

Contributors.

[FOR DR. FOOTE'S HEALTH MONTHLY.]

Holy Marriage.* II

BY A CHRISTIAN MINISTER.

THE children of men all die. Why does the living God suffer his children to die? Death reigns in the human race. Where is the place of his throne?

Death is the child of sin, and sin reigns in all the race. So then, where ever the throne of sin is, there also the throne of death is. For as the Father and the Lamb are seated on one throne in the New Jerusalem, so also are sin and death seated on one throne in this world. Where is the throne of sin?

Will not the throne of sin be found where the most universal and deathful sin hath its dwelling place? And does not every one know that the most universal and deathful wickedness which the children of men commit is the sin that is wrought in the source of life against the law of life in that source. Yes, the source of life is the throne of sin, and therefore is it also the center of shame. But the throne of sin is the throne of death. Wherefore the source of life is also the throne of death. Such is the contradiction and paradox of our bodies. Can it ever come to pass that death in us shall be dethroned and life shall wholly triumph in us?

Jesus Christ plainly taught that he came to triumph over death in this natural body, and that those who would become his entirely obedient disciples would not die. *He that liveth and believeth in me shall never die.*

Jesus came to triumph over sin in men as all his Church teaches. If he triumph altogether over sin in men, he must triumph over both the throne of sin and the child of sin. He must triumph over death.

Jesus Christ can triumph over sin and death in the body of this flesh only by securing from men perfect obedience to all the laws of life, and most of all to the laws of life in the source of life. And every soul that draws near to the living God, with eager desire to obey Jesus in the source of life, is a co-worker with God in effecting the victory over death.

The greatest saying Jesus ever uttered, and the central thought of his whole career was in these words. *I give unto them Eternal Life.*

Eternal life is that vital essence, that quick and deathless energy, whereby the living God is forever alive.

*No persons can express themselves on any topic, without assuming as settled their own fundamental convictions on other topics which go before, and if these convictions are not allowed to them as the very conditions under which to express their thought, then they must be silent. This is the case between the writer and those called "liberals." He assumes as true the doctrines of the Christian Church; he must do so or he cannot speak at all. On the other hand he has no disposition to thrust those doctrines upon those who have different views, but only postulates them as the conditions needful for him to express himself on a matter of deep and immediate importance; and he cannot but feel that to do so does in no wise call for controversy, because it is not to assert them that these articles were written. He hopes, therefore, that no one will feel called upon to controvert those modes of expression in these articles in which Christian doctrine is assumed. And the same freedom in form of expression which the writer needs for himself he would freely accord to those differing from himself. But if any are not willing to allow him such freedom, to them he would say that what he has written is not for such and does not pertain to them in any way; but it is addressed to those of similar religious views with himself, on a peculiar and most vital subject, in the only periodical, save possibly one, so far as he knows, which would permit or give place to such an utterance. The necessities of the case, therefore, allow him a manner of address in this periodical which under other circumstances might be inappropriate.

This, and just this only is what Jesus meant by that word.

To give this life to men, so that they should become God's literal children, *begotten of God*, and that *his seed should abide in them*, for this end Jesus Christ came into the world. So Jesus came to change the very structure of human nature, that is of the life force itself of man, and this he would do by filling man full of the eternal life of God.

Only as life, life, eternal life triumphs over death in the source of life, can life ever finally triumph.

Whoever receives that life is alive with the life of God and to be filled to the full with that life is to stay alive right on victorious over death. This is the word and work of Jesus.

More life, more life, and that life of the highest kind, this is man's greatest need, this should be his strongest cry. But more life and higher can only come through the source of life, and that only by obeying the law of the living God in that source concerning the originating of life.

Only as they who have received eternal life transmit that life to their offspring, according to the laws of life in the source of life, can the cry for more life be heard and answered, and the victory over death at length be won.

In the children of God, having in them the life of God, who obey God's laws of life in the source of life, grade by grade the level of life will rise from generation to generation until at length in one sudden life burst of glory, life shall altogether triumph over death in them, and they shall go alive from thenceforth into the superior state.

So then they who take the whole of God's law of conduct in the source of life into their hearts, and practice it in their lives, and so become obedient children of the living God in the origination of life, and all this through Jesus Christ, they are working right towards deathlessness in this human flesh.

Children's Rights.

BY RITA BELLE.

EVERY child has the natural right to a good constitution—physical, mental, and moral; and whoever brings a human being into this world lacking any one of these, is responsible to that child and to society for such injustice. Nor does ignorance of the law do away with any part of the responsibility.

Few people, I imagine, would care in this age of progress, to dispute the truth of the above, though they may plead extenuating circumstances.

It is well at times to state the plain truth in plain language. It may startle the ignorance of some, and shock the selfishness of others; but when we consider that we come into the world *not* of our own choice, nor can we have a voice in the making of our organizations, but must live and suffer for the sins of our parents not merely during childhood, but, throughout our whole lives, no shallow regard for prejudice, ignorance, selfishness, or anything else but justice, should prevent us from speaking the veritable truth.

And these are not all the rights that justice demands in behalf of children. Every child is justly entitled to just such conditions as will best fit it to become a useful, responsible member of society. Fresh, pure air, good, wholesome food, and a sufficient amount of comfortable clothing, and an education in the school when it is old