

ness must have speedily passed. They rested in the happiness they were giving.

When the Lord invited them to rest he knew very well what was going to happen. He was going to give them rest in a way they knew not of. He was going to show them that fatigue and weariness of the body could be wonderfully overcome by the spiritual exhilaration consequent upon ministering to the needs of others, that we may forget our own trials in the joy we bring to others.

And still further, let us learn that if we do by the blessing of God upon us bring help to some our reward is not idleness, but a larger opportunity. Even the deserts become populous to those who in Christ's name feed the hungry and teach the ignorant.

"Give ye them to eat," said Christ to the disciples. Just think how they might have excused themselves. First, they were very tired. And then they had nothing to give. I have no trouble, upon the supposition that the disciples were like the average professor of the present day, picturing to myself these men looking at each other and saying, "How unreasonable he is; he invited us out here to rest, knowing how we need rest, and now he tells us to wait upon these famished thousands; we are almost ready to drop now, what will it be when we have gone through this?" To which they might add, "Give them to eat; where does he think we will get it? We have nothing to eat ourselves, we have no money to buy bread for such a crowd. It is impossible; it is unreasonable."

Suppose they had talked that way; what a mistake they would have made. We need to learn that the blessing is in proportion to the apparent difficulties in the way of obedience. I do not think that he ever lays upon us any injunctions more apparently impossible than this, "Give ye them to eat," to the worn out, empty-handed apostles. But in their willingness to obey he gave them the needed strength and furnished the needed supply, and rested and fed them, and filled their souls with the blessedness of knowing they had done in conjunction with him a very kindly thing that day.

Excuses don't feed the hungry. Excuses don't excuse. Obedience alone counts.

THE RECENT "ABOLITION" OF HELL.

The recent pronouncement of the so-called "International Bible Students' Association," declaring that the Word of God does not teach any doctrine of future punishment, and declaring that the great majority of the preachers have given up preaching any such doctrine because of its known unpopularity and unwarrantableness, has aroused more attention among secular thinkers and writers than among religious. Ministers and churches are more familiar than are the secular press writers with the facts of the matter. They are also better acquainted with the source from which this pronouncement comes, its utter ignorance, its arrogance, its blind following of a shrewd, scheming, money-making leader. Knowing these, they have felt no inclination or call to do more than simply make known these facts.

It is very interesting to note the tone of the secular press, however. One paper says that it does not know what the "International Bible Students' Association" is, and doubts if these "students" have burned many gallons of midnight oil in quest of biblical information, but that it does believe that justice is an undying principle, and that somewhere, sometime, somehow, meanness will be punished and virtue rewarded, both in proportion to their deserts and neither exclusively. Another paper, and no less

an one than the widely known *Commercial Appeal*, of Memphis, says editorially, under the caption, "Hell as an Influence Upon the Living," that were we to take out of Christianity every article that declares punishment of any sort for one who dies maliciously in sin, it believes that the Christian system would fall to pieces in a half dozen generations.

Perhaps the most notable of the secular discussions of the matter is that of the *Chicago Inter-Ocean*, whose editorial comments are as follows: "The idea that justice is not an attribute of God has become somewhat popular of late years. It is a symptom of the same sort of weakening of the mental and moral fibre which is exhibited by the Hull House type of 'sociologist,' with his notion that crime is 'environment,' or 'disease,' and that criminals are to be pitied rather than punished.

"We are taught, and we believe on the evidence of both revelation and reason, that the mercy of God is infinite. But so is, necessarily, the justice of God. And, aside from the clear Scriptural teaching, there is certainly nothing illogical in the belief that he who dies a defiant violator of the Divine Law, and a persistent rebel against it, will after death suffer the consequences of his sin in hell.

"Theologians of every school and sect agree that the condition precedent to pardon and mercy is repentance; what then? Is God to be mocked by the violator of His laws?

"To put the case in another way. We know that nature—the laws which govern the material universe—is essentially unforgiving. If a man abuse his body by excess of any kind, the penalty must be paid. By moderation and sobriety, the scars of the self-inflicted wound may be hidden, as a tree hides the passing slash of the woodman's axe upon its bark. But the scar is still there, and the scientist, coming perhaps a century afterward, when the tree is decaying with age, may lay his finger upon it.

"So, if a man continuously and repeatedly abuse his body by debauchery, its wounds become so many that he pays the final penalty by extinction of the body's life. And is it not also possible that the sinner may so wound and scar his moral nature and his soul, and so give such offense to sins bring to him such punishment after death as to answer all human imaginations of hell? If it be not so, then God is not infinitely just. And which of the clerical or lay shrinkers and shirkers of punishment will dare say that?

"To deny the possibility of punishment for the perversely sinful soul after death, to seek to deny the existence of hell, is to deny the justice of God and to uproot the moral sanction for the punishments which human justice, for the indispensable protection of well-doers against evil-doers, always has been, and always will be, compelled to inflict."

All along men of sound common sense and thorough scholarship have been saying that the inevitable effect of attempting to discredit God's Word, as the radical critics have done, would be to drive thoughtful people from the Bible rather than attracting them to it, as the critics claimed. The matter has been pretty well tested in the biblical and theological schools, of which Knox College, Toronto, is one. Andover is a notable instance of total collapse from rationalistic teaching and the Biblical department of Chicago University and Union Seminary, New York, are kept going only by the immense amounts of money distributed in professors' salaries and gratuities to students. Knox College was once a principal source of supply for the Presbyterian ministry of Canada. "The Bible Student" notes that Principal Caven, one of the most distinguished educators of his day, and known on both sides of the Atlantic as a learned and devout Presbyterian leader, was the former head of Knox College; and that since his death, "in open violation of its charter, Professors McCurdy, McFadyen, and Matthews have made it a hotbed

of rationalism." Attention is called to the fact that notwithstanding the flourishing condition of the institution, "the graduating class had decreased to an alarming extent, the number of young men going into the ministry during the year being only five." Principal Gaudier said, "An announcement of this kind comes with something of a shock and at first blush it would seem as if we might soon have to close our doors instead of going into new and larger buildings." If the radical critics do not perceive by this time that their teachings are a worse blight than hot air from desert wastes, it is because they are dazed by their own unbridled arrogance and insane lust of notoriety.

MORALITY AND RELIGION.

(Continued from page 3.)

pervading, all-regulating power in the Christian heart. It is a spotless flower, planted and cultivated by the divine hand, which sheds its fragrance through the garden of the soul. It colors the streams of thought, word and deed, which flow from the fountain of our being. It sees and delights in God; in the beauties of nature; the mysteries of providence and the unparalleled glories of redemption. It assimilates its possessor to the greatest and best Being in the universe. By love to Christ the believer is actuated to consecrate his talents, time, means, influence, energies, and even his life, to his service. The love of which we speak is long-suffering and kind; does not envy; rejoices in the truth; thinks no evil; bears, believes, hopes and endures all things; is disinterested and humble, and is greater than hope and faith, because it is more useful than they are. It moves Christians to offer their bodies as "living sacrifices" to Christ, that they may enhance his declarative glory; it harmonizes all the faculties of the soul, imparts additional beauty and loveliness to constitutional graces; and more than all other celestial gifts, prepares the heart for a heaven of pure and endless love. For love to Christ, ministers preach, parents teach, martyrs burn, confessors suffer, missionaries toil and all his faithful followers unite in the efforts to usher in millennial glory. Of this mighty power in the soul, which thus manifests itself, the moralist, by experience, knows nothing. He makes all the lines of action terminate in self. Religion is unselfish; morality, selfish. Religion is humble; morality, proud. Religion exalts grace; morality, works. The system of the moralist is, therefore, cold, narrow and inadequate. It is to be feared that it has many adherents. Let Christians, therefore, exemplify by holy lives the truth of the golden words: "For the love of Christ (Christ's love to us) constraineth us; because we thus judge that if one died for all, then were all dead; and that he died for all that they which live should not henceforth live unto themselves, but unto him which died for them and rose again."—2 Corinthians 5:14.

Greenville, S. C.

It is announced, and appears to be a fact, that the Turkish government, under the broader policy which the regime of the "Young Turks" party has brought in, is about to concede to the Jewish colonies in Palestine autonomous rights. The report gives it out that local autonomy is to be given to each colony of one hundred or more persons. There are already more than forty such colonies in Palestine, including, all told, about 15,000 persons, of the 110,000 Jews dwelling in the land of their fathers. The same rights are to be bestowed upon other nationalities living in that land. The Zionist Movement will undoubtedly be greatly quickened by this concession.