

LESS MEDICINE, MORE EXERCISE.

It is remarkable how people welcome any medicine that promises great cures. Even though they may not need it, they take the keenest pleasure in its discovery, and if their imaginations are abnormally active, they easily persuade themselves that a dose or so will do them good. It is an age of medicine, an era of prescriptions, a season of individual experiments. The general craze for cures of ills real and ills imagined supports a dozen drugstores where one formerly struggled, builds up enormous fortunes for patent-medicine proprietors, and makes millions of invalids out of people who ought to be healthy. There is a great need for a change in the popular mind. The craze for cures should cease to monopolize everything and allay itself with the gospel of prevention. In other words, the people should take less medicine and more exercise, should give up some of their doses and substitute allopathic allowances of fresh air.

Already there is a noticeable improvement manifested, especially in our best schools and colleges. Common sense is having a say in the cut and arrangement of clothing. More attention is being paid to out-door sports. The girl who can take a long walk or play tennis or ride for an afternoon is worth a half-dozen of Miss Languish, to whom five squares is exhaustion. Men and women are beginning to see the tremendous importance of physical soundness, and to appreciate its absolute necessity as an element of domestic happiness. The young man of today wants a healthy wife, and the young woman wants a healthy husband. Invalidism is becoming less fashionable and less popular than it was, and the woman of today is trying to grow preeminently vigorous. The more she succeeds, the better men like her, and the better she likes herself.

Exercise, of course, is not all. There are rules of health, simple but rigid, that must be observed. Wholesome food, regular hours, moderation and perseverance, are essential. Spasmodic efforts will not satisfy the demands of health any more than spasmodic eating will satisfy the stomach. The people are improving in these things, however, and the tendency is, undoubtedly, in the direction of more common sense. It will take some time to counteract the craze for cures, but the work has been begun and its results grow constantly. It is gradually teaching the people that it is better to keep from being sick than to get sick and depend upon cures.—Baltimore American.

WITHOUT.

"Without Christ * * * having no hope, and without God in the world" (Eph. 2: 12).

Mrs. Whitfield Giunness, of the China Inland Mission, gave an address in England, last year, of which the following is a synopsis:

"A great without has been written on heathenism. Men and women are toiling without a Sunday, without prayer, without songs of praise; they have rulers without justice and without righteousness; homes without peace; marriage without sanctity; young men and girls

without ideals and enthusiasm; little children without purity, without innocence; mothers without wisdom or self-control; poverty without relief or sympathy; sickness without skilful help or tender care; sorrow without anyone to bind up the wounded hearts; sin and lying and crime without a remedy; and, worst of all, death without hope."

This is a true and pathetic picture of the heathen world. Heathen life is perhaps better described by what it lacks than by what it possesses. It is one huge negation, one great aching void, one long and pitiable succession of needs and cravings unsatisfied. It is all this simply because it is without Christ, who is the source and center of every true blessing, for it is "in Him" that believers are blessed with "every spiritual blessing."

Just try to think what your life would be for even a single day without Christ, that is, if He were blotted absolutely out of your experience and even your memory. Then contemplate what the life of millions of your fellow-humans is who are in just that condition, and not merely for one day but for a whole lifetime. And let the realization of their Christless and hopeless condition stir within you a deeper compassion that will issue in stronger effort to give them the Gospel.

—Moody Monthly.

A DEATHBED SERMON.

Not many years ago, a gentleman died in one of the up-town streets of a certain city, leaving a fortune of \$11,000,000. He was a member of an orthodox church, in excellent standing, a good husband and father, and a thrifty citizen. On his deathbed, lingering long, he suffered with great agony of mind, and gave continual expression to his remorse for what his conscience told him had been an ill-spent life. "Oh," he exclaimed as his weeping friends and relatives gathered around his bed—"Oh, if I could live my years over again! Oh, if I could only be spared a few years I would give all the wealth I have amassed in a lifetime! It is a life devoted to money getting that I regret. It is this which weighs me down and makes me despair of life hereafter!" His pastor endeavored to soothe him, but he turned his face to the wall. "You have never reproved my avaricious spirit," said he to the minister. "You have consented to call it wise economy, but now I know that my avarice for wealth has been only a snare to my soul. I would give all that I possess to know that God absolves me from the influence of my past life. I shall die poor indeed whatever may become of that for which I have sacrificed such happiness on earth and a hope of Heaven hereafter."

Thus he died, refusing to be consoled, and to the last audible word bewailing a life devoted to the mere acquisition of riches. Many came away from his bedside, impressed as never before with the worthlessness of gold and stocks and bonds and houses and lands, when a dying hour puts the pearl of richest price in comparison with their value. All knew him to have been a professing Christian and a good man as the world goes; but the terror and remorse of his death-bed proved a lesson not to be lightly dismiss-

ed from the memory. He would have given all his wealth for an hour's peace with God.—Selected.

"HOLD THOU TO THINE OWN."

Rev. H. A. Forester.

Many a preacher has preached a lifetime, and many a public speaker speaks all over the country, and many editors write miles of editorials, and neither, nor all combined, say quite so much truth as the unknown author who wrote the beautiful poem below. It would pay every man, woman and child who reads it to memorize it and make it a motto of your life as the days go by. Here it is:

"The jewel that is thine may have a flaw,
The gems thou enviest may harbor a thousand more;

Think not the fairest flowers grow on further trees,
But let those close at hand thy fancy please.

"That which thou hast at least is all thine own;
Things thou desirest, won, like bubbles blown,

Of prove but iridescent nothings, so
Stick to the substance; let the shadows go.

"Things worth the while are those that have been tried;
If thou art God's child, the best that heaven and earth affords is at thy side;

Distance may lend enchantment to a view,
And those thou enviest most may envy you."

To the man who has a good wife, and yet he imagines he sees a beauty in some other woman more glorious than his own.

To the man or woman who has a good job, and envies some one else's position simply because it looks easier than his own.

To the preacher who thinks, "Oh, if I had that station, or charge, what a glorious success I might be!"

To the members or ministers of the Wesleyan Church who think he sees such awful faults and failings in his own Church, and sees so many superior advantages in some other Church.

To the man in the cottage who envies the man in the mansion on the hill.

To one and all of these this sweet poem should be a consolation, a lesson never to be forgotten—

"The jewel that is thine may have a flaw,
The gems thou enviest may harbor a thousand more."

The Bible never tells us to seek more religion or a deeper work of grace. It holds up definite experiences. Jesus taught us to be definite in our asking. He said, "If a son shall ask bread of any of you that is a father, will he give him a stone? Or if he asks for a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he offer him a scorpion?" No, he will give a definite blessing for definite asking. He will give a definite fish for a definite asking for fish. So we are asking not for more religion or a deeper work of grace but for the definite gift of the Holy Spirit.