

ABLE DISCOURSE PREACHED AT BAPTIST CONVENTION

(A sermon preached by Rev. Z. L. Fash, M.A., B.D., at the Baptist Association at Tryon, P.M.I., July, 4, 1912.)

Text: And without controversy great is the mystery of godliness: God was manifested in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory, I Tim. 3:16.

Sin and suffering are great subjects, and the plummet goes deep when we let down the line. In places they seem to be unathomable. The last word has not been said by man concerning them. I am just as sure that our subject this evening is great. What human mind has fully grasped the significance of salvation through Jesus Christ.

Our text speaks about the mystery of godliness. By godliness is meant the Christian faith, the words of our Lord Jesus Christ, and the doctrine which is according to godliness, as verse three puts it. In 2 Tim. 1:1 it is "The truth which is according to godliness. In verse nine of chapter three it is "the mystery of the faith."

It would seem that we are safe in regarding the term godliness as given in the gospel of Jesus Christ. We have accordingly used the word godliness in that way. It is in the broad sense we use both the terms "godliness" and "salvation." Our theme is The Mystery of Salvation.

1. The mystery of the pressure of the want of God upon us. Who has not felt that? You cannot study the history of the growth of religious beliefs without being impressed with this thought. Prof. Pratt, in his very suggestive book, The Psychology of Religious Belief, starts out with the supposition that an inhabitant from Mars suddenly is transported to our planet. The thing that would most impress him would be not our mountains or rivers or our great and beautiful buildings, the marvels in engineering feats, or the wonders in electricity and steam. Whatever he went he would have to face the fact of the same firm belief in some kind of superhuman being, whom one must worship, supplicate and adore. This persistent and universal belief would surprise him, as it does us, but is none the less a fact. It makes no difference whether you are among primitive and savage people with their crudity and forms of animism and fetishism, or among the Jews with their highly developed doctrine about God, or among the Christians with the best development of the idea of God in the Fatherhood of God and the Sonship of Jesus Christ, and the brotherhood of man. It is always the same feeling of the need of God in the human heart. Who has not felt that pressing in upon him at some time? We wonder at its very persistency. It is a great mystery to us. Why is it that the human race with its development does not entirely throw it off? Instead of doing this the fact of the need of God is more thoroughly impressed upon each succeeding generation. And today, in spite of all the indifference, I believe, there is greater reverence for God and eternal things than ever before. It may express itself in a different way from what it did with our forefathers, but it is there nevertheless.

This all speaks of the guiding hand of God who is shaping all things to a good end. "Hymnson in 'The Two Voices'" has this in mind—

"Here sit he shaping wings to fly; His heart forbodes a mystery; He names the name Eternity.

That type of perfect in his mind In nature can be nowhere find, He sows himself on every wind.

He seems to hear a Heavenly Friend, And through thick veils to apprehend A labour working to an end."

This constant pressure of the need of God in the human life is about working towards an end, we do believe. God intended it to be so for the salvation of the race.

A man may deny God with his intellect when everything is going all right. He may be so puffed up in his own conceit that he will ask the question, "Where is thy God?" If you cannot give him a definite sense of the existence of the Almighty he will try to pour ridicule upon you. He wants you to reason out with the hard and fast rules of logic the proof of the existence of God, forgetting that all truth cannot be bagged in little formulas, syllogisms, and that some of the greatest ones defy such narrow limitations. God himself does not have to use the rules of logic, he reaches correct conclusions without this carpenter's staging. Our own subjective minds do not reason inductively, but deductively from suggestion. One of the most effective arguments for our belief in God is the persistence with which this belief has been handed down by the human race from its earliest history. This is not all the proof we have of the reality of religion. It is only a small part of it. A man may boast of his own atheism when he is well and things are moving prosperously, but he has different thoughts when the tables are turned. No man will be an atheist in the presence of a dying wife. No man will deny the reality of religious belief before the little open casket in which is all that is mortal of a loved child. Sometimes God takes advantage of these sad visitations to bring men to themselves. The Prodigal was very independent when he left his father's house. It was not until he was reduced to the direst poverty that his will was humbled and he saw the real joy of his father's house. It was when he came to himself that he was surprised at the answer his father made. He had the longing to go to his father and forgot that his father had the longing all the time for him to return. His thought had never been of that boy from the moment he left the house with such bright prospects. The father knew what was ahead of him, and so loved him all the more deeply. And yet the boy thought it a mystery that the father should love him so. We have had just such experience, I am sure, and can appreciate the joy in the heart of the prodigal. When we return to God we are surprised at the depth of the love of God for us.

Sometimes it takes a lot of suffering and sickness to show us our own frailty. It only takes a little thing to change the current of our lives. I talked with a man at the hospital the other day. He said, "what a little thing it was that caused me to break my leg. O how much I have suffered since that! God only knows how much! It showed me my weakness, and it has also showed me my dependence upon God!" We have our doubts and rebel and blame God, but when we come to ourselves we see the goodness of God the Father through all our suffering. Suffering and sickness bring this want of God to the surface.

Then conscience works to the same end. This is a materialistic age. The worship of men is far too much given to worldly success and great wealth. It is said of a well known public man, "As far as he has a philosophy at all it is this, that merit rides in a motor car." I fear that the advice said to have been given by a Yorkshire man to his son on entering business is not so uncommon as we might imagine, "Get money; get it honestly if you can—but get it."

There is a good deal too much of this kind of smart-talk and what is worse there is a good deal of this kind of smart thinking, which does not express itself in words but in acts. And yet it is a most unwise thing, and it is sure to lose in the long run. In every way honesty is the best policy, but he is not an honest man who is honest simply for that. Honesty should be the guiding star of every life because that is the only true kind of life. Conscience can be satisfied in only what is right.

Fained success will one day mock us, and there will be no time to retrieve the past. An old man writes, "I am getting old and I am wealthy, but I would part with every shilling I possess, and take my risk for bread, to be at peace with my own conscience." If we trample under our feet our conscience it will turn again and condemn us.

Great is this mystery of godliness in reference to this longing after God and the good. It never dies, though it may be very much crushed and bruised by our sinful lives. It is part of God's plan for the elevation and salvation of the race. The Rod of Truth and Love, The Ancient friend of man, Makes every age an onward stage. And has, since time began, Sing ye praises, Oh, sing praises. God has a glorious plan. The key to this mystery of the presence of God upon the soul. We have The Lock in our longing for God. This is The Key. Found in the incarnation of Jesus Christ. As we face the great and fundamental truths of the religion of Jesus Christ we have to say, great is the mystery of godliness; and yet the fact that Jesus lived on this earth in the flesh is the key to many of the mysteries of religion. If we have this key in our hands we shall be able to unlock a good many doors that would otherwise be closed against us. Our text says "Great is the mystery of godliness; and then it goes on to define in what this mystery consists. It is as follows:—God was manifested in the flesh, justified in the Spirit, seen of angels, preached unto the gentiles, believed on in the world, received up into glory. We

see that the scope of the term "godliness" is thus large, covering the birth, the life, the purpose, the death and the resurrection and ascension of Jesus of Nazareth, and the reigning of Jesus in humanity. That is the all potent revelation of the gospel is Christ as the God-man. From him as such comes all true godliness. For in it Christ says, "Be ye holy, for I who have taken your nature and joined it to the nature of the Holy One am holy."

John had the keys to this great mystery in mind when he wrote "The Word was made flesh and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth." What he meant by the Word he explains in a preceding verse, "In the beginning was the Word and the Word was with God and the Word was God. The same was in the beginning with God." That makes it very plain that John regards the very substance of the gospel as residing in the incarnation.

The union of God with humanity is the constant teaching of the Old Testament. It is a truth, constantly proclaimed, that the Messiah, who shall be Comforter, and his name shall be called Immanuel, which means "God with us." It was because the Jews had lost the true idea of a suffering and spiritual Messiah that they rejected Jesus. But they believed in the coming of the Son of God in human form as their Messiah. You will find plenty of passages to testify to the doctrine of the Messiah as the appointed of God in the Old Testament.

The New Testament would be a very small book if the passages on the union of God and man were left out. Paul in his letter to the Philippians said, "Who being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon himself the form of servant, and was made in the likeness of men: And being formed in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things on earth, and things under the earth: And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Phil 2:6-11. John the beloved Apostle was just as positive as Paul about the significance of the life of Jesus in the flesh when he wrote "The life was manifested; and we have seen and bear witness, and show unto you the eternal life which was with the Father, and was manifested unto us." I Jn. 1:2.

Our text is a most emphatic statement of the truth of the coming of God into human form for the salvation of men. Many commentators have regarded it as some early confession or hymn; which was quoted by Paul. It seems more natural, however, to believe that it was original with him. It is rhythmical in structure and poetic in expression, and that need not surprise us in Paul. It is a sublime summary of the gospel and holds the key of salvation in its grasp. To reduce the gospel from this would be to weaken and destroy it.

Jesus by coming into the flesh brought man nearer to God. Man witness, and show unto you the eternal life which was with the Father, and was manifested unto us." I Jn. 1:2.

When the New Testament says that "The coming of Jesus in the flesh, his life and his death, the truths which he proclaimed, his gospel, are the means which set us free."

The coming of Jesus in the flesh is the key of the Mystery of Salvation; God answers the longing of the soul by sending Jesus. The incarnation brought divinity to humanity and it has made the discovery that humanity may be brought to divinity. "Follow you the star that lights the desert pathway, your or night, Till you see the highest human nature divine."

III. The mystery of salvation lies still further in the fact that it is the duty of humanity to believe individually on Christ as a personal Saviour.

When the duty of every individual to believe personally on Jesus Christ as his Saviour it is not asking something unreasonable. The mystery of the gospel is a reasonable one. In fact the word "mystery" in our text denotes, not that which cannot be understood or apprehended, but that which was once hidden and unknown; something which reason alone could not discover, but which came as a revelation from God, and must be received by faith. When man is responsive to God. He gives us relations which with our intellects we could never receive. God wants us to use all of our faculties in perceiving religious truth, but he wants us to know also that all of our own understanding alone cannot find God. There will be some things in the Christian religion which we cannot work out with our cold intellectual powers. They must come to us through the warm fires of faith in God who reveals to his children who ask him by His Holy Spirit. Charles Wesley knew this more than a hundred years ago when he sang:—"Faith lends its realising light. The clouds disperse, the shadows fly; The invisible appears in sight, And God is seen by mortal eye."

Jesus told Nicodemus "Except a man be born again he cannot see the kingdom of God. To be born again then means that we shall see the kingdom of God. It was no oratorical rhetoric on the part of the Apostle Paul when he said, "This is eternal life to know Thee, the only true God, and Jesus Christ whom thou hast sent." The Apostle in another place said, "I know whom I have believed and I am persuaded that he is able to keep that which I have committed unto him against that day." If I did not believe that, I would not preach another sermon. If that was not a matter of personal experience with me I should not be here to-night. Christianity is more than a theology, it is the soul in correspondence with the unseen, with eternal reality, which is God. "To be spiritually minded is life and peace;" but "to be carnally minded is death."

Because there are mysteries in the gospel, it is no reason that we should not accept it. The world around is full of questions that are

SELECTED EUROPEAN NEWS OF WORLD WIDE INTEREST

LONDON, Oct. 2 (Special)—A member of the council of the Eugenics Education Society, to which Sir James Crichton-Browne belongs, states that love at first sight was one of the incidents of human existence that they did not believe in. "Sir James Crichton-Browne," he said, "admits that he is a believer in love matches, not only from the romantic but from the eugenic point of view, but in how many cases do we find both conditions to apply? I should imagine very few. The truth of the matter is that love at first sight means in many cases that it does not last long, and mere physical attraction is not a good basis on which to build a life-long marriage. The great difficulty with people to-day is that they refuse to see that this is a biological problem, and it would be better for them if they approached the question of love and marriage from that standpoint. There are remarkably few real love matches, if men and women would only admit it."

"In every other walk of life average intelligence is brought to bear on questions which affect people's lives, but in this—the most important business of life—almost everything is left to haphazard."

The suggestion that doctors should advise patients in their matrimonial affairs is also the cause of much good-humored criticism among members of the medical profession. If he advised one of our patients against marrying," said a Harley-street physician yesterday, "we would be overstepping the bounds of our rights. Our business is not to turn the consulting-room into a matrimonial advisory agency."

BERLIN, Sept. 30—(Special)—Professor Dr. Witzel, of Dusseldorf, advocates compulsory military service for German girls. An army of nurses should, in his opinion, follow each army of male combatants not only to care for the wounded, but to attend to everything connected with food and clothing. "Every healthy German girl," says the Professor, "should look on training for this object as a patriotic duty, and the knowledge acquired will be useful in the home if it is not utilized in the battle field."

the case so long as it remains in sin. "The coming of Jesus in the flesh, his life and his death, the truths which he proclaimed, his gospel, are the means which set us free."

OBESSA, Oct. 1—(Special)—According to a report just issued by the Central Statistical Committee, the number of books, pamphlets, brochures, and periodicals published last year was 31,517, and they were printed in 33 different languages and dialects. The Russian publications naturally head the list with 25,226. Then follow Polish, 1,664; Yiddish and Hebrew, 965; German, 920; Lettish, 608; Estonian, 519; Tartar, 272; Armenian, 266; Little Russian, 242; Crimean (Georgian), 169; French, 143; and English, 28; the rest was in various dialects.

The "Moskovsky Listok," commenting upon this report, observes that formerly Russian culture in the Baltic provinces was opposed solely to German culture, but now, apparently, it is the literary culture of the Letts and Ests that predominates in that region.

LONDON, Oct. 3 (Special)—Many among the innumerable organizations that depend for funds mainly on the support of subscription lists are contemplating the approaching winter season with keen anxiety.

There is an all-round tendency on the part of the philanthropic public to reduce its doles, or at any rate to substitute an occasional donation—and a very modest sum at that—for the regular annual subscription which has hitherto been the chief mainstay of the majority of charities.

It is not, however, the hospitals and other actively beneficent institutions that are at present feeling the pinch so severely as those prophanist societies devoted to the advancement of various "isms." These in particular are suffering from steadily dwindling subscription lists.

DUBLIN, Sept. 30—(Special)—A conference of representatives of Irish boards of fishery conservators was held in Dublin this week to consider the question of the indiscriminate reduction of fines for fish poaching by the Lord Lieutenant. Lord Massey presided. A letter was read by the secretary, George Synott, in which the Lord Lieutenant acknowledged copy of a resolution adopted at a conference of Irish conservators in January last. "The allegations as to the practice of his Excellency in dealing with memorials from offenders against the fishery laws," the letter proceeded, "are entirely unfounded. So far from reductions in the fines imposed being indiscriminate such reductions are only made after careful inquiry into and examination of reports as to the facts and the circumstances of the offender and locality. The opinions of the Inspectors of Fisheries under the Department of Agriculture and Technical Instruction and of the magistrates who tried the case are invariably obtained, and no decision is come to without careful consideration of their views."

Public opinion is waxing indignant at the sequel to a "social drama" enacted at Ostend last month, the developments of which are proceeding in Brussels. Early last month a young and pretty Dutch Baroness, Madame Van Boren, staying at a hotel in Ostend, was forcibly carried away in a motor-car by detectives, and conveyed to a lunatic asylum near Brussels. The reason given for these proceedings was that the young baroness, a wealthy orphan and heiress, had fallen in love with her own coachman, and that this was a proof of lunacy, attested in due form by a medical certificate.

The young Dutch lady, although closely watched; has succeeded by some mysterious means in giving the Press her own version of the facts. She describes herself as a victim of the greed of some relatives who wish to pass her as a lunatic in order to get hold of her property, on the ground of her affection for a young man, who, although of humble position, is a most intelligent, upright, and worthy suitor. She has given it out also that she intends prosecuting the Ostend police and her own relatives, and that she has confided her interests to the Belgian barrister, Me. Desjardins.

VENICE, Sept. 30—(Special)—Cardinal Cavallari, the Patriarch of Venice, acting under the orders of the Pope, recently published a pastoral letter commending the prevailing feelings among women, and referring especially to low-necked dresses and hobble skirts.

Yesterday, when the Cardinal was about to baptize a child in St. Mark's, he noticed that one of the godmothers was wearing a low-necked dress. He sent a priest to inform the lady that he would not continue the service until she left the church. The lady thereupon pointed to the painting which represented the martyrdom of a female saint—the figure being nude—and retorted:—"Don't you think, monsignor, that those saints wear fewer clothes than I do?"

The perplexed priest conveyed this answer to the Cardinal, while the lady twisted a shawl around her neck. After this compromise the Cardinal continued the service.

PARIS, Sept. 30—(Special)—A curious conflict between the pacific ideals of Socialism and the duellist's code of honor has taken place at Denain. A militant Socialist named Descony insulted the doctors of the town because they displayed a certain unwillingness to assist the Socialist Municipal Council. A doctor named Wolf challenged him to a duel, and he accepted. Much disturbed, the Socialist section of the town held a meeting, and after a stormy discussion passed a resolution forbidding M. Descony to risk his life on the field of honor. M. Descony ignored their kind intentions, but when he set out to measure swords with his adversary he found no less than 26 stalwart Socialists ready "to prove their doctrine orthodox by Socialist blows and knocks, and to prevent him from endangering his own existence. Before this display of force the warlike Socialist surrendered, and the duel was adjourned "sine die."

Over 100 years ago the Mayor of Granada, Senor Grimaldi, gave the rightful possession of this property to the ancestors of the present Marquis of Campotejar. The present action was commenced nearly a century ago with the object of obliging those persons to return the property to the state. A decision has been pronounced by the Salvador High Court, declaring that El Generalife and the Alhambra belong to the Royal family and ordering their immediate return to the State. The decision also calls upon the Marquis of Campotejar to pay the entire value of the fruit grown on the property from the time when Senor Grimaldi handed over the lands to his ancestors, and also to pay the costs of the action during the century.

BRUSSELS, Sept. 17—(Special)—Next year will be the four hundredth anniversary of the tournament held in Journal by King Henry VIII; and in commemoration the Journal gives authorities have decided to revive those ancient splendours by holding a tournament on the Grand Place, extending from July 12 to July 21, 1913.

Letters of a Sim Made Woman to Her Fat Sister

Fourth Letter: On the Housekeeping Burdens of the Overfat Woman.

Dear Sis:—In solving the fat problem, I've also solved the servant problem so far as I'm concerned. My last maid of-all-work donned her hat and departed two weeks ago. And when I say "the last," I mean "never again." I'm doing my own work now and enjoying it all because that terrible burden of flesh I carried has gone—never to return.

How plainly the mirror of memory reflects the past. I see myself as I was—a mountain of palpitating flesh, catering to servants, whose lightest duties I could not perform because I could not carry the burden of my weight and my household.

Now, Sis, dear, I know you haven't seen the suppleness of my slim-made self—I know that many formulas, diet systems and exercise methods have robbed you of faith in all reducing methods, but "take a little tip from sister," and use a few boxes of those harmless little Marmola Prescription Tablets I told you about. Any druggist will furnish them at 75c the case or you can send the price to the Marmola Co., 1201 Monroe Ave., Detroit.

They contain exactly the same ingredients as the Marmola Prescription that left me slim, firm and smooth and they won't nauseate you either. It may take a little time, but be patient and you'll solve all your problems—social and domestic. Let me know results. I'm sure they'll be amazing.

Love, BETTY.

THE FIRST GRAY HAIR SIGN OF AGE

Easy Way to Preserve Natural Color of the Hair and Make it Grow.

A harmless remedy, made from common garden sage, quickly restores gray hair to natural color. The care of the hair, to prevent it from losing its color and lustre, is just as important as to care for teeth to keep them from discoloring. Why spend money for cosmetics and creams to improve the complexion, and yet neglect your hair, when gray hair is even more conspicuous and suggestive of age than wrinkles or a poor complexion? Of the two, it is easier to preserve the natural color and beauty of the hair than it is to have a good complexion.

All that is necessary is the occasional use of Wyeth's Sage and Sulphur Hair Remedy, a preparation of common garden Sage and Sulphur, combined with other valuable remedies for dry, harsh, faded hair. After a few applications of this simple, harmless remedy, your hair will gradually be restored to its natural color, and in a short time the dandruff will be removed, and your hair will no longer come out but will start to grow as Nature intended it should.

Don't neglect your hair, for it goes further than anything else to make or mar your good looks. You can buy this remedy at any drug store for fifty cents a bottle, and your druggist will give you money back if you are not satisfied after using. Purchase a bottle today. You will never regret it when you realize the difference it will make in your appearance. Special Agent, E. A. Foster, Sunnyside.

(Continued on page 3.)

Used in Canada for over half a century—used in every corner of the world where people suffer from Constipation and its resulting troubles—Dr. Morse's Indian Root Pills, Stand higher in public estimation than any others, and their ever-increasing sales prove their merit. Physicians prescribe them. 25c. a box.

'CASCARETS' FOR A SICK, SOUR STOMACH Sluggish bowel cause gases, sourness and food fermentation. That awful sourness, belching of acid and foul gases, that pain in the pit of the stomach, the heartburn, nervousness, nausea, bloating after eating, feeling of fullness, dizziness and sick headache, means a disordered stomach, which cannot be regulated until you remove the cause. It isn't your stomach's fault. Your stomach is as good as any. Try Cascarets. They immediately cleanse and regulate the stomach, remove the sour, undigested and fermenting food and foul gases; take the excess bile from the liver and carry off the constipated waste matter and poison from the intestines and bowels. Then your stomach trouble is ended. A Cascareset tonight will straighten you out by morning—a 10 cent box from any drug store will keep your stomach sweet; liver and bowels regular for months. Don't forget the children—their little insides need a good, gentle cleansing, too.