

The Quiet Hour

*Woes of Intemperance.

At the present time we are thinking of the horrors of war and praying for peace, but there is one thing for which we must be thankful, for the horrors of war are, in civilized communities, the exception and the fact that we realize how terrible they are makes sensible men shrink from them. But alas the woes of intemperance are always with us working insidiously, and producing a regular crop of evils which, if less striking and sensational, are as real and lasting as those of war. Sorrow and strife, wounds and woe, these we are told are the results of intemperance. Though wine may produce a contentious spirit that ends in quarrels and bruises, there can be no controversy about this statement. Men may differ as to the need or duty of total abstinence, or the best means of dealing with this evil on its social side, but without controversy stands the fact that intemperance of every kind, and especially in the form of drunkenness, brings woe, bitter and lasting. This is written in large letters in the book of experience as well as set forth in strong terms in the book of God. The question who has woe? may admit of many answers, but in this connection the answer lies near and is very evident. "They that tarry long at the wine." If one tarrys there at all, it is likely that he will tarry long, for any tarrying is too long. The man may have no intention at first of tarrying long, but the appetite grows, and after a while he deliberately seeks the dangerous excitement. The temptation is very powerful, the indulgence is very attractive, the beautiful glitter of the wine in the cup is a symbol of this. We think ourselves superior to the temptation, and those who think that they can easily stand very often fall. Many a young man has scornfully rejected warning because he thought himself strong, and has come to fearful shame through the "social glass." This pleasant glass, when once its poison begins to work, brings into his life bitter, bewildering influence. At first there is shame and the sense of having made a fool of himself. In that mood there is hope; it is the time to flee from the apparent danger and seek forgiveness and God's help. But when the danger signal has been disregarded, it comes to be despised and moral deadness, lack of spiritual sensibility, is the result. This is one of the saddest of all results, the loss of self respect, the degradation of manhood, the beginning of the most awful and complete slavery. What more terrible picture than that of a man who has in this way made shipwreck of faith and has come to be a creature whose will-power is destroyed, and who is under the dominion of an intense crav-

ing for that which has caused the evil, and can easily make it worse. This is the individual woe, the loss of manhood, the degradation of the personality.

There are physical woes; the glory of a young man is his strength, but there is nothing that saps strength quicker than false stimulants. These stimulants are the most dangerous in that stage of life when they are least needed. What does a strong young fellow need with stimulants? He does not need, when the muscles are strong and the blood full of natural heat, to take strong drink, which inflames and can only lead to dangerous excitement, which leads to bitter re-action and ends in weakness.

There is also mental weakness and distortion; it has been proved that men do not do their best intellectual work when under the influence of false excitement. They may say flashy, trashy things that glitter and seem to be clever, but it is a hollow brilliance; it is the sober hour that produces strong and lasting work. Reliance on stimulants brings at last weakness and confusion.

That there is the social side of the evil, the homes wrecked and the families scattered; and the economic side, the money wasted, which spent in wholesome ways, might employ labor and produce real happiness. There is cause for rejoicing that in our land much progress has been made, and a strong helpful sentiment created, but in this case also the saying is true "that eternal vigilance is the price of liberty." We need to be watchful of our personal habits and on our guard against the evils which attack the life of the community. We must never forget the teaching of this lesson, that intemperance is the fruitful source of many kinds of woe.

Be Not Weary.

Yes, He knows the way is dreary,
Knows the weakness of our frame;
Knows that hand and heart are weary;
He "in all points" felt the same.
He is near to help and bless;
Be not weary, onward press.
Look to Him who once was willing
All His glory to resign,
That for thee the law fulfilling,
All His merits might be thine.
Strive to follow day by day
Where His footsteps mark the way.
Look to Him, the Lord of Glory,
Tasting death to win thy life;
Gazing on that "wondrous story,"
Canst thou falter in the strife?
Is it not new life to know
That the Lord hath loved thee so?
Look to Him who ever liveth,
Interceding for His own;
See, yea, claim the grace he giveth
Freely from His priestly throne.
Will He not thy strength renew
With His Spirit's quickening dew?
Look to Him and faith shall brighten,
Hope shall soar, and love shall burn;
Peace once more thy heart shall lighten;
Rise! He calleth thee; return!
Be not weary on thy way;
Jesus is thy strength and stay.
—Frances Ridley Havergal.

Our Thought.

Until you have learned to control your thoughts, you will never be able to live a godly and righteous life. As a man thinketh in his heart, so is he; and it is because the thoughts that we entertain in the hostelry of the soul are such worthless and vain ones that our words and acts often bring so heavy a disgrace on the name we love. Well might the wise man say, "Keep thy heart above all keeping, for out of it are the issues of life." When the heart is right, the ear and the eye and the mouth and the foot will necessarily obey its promptings; but when the heart is wrong, filled with tides of ink, like the cuttlefish, it will develop itself in the impurity to which it gives vent. . . . If you habitually permit evil things to have their right of way through you, or lodging within you, remember that in God's sight you are held equally guilty with those that indulge in evil acts, because you are withheld, not by your fear of Him, but by your desire to maintain your position among men.—Rev. F. B. Meyer.

Prayer.

Spirit of the Living God, by whom we are endowed with life from above, so quicken in our hearts all pure affectations, right desires and holy thoughts, that we may fulfill Thy work and grow in the likeness of our Lord. Show us our sin, but open to our hearts a vision of the beauty of Christ's holiness. Warn us of peril and keep us in the hour of temptation. Increase our patience and our courage, our humility and our self-respect as children of God. Give wisdom and zeal, justice and fervent charity. Teach us to forgive, to conquer anger and to love our enemies. Take of the things of Christ and show them unto us. Purify our hearts that Thou mayest enter in and dwell with us for peace and service. And this we do in the name of Jesus Christ our Lord. Amen.

What We Owe Others.

BY J. R. MILLER, D.D.

The world is very full of sorrow and trial, and we cannot live among our fellow men and be true without sharing their loads. If we are happy, we must hold the lamp of our happiness so that its beams may fall upon the shadowed heart. If we have no burden, it is our duty to put our shoulders under the load of others. Selfishness must die, or else our own heart's life must be frozen within us. We soon learn that we cannot live for ourselves and be Christians, that the blessings that are given to us are really for other people, and that we are only God's ministers to carry them in Christ's name to those for whom they are intended.—Christian Work.

You need not toss about the sea of care outside; the harbor is within; and Jesus is the entrance to the harbour, the true Refuge of the soul. He will help you all your days to trust in God, and be at rest.—Rev. T. A. Seed.

*Sabbath School Lesson for November 26th:—Proverbs xxiii, 29-35.

Golden Text—"Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise."—Proverbs 20.