

HAVE YOU LOST JESUS.

A woman I spoke to told me a circumstance that was narrated to her by a Christian neighbor respecting herself, which had been helpful in bringing her, as a believer, to an assurance of her salvation. She had gone to an evangelistic service, where some such verses as John iii. 16 had brought her into light and peace. When she got home her little boy noticed her happy face, and asked the reason of it. "I have found Jesus, my dear boy," she exclaimed. "I am saved by his precious blood." "How do you know?" asked the little fellow. "Listen," she said, and she read the verses to him that had brought the joyful assurance. Next morning Satan raised his favorite question of "feelings," and she came down to breakfast with the old miserable expression that her son had been so long accustomed to. "What's wrong now, mother?" questioned the boy. "Everything's wrong, dear; I have made a terrible mistake, I fear." "Have you lost Jesus, mother?" She did not like to say she had. "Has the verse changed then?" continued the boy; "it seems as if it had. Stop, I'll go and see," and away ran the dear lad, to return triumphantly with his Bible. "No, mother, it's not changed; it's just the same every word as last night, and he read aloud the blessed message." Said the mother to my friend, "That was many years ago, but my dear boy's faith rebuked my unbelief. I then and there believed God's bare word, feel or no feel, because it was his word, and I am just resting my soul there now." The story was greatly blessed to my friend, whose spiritual life up to that time had been anything but a satisfactory one.—*Dr. Noxey.*

PARENTAL PRAYERS.

Surely among all prayers that go up to God none are dearer or more prevailing than the intercessions of parents for their children. Are they not hallowed breathings of the purest, tenderest love. Such prayers, if persistent, believing, and importunate, may we not say that God always answers in some way in the end? Monica, the mother of Augustine, prays for her son. For a time he goes deeper and deeper into sin, and it seems that the mother's supplications are unheard or unavailing. But she faints not; she will not give him up; she refuses to be disheartened. For many years her son wandered far from God, farther and farther, but she stays at her altar, undismayed, believing still, and pleading with renewed earnestness. At last all her intercessions are answered in one hour, when Augustine falls down at Jesus' feet in submission, and instantly turns all the wealth of his splendid life into the service of his new Master.

GOD AND THE LIQUOR TRAFFIC.

Since government is the ordinance of God, it is morally bound to conform to the laws of the Creator. Its only safety is in obedience.

The first law of the Creator is, that land is to be used for the support of population, of a moral, intelligent and healthy population. The State, as God's minister, is to enforce this law.

When we look about us we see a large portion of land, God's land, devoted to the production of an article that causes more poverty and more crime than anything else. Such a use of land is plainly unlawful. It is a violation of the condition on which land is bestowed upon men. The government is the Creator's agent, is bound to see to it that the terms of the grant are complied with by the occupants of the land. The plain duty of government is to extirpate the traffic in intoxicating beverages. This cannot be done by high license or local option that treats the traffic as a matter that is different in its nature. It can only be done by prohibition, national and state, with prohibition officers, national, provincial, country and municipal, to enforce the law. This traffic should be prohibited by the government, not simply because it is immoral, not because it is politically corrupting. These are all good reasons for suppressing it. The reason we urge is different. The distiller, brewer and saloon keepers use land, God's land, not to benefit people, but to impoverish and debase them. Such a use of land is unlawful. The easiest way to prevent it is to prohibit the traffic. The farmers who raise grain for the distillers and brewers, are also guilty of misusing their land. As the grain is bought in the open market, the only way to prevent this misuse of agricultural land is to forbid the trade.—*Sel.*

AS YOU ARE

"Gospel services to-night. Come in as you are." This we saw on a sign board in front of a public hall in the city of Portland. The qualification "as you are" struck us as being original, at least we never saw the sentiment so expressed before; but how appropriate, befitting, Christlike. As you are, within, without, doubts, misgivings, rebellious, discouraged. As you are, clothed in rags, or purple. Not readiness, but yourself; not condition of body or soul, but you. Christ has not arisen from that invitation; in it He remains and through it. He walks the earth. Sweeter than the music of a thousand chimes, come, come, not as you would be, or may be, but as you are, and are to-day.—*Pres. Journal*