

THE MODERN MOLOCH.

BY LOTTIE McALISTER.

This strong arraignment of the liquor traffic is from "Clipped Wings," a little book recently published by our Book Room, which is having a large sale.

CHRISTIAN civilization boasts it has no altars for human sacrifice; no Ganges whose waves engulf the offering of innocence; no Juggernaut splashed with human blood. It is but an idle boast. In every city, village, and at many a cross-road, stand human slaughter-houses, shambles saturated with the gore of sons and fathers. So numerous are they no one is put to the inconvenience of making a pilgrimage to prevent his offering. The god who demands this frightful sacrifice was once called Babelus. That ancient time was the time of the barbarians. His modern name is Revenue. His exact name is Greed. Christian

Its triumph consisted in the comparison instituted between the past, and not only the present, but the promise of the future.

Listening to the echo of the years we hear the uncertain shuffling of feet. We ask, in horror, what it means. History, the reverent chronicler of the grave, answers: "Tramp! tramp! tramp! the boys are marching, thousands strong! Marching where? "Marching down to poverty; marching down to disease; marching down to bestiality; marching down to devildom; marching down to drunkard's graves; marching down and through portals over which is written, "Who enter here, leave hope behind." Let us institute a comparison between the past and the promise of the future. Tramp! tramp! tramp! the boys are marching, steady, strong, in step to the music of the spheres; up to manhood; up to competency; up to sobriety; up to

The common use of the word "converted" is misleading and unscriptural. It is employed to signify the acceptance of the new birth, or regeneration. The latter is the entering of the soul into fellowship with the Holy Spirit. Conversion, on the other hand, is the turning of the will to God—something closely allied to repentance, but except as a preliminary condition, quite distinct from regeneration, which is the work of the Holy Spirit, or, more accurately, the relation of friendship between the soul and the Spirit with the necessarily resultant transformation into the likeness of God. This transformation is occasionally immediate and marked; but to that extent is extraordinary, miraculous, so to speak, and relatively undesirable. God's ordinary way, and therefore His first choice of ways, is to surround the soul with spiritual influences, that is with the Holy Ghost working through parental character—ante natal—



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citizens have decreed that these temples shall come up to a governmental standard of comfort and attractiveness. They are, indeed, places of necessity. The traveller must seek his meat and bed in the dens of a monster, and within reach, easy reach, of poisonous fangs which sting like an adder and bite like a serpent.

The god of the heathen, cruel and vindictive, was satisfied with the writhing body; but this divinity demands that to the tortured body be subjoined a soul that has been dipped into the dye vat of dissipation until, blackened and saturated, it may be past redemption. If this sacrifice is necessary for revenue, and this revenue absolutely necessary for the good of the country, then common justice and patriotism demand that, above the now dishonored graves of tens of thousands slain we raise a shaft of golden pointing to the skies, inscribed in golden words, "Here lie our patriot hosts, who died, souls and bodies, covered with wounds, for the good of this country."

On the shores of a great lake there arose, as if by magic, a city. Embodied in the outlines of its architecture were beauty, harmony, utility. Into this city every civilized nation poured a contribution of its highest achievement. It was vanished, and we ask, regretfully, What was the triumph of that White City?

Christian citizenship; up to health; up to the plains of intelligence; up to the white light, where they have no need of the sun; marching up to God.

CHILDREN AND THE CHURCH.

BY REV. JOHN J. FERGUSON.

THE Scriptures do not say that children should be converted. The words "be converted" are in the new translation of the Bible changed into "turn." Jesus said to His ambitious disciples who were striving for the best place in the kingdom—"Except ye turn and become as little children ye shall not enter into the kingdom of heaven"—to say nothing of getting first place. He meant by this that these men who had grown into sinful ways would have to begin life again and acquire the humility, obedience, and trust of little children. As for the latter, His truth is "of such is the kingdom of heaven." Thus the correct thought is that children are born in the invisible kingdom of God, and by baptism are enrolled in the visible kingdom in order that they may never depart from the invisible. If they actually depart from it they must "be converted," i.e., they must turn.

parental instruction, parental guidance into the fellowship of the church through baptism, and afterwards through "presentation at the temple" as in the case of Jesus and also through Sabbath schools, catechumen classes, junior leagues, and any other extra scriptural good things which may be devised.

The destiny of every soul, in the wish of God, is happy conscious fellowship with the spirit of God. Before that can be enjoyed there is often, not to say generally, a lot of ground to be covered—the will to be trained, the emotions to be developed, and the intellect to be enlightened—in a word, the character to be fitted for heavenly society. The motive power in this work is the Holy Ghost, and the means are various. But the Spirit Himself never ceases from this glorious work of preparing souls for presentation to Himself. Yet His supreme earnestness in the matter never makes Him hurry. Herein He differs from people who try to rush their children into a religious experience. He takes sufficient time and is calm in mind. He realizes how strong He is and is not afraid of the devil. Religious experience in children is to be desired and worked for, but not to be forced, and as a general thing not to be placed as an end in itself too prominently before the mind of the child.