

"DEAD FLIES,"

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goes home from such an occasion to wake up to the fact that he has been "done," "worked," "taken in;" the prominent man, society leaders, etc., go away to report a big donation to the Red Cross fund, and to boast of a sacrifice which they never felt and which really cost their laborers a hundred times more than it ever cost them.

It is urged that such affairs cultivate socialibility. But there is no social good accomplished in this way that could not be better accomplished in another way. Besides, it is a poor sort of socialibility that moves society ladies, and church and Red Cross workers, to manifest a social interest in the working classes only when it is their purpose to wheedle and hornswoggle them out of some money for their pet charities. And it is a questionable sort of socialibility that says that folks are good enough to be "exploited" in a social gathering for Red Cross Funds, but are not good enough to be danced with on such occasion, or to be given any consideration at any other time; to be visited in their homes, or to have anything done for their social betterment or moral uplift.

In these days of social service we talk much of the "exploiter." He is the man who does not pay a living wage, whose employees must be girls and women and men who have homes of their own, or who have some way outside of their regular wage of contributing to their living. When honorable ways are wanting to such employees dishonorable ones are often found of supplementing the regular wage and making it a living one. And all these ways and means which are necessary to be added to the regular work and wage to make a living, and at whose expense the employer uses the time of the employee, are said to be "exploited" by the employer; because, while the employer gets all the man's working time, he does not pay for all that time. Thus the homes of parents, the labors of friends, the charity of the state or the virtue of women are often "exploited" in the mills and factories and sweat shops of the world. And we think it a poor business—we are trying to make it an illegal business—that must exploit anything in order to its success.

But do we not make "exploiters" of the church and of the Red Cross when we use such outside things, as socials and dances, fun and frolic, to supplement the regular rewards which come to those contributing to these causes? Is this regular reward insufficient, is the consciousness that we have helped such great causes inadequate, to compensate the giver, and must these great charities exploit ice cream and cake, the privilege of eating pies with pretty girls, and the social dance, in order to make their rewards worth while? What a shame that any good cause should ever admit, by its methods, that it is not its own reward, that it is not worthy of support on its own merits, but that higher things must exploit lower things, that the spirit must exploit the flesh, in order to make it equal to what we bestow upon it!

It is because of this very thing that large numbers of city churches have given up the "social"-and-"bazaar" methods of raising money. They discovered that the money, after all, did not come so much from those who patronized the affairs as from the members who provided the goods and did the work. The church had been practically exploiting the efforts and labors of these members all the time. So when the members decided that they would rather do their giving direct than in this roundabout way, the social-and-bazaar business broke down, and this "fly" was removed from the ointment.

But not the least deplorable, in all this "social" business, at this time, is the element of exploiting of necessities and commodities of life. In every affair of this kind such necessities and commodities are ruthlessly, uselessly and shamefully squandered. And this, too, in the face of newspaper editorials, public speeches, and bulletins issued by our governments, arguing all possible conservation of these things. They are no necessary part of church or Red Cross work. Men ought not to need to be baited and bribed by them to make them willing to help these good works. Such necessities and commodities are needed in the markets of the world. We ought to consult the bill of fare of the warring nations, we ought to know how all their menus are subjected to regulation by the authorities, we ought to see their careful husbanding of all resources, and to consider that no such shameless waste of food supplies, were it possible, would be permitted in many places in the Old World today. And the Old World is looking to this New World for food in this awful time! England, France, Russia and Italy are raising millions for the Red Cross, but they are not doing it in any such unworthy ways.

And, besides the waste, there is the spirit of levity and frivolity that pervades such occasions. Our brothers, over on the other side, are fighting and suffering and bleeding and dying. But what a jolly good time we are having! Really, wouldn't it be a good thing for us if this war should last forever! Because war makes a demand for the Red Cross, and Red Cross makes a demand for socials. Thus we stuff ice cream, auction off the pies of pretty girls, and trip the light fantastic toe—all to the tune of the sorrows of a stricken world.

Shall we not take more seriously the conditions brought upon us by this great war? If we do not go to the front, shall we not at least faithfully guard and abide by the stuff? If we must eat, drink and be merry, let us not make the woes of our brethren the occasion of our jollification. And let us not dilute, adulterate and degrade a good work by methods unbusinesslike and un-Christian, sometimes illegal, often immoral, and always disgraceful; an insult to self-respecting manhood and womanhood, and dishonoring to the fairest and best of causes.

I suppose that none of us gives as much as he should to the Red Cross. Yet it is not the only cause worth mentioning at this time. There are the relief funds for Belgian, Poles, Armenians, Servians, etc., besides the church and charities at home. No one should be stigmatized as a "slacker"

who is doing his bit somewhere, though it may not be for "our pet cause." There are some who are working with might and main for the Red Cross who are doing almost nothing anywhere else, and who find fault with others who, on the whole, are doing more but in a general way.

We need to remember, too, that the first and final duty of the friends of any cause is not to get money. (No farmer, no business man, must think only of money.) There are some things worth more than money. A good name is rather to be chosen than great riches. Character is not to be bought or sold. Godliness with contentment is great gain. A conscience inviolate is a great boon, and self-respect is the flower of manhood. Take these things away from any man, or from any good cause, and what amount of money will compensate for the loss? Money, obtained at the cost of any of these, however much it may be, is only another "dead fly" in the ointment of the apothecary.

A BELATED KISS.

She kissed the old man; she showered upon him kisses and tears. She told the people how good he was.

I thought if she had only given two of those kisses per quarter for the last ten years how the tender-hearted old gentleman would have smiled through his tears. But now he took it all very coolly. He was dead.

He was old and poor and she was young and rich. She had ten rooms, but no room for father. Yet he made room for her when he had only two.

The old man wasn't educated. She was—at his expense. He had fed and clothed her for twenty years at home and at college until she had risen into more refined and cultured society, and married among them.

The old people's dress and dialect were too coarse.

She kissed him and buried him in a beautiful coffin. Dear father is to have a costly marble monument. A warm kiss while living is better than cold marble when dead.—Selected.

NOTES.

Holiness is still the staple commodity, but only those who are willing to die to self and sin and pay the price in entire and unconditional consecration, can get it.

The second blessing is just what every Christian needs, but carnality will not have it so.

It is amusing to hear second blessing opposers trying to explain sanctification. They make it as clear as mud.

If we are to retain the experience of entire sanctification we must walk in the light the blessing brings, and feed on Canaan products.

P. J. T.

A Christian life is the medium through which the sun of righteousness shines upon the hearts and lives of men.