

call it instinct there—and the moral, which uplifts us above the brute and which grades us far from the savage and links with the divine.

The moral only finds its perfection in Christ—in love for men, even for enemies. Its exercise is in doing good. It takes more joy in hospitals than howitzers, even where the latter may be necessary. Its delight is in saving life rather than destroying, in relieving rather than causing suffering. Its attitude to all outside of itself is that of benevolence, of love and pity and compassion. Its whole outlook is to see how it may be of service to others rather than how others may be made to serve it. It is the spirit of Him who "came, not to be served, but to serve, and to give His life a ransom for many."

It will be seen from the above quotations that German "culture" has no place for this highest quality. It does not provide for the "culture"—the civilization—of this part of our being, but instead denounces it.

"One of the great German theologians, Harnack, condemns Britain for seeking to destroy German "culture." One can see from the above what he means. German "culture" is the highest possible cultivation of physical power, and also of mental strength in order that the physical may work to best advantage, but there the "culture" ends. It has no place for that which alone can gladden and brighten the world, or make it a brighter and happier world.

It is the "culture" of the jungle and of the savage, cultivating only that part of the being that gives it the mastery, and makes that mastery contribute only to its own gratification. No wonder that Nietzsche calls one of his writings "Antichrist."

The wonder that such teaching should so dominate a great empire in this age of light and knowledge, an Empire that claims to lead the world in progress, is further increased when the life of that teacher is known.

He was born in Leipzig in 1844, became a student, a professor, but at the early age of 35 he was retired on sick-leave. For the next nine years he lived at various health resorts, and then at the age of forty-four was pronounced hopelessly insane, and died twelve years later, in 1900, in his fifty sixth year.

It was during these nine years, when "retired" on "sick-leave," and living at various "health" resorts, and at the end of which he was pronounced "hopelessly insane," that he wrote the essays, treatises, books, that have so entered into the life of Germany for the past quarter of a century.

The wonder is not that a man already insane, but not yet declared "hopelessly" so, should write as he did, but that the writing should so influence a great Empire of intelligent people.

The beliefs and practices of Germany, so far as her official life is concerned, are thus in harmony. She believes in force. Power is the deity she worships. Her practice is in keeping. Neither the claims of honor in the keeping of agreements with other nations, nor the sentiment that would respect historic temples, nor the chivalry that would protect helpless women, nor the humanity that would avoid inflicting needless suffering upon childhood or old age, seems to have any place in the makeup of her devastating hordes. These qualities have not been cultivated, have no place in her scheme of "culture."

It is too soon yet to write with the confidence that all would like to feel, but from present prospects it is not unreasonable to think that the German Empire, and its head, have been infected not only by the teachings of Nietzsche

THE WAR AND MISSIONS.

S. B. Charlton.

Never before in history has a question so absorbed the attention of the whole world as the war now raging in Europe.

The question of the cause or causes have been asked and answered from many view points, and on all sides the question asked is, "Does God in any way control the affairs of nations and of mankind? If so, how can a God of love and mercy permit such awful carnage and bloodshed?"

In studying sacred history we find that God did control, whether nations or men recognized it or not. And many times were men in high positions compelled to acknowledge "that the Most High ruleth in the kingdom of men and giveth it to whomsoever He will," Dan. 4:25. "Blessed be the name of God forever and ever; for wisdom and might are his; and he changeth the times and seasons; he removeth kings, and setteth up kings; He giveth wisdom unto the wise, and knowledge to them that know understanding." Dan. 2:20-21; see also Dan. 2:37-38 and 5:18-19; Jer. 27:5-11; I Sam. 2:7; Ps. 75:7, etc.

We see from these that God ruled when these prophets wrote. Does he rule today? Mal. 3:6 says, "For I am the Lord, I change not." Heb. 13:18 says, "Jesus Christ, the same yesterday, today and forever." Then, why does He permit such oppression and suffering? All down through the ages man has shown himself perverse. Not willing to follow the mandates of righteousness, follows the inclinations of his own heart. We find this fully demonstrated in the history of the people of Israel. They were given every opportunity to do the right, backed by the promises of God of reward for so doing, and dire punishment if they transgressed. Yet time and again did they turn their back on God and go after idols. God visited them with war, pestilence or famine for their disobedience, until they were willing to cry out for mercy; and they never cried from a truly penitent heart that God did not hear and answer. As a loving father He followed them and pled with them by the mouth of His prophets, and for their own good, but they would not harken. He is pleading with men today, the same as of old. By the words of these same prophets and by the Holy Spirit, and men will not listen but harden their necks as in old days. In the times of prosperity Israel became proud and haughty, and only when humbled by adversity did she turn to God. History is but repeating itself.

In the past 2000 years nations have arisen, waxed great, followed their own desires without regard to God, and went into decay and oblivion; and so will it be while this age lasts. We doubt if there was ever such an age of independence as now. Men do not need God. They have harnessed the elements of nature and made them do their bidding. They have conquered the air and the ocean depths, and why should they be dictated to. "We are equal to any emergency," say they. But, remember, God still reigns and will be heard.

When the King of Assyria came against Jerusalem, in the days of Hezekiah, he boasted

but with the malady that lay behind those teachings.

May Empire and its head soon be placed under the restraint that is the only resource in the case of the "hopelessly insane."

And for this cause God shall send them strong delusion that they should believe a lie.

of the manner in which he had subdued the nations around him and he would do the same with Judah. But God spake through His prophet and said, "It is by me that this has all been brought about; you were but my instrument to bring these nations under subjection." Hezekiah cried to God because of the Assyrians and God sent His angel that night into their camp and by the touch of his breath slew 185,000 men of Assyria, and so their threat of what they were going to do to Jerusalem was brought to naught. Isa. 37.

When Babylon became high and lifted up the king made a feast and as they drank from the sacred vessels and praised the gods of gold, silver, brass, wood and stone, God sent a hand and wrote the doom of the empire upon the wall.

Have not the kings and princes of the earth today, in all lands, and not only the great, but small, been using vessels that should be consecrated to God for their own selfish ends, giving praise to the gods of gold and silver, honor and ambition, and not giving praise to "the God in whose hand their breath is?" And is not this present condition of things but the hand writing on the wall? And there is no Daniel to interpret it. What the outcome will be, God alone knows.

In some of the nations at war their eloquent men are going about calling upon the young men of the land to be loyal to their flag and give their lives a sacrifice upon the altar of their country. But I fear that God will but mock them.

In the past 100 years holy men of God have pled with men and women from the platform and press to give of their money and their sons and daughters as an offering upon the altar of God that the world might be redeemed from its sin. Had they responded, this war, as we believe, could never have been. But they drew their purse strings tighter and folded their arms about their loved ones and said, "No, we will not." They are settling that account now. They are giving their sons to death, their daughters to privation and perhaps worse; and in some cases their homes and their all. All upon the altar of avarice and lust.

Will there be a King Hezekiah who will humble himself before God acknowledging the sins of his people and crying for mercy, if perchance the awful carnage may be stayed, or is the cup of their iniquity full?

If one hundredth part of those engaged in the battle lines were enlisted in the missionary army, and only an infinitesimal part of the money so far spent were given to maintain them, the world would be evangelized in a 12th month and the millennium ushered in.

Can our faith take hold of God as we pray for the reign of peace and believe that God will hear? Is our all on the altar of God for service or sacrifice, so we do not pray that success may come to our flag, but that God will get honor to his name and that peace, that comes only through obedience to the Divine will, may belt the globe; even though my country, as well as myself and my all, may have to be sacrificed to bring it about?

GOD MADE US FOR HIMSELF.

We were made for God. No work, no engrossment, or culture of natural powers, will satisfy a man who has once awakened to his heart need. Only a faith like that expressed in the great words of St. Augustine can satisfy: "Thou hast made us for Thyself, and our heart is restless till it finds rest in Thee."—*Hugh Black.*