

WORLD Y. C. T. U. MEETS IN LONDON

Delegates to Assemble With Voting Power Next April

London, Nov. 21.—New significance will be attached to the Triennial World's Convention of the Women's Christian Temperance Union to be held in London next April. For the first time in the history of the organization, delegates from many countries will assemble in possession of voting power and able to bring direct political weight to bear on their problems.

have elapsed since, it is claimed, the movement has made marked strides through its routine work has been partly checked by the diversion of many members to war activities. Miss Agnes Black, who is supervising arrangements for the London conference has been assured that, in connection with the meeting, temperance sermons will be preached in St. Paul's Cathedral, Westminster Abbey and Westminster Cathedral. The Salvation Army intends dealing with the organization's work in special service in every one of its halls throughout the world.

The Home Office has instructed British consuls in South America and Eastern countries to give facilities for the delegates coming to England.

WOMAN FOR SCHOOL JOB
Philadelphia, Nov. 21.—Miss Margaret T. Maguire, supervising principal of the McCall School, has been recommended by her friends to the associate superintendency of schools, made vacant by the death of Dr. Theodore L. Macdowell.



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SOME SQUABBLING SAINTS

The International Sunday School Lesson For November 23 Is "Jesus Corrects John's Narrowness"—Luke 9:16-50

By WILLIAM T. ELLIS

Newest fashions are but the old brought back again by the turning of time's wheel. What is, used to be. Prophets and preachers rail against the evils of the day as fresh inventions of sin, whereas they were old before men began to scratch on soft clay with triangular sticks. Our world has been thrown askew by the self-seeking and rapacity of the powers about the Peace Table; although we fought the greatest of wars to break the ruthless self-aggrandizement of one nation. Now we find ourselves amid industrial and economical turmoil which clearly roots in individual selfishness. All these high offenses we arraign as the sin of the times. Because men are looking out for number one, the problem of life has become baffling. That is no new thing. Here we have a Sunday school lesson which starts out with saints squabbling for priority of place and advantage. Each wanted to be greatest. Just like the participants in a modern social or political arena. The scene is as up-to-date as to-day's newspaper. And the men concerned were the close companions of Jesus, the foundation stones upon which he was to build his church. We have a rather uncharitable feeling of gratification that these disciples were quite as human as you and I. Their sins were our sins. Mankind's oldest ailment, pain, every-day, ugly selfishness, afflicted them as it afflicts us.

The Story Itself
First to ret the Bible story, which is the basis of the lesson. We use the Weymouth version:
"Now there arose a dispute among them, which of them was to be the greatest. And Jesus, knowing the reasoning that was in their hearts, took a young child and made him stand by His side and said to them:

"Whoever for my sake receives this little child, receives me; and whoever receives me, receives Him who sent me. For the lowliest among you all—he is the greatest."
"Rabbi," replied John, we have seen a man making use of your name to expel demons; and we forbade him, because he does not come with us."
"Do not forbid him," said Jesus, "for he who is not against you is on your side."
"Now when the time drew near for Him to be received up again to Heaven, He proceeded with fixed purpose towards Jerusalem, and sent messengers before Him. They went and entered a village of the Samaritians to make ready for Him. But the people there would not receive Him, because He was evidently going to Jerusalem. When the disciples James and John saw this, they said, "Master, do you wish us to order fire to come down from Heaven and consume them?"
"But He turned and rebuked

them. And they went to another village."
As We Are
These quarrelling Christians could not hide their dissensions from their Leader. He had a great deal of sense and motives. His interest was in the spirit of things. It is a meaty morsel of Scripture which describes Jesus as "knowing the reasoning that was in their hearts." We must deceive Mrs. Grundy, and defraud the income tax collector, and even mislead the bank's credit man; for "man looketh on the outward appearance, but the Lord looketh on the heart." He knows us as we really are. All transactions with us are on the basis of this inner reality. There is comfort as well as warning in the lesson truth; Christina Rossetti has expressed it in a poem:

"Oh Lord, when thou didst call me, didst thou know
My heart disheartened thro' and thro'
Still hankering after Egypt full in view
Where cucumbers and melons grow?
Yes, I knew.

"But, Lord, when thou didst choose me, didst thou know
How marred I was and withered, too,
Nor rose for sweetness nor for virtue rue,
Timid and rash, hasty and slow?
Yes, I knew.

"My Lord, when thou didst love me, didst thou know
How weak my efforts were, how few,
Tept to love, and impotent to do,
Envious to reap, while slack to sow?
Yes, I knew.

"Good Lord, who knowest what I cannot know,
And dare not know, my false, my true,
My new, my old; good Lord, arise and do,
If loving, thou hast known me so.
Yes, I knew.

A Childless Leader's Creed
Public men, without home ties, are singularly pathetic figures. They have no refuge from the stress of activity. No little arms unfold their necks, no childish prattle warms their hearts, as they turn, wearied, from the burdens of the common welfare. To sum the massed joys of domesticity shine with beautiful luster. Of course, they do not complain; whimpering is not a characteristic of strong men. Occasionally, as in the case of the Samaritan Publicist of all, we catch the note of wistful appreciation of the character of the child. Jesus, the childless, homeless, Champion of God, sharply rebuked his ambitious followers by pointing out that pride of place was not comparable with the simple, guileless, sincere character of the little child. Real greatness is childlikeness.

Two startling propositions Jesus then made, both running flatly counter to all worldly wisdom. First, he identified himself with the cause of the child. Whatever is done unto or for the child is done unto or for the Christ. Anybody who would honor Christ, has but to serve childlikeness anywhere. What vast causes and institutions have been built upon these few words of Jesus—the Sunday school itself, the child labor laws, modern education, orphanage, playgrounds, and an immeasurable philanthropy.

Then Jesus made the child the test. By its attitude toward the child religion was to be judged. Civilization to-day has to accept the same standard. It would be interesting, were there space, to work out this great idea in relation to our latest conception of the "emancipation" of women from the home; our liberal views of divorce; our passion for luxury or entertainment; our red radicalism with respect to the organization and conduct of society. Judged by the child-test, where does Bolshevism stand? This is the proving of every large proposal affecting human life: how does it affect the child? Farroters of "progressive" thought, who have no sense, Jesus, ignore the tremendous truth that he who had no child of his own has been history's one great friend and helper of children.

A Blow For Sectarianism
We reverence as saints and martyrs the apostles of the early Church; but during their lives they were a blundering lot of humans, who received many a rebuke from their Master. In this compact lesson of to-day we have a timely teaching upon religious tolerance. John had come to the Leader exulting in his orthodoxy in forbidding one not a member of their company to use the name of Jesus in casting out demons. This youngest of the apostles was early a zealot and a sectarian. We would not endure unauthorized teachings. Outside of his group there was no "regularity." It was the same spirit that wanted to call down fire upon the inhospitable Samaritians.

Of modern parallels every neighborhood has plenty. Here is a minister who flatteringly avows that he would rather have half a hundred perfunctory attendants upon his own church meeting than to have a thousand in a community service. Less candid is the view that it is better for good work to go undone if not done by a particular organization. A city minister openly objected to a publicity campaign in the newspapers because he was not interested in getting people to go to church generally; he would support only those measures which brought attendants to his own services. There is plenty of the stupid narrowness of young John still in the church.

There is no mistaking the clear attitude of Jesus himself. "Do not forbid him," said Jesus, "for he who is not against you is on your side." He was an inclusionist, and not an exclusionist. He sought reasons for standing with other men, rather than against them. In His spirit are the words of John Wesley, "I desire a league, offensive and defensive, with every servant of Jesus Christ."
A League of Hospitality
This war, with its emancipations, has been provocative of tolerance and wide horizons. The two million and a half boys from the United States and Canada who were in France have lost their provincialism. When the chaplains general of the A. E. F. were taking a vote in a certain regiment to learn the religious affiliations of the men, the returns showed one hundred per cent Catholic. This was puzzling, because almost half the men were known to be of Protestant origin. Inquiry developed that the soldiers were afraid they might lose their popular Catholic chaplain, and they valued his real Christian character and service above any denomination.

affiliation; so just to be on the safe side, they all enrolled as Catholics.

Regularly, the huts were used for Catholic masses and Protestant preaching services, and sometimes also for Jewish worship.

heroes were buried in the consecrated ground of Catholic cemeteries in France; and I have snared in funerals where Protestant and Catholic clergymen officiated jointly. Thousands of Protestant boys have

worshipped God in ancient French churches. More striking yet are other modern illustrations that the tolerant spirit of Jesus is abroad in the world.



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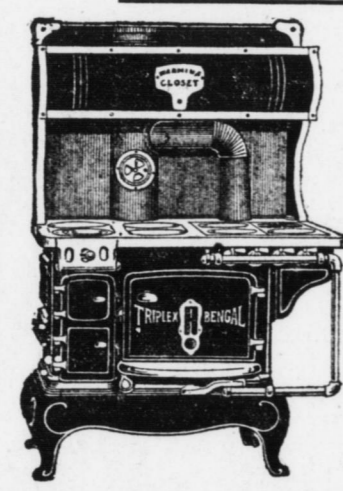
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