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EASY COME, EASY GO.

THAT money which has come without particular effort to the possessor is likely to be spent casually and unthinkingly, is so well known as scarcely to require proof—says the Salem Capital Journal. Anyone who has earned varying amounts of money with varying degrees of effort will agree that it was fully as hard if not actually harder to save and to get full value in return for the money when it came easily and plentifully than when it came in more hard and niggardly fashion.

The principle of 'easy come, easy go' and its possible converse, 'hard won, hard spent,' has its applications to governmental, business and personal finance that may be well pondered; but there is another application of these principles that perhaps has not been too much stressed. Are not these principles applicable to love and the home? Do they not have their relation to marriage and divorce? Let us see.

Some young people go on a merry party. The final thrill of the party is obtained in following the suggestion of "let's get married." Nothing is easier under our easy laws governing marriage. So it is done. Lacking common interests, deep understanding and sympathy, inevitable quarrels and misunderstandings arise. "Goodbye!" they say, and rush to the divorce courts.

In another situation two normal young people are drawn toward each other, finding personal attraction, common intellectual and spiritual interests, deep appreciation and understanding of each other. Gradually or swiftly, as the case may be, they gravitate together. But their union involves sacrifice, work, compromise, struggle with financial odds, possibly untoward accidents, delays, trials, that test their very souls. Yet they find their way through them all and come out happy and victorious. Suppose that enemies threaten this household from without—they are not likely to arise within—can any one doubt that either

would fight for home and happiness in a way that the careless merry-makers would never dream of fighting?

What one has fought for, what one has given years of his life and the essence of his soul to gain, he is not likely to give up easily, whether it be in property or in love. If it is given up then it is reasonable to assume that the giving up is a sacrifice for which a commensurate gain of some kind, material or spiritual, is expected and obtained.

"CHRIST'S SUFFICIENCY"

A. F. SIMMONS
Pastor First Baptist Church

Text: John 6:67 "Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered Him, Lord to whom shall we go? Thou hast the words of eternal life." All classes and conditions of people followed Jesus when He was upon earth. Some, whom we may term true soldiers of God, followed because they loved Him. They saw in Him more than a fellow-man, He was their Lord, their hope.

There were some who followed Him because He had power over disease, thus evidencing the fact that life and health are desired by all. Some of these were probably afraid they would become sick; here was an inexpensive and effective remedy. Some followed Him because of the love and faith Jesus knew their thoughts and what would happen upon a plain declaration of what really receiving Him, meant. Yet knowing this, he deliberately taught them this great lesson, that He is the bread of life, and that those being saved must actually partake of the nature and spirit of Christ, in the act of the new birth.

Upon this declaration, the superficial followers left Him, "walked no more with Him." It was then that He addressed the twelve, in the words of our text, "Will ye also go away?" And the answer comes, "To whom shall we go?"

In this modern day the Lord still asks this question, "Will ye also go away?"

We may inquire, "Why ask such a question now?" In the nineteenth centuries since, Christianity has most certainly attested the truth of Christ's abiding presence within His saved ones. We are living in an age of strenuous efforts toward social reform; efforts are being made to suppress white slavery as never before.

We are living in an age of political reform. We are living in an age of great temperance awakening. The day of educational progress; the day of scientific and inventive triumph.

We travel at will, having harnessed the powers of the earth, the air, the elements and the sea. We travel on the land, through the air, on and under the sea. And men talk of possible communication between man here and possible inhabitants of other planets, etc.

Again, this is the age of great religious progress, from the viewpoint of the natural man. Surely with all of these good things in progress, it might be termed a needless question, "Will ye also go away?" However, this question is asked, and we continue by taking another observation.

This old world, on account of sin, has become the dominion of the Prince of this world, spoken of by our Saviour in John 12: 31 "Now is the judgment of this world; now shall the prince of this world be cast out." Again, John 16:11 "Of judgment because the prince of this world is judged." This prince is called the spirit which worketh in the children of disobedience, Eph. 2: 2, also a Ref. Eph. 6:12 "For we wrestle not against flesh and blood, but against principalities, and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

This indicates an enemy of a supernatural character who uses worldly agencies to hinder God's children. This enemy is without doubt Satan.

This is an age of extreme worldliness. People are being led captive by money getting, love of pleasure and of lust. This is an age of materialism. Men who are supposedly great, are denying the supernatural in things pertaining to God. This is an age of religious prostitution. Old time faith and practice is being ridiculed. It is out of date. The Bible, and the Bible's religion, are too old-fashioned. The devil has undoubtedly transformed himself into an angel of light, and is attempting to deceive God's elect. "Evil men and seducers are waxing worse and worse," as the Scriptures declare, and in spite of the efforts of men, there is no universal peace on the earth today. But in its stead is an atmosphere of suspicion between nations which threatens continuously to break out into war at any moment, producing that condition, which in Scripture is indicated as Armageddon; when the "God of this world," in the person of the "Man of sin," will be destroyed by the appearing of Christ in glory, Thess. 2: 8. In these conditions, our Lord asks of us, "Will ye also go away?"

In these days of great and wonderful events, will we turn away from Jesus Christ? Peter answered better than he knew when he said, "To whom shall we go? Thou hast the words of eternal life." If we turn from Christ we turn away from God, for it is written that "God was in Christ, reconciling the world to Himself, not imputing their trespasses unto them." II Cor. 5:19. Satan's time is evidently nearly fulfilled, and he, like a roaring lion, is stirring the cupidity and the passions of men, in a last supreme effort at their complete destruction. Amid this titanic struggle of all the ages, between the powers of evil and good, our Lord still lives, and loves, and beckons us on. His love still lightens the gloom of this present careless day. His invitation still rings out to the uttermost ends of the world, "Come unto Me, all ye that

labor and are heavy laden, and I will give you rest." His promise of salvation is still held out to those who hear and believe the Gospel. His assurance to those who trust Him is still the same. It is an eternal promise.

"To whom shall we go?" Or rather, "To whom can we go?" Heed by sin, by enemies, and by death, we can only go to Him, who can cancel and forgive sin, who can conquer, and deliver from our enemies, and give life to the dead—to Jesus Christ, who alone can save; we are privileged to partake of Him, who is the living bread and the living water, and to be made in His likeness. Evermore, Lord Jesus, Give us this bread.

News Freaks

LONDON.—Gaiety girls are perturbed over the marriage of Connie Talmadge to Captain Alastair Mackintosh. They think Hollywood is usurping some of the privileges of the chorus at this theatre whence have come many countesses and baronesses. Some of the girls had eyes on the captain, who was once equerry to Princess Beatrice.

NEW YORK.—It is probably not a case of cause and effect, but just after a Berlin police official came in town with a description of complete nudity on the stage at home, the New York police raided a burlesque show and arrested 29 girls of "wild women," who were nothing else besides rouge.

LOCARNO, Switzerland.—Frederich Hohenzollern is living here, but nothing has developed to show that this has any relation to the present verbal war at Geneva relating to the peace of Locarno.

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