

DYNAMITE FOR THE JAM

The International Sunday School lesson for November 26 is "Jesus the Great Missionary"—Luke 8.

By William T. Ellis.

Lumbermen use dynamite to break up a desperate jam of logs in the spring drive. Is not that figure appropriate for the congestion of forces and events that today hampers the smooth progress of civilization? Whichever way we look, things are "jammed." Where is the power to break open a way?

At once we remember the origin of that word "dynamite." It is Greek and is the very word used by Jesus in his farewell promise to his friends. "Ye shall receive power," or "Dunamin." Christians should be dynamite! What is more, it was in connection with the great missionary commission that Jesus promised the gift of "power" or "dynamite" to his disciples.

When this old world got into a jam in 1914 the workmen to whom the task belonged, called statesmen, tried to pull it loose with documentary red tape; and later attempted to pry it apart with guns. In vain. Super-philosophy, or "Kultur," also failed. Treaties were driven as wedges between the most obstinate logs, but without effect. After the armistice, the conference crows were attempted, but it also was futile. All the devices—and instruments known to man were tried, one after another, but today the entire structure of civilization is menaced by the flood which has been formed by the backed-up waters behind the jam.

Nothing is now left as a method of deliverance except dynamite, the "dunamin" of the New Testament. If Christianity cannot break this perilous jam, there is no other recourse in sight. That is why it is the most desperate present business of the Christian Church to apply the

"power" promised by Christ, to the conditions of our time.

Using the Amplifier.

Frankly, the Christian Church is still slumbering, so far as actual participation in the world emergency is concerned. Most ministers and their members are not even aware of the tragic failure of Christianity at the outbreak of the war, during the doubt about this, let him attend any meeting of clergymen, or any general ecclesiastical assembly. He will find the discussion, conducted in the stereotyped phraseology of a hundred years ago, confined to mere matters of millinery and methods, the shop talk of complacent craftsmen, who do not know that the world is affre all about them. The nearest that most religious organizations came to sensing the significance of the world war was to use it as an opportunity for getting more money out of a sensitized public.

No open-minded person can contemplate the condition of crisis in the world, especially with respect to Christianity's possible part therein, without perceiving the humiliating fact that the Church is today divided and squabbling, to an unwonted degree; and instead of moving toward her task, is taking refuge in institutionalism and in faction and in shibboleths.

All the while the call is for the use of an amplifier, such as was employed at the dedication of the Lincoln Memorial in Washington, whereby a hundred thousand persons could hear as one man. The Church has the word. Hers is the power. In the message of which she is custodian there is life for the

BOILS Made Him Sick and Miserable

Mr. Richard Zelenoski, McLean, Sask., writes:—"I had been suffering continuously, with boils, for three years, and during that time I tried many different remedies without any success whatever. In spite of all my efforts I was compelled to go to the hospital. This was in the fall of the year, and right in the busiest time of the season. Upon my return home it just took about two weeks until my neck and arms were again occupied by the boils which made me feel very sick and miserable.

One day one of my friends advised me to try Burdock Blood Bitters, and after I had used less than two bottles I was very much surprised at the result.

It is now over two years since I got in touch with B. B. B., and I have had no bother with boils since. I will recommend it to all persons suffering from any defect in the blood."

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world, and God, who has put all things under His feet, has prepared the world, by the new marvels of science, to receive the Good News with celerity and certainty.

As The Man of Science Sees It.

In all the round of discouraging facts concerning Christianity's somnolence in the hour of destiny, none is more alarming than the evidence that so many are apparently through with the Church. They neither attend her services nor show any interest in her programme. They have passed her by. The proof of this is found in the empty pews of most houses of worship, and in the public prints, and in the casual talk of thoughtful persons.

A recent magazine, the October Century, contained a depressing article by President G. Stanley Hall, theologian and psychologist, upon "The Salvaging of Civilization," wherein he points out the characteristics of present conditions, as revealed by current literature; and some possible remedies. With sadness he dismisses the Church as inadequate. He seems to think that dynamite, "power," has gone from her.

This is startling, shocking, amazing. Doubtless it is all needed. Christianity may be vitalized into full and normal functioning by the shafts that are being hurled her way.

As It Was, And Is.

All of us have read, and I myself have seen, the story of lives changed by the power of the Christian Gospel. Nothing can separate me from the conviction, born of personal experience and observation, in our American cities, and in the principal foreign mission fields of the world, that the one agency equal to making over society as a whole is the Truth that I have seen transform individual men and women. As it was in the days of Jesus, so it is in our own time, the Gospel is dynamite, "power to break up the jam of sin and let loose the beneficent currents of life.

This is as great a reality as any other attested fact of history. It supercedes heredity and environment and education. The Gospel of Christ possesses power to make life new. It has had the power to blow up old civilizations and systems and methods of life. It has literally transformed the nature of entire nations that have come under its authority. From the over-civilized Roman to the uncivilized man of the jungle, Christianity has made new creatures, saints of God, walking in holiness and beneficence. My friend Dan Crawford from "the centre of the centre of Africa," writes me of tribes of savages made into joyful Christians, true to the New Testament type. My own memory recalls a long line of such in Japan, Korea, China, India, Turkey, Egypt, and Syria. The Gospel works whenever truly tried.

A Kingdom-Teller.

Recently a friend came to me in great concern over certain signs of heterodox preaching. I could only affirm to him that "the truth does not need to be defended, but only proclaimed." As we read of Jesus, in this Lesson chapter, touring cities and villages, "preaching and bringing the good tidings of the kingdom of God," we perceive that likewise what the truth needs today is simple proclamation. In the homeland, in our Christian pulpits, in the halls of state and in heathen lands, we have but to tell and retell the story that makes over individual men and women, and transforms all their relationships. There is health and wholeness for civilization in a Gospel preached and applied.

One would be less than fair to the application of this missionary chapter to our times did one not recall that part of the missionary work of Jesus driving out of devil. Some saccharine saints would draw a veil of charity over the act of the Master as he consigned the evil spirits to the swine, so that all this good pork went to waste in the waters of Galilee. They shut their eyes to his wielding the whip of cords to drive out the corrupters of the temple. His "woe unto you, ye hypocrites" shocks their sense of refinement. They profess a faith that would hurt nobody's feelings. The most corrupt and corrupting political crooks will never receive anything but kind words from these good and gentle

spirits; who politely allude to the devil only as "His Satanic Majesty." Such sweet and tolerant and spineless folk might be good citizens of heaven; but they are poor missionaries of the righteous Christ on earth. When Jesus walks our world today it is with words of love and enticement for the weary and the penitent; and with biting, lashing words of scorn and condemnation for all who do disservice to mankind and dishonor to God.

HAS TWO HOBBIES.

Principal Prendergast of London Normal School Is Practical.

Golf and reforestation, which have nothing to do with each other, are the hobbies of William Prendergast, who has just assumed charge of London Normal School, as principal. Mr. Prendergast is an enthusiastic golfer, plays a good game, and writes interestingly of it. In the matter of reforestation he is also both theoretical and practical. In a recent issue of how to speak in writing of the benefits of reclaiming Ontario's waste area, he has actually replanted a good-sized acreage of his own property with white pine.

Principal Prendergast is a Roman Catholic, but in any educational controversy his voice is not likely to be heard raised in agitation of the separate school question.

Mr. Prendergast goes to London from Toronto Normal to take the place of John Dearness, retired. In service he was senior to anyone available in London for Mr. Dearness' post, and his fourteen years of work at Toronto mark him out as a capable head for the London institution, which under the retiring principal attained an enviable reputation throughout the province for efficiency.

Although he has lived in the Queen City for a long time, Mr. Prendergast claims Western Ontario as his home, having been born in Hibbert Township, Perth County. He studied at Seaforth High School and at Toronto University. On graduating he took up teaching in high schools and served in some of the best in the province.

Of his two hobbies, reforestation takes up most of his spare time. He believes in the importance of reclaiming the vast waste areas of the northern part of the province, pointing out that while Muskoka is not much good for farming it grows excellent pine. At his summer home in Muskoka he has planted a big plot of white pine which in itself offers a striking example of what can be done even by individuals.

As for golf, he is a recognized authority on that subject. His contributions to Toronto and other publications have been read by thousands of devotees of the game.

Three sons of Mr. Prendergast served in the war, the two elder boys being on the firing line right up till November, 1918.

Our French Trade.

What Canada will obtain in the new commercial convention which is sought with France, and what she must give in order to obtain it, were outlined at Ottawa recently. Broadly speaking, Canada will ask France to grant her most favored nation treatment, that is, the treatment at present granted to the United States, and in addition a schedule under which certain Canadian products will enjoy special customs rates. What the Dominion will probably be required to offer in exchange will be the benefits of the intermediate tariff, with a supplementary schedule under which certain French products will enjoy a special rate.

The products for which France will ask this special rate will probably be olive oils, soaps, toilet articles, perfume, surgical instruments, silk, dresses and other articles of silk, toys, fancy goods and feathers. There will also be concessions to offset the closing of the Canadian market, with the exception of Quebec, to French wines.

Canada will ask for a special rate on agricultural implements, spare parts, autos, trucks, boots, furniture and other manufactured goods. Although Canadian agricultural implements enter France on the same terms as those from the United States, spare parts from Canada are taxed in some cases four hundred per cent, or more, and this gives the United States manufacturers an immense advantage over their Canadian competitors.

Canadian canned goods, including canned salmon, will also benefit under the new tariff. The importation of Canadian salmon into France has grown immensely in the past two years, but lately the French importers have been buying "chums" instead of the better grades, in order to balance the rise in dollar exchange, and this has injured the trade to some extent.

The new trade treaty, if consummated, will place Canada on an equal footing with the United States in the matter of trade with France. It is said to be likely that the provision in the former convention, that Canadian products to receive its benefits must be shipped direct from Canada to France, will be abolished. It is claimed that it is now hindering trade.

Canadian Cement Wanted.

The crown agents for the colonies have invited Canadian manufacturers to submit quotations immediately for a large supply of Canadian cement. It is understood that the material is for use on the Gold Coast, where Gen. "Jack" Stewart is building a big harbor.

Canadian firms had expected that, as the work was being done by a company headed and controlled by Canadians, the bulk of supplies would be purchased in Canada. These expectations have in the main been disappointed, as the crown agents, and not the contractors, have the authority to place the orders.


The inquiry for Canadian cement indicates, however, that Canada's friends at court in the Gold Coast, including its Canadian-born governor, Gen. Guggisberg, are making their influence felt.

The Mildew Course.

Ralph: "What we want is action instead of words."

Hughes: "Not always. I prefer a man who shouts at me to one who throws bricks."

If a rich man is proud of his wealth, he should not be praised until it is known how he employs it.



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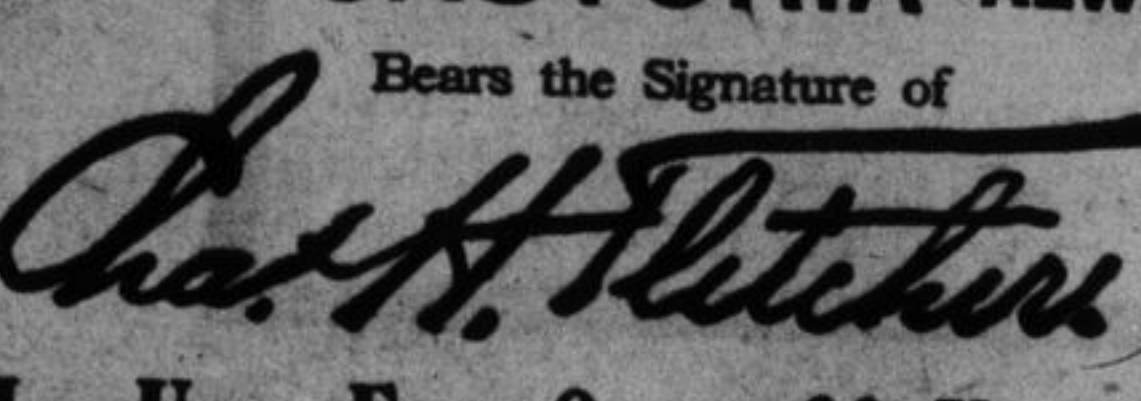
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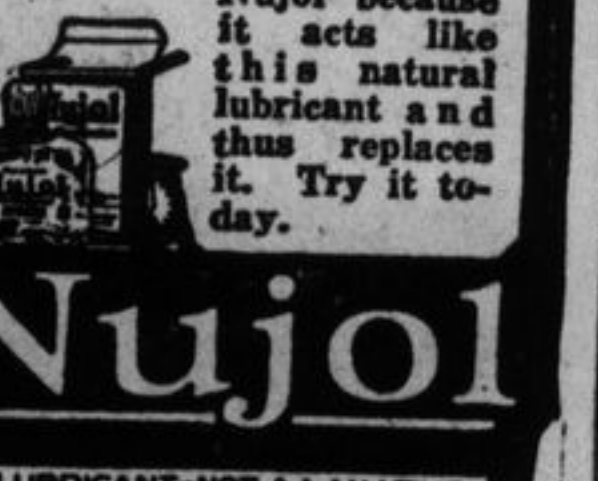
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