

friends boldly entered a bright tavern and 'set 'em up!

"Wherever it was, sir, that was the glass—that *very first glass*—that wrecked Jim's car tonight. It may have killed him, for all I know; it has scarred not only his sweetheart's pretty face, but her eternal soul as well; it has torn his parents' hearts and has killed countless fine ideals and emotions.

"Yes, that first glass—not very strong—he drank it only to appear smart and sophisticated among his pals,—that first glass is to blame for all this trouble! Oh, how I wish we could strike down the first glass from every youthful hand!

"Excuse me, officer, for taking up your time. We can't do anything more now for that handsome young couple; but I feel so very sad,—and guilty, too. Of course, the young folks should have more sense, but, after all, we older ones are **more** to blame. Why do we allow these taverns and night-clubs—or whatever they call the saloons these days—to exist at all? Why do we let them wrap a poison like alcohol in a pretty bottle, and call it **food**? Why do so many parents act like fools themselves in using the stuff, to be popular, and kid themselves that either they or their children can remain free from its enslaving power. Aren't parents supposed to look after their boys and girls these days, too?

"How I wish I had the courage of a Carrie Nation, or the ability of a Frances E. Willard,—but I'm trembling right now, wondering what the good Lord thinks of me and hundreds of other parents who are fortunate enough to still have their children safe and pure, and who have not turned a hand or used what ability they **do** have to rid our towns of these death-haunts, far more dangerous than any other plague which torments mankind! Why don't we talk with our votes, at least?

"That's right, Pa. Of course, this officer must be going on about his business, and here I am, running on and on,—but seeing that deathly-white, quiet boy, and that little girl with a gash across her cheek somehow tore loose the bars of my very soul.

"Just suppose, Pa—just suppose, officer, they had been ours, or yours! And they might have been!"—Religious Telescope.

#### SEVEN MARKS OF SURPASSING GREATNESS (Continued from Page 3)

forth fruits answerable to amendment of life." He had the courage to say to the king: "It is not lawful for thee to have her." Those nine words cost him his life.

6. John lived a self-denying life. His diet was "locusts and wild honey." He was not dressed in the latest fashion. He "had his raiment of camel's hair, and a leathern girdle about his loins." This form of living was not adopted to be peculiar, or to neglect the body in order to gain God's favor. John's intense hunger and thirst after righteousness made him willing to live a self-denying life. He purposed to give less attention to that which pertained to the natural body, to live plain and simple, in order to give more attention to that which is spiritual.

This is a perilous age. This is an age of luxury. Many like the rich man, are living "sumptuously every day." We dress extravagantly and spend millions each year for modern conveniences and new cars. We will never develop a high type of godliness in the lap of luxury and ease. We will not long retain the glory and frag-

rance of a deeply spiritual life unless we are willing to practice some forms of fasting and self-denial. The godly Sammie Morris fasted all day on Friday of each week.

7. John possessed the rare and beautiful grace of humility. He felt himself unworthy to even unloose the latchet of the Saviour's shoes. Although great, he was careful to exalt One "mightier" than himself. Paul felt himself not only a saint, or the least of the saints, but "less than the least of all saints."

Moses was "the meekest man in all the earth" Abraham said he was but "dust and ashes." George Muller says: "We must be willing to give God all the glory. We may say, God shall have all the glory; but the point is, do we mean it? We must aim after this,—to be content to be nothing but the instrument, giving God all the glory. We must not say, God shall have ninety-nine parts of the glory, and the one-hundredth part be ours. No, we must give him all, we must not take the one-hundredth part: he is worthy to have all. Let us aim after this and assuredly God will take us up; for he can then use us."—Pentecostal Herald.

#### CHRIST'S HIGH-PRIESTLY PRAYER (Continued from Page 1)

every quarrel and war, but by the Author of peace. Common dangers draw people together. It is said in the present raids on London, as the king and queen mingle with the common people in shelters in common danger, they are coming closer to the people still. A common danger unites royalty and subjects. The earth is in the throes of death, preparatory to a new order. Ask the people of Poland, Norway, Belgium, Holland, Greece and England, "Would you call this the Tribulation?" It seems to us we are in the beginning of the end. Holiness bodies may be forced by government into one body, or common danger may drive us together just as a holy people, when denominational lines will be forgotten, and we will just be Christians,—God's family, purchased by His blood, and that high-priestly prayer answered.

We know Jesus was not concerned about a matter of no importance, nor was Paul burdened over naught; and that since we are now citizens of heaven, we should live in complete fellowship as the Church of God triumphant does up there; and if others take another way we will fellowship them still, together with all of God's people in the covenant of blood shed for our redemption. Our heart says "Amen" to the prayer of Jesus, "Thy kingdom come, thy will be done in earth as it is in heaven."—Holiness Banner.

#### LEGACIES

We know the legacy left to us by Martin Luther: Faith justifying the sinner in the sight of God—"The just shall live by faith."

John Bunyan's legacy is "Grace abounding to the chief of sinners," enabling the weakest pilgrim to reach the Celestial City.

Andrew Fuller's legacy was, "The faithful saying worthy of all acceptance," and therefore worthy to be told to all people.

William Carey's word was, "Expect great things from God, and attempt great things for God."

What is Spurgeon's legacy? On awaking one morning it came to me as if spoken by the very voice of God: "His testimony to the converting power of the gospel."—Dr. W. Y. Fullerton.

#### GETHSEMANE

'Tis evening now  
On Olivet. The Saviour's brow  
With dew is wet. Lone vigil keeps  
The Man of Woe, and waits and weeps,  
The zephyrs sigh in sorrow by,  
Softly and low.

The world sleeps on  
While Jesus prays. The day is gone;  
Sad silence strays o'er vale and hill.  
The night-dews fall, the air grows chill.  
Tense agony and mystery  
Broods over all.

The moon grows pale,  
And sinks at last; leaves hill and vale  
In darkness cast. But still He pleads  
In bloody sweat He intercedes.  
No glory-sheen breaks on the scene  
On Olivet.

The world is lost,—  
The Lamb of God must pay the cost;  
There, on the sod, in sorrow bent,  
He pays the price. O man, repent!  
See! How He prays! Ancient of Days!  
Thy sacrifice.

The olive trees,  
Stirred gently by the passing breeze,  
Now sob and sigh, compassionate.  
All nature weeps. The hour grows late,—  
Pressed to the sod, the Son of God  
Sad vigil keeps.

Now breaks the clouds,—  
An angel fair breaks thro' earth's shrouds  
And darkness there. Peace crowns the scene;  
There lingers now the glory-sheen,—  
He paid the price,—our Sacrifice,  
On Olivet! —Sel.

#### TOMORROW

He was going to be all that he wanted to be, tomorrow; no one should be kinder or braver than he, tomorrow. A friend who was troubled and weary, he knew, who would be glad for a lift, and who needed it, too,—on him he would call and see what he could do, tomorrow.

Each morning he stacked up the letters he'd write, tomorrow; and he thought of the folk he would fill with delight, tomorrow. It was too bad, indeed,—he was busy today, and had not one minute to stop on his way.

"More time" I will have to give to others," he'd say, "tomorrow." The greatest of workers this man would have been, tomorrow; the world would have known him, had he ever seen "tomorrow," but, in fact, he passed on, and faded from view, and all that he left here when living was through, was a mountain of things he intended to do, tomorrow.—Sel.

The sixth annual conference on Conservation of Marriage and the Family was told at its recent meeting that "the schools and churches alike have been so busy teaching subjects and promoting activities for groups that the emotional and social attitudes, habits and conduct of individuals have been completely ignored."—United Presbyterian.