

IT MAKES A DIFFERENCE

It is quite apparent that the fundamentalist is the man who gets deeply moved and often says pointed things where matters of doctrine are involved. On the other hand, the modernist or near modernist is suave and complacent, and is often represented as a person of very tolerant and "Christian" spirit.

And, you see there is logic in these two characteristics. If modernism is correct, still the fundamentalist attitude is harmless—yes, it is better than that, for out of a steadfast belief in "these things" there has come here and now a better citizenship and better "Christian" conduct than has ever been produced in modernism (this is true, regardless of the orthodox hypocrite who is presented as the objection to our faith). But if the "faith of our fathers" is the true faith, then the modernist is a detractor from the Son of God, a rejector of the very Word of God which has been given as the guide of our lives, and he is a destroyer of souls.

So it is consistent enough for the modernist to be sweetly complacent. And it is consistent enough for the orthodox Christian to be on the warpath and denounce as of the devil any attempt to take away our Christ, our Book and the atonement, and give to us something less in the place of these.

And, after all, this sweet toleration does not have its example in the Lord Jesus. He said, "He that is not for me is against me; and he that gathereth not with me scattereth abroad." Christ dealt with the Sadducees, who were the modernists of His day, and routed them as He did the orthodox Pharisees, whose religion was but a form. He compromised with neither, and and we must not.

But we will not be impressed by the lack of feeling in the liberal. If our system were as thin and shallow as his we would always be cool about it, too. But with so much at stake for ourselves and others, we ought to feel deeply, whether we do or not.

Nevertheless, we should be Christian, though called to drive the unhallowed and unholy thing out of the temple.—Free Methodist.

MARIJUANA AGAIN

In the American Magazine in 1937 appeared the following account:

"In Florida a youth wiped out his whole family—father, mother, two brothers, and a sister—with an axe.

"When found, he seemed in a daze.

"I've had a terrible dream. People tried to hack my arms off. I don't know who they were. They slashed me with knives and I saw blood dripping from an axe."

"Ordinarily he was known as a sane, quiet young man. He had no recollection of having committed the crime; it was done while he was under the influence of marijuana."

Marijuana is otherwise known as "wild hemp" and "dope cigarette."

It is probable that no one in these times ever smoked wild hemp until he had first smoked tobacco. The tobacco cigarette is a slower killer, but still the enemy of a man's (or woman's) pocketbook, body, mind, and especially the enemy of his moral and spiritual nature. Probably no one but a man doped by the cigarette could believe that here is a cigarette path to heaven.—Free Methodist.

Drudgery is as necessary to call out the treasures of the mind as harrowing and planting those of the earth.—O. S. Marden.

WISE COUNSEL

By Rev. R. R. Blews

The elder Rothschild, founder of the Rothschild fortune, pasted the following maxims upon the walls of his bank in London:

"Shun liquors.

"Dare to go forward.

"Never be discouraged.

"Never tell business lies.

"Be polite to everybody.

"Employ your time well.

"Be prompt in everything.

"Pay your debts promptly.

"Do not reckon on chance.

"Bear all trouble patiently.

"Be brave in the struggle of life.

"Make no useless acquaintances.

"Maintain your integrity as a sacred thing.

"Never appear something more than you are."

"Take time to consider, and then decide positively.

"Carefully examine into every detail of your business."

If the great Rothschild had added to his instructions, "Take God into partnership," his list would be well-nigh complete. It is worth noting that Andrew Carnegie in a brief list of advices published for young men warned first against drink, "Never enter a saloon; never take a drink." It would be well for young people seriously to consider the counsel of two of the world's greatest financiers.—Free Methodist.

TALE BEARING AND GOSSIP

James 3

The damage done by slandering others can not be measured. Saints are made to suffer by hearing slander, but their souls are not damaged to any degree unless they are not well enough established to hold steady, or are such young babes in Christ that they do not know how to let grace protect them in the midst of the subtle workings of the soul's enemy.

Jesus was holy and blameless, but the tale-bearers and gossipers conjured up enough evil stories about Him to swing public sentiment to the place where the general opinion was that Jesus was a dangerous person and one who should be shunned and ruined and put out of the way if possible.

No doubt parents talked about Jesus before their children; teachers spoke against Him before their scholars; and pastors criticized Him before their flocks. People talked and exaggerated, repeated untrue stories, became angry, jealous, sore, and afraid, until weak Christians and wicked sinners joined together in scheming to crucify the One who could help them as no one else could.

Legion was the number, no doubt, who were lost forever by the agitation going on among supposed to be safe religious folk. Children took up the cruel sayings spoken by their parents, and by so doing gave carnality a chance to develop and mature in their breasts. Students believed what their teachers were saying, and taking advantage of the example set by their superiors, they too, went the limit while worst of all, the sheep and lambs who trusted their shepherds felt licenced to repeat the slander their shepherds so freely gave out from the pulpit and in their homes.

As we said at first, established saints watch, pray, and get God's mind before plunging into warfare against either Jesus or His followers.

Although they suffer over what they hear, knowing the danger of an unruly tongue, they hold their peace until they know the facts. On the other hand, youth and unsettled converts swallow everything said by those they trust and follow as examples. The damage done to these will not be known until the great judgment. Being made suspicious of Jesus they were placed in a mental state where even their Saviour could not help them. This deadly work has been kept up all through the ages. All those who have followed in the footsteps of Jesus, have labored under the same handicap as did their Divine Master and Saviour.

No sooner does a saint begin carrying out the Divine Commission than the enemy of souls marshals every religious worker he can handle, to begin the ruinous talking. No doubt the devil has ruined more souls through tale bearing than by any other means. Often only a few words may be spoken in a tender way but may have enough poison in them to put a whole family of children in a place where the saint who has been slandered can never help them again. Their carnal natures grabbed at something which would justify them in ignoring said saint and in influencing their chums to do likewise.

Those who yield to this degenerating habit cease from all genuine spiritual service. The Divine Dove takes His flight. If they continue religious, it is nothing more than reformation service at best. This latter service is easily substituted for spiritual service since it always takes on so much more territory and looks so much more successful than spiritual service. Many saints and most sinners sanction reformation and social service; and these can be carried on much easier than prevailing, fasting, and casting out demons, all of which are necessary in genuine spiritual service.

Watch and pray, lest you enter into this deadly talebearing or be dragged into it by gifted gossipers.—R. G. Finch. —Immanuel Missionary.

TITHING MESSAGETTE—NO. 10

By Rev. C. V. Fairbairn

As district elder I believe I have a proper regard for the good of all my preachers. I believe I also have on my heart the good of all the circuits. Then believe me when I say that I give my sober and carefully considered judgment. In cases where godly men are on the field and contributing their very best on every line, if certain circuits do not mend their ways, get down to real business, bring in all the tithes, open their pocketbooks, in order that God may open the windows of heaven, and stand by the work (as they have not been doing), out of a generous spirit sharing with their preachers whatever good they may have, I advise the giving of such circuits one more year of grace, an opportunity to make good, and then, if they have not so amended, that they be left without a minister. No stationing committee, as I see it, should require a man to tear his heart out on an impossible situation, while another field, perhaps needy yet, nevertheless promising, might appreciate his labors. "Loose him," I say, "and let him go."

HOPES FOR MAN

We wish man to be better than he is. We wish him to have more love, more feeling for the beautiful, the great, and the true; that the ideal which he pursues shall be purer, more divine; that he shall feel his own dignity, shall have more respect for his immortal soul. We wish him to have in a faith freely adopted, a Pharos to guide him, and we would have his acts correspond to that faith.—Mazzini.