

THE "SOFT DRINK" CURSE.

Under the above caption the Pathfinder of July 24 discusses the evil in the use of and traffic in soft drinks. On the floor of the United States Senate five years ago there was a similar discussion. More than one senator at that time denounced the traffic because the drinks were habit-forming and injurious. Certain senators declared these things to be especially true of the most advertised and most widely consumed of these drinks. The following excerpts from the Pathfinder article are worth our consideration:

The profits in this traffic are so big that great temptations are held out to boost business. Youngsters are encouraged to tease their parents for all sorts of drinks with seductive names. Working girls and boys get to drinking them regularly several times a day, and they learn to depend on them; it becomes a habit, a bad habit.

No one knows what's in these bottled drinks. Some of them are tasty and no doubt made of materials harmless in themselves—but practically all of them are injurious to the stomach and digestion. Artificial sweetening, flavoring and coloring matter are liberally used in many cases because they are cheap. There is practically nothing of any value in the stuff in most instances. When you drink lemonade, for instance, made from fresh fruit, you are getting something genuine and beneficial, but not so with the average "lemon" pop, which is "lemon" only in name.

How much better it would be if parents would realize the harm that is done by all sorts of mysterious bottled concoctions with fancy names and would forbid their children to indulge in them. There are plenty of legitimate, wholesome beverages and concerted efforts should be made to bring about a reform in this direction.

The churches have done some work of this sort, by condemning drinks which are believed to be detrimental to health. Some of the schools have also taken up the matter; the teachers have impressed upon the pupils the injury to digestion that may result from the drinking of beverages of unknown content and effect.

"Wherefore do ye spend money for that which is not beard? and your labor for that which satisfieth not?"—The Free Methodist.

DIED WITHOUT MERCY

An innocent man might plead for justice, but the sinner's only hope is mercy. The guilty one can only escape by the door of mercy. If the offender does not receive the due reward of his deeds, it must be on the ground of mercy. The transgressor can only be pardoned at the mercy-seat. Hence the penitent's cry is, "God be merciful to me a sinner." He is conscious that nothing but mercy will do for him. Your only chance is mercy. Oh, how sad, how complete, how irretrievable will be your ruin, if you die "without mercy!"

There is another epitaph—short but blessed—in Heb. xi. 13. Look at it!

PRIDE

J. Weaver.

And now abideth pride, fashion, extravagance—these three; but the greatest of these is pride—simply because it is at the root of the whole matter. Destroy the root and the tree will die. It is hardly worth while to waste ammunition in shooting at fashion and extravagance as long as the root is alive. Most persons say that it does not matter how people dress, pride is in the heart. Very true, but straws show which way the wind blows. Plain exterior may cover up a proud heart, but depend upon it fashionable exterior seldom if ever covers up a plain heart. Some rules work two ways, but some will not. A lady once asked a minister whether a person might not be fond of dress and ornaments without being proud? He replied, "When you see the fox's tail peeping out of the hole you may be sure the fox is within." Jewelry, and costly and fashionable clothing may all be innocent things, but when hung on a human form they give most conclusive evidence of a proud heart.

But is not possible that a man can be found at this advanced age of refinement that dares to write or speak a word against pride and its consequences. The pulpits have nearly all shut down upon that style of preaching. I know that it is a little risky to speak out against pride at this day, because the churches are full of it. And hundreds of D. D's., who occupy the pulpit—whose duty it is to point out these evils plainly, are like dumb dogs—they don't even bark at it. They just let it go. Isa. 56:10. And in proportion as pride gains in a church, spiritual life dies out. They will not, cannot, dwell together, for they are eternal opposites.

It is a sin and a shame for men and women professing Christianity to spend money the way they do to gratify a proud heart, when ten out of every twelve are yet unsaved, and eight out of twelve have not so much as heard the Gospel of Christ. There are many evils in the land, and in the Church, but I doubt if any one evil is doing more harm than pride. It has stolen into the church by degrees, and now rules with a rod of iron. Churches that were once noted for their plainness, and whose law still stands against pride and fashion, are practically powerless on the subject. It seems that nearly all creation is kept busy in furnishing fashions enough to satisfy the cravings of the depraved heart.

The religion of Christ is pure, peaceable, gentle, easy to be entreated, and full of mercy. All true Christians mind not high things, but condescend to men of low estate. Their highest ambition is to honor God with all they have and are. They are not puffed up, not conformed to this world, but transformed by the renewing of their minds.—Rom. 12:16, and 12:2.

Pride is of the devil—It originated with him—and he is managing it most successfully in destroying souls. But who is to blame for this state of things in the Church? First, and mostly, the pulpit is to blame. Men who profess to be called of God to lead the people to Heaven, have ceased to rebuke this soul-destroying, heaven-provoking spirit. But why? First for a living, then for popularity. Churches that were once powerful for

good, are now well-nigh lost in form and fashions. Pride is eating the very life out of many of the heretofore best congregations in the land. The world is running crazy. The rich lead the way, because they can, while the poor strain every nerve to keep in sight—and the devil laughs to see them rush on.

"Pride thrust Nebuchadnezzar out of men's society, Saul out of his kingdom, Adam out of paradise and Lucifer out of Heaven." And it will shut many more out of Heaven, who are now prominent in the church. Neither death nor the grave will change the character of any one. The same spirit that controlled in life will cling to the soul in death, and enter with in into eternity. The Angels of God would shrink from the society of many a fashionable Christian of this day. A few such souls in Heaven would ruin everything. You had better get a clean heart free from pride and "the Carnal Mind." Rom. 8:7.

"If ye then be risen with Christ seek those things which are above where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God." Col. 3:2. I John 2:15.

FACING THE ISSUE.

It is the height of folly to close one's eyes to the serious problems of the present and delude oneself with the belief that "all's right with the world." Dr. C. F. Wimberley, the noted author and evangelist, calls attention to what he calls the challenge of the hour. He says we are challenged with ignorance, unscrupulous commercialism, industrial anarchy, social debeneracy and a pleasure-mad and a money-mad populace. In the face of such problems the great denominations are talking about World Service and schemes of religious education. While they are doing this, the people are withholding their gifts until mission boards are facing deficits of from one to three million dollars. Money is not the first need of the church—it is Pentecostal purity and power. One writer hits the nail squarely on the head by saying: "Bring back the pulpit on fire with the old saving gospel; bring back the old-time revival; bring back the Holy Ghost; then money will be poured upon God's altars and then only and not till then will we be in shape to do World's Service."

"SEEKEST THOU GREAT THINGS."

Though small hte sphere,
Assigned thee here,
Take up thy task and do thy best;
But do not tsk severer test.

The smallest charge,
May prove too large,
At Christ's great quest, when all must
tell,

Not where they labored, but how well!
—John H. Sammis.

He who does no more than he is paid for will never be paid for more than he does.