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The Old Standard general strengthening tonic. GIBBY'S TASTY LITTLE CHILL TONIC drives out Malaria and builds up the system. A true tonic and sure Appetizer. For adults and children. 50 cents.

Some people never talk about anything but the weather. Luckily this is the climate for them.

**Horrible Thought.**  
Senator Borah of Idaho tells this story of how a psychologist and medical professor was received in a small town in his state:

The professor was talking to a young society bud about the possibilities of the journeyings of one's soul. "Why, my dear young lady," he declared, "it is possible for you in your sleep to travel to other planets in the middle of the night."  
"Oh, professor!" she cried in evident alarm. "Not in my nightgown!"  
—The Sunday Magazine.

**Boy's View of Policemen.**  
A boy's view of policemen is thus quaintly expressed in the examination papers of the Albert Street school, Bulwell, Nottingham, England:

"One of our well-known men in the large towns is the policeman; he is a very large man, and looks very smart in his suit of blue.  
"If he sees a boy who ought to be at school, he tries to catch him and take him to school, where he is punished.  
"His duties are many. At night he walks quietly down the streets in case there are any robbers. He carries a lamp about with him to see where the robber escapes. If the robber hides, he will be traced. The policeman carries a staff, a whistle, and some handcuffs in case he needs them."

**FOUND A WAY**  
To Be Clear of Coffee Troubles.

"Husband and myself both had the coffee habit, and finally his stomach and kidneys got in such a bad condition that he was compelled to give up a good position that he had held for years. He was too sick to work. His skin was yellow, and there didn't seem to be an organ in his body that was not affected.  
"I told him I felt sure his sickness was due to coffee and after some discussion he decided to give it up.  
"It was a struggle, because of the powerful habit. One day we heard about Postum and concluded to try it and then it was easy to leave off coffee.  
"His fearful headaches grew less frequent, his complexion began to clear, kidneys grew better until at last he was a new man altogether, as a result of leaving off coffee and taking up Postum. Then I began to drink it too.  
"Although I was never as bad off as my husband, I was always very nervous and never at any time very strong, only weighing 95 lbs. before I began to use Postum. Now I weigh 115 lbs. and can do as much work as anyone my size, I think."  
Name given by Postum Co., Battle Creek, Mich. Write for booklet, "The Road to Wellville."  
Postum comes in two forms. Regular Postum (must be boiled.) Instant Postum doesn't require boiling, but is prepared instantly by stirring a level teaspoonful in an ordinary cup of hot water, which makes it right for most persons.  
A big cup requires more and some people who like strong things put in a heaping spoonful and temper it with a large supply of cream.  
Experiment until you know the amount that pleases your palate and have it served that way in the future.  
"There's a Reason" for Postum.

**The Christian Church and Social Government**

By REV. JAMES M. GRAY, D. D., Dean of Moody Bible Institute of Chicago

TEXT—"Render unto Caesar the things that are Caesar's; 'Thou shalt love thy neighbor as thyself.'"—Matthew 22:21 and 23.



These words of our Lord Jesus Christ suggest a sermon on the relation of the Christian church to civil government. But first, what is the Christian church? It is an elect body gathered out of all nations, in whom a supernatural work has been redeemed and sanctified through faith in the atonement of Christ, and as members of his spiritual body, are separated in an essential sense from the world. They are waiting for his re-appearing, and expect to be glorified and reign with him over the millennial earth.

There is a point of view therefore, in which such a people have nothing to do with civil government because such government is a part of the system of ungodliness represented by Satan whom the Scriptures call the god of this world. His dominion is to be destroyed when Christ comes to set up his kingdom in his place. True Christians, therefore, are not expecting the millennium to be brought about by moral or political reforms, but are waiting for his coming to introduce and make it a possibility.

**What Caesar Represents.**  
But while this is true, such Christians believe that they have obligations to the government under which they live, privileges to be enjoyed and a stewardship for which they must give account of God. Paul claimed protection because of his Roman citizenship, but no man has a moral right to ask protection from a government to which he is indifferent, and for which he will not use his influence to make it the best possible. "Caesar" represented the civil government of Christ's day, and the things to be rendered unto him were the taxes imposed by the Roman empire. But the "Caesar" of the United States to whom we are to pay tribute is not an individual or an empire, but in an important sense it is ourselves. If this is a "government of the people, for the people and by the people," we are our own Caesar, and to ourselves we render tribute. According to Christ's command therefore, we are to support this government in accordance with the laws it has made.

And yet more is implied, for we are not only "Caesar" to whom tribute must be paid, but "Caesar" who pays the tribute. For what do we demand this tribute for? How much of the taxes levied by us on our fellow-men goes into the pockets of those to whom it does not belong, because we are indulging our own convenience and letting things alone? How much of it supports our constabulary and law courts, our almshouses and jails whose existence is because of iniquitous legislation affording license to sin? Are we satisfied that in these things we can give account of our stewardship with joy? How much attention, as Christians, have we given to these things? How much do we know, and how much have we prayed about them?

**Party or Purity, Which?**  
This brings us to our second obligation in relation to civil government, "Thou shalt love thy neighbor as thyself." Of course, this means that we shall try to save our neighbor and bring him with us on the way to heaven. But it means also that we can not be indifferent to the earthly difficulties of the way. In other words, we must not permit Satan to flaunt his temptations in the way without an effort to destroy them. There are dram shops, brothels and gambling dens open for the allurements of our young men and women. If our newspapers are to be believed, law is defied by municipal and state officers to the demoralization of both public and private standards of right and wrong. Who are responsible for these things? Will not God hold those professing Christians to account who, for the sake of party fealty on the one hand, or lack of public duty on the other, to have failed to overthrow them.

The New Testament says scarcely anything about the relation of the Christian church to civil government because in the time of Christ and his apostles there was no civil government in the sense in which we conceive of it. But the duty of the individual Christian is included nevertheless in the second commandment of the law, "Thou shalt love thy neighbor as thyself," for "love worketh no evil to his neighbor," either by omission or commission.

It is a common plea of the faint-hearted that success depends mainly on luck. I am no believer in luck, and the man who is content to wait for a stroke of good fortune, will probably wait till he has a stroke of paralysis.—Sir F. Treves.

**INTERNATIONAL SUNDAY SCHOOL LESSON**

(By E. O. SELLERS, Director of Evening Department, The Moody Bible Institute, Chicago.)

LESSON FOR JULY 20

MOSES CALLED TO DELIVER ISRAEL.

LESSON TEXT—Ex. 3:1-14. Read the entire chapter.

GOLDEN TEXT—"Blessed are the pure in heart for they shall see God." Matt. 5:8.

Last week we learned that Moses had a vision of a great need; in today's lesson there is revealed to Moses the other half of the lesson, viz., One who could meet that need; One who could supply all that was lacking when Moses made his first ill-advised attempt to free his kinsmen.

**Bush and Voice.**  
I. The Manner of Moses' Call. His call came in the midst of his labor as a shepherd. God does not set a premium upon idleness and his greatest revelation came through two very common agencies, a bush and a voice. There were probably many other such bushes on the back side of the desert, but this one is distinguished by the presence of Jehovah. Moses turned aside to see this "great sight." Why was it not consumed? Because it was divinely lighted. Having secured his attention Jehovah spoke to Moses, called to him out of the midst of the bush. When men pause in the faithful discharge of the common tasks of life and consider God it will not be long before they will hear his still, small voice. God's call is never to the idler and is generally through the common agencies and experiences of life. The time is ripe for deliverance. God had tested Moses for forty years. Now God is ready to reveal himself here upon Horeb, the mountain of God. Jehovah's presence is symbolized by the fire (see chapter 13:21, 22 and 19:18). The lowly bush suggests the incarnation. In Jesus humanity was on fire with the presence of God, yet was not consumed.

**II. The Purpose of Moses' Call.**  
This was two-fold: (a) Deliverance from sorrow, oppression and the task masters of Egypt (type of sin) v. 9, 10, 17. (b) Deliverance to freedom, a better land, to service, worship and riches, vv. 8, 12, 21, 22. Moses made ready response to the voice of God saying, "Here am I" (v. 4). He had not grown cold and cynical during his shepherd days, but rather was more keen and teachable. He had, however, another lesson to learn, viz., the majesty and holiness of God. So it was he is halted and commanded to remove his shoes (v. 5). The Christian can draw nigh with boldness (Heb. 10:19) but he must remember to do so with "reverence and awe" (Heb. 12:28, 29).

**God's Answer.**  
III. The Credentials That Accompanied Moses' Call. As has been suggested, this call came by means of two very common agencies, viz., a bush and a voice. While Moses no longer depends upon his own strength yet he lacks that assurance and those credentials that will justify, in his own sight, a return to the court of Pharaoh. "Who am I that I should go?" God's answer is, "Certainly I will be with thee." Moses need have no fear, nor need the Christian (Matt. 28:30). "If God be for us who can be against us?" Our commission which is from God is certain of ultimate success. There could be no possibility of failure for Moses is told that when deliverance is accomplished "ye shall serve God upon this mountain." Yet Moses is not satisfied for he remembers his previous experience with his kinsman (2:13, 14), what shall he say to them? In answer God gives Moses a name by which he shall be known "I am that I am," and further he is to tell them that he is the "Jehovah, the God of their fathers." God does not set before Moses a primrose path to follow. He plainly states that Pharaoh will object and that their deliverance will be wrought by a mighty hand.

**IV. Moses' Response to the Call.**  
We have seen that this call came "in" the midst of the common duties of daily toil; that it was "for" a definite, a specific purpose, deliverance from and deliverance to; this call came "by" God. A God, past, present, future. God a person, "I am." God, a power, "I will," but the call was "to" an agent. God works his purposes through man, "I will send thee." This agent had assurance, proper credentials, and was promised power, sufficient aid. Moses as this agent was a man of (1) humility (v. 11); (2) lacking in knowledge (v. 13); (3) lacking in confidence (Ch. 4:1); (4) lacking eloquence (4:10).

**V. The Teaching.**  
We thus have presented a wonderful revelation of God. The unconsumed bush appealed to Moses. Filled to fullness with the flaming fire of God's glory it was still unconsumed, a suggestion of what the presence of God means either in a man or among a people. The visible is followed by the audible and there is brought to our attention the absolute purity of God, the infinite power of God, the marvelous patience of God, the overwhelming pity of God and the irresistible patience of God. Such infinite resources are at our disposal.

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One day a commercial traveler went up to an old negro in a little town in the eastern part of the state and said to him:  
"Say, uncle, if you will lead me to some place where I can get a drink I'll give you \$2."  
The old darky looked him carefully over, accepted the two plunks, and said: "All right, boss, just follow me."  
He led the thirsty one through the town, on through the suburbs, into the country, and then started due west. After they had traversed about five miles in silence and still nothing in sight, the man asked:  
"Look here, Moses! Where are we going after this drink?"  
"We's gwine over into Kentucky, boss; we can't git nuthin' in dis state."  
—Judge.

**FACE FULL OF PIMPLES**

Ruffin, N. C.—"My face became full of pimples and blackheads, and would itch, burn and smart. The skin was rough and red. I was really ashamed of my face. My arms and back were affected almost as badly. The pimples would fester and there would come a dry scab on top. The trouble caused my face to be disfigured badly and the itching would bother me so I could not sleep well nights, especially during warm weather.  
"The trouble lasted me three long years without anything doing me any good until a friend told me about Cuticura Soap and Ointment and then I decided to try them. After the first application I could see some improvement. After using Cuticura Soap and Ointment two weeks I did not look like the same person; most of the pimples had disappeared. At the end of four weeks I was completely cured." (Signed) Miss Mamie Mitchell, Jan. 9, 1913.  
Cuticura Soap and Ointment sold throughout the world. Sample of each free, with 32-p. Skin Book. Address post-card "Cuticura, Dept. L, Boston."—Adv.

**Woman's Way.**

"John," she said, "I have an awful pain in my right side. I'm afraid it's appendicitis."  
"Are you?" he replied, without looking up from his paper.  
"John," she wailed a moment later, "it's getting worse."  
"Is it?" he asked, still interested in the sporting page.  
"John," she demanded, "why don't you worry?"  
"I am worrying, darn it! That's the way with you women. It doesn't make any difference how hard a man worries, you're never satisfied unless he makes a noise about it."

**Suitable Retreat.**

"Where do you suppose the dove of peace goes when it is frightened away?"  
"I suppose, to some pigeon hole."

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