

Our Churches

A LESSON IN HUMANOLGY
(From the sermon preached Sunday evening, December 2, at the Methodist church in Alliance, by Rev. J. Walter Morris, A. M., Ph. D.)

"Man looketh on the outward appearance, the Lord looketh on the heart."
We cannot always judge by outward appearances. The finest gold is sometimes found amid the baser metals. Rarest diamonds have little of the shine till brought to the test. And so it is with human character.
"Full many a gem of purist ray screen
The deep unfathomable depth of ocean bare,
Full many a flower is born to blush

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unseen
And cast its fragrance on the desert
air."

Abraham Lincoln was a man of rough exterior, but within was the soul of a king. Alfred the Great, once in hiding, assumed the role of a servant. But when at last he came to his own and resumed his scepter as king, his benefactors were rewarded for their humble kindness so unwittingly bestowed.

There is a substratum of royal manhood often obscured by rags or misfortune. A young lieutenant had seemingly failed in military life, for want of opportunity, and quietly retired to private life, where he assumed the role of farmer, and peddler of wood on the streets of St. Louis. When the Civil war came it found this same man now in middle life, in mid-west, utterly unknown. For weeks he hung around Springfield unrecognized. Once he hung around McClellan's headquarters at Cincinnati for three days without even the courtesy of an interview. But at last he was offered the command of a regiment of raw recruits that none other could tame. With that he marched down on Belmont, on to Fort Donelson, and Fort Henry. From there he marched to Shiloh, and to Vicksburg, and Chattanooga, and the Wilderness—and on to Appomattox, and on to the White House. He marched on through the great capitals of the world, while kings, and princes stood with uncovered heads as he passed. At last he marched up to the City not made with hands—while old comrades, and white-robed throngs, with captains like Moses, and Joshua, and Gideon stood as U. S. Grant marched up to a place near the blazing Throne and took his seat among the immortals!

Jesus Christ seemed to find good in humanity when nobody else could. He was looking for it—that is the reason. And that is why he gave His life for humanity's sake. There was Mary Magdalene, the outcast—if we are to believe the inferences natural to the story. No one had any place for her. She had no friends. Jesus came along one day, and saw her. He saw more than the outward appearance—He saw a fountain of disappointed love. He said, "Poor Mary has never had a chance. And so with one touch of divine love He transformed outcast into an angel of mercy. She took her place among his first disciples, while many of the self-satisfied never even got a passing notice.

Jesus once sat down on the well at Sychar, and a woman of Samaria came to draw water. She was a bad woman, as the people would say. Society had kicked her out, because her sins had been found out and theirs had not. Why, you good women would not want to sit in the same pew with her. When she walked down the streets women drew up their skirts, and walked by on the other side. But Jesus didn't care what others said. He spoke kindly to her—and stooped to ask a favor of her. And thus from the crystal waters of the historic old well He led her soul up to the fountains of live-giving water. Wonderful picture that is.

There was Zachaeus, the publican. Nobody cared for him. The Jews hated him with a vengeance. They never had a kind word for him. They snubbed him on the streets, they elbowed him in the market places. They said "He is a Jew—but," and they kept on till they had butted him clean off the bridge. Poor Zachaeus said, "Nothing in it. If that's religion I don't want any of it in mine." But one day Jesus came along. He ran Zachaeus up a tree, and said Zachaeus, "I've been looking for you. Come down, for I have no place to go for dinner, and I'm going thome with you. Well, he wasn't long in hitting the ground. But you ought to have seen those old long-whiskered Pharasees. My! They stood back and looked their disgust as Jesus walked of side by side with that Publican. But if you could only have seen Zachaeus as they reached the home, and Jesus stepped in. "Here, Master," he said, as his wife came to greet him, "This is Jesus of Nazareth, I have brought here for dinner. Master, this is Mrs. Zachaeus. We are just plain folks here, but you are mighty welcome. And she is one of the best women on earth. And, here, Master, is my son, Zachaeus, Junior; he is going to be a man some day." And as Jesus laid a loving hand upon that boy's head with a divine blessing, Zachaeus lost his cool composure, uttered loud and clear every bound, till he said, "Master, I can't stand this any longer. I have tried to be an unbeliever, and lived only for money, money. But, Master, from this day on you'll hear from me." O, who could be proof against such love. "This day is salvation come to this house."

The speaker told a remarkable story of a notorious sinner—and well known, who had not been inside of a church in forty years nor been spoken to by any one in that same city in all that time—till he came into the church in Brockton, Mass., where the speaker was pastor. The man became an active, and influential Christian.

LOOKING BEYOND

Text: Lu. 24:43, and that repentance and remission of sins should be preached in his name among all nations beginning at Jerusalem.

Self-centered interests are diminutive. This is true in the home of the church, or in the state.

The spoiled child is an example and often should be pitied. The man who spends his money on self and neglects his family deserves all the criticism he receives. A certain man was often seen eating candy from his pocket while his two little boys looked eagerly on and received not one piece. A business concern that does not consider its employees is said to be cold-hearted and selfish. Some corporations which have considered laborers first have never had discontentment or strikes among their employes. A congregation or church that centers its

interests on self will only dry up and die. This is the inevitable outcome and should be.

The Primitive Church was missionary. It could be nothing else with Christ as the founder. Each of the twelve disciples were taught mission work and were drilled among their own people before they were sent to the Gentiles. The Church in Jerusalem was so steeped in missions that when scattered through persecution, they "went everywhere preaching the word." A brief account of apostolic evangelism is found in the Book of Acts. Read this book and see the zeal and activity shown by those early Christians.

There is a great army of missionary heroes and heroines led by the Christ. This army consists of the Apostles, the early Christians, many of whom were martyrs, the later Christian workers, the pioneers of modern missions and the present army of consecrated and sacrificing workers of today, many of these are at home and others are in the mission fields.

If you desire to learn of "Modern Acts of Apostles" read the splendid accounts of missions in China, Africa, India and the Islands of the sea. The long years of seed-sowing and then the bountiful harvests should appeal to every Christian for his prayers and support. Multitudes of heathen are crying for teachers. Many more are professing Christ than the small corps of workers can care for.

The world situation confronting the church, should make us hang our heads in shame when we consider how little we are doing. As some one has said, "we are only playing marbles in the work of the Lord." Abroad, the borders must be extended. The call is for more workers and better equipment. If every Christian realized his privilege, the world would be evangelized in this generation. At home, we not only bear the appeals for foreign missions and for benevolence education and evangelism, but also the spiritual needs of the army and the physician cry of such unfortunate peoples as the Belgians, Syrians and Armenians.

This is the opportunity of the church. It must meet these needs by training new workers and remembering God with our substance. Then we will be preaching repent-

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(From Punch.)

Above three hundred years ago
To Britain's shores there came
An immigrant of lineage low—
Sol Tuberose his name.

He settled down in mean estate,
Despised on every side,
Until at last he waxed great,
Grew rich and multiplied.

Now none so popular as he;
To every house he goes,
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The great Sol Tuberose!

In time of war he proves his worth,
He helps us everywhere;
There's nothing on (or in) this earth
That can with him compare.

Not the great George could save the land
Except for mighty Sol;
For he is Bread's twin-brother—and
He gives us Alcohol;
Not such as fills the toper's tum,
But such as fills the shell—
Such as will be in days to come
Heat, light, and power as well.

Yes, in the spacious days to come
We'll bless Sol Tuberose,
When all our motor engines hum
On what the farmer grows.

Then cultivate him all you can,
With him and his stand well in;
There's one that is a Nobleman,
There's one Sir John Lewellyn.

There's one that is a British Queen,
There's one a dwarf, Ashleaf,
There's one that is a plain Colleen,
There's one an Arran Chief.

He'll serve us if we do him well
(Last year he failed our foes).
Oh, who can all the praises tell
Of good Sol Tuberose!

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