

Do Men of the Present Day Pay the Penalty of Knowledge?

Is the modern tendency to develop the brain at the expense of the heart — Eloquent Sermon on "Seeing Jesus", by Rev. Mr. Pannkoke, of Brooklyn.

New York, May 8.—In the Lutheran Church of the Good Shepherd, Flatbush, the Rev. O. H. Pannkoke pastor, preached on "Seeing Jesus." The text was from John xii:21. Mr. Pannkoke said:

Sir, we would see Jesus! The question of these Greeks, in fact, the whole incident, seems more than commonplace. It seems to be one of those innumerable little incidents that make up a busy day's life and are forgotten in "the small things" of the next day. The questioners are strangers, visitors at one of the national festivals of the Jews. They are interested to see everything of note on their journey. Jesus is spoken of by all Jews in every one's mind. What more natural than for these Greeks to see Jesus?

The air of politeness and breeding that pervades their question may hold our attention for a moment. The courteous dignity and directness of their request may raise sufficient interest in us to wish that their desire be gratified. For whatever the cause or the circumstances, it is a very manly request. However, beyond this passing outward interest we see little that should make us stop and weigh the matter.

Still this meeting of Jesus with the Greeks stands so isolated in the Gospel story of our Saviour's life, it comes upon us so suddenly, it strikes such a note of calm dignity in a time of fierce strife and dissension, we are loathe to leave it. Perchance there may be some deeper truth and wider significance contained in it. Let us meet these men. Let us see what their desire really signifies.

We are told they are Greeks. There appears to be a purpose in mentioning their nationality. They are children of a great, noble, and ancient race, with an inheritance of culture and ideals. For this brilliancy and vastness of mind and depth of thought, a peculiar endowment of the Greek people. One of their orators with pride calls it a special gift of the gods. At that time it held captive the world. Aged Romans learned the foreign language and penetrated into the spirit of its people. It deserved such recognition, for a Socrates and a Plato had raised the ideal, a Pericles and a Demosthenes had striven to realize it in the form of human government.

As heirs to this national heritage the Greeks in our text had been imbued with that self-same spirit. We feel it in their desire to see Jesus personally. Possibly as true children of their race they had also dreamed dreams and seen visions of a golden age of knowledge, a full happiness in the possession of truth through human reason. Their directly expressed wish to know would seem to warrant the assumption, they themselves had tried their powers in solving the vexing questions that tower over the high idealism of the earlier Greeks, or they may have delved into the more practical thought of Aristotle, hoping to find perfect knowledge that through the long days with the wandering philosophers on all those high things that fill youth with aspiration and age with despair. At any rate they were men of reason and intellect, they were men whose hopes were centered in the powers of mind.

These men are only representative of a great class of "Greeks" in our age and in every age. Their courteous dignity, their calm reasonableness, their sincerity and frankness make them appear as the noblest children of their age. Erasmus was such an one in the heat of the Reformation struggle; Moore and Croton on the English side. To day they occupy the teacher's chair in colleges and universities. They are the writers of our modern fiction. They are the men building up the nation's prosperity. They will not be drawn into a positive statement about God, eternity, the needs of the soul. They cannot see nor investigate those matters, so they shut them out with an air of indifference. They believe in a growth of knowledge, and thus they hope eventually will be righted in human life, and until matters be established by such advances they will not consider them of value or importance. Least of all can they be roused by deeper religious emotions. Their heart has paid the penalty for this pre-eminence of the mind. Awakened feelings of devotion, of faith, seem so unreasonable to them. They cannot understand them nor appreciate their reality.

But another influence is seen in the life of the men in our text. They come from Syria, north of Palestine. Syria was the home of that strange mixture of Greek idealism and Oriental luxury which is the Greek brilliancy of mind served only to lighten and refine pleasure. The word of the ancient poet expresses its full aim: "I care for today, the morrow who knows it?" It was the ideal of ease and self-indulgence, that habit of mind that will not face the serious questions of life and eternity, but will drown them in a round of pleasure. It was the people that would forget, may well, honor, self-respect, aspirations, for the sake of ease and comfort. As citizens of that country the men in our text had gotten to know life's trend and aim, had tried and tested their value. They may have themselves drifted along on the full stream of life, quaffing deeply of all it has to offer in earthly joys. They may at times have felt that fullness of contentment that comes with earthly pleasures when the heart is young and hope runs high. It could not satisfy them, their heart still was void.

faith, and they are at Jerusalem to bring their offering. The nobility and moral strength of the Jewish nation roused their fancy. In its promise of righteousness by observance of the law and tradition they seek peace. In the case with all sincere proselytes they must have come to the new faith with fresh zeal. That, in Him they had part in a heritage which formed the pride of their countrymen and the envy of outsiders. With their people they found all the assurance that goes with success. Why should they turn to Jesus? He was not recognized by his own people. He had no position, no outward evidence on which to base a claim for wider recognition. What could Jesus offer to those seekers for truth and happiness?

In Jesus they found certainty to set all their doubts at rest. In Him they found final assurance to end all further questioning. They had drifted from one vain hope to the other. Jesus spoke as one that had authority. Men that heard Him were filled with confidence. He offered a foundation that would no more be moved. He answered fully the hopes of the human heart. He did not sharpen the mind to enable it to grope on, always uncertain whether it were going in the right direction. He gave full and final answers. He gave all truth, that at once the darkness was turned into light.

This does seem strange and unbelievable to a Greek mind not so much for the inherent impossibility of the claim as for the suddenness with which it is translated from darkness into light. Pilate made the same claim of the Lord, and he could only hide his unpreparedness by asking: "What is truth?"

But the claim is justified. For Jesus came from the bosom of the Father. He dwelled in the fountain of truth where there is no darkness. He was the Father, very God from very God, and when He spoke He spoke with the certainty of the assurance which is the prerogative of God Himself. In Him the word and truth of God was made flesh, and His glory as the Father, that indeed, was more than these Greeks could hope for in all their former convictions. In them they were seekers for truth. In Christ they possessed truth as the yearning of great peace.

In His divine truth Jesus offered them rest for their soul. As the revelation of God's will He brought the message of salvation and reunion with God. He came to offer the emancipation of human souls from the slavery of sin, of earthborn passion, of Satan's wiles by the redemption through His own blood. Through that He promised to make men the sons of God, with power and readiness to do their heavenly Father's will. He gave the assurance that He would leave His peace for human hearts, not as the world leaves peace, but as only God can give it to the heart that has been estranged from its Maker.

To the Greeks, the Syrians, the self-righteous of today Jesus holds out the self-same hope. His answer still is full and final. While men may seek according to their human ideals which do change in name though not in essence, Jesus still remains the one great and perfect hope of men in whom all further seeking is forgotten in the possession of perfect peace.

I am sure when these Greeks made their request, they did not say: We would see Jesus, but they rather emphasized: We would see Jesus. They were well acquainted with the tradition of the elders about the Messiah to come, for at that time the living hope of divine deliverance among the Jews was still in the air.

Put into turpentine oil the gum camphor it will cut and keep in a glass stoppered bottle, to apply to burns. It will not only heal the most severe burn, but prevent a scar.

REST CURE FOR MRS. BRYAN. Friends of Mrs. William Jennings Bryan, wife of the Secretary of State, have been alarmed by a persistent report that she had broken down as the result of the active social schedule she has been forced to observe since her arrival in the capital. Mrs. Bryan was ordered by her physician to take a rest cure at a sanitarium.

Joseph used his opportunity, gained King's Confidence and turned temporary setback into a Lasting Success.

The S. S. Lesson by Evangelist May 11th, Gen. 41:25-40 Golden Text—"God giveth grace to the humble."

In a lonely Egyptian prison the lesson introduces us to a young man of thirty, who occupied the unique position of prisoner and guard. There is something about him which attracts and fascinates us—an air of calm quiet confidence, of patient endurance, of victory over adverse circumstances. For what is separation from home and loved ones, what the gross misrepresentations of an evil woman, what the Jews heard and saw and scoffed. But the eye of the spirit can truly behold Christ today and forever and in beholding make Him his own. Thus Paul wanted men to see Christ when he spoke: "For ye are dead, and your life is hid with Christ in God." Thus the Saviour Himself prayed that men may come to see Him. "That they may be one, as thou Father art in Me and I in Thee, that they also may be one in Us."

There is an evil rampant today, a twin evil. The "Greeks" of our day stop short when it comes to seeing Jesus. They are imbued with the spirit of investigation, reason, proof, and without further trial they dismiss also the hope in Christ from their hearts. They are satisfied with the reports of others about Jesus, even as the Pharisees influenced so many against the living Christ. They will not go farther to meet the real, the living, the vital Christ, so different from the preconceived notions of men. There is another evil, rampant in the Christian church today. Men listen to words about Christ. They make themselves pictures in their minds with these descriptions. They rest satisfied when they know about Christ. However, they do not realize that they have only a shell, a semblance that they are still standing apart and will remain apart, until they go beyond these word pictures and see His glory, the glory as the real, vital of Jesus Himself. Faith is not knowledge, but possession of Jesus in the heart. Jesus is not a religion, or an abstraction. He is a living force, a real person that dwells in men's hearts.

We would see Jesus! A wealth of spiritual light flows from this courtly and dignified request of the Greeks. We wish, indeed, that their desire may have been gratified. May it come true also to us.

COMMENCING MAY 17th suburban train will leave Welsford at 6.30 a. m. due St. John 7.55 a. m. Will leave St. John 6.10 p. m. due Welsford 7.10 p. m., making all suburban stops. This service to be continued until June 1st, when full suburban service will be established. On May 24th, special suburban trains will leave St. John at 9.30 a. m. and 1.15 p. m., and on the return will leave Welsford at 7.30 p. m.

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The answer is simple. "Fruit-a-tives" acts on the three great eliminators, or blood purifying, organs—the bowels, kidneys and skin. It is the weakness or poor action of the bowels, kidneys or skin—or of all three—that causes the diseases mentioned above.

Eczema, Pimples and other Skin Eruptions, mean poisoned blood. Make the bowels, kidneys and skin active by taking "Fruit-a-tives," and they will purify the blood, so there will be nothing to poison the skin and cause disease.

Kidney Trouble, Rheumatism, Pain in the Back, Neuralgia, mean that the skin, kidneys and bowels are not ridding the system of waste matter, and too much uric acid is being formed in the Gall Bladder. "Fruit-a-tives" to regulate bowels and skin, and the kidneys are relieved of their extra work, while no excess of uric acid is formed.

Constipation, Biliousness, Gall Stones mean, not enough bile to move the bowels and prevent solid masses forming in the Gall Bladder. "Fruit-a-tives" is the only medicine that acts directly on the liver and stimulates the liver to secrete more bile—thus regulating the bowels and preventing stones being formed in the gall bladder.

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"And they cried before him, 'Bow the knee.'" "And Pharaoh called Joseph's name 'Zaphnath-paaneah,' meaning 'THE REVEALER OF THE SECRET OF LIFE' and which is given in the Septuagint as 'Pneumatophaneus,' meaning 'THE SAVIOUR OF THE WORLD.'" "And he gave him to wife Asenath, a Gentile bride." The whole story is a remarkable foreboding of the humiliation and exaltation of THE WORLD'S GREATEST HERO.

What Farmers Ought to Know. The farmer with an eye to business, who goes in for greater crops, better live stock, for increased profits, should be a regular reader of the Special Agricultural Page published every Saturday in THE STANDARD. The material for this section is furnished by the staff of the McDonald Agricultural College, of St. Anne, Quebec, the Foremost Agricultural School of Canada. The methods described are at once reasonable, practical and reliable in all respects, having long since passed the experimental stage, and will, if carefully and intelligently followed, save much needless outlay and help in the solution of many knotty problems. These articles, if filed away will be of great value for future reference.

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