

IN THE RELIGIOUS WORLD

What Church Folk Are Thinking About and Doing

SOME TRIUMPHAL PROCESSIONS.

The International Sunday School Lesson for August 28 is "Jesus Entering Jerusalem." Matt. 21 1-17....

By WILLIAM T. ELLIS.

Religion should always be interpreted in the present tense. Its latest expressions should supplement its historical records. Thus the Triumphal Entry of Jesus into Jerusalem, which the Sunday schools study today, needs to be recalled in connection with the triumph which he is achieving today.

Two modern instances recur to mind. There is the procession to Oberammergau this summer. From every direction, and remotest distances, travellers have been wending their way to the little Bavarian village which once a decade celebrates the Passion of Christ. Many of the travellers go by cheapest routes, and at the cost of much economy; others, by the hundreds travel in their private automobiles. Thousands of Americans have gone to Europe expressly for the Passion Play. More than a hundred thousand persons will have gone to Oberammergau ere the season closes. Why? To see a theatrical play. No. Better acting can be witnessed in any great city. The attraction is the theme; it is the representation of the supreme experience of humanity's Redeemer that attracts rich and poor, ignorant and learned. All this host celebrate the kingship of Christ. Thirty thousand Jews died at Jerusalem a few years after the crucifixion, but nobody celebrates this. Today the death of Christ is the most widely and seriously commemorated event in all history; the whole world is lining the highway of time to honor his triumph.

When the Ends of Earth Meet.

Another triumphal procession of recent weeks, to be considered along side of the Entry into Jerusalem, was the World's Missionary Conference at Edinburgh. The Hero of it all perhaps viewed this later demonstration with more satisfaction than he did the huzzahs of the volatile Jerusalem crowd. To Edinburgh's royal hill—henceforth to have a greater place in history because of this assembly than any of the Scottish kings or heroes have given it—journeyed Christian leaders from the remotest corners of earth. The earth's great were there—lords and earls and barons and dgenerals and statesmen and kings of commerce and authors and archbishops and bishops and doctors of divinity and explorers and adventurers and missionaries—to do such honor to the Lord Jesus Christ as, in human estimation, he had never received before. The proud university of Scotland's capitol conferred honorary degrees upon a few of the representative delegates from Asia, Europe and America. The gathering was the most cosmopolitan that ever assembled for any purpose.

All this was not to witness the coronation of an earthly sovereign, or to further schemes of personal gain, or to avow allegiance to any great political principle, but only to do honor to the Redeemer and to consider the prosecution of his work. Some crowds are counted and some are weighed; this one was to be weighed. The Jerusalem multitude that exultingly cried "Hosanna!" was soon to howl to throaty hate, "Crucify Him! Crucify Him!" With calm and measured purpose the Edinburgh host sang, "Crown Him with many crowns."

The Accepted Ovation.

There is a mok humility which is glib in self-depreciation; it is "the pride which apes humility." Not so Jesus. He accepted the ovation of the multitude as his right. He knew his own kingliness, knew it far better than the noisy crowd by the wayside. They were carried away by a popular tide of wonder, admiration for his works, and enthusiasm over a hero. The deeper significance of the demonstration in which they shared they did not understand; but He did.

It must have been a comfort to the sore heart of Jesus to hear this voice of public acclaim. Even though it did not go very far, it meant to him the fulfillment of prophecy, and a foregleam of the greater triumphs which the Father was to give the Son. Any sense of a realization of spiritual truths, however superficial, was precious in his sight. And the honor of the Son is dear to the Father; whatever exalts the name of Jesus is well-pleasing in the sight of God. Sometimes men sneer at the great Christian Endeavor and Epworth League and Sunday school convention, as effervescent things; let it not be forgotten that they are a public hon-

oring of the Son of God; a repetition (with improvements) of the Triumphal Entry. He who accepted, aye, and expected and planned for, the victorious procession into the city of David could not be indifferent to, say, the imposing march of men in the Adult Bible Class parade in the city of Washington a few weeks ago, or the great processions of the Holy Name Society.

Measuring the Applause.

Pitiable indeed is the plight of the man or woman who works for the public as a lecturer, actor, singer or politician, who gets his reward from the volume of the applause of the crowds. Of all the vain ambitions probably this one which measures success by the plaudits of men, is the vainest. To have no higher or more sustaining motive than this is to be doomed to sure disappointment. It is noticeable that while Jesus accepted the acclamation of the multitude he yet kept his own reserve and poise. His life was lived for "the Father who seeth in secret." When the hosannas failed, he could still go forward steadily to his purpose. The approval of God meant more to him than the applause of men. So it must ever be with all who would work successfully. The fickle public has oven thorn crowns for most of the heroes upon whom it had bestowed the laurel wreaths.

The whole city was excited by the arrival of Jesus. He designed this. Never losing sight of the merely secondary importance of popular demonstrations, it is to be recalled that these have their place in the education and evangelization of the public. Tuberculosis congresses, anti-opium and anti-saloon and anti-gambling demonstrations (all of which by the way, are incidentally part of the contemporary triumphal entry of Jesus) have a real part in bringing to pass the desired end. City evangelistic campaigns have this to commend them. They set the people to talking and inquiring "Who is this?" The church has much to learn concerning the business of arousing the world at home to the approach of Jesus Christ. There is scarcely a great commercial firm or sporting project or amusement enterprise or political party which cannot teach the church how to do that which is really one of her primary tasks: the advertising of her object.

Another Entry.

We have a record of how Jesus entered Jerusalem: not so easy to write is the story of how Jesus enters a human heart. That is one of the mysteries of religion. Somehow, sometime, in a manner and an hour unexpected and unforeseen, the mighty divine life of Jesus enters into the life of a human being. Then and there is enacted the great transaction. All the universe is made new. Purposes are transformed. Ideals are made new. Existence takes on a deeper, higher, broader meaning. What an hour it was for the world when Christ entered as conqueror into the life of St. Paul and St. Augustine and St. Patrick and St. Columba and Martin Luther and William Carey!

The little children hailed Christ as hero, and he loved it. When the eminent gentlemen who determined the religious code of the time and place objected, Jesus spoke them to scorn. He cares for the praises of the little ones. Every wise Christian parent and teacher will seek opportunities to let children share in doing honor to the name of Jesus. A St. Louis man took his son to a great convention of laymen because he wanted the boy's ideas of bigness and manliness and greatness to be associated with religion. "Children's Day" and "Rally Day" and Sunday school parades and every other special occasion for children in connection with religion have their warrant in welcome hosannas of the children in the temple, when they gave joy to the Saviour who was about to die.

A Conqueror's Scourge.

Conquerors get their name from conquests; and conquests mean strife. Jesus was a warrior. There is ever need to recall the danger of over-emphasizing his passive virtues. To stress his own lowliness and his identity with the plain people, and his non-military character, Jesus rode a humble donkey, instead of a fiery charger. Yet he came from one series of conflicts and was facing others. Immediately after the Triumphal Entry he was to cleanse the temple.

The world has not many paintings or statues of Jesus with a whip in his hand; we do not like the attitude. Yet it was, in a degree, characteristic. He came to cleanse as well as to save. His love for a pure church is typified by his driving out the traffickers from the temple. He cares for the purity of God's house and God's people almost as much as he cares for the salvation of a lost world. That is why he has in every age called some men to be reformers, to call the church back to her first estate. Only a pure church can serve a sinful world. And Christ's conquest is incomplete so long as his own friends are living contrary to his plain teachings.

THE AWAKENING OF ASIA.

Terse Comments on the Christian Prayer-meeting Topic for Aug. 28—"The Progress of Christ's Kingdom" (Continued on page eight.)

This Year in Asia." Matt. 13:11-33.

By WILLIAM T. ELLIS.

That Asia is awake is known to everybody who is not himself asleep with respect to the big world. This awakening is one of the big factors in the life of today. Merchant, financier, statesman and diplomatist are all interested in it. Forces are astir in the ancient East which portend changes in the maps of the world and bid fair to profoundly alter the present conditions of society. Deepest of all the new movements is that which affects the religious faith of the Orient.

What a nation believes with respect to religion is of far more significance than what it buys and sells.

Broadly speaking, Asia is in a state of religious unrest. It is avowedly dissatisfied with the present condition of the ancient faiths. By the testimony of their own leaders, the educated youth of the Asiatic nations are slipping rapidly away from the faiths of their fathers into indifference and agnosticism. Only Christianity and Islam the two monotheistic faiths, show any real vitality. A great number of scholarly observers unite in declaring without reservation that one of those two religions will dominate Asia within a comparatively short time.

Of the new deep, common purposes which may fairly be said to be dominating Christendom today the resolution to save Asia from the control of Islam is surely one. Especially within the past five years there has been a growing conviction that the line of battle between Mohammedism and Christianity is once more being drawn for a final struggle for supremacy. The startling statement was made at the Edinburgh Conference that Islam is making more converts than Christianity. The zealous propaganda of Mohammedanism has not been realized by Christendom, which has been content to believe that this conflict ended with the Crusades. The issue is a living one. It must be faced by all whose Christianity is a living thing. No consideration of the future of Christianity in Asia can leave the Moslem peril out of account.

Asia, it must never be forgotten, is the land of the Saviour's birth. If one continent means more to him than any other, then it is surely the place of his own nativity, the land where he spent his earthly life, and beyond whose borders he never wandered, after his parents had brought him up from Egypt, that is the object of his especial solicitude. The faith which Christendom once got from Asia it today owes to Asia.

A hackneyed objection to the promulgation of Christianity in Asia is that the Asiatic nations have their indigenous religions and that Christianity is a western faith. This is simply not true: Christianity, like the Judaism of which it sprung, was born in Asia, and won its earliest and greatest victories there. More than that the greatest present conquests of the Christian religion are today being achieved in the East. The most clearly marked evidences of the vitality of the gospel are now being witnessed in Korea, China and India. The New Testament marks of discipleship show with clearness in these new friends of Jesus, who, like the Asiatics Peter and Paul and John and James, confess him in the face of persecution and hardship.

"A million converts this year!" is the audacious slogan raised by the infant Church of Korea. There are less than a hundred thousand Christians in Korea, and twenty-five years ago the nation was utterly heathen. Yet this million campaign has been undertaken in all carefulness, after much prayer. It is all on a basis of personal work, the nation being divided up, twelve non-Christians to each believer. A systematic campaign of Scripture distribution has been undertaken, and with a thoroughness of enlistment that would scarcely be possible in a western ation all the Christians have set themselves to this imperial task.

Not only have the number of Christian converts in Asia increased tremendously of late, but there have also appeared a number of great leaders, like Dr. Li, and Pastor Ding in China, and a Pastor Kil in Korea. These men have shown a preaching power of the apostolic order, and many hundreds have been won to Christ by them.

Next to the twin notes of loyalty to Christ and Christian unity which characterized the recent Edinburgh Missionary Conference was the note of the new place and power of the church in mission lands. This conference taught Christendom that the East is not to be evangelized by the West but by the indigenous church which has grown up on the mission field. That church has a thrilling conception of its mission. Once it was an infant church, dependent upon the older churches of the West for support. Now it has shown capacity

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for service, sacrifice and suffering that is nothing less than apostolic. The own leaders, as well as the leaders of the western churches now perceive that it has a contribution to make to the interpretation of Christianity that is simply indispensable to the ultimate and complete triumph of the cross.

SEVEN SENTENCE SERMONS.

The aids to noble life are all within.—Arnold.

Friendship improves happiness and abates misery, by the doubling of joy and the dividing of our grief.—Cicero.

"If chosen men had never been alone
In deep mid-silence open-doored to
God
No greatness ever had been dreamed
or done."

A man who would have God's guidance must be willing to make spiritual things his main business.—H. C. Mabie.

Every person has two educations—one which he receives from others, and one, more important, which he gives himself.—Gilbon.

All hearts grow warmer in the presence

Of one who, seeking not his own,
Gives freely, for the love of giving,
Nor reaps for self the harvest sown.—Whittier

Will petitions that do not move the heart of the suppliant move the heart of Omnipotence?—Thompson.

AUGUST WORK IN THE GARDEN.

Apply fertilizers to grass feeds in midsummer, and give plenty of water. Shear and trim all foliage plants to keep in good shape.

During the hot months pansies will not bloom much; try cutting the plant back for fall flowering. Hot weather blooming weakens the plant.

Mulch dahlias, cannas, caladiums and like plants with coarse manure and deluge with water. If water cannot be had, withhold the manure, as manure alone is drying.

Fine, well-rotted manure is a good mulch for tea roses. Prune by cutting the blossoms lavishly with long stems, in order to induce vigorous blooming branches.

To induce nasturtiums to bloom in rich soil strip off most of the leaves and all seed pods and let the sun in the stalks. Nasturtiums bloom best in poor soil.

Nearly all plants thrive best if given plenty of breathing space, either by spacing when transplanting, or by pruning off the side branches. Many plants give larger and better blossoms for this vigorous lopping off.

Bud roses now. Choose healthy vigorous stock. A very pleasing effect is had by inserting buds of different varieties, generally teas, on the same stock. This makes a fine showing.

WORK-A-DAY NOTES.

Not too late to sow late turning oats.

Give the young pigs a little corn.

Watch the sheep for foot rot and do not wait an hour to pare the feet and apply blue stone and tar.

Get rid of the undesirable hens this month.

Broody hens are a great bother now wanting to sit in nest boxes separate them from the flock.

We have planted peas August 1st and had fine ones before this.

The tent caterpillar will be here now. Burn him.

Get the boxes and barrels ready for the apples?

Why not screen the windows of the stables?

Keep the horse stalls clean all day but cleaner than ever this month.

Flies carry typhoid and a short month in which typhoid germs flourish.

The best farmers are not all of the best farms. Many a man has reformed wonders on a poor farm. There are men who have good farms now who started in debt, without buildings, money, little credit and the simplest kind of implements.

Mudholes are said to be the best runners of good roads.