

their efforts to rid themselves of this habit were genuine and earnest, yet in one moment of weakness or intense suffering there was a relapse, so that all the agony has been endured for nought. Again and again has the attempt at escape been renewed, each time with a feebler impulse, until at last hope has merged into despair. These are the men who appeal to English Christians for help in their honest struggles. No wonder that missionaries refuse church membership to all who have any connection with the traffic in or use of opium. Missionaries who labour in China are firmly convinced that opium is the great plague of Asia, and unless it be dealt with in time it may become the great plague of the world.

### WHO ARE THEY THAT FIND GOD?

The promise, "They that seek me early, shall find me," is constantly receiving fulfilment. Youth is the favored time for conversion. Statistics demonstrate this. One of the most striking arrays of figures in attestation of this fact that we have seen for a long while is that presented during one of Mr. Mills' revival meetings recently in Chicago. At one of the services there were sixteen hundred persons present. Of this number, fourteen hundred declared that they were converted before the age of twenty, one hundred and eighty before that of thirty, and only one person after he was fifty years old. Each pastor's experience confirms this general showing. The large proportion of accessions to the church are of those between the ages of twelve and twenty-five. Here is fresh incentive to work for the young. Parents should not be satisfied when their children pass the years of eighteen or twenty and are not in the Christian fold. They should give God no rest until he gathers them in. And pastors and Sabbath-school teachers should be impelled to all the greater diligence to impress those within their reach in the church and community during the moulding period of life, when mind and heart are most susceptible to truth and grace. Nor should the young allow the best season for their salvation to pass by unimproved. "Now is the accepted time; now is the day of salvation."—*Phil. Pres.*

### BOTH A SIN AND A DISEASE.

We regret a tendency manifested in some quarters to treat drunkenness as a disease merely. It is a sin. Undoubtedly it is both a disease and a sin. If any reasonable and successful remedy can be found or has been found for the disease, we should be glad to see it thoroughly tested. But the details of the treatment should invariably be made sufficiently public to prevent any appearance of trickery. And since it is a sin, men should be taught to seek divine forgiveness for the same, and to implore divine power to resist the temptation. We have seen numbers of drunkards hopefully reformed. We have rejoiced in the continued stand of very many. Those who have lived the happiest lives since their bonds were loosed are those who have walked softly with their God, realizing the horrible nature of the pit from which they have been lifted, and that nothing but constant dependence on God can keep them from falling again therein. Such men have not only been kept themselves, but they have been useful in leading others out of bondage into liberty, even the liberty of the children of God.—*N. Y. Observer.*

### CHRIST'S OWN REST.

CHRIST'S life, outwardly, was one of the most troubled lives that was ever lived; tempest and tumult, tumult and tempest, the waves breaking over it all the time till the worn body was laid in the grave. But the inner life was a sea of glass. The great calm was always there. At any moment you might have gone to him and found rest. And even when the bloodhounds were dogging him in the streets of Jerusalem, he turned to his disciples and offered them as a last legacy, "My peace." Nothing ever for a moment broke the serenity of Christ's life on earth. Misfortune could not touch him; he had no fortune. Food, raiment, money—fountain-heads of half the world's weariness—he simply did not care for; they played no part in his life; he "took no thought" for them. It was impossible to affect him by lowering his reputation; he had already made of himself no reputation. He was dumb before insult. When he was reviled, he reviled not again. In fact, there was nothing that the world could do to him that could ruffle the surface of his spirit.

Such living, as mere living, is altogether unique. It is only when we see what it was in him, that we can know what the word "rest" means. It lies not in emotion nor in the absence of emotions. It is not a hallowed feeling that comes over us in church. It is not something that the preacher has in his voice. It is not in nature, nor in poetry, nor in music—though in all these there is soothing. It is the mind at leisure from itself. It is the perfect peace of the soul; absolute adjustment of the inward man to the stress of all outward things; the preparedness against every emergency; the stability of assured convictions; the eternal calm and in vulnerable faith; the repose of a heart set deep in God.—*Prof. Drummond.*

### PRACTICAL RELIGIOUS LIFE.

THE thing for us to do is to take hold of our work willingly—as that which we are here on earth to do. Whatever it is our duty to do let us do it. Whatever is laid upon us to bear, let us bear it. It may be pain; it may be bereavement; it may be slander; it will be largely self-reproach for our own blunders and sins. If the burdens be only toil and self-sacrifice, they are easy and to repine about them is to quarrel with our blessings. Another thing, having done the best we know how or able to, "let it go at that." I used to hear my father say when he had done a thing as well as he could—"let it go at that." Don't go back and worry over it and around it, and wish you had done it better. Another maxim of his was in regard to quarrels. "If you put your hand to your side of a quarrel to make it better, you will make it worse." His idea was that you cannot get a good thing out of a bad thing, because it is not there. There is no good in a quarrel, and the more you get out of it the worse you are off. Let us stand with dignity and composure by the right—and with confidence also.

And it is not difficult to find the right. There never was a noonday sun clearer upon a path, than the teaching of our Lord is upon the path of our lives. There is not a stone, nor a root, nor a depression, nor an elevation, which it does not show. We may run in and not stray or stumble.—*Interior.*

The believer, like a man on shipboard, may fall again and again on the deck, but he will never fall overboard.