

hundredfold and incalculably increases one's efficiency, can we face any appointed task, when the Almighty blesses our undertaking. And no one ever honestly asked His blessing to be refused.

### Universal Peace

*By Rev. E. W. MacKay, M.A.*

Are force, legislation, social contracts,—each and all of them external and mechanical—the weapons for the warfare of to-day? By more dreadnoughts, torpedo-boats and improved destructive weapons will peace be securely established? By laws, more fitly and fully framed, with prisons and fines for all infringements, will society be made well-nigh perfect? By dividing property and ranking all people as equal,—reducing men and things to a dreary monotonous level—will the wrongs of society be righted? In the hands of bad men, all of these methods have been the tools of tyranny. So long as people are bad, the might of militarism will be ineffective, the best laws inadequate, and the fairest-appearing social schemes unsatisfactory.

The problem of the Sunday School, How people are to be made and kept good, is a world problem. Does it not mean much for the whole human race, therefore, that so many teachers and pupils are learning to know the expulsive power of a new affection, how evil is overcome with good, and how God justifies the ungodly? As this problem is experimentally solved, power will be rightly employed, laws will be justly framed and truly obeyed, social schemes wisely devised and made effective. Good institutions will not make good people; but good people will make good institutions to be bulwarks of liberty and sources of inspiration for people of the right type.

Not weapons of war, not laws, nor social schemes, but truth and love, did Jesus recommend and use, as the effective means to make real and actual the purpose for which He came. Those who companied with Him, learned to know God and call Him Father, and came to take a new and proper pride in themselves and in their fellows, and so in all the work of life. To their Master, for

what He came to be to them, for all He said and did, they came to be supremely grateful and unalterably loyal. In simple but thorough ways, Jesus succeeded in touching the inner springs of their natures, with the result that these followers of His became people of a different type,—“new creations.” For them He put right what was wrong, lightened their darkness, cheered and heartened them for all that was worthy. In the exuberance of the new victorious life, one of them said: “I can do all things through Christ who strengtheneth me.”

The proofs for the efficacy of truth, as it is in Christ; and love, as set forth by and in Him, to do what plainly needs to be done, are so abundant, whereas the failure of anything short of the gospel to heal the hurt of the race is so evident, that in days such as these, when the whole world seems to be in the melting pot;—strikes, new movements, national and international conferences—Christian workers should be aggressively insistent in demanding of themselves and others, Is Christ, the Prince of Peace, being given His rightful place in the hearts and lives of people? As we fail to let Him be supreme, we and others suffer incalculable loss. To have Jesus for Master, to be subject to Him, so as to perceive and appreciate truth as He makes it known, so as to experience and make actual love as it is in Him, is such indubitable gain for ourselves and others, that we may well count all things but refuse that we may win Christ and be found in Him. In Him is our peace and the peace of the whole world.

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### The Vision of God

*By Rev. F. H. McIntosh, M.A.*

I saw the Lord, says Isaiah. Hitherto he had been a courtier in Jerusalem, but in the year that King Uzziah died, a leper after fifty years of royalty, he became a prophet. The haughty deed of sacrilege committed by the king and its swift and awful punishment made a great impression upon all the people, as does any great disaster at the present time.

Isaiah, like the rest, was given pause, and being more sensitive than they, had a revela-

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