

on the Mount. Again, shall I teach love and forgiveness, and resent the unkind word; revenge the real or supposed injury; repeat the gossip stories, true or untrue; do or say anything that will have a tendency to injure or harm a brother or sister, speaking in the broadest sense of brotherhood. Can I consistently instruct a juvenile class in the preservation and purification of the body, and those same little folks see me gorging myself simply because the food is good; partaking of stimulants and narcotics for their transiently invigorating or soothing effects, knowing if not wilfully ignorant, their ultimate injury not only to the physical, but through it to the mental and spiritual. I feel I must, (though reluctantly for fear of wounding or offending), refer to one of those habits most common among professing Christians, that of tobacco. It is not my purpose at this time to discuss its injurious effects, but whatever may be said of the longevity of life attained by some of its slaves, its aid to digestion, etc., we have but to refer to the colleges and institutes of learning, in confirmation of its harmful effects on the student. Many have been the experiments in the different leading colleges of the United States, *always* resulting in a decidedly lower grade for the user and higher for the non-user. The children of to-day as a rule are better informed in regard to its effects upon the human system than the adults, consequently when they see their First-day school teacher (who has been instructing them in regard to the care of the body) puffing smoke and spitting tobacco juice in every direction, their faith in that teacher begins to falter. By precept he has taught one thing, by example the reverse. And so it is all along the line of teaching. The pupil watches and is influenced more by the teachers' actions than his words, just as the child is governed by; and his character built upon the *actions* of the parents rather than their words. Hence that person, whether he be parent or teacher, whose words and

actions mutually conform to a pure life, is the most effectual instructor. Then to conclude, the best way spoken of in the beginning of this paper, is to have teachers who are pure in heart, from which purity emanates pure words followed by pure actions, the expression and manifestation of pure thoughts. Religion is life, Christianity is character, Christ is the architect, man the builder.

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PRAYER.

In a former issue, a query concerning a departure from the original version of the Lord's Prayer by religious bodies recalled the early testimony of our Society, that of "Being still within ourselves and seeking the truth from the Fountain Head." God continues to teach His people Himself if we are willing to be so taught. This wisdom instructed our Elder Brother when he taught His disciples how not to pray as well as how to pray. When we fully recognize this Light to be our guide, we will not be confused by religious Societies that see more in the doctrine of Paul than in the precept and exemplar of him who taught no doctrine. We must strive to realize the responsibility we assume in prayer. Let us close our hearts to the world before we seek Divine presence. When we have closed the door and received the command of that which is our duty to God and to our fellows, let us strive to accomplish our work as ability affords, and not acknowledge our failure by asking God to do that which he plainly commands us to do. How brief, yet how complete, is the supplication of that ancient scholar, Paul. "Lord, what wilt thou have me to do? Jesus said, "My meat is to do the will of Him that sent me." Through obedience, there developed in him the Divine Life, so that he became the Christ manifest. Any other righteousness than that resulting from faithful