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You don't realize that until your heart refuses to be forced any more—that it is the time when drugs, which "used to do the work right away," don't seem to have any more effect and you are forced to realize your health is gone.

Every time you take a drug to force the stomach, liver, kidneys or heart you hurt them—you actually lessen their natural vitality—and taking another because they are weakened by each dose, and anyone can see that in time, by steady dosing, you will have no natural action of any of these organs. From that time on your existence will depend upon forced stimulation, and when that fails you are gone.

Electricity is a relief from the old habit—the drug habit. It does by natural means what you expect drugs to do by unnatural means. It gives real strength to your body, and when your body has its natural strength there can't be any trouble, can't be any pain, because there is no pain in a perfectly healthy body. The exhilarating sensation is felt without sting or burn, and I have perfected it with the regulating device when makes the current mild or strong at will.

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Sermon on the Wooing of Rebecca

(Continued From Page One.)

The promises, must be married to a good woman, even if she were poor. So he committed the whole thing unhesitatingly to the Lord. Doubtless he had prayed much about it, and now in quiet faith he trusted in God's care. "He shall send His angel before thee." Thus Eliezer started on his strange mission, strengthened by his Master's faith.

The next scene is in far-off Mesopotamia. The old steward, with his train of camels and gifts, has travelled wearily on for many days; and now, in the sunset before him, he sees at last the little town of Haran, the city of Nahor, and the girls of the town out laughing and chatting and gossiping by the wells, as usual in the evenings, and filling their pitchers for the morning use; and the sight of the girls reminds him how critical and delicate is his business. "How can I, a dull old man, choose the sort of wife to be one of the maidens yonder at the wells? Who is she, and where is she, that shall be the young mistress in our encampment and mother of the future people of God?" Don't you think he might well be puzzled and frightened at the task before him?

But a man could not have lived for all those years as Abraham's servant without learning something of Abraham's faith. Eliezer believed that the world did not go by chance, that God was interested in this expedition which he and his master had so often prayed about. And as he turns to prayer in his perplexity you get a reflection of the deep religious faith of the camp at Beer-sheba. I wish we could all feel that our servants were thus influenced by their master's home. He is stopping the camels and watching the maidens and unnoticed the prayer is rising from his heart. "Lord send me good speed this day." Surely a beautiful prayer for any day!

Notice the guidance he asks for in choosing the maiden. Not a mere arbitrary sign—that "the girl should stumble at the well, or that she should wear a certain color in her dress. No. Lord reveal to me the character of the girl. I want to find a generous, kindly, courteous girl. Lord bless my little experiment. Let it be the girl who replies to my request for water, "Drink and I will give to thy camels also."

Amongst those laughing girls on the way to the well comes one just at this moment, a very pretty girl and evidently a bright, lively, pleasant girl, too. Her winsome appearance attracted the old steward. The Bible speaks very frankly of the attractiveness to men of women's beauty. The old steward was no exception. But it was only the first, the surface attraction. Eliezer was too wise to trust it far. He would like a beautiful woman to be mistress in the place of the very beautiful old chieftainess who was gone. But beauty was not everything. He must test her further.

I think it is Herbert Spencer who points out that the first beauty which attracts us in women is beauty of face and form. Afterwards we notice her beauty of mind. Last of all of further acquaintance we find our beauty of character. But he says, their value is in the inverse order. Yes, we all feel that. As years go by the pretty face may change and the cleverness and brightness may degenerate into shrewishness. But right on to old age the attraction of the beautiful soul remains and the dear old face is growing dearer and lovelier even to the end.

Eliezer then is not content with prettiness and brightness. He tests her further, and his whole heart warms to her, as with delight he sees his test fulfilled. With glad heart he gives thanks to God. In his modesty, he thinks God did it for Abraham's sake only. I think the prayers of that simple, lovable, unselfish old man would have brought down a blessing if there were no Abraham at all.

Rebecca could not wait till he was done his thanksgiving. Just like a girl, she was off at once at a run to tell them at home: "Who do you think is coming? You told me about our rich cousin in Canaan? Well, their steward is outside. What do you think he has come for? Look at the ear-rings and bracelets he has given me." And then she told the whole story. And her brother, Laban, came to invite the old man in. You know how covetous Laban was in the later story. I am amused to read here that it was when he saw the ear-rings and bracelets that he called to Eliezer, "Come in thou blessed of the Lord."

Then, can't you imagine what a night of talking they had, and how they sat up listening unwearied to the story of their kinsman's greatness, and the errand on which he had sent his steward; and how the girl, with bright, eager eyes and parted lips, sat listening to this wonderful romance that had come suddenly into her life, and how they started off in state next morning; and how Eliezer beguiled the weary way for her with descriptions of the new home, and stories about Isaac, especially that story of the day when the boy had gone up Moriah, and loyally offered his young life as a sacrifice to God? How a generous girl's heart would throb at such a tale, especially about her future husband! What a strange (wonderful home she was going to, and how awfully real was God's presence there!

When and how did she meet her lover? What was he doing? Was it not a beautiful beginning for their life together, that the first sight she got of her future husband was when he was at his evening meditations in the field? When you remember what Isaac was, and the holy household he had been brought up in, you will easily believe that they were holy meditations about God, as well as, no doubt, the young bride, too, that God was bringing into his life. Eliezer must have told her a great deal about him. She seemed to know him and love him already; and as she saw the young man crossing the fields to meet her, and the steward whispered, "It is my young master," she alighted down from the camel, and he turned

ed straight from his thoughts of God to his thoughts of her, or rather he mingled his thoughts of God with his thoughts of her, the most fitting attitude surely in which any man could meet his bride.

I do not forget that this married life did not end as beautifully as it began. Thereby hangs another and different lesson. But it does not affect the lesson brought before us here, the beauty of a religious home life. There are two old men, master and servant living together in God's presence, seeking together for God's guidance, desiring together, above all things, in the young mistress that was to be, that she should be one approved of God. Then the son who had been brought up in that practical religious talk, but of religious heroism and self-sacrifice, whose religion was so much a part of his life that even on the day that he was expecting his bride he did not miss out his devotions and meditation before God.

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