham was in the debating societies. His first attempt at public debate at Wilbraham was a miserable failure. Conwell recalls for Burr that he had carefully written and memorized the speech, but when the time came for him to deliver it, he began to stammer and tremble, and after shouting, "Give me liberty or give me death," he retired in shame. In recalling an account of this embarrassing incident, Conwell stated:

For many months I could not be persuaded to try it again until brought out, unexpectedly, from my positive retreat by being called upon to say something at a funeral of one of the boys, who had been my playmate at school. The ease with which I did that without any previous preparation warned me that, if I would succeed, I must be very careful to be natural.

Hence, in my life's work, I have never written a lecture or a sermon and have dictated my books.

This experience in the debating societies at Wilbraham appears to have had a lasting impact on Conwell's method of speech preparation. As he indicates, all of his lectures and sermons were delivered extemporaneously. This has created some difficulty in recording Conwell's

In 1860 Conwell entered Yale University. A job in a hotel and additional work paid for his room, board, and tuition. Conwell found a sharp contrast between the rich and the poor at Yale and was sensitive about his poverty. According to Burr:

He came and went to classes solitary and friendless. As his life became more solitary, he grew more bitter and cynical and took delight in studying the Bible to find material to support his views. In fact, he became known among his classmates as an atheist.

These two years at Yale seem to have left a marked change on Conwell. The humbling experience with poverty may have developed in him a greater sensitivity to the people around him, perhaps developing in him, as a speaker, an appeal as a "common man."

Activities Prior to Preaching

While Conwell was attending Yale the Civil War broke out. Conwell attempted to enlist in 1861, but since he was only eighteen, his father objected, and he went back to Yale. Although he was not allowed to enlist, young Conwell spoke to induce other men to enlist. Burr adds, "He was in demand everywhere for
recruiting purposes . . . and there was to be a large enlistment." The following year he enlisted, and men of his Berkshire neighborhood voted him their captain. Governor Andrews of Massachusetts granted the commission of that rank because of the youth's speaking and leadership abilities. When the term of enlistment expired, Governor Andrews wrote Conwell asking him if he would raise another regiment. When the regiment was recruited Conwell was made Captain of Company D.

During Conwell's second enlistment there were two events which both Burr and Shackleton report as having a strong influence on Conwell. The first is commonly called the story of the sword. The incident involved Conwell's orderly, John Ring. Ring lost his life in an attempt to save the captain's dress sword, a gift from his men. Shackleton records Conwell's response to the tragedy:

When I stood beside the body of John Ring and realized that he had died for love of me, I made a vow that has formed my life. I vowed that from that moment I would live not only my own life, but that I would also live the life of John Ring. And from that moment I have worked sixteen hours every day—eight for John Ring's work and eight hours for my own. . . .

It was through John Ring and his giving his life through devotion to me that I became a Christian. . . . This did not come about immediately but it came about before the war was over, and it came through faithful Johnnie Ring.
Burr reports that the second event occurred when Conwell was wounded and left for dead on the Kenesaw Mountain battlefield. While recovering from his injuries, Conwell converted to Christianity. Gehring elaborates on Conwell's presence at the Kenesaw Mountain battlefield:

It is difficult to establish that Conwell was ever officially at Kenesaw Mountain. His company was stationed in North Carolina. The men had not received their pay for some time, and Conwell had gone to headquarters to investigate the delay. In his absence the Confederates attacked, and he was court-martialled for being AWOL. His biographers state that the sentence was never carried out, that he was promoted and transferred to General McPherson's staff in Georgia. However, War Department records in the National Archives indicate that his service terminated with the court-martial.

Burr reports this incident in the same manner as the biographers cited by Gehring. She explains that after the court-martial General McPherson appointed Conwell as Lieutenant Colonel on his staff, but McPherson was killed before he could ask President Lincoln to reverse the decision of the court-martial. Burr concludes that sometime after Lincoln's assassination the court-martial was reversed and Conwell received his honorable discharge. However, Shackleton omits this incident from his biography. Because of the discrepancies between the biographies and the War Department records, it is difficult to determine exactly under what circumstances Conwell ended his military career.
When he returned to Massachusetts, Conwell studied law with Judge William S. Shurtleff and then went on to enter the Law School at the Albany University in New York. Upon completion of his studies he was admitted to the bar. Shortly after he was admitted to the bar he married Jennie Hayden, and one week after their wedding the couple went west to Minnesota. In Minneapolis, Conwell opened a law office and, together with Colonel Stevens, started the *Minneapolis Daily Chronicle*, which has since become the *Minneapolis Tribune*. He was chairman of the committee which established the Minneapolis YMCA.

While he lived in Minnesota, Conwell's health began to deteriorate and friends suggested that a trip to Europe might improve his condition. After a year of traveling from one health resort to another, it was discovered that the cause of Conwell's health problems was a brass bullet he had been hit with during his service in the Civil War. Conwell was sent to New York to have the bullet removed, after which he accepted a position with the *Boston Traveller*. At this time Conwell also established a law practice in Boston. During this time with the *Traveller*, Conwell began to achieve considerable success as a writer and also began to lecture.
The focus of Conwell's life changed with the death of his wife in 1872. Burr states, "Anything that concerned the Bible and Bible people attracted Colonel Conwell now." At this time he began what would become an extensive collection of theological literature. He also began lay preaching and spoke to sailors on the wharves, to idlers in the streets, and at missions for the destitute where help was needed.

While he was working at one of these missions, Conwell met a woman of similar interests. Burr writes:

While engaged in evangelical labors Colonel Conwell met Miss Sarah Sanborn, of a wealthy and influential family of Newton Centre. They met frequently in religious work. Their common interest in such activities drew them together and, in 1874 they were married.

After his marriage Colonel Conwell removed to Newton Centre, the seat of the Newton Theological Seminary. Conwell was at once thrown intimately into the atmosphere of theological study and discussion.

During the years prior to his entering the ministry, Conwell continued to gain practical experience in public address both on the platform and in court. His extensive travel abroad gave him a global perspective. He also developed his leadership abilities and gained an understanding and compassion for the plight of those less fortunate. In short, he gained a practical education that left him well prepared to enter the ministry.
Work Within Congregations

Conwell began working with congregations in Lexington, Massachusetts, before he was ordained, with only a license to preach. When he decided to enter the ministry, he enrolled in the Newton Theological Seminary and was ordained a minister in the Baptist Church in 1879. After a brief but successful stay in Lexington, Burr reports that Conwell was called to Grace Baptist Church in Philadelphia, Pennsylvania, an unfinished building with a mortgage of $15,000. Shackleton concludes that by 1891 Grace Baptist Church had completed a new building with a seating capacity of 3,135 in the main auditorium. Conwell was the pastor of Grace Baptist Church until his death on December 6, 1925.

Speaking to a Broader Audience

It is unclear exactly when Conwell began his professional lecturing career. Burr dates his first attempt at platform speaking as 1861.

But his first attempt at real platform lecturing was made in Westfield, Massachusetts, in 1861, in the Methodist Episcopal Church, when he was encouraged and introduced by the great temperance advocate, John B. Gough.

However, Shackleton quotes Conwell as saying this date was 1862. In attempting to determine the date of Conwell's first professional lecture, Gehring
concludes, "Westfield records seem to indicate that 1862 is the correct date." Conwell's first experience as a platform speaker seems to have occurred while he was a student at Yale University.

Because of Conwell's ability to appeal to a large audience, demonstrated in his skill as an army recruiter during the Civil War and his ability to build a large following in his congregation, he was an ideal candidate for the Chautauqua. Conwell became one of the prominent lecturers on the Chautauqua circuit. Burr explains how frequently Conwell lectured.

Dr. Conwell was one of the Chautauqua lecturers from the inception of the Chautauqua movement. . . . For many years he had been one of the regular speakers. He started in June, and every day and sometimes twice a day he addressed Chautauqua audiences until the season closed in late August.

Robert T. Oliver of Pennsylvania State University estimated that at its peak the Chautauqua had an annual audience of four million and that Conwell was earning over $50,000 a year. By 1915, Conwell was covering a large portion of the upper Midwest in a single summer. Shackleton records his having spoken in Iowa, Minnesota, Wisconsin, South Dakota, Nebraska, and Kansas, and on his return home speaking in New York, New Jersey, and finally Pennsylvania. Conwell explained to Burr some of his reasons for participating in the Chautauqua.
I consider the Chautauqua one of the greatest movements a civilized country has ever taken up. The program is entertaining enough to draw people's attention and then educational enough to do much good. It is a great movement for the education of the people. It draws large audiences of country people right from the farms. 

It was on the Chautauqua circuit that Conwell spoke to the bulk of his audiences and he seems to have considered this speaking very worthwhile.

"Acres of Diamonds"

Among Conwell's numerous lectures, "Acres of Diamonds" stands out as his most popular. Oliver describes the success of "Acres of Diamonds":

An almost equally astounding phenomenon of the commercial lecture platform was Russell Conwell, a Baptist minister, who founded Temple University with the profits he made from a single lecture, "Acres of Diamonds." He delivered this lecture for the first time in a small Methodist church in Westfield, Massachusetts, in 1861, and he subsequently presented it 150-200 times a year for more than half a century. During the whole period of some sixty-five years, he was always a top attraction--and received top pay. While other well known lecturers were getting $100 a week and paying their own expenses, Conwell was demanding and receiving $200 for a single lecture.

The lecture proved so popular that it was published, along with a biography written by Robert Shackleton, with the title, Acres of Diamonds.

The lecture also afforded Conwell many unusual speaking situations. Burr reports that Conwell delivered the lecture to British soldiers at the Taj Mahal in
India, in the enclosure at Jerusalem where Solomon's Temple once stood, and at a gathering in Jericho. Perhaps the most unusual lecture was at a "deaf and dumb institute" where the lecture, as he gave it, was repeated by the teacher in "the sign language" to the audience.  

The lecture was delivered with considerable physical vigor. Conwell would pantomime and use vocal imitations in telling the stories and anecdotes included in his lecture. Oliver explains that in addition to the mode of delivery, the content of the lecture itself had considerable appeal to Conwell's audiences:

Conwell proclaimed the value, even the duty, of getting rich, and then went on to declare and to illustrate that making money is not difficult for those who put their minds to it. As a salve for tender consciences, he always pointed out that the money earned should be put to charitable uses. . . . But the major emphasis was upon the two cardinal points: you ought to get rich--and you can do so with the opportunities that lie all about you, close at hand. Audiences loved it.  

The lecture was unusual in content, in that it was contrary to what his audiences would have been accustomed to hearing from the pulpit. Oliver concludes that as the lecture accumulated fame there were two principal appeals. First, Conwell said what the people wanted to hear, and coming from a Baptist minister it was a message they could accept without guilt. Second, the lecture took on an aura of prestige, and not hearing it was
akin to not seeing the reigning Broadway success or not reading a best-selling book. \(^{43}\)

In addition to being delivered in person, "Acres of Diamonds" was broadcast by radio. \(^{44}\) Thus it is difficult to determine the exact number of individuals who listened to Conwell speak, although Shackleton estimates that the number was well over thirteen million. \(^{45}\)

**Robert H. Schuller**

**Origins**

Robert H. Schuller was born on September 16, 1926, on a farm outside of Newkirk, Iowa, in the extreme northwest corner of the state, approximately 30 miles from the South Dakota-Iowa border. \(^{46}\) The youngest of five children, Schuller was reared in the strong traditions of the Reformed Church in America, which Michael and Donna Nason claim is the oldest continuously operating church in the United States, having been brought to this country by the Dutch in 1628. \(^{47}\) Schuller's father, Anthony Schuller, had a vision before his youngest son was born that Robert would become a minister. \(^{48}\) Schuller's mother taught him to remember that "no problem is so big that God won't give you the strength to see you through." \(^{49}\) This ideal is illustrated with a story from Schuller's college days. One summer, when Schuller
was home from school, the family farm was destroyed in a tornado. The only remnants of the family's nine buildings were the foundations. Instead of giving up, Anthony Schuller spent the rest of that summer tearing down an old house in town which he had bought for fifty dollars. He straightened the nails and used the lumber from this building to construct a new home on their farm.50

Schuller recalls God's calling him to the ministry at the age of five. At this time he met his uncle, Henry Beltman, a missionary to China, who predicted that the young child would become a preacher.51

Education

Schuller graduated from Newkirk High School in June of 1943 and left immediately to attend summer classes at Hope College, founded by the Reformed Church in America, in Holland, Michigan.52 One summer Schuller traveled to California as part of a male vocal quartet. Hope College President Irwin Lubbers gave the venture his blessing, but the group had to raise their own money to cover their expenses. While the group traveled, Schuller became their spokesman because of his "gift of gab." It was because of this "gift" that he gained the nickname of "Bull Schuller."53 The Nasons state, "Robert Harold Schuller received his Bachelor of Arts
degree from Hope College in 1947, and went on to enter Western Theological Seminary, also in Holland, Michigan.\textsuperscript{54}

While he was in the seminary, Schuller was assigned to write a term paper on George Truett. Mr. Truett had been assigned to First Baptist Church of Dallas, a tiny congregation in Dallas, Texas. Truett decided to spend his entire life there, and after forty years left behind what had become the largest Baptist congregation in the country. After reading of Truett's work, Schuller decided that he wanted to devote his life to building a church from limited resources.\textsuperscript{55}

The time following Schuller's graduation from the seminary was full of changes for him. The Nasons state:

Robert Schuller graduated from Western Theological Seminary in the first week of June, 1950. He and Arvella DeHaan were married a week later on June fifteenth. The next Sunday, Bob was ordained into the ministry of the Reformed Church in America and took on the responsibility of his first pastorate. \textsuperscript{56}

Schuller's wife also graduated from Newkirk High School. At the time they met, she was organist in the same Reformed Church he had attended as a boy and which he was now serving as a visiting minister.\textsuperscript{57}

Work Within Congregations

Schuller's first call was to serve the Ivanhoe Reformed Church in Ivanhoe, Illinois. Within four years
he had developed a little group of thirty-eight members into a congregation of four hundred. In 1954 the church leaders asked Schuller to go to Orange County, California, and establish a mission.

On March 27, 1955, Schuller delivered his first sermon to the congregation of the Garden Grove Community Church in Orange County, California. Standing atop the refreshment stand of a drive-in theatre, Schuller preached to the congregation seated in about fifty automobiles. Schuller would preach at the drive-in on Sundays, while during the week he walked from door-to-door, looking for the unchurched and asking them to attend the Garden Grove Community Church. On September 12, 1956, a chapel was completed to house the congregation, but for the next two years, Schuller continued to hold services at the drive-in, in addition to those at the chapel, in order to meet the needs of his growing congregation. During this time Norman Vincent Peale, who offered a theology similar to Schuller's "possibility thinking," appeared on the drive-in roof with Schuller.

As the congregation continued to grow, it became apparent that a new building would be required. In the fall of 1960 the congregation, which now numbered approximately 700, moved into the new church designed by architect Richard Neutra. However, by 1973 the
congregation had already outgrown this structure, and a new building was being considered. Finally, on Sunday, September 12, 1980, Schuller led his congregation to their current house of worship, the Crystal Cathedral.

Speaking to a Broader Audience

With the growth of the Garden Grove Community Church, Schuller noted an additional need in his community that was not being met. There was no locally televised church service. The Nasons cite Schuller as relying on the "electronic church" to create an awareness of the church and an interest in God. He felt it should not be thought of as a substitute for the local church. Martha Solomon corroborates the Nasons, reporting that defenders claim the "electronic church" is an attempt to reach the unchurched.

Schuller's program, the "Hour of Power," was inaugurated in 1970, and is the only program of its type representing a mainline Protestant or Catholic group.

Hadden and Swann offer a picture of the format of a typical "Hour of Power" program.

A typical show begins with a rising, rousing anthem by the choir. As they sing, the cameras provide a panorama of the beautiful grounds of the Garden Grove Church...
Then the camera zooms in on Robert Schuller. A professional announcer does a voice-over--usually headlining Schuller's "gift of the week," with details on how viewers may get one to come later. Then Schuller is introduced. He preaches dramatically and forcefully. He is a first-rate orator with a great flair for the dramatic.

The "Hour of Power" often includes the appearance of a guest whom Schuller interviews, with a lighthearted touch, about his or her faith.

The "Hour of Power" has become so popular that it is now syndicated to 149 stations in the United States and is broadcast on the Armed Services Network. The Nasons state that the program also has a large audience in Canada, Australia, and the Virgin Islands, and is also carried by satellite by three Christian television networks, Trinity Broadcasting, Christian Broadcasting, and Praise the Lord Broadcasting. Solomon concludes that at least part of the reason for Schuller's popularity among the affluent middle class is that he reaffirms the economic values they already hold.
ENDNOTES


3 Ibid.


5 Burr, pp. 96-97.

6 Ibid.

7 Ibid., p. 47.

8 Shackleton, p. 70.

9 Burr, pp. 102-104.

10 Shackleton, p. 70.

11 Burr, p. 100.

12 Shackleton, p. 70.

13 Burr, p. 125.


15 Burr, p. 133.

16 Gehring, pp. 32-33.

17 Burr, pp. 129-132.

18 Ibid., pp. 135-136.

19 Ibid., pp. 138-139.
20 Ibid., p. 145.
21 Ibid., p. 127.
22 Ibid., p. 149.
23 Ibid., pp. 150-151.
24 Ibid., p. 167.
25 Ibid., p. 168.
26 Ibid.
27 Ibid., p. 184.
28 Ibid., p. 186.
29 Shackleton, pp. 92-93.
30 Burr, p. 356.
31 Ibid.
32 Shackleton, p. 175.
33 Gehring, p. 43.
34 Burr, p. 329.
36 Shackleton, pp. 122-123.
37 Burr, p. 330.
38 Gehring, p. 47.
39 Oliver, p. 465.
40 Burr, pp. 318-319.
41 Oliver, p. 465.
42 Ibid.
43 Ibid., p. 466.
44 Burr, p. 308.
45 Shackleton, pp. 120-121.
47 Ibid., p. 25.
48 Ibid., p. 8.
49 Ibid., p. 24.
50 Ibid., pp. 21-24.
51 Ibid., pp. 11-12.
52 Ibid., p. 16.
53 Ibid., p. 20.
54 Ibid., p. 25.
56 Ibid., p. 34.
57 Ibid., pp. 30-31.
58 Ibid., p. 36.
59 Ibid.
60 Ibid., pp. 45-46.
61 Ibid., p. 50.
63 Nason, p. 78.
64 Ibid., pp. 220-221.
65 Hadden and Swann, p. 29.
66 Nason, p. 119.
67 Ibid., p. 126.

69 Hadden, pp. 27-29.

70 Ibid., p. 31.

71 Ibid.

72 Nason, p. 127.

73 Solomon, p. 186.
CHAPTER III

THEMES AND CHOICES OF SUPPORT

In this chapter, the lecture, "Acres of Diamonds," by Russell H. Conwell, and three sermons, "Human Values for Dynamic Living: Forgiveness," "Someday is Today," and "Balance Your Wait to Fit Your Weight," by Robert H. Schuller, were examined to determine what themes were developed. Each transcript was further analyzed to discover which forms of support were employed in each speech and how frequently each form was chosen.

"Acres of Diamonds"

Accuracy of the Text

Conwell delivered all of his lectures and sermons extemporaneously and it is for this reason that there could be considerable variation from one text of the lecture "Acres of Diamonds" to another text by the same title. Agnes Burr comments on the variations of "Acres of Diamonds."

Doctor Conwell rarely gave a lecture twice alike. The main thought, of course, was the same. But new experiences suggested new illustrations; and so, no matter how many times one heard it, he always heard something new.

... In fact, Doctor Conwell often gave "Acres of Diamonds" in a course of three lectures, because
he had so many illustrations to fit the topic that he could lecture three or four times on the subject without repetition.

However Burr does underscore the fact that the main thought was always the same. Robert T. Oliver concurs with this statement, saying, "Essentially the lecture was always the same, though of course there were minor adjustments from year to year; and Conwell gradually accumulated so many stories that he could and did select at random from his hoard, extemporaneously, as he spoke." And Conwell, himself, said, "'Acres of Diamonds'--the idea--has continuously been precisely the same." A review of two different texts of "Acres of Diamonds," one recorded by Robert Shackleton and the other recorded by Agnes Burr, reveals no appreciable differences between these two texts. Those differences that do appear are a variation in the introductory and concluding materials. Conwell includes examples and anecdotes in one version that do not appear in the other. However, where one example or anecdote has been omitted, another of a similar nature is usually included. The transitions were found to vary in length and complexity. Finally, the organization of supporting material, but not the location of entire themes, varies between the two versions. Other than these differences the texts read almost identically. The text included in the biography by Burr was used
for this examination because it would appear that Burr is less biased in favor of Conwell than is Shackleton. While Burr included the incident concerning Conwell's court-martial, Shackleton chose to overlook the episode. Additionally, Shackleton tends to use extremely favorable language in his report, whereas Burr tends to use a more objective tone in her writing. Since the texts are very similar and both appear to be accurate, this potential bias is the basis for discriminating between these two texts.

Themes in "Acres of Diamonds"

The definition of "theme" developed in Chapter I was used as a basis for the investigation conducted here. In order to clearly isolate the themes in the rhetoric under consideration, a theme must fit the following standards:

1. A theme is a position toward which subsequent arguments and/or forms of support are directed.  
2. A theme is subordinate to a thesis.  
3. A theme is coordinate only with another theme.  
4. A theme seldom encompasses the entire message.

Conwell developed two themes in his lecture "Acres of Diamonds." The first theme to unfold was
there are numerous opportunities for one to gain wealth.

Conwell introduced this theme immediately after his introductory remarks.

The "Acres of Diamonds" which I have mentioned through so many years are to be found in this city, and you are to find them. Many have found them. And what man has done, man can do.

Conwell clearly stated his first theme by informing his audience that the potential for wealth or "Acres of Diamonds" existed in their city. He further directed his audience to go out and find that hidden wealth.

Conwell began the second theme about one-third of the way through the lecture. At this point the speaker apprised the audience of their responsibility to get rich.

I say you ought to be rich; you have no right to be poor. To live in Philadelphia and not be rich is a misfortune, and it is doubly a misfortune, because you could have been rich just as well as be poor. Philadelphia furnishes so many opportunities. You ought to be rich.

While Conwell still mentioned that the opportunity for wealth was close at hand, the main idea was it is one's moral duty to get rich. He reiterated this point by saying, "We ought to be rich, because money has power."

As the lecture progressed Conwell returned to the first theme, stating, "Living in Philadelphia and looking at this wealthy generation, all of whom began as poor boys, and you want capital to begin on? It
is fortunate for you that you have no capital."\textsuperscript{13} He continued, "But, friends, never in the history of our country was there an opportunity so great for the poor man to get rich as there is now and in the city of Philadelphia."\textsuperscript{14} Conwell began with the theme that there are numerous opportunities for one to gain wealth. He interrupted this idea to establish the concept that it is one's moral duty to get rich. He concluded with the advice on the means to wealth, which was a return to the first theme developed in the lecture. In discussing "Acres of Diamonds," Robert T. Oliver also concluded, "But the major emphasis was upon the two cardinal points: you ought to get rich--and you can do so with the opportunities that lie all about you, close at hand."\textsuperscript{15}

Forms of Support in "Acres of Diamonds"

The definitions of anecdote, authority, comparison, constructed dialogue, example, illustration, literary allusion, refutation, rhetorical question, and statistics listed in Chapter I were used as the standards for classifying the forms of support identified in each of these four speeches. Each speech was analyzed ten times, looking for the use of a single form of support each time. Table 1 (See page 82.) illustrates the extent to which each choice of support was used in each speech.
First theme

The first theme developed by Conwell in "Acres of Diamonds" was that there are numerous opportunities for one to gain wealth. No references to authority were found in support of the first theme. Six anecdotes were used involving interesting narratives of either an amusing or an ironic nature. The first three anecdotes employed by Conwell all involve an element of irony. The first tells the story of a man who owned a ranch in California. The man sold the ranch to Colonel Sutter and started off in search of gold. Gold was later discovered on the ranch at Sutter's Mill. The two anecdotes which follow this one tell similar stories of men who pass over opportunities for wealth right at hand to go seeking it somewhere else. Of the three remaining anecdotes used, one tells the story of a man who achieved wealth because he took advantage of an opportunity that was close at hand. The remaining two stories are of an amusing nature.

Conwell's use of comparison and contrast ranged from the use of lengthy stories comparing one situation to another, to brief statements that contrast two ideologies. Conwell used the following narrative to contrast two situations.

The happiest hour that any man ever sees in any earthly matter is when a young man takes his
bride over the threshold of the door, for the first time of the house he himself has earned and built, when he turns to his bride and with an eloquence greater than any language of mine, he sayeth to his wife, "My loved one, I earned this home myself; I earned it all. It is all mine, and I divide it with thee." That is the grandest moment a human heart may ever see. But a rich man's son cannot know that. He goes into a finer mansion, it may be, but he is obliged to go through the house and say, "Mother gave me this, mother gave me that, my mother gave me that, my mother gave me that," until his wife wishes she had married his mother. Oh, I pity the rich man's son.

Conwell's final use of comparison and contrast was an example of contrasting ideologies.

He who can give to this people better streets, better homes, better schools, better churches, more religion, more of happiness, more of God, he that can be a blessing to the community in which he lives tonight will be great anywhere, but he who cannot be a blessing where he now lives will never be great anywhere on the face of God's earth.

The remaining case of comparison and contrast used to support the first theme was a comparison of the way in which rich and poor people perceive the opportunities around them. A total of three instances of comparison and contrast were used by Conwell in developing the idea that there are numerous opportunities for one to gain wealth.

The ten situations where Conwell employed constructed dialogue in support of his first theme all introduce fictional dialogue that is in a question-and-answer format.
I ask this audience again who of you are going to be great? Says a young man: "I am going to be great." "When are you going to be great?" "When I am elected to some political office." Won't you learn your lesson, young man; that it is prima facie evidence of littleness to hold public office under our form of government?

The introduction of a fictional young man responding to the series of questions in direct discourse constituted an example of constructed dialogue. Similar question-and-answer situations were found in the remaining nine occurrences of constructed dialogue. Conwell chose nine examples as forms of support for the idea that there are numerous opportunities for one to gain wealth. These examples were all cases in point that were used to illustrate or serve as a sample. They were all considered to be based on fact. Conwell generally chose examples that showed how a person had achieved great wealth.

The best illustration that I can give is in reference to John Jacob Astor, who was a poor boy and who made all the money of the Astor family. He made more than his successors have ever earned, and yet he once held a mortgage on a millinery store in New York, and because the people could not make enough money to pay the interest and the rent, he foreclosed the mortgage and took possession of the store and went into partnership with the man who had failed. He kept the same stock, did not give them a dollar of capital, and left them alone and sat down upon a bench in the park. He was watching the ladies as they went by. . . . So John Jacob Astor went to the store and said: "Now, put in the show window just such a bonnet
as I describe to you because . . . I have just seen a lady who likes such a bonnet. . . ." He didn't put a hat or a bonnet in that show window the like of which he had not seen before it was made up.  

Five of the examples Conwell used related stories about famous people, including: A. T. Stewart, John Jacob Astor, General Garfield, General Robert E. Lee, and Christopher Columbus.  

For these examples the persons mentioned, as well as the incidents related, establish a clear basis in fact. The other four stories are considered as examples because they relate an invention or important discovery, and this provides a factual basis.

Conwell used illustrations much less frequently than he had used examples. The distinction between the two is that examples were considered to have a factual basis, while illustrations were considered to have been drawn from the imagination. Therefore, while Conwell frequently referred to illustrations, only one of the stories recited by the speaker fits the criteria for illustration used in this investigation. The illustration that Conwell used is also the story that the title for the lecture "Acres of Diamonds" arises from, and is easily the longest narrative employed in the lecture. It tells the story of a Persian farmer by the name of Al Hafed who sold his farm to search for diamond mines.
Al Hafed never found his diamond mines, and threw himself into the sea, a poor and wretched man. Meanwhile, back at the farm, the man who succeeded Al Hafed discovered a diamond mine in the gardens of the farm.  

Conwell's use of literary allusion was brief and infrequent. Of the three cases chosen to support the theme that there are numerous opportunities for one to gain wealth, two are literary quotations and one is a passage from scripture. The first literary quotation is from Tennyson.

Chatter, chatter, as I flow,  
To join the brimming river,  
Men may come, and men may go,  
But I go on forever.  

The second is from Bailey.

We live in deeds, not years: in feeling, not in figures on a dial; in thoughts, not breaths; we should count time by heart throbs, in the cause of right. . . .  
He most lives who thinks most, who feels the noblest, and who acts the best.  

Conwell refers to scripture only briefly.

The Bible says that "the servant cannot be greater than his master." The Bible says that "he that is sent cannot be greater than him who sent him."  

All three instances of literary allusion are quotations and in each case the source is given in the lecture.  

Conwell refuted the claims of opposing viewpoints on ten occasions to support his first theme. These examples of refutation either state the claim of the
opposition directly or answer a claim that may have been made in a situation of constructed dialogue immediately preceding the refutation.

It is not necessary that they should hold an office, and yet that is the popular idea. That is the idea we teach now in our high schools and common schools, that the great men of the world are those who hold some high office, and unless we change that very soon and do away with that prejudice, we are going to change an empire. There is no question about it. We must teach that men are great only on their intrinsic value, and not on the position that they may incidentally happen to occupy. 32

In this case Conwell included the opposing viewpoint at the beginning of the argument. However, the argument was also frequently a response to constructed dialogue, as in the instance when he said, "No, you won't; that is no evidence of true greatness, young man," in beginning an answer to a constructed dialogue concerning the glories of war. 33 The remaining eight instances of refutation are similar to those already cited. 34

Conwell frequently selected the rhetorical question as a form of support for his first theme. Some of the rhetorical questions asked in the lecture were repeated at different points in the speech. For example, the question, "Who are the really great inventors?", was asked at three different times in the lecture. 35 The speaker also asked the question, "Did you ever know a really great man?", 36 which is similar to the query, "Who are the great men of the world?" 37 In one
instance Conwell used four rhetorical questions in support of one argument. He inquired, "Why do we teach history in that way?" "Is that the way to teach history?" Do you think we would have gained a victory if it had depended on General Grant alone?" "Then why is there a tomb on the Hudson at all?" The remaining five rhetorical questions were similar to the ones grouped above except that they occurred separately. The rhetorical question was Conwell's most frequent choice of support for this theme.

Upon initial examination, it appeared as though Conwell had employed statistics in three instances as a form of support for the theme that there are numerous opportunities for one to gain wealth. However, upon closer examination it was discovered that Conwell appeared to be making a personal estimation when he stated, "Ninety out of every hundred people here have made that mistake this very day." In his second reference to statistical support Conwell claimed, "The statistics of Massachusetts show us that not one out of seventeen rich men's sons ever die rich." The phrase "not one out of seventeen" does not give a very concise numerical picture, so that the listener is still not given a definite figure. Additionally, the ratio implied in that statistic appears to have been given
in an unorthodox fashion. Finally, no date was given with the statistics so that it would have been difficult to determine their recency. For these reasons the two previously mentioned passages were not considered in the final count of statistical forms of support. The final instance of statistics used by Conwell offered the audience some actual data.

The statistics very carefully gathered in New York in 1889 showed one hundred and seven millionaires in the city worth over ten millions apiece. It was remarkable that people think they must go there to get rich. Out of that one hundred and seven millionaires only seven of them made their money in New York, and the others moved to New York after their fortunes were made, and sixty-seven out of the remaining hundred made their fortunes in towns of less than six thousand people, and the richest man in the country at that time lived in a town of thirty-five hundred inhabitants, and always lived there and never moved away.

This citation was the only true form of statistics used as a form of support by Conwell.

Second theme

The second theme developed by Conwell in the lecture "Acres of Diamonds" was that it is one's moral duty to get rich. In developing this theme Conwell did not make use of anecdotes, authority, illustration, literary allusion, or statistics as forms of support.

Two instances of comparison and contrast were used to support the second theme. The first is a short
story that contrasts the ideological with the practical aspects of poverty.

I heard a man once say in a prayer-meeting that he was thankful that he was one of God's poor, and then I silently wondered what his wife would say to that speech, as she took in washing to support the man while he sat and smoked on the veranda. I don't want to see any more of that kind of God's poor.43

The second case of comparison and contrast is a long narrative about a theological student who contended that money was the root of all evil. Conwell countered that it was actually the love of money that was the root of all evil.44 This example contrasts two opposing interpretations of scripture.

Conwell employed three instances of constructed dialogue to develop the second theme. All three utilized statements assigned to fictional characters. The three situations are brief and Conwell responded to each dialogue. In the first case Conwell had a man say, "I do not want money."45 In the second situation he had a young man inquire, "If Mr. Rockefeller, as you think, is a good man, why is it that everybody says so much against him?"46 Finally, Conwell had a person of religious prejudice ask, "How can you spend your time advising the rising generation to give their time to getting money--dollars and cents--to the commercial spirit?"47
One example was used to develop the idea that one has a moral duty to get rich. The example does not name a famous person and also does not refer to a specific invention or discovery. However, Conwell did not create a fictitious person to engage in the dialogue and the conversation seems to have actually been between Conwell and a personal friend. The case in point will be considered an example since it appears to have been based on fact. The example involves a conversation between Conwell and a wealthy man concerned with the stories about his family that had appeared in the newspaper.

Three instances of refutation appeared as forms of support for the second theme. In response to the argument that there are some things more valuable than money, Conwell responded, "Nevertheless, the man of common sense also knows that there is not any one of those things that is not greatly enhanced by the use of money." The remaining two instances of refutation follow the pattern of the first example.

Finally, Conwell applied three rhetorical questions as support for the theme that one has a moral duty to get rich.

Why is it Mr. Carnegie is criticized so sharply by an envious world? Because he has gotten more than we have. If a man knows more than I know, don't I incline to criticize somewhat his learning? Let a man stand in a
pulpit and preach to thousands, and if I have fifteen people in my church and they're all asleep, don't I criticize him?

Each of the three questions suggests its own answer without eliciting a reply from the audience.

Conwell developed two themes in his lecture "Acres of Diamonds." The two themes that he developed were first, there are numerous opportunities for one to gain wealth, and second, it is one's moral duty to get rich. In attempting to establish these themes the rhetorical question was the form of support chosen most often, appearing seventeen times. Constructed dialogue and refutation each occurred thirteen times, there were ten examples, six anecdotes, five instances of comparison and contrast, and three literary allusions. Both illustration and statistics were used only once, and no cases of citation of authority were found.

Three Sermons by Robert H. Schuller

Themes in "Human Values for Dynamic Living: Forgiveness"

Schuller developed four themes in the sermon "Human Values for Dynamic Living: Forgiveness." The first theme to appear was God_offers_us_forgiveness. Schuller introduced this theme with the definition of agape.

Agape means to love somebody, especially because they do not deserve it. And that's the
kind of love that God has for us. That word **agape** really can be translated "to forgive." 52

Schuller reinforced the theme at different points when he stated, "I was taught in theological seminary that only God forgives," 53 and "God knows we need forgiveness. I need it, you need it, we all do." 54

Schuller briefly developed a second theme, which was **forgiveness is non-judgmental love.** He asked, "What is forgiveness? It is non-judgmental love, that's what it is." 55 Although this theme was not extensively developed, several subsequent arguments and forms of support were directed toward it, and it is coordinate with the other themes that occurred in the sermon without being encompassed by them.

The third theme, **we must forgive others in order to be forgiven**, was interrupted by the establishment of a fourth theme but then resumed, and concluded the sermon. Schuller also introduced the third theme with a question.

Why must I forgive? Because we are dealing with the law of irrevocable return. Now that's a law of the universe. What it means is simply this: "Whatever a man sows, that he will also reap." 56

Schuller later stated, "Why must we forgive? Because we are not perfect and we need to be forgiven ourselves." 57

After concluding theme four Schuller returned to the idea that we must forgive others in order to be forgiven by saying, "A person who has been forgiven and knows
it, finds it easier to forgive others,"58 and, "If you've had an experience of forgiveness, you'll be able to give it away to somebody else."59 Schuller established in very clear language the concept that we must forgive others in order to be forgiven.

The fourth theme that occurred in Schuller's sermon, "Human Values for Dynamic Living: Forgiveness," was through forgiveness one can achieve new levels of success. Schuller stated, "Then we need to forgive because we cannot have success, joy, prosperity, physical health or happiness without it."60 Theme four clearly established a link between forgiveness and success.

What miracles does success perform? I can tell you of lots of people who, when they offered or accepted forgiveness, began to achieve a new level of success. Because they stopped putting themselves down!61

A total of four themes was developed in the sermon, "Human Values for Dynamic Living: Forgiveness," beginning with the idea that God offers us forgiveness. Schuller continued with the theme that forgiveness is non-judgmental love. The third theme was split by the intrusion of the idea that through forgiveness one can achieve new levels of success. And Schuller concluded with the third theme, we must forgive others in order to be forgiven.
Themes in "Someday is Today"

Two themes occurred in the sermon, "Someday is Today." The initial theme that Schuller developed concerned the idea that **salvation is being released to develop one's full potential.**

**Salvation today is having the freedom to approach the future without guilt, anxiety, or fear and with eternal hope and peace. . . .**

Salvation is being released from personal growth obstacles, to become all God wants us to be.62

Schuller established salvation as a freedom from personal growth obstacles. Schuller then told his audience that this freedom would allow them to develop into the person God intended them to be.

**Salvation occurs when one experiences acceptance of God** was established as the second theme when Schuller said, "It is not just human effort, rather, it's human efforts that find their roots in God and in Jesus Christ."63 Schuller summarized by saying, "When you meet Jesus Christ—you meet the Ideal One, and you will know the beautiful experience of eternal security and self-esteem called salvation!"64

Schuller detailed two themes in the sermon, "Someday is Today." He began with the idea that salvation is being released to develop one's full potential, developed it thoroughly, and then finished with the
idea that salvation occurs when one experiences acceptance of God.

Themes in "Balance Your Wait to Fit Your Weight"

Schuller devoted most of the sermon "Balance Your Wait to Fit Your Weight" to developing the theme

the great achievers are those who can make decisions.

What really gets people down is indecision.

... Indecision weighs people down. By contrast, the people who keep up, the eagle-powered people, are those who are able to make tough, rough, brutal decisions with a tremendous sense of timing.

The first theme was developed extensively, but was not concisely articulated again by the speaker during the sermon.

The second theme, you must rely on God to provide guidance in making decisions, was quickly developed at the end of the sermon, in a manner similar to the way in which theme two, forgiveness is non-judgmental love, was developed in the sermon, "Human Values for Dynamic Living: Forgiveness." Schuller introduced two short prayers throughout the development of theme one. The first prayer, "Dear God, give me the guidance to know when to hold on and when to let go and to make the right decision at the right time in the right way," was included five times. The second prayer, "Dear God: give me
the guidance to know when to hold on and when to let go," was used twice. In both prayers appeared to support the second theme, but were located within the first theme. In developing theme two Schuller concluded the prayer by saying, "When you pray this prayer, God will answer it." The last three forms of support and the prayers mentioned earlier were all directed toward the second theme.

In the sermon "Balance Your Wait to Fit Your Weight" Schuller developed two themes. The first theme was detailed at great length with little time devoted to the second theme.

In total, eight themes were developed in the three sermons delivered by Schuller. Four themes were developed in the sermon "Human Values for Dynamic Living: Forgiveness," while two themes were employed in the sermon "Someday is Today," and finally, two themes occurred in the sermon "Balance Your Wait to Fit Your Weight."

Forms of Support in "Human Values for Dynamic Living: Forgiveness"

First theme

The first theme Schuller developed in the sermon "Human Values for Dynamic Living: Forgiveness" was God offers forgiveness. No cases of comparison and
contrast, constructed dialogue, example, refutation, or statistics were discovered in support of the first theme.

One anecdote, involving a story of an amusing nature, was used to support the first theme.

I heard a story the other day about a man whose little boy asked, "Father what does the word ethics mean?" The father answered, "Well, son, let me illustrate it this way: My brother Henry, your uncle, and I run this little grocery store. At the end of the day Uncle Henry and I share the money we make. Let's suppose that tomorrow a man comes in the store and buys something that costs five dollars. He gives me a ten dollar bill, but he doesn't notice it's a ten dollar bill; he thinks it's a five dollar bill. I didn't notice it was a ten dollar bill; I assumed it was a five dollar bill. Later, when I'm calculating the money, I find a ten dollar bill and I've got five dollars too much. Then I remember that that man gave me ten dollars instead of five dollars. Now son, here is what ethics is: At the end of the day when I discover that this man had given me ten dollars instead of five dollars, what do I do with that extra five dollars? Do I keep it all to myself, or do I split it fifty-fifty with Uncle Henry?"

Schuller then linked the anecdote to the idea of sin, and then to forgiveness so that the anecdote becomes a form of support for the theme that God offers us forgiveness.

Schuller's single citation of authority was a recollection from his days in seminary.

I recall Dr. Blocker saying to us, "Nature does not forgive. If in a fit of temper, you shoot yourself and commit suicide, nature does not forgive you. If, in a fit of temper, you
cut a hand off, it isn't going to grow back no matter how much you weep. . . . Forgiveness is a miracle only God performs. 'To err is human but to forgive is divine.'

The passage was cited by Schuller as a direct quotation from an acknowledged expert on theology. As such, this case is a classic use of authority.

One illustration was chosen as a form of support for the theme that God offers us forgiveness. It was the story of a monk who gave a sermon on the suffering of Jesus. The sermon ended with the monk saying, "My beloved people, that is my sermon on the love of God for you." The story was counted as an illustration because it was developed in some detail and yet had no clear factual basis.

Schuller relied on the use of literary allusion in three instances to support the first theme. The first citation was a quotation from Jesus on the cross, "'Father, forgive them for they know not what they do.'" The second quotation was from St. Paul (Rom. 5:8), "'While we were yet sinners Christ died for us.'" The final literary reference was from Jeremiah 31:34, "'For I will forgive their iniquity and I will remember their sin no more.'" All three instances of literary allusion included by the speaker were biblical references.

Two rhetorical questions occurred as forms of support for the first theme. Schuller asked his audience,
"We have our problems, don't we? We have our sins, we have our temptations. Is there anybody without sin?" Both questions suggested an answer to Schuller's audience without eliciting a direct response from them.

Second theme

The second theme to unfold was the idea that forgiveness is non-judgmental love. Schuller did not employ anecdote, comparison and contrast, constructed dialogue, example, illustration, rhetorical question, or statistics as forms of support to develop this theme.

Schuller used one citation from an authority to support the second theme.

I remember at the World Psychiatric Congress, in Madrid, Spain, a psychiatrist from Lima, Peru, lectured for thirty-five minutes on this subject of love. He addressed his vast audience by saying, "Love that is non-judgmental love is the only real love. Most people love judgmentally, which means, 'I'll love you if you agree with me politically.' 'I'll love you if you agree with me ideologically.'" While Schuller did not mention the authority by name, he did provide qualification for the source and he reconstructed the event.

Two literary allusions were used in developing the theme forgiveness is non-judgmental love. The first citation was from the Bible, "While we were yet sinners Christ died for us." Schuller had already used this
The second literary allusion was from the Sermon on the Mount.

If you just love people who agree with you, Jesus said in the Sermon on the Mount, what credit is that to you? Even hoodlums and scoundrels and crooks love their fellow crooks. The real love, Jesus said, is when God makes the sun to shine on the just and the unjust and His rain to fall upon the evil and upon the good. 

Again, both literary allusions were biblical references.

**Third theme**

In supporting the third theme, we must forgive others in order to be forgiven, Schuller did not use anecdote, authority, constructed dialogue, illustration, refutation, or statistics.

Schuller employed three items of comparison and contrast in presenting the third theme. In the first case Schuller compared two attitudes on forgiveness, "If you're friendly to people, they'll treat you friendly. If you go out and start throwing stones, they'll throw stones at you." The second use of comparison and contrast was similar to the one cited. In the final situation Schuller compared Christ's forgiving and believing in the audience to the story of a grandmother believing in her grandson, which was developed as an example earlier in the sermon.
The only example to be developed under theme three was the one mentioned above under comparison and contrast. The story was about English clergyman J. Wallace Hamilton. Schuller related that Hamilton had a very troubled childhood, and at one point was going to leave home. As he was about to leave, his Grandmother stopped him and told him that she believed in him. Since the story was based on a factual account it was considered as an example.

Schuller utilized four literary allusions in quick succession in unfolding the third theme.

"Whatever a man sows, that he will also reap." (Gal. 6:7) "The measure you give will be the measure you get, and still more will be given you." (Mark 4:24) . . . "Your heavenly Father will forgive you if you forgive those who sin against you; but if you refuse to forgive them, He will not forgive you." (Matt. 6:15) "Cast your bread upon the waters and it shall return." (Eccl. 11:1)

Although these references appeared one right after the other, each was still a separate citation and was considered as such. As in the previous two themes, all of the literary allusions found in support of theme three were biblical references.

Two consecutive rhetorical questions were found in examining the forms of support for theme three.

Yet if a man is brought into court and he's a murderer and the judge sets him free because he is such a loving judge, does not the judge become an immoral creature? Does he not become
an accomplice to the crime if he fails to punish the wrong doing?  

These questions served to crystallize the conflict between justice and forgiveness. Both questions also suggest an answer without eliciting a direct reply.

Fourth theme

The fourth theme that Schuller developed in the sermon "Human Values for Dynamic Living: Forgiveness" was through forgiveness one can achieve new levels of success. No instances of anecdote, authority, constructed dialogue, illustration, literary allusion, or statistics were discovered in support of the fourth theme.

A single instance of comparison and contrast was used in the development of the idea through forgiveness one can achieve new levels of success. Schuller created a contrast to the theme when he stated, "Then we need to forgive because we cannot have success, joy, prosperity, physical health or happiness without it."  

Schuller used two examples in his support for the fourth theme. Both examples came from Schuller's work in counselling. The first example involved a minister who was attending a leadership workshop. He was critical of successful ministers and was advised to forgive himself for his low level of success. This forgiveness allowed him to learn from those more
successful than he and to transform his ministry. The second example was concerned with the guilt a family was experiencing in connection with the death of a loved one. Again, forgiveness allowed a release from the guilt. Both examples served as models for the theme. Schuller established a factual basis for both examples by linking them to his work in counselling.

One instance of refutation occurred as a support for the fourth theme.

If you show me someone who has a problem with faith, I will show you someone who nine times out of ten has a guilt problem. The arrogant agnostic or the haughty atheist, if he could undergo depth analysis, would find that at some point in his life he said something, or did something or failed to do something that caused guilt to come in.

This argument was offered to refute the position that forgiveness is not necessary for those who do not believe in God. He points to a need for forgiveness as the barrier to their belief.

In developing the theme through forgiveness we can achieve new levels of success, Schuller asked three rhetorical questions. In the first rhetorical question Schuller asked, "You can do a hundred things right and you can make one mistake, and what will you remember?" In this question the answer was suggested. Schuller made two additional inquiries. The first was, "Why are people lonely?" And the second was, "What
does forgiveness do?" In both of these questions, the suggested answer was provided in arguments preceding the question and an answer also followed the question. In both questions the suggested answer had been provided to the audience and the question elicited a response from the audience.

In attempting to establish the four themes in the sermon "Human Values for Dynamic Living: Forgiveness," the literary allusion was the most frequent choice of support, being employed nine times. Rhetorical questions were asked seven times, while four instances of comparison and contrast were cited. Three examples were used and two citations of authority occurred, while anecdote and illustration each appeared once. Constructed dialogue and statistics were not employed as support in this sermon.

Forms of Support in "Someday is Today"

First theme

The first theme that Schuller developed in the sermon "Someday is Today" was salvation is being released to develop one's full potential. Anecdote, constructed dialogue, illustrations, refutation, rhetorical question, and statistics were not used as forms of support for this theme.
Two citations from authority were used to establish the first theme.

In the Judaic and Christian faith we look to the Old Testament and the Hebrew doctrine of salvation. It dealt with and confirmed the issue of sin. They defined sin as a blockage between the human being and Creator God.\(^\text{92}\)

Schuller cited historical religious authority in the first case and returned to it for support in the second instance.

First of all, "salvation" in the Jewish tradition dealt mainly with the eternal element. They had a doctrine of Hades from which emerged the historic Christian doctrine of Hell. Therefore, salvation meant having eternal hope without fear of Hades or Hell, and restoring that separation from God.\(^\text{93}\)

In both cases the information cited was assigned to religious authority, which gives it the credibility associated with authority.

Comparison and contrast was chosen only once as a form of support for the first theme.

We do not try to induce people into Christianity by assuring them that they will never go to hell. We never want a person to become a Christian out of fear. We want them to become a Christian out of love for God and for Jesus Christ.\(^\text{94}\)

Schuller contrasts the idea of salvation as a fire escape with the idea that salvation is a love for God. Although this case is not developed in detail, it does offer a comparison of two different ideologies.
Schuller employed the use of one lengthy example in developing the first theme. The example was based on a telephone interview Schuller gave on a radio station. Schuller received a call concerning his attitude toward homosexuals. Schuller's final response was, "Now if you're homosexual you need to discover something better. You need release from the problem that traps you on a lower level than what God intended you to enjoy." Schuller indicated the factual basis for this example by establishing the situation of the radio interview and by giving the name and location of the radio station.

Literary allusion was chosen once as a support for the first theme. The reference was, "Behold now is the acceptable time, now is the day of salvation. (II Corinthians 6:21)." This case of literary allusion was a biblical citation.

**Theme two**

The second theme developed by Schuller in "Someday is Today" was salvation occurs when one experiences acceptance of God. No reference to authority, illustrations, or statistics were found in support of the second theme.

One anecdote supported the second theme. In this story Schuller told of a young boy who thought he could not go to church because he did not have any
money. Schuller gave the child a nickel so that he could go inside. The story ended with the little boy giving back the nickel and saying, "Mister, here's your nickel. I didn't have to pay to get in after all!"\textsuperscript{97} While the story appears to have been based on fact, it was considered as an anecdote because of its amusing nature.

One case of comparison and contrast was found to have been used in support of the idea salvation occurs when one experiences acceptance of God. Schuller compared sin to a golf ball so that he could contrast two different ideas about sin.\textsuperscript{98}

 Constructed dialogue was used as a form of support to develop the second theme in one instance.

And then if you could meet that Ideal One and get to know him, he would call on you and say, "Hey, I need you, I've got a job for you." And you would say, "But I've got to tell you, I'm not good enough to work for you." Then he would say, "Look, I know all about you, byg byg I love you, I forgive you, and I want you."

In this case Schuller indicated that the discourse is hypothetical. This fictional basis constitutes constructed dialogue.

A single example was employed in developing the second theme.

Dr. Jampolsky was an atheist before he became a believer. As a psychiatrist, he used to think people who came to church were frightened people who needed religion. But now he looks back and believes that as an atheist, he was the fearful
person. He recalls, "I did not dare to believe. I was afraid of what a religious experience would do to me." But one day he said, "I am willing to be a believer, if there is a God." 100

The factual basis for this case is clearly demonstrated by the use of direct quotations from a named source.

Three literary allusions were used to establish the idea that salvation occurs when one experiences acceptance of God. The first two cases are typical of previous uses of literary allusion. First Schuller reads, "By grace are you saved through faith; and this is not your own doing, it is the gift of God. (Ephesians 2:8)" 101 In the second instance he recalled an old hymn, "Jesus paid it all, All to Him I owe; Sin had left a crimson stain, He washed it white as snow." 102 Both instances are of a religious nature, one biblical and the other a hymn. The final literary allusion was the story of Don Quixote from Man of La Mancha. Schuller shared the story of Don Quixote's faith in Aldonza. 103 This case was the longest literary allusion employed by the speaker. It was also the only one that did not have a biblical, or at least a religious, basis.

Refutation occurred as a form of support for the second theme on three occasions.

And there are those people who subscribe to our possibility thinking who think that possibility thinking is nothing more than human effort. But it just doesn't work that way. It is not just human effort, rather it's human
efforts that find their roots in God and in Jesus Christ.\footnote{104} In this case the opposing claim was clearly stated and then refutation of that position was offered. The two remaining cases of refutation were similar to the one quoted above.\footnote{105} None of the instances of refutation were developed in great detail.

Schuller asked four rhetorical questions in support of the second theme. Three times Schuller inquired, "How are you really saved?"\footnote{106} Initially this question would not appear to suggest a response. However, Schuller had provided the answer prior to asking the question and he supplied the answer immediately after the question, each time it was asked. Additionally, the question was repeated often enough that the audience could recognize the repetition and anticipate the answer.

The fourth question, "Why would we rebel against a God like that?"\footnote{107} was used to suggest an emotional response. The question was arranged so that it did not elicit a direct response from the audience but still could trigger an emotional reaction.

In attempting to establish the two themes in the sermon "Someday is Today," Schuller's most frequent choices of support were literary allusions and rhetorical questions, with each used four times. Three cases of refutation were used, with reference to authority,
comparison and contrast, and examples each used twice. Anecdote and constructed dialogue each appeared once, while illustrations and statistics were not used to develop this sermon.

Forms of Support in "Balance Your Wait to Fit Your Weight"

First theme

The first theme Schuller developed in the sermon "Balance Your Wait to Fit Your Weight" was the great achievers are those who can make decisions. No citations from authority, literary allusions, refutation, rhetorical questions, or statistics were discovered in support of the first theme.

Initially, it appeared as though two anecdotes had been used as support for the first theme. Upon closer examination, it was discovered that the first anecdote, an amusing story about a three-legged chicken, did not support the first theme and was not related to the second theme. The second anecdote was the only one counted as a choice of support for the first theme.

One man came running alongside the pier. He took a running leap, jumped three feet and landed on the ferry that was moving. He breathlessly exclaimed, "Wow, I made it!" The deck-hand said, "What's your hurry? We'd have been along the pier in another minute." Some people don't know if they're coming or going.
This amusing story was used in support of the first theme.

One case of comparison and contrast was used to support the first theme. Schuller contrasted "eagle-powered people" who are great achievers, with "kiwi people" who hide from reality. The speaker was contrasting two methods of approaching problems. He concluded by saying, "Eagles fly. Kiwi birds burrow and try to escape from reality." 110

Constructed dialogue was used once to support the first theme.

What weighs people down and what lifts them up? Some of you might answer the first part of this question with one word, "Guilt." Others might say, "The sense of being overwhelmed." Another answer may be, "The feeling of being trapped in a situation from which there's no escape." 111

Schuller created a fictional question-and-answer situation involving fictional responses from listeners.

Three examples were used in support of the first theme. All three examples were from people Schuller had directly or indirectly counselled on some problem. In the first example Schuller referred to people he had counselled, "You don't have a problem that needs to be solved. You simply have a decision you need to make." 112 The second example involved a woman who decided to return to college at the age of thirty-four. 113
The final example concerned a woman with a severe weight problem. All three examples appeared to have a factual basis.

Five illustrations were used in developing the idea the great achievers are those who can make decisions. All five of them were developed as brief cases in point. They were not developed in any detail but did serve to provide support for the thesis. All of them were speculative in nature.

Perhaps you're a college student, having a tough time with grades. You may ask yourself if you're really cut out for school. You may even think, "Why am I doing this? Maybe I should just quit school and get a job." The remaining four illustrations were similar in nature to this one.

Theme two

Schuller briefly developed a second theme in the sermon "Balance Your Wait to Fit Your Weight." It introduced the concept that you must rely on God to provide guidance in making decisions. No instances of anecdote, authority, comparison and contrast, illustration, literary allusion, refutation, rhetorical question, or statistics were found in support of the second theme.

Constructed dialogue was used once in support of the second theme.
He'll answer that prayer with this question: "Have you accepted the gift I've already offered you? If not, then why should I give you anything else?"

And you say, "But, God, what have you offered?" He says, "I have offered you the gift of my son, Jesus Christ. If you'll accept him, he'll be your friend. . . . He'll walk with you and he'll say to you, "Hold on, hold on, hold on!"

"But," you say, "How long must I wait?" God answers, "When the burden is heavy, the patience must be heavy too." 117

Although the conversation involved God and an audience member, the dialogue was obviously of the speaker's invention. Schuller created a fictional question-and-answer situation of direct discourse that could be considered constructed dialogue.

Two examples were used in support of the second theme. The first example was the life of Christ, 118 and the second example was Schuller's life. 119 Both were selected as examples of individuals who had relied on God for guidance in making decisions.

In attempting to establish the two themes in "Balance Your Wait to Fit Your Weight," Schuller's most frequent choices of support were examples and illustrations; each was used five times. Two cases of constructed dialogue were also employed. Comparison and contrast and anecdote were each used once, while authority, literary allusion, refutation, rhetorical questions, and statistics were not used as forms of support.
In compiling the frequency of the various forms of support used in the three sermons "Human Values for Dynamic Living: Forgiveness," "Someday is Today," and "Balance Your Wait to Fit Your Weight," literary allusion was found to occur most frequently, occurring thirteen times. Rhetorical questions were asked eleven times, examples were used ten times, comparison and contrast was used seven times, illustrations were used six times, citations of authority and cases of refutation were used four times each, anecdotes and situations of constructed dialogue were used three times each, and statistics were not employed as a form of support.

**Thematic Comparison**

Two themes were developed by Conwell in "Acres of Diamonds." The first theme was there are numerous opportunities for one to gain wealth. The second theme to be developed stated that it is one's moral duty to get rich. Both of these themes stressed the common idea of financial gain, while the second theme introduced a need for faith in God.

A total of eight themes were developed by Schuller in the three sermons "Human Values for Dynamic Living: Forgiveness," "Someday is Today," and "Balance Your Wait to Fit Your Weight." In the first sermon four themes were developed. The first theme was God offers
us forgiveness. This was followed by the theme forgiveness is non-judgmental love. The third theme to appear was we must forgive others in order to be forgiven. The final theme Schuller developed in this sermon was through forgiveness we can achieve new levels of success. Two themes were developed in the second sermon. The first theme to appear was salvation is being released to develop one's full potential. The second theme to be developed was salvation occurs when one experiences acceptance of God. Two themes were also developed in the third sermon. The first theme established the idea the great achievers are those who can make decisions. The second theme stated you must rely on God to provide guidance in making decisions.

Although no two themes were identical, two ideas seemed to have been repeated in at least one theme in each sermon. The first idea that was common to all three sermons was that one must have faith in God. In the first sermon the first theme expressed the idea that God offers one forgiveness. This implied a need to have faith in God. In the second sermon the second theme established the concept that salvation occurs when one experiences acceptance of God. This theme clearly stated a necessity for having faith in God. In the final theme the idea was that you must rely on
God to provide guidance in making decisions. Again, this theme claimed faith in God as a necessity.

The second idea that was common to all three sermons was that somehow faith in God would help one achieve some level of success. In the first sermon, the fourth theme develops the idea through forgiveness we can achieve new levels of success. In this theme forgiveness was brought about through faith in God and this would then lead to achievement and success. In the second sermon the first theme stated salvation is being released to develop one's full potential. Salvation would come about through faith in God. And salvation then allows for full development or achievement. In the third sermon the first theme explained that the great achievers are those who can make decisions. One should rely on God in making decisions and then God would aid one in achievement.

In looking at the themes developed by Conwell in "Acres of Diamonds" and the themes developed in the three sermons by Schuller some similarities appeared. However, no two themes in any of the four speeches were identical. A religious or moral tone was present in all four speeches. In "Acres of Diamonds" this was expressed in the idea that gaining wealth was a moral responsibility. Conwell also made brief suggestions
as to a proper way of earning and disposing of this wealth, although this was never developed into a clear theme. Schuller clearly developed the idea that one needs to have faith in God. However, unlike Conwell, he did not immediately link this theme to success, financial or otherwise.

The encompassing theme success is available to anyone willing to seek it was also present in all four speeches. In "Acres of Diamonds" Conwell clearly advocated financial success. Both themes developed in the lecture point toward this ideal. The first theme pointed out the opportunities to gain wealth, and the second theme made achieving this wealth one's moral responsibility. Together they made a strong statement about a moral duty to achieve financial success.

While the three sermons by Schuller did not specify financial success at any point, success was also a key element in their make-up. The sermons developed ideas concerning the need to develop one's full potential, or succeed, or achieve. This theme of achievement was always linked to faith in God. So while Schuller did not claim that success was a moral duty he did make the claim that if one had faith in God one would achieve success.
No literal replication of any one theme occurred in the four speeches under consideration. However, the encompassing theme success is available to anyone willing to seek it was developed in all four speeches. Each of the four speeches presented a combination of themes that was an amalgamation of spiritual and secular values. The principal variance between the two speakers was that they utilized the two value sets in different proportions. Conwell relied very heavily on secular values, while in comparison, Schuller relied more heavily on spiritual values.

**Comparison of Forms of Support**

In ranking the frequency of the various forms of support, Conwell used the rhetorical question most often. It was used seventeen times. Constructed dialogue and refutation each appeared thirteen times. Examples were used ten times followed by the occurrence of six anecdotes. Five cases of comparison and contrast were employed. Three literary allusions were used while only one illustration and one case of statistics were cited. No citations from authority were used. (See Table 1 on page 82.)

In ranking the frequency of the combined forms of support from Schuller's three sermons, the literary allusion appeared most often. It was used thirteen
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<td>Frequency in &quot;Human Values for Dynamic Living: Forgiveness&quot;</td>
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**TABLE I**

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<th>Frequency of Support</th>
<th>Rank in Frequency of Use by Schuller</th>
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<td>Comparison and Contrast</td>
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times, followed by the occurrence of eleven rhetorical questions. Ten examples were used. Additionally, seven cases of comparison and contrast, six illustrations, four citations of authority and four cases of refutation, three anecdotes and three situations of constructed dialogue were found. No statistics were cited. (See Table 1 on page 82.)

Some similarities were evident upon gross comparison of the two speaker's forms of support. Both speakers relied heavily on the use of examples and rhetorical questions as forms of support. If anecdotes, examples, and illustrations were all grouped together as types of stories, they were also employed frequently. Rhetorical questions may have been favored because they are brief and quickly draw an audience's attention to a theme. Statistics were not used by either speaker with any frequency.

One would expect frequent quotations from the Bible to appear in a sermon, while biblical references would not be expected to appear frequently in a lecture. If one discounts Schuller's citation of religious authority and biblical references as literary allusion, then these forms of support were not frequent choices of the two speakers. Again, these types of support may not have been chosen because they are frequently detailed and
may lack audience appeal. Discounting Schuller's use of religious authority and biblical references may help to adjust for the differences that might be inherent between homiletics and lecturing as speaking styles. The use of anecdotes, comparison and contrast, and illustrations fell in the middle frequency of choice for both speakers.

Two differences appeared in the frequency with which the speakers used two of the forms of support. Conwell utilized constructed dialogue and refutation much more frequently than did Schuller. These two forms of support might have been too lengthy to employ frequently in the shorter sermons that Schuller delivered. However, closer examination revealed that the cases of constructed dialogue and refutation were not among the most lengthy forms of support employed. Personal preference may have caused Conwell to use these two forms of support more frequently than they were used by Schuller.

Rhetorical questions and stories in the form of anecdotes, examples, and illustrations were favored by both speakers, while citations from authority, literary allusions, and statistics were avoided by both speakers. Instances of comparison and contrast were used by both speakers, but were not one of the most frequent choices.
of support. Finally, Conwell and Schuller differed in their reliance on constructed dialogue and refutation as choices of support.

Reasons for Similarities

In examining the generalized moral theme, the encompassing theme of success, and those forms of support that were selected or avoided by both speakers, some explanations seemed to become evident.

Conwell may have, directly or indirectly, had an influence on Schuller. Since Conwell's lectures and sermons have been published along with several biographies, Schuller may have studied them. Additionally, Conwell may have influenced another speaker or an instructor that had an influence on Schuller.

On July 16, 1986, a telephone call was placed to Crystal Cathedral Ministries in Garden Grove, California, to elicit additional information. Barbara Hagler, Robert Schuller's personal secretary, was contacted. She relayed a series of questions to Schuller. On July 21, 1986, a follow-up call was made and Ms. Hagler returned Schuller's responses.

The questions and answers were:

1. Is Dr. Schuller familiar with Reverend Russell H. Conwell, who was a prominent speaker from about 1861
through 1915? Conwell was most noted for his lecture "Acres of Diamonds" and for founding Temple University.

Answer: I never knew of him. But, I have heard of the "Acres of Diamonds" lecture.

2. If so, how did he become familiar with Conwell?

Answer: Not familiar with Conwell.

3. Has this had any influence on the manner in which Dr. Schuller structures and/or delivers his speeches?

Answer: No.

Schuller acknowledges an acquaintance with Conwell's lecture "Acres of Diamonds." While he states that Conwell did not have an influence on speaking structure and/or delivery, an influence may have been felt, at least at a subconscious level.

Both men attended seminary. This provided a theological background for the spiritual theme they both espoused. During their time in seminary they were both acquainted with formal training in public address. This training may have influenced the types of supporting materials they selected.

Finally, there may have been some similarities in the audiences both men addressed. Both men spoke to large heterogeneous groups. These groups may have changed in composition from one presentation to the
next. In addition, the audience would not necessarily come from a religious background. This audience composition may have caused both men to develop popular themes. Both speakers developed themes that were based, at least in part, on popular social myths, such as "the American dream" and "the self-made man." This type of myth would provide a starting point for the financial themes developed by Conwell and for the success themes developed by Schuller. Without popular themes with broad appeals it would have been difficult for both men to maintain their large followings.

Audience composition also may have influenced the forms of support both speakers preferred. The use of anecdotes, examples, illustrations, and short rhetorical questions would create a vivid and entertaining speech. However, the use of citations from authority, literary allusions, and statistics would make the presentation complex and difficult for the audience to follow. These types of support are also less entertaining and offer less audience appeal. For these reasons they may have been avoided.

The lecture "Acres of Diamonds" may have had an influence on Schuller's choice of forms of support. Since it was a popular lecture and was published, Schuller may have read it and been influenced by the
forms of support employed in "Acres of Diamonds."
Additionally, "Acres of Diamonds" may have influenced another speaker or instructor who had an influence on Schuller.

In examining the recurrence of themes and choices of support from Conwell to Schuller several reasons for a recurrence appear. Conwell may have had a lasting influence that directly or indirectly affected Schuller. Their training in the seminary may have impacted their speaking style. Their similar upbringing in a strong Protestant family environment may have been a contributing factor in the development of recurrent themes and choices of support. The heterogeneous audience composition may have caused them to develop popular themes with entertaining forms of support in order to maintain a large following.
ENDNOTES


4 Ibid., pp. 3-59.

5 Burr, pp. 405-438.


9 Ibid.

10 Burr, p. 405.

11 Ibid., p. 414.

12 Ibid., p. 416.

13 Ibid., p. 418.

14 Ibid., p. 422.

15 Oliver, p. 465.

16 Burr, p. 410.

17 Ibid., pp. 410-413.
18 Ibid., pp. 426-427.
19 Ibid., pp. 419-420, 433-436.
20 Ibid., pp. 418, 419.
21 Ibid., pp. 437-438.
22 Ibid., pp. 422-423.
23 Ibid., p. 431.
24 Ibid., pp. 414, 418, 421, 423, 424, 430, 432, 433.
25 Ibid., pp. 421-422.
26 Ibid., pp. 420, 421, 425, 426.
27 Ibid., pp. 427, 428, 429.
28 Ibid., pp. 405-410.
29 Ibid., p. 428.
30 Ibid., p. 438.
31 Ibid., p. 431.
32 Ibid.
33 Ibid., p. 432.
34 Ibid., pp. 418, 424, 425, 433, 434, 436.
36 Ibid., p. 425.
37 Ibid., p. 431.
38 Ibid., p. 433.
40 Ibid., p. 414.
41 Ibid., p. 418.
42 Ibid., p. 421.
43 Ibid., p. 415.
44 Ibid., p. 415-416.
46 Ibid., p. 417.
48 Ibid., pp. 417-418.
49 Ibid., p. 414.
50 Ibid., pp. 415, 417.
51 Ibid., p. 417.
53 Ibid., p. 5.
54 Ibid.
55 Ibid., p. 7.
56 Ibid., p. 8.
57 Ibid.
58 Ibid., p. 13.
59 Ibid.
60 Ibid., p. 8.
61 Ibid., p. 10.
63 Ibid., p. 9.
64 Ibid., p. 13.
65 Robert H. Schuller, Balance Your Wait to Fit Your Weight (Garden Grove: Crystal Cathedral Ministries, 1983), pp. 4-5.
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66 Ibid., pp. 6, 8, 10.
67 Ibid., pp. 8, 9.
68 Ibid., p. 11.
69 Schuller, Forgiveness, p. 6.
70 Ibid., p. 5.
71 Ibid., p. 4.
72 Ibid., p. 4.
73 Ibid., p. 5.
74 Ibid., p. 5.
75 Ibid., pp. 6-7.
76 Ibid., p. 7.
77 Ibid.
78 Ibid.
79 Ibid., p. 8.
82 Ibid., pp. 13-14.
83 Ibid., p. 8.
84 Ibid., p. 12.
85 Ibid., p. 8.
86 Ibid., pp. 9-10.
87 Ibid., p. 10.
88 Ibid., p. 11.
89 Ibid.
90 Ibid.
91 Ibid., p. 12.

92 Schuller, Someday, p. 3.

93 Ibid., p. 4.

94 Ibid.

95 Ibid., pp. 5-6.

96 Ibid., p. 3.

97 Ibid., pp. 8-9.

98 Ibid., pp. 10-11.

99 Ibid., pp. 9-10.

100 Ibid., p. 11.

101 Ibid., p. 7.

102 Ibid., p. 9.


104 Ibid., p. 7.

105 Ibid., pp. 7-8.

106 Ibid., pp. 9-10.

107 Ibid., p. 11.

108 Schuller, Balance, pp. 3-4.

109 Ibid., p. 5.

110 Ibid., p. 3.

111 Ibid., p. 4.

112 Ibid.

113 Ibid., p. 7.

114 Ibid., p. 9.

115 Ibid., p. 7.
116 Ibid., pp. 6, 8, 9.
117 Ibid., p. 11.
118 Ibid., pp. 10-11.
119 Ibid., pp. 11-12.
CHAPTER IV

SUMMARY AND CONCLUSIONS

Summary

This study represents an attempt to identify the themes and forms of support developed in Russell Conwell's "Acres of Diamonds" and determine the extent to which those themes and forms of support recurred in selected speeches given by Robert Schuller.

"Acres of Diamonds" was selected as representative of the lectures delivered by Conwell. Three sermons presented during Schuller's "Hour of Power" television program were selected for analysis. The three sermons were selected at random, one from each of three chronological groups of sermons that Schuller had delivered on the "Hour of Power."

Definitions for theme and for each of the ten forms of support were assembled. In attempting to establish a definition for theme the definitions of a succession of rhetorical students were investigated. The definition offered by Lester Thonssen, A. Craig Baird, and Waldo W. Braden was modified by Katherine L. Kodis and Ann Holt Logan, and was adapted to this study by the author. The definitions for the ten forms of
support came from the work of Lester Thonssen and Howard Gilkinson, and from the work of Harold Barrett.

In order to gain an understanding of the events and training that may have influenced either speaker, a biographical study of each speaker was undertaken. Both speakers were reared in a strong protestant environment. Conwell and Schuller each graduated from seminary. Both men eventually became popular public speakers who seemed to have similar appeals.

The four speeches were carefully analyzed according to the criteria established by the definitions to determine the themes and forms of support employed by each speaker. Each speech was first examined individually to determine the themes developed. Then each speech was analyzed for a single form of support. This process was repeated for each of the ten forms of support.

The lists of themes and choices of support were then examined to determine the degree of recurrence from the former speaker to the latter. An attempt was made to identify those factors which may have contributed to the recurrence of themes and choices of support.

**Conclusions**

If it is accepted that the speeches selected are representative of the rhetoric of each speaker, and that the definitions of theme and the ten forms
of support employed for this study are consistent with standard rhetorical thinking, then the following conclusions may be drawn:

1. Both Conwell and Schuller were popular public speakers addressing relatively large audiences over a long period of time.

2. There appears to be considerable similarity in background, experience, training, and ideological disposition between Conwell and Schuller.

3. A high degree of consistency concerning the number of themes developed in each speech was discovered, ranging from two themes to four themes per speech.

4. While the recurrence of themes appears to be relatively infrequent when the themes are considered literally, all of the speeches addressed the encompassing theme--success is available to anyone willing to seek it--and in this respect demonstrate a high degree of recurrence.

5. There appeared to be a high level of consistency in the forms of support that were actually chosen by the two speakers, including: rhetorical questions, and stories in the form of anecdotes, examples, and illustrations.
6. There appeared to be a high level of consistency in the forms of support that were not frequently chosen by the two speakers, including: citations from authority, literary allusion, and statistics (if one discounts religious authority, and biblical references in the sermons).

7. While a variety of factors may have contributed to the degree of recurrence of themes and various forms of support, no overriding single contributing factor has been identified.

**Recommendations for Further Study**

The completion of this study has determined the extent to which themes and forms of support recurred in selected speeches by Conwell and Schuller, and some probable factors contributing to this degree of recurrence have been explored. This study established solidified definitions of theme and of the various forms of support. It established an approximate degree of the frequency of recurrence of themes and forms of support between Conwell's "Acres of Diamonds" and three selected sermons by Schuller. Far less conclusively, it has raised some probable factors contributing to this degree of recurrence.

However, the extent to which these results would generalize to other present day popular media religious speakers is not known. Other studies could utilize this
methodology to determine if themes from other earlier 
speakers recur in the rhetoric of other present speakers, 
such as William Jennings Bryan and Jerry Falwell or 
D. L. Moody and Jimmy Swaggert.

Another tangential study might be undertaken 
to determine the degree of commonality of themes and 
choices of support among the present popular televised 
religious speakers, such as Dupree's study of Jerry 
Falwell, Robert Schuller, and Jimmy Swaggert.¹
ENDNOTES

ACRES OF DIAMONDS

I AM astonished that so many people should care to hear this story over again. Indeed, this lecture has become a study in psychology: it often breaks all rules of oratory, departs from the precepts of rhetoric, and yet remains the most popular of any lecture I have delivered in the fifty-seven years of my public life. I have sometimes studied for a year upon a lecture and made careful research; and then presented the lecture just once—never delivered it again. I put too much work on it. But this had no work on it—thrown together perfectly at random, spoken offhand without any special preparation, and it succeeds when the thing we study, work over, adjust to a plan, is an entire failure.

The "Acres of Diamonds" which I have mentioned through so many years are to found in this city, and you are to find them. Many have found them. And what man has done, man can do. I could not find anything better to illustrate my thought than a story I have told over and over again, and which is now found in books in nearly every library.

In 1870 we went down the Tigris River. We hired a guide at Bagdad to show us Persepolis, Nineveh and Babylon, and the ancient countries of Assyria as far as the Arabian Gulf. He was well acquainted with the land, but he was one of those guides who love to entertain their patrons; he was like a barber that tells you many stories in order to keep your mind off the scratching and the scraping. He told me so many stories that
I grew tired of his telling them and I refused to listen—looked away whenever he commenced; that made the guide quite angry. I remember that toward evening he took his Turkish cap off his head and swung it around in the air. The gesture I did not understand and I did not dare look at him for fear I should become the victim of another story. But, although I am not a woman, I did look, and the instant I turned my eyes upon that worthy guide he was off again. Said he, "I will tell you a story now which I reserve for my particular friends!" So then, counting myself a particular friend, I listened, and I have always been glad I did.

He said there once lived not far from the River Indus an ancient Persian by the name of Al Hafed. He said that Al Hafed owned a very large farm with orchards, grain fields and gardens. He was a contented and wealthy man—contented because he was wealthy, and wealthy because he was contented. One day there visited this old farmer one of those ancient Buddhist priests, and he sat down by Al Hafed's fire and told that old farmer how this world of ours was made. He said that this world was once a mere bank of fog, which is scientifically true, and he said that the Almighty thrust his finger into the bank of fog and then began slowly to move his finger around and gradually to increase the speed of his finger until at last he whirled that bank of fog into a solid ball of fire, and it went rolling through the universe, burning its way through other cosmic banks of fog, until it condensed the moisture without, and fell in floods of rain upon the heated surface and cooled the outward crust. Then the internal flames burst through the cooling crust and threw up the mountains and made the hills and the valley of this wonderful world of ours.

If this internal melted mass burst out and cooled very quickly it became granite; that which cooled less quickly became silver; and less quickly, gold; and after gold diamonds were made. Said the old priest, "A diamond is a concealed drop of sunlight."

This is a scientific truth also. You all know that a diamond is pure carbon, actually deposited sunlight—and he said another thing I would not forget: he declared that a diamond is the last and highest of God's mineral creations, as a woman is the last and highest of God's animal creations. I suppose that is the reason why the two have such a liking for each other. And the old priest told Al Hafed that if he had a handful of diamonds he could purchase a whole county, and with a mine of diamonds he could place his children upon thrones through the influence of their great wealth. Al Hafed heard all about diamonds and how much they were worth, and went to his bed that night a poor man—not that he had lost anything, but poor because he was discontented and discontented because he thought he was poor. He said: "I want a mine of diamonds!" So he lay awake all night, and early in the morning sought out the priest. Now I know from experience that a priest when awakened early in the morning is cross. He awoke that priest out of his dreams and said to him, "Will you tell me where I can find diamonds?" The priest said, "Diamonds? What do you want with diamonds?" "I want to be immensely rich," said Al Hafed, "but I don't know where to go." "Well," said the priest, "if you will find a river that runs over white sand between high mountains, in those sands you will always see diamonds." "Do you really believe that there is such a river?" "Plenty of them, plenty of them; all you have to do is just go and find them, then you have
ACRES OF DIAMONDS

them.” Al Hafed said, “I will go.” So he sold his farm, collected his money at interest, left his family in charge of a neighbor, and away he went in search of diamonds. He began very properly, to my mind, at the Mountains of the Moon. Afterwards he went around into Palestine, then wandered on into Europe, and at last, when his money was all spent, and he was in rags, wretchedness and poverty, he stood on the shore of that bay in Barcelona, Spain, when a tidal wave came rolling in through the Pillars of Heracles and the poor, afflicted, suffering man could not resist the awful temptation to cast himself into that incomming tide, and he sank beneath its foaming crest, never to rise in this life again.

When that old guide had told me that very sad story, he stopped the camel I was riding and went back to fix the baggage on one of the other camels, and I remember thinking to myself, “Why did he reserve that for his particular friends?” There seemed to be no beginning, middle or end—nothing to it. That was the first story I ever heard told or read in which the hero was killed in the first chapter. I had but one chapter of that story and the hero was dead. When the guide came back and took up the halter of my camel again, he went right on with the same story. He said that Al Hafed’s successor led his camel out into the garden to drink, and as that camel put its nose down into the clear water of the garden brook Al Hafed’s successor noticed a curious flash of light from the sands of the shallow stream, and reaching in he pulled out a black stone having an eye of light that reflected all the colors of the rainbow, and he took that curious pebble into the house and left it on the mantel, then went on his way and forgot all about it. A few days after that, this same old priest who told Al Hafed how diamonds were made, came in to visit his successor, when he saw that flash of light from the mantel. He rushed up and said, “Here is a diamond—here is a diamond! Has Al Hafed returned?” “No, no; Al Hafed has not returned and that is not a diamond; that is nothing but a stone; we found it right out here in our garden.” “But I know a diamond when I see it,” said he; “that is a diamond!”

Then together they rushed to the garden and stirred up the white sands with their fingers and found others more beautiful, more valuable diamonds than the first, and thus, said the guide to me, were discovered the diamond mines of Golconda, the most magnificent diamond mines in all the history of mankind, exceeding the Kimberley in its value. The great Kohinoor diamond in England’s crown jewels and the largest crown diamond on earth in Russia’s crown jewels, which I had often hoped she would have to sell before they had peace with Japan, came from that mine, and when the old guide had called my attention to that wonderful discovery he took his Turkish cap off his head again and swung it around in the air to call my attention to the moral: Those Arab guides have a moral to each story, though the stories are not always moral. He said had Al Hafed remained at home and dug in his own cellar or in his own garden, instead of wretchedness, starvation, poverty and death in a strange land, he would have had “acres of diamonds”—for every acre, yes, every shovelful of that old farm afterwards revealed the gems which since have decorated the crowns of monarchs. When he had given the moral to his story, I saw why he had reserved this story for his “particular friends.” I didn’t tell him I could see it; I was not
going to tell that old Arab that I could see it. For it was that mean old Arab's way of going around a thing, like a lawyer, and saying indirectly what he did not dare say directly, that there was a certain young man that day traveling down the Tigris River that might better be at home in America. I didn't tell him I could see it.

I told him his story reminded me of one, and I told it to him quick. I told him about that man out in California, who, in 1847, owned a ranch out there. He read that gold had been discovered in Southern California, and he sold his ranch to Colonel Sutter and started off to hunt for gold. Colonel Sutter put a mill on the little stream in that farm and one day his little girl brought some wet sand from the raceway of the mill into the house and placed it before the fire to dry, and as that sand was falling through the little girl's fingers a visitor saw the first shining scales of real gold that were ever discovered in California; and the man who wanted the gold had sold this ranch and gone away, never to return.

I delivered this lecture two years ago in California, in the city that stands near that farm, and they told me that the mine is not exhausted yet, and that a one-third owner of that farm has been getting during these recent years twenty dollars of gold every fifteen minutes of his life, sleeping or waking. Why, you and I would enjoy an income like that!

But the best illustration that I have now of this thought was found here in Pennsylvania. There was a man living in Pennsylvania who owned a farm here and he did what I should do if I had a farm in Pennsylvania—he sold it. But before he sold it he concluded to secure employment collecting coal oil for his cousin in Canada. They first discovered coal oil there. So this farmer in Pennsylvania decided that he would apply for a position with his cousin in Canada. Now, you see, this farmer was not altogether a foolish man. He did not leave his farm until he had something else to do. Of all the simpletons the stars shine on there is none more foolish than a man who leaves one job before he has obtained another. And that has especial reference to gentlemen of my profession, and has no reference to a man seeking a divorce. So I say this old farmer did not leave one job until he had obtained another. He wrote to Canada, but his cousin replied that he could not engage him because he did not know anything about the oil business. "Well, then," said he, "I will understand it." So he set himself at the study of the whole subject. He began at the second day of the creation, he studied the subject from the primitive vegetation to the coal oil stage, until he knew all about it. Then he wrote to his cousin and said, "Now I understand the oil business." And his cousin replied to him, "All right, then, come on."

That man, by the record of the county, sold his farm for eight hundred and thirty-three dollars—even money, "no cents." He had scarcely gone from that farm before the man who purchased it went out to arrange for the watering the cattle and he found that the previous owner had arranged the matter very nicely. There is a stream running down the hillside there, and the previous owner had gone out and put a plank across that stream at an angle, extending across the brook and down edgewise a few inches under the surface of the water. The purpose of the plank across that brook was to throw over to the other bank a dreadful-looking scum through which the cattle would not put their noses to drink above
the plank, although they would drink the water on one side below it. Thus that man who had gone to Canada had been himself damming back for twenty-three years a flow of coal oil which the State Geologist of Pennsylvania declared officially, as early as 1870, was then worth to our state a hundred millions of dollars. The city of Titusville now stands on that farm and those Pleasantville wells flow on, and that farmer who had studied all about the formation of oil since the second day of God's creation clear down to the present time, sold that farm for $833, no cents—again I say, "no sense."

But I need another illustration, and I found that in Massachusetts, and I am sorry I did, because that is my old state. This young man I mention went out of the state to study—went down to Yale College and studied mines and mining. They paid him fifteen dollars a week during his last year for training students who were behind their classes in mineralogy, out of hours, of course, while pursuing his own studies. But when he graduated they raised his pay from fifteen dollars to forty-five dollars and offered him a professorship. Then he went straight home to his mother and said, "Mother, I won't work for forty-five dollars a week. What is forty-five dollars a week for a man with a brain like mine! Mother, let's go out to California and stake out gold claims and be immensely rich." "Now," said his mother, "it is just as well to be happy as it is to be rich."

But as he was the only son he had his way—they always do; and they sold out in Massachusetts and went to Wisconsin, where he went into the employ of the Superior Copper Mining Company, and he was lost from sight in the employ of that company at fifteen dollars a week again. He was also to have an interest in any mines that he should discover for that company. But I do not believe that he has ever discovered a mine—I do not know anything about it, but I do not believe he has. I know he had scarcely gone from the old homestead before the farmer who had bought the homestead went out to dig potatoes, and as he was bringing them in in a large basket through the front gateway, the ends of the stone wall came so near together at the gate that the basket hugged very tight. So he set the basket on the ground and pulled, first on one side and then on the other side. Our farms in Massachusetts are mostly stone walls, and the farmers have to be economical with their gateways in order to have some place to put the stones. That basket hugged so tight there that as he was hauling it through he noticed in the upper stone next the gate a block of native silver, eight inches square; and this professor of mines and mining and mineralogy, who would not work for forty-five dollars a week, when he sold that homestead in Massachusetts, sat right on that stone to make the bargain. He was brought up there; he had gone back and forth by that piece of silver, rubbed it with his sleeve, and it seemed to say, "Come now, now, now, here is a hundred thousand dollars. Why not take me?" But he would not take it. There was no silver in Newburyport; it was all away off—well, I don't know where; he didn't, but somewhere else—and he was a professor of mineralogy.

I do not know of anything I would enjoy better than to take the whole time tonight telling of blunders like that I have heard professors make. Yet I wish I knew what that man is doing out there in Wisconsin. I can imagine him out there, as he sits by his fireside,
and he is saying to his friends, "Do you know that man Conwell that lives in Philadelphia?" "Oh, yes, I have heard of him." "And do you know that man Jones that lives in that city?" "Yes, I have heard of him." And then he begins to laugh and says to his friends, "They have done the same thing I did, precisely." And that spoils the whole joke, because you and I have done it.

Ninety out of every hundred people here have made that mistake this very day. I say you ought to be rich; you have no right to be poor. To live in Philadelphia and not be rich is a misfortune, and it is doubly a misfortune, because you could have been rich just as well as be poor. Philadelphia furnishes so many opportunities. You ought to be rich. But persons with certain religious prejudice will ask, "How can you spend your time advising the rising generation to give their time to getting money—dollars and cents—the commercial spirit?"

Yet I must say that you ought to spend time getting rich. You and I know there are some things more valuable than money; of course, we do. Ah, yes! By a heart made unspeakably sad by a grave on which the autumn leaves now fall, I know there are some things higher and grander and sublimer than money. Well does the man know, who has suffered, that there are some things sweeter and holier and more sacred than gold. Nevertheless, the man of common sense also knows that there is not any one of those things that is not greatly enhanced by the use of money. Money is power. Love is the grandest thing on God's earth, but fortunate the lover who has plenty of money. Money is power; money has powers; and for a man to say, "I do not want money," is to say, "I do not wish to do any good to my fellow-

men." It is absurd thus to talk. It is absurd to disconnect them. This is a wonderfully great life, and you ought to spend your time getting money, because of the power there is in money. And yet this religious prejudice is so great that some people think it is a great honor to be one of God's poor. I am looking in the faces of people who think just that way. I heard a man once say in a prayer-meeting that he was thankful that he was one of God's poor, and then I silently wondered what his wife would say to that speech, as she took in washing to support the man while he sat and smoked on the veranda. I don't want to see any more of that kind of God's poor. Now, when a man could have been rich just as well, and he is now weak because he is poor, he has done some great wrong; he has been untruthful to himself; he has been unkind to his fellowmen. We ought to get rich if we can by honorable and Christian methods, and these are the only methods that sweep us quickly toward the goal of riches.

I remember, not many years ago a young theological student who came into my office and said to me that he thought it was his duty to come in and "labor with me." I asked him what had happened, and he said: "I feel it is my duty to come in and speak to you, sir, and say that the Holy Scriptures declare that money is the root of all evil." I asked him where he found that saying, and he said he found it in the Bible. I asked him whether he had made a new Bible, and he said, no, he had not gotten a new Bible, that it was in the old Bible. "Well," I said, "if it is in my Bible, I never saw it. Will you please get the text-book and let me see it?" He left the room and soon came stalkling in with his Bible open, with all the bigoted pride of the narrow
sectarian, who founds his creed on some misinterpretation of Scripture, and he puts the Bible down on the table before me and fairly squealed into my ear, "There it is. You can read it for yourself." I said to him, "Young man, you will learn, when you get a little older, that you cannot trust another denomination to read the Bible for you." I said, "Now, you belong to another denomination. Please read it to me, and remember that you are taught in a school where emphasis is exegesis." So he took the Bible and read it: "The love of money is the root of all evil." Then he had it right. The Great Book has come back into the esteem and love of the people, and into the respect of the greatest minds of earth, and now you can quote it and rest your life and your death on it without more fear. So, when he quoted right from the Scriptures he quoted the truth. "The love of money is the root of all evil." Oh, that is it. It is the worship of the means instead of the end, though you cannot reach the end without the means. When a man makes an idol of the money instead of the purposes for which it may be used, when he squeezes the dollar until the eagle squeals, then it is made the root of all evil. Think, if you only had the money, what you could do for your wife, your child, and for your home and your city. Think how soon you could endow the Temple College yonder if you only had the money and the disposition to give it; and yet, my friend, people say you and I should not spend the time getting rich. How inconsistent the whole thing is. We ought to be rich, because money has power. I think the best thing for me to do is to illustrate this, for if I say you ought to get rich, I ought, at least, to suggest how it is done. We get a prejudice against rich men because of the lies that are told about them. The lies that are told about Mr. Rockefeller because he has two hundred million dollars—so many believe them; yet how false is the representation of that man to the world. How little we can tell what is true nowadays when newspapers try to sell their papers entirely on some sensation! The way they lie about the rich men is something terrible, and I do not know that there is anything to illustrate this better than what the newspapers now say about the city of Philadelphia. A young man came to me the other day and said, "If Mr. Rockefeller, as you think, is a good man, why is it that everybody says so much against him?" It is because he has gotten ahead of us; that is the whole of it—just gotten ahead of us. Why is it Mr. Carnegie is criticised so sharply by an envious world? Because he has gotten more than we have. If a man knows more than I know, don't I incline to criticise somewhat his learning? Let a man stand in a pulpit and preach to thousands, and if I have fifteen people in my church, and they're all asleep, don't I criticise him? We always do that to the man who gets ahead of us. Why, the man you are criticising has one hundred millions, and you have fifty cents, and both of you have just what you are worth. One of the richest men in this country came into my home and sat down in my parlor and said: "Did you see all those lies about my family in the paper?" "Certainly I did; I knew they were lies when I saw them." "Why do they lie about me the way they do?" "Well," I said to him, "if you will give me your check for one hundred millions, I will take all the lies along with it." "Well," said he, "I don't see any sense in their thus talking about my family and myself. Conwell, tell me frankly,
“What do you think the American people think of me?” “Well,” said I, “they think you are the blackest-hearted villain that ever trod the soil!” “But what can I do about it?” There is nothing he can do about it, and yet he is one of the sweetest Christian men I ever knew. If you get a hundred millions you will have the lies; you will be lied about, and you can judge your success in any line by the lies that are told about you. I say that you ought to be rich. But there are ever coming to me young men who say, “I would like to go into business, but I cannot.” “Why not?” “Because I have no capital to begin on.” Capital, capital to begin on! What! young man! Living in Philadelphia and looking at this wealthy generation, all of whom began as poor boys, and you want capital to begin on? It is fortunate for you that you have no capital. I am glad you have no money. I pity a rich man’s son. A rich man’s son in these days of ours occupies a very difficult position. They are to be pitied. A rich man’s son cannot know the very best things in human life. He cannot. The statistics of Massachusetts show us that not one out of seventeen rich men’s sons ever die rich. They are raised in luxury, they die in poverty. Even if a rich man’s son retains his father’s money even then he cannot know the best things of life.

A young man in our college yonder asked me to formulate for him what I thought was the happiest hour in a man’s history, and I studied it long and came back convinced that the happiest hour that any man ever sees in any earthly matter is when a young man takes his bride over the threshold of the door, for the first time, of the house he himself has earned and built, when he turns to his bride and with an eloquence greater than any language of mine, he sayeth to his wife, “My loved one, I earned this home myself; I earned it all. It is all mine, and I divide it with thee.” That is the grandest moment a human heart may ever see. But a rich man’s son cannot know that. He goes into a finer mansion, it may be, but he is obliged to go through the house and say, “Mother gave me this, mother gave me that, my mother gave me that, my mother gave me that,” until his wife wishes she had married his mother. Oh, I pity a rich man’s son. I do. Until he gets so far along in his dudeism that he gets his arms up like that and can’t get them down. Didn’t you ever see any of them astray at Atlantic City? I saw one of these scarecrows once and I never tire thinking about it. I was at Niagara Falls lecturing, and after the lecture I went to the hotel, and when I went up to the desk there stood there a millionaire’s son from New York. He was an indescribable specimen of anthropologic potency. He carried a gold-headed cane under his arm—more in its head than he had in his. I do not believe I could describe the young man if I should try. But still I must say that he wore an eye-glass he could not see through: patent leather shoes he could not walk in, and pants he could not sit down in—dressed like a grasshopper! Well, this human cricket came up to the clerk’s desk just as I came in. He adjusted his unseen eye-glass in this wise and lisped to the clerk, because it’s “Hinglish, you know,” to lisp: “Thir, thir, will you have the kindness to furnish me with thome papah and thome envelopes!” The clerk measured that man quick, and he pulled out a drawer and took some envelopes and paper and cast them across the counter and turned away to his books. You
should have seen that specimen of humanity when the paper and envelopes came across the counter—he whose wants had always been anticipated by servants. He adjusted his unseeing eye-glass and he yelled after that clerk: “Come back here thir, come back here. Now, thir, will you order a thervant to take that papah and theothe envelopes and carry them to yondah deoth.” Oh, the poor miserable, contemptible American monkey! He couldn’t carry paper and envelopes twenty feet. I suppose he could not get his arms down. I have no pity for such travesties of human nature. If you have no capital, I am glad of it. You don’t need capital; you need common sense, not copper cents.

A. T. Stewart, the great princely merchant of New York, the richest man in America in his time, was a poor boy; he had a dollar and a half and went into the mercantile business. But he lost eighty-seven and a half cents of his first dollar and a half because he bought some needles and thread and buttons to sell, which people didn’t want.

Are you poor? It is because you are not wanted and are left on your own hands. There was the great lesson. Apply it whichever way you will it comes to every single person’s life, young or old. He did not know what people needed, and consequently bought something they didn’t want, and had the goods left on his hands a dead loss. A. T. Stewart learned there the great lesson of his mercantile life and said, “I will never buy anything more until I first learn what the people want; then I’ll make the purchase.” He went around to the doors and asked them what they did want, and when he found out what they wanted, he invested his sixty-two and a half cents and began to supply “a known demand.” I care not what your profession or occupation in life may be; I care not whether you are a lawyer, a doctor, a housekeeper, teacher or whatever else, the principle is precisely the same. We must know what the world needs first and then invest ourselves to supply that need, and success is almost certain. A. T. Stewart went on until he was worth forty millions. “Well,” you will say, “a man can do that in New York, but cannot do it here in Philadelphia.” The statistics very carefully gathered in New York in 1889 showed one hundred and seven millionaires in the city worth over ten millions apiece. It was remarkable and people think they must go there to get rich. Out of that one hundred and seven millionaires only seven of them made their money in New York, and the others moved to New York after their fortunes were made, and sixty-seven out of the remaining hundred made their fortunes in towns of less than six thousand people, and the richest man in the country at that time lived in a town of thirty-five hundred inhabitants, and always lived there and never moved away. It is not so much where you are as what you are. But at the same time if the largeness of the city comes into the problem, then remember it is the smaller city that furnishes the great opportunity to make the millions of money. The best illustration that I can give is in reference to John Jacob Astor, who was a poor boy and who made all the money of the Astor family. He made more than his successors have ever earned, and yet he once held a mortgage on a millinery store in New York, and because the people could not make enough money to pay the interest and the rent, he foreclosed the mortgage and took possession of the store and went into partnership with the man who had failed. He kept the same stock, did not give them a dollar of capital, and he left them alone and
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went out and sat down upon a bench in the park. Out there on that bench in the park he had the most important, and, to my mind, the pleasantest part of that partnership business. He was watching the ladies as they went by; and where is the man that wouldn’t get rich at that business? But when John Jacob Astor saw a lady pass, with her shoulders back and her head up, as if she did not care if the whole world looked on her, he studied her bonnet; and before that bonnet was out of sight he knew the shape of the frame and the color of the trimmings, the curl of the—something on a bonnet. Sometimes I try to describe a woman’s bonnet, but it is of little use, for it would be out of style tomorrow night. So John Jacob Astor went to the store and said: “Now, put in the show window just such a bonnet as I describe to you because,” said he, “I have just seen a lady who likes just such a bonnet. Do not make up any more till I come back.” And he went out again and sat on that bench in the park, and another lady of a different form and complexion passed him with a bonnet of different shape and color, of course. “Now,” said he, “put such a bonnet as that in the show window.” He didn’t fill his show window with hats and bonnets which drive people away and then sit in the back of the store and bawl because the people go somewhere else to trade. He didn’t put a hat or bonnet in that show window the like of which he had not seen before it was made up.

In our city especially there are great opportunities for manufacturing, and the time has come when the line is drawn very sharply between the stockholders of the factory and their employés. Now, friends, there has also come a discouraging gloom upon this country and the laboring men are beginning to feel that they are being held down by a crust over their heads through which they find it impossible to break, and the aristocratic money-owner himself is so far above that he will never descend to their assistance. That is the thought that is in the minds of our people. But, friends, never in the history of our country was there an opportunity so great for the poor man to get rich as there is now and in the city of Philadelphia. The very fact that they get discouraged is what prevents them from getting rich. That is all there is to it. The road is open, and let us keep it open between the poor and the rich. I know that the labor unions have two great problems to contend with, and there is only one way to solve them. The labor unions are doing as much to prevent its solving as are the capitalists today, and there are positively two sides to it. The labor union has two difficulties; the first one is that it began to make a labor scale for all classes on a par, and they scale down a man that can earn five dollars a day to two and a half a day, in order to level up to him an imbecile that cannot earn fifty cents a day. That is one of the most dangerous and discouraging things for the working man. He cannot get the results of his work if he do better work or higher work or work longer; that is a dangerous thing, and in order to get every laboring man free and every American equal to every other American, let the laboring man ask what he is worth and get it—not let any capitalist say to him: “You shall work for me for half of what you are worth; nor let any labor organization say: “You shall work for the capitalist for half your worth.” Be a man, be independent, and then shall the laboring man find the road ever open from poverty to wealth. The other difficulty that the labor union has to consider, and this problem they have to solve themselves,
is the kind of orators who come and talk to them about the oppressive rich. I can in my dreams recite the oration I have heard again and again under such circumstances. My life has been with the laboring man. I am a laboring man myself. I have often, in their assemblies, heard the speech of the man who has been invited to address the labor union. The man gets up before the assembled company of honest laboring men and he begins by saying: "Oh, ye honest, industrious laboring men, who have furnished all the capital of the world, who have built all the palaces and constructed all the railroads and covered the ocean with her steamships. Oh, you laboring men! You are nothing but slaves; you are ground down in the dust by the capitalist who is gloating over you as he enjoys his beautiful estates and as he has his banks filled with gold, and every dollar he owns is coined out of the heart's blood of the honest laboring man."

Now, that is a lie, and you know it is a lie; and yet that is the kind of speech that they are all the time hearing, representing the capitalists as wicked and the laboring men so enslaved. Why, how wrong it is! Let the man who loves his flag and believes in American principles endeavor with all his soul to bring the capitalist and the laboring man together until they stand side by side, and arm in arm, and work for the common good of humanity.

He is an enemy to his country who sets capital against labor or labor against capital.

Suppose I were to go down through this audience and ask you to introduce me to the great inventors who live here in Philadelphia. "The inventors of Philadelphia," you would say, "Why we don't have any in Philadelphia. It is too slow to invent anything." But you do have just as great inventors, and they are here in this audience, as ever invented a machine. But the probability is that the greatest inventor to benefit the world with his discovery is some person, perhaps some lady, who thinks she could not invent anything. Did you ever study the history of invention and see how strange it was that the man who made the greatest discovery did it without any previous idea that he was an inventor? Who are the great inventors? They are persons with plain, straightforward common sense, who saw a need in the world and immediately applied themselves to supply that need. If you want to invent anything, don't try to find it in the wheels in your head nor the wheels in your machine, but first find out what the people need, and then apply yourself to that need, and this leads to invention on the part of people you would not dream of before. The great inventors are simply great men; the greater the man the more simple the man; and the more simple a machine, the more valuable it is. Did you ever know a really great man? His ways are so simple, so common, so plain, that you think any one could do what he is doing. So it is with the great men the world over. If you know a really great man, a neighbor of yours, you can go right up to him and say, "How are you, Jim, good morning, Sam." Of course you can, for they are always so simple.

When I wrote the life of General Garfield, one of his neighbors took me to his back door, and shouted, "Jim, Jim, Jim!" and very soon "Jim" came to the door and General Garfield let me in—one of the grandest men of our century. The great men of the world are ever so. I was down in Virginia and went up to an educational institution and was directed to a man who was setting out a tree. I approached him and said,
"Do you think it would be possible for me to see General Robert E. Lee, the President of the University?" He said, "Sir, I am General Lee." Of course, when you meet such a man, so noble a man as that, you will find him a simple, plain man. Greatness is always just so modest and great inventions are simple.

I asked a class in school once who were the great inventors, and a little girl popped up and said "Columbus." Well, now, she was not so far wrong. Columbus bought a farm and he carried on that farm just as I carried on my father's farm. He took a hoe and went out and sat down on a rock. But Columbus, as he sat upon that shore and looked out upon the ocean, noticed that the ships, as they sailed away, sank deeper into the sea the farther they went. And since that time some other "Spanish ships" have sunk into the sea. But as Columbus noticed that the tops of the masts dropped down out of sight, he said: "That is the way it is with this hoe handle; if you go around this hoe handle, the farther you go the farther down you go. I can sail around to the East Indies." How plain it all was. How simple the mind—majestic like the simplicity of a mountain in its greatness. Who are the great inventors? They are ever the simple, plain, everyday people who see the need and set about to supply it.

I was once lecturing in North Carolina, and the cashier of the bank sat directly behind a lady who wore a very large hat. I said to that audience, "Your wealth is too near to you; you are looking right over it." He whispered to his friend, "Well, then, my wealth is in that hat." A little later, as he wrote me, I said, "Wherever there is a human need there is a greater fortune than a mine can furnish." He caught my thought, and he drew up his plan for a better hat pin than was in the hat before him and the pin is now being manufactured. He was offered fifty-two thousand dollars for his patent. That man made his fortune before he got out of that hall. This is the whole question: Do you see a need?

I remember well a man up in my native hills, a poor man, who for twenty years was helped by the town in his poverty, who owned a wide-spreading maple tree that covered the poor man's cottage like a benediction from on high. I remember that tree, for in the spring—there were some roguish boys around that neighborhood when I was young—in the spring of the year the man would put a bucket there and the spouts to catch the maple sap, and I remember where that bucket was; and when I was young the boys were, oh, so mean, that they went to that tree before that man had gotten out of bed in the morning, and after he had gone to bed at night, and drank up that sweet sap. I could swear they did it. He didn't make a great deal of maple sugar from that tree. But one day he made the sugar so white and crystalline that the visitor did not believe it was maple sugar; thought maple sugar must be red or black. He said to the old man: "Why don't you make it that way and sell it for confectionery?" The old man caught his thought and invented the "rock maple crystal," and before that patent expired he had ninety thousand dollars and had built a beautiful palace on the site of that tree. After forty years owning that tree he awoke to find it had fortunes of money indeed in it. And many of us are right by the tree that has a fortune for us, and we own it, possess it, do what we will with it, but we do not learn its value because we do not see the human need, and in these discoveries and inventions this is one of the most romantic things of life.
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I have received letters from all over the country and from England, where I have lectured, saying that they have discovered this and that, and one man out in Ohio took me through his great factories last spring, and said that they cost him $680,000, and, said he, "I was not worth a cent in the world when I heard your lecture 'Acres of Diamonds;' but I made up my mind to stop right here and make my fortune here, and here it is." He showed me through his unmortgaged possessions. And this is a continual experience now as I travel through the country, after these many years. I mention this incident, not to boast, but to show you that you can do the same if you will.

Who are the great inventors? I remember a good illustration in a man who used to live in East Brookfield, Mass. He was a shoemaker, and he was out of work and he sat around the house until his wife told him "to go out doors." And he did what every husband is compelled by law to do—he obeyed his wife. And he went out and sat down on an ash barrel in his back yard. Think of it! Stranded on an ash barrel and the enemy in possession of the house! As he sat on that ash barrel, he looked down into that little brook which ran through that back yard into the meadows, and he saw a little trout go flashing up the stream and hiding under the bank. I do not suppose he thought of Tennyson's beautiful poem:

"Chatter, chatter, as I flow,  
To join the brimming river,  
Men may come, and men may go,  
But I go on forever."

But as this man looked into the brook, he leaped off that ash barrel and managed to catch the trout with his fingers, and sent it to Worcester. They wrote back that they would give him a five dollar bill for another such trout as that, not that it was worth that much, but he wished to help the poor man. So this shoemaker and his wife, now perfectly united, that five dollar bill in prospect, went out to get another trout. They went up the stream to its source and down to the brimming river, but not another trout could they find in the whole stream; and so they came home disconsolate and went to the minister. The minister didn't know how trout grew, but he pointed the way. Said he, "Get Seth Green's book, and that will give you the information you want." They did so, and found all about the culture of trout. They found that a trout lays thirty-six hundred eggs every year and every trout gains a quarter of a pound every year, so that in four years a little trout will furnish four tons per annum to sell to the market at fifty cents a pound. When they found that, they said they didn't believe any such story as that, but if they could get five dollars a piece they could make something. And right in that same back yard with the coal sifter up stream and window screen down the stream, they began the culture of trout. They afterwards moved to the Hudson, and since then he has become the authority in the United States upon the raising of fish, and he has been next to the highest on the United States Fish Commission in Washington. My lesson is that man's wealth was out here in his back yard for twenty years, but he didn't see it until his wife drove him out with a mop stick.

I remember meeting personally a poor carpenter of Hingham, Massachusetts, who was out of work and in poverty. His wife also drove him out of doors. He sat down on the shore and whittled a soaked shingle into a wooden chain. His children quarreled over it in the evening, and while he was whittling a second one,
a neighbor came along and said, "Why don't you whistle toys if you can carve like that?" He said, "I don't know what to make!" There is the whole thing. His neighbor said to him: "Why don't you ask your own children?" Said he, "What is the use of doing that? My children are different from other people's children." I used to see people like that when I taught school. The next morning when his boy came down the stairway, he said, "Sam, what do you want for a toy?" "I want a wheel-barrow." When his little girl came down, he asked her what she wanted, and she said, "I want a little doll's washstand, a little doll's carriage, a little doll's umbrella," and went on with a whole lot of things that would have taken his lifetime to supply. He consulted his own children right there in his own house and began to whittle out toys to please them. He began with his jack-knife, and made those unpainted Hingham toys. He is the richest man in the entire New England States, if Mr. Lawson is to be trusted in his statement concerning such things, and yet that man's fortune was made by consulting his own children in his own house. You don't need to go out of your own house to find out what to invent or what to make. I always talk too long on this subject.

I would like to meet the great men who are here tonight. The great men! We don't have any great men in Philadelphia. Great men! You say that they all come from London, or San Francisco, or Rome, or Manayunk, or anywhere else but there—anywhere else but Philadelphia—and yet, in fact, there are just as great men in Philadelphia as in any city of its size. There are great men and women in this audience. Great men, I have said, are very simple men. Just as many great men here as are to be found anywhere.

The greatest error in judging great men is that we think that they always hold an office. The world knows nothing of its greatest men. Who are the great men of the world? The young man and young woman may well ask the question. It is not necessary that they should hold an office, and yet that is the popular idea. That is the idea we teach now in our high schools and common schools, that the great men of the world are those who hold some high office, and unless we change that very soon and do away with that prejudice, we are going to change to an empire. There is no question about it. We must teach that men are great only on their intrinsic value, and not on the position that they may incidentally happen to occupy. And yet, don't blame the young men saying that they are going to be great when they get into some official position. I ask this audience again who of you are going to be great? Says a young man: "I am going to be great." "When are you going to be great?" "When I am elected to some political office." Won't you learn the lesson, young man; that it is prima facie evidence of littleness to hold public office under our form of government? Think of it. This is a government of the people, and by the people, and for the people, and not for the office-holder, and if the people in this country rule as they always should rule, an officeholder is only the servant of the people, and the Bible says that "the servant cannot be greater than his master." The Bible says that "he that is sent cannot be greater than him who sent him." In this country the people are the masters, and the officeholders can never be greater than the people: they should be honest servants of the people, but they are not our greatest men. Young man, remember that you never heard of a great man holding any political
office in this country unless he took that office at an expense to himself. It is a loss to every great man to take a public office in our country. Bear this in mind, young man, that you cannot be made great by a political election.

Another young man says, "I am going to be a great man in Philadelphia some time." "Is that so? When are you going to be great?" "When there comes another war! When we get into difficulty with Mexico, or England, or Russia, or Japan, or with Spain again over Cuba, or with New Jersey, I will march up to the cannon's mouth, and amid the glistening bayonets I will tear down their flag from its staff, and I will come home with stars on my shoulders, and hold every office in the gift of the government, and I will be great." "No, you won't! No, you won't; that is no evidence of true greatness, young man." But don't blame that young man for thinking that way; that is the way he is taught in the high school. That is the way history is taught in college. He is taught that the men who held the office did all the fighting.

I remember we had a Peace Jubilee here in Philadelphia soon after the Spanish war. Perhaps some of these visitors think we should not have had it until now in Philadelphia, and as the great procession was going up Broad street I was told that the tally-ho coach stopped right in front of my house, and on the coach was Hobson, and all the people threw up their hats and swung their handkerchiefs, and shouted "Hurrah for Hobson!" I would have yelled too, because he deserves much more of his country than he has ever received. But suppose I go into the high school tomorrow and ask, "Boys, who sunk the Merrimac?" If they answer me "Hobson," they tell me seven-eighths of a lie—seven-eighths of a lie, because there were eight men who sunk the Merrimac. The other seven men, by virtue of their position, were continually exposed to the Spanish fire, while Hobson, as an officer, might reasonably be behind the smoke-stack. Why, my friends, in this intelligent audience gathered here tonight I do not believe I could find a single person that can name the other seven men who were with Hobson. Why do we teach history in that way? We ought to teach that however humble the station a man may occupy, if he does his full duty in his place, he is just as much entitled to the American people's honor as is a king upon a throne. We do teach it as a mother did her little boy in New York when he said, "Mamma, what great building is that?" "That is General Grant's tomb." "Who was General Grant?" "He was the man who put down the rebellion." Is that the way to teach history?

Do you think we would have gained a victory if it had depended on General Grant alone? Oh, no. Then why is there a tomb on the Hudson at all? Why, not simply because General Grant was personally a great man himself, but that tomb is there because he was a representative man and represented two hundred thousand men who went down to death for their nation and many of them as great as General Grant. That is why that beautiful tomb stands on the heights over the Hudson.

I remember an incident that will illustrate this, the only one that I can give tonight. I am ashamed of it, but I don't dare leave it out. I close my eyes now; I look back through the years to 1863; I can see my native town in the Berkshire Hills, I can see that cattle-show ground filled with people; I can see the church there and the town hall crowded, and
hear bands playing, and see flags flying and handkerchiefs streaming—well do I recall at this moment that day. The people had turned out to receive a company of soldiers, and that company came marching up on the Common. They had served out one term in the Civil War and had re-enlisted, and they were being received by their native townsmen. I was but a boy, but I was captain of that company, puffed out with pride on that day—why, a cambric needle would have burst me all to pieces. As I marched on the Common at the head of my company, there was not a man more proud than I. We marched into the town hall and then they seated my soldiers down in the center of the house and I took my place down on the front seat, and then the town officers filed through the great throng of people, who stood close and packed in that little hall. They came up on the platform, formed a half circle around it, and the mayor of the town, the "chairman of the selectmen" in New England, took his seat in the middle of that half circle. He was an old man, his hair was gray; he never held an office before in his life. He thought that an office was all he needed to be a truly great man, and when he came up he adjusted his powerful spectacles and glanced calmly around the audience with amazing dignity. Suddenly his eyes fell upon me, and then the good old man came right forward and invited me to come up on the stand with the town officers. Invited me up on the stand! No town officer ever took notice of me before I went to war. Now, I should not say that. One town officer was there who advised the teacher to "whale" me, but I mean no "honorable mention." So I was invited up on the stand with the town officers. I took my seat and let my sword fall on the floor, and

folded my arms across my breast and waited to be received. Napoleon the Fifth! Pride goeth before destruction and a fall. When I had gotten my seat and all became silent through the hall, the chairman of the selectmen arose and came forward with great dignity to the table, and we all supposed he would introduce the Congregational minister, who was the only orator in the town, and who would give the oration to the returning soldiers. But, friends, you should have seen the surprise that ran over that audience when they discovered that this old farmer was going to deliver that oration himself. He had never made a speech in his life before, but he fell into the same error that others have fallen into, he seemed to think that the office would make him an orator. So he had written out a speech and walked up and down the pasture until he had learned it by heart and frightened the cattle, and he brought that manuscript with him, and, taking it from his pocket, he spread it carefully upon the table. Then he adjusted his spectacles to be sure that he might see it, and walked far back on the platform and then stepped forward like this. He must have studied the subject much, for he assumed an elocutionary attitude; he rested heavily upon his left heel, slightly advanced the right foot, threw back his shoulders, opened the organs of speech, and advanced his right hand at an angle of forty-five. As he stood in that elocutionary attitude this is just the way that speech went, this is it precisely. Some of my friends have asked me if I do not exaggerate it, but I could not exaggerate it. Impossible! This is the way it went; although I am not here for the story but the lesson that is back of it:

"Fellow citizens." As soon as he heard his voice,
his hand began to shake like that, his knees began to
tremble, and then he shook all over. He coughed and
choked and finally came around to look at his manu-
script. Then he began again: "Fellow citizens: We
—are—we are—we are—we are— We are very happy
—we are very happy—we are very happy—to welcome
back to their native town these soldiers who have
fought and bled—and come back again to their native
town. We are especially—we are especially—we are
especially—we are especially pleased to see with us
today this young hero (that meant me)—this young
hero who in imagination (friends, remember, he said
'imagination,' for if he had not said that, I would
not be egotistical enough to refer to it)—this young
hero who, in imagination, we have seen leading his
troops—leading—we have seen leading—we have seen
leading his troops on to the deadly breach. We have
seen his shining—his shining—we have seen his shining
—we have seen his shining—his shining sword—
flushing in the sunlight as he shouted to his troops,
"Come on!"

Oh, dear, dear, dear, dear! How little that good,
old man knew about war. If he had known any-
thing about war, he ought to have known what any
soldier in this audience knows is true, that it is next
to a crime for an officer of infantry ever in time of
danger to go ahead of his men. I, with my shining
sword flashing in the sunlight, shouting to my troops:
"Come on." I never did it. Do you suppose I would
go ahead of my men to be shot in the front by the
enemy and in the back by my own men? That is
no place for an officer. The place for the officer is
behind the private soldier in actual fighting. How
often, as a staff officer, I rode down the line when
the rebel cry and yell was coming out of the woods,
sweeping along over the fields, and shouted, "Officers
to the rear! Officers to the rear!" and then every
officer goes behind the line of battle, and the higher
the officer's rank, the farther behind he goes. Not
because he is any the less brave, but because the
laws of war require that to be done. If the general
came up on the front line and were killed you would
lose your battle anyhow, because he has the plan of
the battle in his brain, and must be kept in compara-
tive safety. I, with my "shining sword flashing in
the sunlight." Ah! There sat in the hall that day
men who had given that boy their last hardtack, who
had carried him on their backs through deep rivers.
But some were not there; they had gone down to
death for their country. The speaker mentioned
them, but they were but little noticed, and yet they
gone down to death for their country, gone down
for a cause they believed was right and still believe
was right, though I grant to the other side the same
that I ask for myself. Yet these men who had
actually died for their country were little noticed,
and the hero of the hour was this boy. Why was he
the hero? Simply because that man fell into that
same foolishness. This boy was an officer, and those
were only private soldiers. I learned a lesson that
I will never forget. Greatness consists not in holding
some office; greatness really consists in doing some
great deed with little means, in the accomplishment
of vast purposes from the private ranks of life; that
is true greatness. He who can give to this people
better streets, better homes, better schools, better
churches, more religion, more of happiness, more
of God, he that can be a blessing to the community
in which he lives tonight will be great anywhere,
but he who cannot be a blessing where he now lives
will never be great anywhere on the face of God's earth. "We live in deeds, not years; in feeling, not in figures on a dial; in thoughts, not breaths; we should count time by heart throbs, in the cause of right." Bailey says: "He most lives who thinks most."

If you forget everything I have said to you, do not forget this, because it contains more in two lines than all I have said. Bailey says: "He most lives who thinks most, who feels the noblest, and who acts the best."
Human Values for Dynamic Living
“Forgiveness”

Over the past years, I have collected, sifted, prioritized and finally come up with what I consider to be the seven dynamic values for an exciting life. The first human value is commitment. (That’s our word for faith.) The second human value is confidence. Then comes courage, perseverance, peace, forgiveness and hope.

A few people have observed that the word love was not on my list and asked, “Why haven’t you included love?” My answer is, “It’s in there, only I’ve chosen to use another word.” The word love, at its depth, really means forgiveness. Many of you are aware of the fact that there are three Greek words for love—eros, philo and agape. Eros means love only in the sense of the sexual aspect. From it comes the word erotic. Philo is the word the Greeks use when they refer to platonic or human relationships on a respectful level. For instance, the word philosophy comes from the Greek words philo and sophia—Love of wisdom. The word agape, which the Greeks developed, is a word unlike any other in any language, (unless it would be the word grace in English). Agape means to love somebody, especially because they do not deserve it. And that’s the kind of love that God has for us. That word agape really can be translated “to FORGIVE.”

Love wears a crown, and in the crown of love are many jewels. One jewel shines brighter than all the
others. The Crown Jewel in the crown of love is forgiveness.

Back in the fourteenth century, a monk announced to the people of his village that he was going to preach the greatest sermon he had ever preached on the love of God. He begged everyone to come. At the appropriate hour the cathedral filled with the old and the young. They went through the usual ritual, and when it was time for the sermon, everyone was breathlessly awaiting the discourse of the clergyman. Instead of mounting into the pulpit, he went to the candelabra, drew a long burning candle and then walked high in the altar where a sculptured form of Christ was nailed to the crucifix in the chancel. He silently lifted the candle until the glow was right underneath one of the pierced hands, and he held it there, with his back to his congregation. Then he shifted and held the candle below the pierced opposite hand of Jesus. Then he dropped it and held it along the side where the spear had punctured. And then he dropped to his knees, in prayer, holding the candle so the candlelight glazed on the pierced feet of Jesus. And after a moment he stood and turned, holding the candle before him so that the people could see the gentle and affectionate tears flowing out of his eyes, and he said to his congregation, "My beloved people, that is my sermon on the love of God for you." And he dismissed them with a benediction.

"Father, forgive them for they know not what they do," Jesus said as He hung there. And right in the heart of the prayer that He taught us to pray, the Lord's Prayer, is the sentence: "Forgive us our debts as we forgive our debtors."

St. Paul writes, "While we were yet sinners Christ died for us." (Rom. 5:8) Do you know what that means? It means very simply that God loved us even when He had no reason to. That's what agape means. That's what forgiveness means. That's what grace means. That's God's love in action for people who don't deserve it.

I was taught in theological seminary that only God forgives. I recall Dr. Blocker saying to us, "Nature does not forgive. If, in a fit of temper, you shoot yourself and commit suicide, nature does not forgive you. If, in a fit of temper, you cut a hand off, it isn't going to grow back no matter how much you weep. Educators don't forgive. Probably you play around most of the semester and you don't put your work out or do your homework. Then you come to the final exam, and if you flunk it, you flunk the course! Education does not forgive. Society does not forgive. I'm thinking of a man who got drunk, and in his drunkenness he got a gun and robbed a store. They sent him to prison. He got out after a few years, and that record follows him every place he goes. Forgiveness is a miracle only God performs. 'To err is human but to forgive is divine.'"

Jeremiah 31:34 is a beautiful Bible verse:

"For I will forgive their iniquity and I will remember their sin no more."

Which means, when God forgives, God forgets! And somebody once said, when you bury the hatchet, don't leave the handle above the ground. God knows we need forgiveness. I need it, you need it, we all do.

There is a terrible judgmental mental climate in America today. It's odd, isn't it, because I don't
suppose there has been a time in America when most Americans would concede that the moral tone is lower than perhaps they had ever remembered it before. This is not to say that there have been no periods in American history where proportionately people were more disrespectful of the Ten Commandments and the Sermon on the Mount and the teachings of God than they are today. But it is true that few people can recall having lived through a period of time when more people openly and flagrantly violated the Ten Commandments of God.

I heard a story the other day about a man whose little boy asked, "Father, what does the word ethics mean?" The father answered, "Well, son, let me illustrate it this way: My brother Henry, your uncle, and I run this little grocery store. At the end of the day Uncle Henry and I share the money we make. Let's suppose that tomorrow a man comes in the store and buys something that costs five dollars. He gives me a ten dollar bill, but he doesn't notice it's a ten dollar bill; he thinks it's a five dollar bill. I didn't notice it was a ten dollar bill; I assumed it was a five dollar bill. Later, when I'm calculating the money, I find a ten dollar bill and I've got five dollars too much. Then I remember that that man gave me ten dollars instead of five dollars. Now, son, here is what ethics is: At the end of the day when I discover that this man had given me ten dollars instead of five dollars, what do I do with that extra five dollars? Do I keep it all to myself, or do I split it fifty fifty with Uncle Henry?"'

We have our problems, don't we? We have our sins, we have our temptations. Is there anybody without sin? We need desperately in our country today the fair spirit of the sense of forgiveness. Not in the sense of whitewashing sin, but of course that's what makes forgiveness so hard, isn't it? There is the tension between justice and mercy.

1. What is forgiveness? It is non-judgmental love, that's what it is. I remember at the World Psychiatric Congress, in Madrid, Spain, a psychiatrist from Lima, Peru, lectured for thirty-five minutes on this subject of love. He addressed his vast audience by saying, "Love that is non-judgmental love is the only real love. Most people love judgmentally, which means, 'I'll love you if you agree with me politically.' 'I'll love you if you agree with me ideologically.' 'I'll love you if you will hold the theology that I hold and believe the religion that I believe in.' 'I'll love you if you will live the way I think you should live morally.' 'I'll love you if you agree to live my kind of lifestyle.' 'If you don't live my lifestyle and you don't believe in the religion that I believe in, if you don't follow the code of ethics that I follow and you don't agree with me politically, then I won't love you.' That's judgmental love. And it's not real love. "While we were yet sinners Christ died for us," the Bible says. That means that God loved us, even when we didn't live His lifestyle.

If you just love people who agree with you, Jesus said in the Sermon on the Mount, what credit is that to you? Even hoodlums and scoundrels and crooks love their fellow crooks. The real love, Jesus said, is when God makes the sun shine on the just and the unjust and His rain to fall upon the evil and upon the good. Non-judgmental love—that's what forgiveness is.
2. Why must I forgive? Because we are dealing with the law of irrevocable return. Now that’s a law of the universe. What it means is simply this: “Whatever a man sows, that he will also reap.” (Gal. 6:7) “The measure you give will be the measure you get, and still more will be given you.” (Mark 4:24) It applies to the area of forgiveness. It’s a universal principle. Jesus said, “Your heavenly Father will forgive you if you forgive those who sin against you; but if you refuse to forgive them, He will not forgive you.” (Matt. 6:15) “Cast your bread upon the waters and it shall return.” (Eccl. 11:1)

If you’re friendly to people, they’ll treat you friendly. If you go out and start throwing stones, they’ll throw stones at you. There is written into the universe the law of gravity. There is written into the universe the law of irrevocable proportionate return. You must forgive. The only alternative is to brace yourself for being treated most judgmentally by your fellow men. The only person who doesn’t have to forgive is the person who will never commit any sins. The faultless person is the only person who never needs to forgive others. If you can be absolutely sure that from this moment to the end of your life you will be a perfect, sinless individual, then, of course, you can take the “why forgive?” attitude.

Why must we forgive? Because we are not perfect and we need to be forgiven ourselves. And when we fall short and stumble, and our human defects come out and our sins are exposed, people will forgive us, too. Only perfect people never need to forgive.

Then we need to forgive because we cannot have success, joy, prosperity, physical health or happiness without it. If you’re down, I would dare believe that the odds overwhelmingly would prove that if you went under depth analysis, you’d find that someplace in your life, right now, there lingers, in some remote drawer in that closet of a corridor of your brain, some guilt that has not been forgiven.

3. What will it do for me? What are the miracles that forgiveness offers? I submit that forgiveness, as a human value, is the most powerful healing force there is.

I’m thinking of a man who was having a difficult time. He was not succeeding professionally. In fact, he was at a very low achievement level. He went through our Institute for Successful Church Leadership, the first and the oldest Institute of its kind in America, to train ministers in dynamic principles of success. Over 2,000 ministers of all denominations have attended. When this particular minister came to us, he was a failure in his church. We analyzed it, and here is what came out: He never listened to successful people. The only people he ever listened to were losers. We went a little deeper. “Why do you follow losers?” we asked. “Why don’t you follow winners?” He would say, “Well, there’s so and so in the neighboring town. He’s got a great church. But this is what’s wrong with that man, and this is what’s wrong with his program, etc.” This failing minister sat in my study and found all kinds of things wrong with the most successful ministers. He found fault with Norman Vincent Peale, he found fault with Billy Graham, he found fault with Fulton Sheen, and I don’t know what kind of fault he found with me. He didn’t have the nerve to tell me! I finally said to him,
"Whom do you admire?" And he rattled off a list of names of losers! Tragic!

This minister followed losers. I finally asked him, "Why do you gravitate to losers? Why do you select them as your models?" He finally admitted, "I guess I'm jealous." Then I told him what jealousy is: "Jealousy is really, on the deepest level, a judgment you place against yourself for your own low achievement level. Instead of criticizing the winners, follow them! Forgive them for being more successful than you are! And forgive yourself for not being as successful as they are! (That's a nice way of saying don't be jealous.) And then learn from them." He did, and his ministry has been transformed.

In almost a quarter of a century of counseling, I can think of many people whom I have counseled with for months, and in some instances years, after a death occurred in their family. Their sorrow had turned into neurotic grief. We analyzed the grief and finally discovered the tap root of it. The tap root of their grief was guilt. They were condemning themselves for the death. "Oh, why didn't I take him to a doctor? Why didn't I insist that he have an examination? Why didn't I insist that he take a vacation?" Always there is guilt mixed in with grief, because you can always imagine something that you probably should have done.

Forgive yourself. It heals your sorrow, it removes jealousy, and it wipes out bitter memories.

What miracles does forgiveness perform? I can tell you of lots of people who, when they offered or accepted forgiveness, began to achieve a new level of success. Because they stopped putting themselves down! Too many people still have not learned to forgive themselves for sins they committed this week, or last week, or mistakes that are years old. Let me ask you a question: You can do a hundred things right and you can make one mistake, and what will you remember? You'll remember your one mistake. By nature we tend to be terribly judgmental.

You can be healed of jealousy. You can be healed of bitter sorrow and bitter memory. And you can be healed of your own self-hate. Take a forgiving attitude toward yourself and you can be healed of loneliness, for much loneliness is caused by the inability of people to exercise and receive or apply forgiveness principles to themselves! Why are people lonely? Because they condemn and criticize themselves too severely. So they consequently feel inferior. Inferiority leads to withdrawal. And in this state of mentality, they don't dare to be sociable. They don't dare to be friendly. They don't dare to be themselves. Obviously they land up very lonely people.

Forgiveness offers a cure for doubt. If you show me someone who has a problem with faith, I will show you someone who nine times out of ten has a guilt problem. The arrogant agnostic or the haughty atheist, if he could undergo depth analysis, would find that at some point in his life he said something, or did something or failed to do something that caused guilt to come in. A guilty person doesn't dare to believe. Until he can believe that God will love him, forgive him and save him, he'll never be able to have faith. Guilty people must doubt. Doubt is a subconscious defense mechanism fabricated by a guilty mind to protect itself from the assault of an
ideal that would be a judgment upon him. The person who doesn’t pay his bills doesn’t like to go to the mailbox. The man who is overweight doesn’t want to step on the bathroom scales. The person who isn’t living right doesn’t dare to come to church and he doesn’t dare to be a believer.

What does forgiveness do? It performs miracles in your life.

4. Why is it so hard? For many reasons. First, we have a sense of justice. The moral person finds a real conflict between mercy and justice. And that, of course, is what makes the cross of Jesus Christ so profoundly significant. God suffered a divine dilemma, you know. As a moral God His just nature demands that sin be punished. But His heart of mercy and love calls upon Him to forgive. Yet if a man is brought into court and he’s a murderer and the judge sets the murderer free because he is such a loving judge, does not the judge become an immoral creature? Does he not become an accomplice to the crime if he fails to punish the wrongdoing? That’s the ethical and theological question! God solved it by taking the punishment of our sins upon His own body on a tree and extending the credit thereby to all who would, in faith, accept Christ as their personal Savior. God solved this problem of justice on the cross.

How do you solve it? How do I? It’s not easy. It isn’t easy to forgive someone when you have a strong sense of justice.

I’m talking to people right now, I know, who still have not forgiven their ex-husband or ex-wife, because to forgive means that you finally and ultimately accept the reality of it and you still don’t want to do it. Perhaps you have a streak of stubborn self-pity, and need to indulge in neurotic self-sympathies. And so long as you can hold on to some resentment and not bestow forgiveness, you can feed that neurotic self-pity.

Why is forgiveness so hard? Because, my friend we probably have not experienced real forgiveness ourselves. A person who has been forgiven and knows it, finds it easier to forgive others.

5. How can I forgive? I think I’ve just hinted at the answer, haven’t I? Make sure that you yourself have had an experience of non-judgmental love. Penitently come before God. Have you ever done that? Have you ever said, “Jesus Christ, I, too, am a sinner. Forgive me.” Have you ever met Him, really? Do you really know Him? If you do, you’ll have the power to forgive. You’ll get it, and you can give away only what you have gotten. If you’ve had an experience of forgiveness, you’ll be able to give it away to somebody else. You’ll love yourself and believe in yourself, and you’ll set goals, have projects and achieve more. And you’ll be happy in the process.

An esteemed clergyman in England told J. Wallace Hamilton, “The turning point came in my life when I was seventeen years old. I always had trouble with my brothers and sisters. I was called the black sheep in the family. It was a terrible experience. They picked on me. We were always fighting each other. One night they were all picking on me: my mother, my father, my brother and my sister, until I couldn’t stand it anymore. It was driving me crazy. I jumped up and cried, ‘I’m leaving. I’m getting out of here!’ I ran up the hall, up the stairs and there
suddenly in the doorway in the darkened hallway I ran into my grandmother. She had listened to it all. The diatribes, the accusations, the villifications. She just stood in the hallway and stopped me by putting her hand on my shoulder. With tears in her eyes she said only a few words to me, but they changed my life. She said, 'John, I believe in you. John, I believe in you.'

And right now, can't you see Him? Stopping you in the middle of your tracks, coming down from the cross with a scar in His palm, as He puts His hand on your shoulder and He says, "I've heard everything, but I want you to know, I believe in you!"

Let Christ love you and He'll forgive you and save you.

What a great moment that is! You'll then become a forgiving person, too!
SOMEDAY IS TODAY
CHAPTER FOUR

This is the fourth and final message in my series. SOMEDAY IS TODAY! My text is, "Behold now is the acceptable time, now is the day of salvation." (II Corinthians 6:2)

Have you ever had anybody come up to you on the street and say, "Hey, Buddy, are you saved?" I always wonder what they are saying by this. What do they really mean? Unless you know who they represent or where they are coming from theologically, you can't be sure what they mean, for the word "salvation" has significance to most people from all religions.

St. Paul in the New Testament uses the term salvation. And today we still hear this term. I want to deal with this today, because the word "salvation" is the most important word you or I may ever hear.

I want to ask you three basic questions:

1. What does it mean to be saved?
2. How do people think they are saved?
3. How can you really be saved?

First of all, what does it mean to be saved? In the Judaic and Christian faith we look to the Old Testament and the Hebrew doctrine of salvation. It dealt with and confirmed the issue of sin. They defined sin as a blockage between the human being and Creator God. In order to define salvation, we need to understand sin. What is sin?
Sin is something that separates you from God.
Sin is something that causes a break in a relationship with another human being.
Sin is any problem that blocks the full development of your potential; anything that would hold you back from becoming everything God created and intended you to be.

So what does it mean to be saved? First of all, “salvation” in the Jewish tradition dealt mainly with the eternal element. They had a doctrine of Hades from which emerged the historic Christian doctrine of Hell. Therefore, salvation meant having eternal hope without fear of Hades or Hell, and restoring that separation from God. Salvation today is having the freedom to approach the future without guilt, anxiety, or fear and with eternal hope and peace. That’s sensational!

But there is a lot more to salvation than just having eternal security assured. This church believes that salvation is not just a fire escape. We do not try to induce people into Christianity by assuring them that they will never go to hell. We never want a person to become a Christian out of fear. We want them to become a Christian out of love for God and for Jesus Christ. Our primary motive is positive—not negative. The scriptures clearly say that we are saved not only for eternity but for creative living here and now. Salvation is being released from personal growth obstacles, to become all God wants us to be.

This week I had an interesting experience. I gave a one-hour telephone interview on the radio station, WORC, out of Washington, D.C. As I fielded questions from the live radio audience, I received one question that I’ve never been asked before. A man on the other end of the line said, “Dr. Schuller, what is your attitude toward homosexuals?” And I answered him in this way:

“First of all,” I said, “my attitude toward homosexuals must be one of respect for that individual as a human being. It is a sin for me to ridicule another person, and so I must not call them queers, faggots, or fruits. My theology of self-esteem means that I cannot embarrass or shame people with problems. I have problems and so do they.

“And my second attitude is that being a homosexual is a problem. A homosexual said to one of my close associates just the other day, ‘The thing I fear most is getting old without a trustworthy, permanent companion.’ That is a problem! And along with this, my attitude is one of resistance and positive resentment towards homosexuals who would try to sell us their chosen style of life. It is not right for them to aggressively impose their lifestyle on our own society.

“Therefore, my third attitude towards homosexuals is that there is a better way. I want every human being whom I respect to discover the ultimate lifestyle, not the mediocre. When I talk to a homosexual, I say, ‘Become a possibility thinker!’ A possibility thinker believes that there is always a better way. I think that the better way is to be heterosexual. I can talk from experience here. I have been married for thirty years to my first and only wife and we have a sensational marriage. Although it’s not popular in the non-Christian community, both of us were virgins when we got
married, and we teach this and our faith to our children. Our marriage gets better every week. Actually, nobody enjoys sex better than heterosexual Christians, because bound by a commitment and blessing of God, there is no fear that would otherwise tinge the joy. There is no guilt or fear of exposure or anxiety that tomorrow might come and the one person had packed their clothes, left a note, and abandoned the other with an empty bed and a hollow heart.

To the homosexual I say, "Become a possibility thinker and believe that you can be heterosexual!" Always go after the best solution to any problem. The greatest thing about being heterosexual is that today I have five children! Without my son and four daughters, I'd be awfully lonely. And on Thanksgiving Day my whole family will come for dinner, including my little granddaughter and new-born grandson. It will be wonderful. God planned and blessed us with the joys that come from this fantastic lifestyle.

"Now if you're homosexual, you need to discover something better. You need release from the problem that traps you on a lower level than what God intended you to enjoy. If you're a homosexual, you are not only afraid of exposure and guilt, but of getting old and lonely. Because your commitments are not strong, the relationships you have are temporary. But God has a better idea. By becoming a possibility thinker, you can, by the grace of Jesus Christ, have something better than what has been trapping you."

What does it mean to be saved? To be saved means not only to have eternal security, but to be released from any problem that keeps you from developing into the full person God intended you to be. With the surge of the Holy Spirit, you can then receive the dream of what He wants you to be and do. We are saved not only from something but for something: from anxiety to hope; from fear to love; from shame to self-esteem!

The second question I asked is: How do people think they are saved? It's amazing that many people think they are saved through human effort. This is a great conflict theologically, too. People think they can probably earn salvation through human effort. They feel that if they join the church, go through the religious ritual and participate in the sacraments, that they will automatically be forgiven their sins. And there are those people who subscribe to our possibility thinking who think that possibility thinking is nothing more than human effort. But it just doesn't work that way. It is not just human effort, rather, it's human efforts that find their roots in God and in Jesus Christ.

In the same way, there are those religions that try to give salvation through the rituals. You pay the price, perform the right sacraments, and then you've got it made. In the history of religion, all kinds of things have been dreamed up by Christians and non-Christians in an attempt to try to offer eternal salvation. But the glory of the Gospel is that you become aware that you are a worthy human being when you are accepted by the Ideal One—Jesus Christ. There is a Bible verse that is very significant. It says, "By grace are you saved through faith; and this is not your own doing, it is the gift of God." (Ephesians 2:8)
The bottom line of salvation is self-esteem. When you have self-esteem, you no longer feel guilty. You no longer feel cheap, or worthless—you are somebody! You don't get self-esteem by joining the right club, wearing the right clothes, or driving the right car. It doesn't matter what kind of perfume you wear or what street you live on or even what religious ritual you go through. You can't buy self-dignity. You can't ritualize your way into self-esteem. The only way is through an experience of rebirth.

How do people think they are saved? Let me tell you one of the most interesting experiences I had while still a student pastor. I was a seminar student serving at the Faith Reformed Church in Muskegon, Michigan. It was a new little church just celebrating their grand opening. On the Sunday of the opening, I stood outdoors to welcome the people as they came. There were about 120 in all, and when I had shaken their hands and welcomed them, they went on inside. As they all went in, there was one little fellow who still stood outside. He was all dressed up, with pressed pants, white shirt and tie, sport coat, and hair slicked back. He was a small guy about five years old. I said, "Hi, Pete, come on in." But he just stood there and his eyes filled with tears. I said, "What's the matter? Did I call you by the wrong name?" More tears rolled down his little cheeks as he said, "I can't go in. I ain't got no money." "Well, Pete," I said, "Don't worry about that." I reached in my pocket and, even though preachers are usually broke, I found a nickel. I held it out to him, and his eyes got big as he reached out and grabbed it out of my hand. "Thanks, Mister!" he said as he walked inside.

I went in and conducted the church service and then went downstairs to the basement to conduct an adult Sunday School class. I was teaching my class when the curtain that separated my class from the children's class opened and little Pete stuck his head through. He said, "Pssst, Mister, come here!" I walked over thinking, "Hey, wait a minute, I'm broke. I gave you the last nickel I had." But I went over to the curtain, and the little guy stuck out his hand and in it was the nickel. He said, "Mister, here's your nickel. I didn't have to pay to get in after all!"

There are people who are desperately trying to buy their way into self-dignity and self-esteem. They are trying to buy their way out of shame and guilt. They are trying to buy their own salvation. But the Bible's beautiful message says that salvation is a gift. An old Christian hymn says it all:

"Jesus paid it all,
All to Him I owe;
Sin had left a crimson stain,
He washed it white as snow."

So how are you really saved? You are saved by grace. Grace means running into somebody that you really respect and they treat you like you're a king. It's when someone who knows every wrong you've done, still treats you as if you are perfect. Do you know what you really need? You need a human being who you can look up to as the Ideal One. That Ideal One would be far greater than the President of the United States. He would be a really super person. And then if you could meet that Ideal One and get to know him, he would call on you and say, "Hey, I need you, I've got a job for you." And you would say, "But I've got to tell you, I'm not good
enough to work for you.” Then he would say, “Look, I know all about you, but I love you. I forgive you, and I want you.”

That’s an existential encounter with idealism incarnated in a person. That’s what you need—an experience with non-judgmental love! With such a profound emotional, intellectual, and psychological experience, you become a new person! For if the top guy knows the worst about you and still treats you like you’re great, then you don’t need to worry about those down the ladder rejecting you.

What does it mean to be saved? It means eternal security and self-esteem.

How are you really saved? By meeting the Ideal One!

It’s not through works. Therefore, no psychiatry, psychology, theology, religion, or set of creeds can do for you what will happen to you if you come to truly know the God who made these heavens, came to earth, and lived as a beautiful man with a perfect life. He is the Ideal One. He lived the ideal life and He died. Why? He died to tell us that we are so valuable to God, that He would stop at nothing to show us our worth. He died, but He came back to life. He lived again on Easter, and He is alive this very moment.

How are you really saved? You are saved when you experience being accepted by the Ideal One. Let me illustrate as if I were to deliver a theological lecture. I have a blackboard and on it I draw a huge circle, a cross section of a golf ball. Then in the center of the circle, I make a small dark solid circle, the core of the golf ball; a hard rubber pea. Around the core are stretched tight rubber bands which are covered only by the white dimpled plastic skin. Now I ask you, “What is a golf ball?” If you look at this cross section and say a golf ball is round and white, I’d say that is a shallow definition of a golf ball. Likewise if you say that sin is rebellion against God, then that is a shallow definition of sin. You need to slice through a golf ball to see that the core is a hard rubber ball. And you have to slice through the human inclination to be defensive against God and our fellow man. If your definition of sin is rebellion against God, that is not inaccurate. It’s just shallow. It doesn’t say why human beings would rebel against God, the One who sent His only Son, the Ideal One, to die for us on the cross. Why would we rebel against a God like that?

It is here that I must pay tribute to Dr. Gerald Jampolsky, a renowned psychiatrist. He helped me to see that the two basic human emotions are not love and hate, but love and fear. Therefore if you are not a Christian and have not experienced salvation, at the core of your life is distrust. You rebel against God because you are afraid of God. Dr. Jampolsky was an atheist before he became a believer. As a psychiatrist, he used to think people who came to church were frightened people who needed religion. But now he looks back and believes that as an atheist, he was the fearful person. He recalls, “I did not dare to believe. I was afraid of what a religious experience would do to me.” But one day he said, “I am willing to be a believer, if there is a God.” And as he did, this distinguished psychiatrist cried and wept as he had never done before. In those tears were healing and cleansing. As the Baptist would say, he was saved. He was born again—converted!
If you have never accepted Jesus Christ as your Savior—your Ideal One, and if you are not a positive-thinking, believing Christian, let me tell you why you are not. It's because you are afraid you might break down, you might be born again.

How are you healed of this fear? You are released from this fear when you find out that when you meet God, He will not chain you and He will not embarrass you. He will not take out all of your secret sins and hold them out for all to see. When you go to God through Jesus Christ, do you know what He will do? He will treat you like you are really somebody special. Jesus knows all about you. He knows the problems and fears that block you. And He wants to free you from your fears. He thinks you're sensational!

I know of nothing that illustrates this better than the story of Don Quixote, Man of La Mancha.

In the play, Don Quixote comes to a wayside inn and there he meets a waitress, a prostitute by night. And the Man of La Mancha looks at her and does not see her purely as the lustful, shameful sinner she is. He sees her for what she can become. And he asks her, “What is your name?” She says, “Aldonza.” And he says, “You shall be my lady, and I shall give you a new name. I will call you Dulcinea.” She laughs, kicks up her heels and says, “Me, a lady? Ha!” And she goes and serves more wine to the drunken camel drivers, makes her business deals for the night, and leaves sneering at him.

Everytime the Man of La Mancha sees her, he approaches her the way Jesus approached Mary Magdalene, the harlot. He comes to her and says, “My lady, Dulcinea, you are my lady.”

Then the scene changes and the curtain rises to an empty stage. From behind the scenes a woman screams in terror. Aldonza runs onto the stage bleeding, crying and dirty. She has been raped—the ultimate human indignity. She loathes herself the way some of you do not love or accept yourself. And then the Man of La Mancha sees her and says, “My lady.” But she cannot stand it, and she screams, “Don't call me a lady! Can't you see me for what I really am? I am only Aldonza. I am nothing!” And she runs off stage into the darkness. But he calls out after her, “You are still my lady, Dulcinea!”

The curtain drops, and then rises on the final scene. Don Quixote, the Man of La Mancha, is lying on his deathbed. He is like Jesus Christ, dying of a broken heart, despised, rejected by men, a man of sorrow and grief. Then to his side comes a beautiful Spanish queen adorned with matilla lace. The lady kneels to pray and says, “My lord.” And he opens his eyes and says, “Who are you?” She weeps, “My lord, don't you remember? You gave me a name.” And now she stands tall, redeemed, proud, her lost dignity restored. “My lord, I am your lady. I am Dulcinea.”

She was born again! And that's what will happen to you if you will come and be alone with Jesus Christ. For when the best person in the world treats you like a king or a queen, you can stand being rejected by anyone else. When you meet Jesus Christ—you meet the Ideal One, and you will know the beautiful experience of eternal security and self-esteem called salvation!
Robert Schuller from the Crystal Cathedral brings joy to millions of people around the world each and every week. We invite you to consult your local listing for the program time in your area.

This booklet is a transcript of a message delivered by Dr. Schuller from the pulpit of the Crystal Cathedral in Garden Grove, California.

Dr. Schuller's helpful and inspirational messages have been published and distributed since 1970. There is no set charge for them, but the ministry depends on your voluntary contributions. Your gifts, together with others, make a wide distribution possible. We hope you will find the following message helpful to you, and when you have finished it, pass it on to a friend.

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Balance Your Wait to Fit Your Weight

We are talking these weeks about eagle-powered people. They seem to be able to move mountains, crack the toughest nuts, and span the widest chasms. They are great achievers. Even when they face a terminal illness, they go out with a song.

In contrast to eagle-powered people, there are what I call kiwi people. Have you ever tasted kiwi fruit from New Zealand and Australia? I love it. It's low calorie and very refreshing. There are also kiwi birds. The kiwi bird lives in a hole. He hides, huddles, and escapes. He never does fly.

Eagles fly. Kiwi birds burrow and try to escape from reality. And then, of course, there are three-legged chickens. I heard about them from Bob Hope.

He said that there was this fellow who was riding along at fifty-five miles an hour when he looked out the window. He couldn't believe his eyes! He saw a three-legged chicken running right alongside the car! He increased his speed to sixty miles an hour, but the chicken kept right up with him. At seventy miles an hour, the chicken took off and left the man behind in a cloud of dust. Dumbfounded the man pulled over and stopped in a farmer's yard. He rolled down his window and asked the farmer who was sitting there, "Did you see that?" The farmer said, "Sure. I saw it. I've seen plenty of them."

The man said, "What was it?"
"That was just one of our three-legged chickens."
"Three-legged chicken! What do you mean a three-legged chicken?"
"Well, the farmer said, "There are three of us in the family, my wife, my boy and myself. We all like drumsticks. So we decided to breed a three-legged chicken. That way, we all get a drumstick."
The driver said, "Well, how does it taste?"
"I don't know, we ain't caught one yet."
I can't tell you how to run like a three-legged chicken, but I can show you why eagle-powered people are able to fly in spite of storms. I will show you why some people fatigue quickly in the face of frustration, fear, or tough times.
You know, the eagle is the only bird that we know of that flies into a storm. All other birds huddle, cover, shelter themselves, but not the eagle. He digs in with his wings until they lift him above the clouds.
What weighs people down and what lifts them up? Some of you might answer the first part of this question with one word, "Guilt." Others might say, "The sense of being overwhelmed." Another answer may be, "The feeling of being trapped in a situation from which there's no escape."
What weighs people down? Each of the above answers appears to be true at first glance. However, the real answer lies deeper than that. What really gets people down is indecision.
I've often said to people I've counseled, "You don't have a problem that needs to be solved. You simply have a decision you need to make. You have to decide whether to hold on or whether to let go. Indecision weighs people down. By contrast, the people who keep up, the eagle-powered people, are those who are able to make tough, rough, brutal decisions with a tremendous sense of timing.
Their sense of timing is crucial. I remember a time when we were rushing to catch a hydrofoil. It was in Naples, Italy, where the hydrofoil runs to the island of Capri. There is also a ferry that runs back and forth. One man came running alongside the pier. He took a running leap, jumped three feet and landed on the ferry that was moving. He breathlessly exclaimed, "Wow, I made it!"
The deck-hand said, "What's your hurry? We'd have been along the pier in another minute." Some people don't know if they're coming or going.
A sense of timing, I think, is a key ingredient to maintaining eagle-power. By that, I mean knowing: when do you hold on and when do you let go? I think this is the toughest question to answer. There are times when it's been best to hang in to the end. And there are other times when it is best to close up shop, move to another city or look for another job.
Today, I would like to give you six principles that would help you answer this question. Yes, that is what I'd like to do. The problem is—I can't. I know of no such principles. What I can give you is a prayer.
If I could give you five or six principles that you could apply to your situation that could help you decide whether to give up or keep going; then you could live the rest of your life without ever turning to a Bible or God. All you'd have to do is live by Schuller's principles. Then you'd have it made because you could apply them to every tough decision. God has not given me such wisdom. He
keeps that for himself.
Consequently, I have no principles to give you.
But I do have a prayer. And this prayer will work. It will work because it will force you to wait upon the Lord, which is where the power and the wisdom really come from.
Here is the prayer:

Dear God,
Give me the guidance
to know
when to hold on
and
when to let go,
and
Give me the grace
to make
the right decision
at the right time
in the right way.

This prayer will cause you to wait on the Lord, and believe me, that is all you need to know and all you need to do. Here's how this prayer can help you:

If you're a young person whose parents are concerned about your friends and the influence they have over your life, then you need to pray this prayer:

"Dear God, give me the guidance to know when to hold on and when to let go and to make the right decision at the right time in the right way."

God will show you whether you should let go and find new friends, or hold on to the relationship in the hopes that you can influence them for good. God knows your strengths and weaknesses. Only He knows which decision would be best for you.
Perhaps you're a college student, having a tough time with grades. You may ask yourself if you're really cut out for school. You may even think, "Why am I doing this? Maybe I should just quit school and get a job."
Before you make your final decision, listen to a letter that I received this week. "Dear Dr. Schuller:
Last year I made a decision to return to college. I'm thirty-four years old. I have four children. I really doubted my decision because I had been dismissed from another college at the age of nineteen for poor grades. I was especially afraid of Algebra, which I had failed flat. But in May of last year, having moved to Texas many years ago, I heard that you were speaking at the American Renewal Series in Dallas. I was once a member of the Garden Grove Community Church and thought your message might give me a lift. Perhaps I could even make a new resolution and follow through if I got motivated. So I drove into Dallas and heard the story you told about the man who failed college and went on to become a doctor who was the attendant of Bobby Kennedy.

"Dr. Schuller, I know I was not the only person in that convention center, but that message was for me. I decided that, despite my terrible academic record, I would go back to school. I did, and I completed the year with a 4.0 average, including two Algebra classes. That's pretty good for somebody who flunked out of Fullerton fifteen years ago. Thank you, Dr. Schuller."

If you're tempted to quit school, pray this prayer.
sincerely before you make your decision:

"Dear God, give me the guidance to know when to hold on and when to let go and the grace to make the right decision at the right time in the right way."

Perhaps you're somebody who has been harboring secret hurts. You don't know whether you should tell the person who has hurt you, or whether you should keep quiet. Pray this: "Dear God, give me the guidance to know when to hold on and when to let go."

Perhaps you have just come through a period of deep grief. You've put on a tough front. You have never broken down and cried. Maybe you should just let go and have the best cry of your whole life. On the other hand, maybe you should stop crying and feeling sorry for yourself. Maybe you need to say to yourself, "Everybody loses a loved one."

Everyone loses a husband, wife or child at one time or another. Child? Yes. We all lose our children. It's just whether we lose them before or after we go. Perhaps you're holding on too tightly to your teenager. This prayer can help you: "Dear God, give me the guidance to know when to hold on and when to let go and the grace to make the right decision at the right time in the right way."

When do you let go? When do you hold on? The wrong move can be so treacherous. Decisions regarding marriage can really be rough. There are cases where the husband philanders. He carries on extramarital affairs with one woman after another. Even Jesus said that in such a case that maybe you should let him go. On the other hand, maybe the problem can be solved. Who knows? God does. Ask him in prayer what you should do.

Perhaps your problem has plagued you all your life. My friend, Ralph Edwards, recently asked Joyce Brothers, another psychologist, and myself to do some counseling on a television program called, "So You Think You've Got Troubles." On one program, we faced a woman who was fat by her own admission. She said, "You may think my problem is my weight. I tried to lose weight. I went on diets, but kept gaining weight. Finally I decided that I am doomed to be fat. I decided to quit fighting it and just stay fat. But I also decided that I was going to enjoy being fat."

We asked her, "So what's your problem?" She said, "My problem is that society is down on all fat people. I want to start a national organization to treat fat people nice. But I can't get people to treat the idea seriously."

I can't condone the idea that anybody should ever give up the battle of their self-discipline. We didn't encourage her to accept her condition as final. The same may be true for you. If you have a problem with alcoholism or drug addiction, then for goodness sake, pray this prayer: "Dear God: give me the guidance to know when to hold on and when to let go." God will probably say to you, "Cut it out of your life completely."

Maybe you need to let go. But maybe you need to hold on. Some of you are working in a job where nobody appreciates you. Maybe you should quit the company. Why should you stick it out there anyway? Well, many good people have had to work ten, twenty, even thirty years before they were finally recognized and appreciated for what they were. The worst thing in the world would have been
if they had left too quickly. When things get tough, it's usually smart not to move. People and pressures usually remain the same wherever you go.

Some of you are waiting for the big break. You may be a writer, but all you get are rejection slips. Or perhaps you want to dance professionally, or sing but nobody recognizes your talent. Maybe you're an athlete hoping to be discovered one of these days. But year after year passes and you're never offered a decent contract. Perhaps you're trying to learn to walk on artificial legs, but you can't seem to do it.

When do you keep going, keep going, keep going, until the breakthrough comes? The worst thing in the world would have been if you had quit. So you've received one hundred rejections. All it takes is one acceptance. You have to pray the prayer, "Dear God, give me the guidance to know when to hold on, when to let go, and the grace to make the right move at the right time in the right way."

You are fighting a terminal illness? What do you do! Give up? There does come that moment, of course, when you should give up, but the worst thing in the world is to give up too soon. Every day you live you can make a difference in somebody else—the nurse or the doctor who attends you.

When do you hold on and when do you let go? A dear friend of mine had to answer that question. Should he hold on, or should he let go? And if so, how could he do it in the right way at the right time with dignity? He was a young man only thirty-three years of age. He didn't receive adequate recognition. People didn't appreciate him for what he was. He was abused and criticized. His name was Jesus and

he prayed this prayer himself in Gethsemane. He put it this way, "Abba, Father, all things are possible to you. If it's possible let this cup pass from me. Nevertheless, not my will, but thine be done." He knew what he had to do. He stood up and walked to Calvary. He let go, he let God take over, and he did it with class!

"Dear God, give me the guidance to know when to hold on and when to let go, and the grace to make the right decision with dignity."

When you pray this prayer, God will answer it. Let me tell you how. He will answer it by asking you a question. That's right. He'll answer that prayer with this question: "Have you accepted the gift I've already offered you? If not, then why should I give you anything else?"

And you say, "But, God, what have you offered?" He says, "I have offered you the gift of my son, Jesus Christ. If you'll accept him, he'll be your friend. And if he's your friend, he'll walk right by your side. When you walk through the waters, they'll not overflow you. When you walk through the fire, it will not consume you, for I have redeemed you." God knows your name. He'll walk with you and he'll say to you, "Hold on, hold on, hold on!"

"But," you say, "How long must I wait?" God answers, "When the burden is heavy, the patience must be heavy too. You have to balance your wait against the weight. Mountains are moved, not over night, but inch by inch. He will answer your prayer if you'll ask Jesus Christ to come into your life, as your friend, and Saviour.

I'm fifty-six years old. I don't think I have ever
made a single serious mistake in my life. I've always known when to hold on and when to let go. That's not because I'm especially intelligent. I do have Jesus as a friend. He guides me and I follow. The same can be true for you.

Let us pray:

Thank you, Father, that you'll be our best friend if we let you. If we wait upon you, Oh, Lord, you will renew our strength. We will mount up with wings like eagles. We shall run and not be weary. We shall walk and not faint. Thank you Lord. Amen.


