

BASIS OF COVENANT-KEEPING.

In these days we need constant guard against the bondage of the external. We are going to regenerate people by readjusting their relations, and we are going to weld society into unity by external bonds. We cannot do it—as it never has been done. No external covenant is unbreakable. Thieves cannot trust each other, let their compact seem never so bidding. The secret societies are sometimes held up as the rivals of the church, and the results of their agreement together presented as a proof of the superiority of their compact. In the church too, the formal bond displaces, sometimes, the inner covenant. It is all a mistake, and must lead to greater or less disaster. There is no basis for permanent covenant-keeping but that of the soul. There is no bond unbreakable but that of the heart. "I will write my covenant upon their hearts," said God, "and grave it upon their spirits." Other than this will inevitably disappoint. "I in them and they in Me," according to Christ's own words, presents the only formula for an unbreakable union. Better a church of fifty thus knit together than five hundred linked by simply external bonds. Does not part of our trouble at the present time arise because we are unconfident of that on which the word of God gives no uncertain sound and upon which human experience casts an unmistakable light?—Ex.

WHAT HATH GOD WROUGHT.

In a conversation with Prof. S. F. B. Morse, the inventor of the telegraph, Rev. George W. Hervey asked him this question:

"Professor Morse, when you were making your experiments yonder in your rooms in the university, did you ever come to a stand, not knowing what to do next?"

"Oh, yes; more than once."

"And at such times, what did you do next?"

"I may answer you in confidence, sir," said the Professor, "but it is a matter of which the public knows nothing. Whenever I could not see my way clearly, I prayed for more light."

"And the light generally came?"

"Yes. And I may tell you that when flattering honors came to me from America and Europe on account of the invention which bears my name, I never felt that I deserved them. I had made a valuable application of electricity, not because I was superior to other men, but solely because God, who meant it for mankind, must reveal it to some one, and was pleased to reveal it to me."

In view of these facts, it is not surprising that the inventor's first message was, "What hath God wrought!"

QUIT AND EAT.

Some Coffee Tales.

Show a woman an easy, comfortable and healthful way to improve her complexion and she is naturally interested.

Coffee is the one greatest enemy of fair women, for in the most cases it directly affects the stomach producing slight, and sometimes great congestion of the liver and therefore causing the bile to be absorbed into the system instead of going its natural way. The result is a sallow, muddy skin and a train of diseases of the different organs of the body which, in all too many cases, develop into chronic diseases.

A lady speaking of how coffee affected her says:—"I was very fond of coffee but while drinking it was under the care of the doctor most of the time for liver trouble, and was compelled to take blue mass a great deal of the time. My complexion was bad and I had a pain in my side steadily, probably in the liver."

"When I concluded to quit coffee and take Postum Food Coffee I had it made carefully and from the very first cup we liked the taste of it better than any of the old coffee."

"In a short time the pain left my side and my friends began to comment on the change in my complexion and general looks. I have never seen anything equal to the good I got from making this change."

"A young lawyer in Philadelphia named —, whose life was almost a burden from indigestion and its train of evils, quit coffee some months ago and began on Postum Food Coffee. He quickly recovered and is now well, strong and cheerful and naturally loud in his praises of Postum."

"Another friend, an old gentleman of seventy, named —, who for years suffered all one could suffer and live, from dyspepsia, and who sometimes for weeks could eat no bread or solid food, only a little weak gruel or milk, quit coffee upon my recommendation and took up Postum. He began to get better at once. Now he can eat rich pastry or whatever he likes and is perfectly well."

Names given by Postum Co., Battle Creek, Mich.

A MAN THAT KNOWS CHRIST.

Traveling once through the mountains of Kentucky to a distant frontier village, I sat down with the conductor to talk to him about his soul. He was not a Christian, but said he would like to be could he only get at it, but there were so many ways. The Campbellites said they must be dipped, and the Methodists said they must have experience, and Presbyterians said they must find out if they were among the elect and he was seriously confused. I said to him, "Here am I going to Livingston, how am I to get there? I do not know the geography of Kentucky, I do not know how to get across the rivers and through the mountains; but I find a man at Louisville called a conductor who tells me that he has a train running through to Livingston, that all the cuts and bridges are already made, and that all I have got to do is to go along with him and stay on board until I get there. And so," I said, "that is how I am going to Livingston, and that is how you can go to heaven. You do not need to know all about it, but need to know the Conductor and to get on board his train and to stay there." I am glad to add that the simple, straightforward Kentuckian took it all in and got aboard there and then, and I am sure if he has not got there already he will surely get to heaven if he stays aboard. It is true that "Christ is the Way." Beloved, have you met Him? To be a Christian is to be a man that has met with Christ, and taken Him for salvation and every other need.

SCIENTIFIC CERTAINTIES.

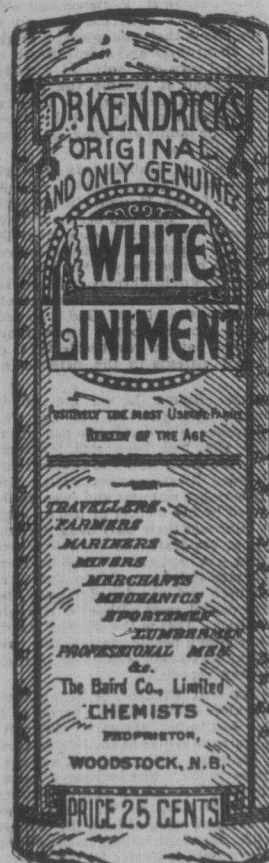
Admitting that there are medical men of eminence who favor the view that moderate doses of alcohol under certain conditions are both useful and necessary, we still have the following well-ascertained facts to which all agree in support of our case:—

1. That intemperance is absolutely condemned by all.
 2. That intemperance is a growth from the so-called moderate use of alcohol.
 3. That health and long life are not dependent on the use of alcohol.
 4. That for children and young people it is always both unnecessary and injurious.
 5. Its use is advocated by some, but even then it is laid down that the quantity must be small and never exceeded, and only taken under certain conditions. This limitation of its use is really a condemnation of alcohol, for it shows that it is of so dangerous a character that the greatest possible precautions are necessary.
 6. That alcohol itself is properly regarded as a poison, and is so treated in all books dealing with that subject.
 7. That alcohol is responsible for an immense amount of disease and death.
- The proper deduction from a consideration of these certainties is that the total abstainer is following a safe and wise course, and that the practice of abstinence is worthy of being followed by all.—W. N. Edwards.

DECLINE OF INTEMPERANCE

A better understanding of the evil physical effects of intemperate alcoholic indulgence has induced individual temperance on a wide scale. At clubs there is very much less drinking than formerly, more especially of spirituous liquors, and obvious intoxication, once treated as an amiable weakness is now a cause of reproach, men who fall into it habitually, or frequently, are regarded as victims of a mania, and pitied or avoided. At dinner abstemiousness in drinking is usual, and any departure from it provokes unfavorable comment, if not social ostracism. Strict abstemiousness is the rule among them, and a reputation of intemperance is always injurious. It weakens confidence in the man's judgment. Self-control is required and made the test of ability to command. The larger affairs of the present time in the world of enterprise demand strictly sober heads for their management, and the strain put upon all men by present industrial organizations and competition can be borne by the sober only.

Consequently the line of distinction by which the victims of their bibulous appetites or of nervous dependents on stimulants are marked off is now drawn much more sharply than used to be the case. The drunkards have become a class by themselves, reprobated or pitied as untrustworthy or irresponsible members of society.—New York Sun.



To the Weary Dyspeptic.
We Ask this Question:

Why don't you remove
that weight at the pit of
the Stomach?

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