

The Quiet Hour.

Temperance Lesson.

PROV. 23: 29-35; READ 1 COR. 8: 1-13.

GOLDEN TEXT: PROV. 20: 1.—Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise.

Who hath woe? . . . They that tarry long at the wine, v. 29. Said that celebrated physician, Sir Andrew Clark, "I do not desire to make out a strong case, I desire to make out a true case. I am speaking solemnly and carefully in the presence of truth, and I tell you I am considerably within the mark when I say to you that going the round of my hospital wards to day, seven out of every ten there owe their ill-health to alcohol. The sum total of the actual suffering, in body and mind and of the loss of time and strength and property through the use of drink, in even any little village is appalling. Nay, measure it in the case of some one household and some one individual, and you wonder that any are such fools as to drink, or any so inhuman as to encourage it—nay, that all are not set to fight it as they would fight the plague.

At the last it biteth, v. 32. It is the deceitfulness of drink—and is not this true of all temptation?—that gives it its strongest hold. Nothing can be merrier than the red wine and the flowing cup. It seems to hold within it the very spirit of laughter and good fellowship. It brightens dark hours and gives new zest to a jaded mind. But it is the silken flow of the river, swiftly, though silently, moving towards the rapids and the cataract. There is no need that any should be deceived. The serpent's fangs have so evidently done their deadly work in so many that we know, that it should require no proverb writer to make plain to the very dullest that "there is death in the cup," no Shakespeare to say

"Oh, thou invisible spirit of wine,
If thou hast no name to be known by, let us call thee devil."

When shall I awake? I will seek it yet again? v. 35. The habitual drinker is often an early riser, for his appetite is keen upon him and his first care is to gratify it. One of the curiously sad sights of any little place, where everyone is known, is the procession of the "early glass" men to the tavern for their morning dram. They are restless and useless till they get it. This terrible tyranny of narcotics should frighten the young into abstinence, if they will not be otherwise persuaded. To use strong drink even in moderation is to begin a habit, which, like an evil seed once rooted in the ground, may grow with amazing rapidity, and when grown is often ineradicable. It is better to slay the tiger's whelp, than, housing it and petting it until it has awakened up to the tiger's wild thirst for human blood, to fall a victim to its fury. "Prevention better than cure" is a motto that fits the case.

What is prayer for? Not to inform God or to move Him, unwillingly, to have mercy, as if, like some proud prince, he required a certain amount of recognition of his greatness as the price of his favor, but to fit our own hearts by conscious need and true desire and dependence, to receive the gift which he is ever willing to give, but we are not always ready to receive.—Alexander MacLaren.

Christian Work Hard Work.

At this season of the year, when we review the work of the past twelve months, we realize, perhaps with more force than at other times, how much work has to be done in the service of Jesus Christ and how necessary it is that all who undertake Christian work should work hard. It is some time now since Thomas Carlyle taught the gospel of hard work and vehemently urged his fellow countrymen to do with their might whatever their hand found to do. In that way only can we escape from misery. He who does not work, said Carlyle, is a thief, living upon the industry of other men. Carlyle by no means intended to imply that work always means manual work. . . . As Archbishop Trench said, ministers of Religion cannot be brought to book; they must be left mainly to their own consciences in the sight of God. There is no doubt that some of our ministers are greatly overworked, and in consequence are not able to do their legitimate share of work efficiently. There is no harm, however, in reminding one another from time to time that ministers and people alike need all their wits and all their energy. Success can be secured in these days only by a wise economy of time and energy joined to the most strenuous efforts possible in the service of Christ and his Church. We believe that, as a rule, when the ministers of Christian churches work hard, the officers and members of their churches are greatly influenced by such an example and heartily imitate them. (Methodist Times (British))

Social Worship.

The special promise of Christ's presence is to social worship. It matters little where the two or three are gathered together, if they are gathered in his name. But aimless loitering or even quiet hours under green boughs or on wave beaten sands must be classed as rest, not worship. The spirit of worship may enter into them and they may become transformed under the influence of some reverent soul, but they can never take the place of purposed communion and deliberate social expectation of the presence of Christ. Not even meditation, important as it is, can long do this, for the religion of Christ in worship, as in ministry, is social in its purpose and belongs among men.

It is wise to distinguish, therefore, between rest and recreation, which Christ used and approved by his example, and worship, which he also used, both in private communion with his Father and in the social worship of the villages to which he came. Rest and recreation are duties to our souls and bodies and through them to God; but worship, deliberate worship alone with God and in the companionship of our fellow disciples, is a channel of our spirit's strength and growth into the likeness of our Lord—Congregationalist.

Man is still struggling against the tremendous forces of evil which drag him down. We have made great progress in material things, but spiritual slavery is still wofully real.—Walter Calley, D. D.

The New Covenant—A Lost Secret.

BY ANNA ROSS.

IX The Blood of the Everlasting Covenant.

Andrew Murray says: "When we come before God in prayer, let us expect an answer according to the value of the blood of Christ in God's sight."

The blood once shed on Calvary and now presented for us continually by our great High Priest, is the only ground upon which the prayer of a sinner can be graciously answered. But that is strong and gloriously ample ground, and should lead us out to large petitions and abundant expectations.

A labourer, coming home from his work, saw a child looking longingly into a bake-shop window. Something in her attitude touched the kindly heart under the worn vest, and he took her by the hand saying, "Come with me, child." Then he opened an old leathern pouch, in which his week's scant wages had just been placed, and laid five cents on the counter with the words, "Give the child what she wants."

It was a princely act, yet the little white coin on the counter did not afford an ample ground for large requests. A cheese-cake pie swept the whole capital and, after a few delicious mouthfuls, it was all gone.

The blood of Christ shed for our cleansing and enrichment is not going to be so soon exhausted. It is measureless value that has been laid down to our credit. If we ask from God according to the value of that blood in our own sight, we surely shall get boldness to ask great things. Then if we look up into the face of the Father, and expect an answer to be measured out according to the value of the blood in His sight, what may we not expect? Do you not feel faith expanding and stretching up as you think of it?

The value of the blood of Christ is the capital set down to our credit. The New Covenant is the document in which that whole capital is legally made over to us and put within our reach. Covenant prayer is the intelligent and purposeful draft upon these unsearchable riches that are all legally ours in Christ.

Here is a specimen of Paul's petition. They are worth studying clause by clause, that we may see what we may ask.

"Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you all that is well pleasing in His sight, through Jesus Christ, to whom be glory for ever and ever. Amen."

It is by such large prayers being asked and answered through the blood of the everlasting Covenant, "that the knowledge of the glory of the Lord shall yet, perhaps very soon, cover the earth as the waters cover the sea.

The little book—The New Covenant, a Lost Secret—out of which these extracts are taken, will be ready in a few weeks. Any one wishing to order a copy can do so through the "Dominion Presbyterian." Price \$1.00, to be paid when the book is received.

The saloon is doomed as soon as Christians touch elbows. As long as A won't fight, unless the army uses swords, and B unless it uses lances, and C unless it uses muskets, and D unless it uses pistols, the saloon forces are happy and safe.

There is no failure in Christian Work; the only failure is in not doing it.—Bishop Whipple.