

possible to wear,—a human soul seeking Holiness by the abandonment of all earthly things; a striking example of renunciation. Great sacrifices may have to be made for great purposes and we are to be willing to sacrifice our all for His sake and the Gospel's, yet the surrender of earthly goods or prospects is not necessarily the same as submission to God, and may still leave the heart unsatisfied and perplexed.

Toward the close of the Great War, I was, with many others, being brought down from the front in a hospital train. In the bunk opposite to mine was placed a young lad suffering greatly.

"Orderly!" he called out, "Orderly! come and scratch my foot!"

An orderly, willing to be helpful, made some show of attending to a foot thickly swathed in bandages.

"No, no," cried the lad. "Not that foot, the other one—the left foot."

"The left foot?" said the orderly. "Why, it's not there. Your leg's off."

So, in our struggle for righteousness we may make the most costly sacrifice and yet find the old ache still remaining. We must learn this truth: that what is first required of us is that obedience which is better than sacrifice. We are to submit ourselves to God.

"Thou desirest not sacrifice, else I would give it. The sacrifices of God are a broken spirit—a broken and contrite heart, O God, Thou wilt not despise."—London War Cry

WHY? OH WHY?

Rev. C. E. Walker, D. D.

In something of careful observation through a period of over fifty-four years we have been much disturbed by the general indifference toward the Christian Church. We have raised the question throughout this over a half century, "Why are men and women so disregarding of the claims of Christianity?" What is the answer?

Our Saviour said, "And I, if I be lifted up, will draw all men unto me." (John 12:32) Did he mean the "lifting up" on the Roman cross? Or, did he mean that lifting up in the lives and testimonies of his discipleship? See what a brief testimony did in Sychar, the testimony of a recent convert; the woman at Jacob's well was so awakened in her experience of the new life that she forgot her material errand, leaving her water-pot at the well, hurrying back to the city where she, by her testimony, led "many of the Samaritans of that city to believe on him," her recently discovered Saviour.

Is it the failure of professing Christians to impress upon the minds of their unconverted neighbors that there is a difference in church-members and non-church-members, that an almost total disregard toward the church is palpably apparent? Do these citizens of the world—the unchurched—see any signs of what we call the Christian life in us who constitute the Church? Is it that our conversation, conduct and associations do not "lift up" Christ?

Recently a pastor ventured to say to his congregation, "I am at a loss to determine who are and who are not Christians." Then what must our worldly, unchurched, near neighbors think when our church-members seek the same amusements, the same enter-

tainments that these worldly folk seek?

But why do so many professing Christians do the things which are not fitting for Christians to do? The people need instruction. Take, for example, our young people; they are not to blame for many things we see them do, frequently, because they have not been taught that there is danger in these worldly things. Of course, all need to be cautioned against "worldliness." But the writer prefers to show the youth that, not merely because certain things are worldly, but because these things are dangerous. Hosea 4:6 says, "My people are destroyed for lack of knowledge."

We condemn neglect of the Sabbath, because lack of reverence for the Sabbath easily leads away from religious worship, especially in members of homes where is no family worship. We like the custom of the members of some churches whose every member of the family joins in Scripture reading, prayer and hymn-singing every morning. We once listened to a sermon by a Roman Catholic priest emphasizing a proper use of the Lord's Day, attending church in the morning, and social and religious family worship in the home for the remainder of the day, to be sacredly kept as the Lord's Day, indeed, honoring the Christ in his Deity as proved by his resurrection on the first day of the week.

But how is the Christian Sabbath generally kept? By many churchmembers there is a reckless attitude toward the Sabbath. Many buy, sell, patronize the postoffice, attend the movies (generally not fit to attend at any time). Even some preachers treat the matter lightly, riding on Sunday trains, and some even so arranging the Sunday morning services as to encourage boating, fishing, golfing on Sunday. One pastor, whom the writer knows, announced a 7.30 p. m. service for every Sunday, May to October, "so that the business men of our church can go to the golf links for the day." Well, why be surprised at this, since many ministers, different denominations, declare that God never intended anybody but Jews to keep the Sabbath, and even declaring that all the Decalogue was abrogated at the cross! Only yesterday we heard a prominent pastor say, "We declare there is no requirement for keeping any day as the Sabbath for the Christian dispensation." Antinomians, all!

As to why churches are losing out with the world is simply that the Christ-life is so poorly revealed in the church life. Christ is not lifted up. As to why youth—and elders, maybe—play cards, primary grade gambling—is because not having been taught that it is dangerous. The youth dance because not shown that mixed dancing is morally dangerous. (Youth ought to read Ex-dancing Master Faulkner's, "From the Ball Room to Hell.")

However, it is not merely what the preacher says, it is what are the facts, and why? A born-from-above experience, a Spirit-filled life, is what is needed, then careful teaching. We ought to know that Christ must be revealed to the world in holy living; and that living begins in a regenerated life.

Of the 80,000 men and women jailed in Los Angeles during 1937, 49,000 were sent there because of drunkenness, despite the fact that police officers have orders to arrest only the most aggravated cases of intoxication.—The Message.

THE NECESSARY OUTLET

The electrician had stopped at the street corner to renew carbons in the arc lamp. A small boy had stopped to watch him. As the day was bright and sunny the boy was astonished to see that the man had on rubber boots. "What do you wear those boots for?" he asked. "Do you think it's going to rain?"

The workman laughed good-naturedly, "No, sonny, I wear them so as to be safe from electric shocks when I handle these lamps. Electricity can't go through rubber very well, and one of the funny things about electricity is that it can't get into a person unless it can get out again."

Is not that true of other things in life also? Take love. It can't get into a human heart unless it can get out again. It must either find an outlet in service or die. Yet many persons forget that truth.

The clearest stream in the world will quickly become a stagnant pool if its waters find no escape. Clog the channels of usefulness with the rubbish of selfishness, harshness, or indolence, and the streams of affection will soon become a foul and stagnant morass that reflects no loveliness and enriches no barren places.—Youth's Companion.

YOUR PHOTOGRAPH HAS BEEN TAKEN!

Did you ever have your photograph taken? You went to the photographer and posed for a picture. You got all fixed up before you went, and then fixed up again after you got there. When the photographer took your picture and a little later gave you a proof (that is a strange name for it), he hurriedly assured you that the picture wouldn't be anything like the proof, and on that assurance you ordered a dozen. Sure enough, he rubbed out the wrinkles here and the wart there, and straightened you out until the photograph looked much better than you do. You bought that dozen to distribute and you gave one to a dear friend. The dear friend said, "It looks just like you," but he lied, and you know he did, and you expected him to. That is the kind of a picture we like, but in the Scriptures we have another kind of a photograph.

Here is a picture of the human heart taken by the Spirit of God, printed on the parchment of this scripture. "As it is written, There is none righteous, no, not one; there is none that understandeth, there is none that seeketh after God. They are all gone out of the way; they are together become unprofitable; there is none that doeth good, no, not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips whose mouth is full of cursing and bitterness; their feet are swift to shed blood (this is a full length photograph, you see) destruction and misery are in their ways; and the ways of peace have they not known. There is no fear of God before their eyes." And then, lest we misunderstand, and the photo be dimmed, He dips the photograph in this solution to make it set, "For all have sinned, and come short of the glory of God."—Will H. Houghton, in The Living Christ.

"Every day the liquor traffic is taking out of the pockets of its victimized patrons more than \$10,000,000." The National W. C. T. U. is asking for \$1,000,000 for Temperance Education.—The Message.