

BRUCE BARTON

...writer of "THE MASTER EXECUTIVE"

Supplying a week-to-week inspiration for the heavy-burdened who will find every human trial paralleled in the experiences of "The Man Nobody Knows."

A CONCEPTION OF GOD

In Jesus' great acts of courage he was the successor, and the surpasser, of all the prophets who had gone before. We have spoken of the prophets as deficient in humor; but what they lacked in the amenities of life they made up richly in vision. Each one of them brought to the world a revolutionary idea, and we can understand truly the significance of the work of Jesus unless we remember that he began where they left off, building on the firm foundations they had laid.

Let us glance at them a moment, starting with Moses. What a miracle he wrought in the thinking of his race! The world was full of gods in his day—male gods, female gods, wooden and iron gods—it was a poverty stricken tribe which could not boast of a hundred at least. Along came Moses with one of the transcendent intellects of history. "There is one God," he cried. What an overwhelming idea and how magnificent its consequences.

Moses died and the nation carried on under the momentum which he had given it, until there arose Amos, a worthy successor.

"There is one God," Moses had said. "God is a God of Justice," added Amos.

That assertion is such an elementary part of our consciousness that we are almost shocked by the suggestion that it could ever have been new. But remember the gods that were current in Amos' day if you would have a true measure of the importance of his contribution. It was the high privilege of Amos to proclaim a God who could not be bought, whose ears were deaf to pleadings in judgment between the strong and weak, the rich and poor.

Years passed, and Hosea spoke. His had not been a happy life. His wife deserted him; heartbroken and vengeful he was determined to cast her off forever. Yet his love would not let him do it. He went to her, forgave her, and took her back. Then in his hours of lonely brooding a great thought came to him! If he, a mere man could love so unselfishly one who had broken faith with him, must not God be capable of as

great, or greater forgiveness, toward erring human beings?—a God so strong that he could destroy, yet so tender that he would not!

One God. A just God. A good God.

These were the three steps in the development of the greatest of all ideas. Hundreds of generations have died since the days of Moses, of Amos and Hosea. The thought of the world on almost every other subject has changed; but the conception of God which these three achieved has remained in control of men's thinking down to this very hour.

HIS METHOD

Many leaders have dared to lay out ambitious programs, but this is the most daring of all:

"Go ye into all the world," Jesus said, "and preach the gospel to the whole creation."

Consider the sublime audacity of that command. To carry Roman civilization across the then known world had cost millions of lives and billions in treasure. To create any sort of reception for a new idea or product today involves a vast machinery of propaganda and expense. Jesus had no funds and no machinery. His organization was a tiny group of uneducated men, one of whom had already abandoned the cause as hopeless, deserting to the enemy. He had come proclaiming a Kingdom and was to end upon a cross; yet he dared to talk of conquering all creation. What was the source of his faith in the handful of followers? By what methods had he trained them? What had they learned from him of the secrets of influencing men?

We speak of the law of "supply and demand," but the words have got turned around. With anything which is not a basic necessity the supply always precedes the demand. Elias Howe invented the sewing machine, but it nearly rusted away before American women could be persuaded to use it. So his biographer paints a tragic picture—the man who had done more than any other in his generation to lighten the labor of women is forced to attend the

funeral of the woman he loved in a borrowed suit of clothes!

Nor are men less stubborn than women in opposition to the new idea. The typewriter had been a demonstrated success for years before business men could be persuaded to buy it.

Almost every invention has had a similar battle. Said Robert Fulton of the Clermont:

"As I had occasion daily to pass to and from the shipyard where my boat was in progress, I often loitered near the groups of strangers. The language was uniformly that of scorn, sneer or ridicule. The loud laugh often rose at my expense; and the dull repetition of 'Fulton's Folly.' Never did a single encouraging remark, a bright hope, a warm wish cross my path."

That is the kind of human beings we are—wise in our own conceit, impervious to suggestions. Nineteen hundred years ago we were even more impenetrable.

"To the whole creation." . . . Assuredly there was no demand for a new religion; the world was already over-supplied. And Jesus proposed to send forth eleven men and expect them to substitute his thinking for all existing religious thought!

ALL MEN CREATED EQUAL

What was there for Jesus to add? It was a thought more splendid than all which had gone before and it has altered the current of history. He invited frail bewildered humanity to stand upright and look at God face to face! He called upon men to throw away fear, disregard the limitations of their mortality, and claim the Lord of Creation as Father. It is the basis of all revolt, all democracy. For if God is the Father of all men, then all are his children and hence the commonest is equally as precious as the king. No wonder the authorities trembled. They were not fools; they recognized the implications of the teaching. Either Jesus' life or their power must go. No wonder that succeeding generations of authorities have embroidered his Idea and corrupted it, so that the simplest faith in the world has become a complex thing of form and ritual, of enforced observances and "thou shall nots." It was too dangerous a Power to be allowed to wander the world, unleashed and uncontrolled.

This then was what Jesus wished to send to all creation, through the instrumentality of his eleven men. What were his methods of training? How did he meet prospective believers? How did he deal with objections? By what sort of strategy did he interest and persuade?

He was making the journey back from Jerusalem after his spectacular triumph in cleansing the Temple, when he came to Jacob's Well, and being tired, sat down. His disciples had stopped behind at one of the villages to purchase food, so he was alone. The well furnished the water-supply for the neighboring city of the Samaritans and after a little time a woman came out to it, carrying her pitcher on her shoulder. Between her people, the Samaritans, and his people, the Jews, there was a feud of centuries. To be touched even by the shadow of a Samaritan was defilement according to the strict code of the Pharisees; to speak to one was a crime. The woman made no concealment of her resentment at finding him there. Almost any remark from his lips would have kindled her anger. She would at least have turned away in scorn; she might have summoned her relatives and driven him off.

An impossible situation, you will admit. How could he meet it? How give his message to one who was forbidden by everything holy to listen? The incident is very revealing: there are times when any word is the wrong word; when only silence can prevail. Jesus knew well this precious secret. As the woman drew closer he made no move to indicate that he was conscious of her approach. His gaze was upon the ground. When he spoke it was quietly, musingly, as if to himself:

"If you knew who I am," he said, "you would not need to come out here for water. I would give you living water."

"Paul Revere" Of the Johnston Flood Dies, 67

Monessen, Pa., Jan. 30.—John G. Parke, sixty-seven, the "Paul Revere" of the disastrous Johnstown flood in 1889, died last night after a long illness.

Parke, then an engineer, and a little band of workmen worked frantically against hopeless odds to strengthen a weakening dam in the Conemaugh valley, near Johnstown, on that eventful day—May 31, 1889.

Then, as they saw their efforts fail and the dam crumbled bit by bit under the pressure of the raging waters, they hurried down the valley spreading a warning against the disaster that was at hand.

A few hours later the dam was swept away and a gigantic wall of water roared down the valley. More than 2,000 people perished in one of the world's greatest catastrophes and the fertile valley was laid waste.

Parke lived in Monessen for a quarter of a century, and was chief and consulting engineer of the Pittsburgh Steel Company.

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- * New, longer, wider bodies.
- * 112-inch wheelbase.
- * Striking body lines and colors.
- * New skirted fenders
- * Smooth-running V-type eight-cylinder engine; 75 horsepower.
- * All-aluminum cylinder heads.
- * Engine cushioned in live rubber
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- * 80 miles per hour
- * Unusual oil and fuel economy.
- * Automatic spark control.
- * Silent second speed.
- * Silent, synchronized gear shift.
- * Fully counterbalanced 65 - pound crankshaft.
- * Aluminum pistons.
- * Downdraft carburetor, with silencer.
- * Torque-tube drive.
- * Three-quarter floating rear axle.
- * Straddle mounted rear-axle driving pinion.
- * New double-channel, double-drop X-type frame.
- * Steel bodies, insulated to insure quiet.
- * Five distinctive, one-piece, electrically welded steel spoke wheels.
- * Finger-touch steering.
- * Safe, reliable four-wheel mechanical brakes, fully enclosed.
- * Twenty-degree slanting windshield.
- * Safety glass windshield in all body types.
- * Safety-glass throughout in all Deluxe cars.
- * New riding comfort because of the exclusive Ford-designed transverse cantilever spring, properly controlled by four double-acting self-adjusting shock absorbers.
- * Deep-cushioned seats, with good-looking, long-wearing upholstery.
- * Attractive appointments and finish.
- * Low first cost and low cost of operation and upkeep.
- * Tire size, 5.50 inches x 17 inches.
- * Rustless steel headlamps.
- * Enameled parts are bonderized for protection against rust.
- * All Deluxe cars are equipped with two matched tone horns, cowl lamps and two rear lamps.

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Saturday, February 11, 1933

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I appreciate the business my friends have given me in the past and solicit a continuation of their business.

We have one of the best equipped shops in the state and are in position to give you the very best service at prices that will please you.

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Smithey's Store

TO OPEN IN SPARTA FOR BUSINESS

Saturday, Feb. 11, 1933

This organization, with its co-partnerships and subsidiaries, covers a wide territory. The methods of operation are different. The merchandise comes direct from the mills and factories and is bought for cash, stylish and dependable, and delivered by our fleet of trucks fresh and crisp. The products of the farm are handled the same way. The customer gets the advantage of all the short cuts. There's no Lost Motion or unnecessary expense. We try to be 100 per cent. efficient. Each unit is financed before it starts. If any money or profits are made it stays in the city or town in which the unit is located over a period of years.

There are no high paid officers. There is no one drawing any salaries or commissions for supervision outside the people you see in the store. We are just plain everyday folks, working for your interest and ours. Every man and woman connected with this outfit is a worker. We want to serve you. We want your trade and co-operation. We want to work with you. Please pay us a visit often.

Smithey's Store

THE GREAT BARGAIN GIVERS

SPARTA, N. C.