

In the Realm of Women--Some Interesting Features

SEAL BRAND TEA



Nice Tea for ICED TEA

Prepare in the usual way—pour the liquor off the leaves and place it on ice as soon as sufficiently cool.

To serve, pour into glasses partly filled with cracked ice. Add lemon and sugar to suit the taste.

CHASE & SANBORN - MONTREAL

WHERE THE WAR STILL RAGES

The International Sunday School Lesson For August 7th Is: "Paul's First Missionary Journey."—Acts 15:1-52.

By William T. Ellis.

Unheeded by most newspaper readers, war on a large scale, with armies of hundreds of thousands of men arrayed against each other still rages in Bible Lands. Greeks and Turks are doing the actual fighting, but the interests of all the leading nations are involved. The outcome may ultimately be of even more far-reaching importance than the decision on the western front.

As the newspaper often turns readers to the Bible, so in the present instance, the Scripture Lessons which are being studied by thirty million members of the Sunday Schools throughout the world may turn many minds to the day's cablegrams. Asia Minor, where the largest-scale fighting now to be seen on earth is under way, is the identical scene of the new campaign of Christianity's greater soldier, the Apostle Paul. The best map from which to study the day's despatches are those printed in the backs of modern Bibles. The coincidence of modern news with ancient history is only one of the ways wherein the Sunday School begets large-mindedness, and makes for world citizenship. It is incumbent upon Christians to think and live spaciouly.

how one hundred years of Christian missions have occupied most of the strategic places of earth. At least a skeletonized preparation of the entire world field has been made for the new campaign of Christianization for which the distraught race waits. The making ready of the ancient world for Paul's missionary tours was no more Providential or dramatic than that which today lies before our eyes. Ours is a unified humanity, with unprecedented communications and identity of interest and needs. The field is prepared; the message is ready and adequate; the need is surpassing; all that lacks is the statesman-soldier-saint to follow in Paul's steps.

Little Men in Big Places.

In a censorious spirit, I hope, I am bound to record the great and growing conviction that organized Christian work needs a better type of leadership. The smallest of the men in high official positions of religious responsibility is both discouraging and exasperating. Few of them can see farther than their own jobs. They are often only clerical-minded occupants of salaried positions, whose supreme concern is the safety and success of their own organizations. Their competency is as remarkable as their incompetence. Most of them think themselves "leaders"; whereas they are often found in opposition to real advancement and to large kingdom projects. The pioneering spirit of Barnabas and Saul is utterly lacking in them.

One sometimes wishes that it might be possible for all salaried workers in organized Christianity, accepting possibly the active ministers of the Gospel, to spend a period of, say, five years in self-supporting secular pursuits. Then there would ensue a wholesome testing of the reality of all the professional beliefs and activities; and also, it is to be hoped, a mighty accession of Christian activity into the ordinary walks of life. We have gone a long way from the self-supporting missionary work of the pioneers about whom we are now studying.

If it is true that strange limitations, intellectual, spiritual and social, seem to encompass the official leadership of religious organizations, it is even more true—and somewhat a corrective of this condition—that the ordinary company of Christians are strangely ready nowadays to rise to the largest conceptions and presentations of religious opportunity and duty. No statement of the Church's present mission can be too bold or sweeping for the average religious congregation or convention. The time-spirit of crisis has moved powerfully upon the popular mind. Christian generally believe that Christ is calling His people to unexampled service; and they really clamor for brave, big leadership. The Church is impatient of all attempts to compress the Gospel of Christ into a mere formula of petty prescriptions and proscriptions; she wants to go with Saul into the difficult places and to attempt the audacious tasks. One reason why there is today an alarming shortage of candidates for the ministry is that perfunctory and professional ecclesiasticism does not appeal to high-souled youth: there is not enough that is heroic and sacrificial and great-visioned and Pauline in the present form of call to the pulpit.

A Preacher Hero.

Cosmopolitan, indeed, was the Church at Antioch which bade farewell to the three pioneers upon the Great Adventure—the greatest adventure, indeed in all history. Caesar crossing the Rubicon, Columbus braving unknown seas, were of less significance than the setting forth of Barnabas, Saul and John Mark from this tender Christian fellowship of the home church to attempt the Christian conquest of the world. At the outset, Barnabas was the big man of the trio. It was to be the homeland of Cyrus that the trio sailed. He was evidently the large, gracious figure, of imposing physical presence; so that later he was mistaken for Jupiter by the heathen. Saul was an undersized Jew, of insignificant appearance. But the exigencies of travel and danger and work bring the real leader to the fore; and we soon find Saul the head of the party. Up to Cyprus it had been "Barnabas and Saul"; thereafter it was "Paul and Barnabas." Saul got a new name (still a common practice in the East) at Paphos in Cyprus. Paul means "Little," but the designation was won because he proved himself big by soul-measurement.

A Jewish sorcerer named Elymas had the Roman proconsul, Sergius Paulus, in his toils. There is a whole library of literature dealing with the aptitude of renegade Jews for witchcraft. This man Elymas played for high stakes; he was a daring fellow, of the sort whom most reformers would prefer to deal with in the safety of their own pulpits or editorial sanctuaries. Paul, however, faced him in person and looked him in the eye and told him just the sort of sinner he was. In language that would not be permitted today in some of our best pulpits. Paul tugged Elymas with his family name as a son of the devil. He went further and laid

the blinding hand of God upon those evil eyes. Small wonder that the proconsul was converted! Men always are converted when they see the fearless-Gospel of Christ operating with power.

A Journalistic Slacker.

While Paul played the hero, the third member of the party, John Mark, secretary and reporter, played the "slacker." As a newspaper man I am proud of John Mark's journalistic ability; he wrote the first and best "story" of his life and work of Jesus. But as a humble fellow-craftsman I feel that he brought discredit upon an honorable profession when he flunked the perils of Asia Minor. In my own work as a foreign correspondent I have known a few reporters who proved cowards in danger, but they were the rare exception. John Mark shined in the glorious farewells at Antioch; he was a hero in the beginning; but when Asia Minor was reached, and the prospects of robbers and mobs and other travel perils loomed ahead—and I can testify that this is a rough, though sublime region—he quit cold, and turned back to safety.

Paul was angry. Every soldier will understand his contempt for the coward; for at the front, in the great war, there was almost only one virtue: courage. I am glad that Paul sent the timid young man off with blistering words, and refused to take him along the second time. For it seems as if of late the Church has lost her capacity for indignation, and her power to rebuke evil. Burning and scorching condemnation of ethical transgressions is not nowadays a characteristic of religion. This jelly-fish sort of sentimentality has scant support in the example or teachings of the greatest interpreter of the Mind of Christ.

Nevertheless, I am glad that when John Mark, repented and mended his ways, Paul was reconciled to him; and that John Mark later did his immortal work of writing the Second Gospel. Ours is a religion of the second chance.

Telling The Story.

We need to use our wits in trying to picture the methods of the first Christian missionaries. As Dr. Stalker says, "We naturally think of them as the most important personages in a city; to us their entry is as august as if they had been carried on a car of victory. Very different, however, was the reality. They entered a town as quietly and unnoticed as any two strangers who may walk into one of our towns any morning. Their first care was to get a lodging; and then they had to seek for employment, for they worked at their trade wherever they went. Nothing could be more commonplace.

Who could dream that this travel-stained man, going from one tent-maker's door to another, seeking for work, was carrying the future of the world beneath his robe! When the Sabbath came round they would cease from toil like the bitter Jews in the place, and repair to the synagogue. They joined in the psalms and prayers with the other worshippers and listened to the reading of the Scriptures. After this the presiding elder might ask if any one present had a word of exhortation to deliver. This was Paul's opportunity. He would rise and with outstretched hand, begin to speak. At once the audience recognized the accents of the cultivated rabbi; and the strange voice won their attention. Taking up the passages which had been read, he would soon be moving forward on the stream of Jewish history, till he led up to the astonishing announcement that the Messiah hoped for by their fathers and promised by their prophets had come, and he had been sent among them as His apostle. Then would follow the story of Jesus. "We can easily imagine the sensation produced by such a sermon from such a preacher, and the buzz of conversation which would arise among the congregation after the dismissal of the synagogue. During the week it would become the talk of the town; and Paul was willing to converse at his work or in the leisure of the evening with any one who might desire further information. Next Sabbath the synagogue would be crowded, not with Jews only, but Gentiles also, who were curious to see the strangers; and Paul now unfolded the secret that salvation by Jesus Christ was as free to Gentiles as to Jews. This was generally the signal for Jews to contradict and blaspheme; and, turning his back on them, Paul addressed himself to the Gentiles. But meantime the fanaticism of the Jews was roused and they either stirred up the mob, or secured the interest of the authorities against the strangers; and in a storm of popular tumult or by the breath of authority the messengers of the Gospel were swept out of the town. This was what happened at Antioch-in-Flordia, their first halting place in the interior of Asia Minor; and it was repeated in a hundred instances in Paul's subsequent life."

Observe that Paul's sermon, like those of Peter and Stephen, were chiefly the telling of the story. More facts and fewer thin homilies are a need of the pulpit. How seldom one hears the story told in its apostolic simplicity! Yet that story is the hope of our troubled world

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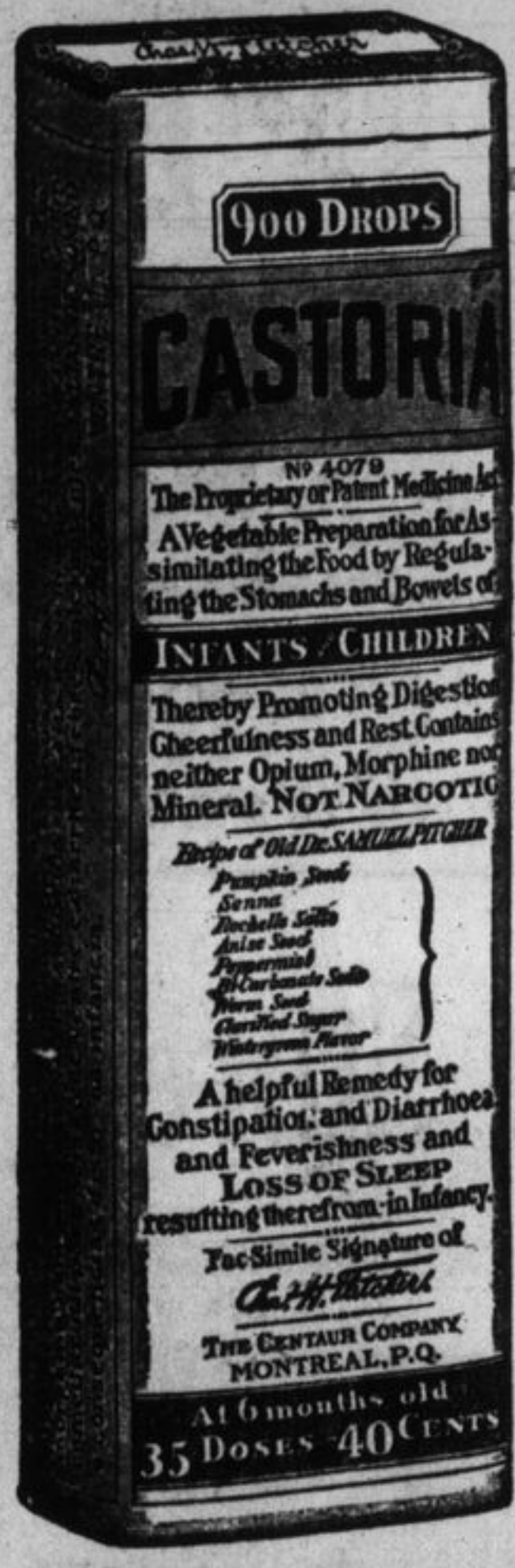


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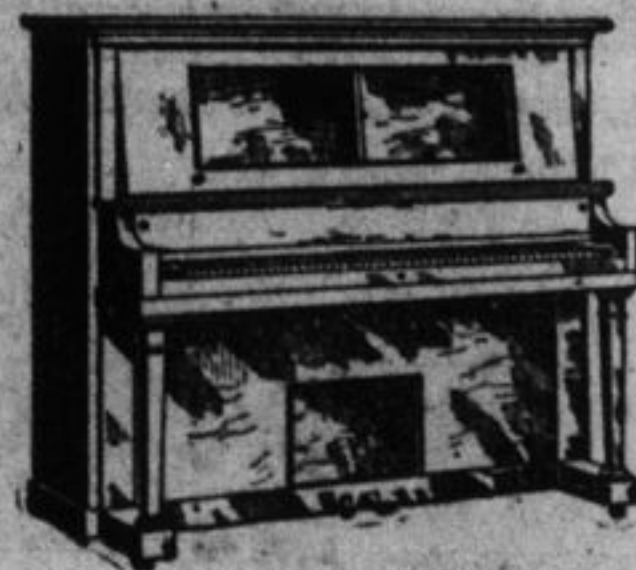
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