If you cannot coost the say, And the bratten lands extros-tra can find the bratten nearer You can helt thent at your do if you gained go you thousand you gained go you thousand you gain give the widness mitty And the hast you do for festing Will be preceived in the sight.

If you cannot speak like any "
I'ven cannot preach this Paul,
I'ven rained the love of South
You can bell the love of South
You can bell the shied nor an
I'ven cannot rester the worked
With the Jul, northe dread also
You can beat the little cut then,
I'd the Saviours waiting arms,

If you cannot be the watchman standing high on Z on's wall, Positing out the pith to hervo Offering life and peace to all We hyour prayers and with

front You can do what he to rue mon-on can be like talthful A cron, Holding up the prophete hands.

If atong the older people,
You may not be apt to teach;
You may not be apt to teach;
Pact has lambs," and Curiet, out
Pact the feed at this there reach;
And it may be that the obtilier
You kave I d with to noticy hand.
With so four lamons your jewicWien you reach the better last,

It is none hear you billy easing, "There is nothing I can do," While the works of more are ying And time Master calls for you. Take the task he gives you that if y Let his work your prisents bey Answer quickly when he calletts "Here am I; send me "I haid! Mur!.

" MEDITATIONS."

NO.3 "What is man" Hel. 2:6

This is a quotation from David sweet singer of I-mel' but at this time he is David the Astronomer He has been star gizing; and a he beholds with wondering admir ntion the grandent and im-monsity of the myriads which money of the investity of the occupy the immensity of the myrials of glittering orb-of space as far as the bodily eye can distinguish, and then for a moment contricts what he has seen with what he knows from man to be: burst forth in the lenguage above. But, natromemer. God has visited man He has been mindful of him Therefore your valuation and God's valuation of man does not correspond. God passed by all of these heavenly lastics that you so much admire and came to this little earth to visit man. Man anust be much more valuable than you suppose. We may know a little about man by ascertaining what he can and what he canno do. Llind Newton,a man, weigh ing the distant worlds, you so much admire, and measuring their distance. Man makes charlot for himself and makes the fores of nature his horses to drawhim by land and by sea; and by bit and rein commands thom at will He makes the thunderbolts of the heavens, his seeingers to carry tidings over the seas. All over this globe liese the buzz of machinery. the invention of man, and yet, O mat what care you do with Chicago er Moscow in fismer? What can wan do with an angry ocean when you are out at sea, though you have the strongest ship of your own making! Your works be come a helpless proy to the torpo-do or cyclone. Can you grapple alone successfully with the grim monster death ! Tis enough, O man not what you can do brought Jeans from the ekies, but what you could not and cannot do viz: save yourself. God saw and pitied you in your helpless condition. Yes, so it roads in "Haly Writ" (lol so loved the world that he gave his only begetten son that who exer behaveh on him should not perish but have everlasting lite." Now David, What is man !- being created in the image of that, purcessed of body, soul out tained beforehand

Harty, the voice of many and plot, brighests tot; but the specified lim, and that because the saving the final factor and the flesh." What for To be cannot consider the saving the many factor and the flesh." What for To be cannot consider the saving the many factor that the flesh." What for To be cannot consider the saving the flesh and attempt and the flesh that the flesh." What for To be cannot consider the saving the savin lice for men had man not been valuable. Christ estimate soul of non-to-be of more value than the whole world, with dl its wealth.

It is man's conflict to dose him so very valuable, David, That part of nan which came from God, and goes back again to God Therefore, we are not to fear man for heavy do no more than kill the bady. He cannot kill the soul Mat. 10:28. We must fear God for he has power over the soul as well as the lealy. Ommidest thou know that that which Go breathed into you was a part of himself. How little do you know of your own value. But that has revealed this to you Know this therefore, Oh man that you ire the temple of the tiving God. Do not date to de-tile that temple, I speak to those who have started in the way of life. You are not your own. You are hought with a price. Hence that which was of greater talu than the world, has been until increased in value by the ranson pdd for P. We know some thing of muls value from the fact that the most precious mun's value from jewel that heaven possessed was redemption curificed for his Think of these things Oh man when you are tempted to do any or vilo thing. It will say you from many an evil. Remem-ber that he who died for you still loves you. His exclassive watch ing you. Do not grieve him by siming away your precious privil and opportunities. Se your affections on things above Reach towards the things that ar before. The Prize of your high calling is before you. Christ lead the way and become us onward. "In due season we shall resp it we faint not,"

~ :o: ---CONCERNING THE COLLEC

There are yet many unsettled lings among the Discipled things mong which may be named "th collections," money is needed not and always has been, to keep the forward. cause moving must be contributed to by the Disciples. But the question how! The instruction of Paul to the Corinthians, is plain to those who derire to understand "Let every one of you upon the first day of the week lay by him in store, as the Lord has prospered him." some may say this was fo a special purpose. Yes, but it was for the Lord's cau-e. It was to meet a claim Jesus laid on his disciples: Has he no monetary claim on its now? He who says no, is he who will not see. None so blind as those who will not see Some brothren are trying to keep things moving without first duy collections, but it is very "nextis factory. The incidental expens pressupen a few, and when the expenses of a meeting are to be met it has to be announced at the meeting, and an effort made then. This is just the opposite of what Paul taught. The estensi life recon of same brethren " they don't like to pattern after the sects." But the real reason probably is more stinginess. A church without husiness principlus mint business practice, will always in money matters, he in trouble. Whenever a church dosites a protracted meeting, or set-ics of meetings, they should understand busin ers well enough to have the funds to meet the expen-

ait. A stingy, paramonous, sel-certer, who came over in the ark lish, inherity man, a man who was still living; and, no doubt, hish, inherly man, a man who were more than the true thinks it is money thrown away a worshipper of the true money wasted, when given to the God. From him Abraham Louds came, has a good about of could be me about the deal could be means about the deal could be means. honey wasce, when given to the year a road and Abraham Loud's Canee, have good dead of could beam about the deal Jud's Iscariot about him to go of, delovali with the antelli the go to Herven!! If horshould invian world. By going for away by some chance, he would be like he cat himself off from the many a lish out of water. A church that intellectual and religious privilthe cause of Christ, will sink fute only a same to live. We have I realize what a tried it was for noble brethren-self-sacriffeing brethren. Of course, sisters are here included, Also cho hes whose liberality is prairie worthy. There are many, of whom, it might not not be a sin to be even proud. But this piece is designe ed to show the necessity of some of to show the necessity or some method or plan in unking contri-intion. Now about the how? In 1st Car. 2, 16, "Upon the first day of the week fer everyone of you kay by him in-stores a God has prospered him,that those be no gathering when I come, "Upon the first day of the week let each one of you lay by him in dore, as he may prosper that no collections be made when I come R. V. "On (the) that of | the | week 1 kt Each of tot put by itself, treasuring up, who seever he may be prospered with les whenever I may come, then collections may be in progress. N. T. critically emphasized. Is not the how plain t "Let every one," "Let every one," "Lat every one," "In the control of the man" "Let each one," "I them in store," "Put by them in store," plain. But some will pattern af ter the sects, they have a chapter They don't like much water and we den't like to give much money. Is there one Disciple in a thousand who con elentionaly lays by him in store, Many brethren teach that this ethren con-be put into con-mey, There is one but the church treasury. There is one thing in favor of this, but the metics has its difficulties. In its favor may be said, it will pre vent the probability of being tempted to borrow, or take a part from the treasury for some pressing want, come of the difficulties a place of my own, where I could 1. all funds are thus amalgam

nad Important subject.

"BY FAITH ABRAHAM.

We often fail to realize the ment, just because we are famiwords I have quoted from the land communion with the litth chapter of Hebrews hun thousand Lind was communioned by the land the land of th dreds of times. This morning 1 skeptical. Let was carnel Harm; I will go back to the year 1921 before Christ; I will put as nakuown to those Chalders as the remotest regions of the earth ers to us to day. The east was was called thus to wander and to the centre of civilization. Abraham's friends and kindred were there. He was a man of sub-

as the privilege of every traciple and with string automators touth favor go e to Automators to come to give semething (190) the kind of a min who would looked him, Why are you here, for "The way of going to heaten on search from going mann; string lower from your kindred! I have will not give any thing to advance ezes, that he must have highly prized. The more I study, the this andable warm hearted man to co out from his country and kindred, and be a wanderer strange land. No loubt. hi brother Nahor, and the rest of the Children, thought he was craze but he heard the voice of God and he obosed. He outend Comme but he w

elved no inheritance there. God did not take him to Jerusden and say, build here a city and lay the foundations of a kingdom No; he led him up and down is the land a few weeks, and ther here was a some familie, and Oralism had to go down into Egypt for food. How trying all must terre bount to his fairle No doobt, he was sorely tempter to return to Haron when he naw that he would have no permanen home in Connue and that it was n funine stricken land. Buddes tiod was going to make hime great nation, why did he not give him children? It seems to no that it was ne some clear, bright treasuring up." It is sufficiently hight, when the faith of the pat titich was struggling with coults that Gol brought him forth and said at Look now toward heaven and tell the stars if then be able to number them. ... So shal thy seed be," (Gen. xv. 5.) "Cre special mest day of the week something for the Lord Why And he believed in the Lord, and Many brethern took at the limit are the Lord plant it was counted to the Lord, and lubus old star-gazer." ousness." Abraham's life mo often have scenned to him a fani-"Why am I kept wander tite. ing up and down among thes ing up and down among these idolators? True, God takes care of me, but I am accomplishing nothing. If I was converting the heather; if I was building ce of my own, where I rould are 1. all funds are thus amalgam-sted. Some Disciples would give God, as Molchisetek has in Silen on one first day, if it were simply I would be satisfied. But while on one first day, it is were smaller to would be seasoned to the formissionary purposes, but not he is a king and a prices, I am a knowing what disposal would be stranger and a separater a made of the funds decline give brought me here and jot gives in

The foregoing remarks were instance and then the word of sion upon this, to us practical the Lett came to Abra-time and the standard control than in a vision. Once three than in the standard control than the standard control to the standard control than the standard control to the standard control han in a tision. Or angels visited him were long him. inter. vals between these revelations. He had no Hible to read as we full meaning and power of natateof God and have be faith strength ment, just because we are faint-liar with it. I had read—the circl by expectations of the word panied there in my reading, and redlich. Thus, in his religious said to my-olf, "I will go over to life, Abraham was alone. He was sustained only by faith in God. And ag tin and again wa that faith severely tried, corneci myself in Abraham's place, and that faith severely tried, especitry to learn what he did by faith." faily when he was told to offer up Cansan was as far off from, and lashe the thild of his old age, the hild of promise. child of promise.

Abraham could not see why l the centre of excilination. Acres thank freeds and kindred were tool wanted to put on record one there. He was a man of sub-life of faith, one human biogra wen pairs of curious eyes, our stance (see tien, vit. 3), and not phy, that would illustrate fully the little bays in the mean who there is now have the low his children ought to trust went able to move shour gathered to the last where time to little bays in the mean who have the contract to the last where times left; agn to trevel once. He was not a selfish him. This picture is perfect, around the led where tinete hold. Here sublitious here, setting out on a We cannot see how the test could her countencircled by Georgie II's

surgeon for which is not one considered, but a peace histories more thorough, or the Mosesser, it is the duty as well had, contented, contemplisher result more satisfactory. If we sould have good to Abraham and away from your kindred? his answer would have been, "God old me to come." If we had said What are you doing in Canan I he would have replied, "Just wandering up and down as Gol waiting for new revditions of his will." isked again, What will be the i, adt of your obedience, what is wird do you expect I he would becomed I will have all that hasand f with my heavenly bather. His decliration to mois: "Fear not Abrant, I am thy shield and the exceeding great reward. Gen.

m · The world, for nearly 4,000 ears has studied this wonderful life. It has yone to the tent of this childless wanderer to learn the great become of faith in Col. lorn is the best human teacher of that lesson, just because h sounced to do nothing wonderful Ho just lived a quiet, patient, godly life. He took God's hand and went up and down with him year after year, without usking any questions. That is the way we all ought to live.

But though Abraham left no numents, or records of great chievments, behind him, his is the most widely known and bigh lionored of names among the children of men. Thedews and the Arabs are proud of their decent from him. And all the christians in the world look to him es the father of the faithful. Rent what Paul writes in the 4th chapter of Remana and the 3rd chapter of Galattans. He closes with this declaration: "It ye la Christ's, then are be Abrahma's stel, and heirs according to the

mondes" (Cal. III. 29.) Winderful lesson -- that the and a successful life to faith. It nor what wo do, but what we are. that makes us great and useful. Never did the church need this lesson more than to day. Our life te ferefish; our spirits are restless and important. We want to be and impotents doing something; We want to see speeds results. It is hard for us to be quiet; to study, think, pray and wait. A life like Abraham's would seem involerably dull. And yeth was a divinely ordered life and fruitful in blessing to the

8ax Jose, Cal., July 1, '84. A DOLL'S MISSION.

Some time ago, two little girls living in Troy sent a large whom they named tiracie, to doll. "Bilde and Trust Missi with the request that it might be loaned at different times to children in Iklierno Hospital, "who ded not want to see the doctor, . who felt bully about taking their medicine." So Gracie I as Jaket up her residence inside those gray atone walls which shelter the nd every now and then she pays a visit to the children's ward

One day it happened that there were only pays in the ward where Gracie was taken, but one little fellow, whose bandaged logs told ory of his being there, h bi 4 to ... me . uphis arms longingly for the doll-His radical face and the gentle touch of his thin tingers to d without words the happiness of pussession, and the night of pain and weariness caused for a time. Gracle's pink checks and blue n lime. wait. But we can see it now, eyes, her long white dress and fluo-

Living arms. For more than all hour the children played with the lovely doll, and carried away, each one begged to shicked her pretty hand, and shower of bless wern thrown to her as she disappeared.

Did the little girls, whose thoughtful Bludness gives to peated happiness to the children d Hellevue, tidak of those wonds erful words of our Serior which makes a service done for " the least" as if it were done for

-(headian Worker.

LOST IN SIGHT OF HOME

A few years ago, during one of the severe storms that visited Colorade a young man perished in sight of bome. In his bewildefinent his possed and re-pussed his own cottage, to lie down and die almost in range with the "light of his own witedow which his young wife had placed there to guide him home. alone the watched the loss wight through, listening in value for the footsteps that world, come no more; for long before morning dayned the tey-touch of death had forever stilled that warm, loving limit. The sail double was made still sadder by the fact that he was lost in sight of home. How many wander from the Father's house and are lost in-full glare of the Gospel light! They have the open Bible, overflowing with its calls and promises, all tending to direct their footsteps accentward, and yet from all these they turn away, waiting for the more com-Venient against and are lost at List, in sight of the many manalous and intel.

THE NOBLE ALT OF SELF-DEFENSE

" top groß think' it win wrong frittigwei bearn ibn urt of hill befance to a gelb trollinet thinkerne to a gelbe

ed of his justor.
"Curtainly not," suswored the notifier, "I learned it in my youth myself, and I have found

it of great value during my life." " Indead, oir did you fearn the English system or Bullivan's

system f
"Neither. I learned Solie money system."

"Holomon's rystem !"

"Yes. You will Sad it leld down to the litteenth charter of Proveries, A soft answer turns eth away wrath. It is the best system of solf defence of which I havo any knowledae.

THE RATICATCHER'S IDEA.

A certain country eleganess used to tell a good aboy of his going to a new parali, and acking a particular what his accumpation was. "I am the villege rate afthe of," the man replied, "and what are you?" The cleryman air wered that he was the village param whereasts the properties are were the properties. son, whereupon the integral was good enough to observe the hosup road "we must ill get I ving, let him by all means to to ret-enteling inther that, to pres-clang. It is probably legitimate clung. It is probably legition to to kill vermin to earn your broad f to kill bermin to cam gour moust in but it would be a providented of the exceed ministry to jursue it with that declar. It is to be feared that not a few lock upon the work in that light and in the work in that light/and in tion cores it is loss to the clutter that they did not buy a ferred and a couple of doze, and seek small game under the floors of lating game under the floors of lating that cleared men's length of the late cleared men's length of the of the House of the Lord. French with a lingle eye to the glony of God, or othe hold your tong no.— C. H. spangeon.

THE CROSS.

Blest they who seek, While in your youth With spirit meet, The was of much