CHRISTIAN EXPEDIENCY OF TOTAL ABSTINENCE.

No. 2.

BY THE REV. A. WALLAGE.

The christian expediency of total abetinence appears also from another consider-ation. God deals with communities and individuals according to their a lvantages and opportunities for knowing His will. This principle is eleatly set forth by Paul in principle is clearly set form by Paul in preaching to the people of Athens, when he says with reference to the heathen practice of idolacy, "The times of this ignorance God winked at, but now commandeth all men everywhere to repent." This principle of progress in the moral practice of mankind of progress in the moral practice of mankind—according as our advantages increase—was also applied by our Lord in the matter of divorce. He declares that while Moses, because of the hardness of their hearts—or because of their ignorance and stiffucek-fidness as nowly recanined slaves, not prepared for the high and pure morality implied in the original law of marriage, suffered them to divorce their wives, yet He will entered that law as it came from His Father's hand. On this principle we hold Father's hand. On this principle we hold that God requires more of christians in our day on this question of total abstinence than he required of our fathers. The subject has been thoroughly examined in the light of the teachings of Scripture, and of the increasing evils which the liquor traffic is inflicting on society. It is therefore evident that in view of the greater light we enjoy, our responsibility is greater, and we cannot meet the requirements of Scripture, in the general principles laid down for the guidance of christians, without doing what we can by our own example to banish this fearful evil from modern society. Is it possible for us to avoid the appearance of evil, to be conformed to the world, while we contime in any way to countenance the drink-ing usages that confesselly cause most of the vice and crime and misery of our day? Can we expect a holy God to hold converse with us, to make us his children, or to fit us for Heaven, while we make, sell, or use as a beverage that which is annually sen! ing thousands of our fellow men to perdition While acting thus can we exhibit the noble self-denying magnanimity of the Apostle Paul who, rather than place temptation in a brother's way, would willingly forego the use of that which he considered lawful for him to use, and which was right in itself As alcohol is not a good creature of God, and as formented, mixed, or intoxicating wine was not approved by God, this greatly epliances the duty to abstain from it. But even if it were a good creature of God, the principle laid down by Paul requires us to abstain because of the injury the use of it rinciple will apply to the general use of even the simplest wines. If we could get pure wine such as was approved of in the Scriptures, and such as the pious Jews used this principle of christian expediency would require us to abstain from its ordinary use as a beverage because of its association with the drinking usages of society, and the like lihood, yea, the almost certainty that some of our weak brethren would be misled to their present injury if not their eternal ruin. We say that in the midst of the light which Divine Providence is causing to shine on this subject, christians cannot with safety continue the too common habits of former times in this matter. They cannot expect to grow in grace, to obtain nearness of access to God, or enjey the higher manifesta-tions of his love while shutting their eyes to the light, and stifling the voice of consci-ence. We hold then that it is the bounden duty of all who desire to be christians in the Pauline sense, to make not, sell not and

Some say that total abstinence supplants the Gospel. We do not say that total abstinence will save a man whether he believe in Christ or not; but we do say without total abstinence there are thousands was never can become christian, and thousand more who without it never witi.

take not the accursed thing.

We first preach to the drunkard as I am did, do thys if no harm; and then when he ceases from doing this eva thing, we teach him to do well by believing on the Lord Jesus Christ. While his brain is mu idled and his reason celevica, he cam t intelligently receive Carise as his bave or and Lord. Lead him to pause and think and in order to do this get him to sign the Total Abstinence pledge, or at least sommaly to pledge himself to give up the use of intoxicants. Cast out this unclean devaand then he will be prepared to eat at the foot of Jesus, clothed, and in his reach You do not preach the Gospe' t. those starving with hunger, or drowning, you first supply him the want of his body or save him from drowning. So also the drunkard is not in a condition to receive the Gospel or to profit by it. The Gospel is adddressed to men who have their natural faculties, but the drunkard is partially be-reft of reason, and his will is enslaved by passion. He is like a servant with his feet and hunds tied who must first be unbound before he can obey the orders of his master. The object of total abstinence is not to make men Christians, but to remove a barrier out of the way of their coming to Christ. And we know as a matter of fact and experience that hundreds, yea, the usands of reformed drunkards and their families have been led with joy to hear the glad tidings, and to believe in the Lord Jesus Carist to the saving of their souls.

In seeking the suppression of intemperance as of slavery and Sabbath breaking, we must employ specific measures specially adapted to that end. And the Bible itself teaches us that it is 'only when we are willing to give up evil habits that God will he are our cry for mercy.' That is plain'y set forth in Is. i. 16-18.

In asking those addicted to intoxicants to become abstainers in order to their becoming Christians, we are simply unitating Christ in the raising of Lazarus, who directed them to roll away the stone from the sepulchre. He could have done so himself as easily as raise the dead; but this they were adequate to and therefore Ho equired it of them. This is God's usual method of working, and the first step the Gospel takes

in saving the drunkard is to lead him to abstain altogether. May we not tell a thirt to a handen his dishenesty, or a swearer to with despising the grace of God? When Ezekiel prenched the hones came to their several hones, and flesh and skin covered them, as preparatory to the heath of the Lord breathing upon them in order to impart life to them. All therefore that we claim is that when sober they are in a far better condition to receive the Crospel, and for more likely to believe on Christ to their salvation.

A WONDER THAT WE LIVE AT ALL

It is really a great wonder carries Dr. Hall) that everybody is not dead and buried, and the world itself used up entirely, if the thousandth part of what is told us about inferescopical and other "discoveries," so-called, is true. One man has discovered myriads of insects (gregarines) in the chigmons of the ladies, terring into their skulls and sucking out all the remaining brains of the dear creatures. A German savan now tells us that every sip of ten we take is full of only globules which got into the lungs direct, weaken them, set up a cough, and the person dies of consumption. Another man has found that the purest spring water, clear as crystal to all appearance, if let alone, will deposit a settlement, which generates typhold fever; hence he proposes that every one shall leave off drinking water. Another says that the bread has so much lime in it that it is turning us all to bone, and makes us stiff in the joints, that being the reason we have no lithe, sprightly old men now-a days, hence we are full of rheumatic pains long before out time; therefore we had better leave off bread altogether, and live on rice, and sago, and tapioca. Some folks assure us that pork and ham are full of abominable tri-chinac, and that if one is swallowed and gets fairly nostled into the system, it will breed a million more in a short time.

And here come other philosophers, laden with microscopes and spy-glasses which show as plain as day that the air is swarming with living monsters, which fly into the mouth, and crawl up the nose, and creep into the car, hence it is death to breathe such pestilential air, and that the best way is to keep the mouth slut, plug up the nose, and ware cetter into the and ram cotton into the cars.

Ever so many learned professional gentlemen have undertaken to prove that everybody is either erazy or soon shall be; that the annual increase of crazy people is ton per cent., consequently in eleven years everybody will be grazy.

The fact is, that the people who spend their time in hatching these vagaries, ought to be put to work to earn an honest hving. This world has been pretty well taken care of for some thousands of years, increasing in comfort, and wealth, and life the average length of which last has doubled within two centuries, and the population increased perhaps three fold; and the presumption is that the Great Maker of all will so arrange the various antagonistic forces of life for the future as eventually to make "the wilderness and solitary place to be glad, and the desert to rejoice and blossom as the rose, and the race be happy still.

KEEP UP FAMILY ATTACHMENTS.

One of the saddest things about a large family who have hved happily together for years under the old roof tree, is the scattering to distant homes, which takes place as they grow up, one by one, to years of maturity. It is often the case that, in the cares and pustle of business, letters grow more and more unfrequent, and finally brothers and sisters will sometimes entirely lose sight of each other. These kindred ties are much too sacred to be thus lightly severed. It takes such a little while to write a letter, and the expense is so tritling, that there can hardly be an excuse for the neg-

A loving family circle, thus widely sever ed, adopted a beautiful but curious plan for keeping informed of each others' welfare. The two most remote, on the first of each month, write a part of a page on a large sheet containing the principal news of the month, and this is sealed and forwarded to the tamily next in order. Some member of the household adds a little contribution, and sends it on to the next, and so on till circle goes its rounds twelve times a year, and each one is kept well-informed of the others. Family gatherings are frequent in such households, and the old home attachments never grow cold.

Sons, in particular, away from home, are apt to grow very neglectful in letter writing. It they knew how many heartaches such neglect often causes to the loving breast that pillowed their tired heads in childhood they would not be so thoughtless. If they knew the joy that a letter brought, and could see how its lightest words were dwelt over, and taiked over by the fireside, they would not be so sparing of the samessages Are not some of us sadly in arrears in this particular?

THE POOR IN HEAVEN. Hire comes a great column of the Christian poor. They have always walked on earth. The only ride they ever had was in the is aree that took them to the Potter's Field. They went day by day poorly clad, and meanly fed, and insufficiently sheltered. They were jostled out of houses whose rents they could not pay, and out of churches where their presence was an offence. Conwent out of the world, the poor doctoring, the coarse shoud, and the inste of the obsequies, you might have expected a tame reception on the other side; but a shining retinue was waiting beyond the river for then departing spaces, and as they passed a celestial escort confronted them, and show white chargers of heaven were brought in, and the conquerors mounted; and here they pass in the throng of the victor—poorhouse exchanged for palaco, rags for imperial attire, weary walking for seats on the white horses from the king's stable. Ride on, ye victors!—Talmage. I WILL NOT LET THEE GO.

will not let Theo go, Thou help in thus of Le odd Henp ill on ill. I trust Thee still, E'on when it seems as thou wouldst slay indeed. Do as Thou will wift me, Lyot wid ming to Theo. Hide Thou thy face, yet, flelp in time of need.

I will not let Thee go. I will not let Thee go, should I loranke my bliss? No Lord Thou'rt mme,

And I am Thine; Theo will I hold when all things else I miss. The dark and ead the might, Joy come in with the light, Oh! Theu, my sun, should I forsake my bliss? 1 will not let Thee go !

I will not let Theo , o, my God, my life, my Lord! Not death ear tear Me from bis care,

my sake his soul in death outpoured.
Thou "fed'st for love to me, I say in love to Thee E'en when my heart shall break, my God, My Life, my Lord, I will not let Tues go !

—From Lyra Germanica.

A MOTHER'S TACT.

The mother was sewing busily, and Josie, sitting on the carpet beside her, and provided with dail, rounded seissors and some old magazines, was just as busily cut-

· It would litter the carpet," so said Aunt Martha, who had come in for a cosy chat. Mamma knew tms, but she knew, too, that a few minutes' work would make all right again, and Josie was happy.

Ail went well till the little boy found he had cut off a leg of r horse that he considered a marvel of beauty. It was a real disappointment and grief to the little one. "Mamma, see! and half crying he held

it up. "Play he's holding up one foot," the mother said, quickly.

"Do real horses, mainma?"

"O yes, sometimes."

"I will;" and the sunshine chased away the cloud that in another minute would have rained down.

It was a little thing, the mother's answer but the quick sympathy and ready tact made all right. The boy's heart was com-forted, and he went on with his play, while the mother sewed quetly, with no jar of nerves or temple, and auntie's call lost none of its pleasantness.

"I am tired of cutting pieces, mamma," said Josio after a while.

"Weil, get your horse-waggon, and play those bits of paper are wood, and you're going to bring me a load. Draw it over to that corner by the fire, and put them into the kindling-box; play that's the woodhouse."

Pleased and proud, the little teamster drow load after load till the papers were all picked up, without his ever thinking he was doing anything but play.—Selected.

THE COINCIDENCES OF SORIPTURL

"What is known as the argument from undesigned coincidences is familiar enough to all who are in any degree students of the evidences of Christianity. It has been argued with great torce and clearness that if in two books, or sets of books, manifestly independent of each other-such, for in stance, as the Acts of the Apostles and the Epistles of St. Paul, or the historical books of the Old Testament and the writings of the Prophets—we find an agreement in such points of minute detail as were not likely to attract the notice of any writer trying to pass of a spurious document as genuine, we may fairly look upon that agreement as going far to prove that the facts of the narrative are true, and that the prophecies or epistles were written by those whose name they bear. These coin-cidences may often, at first sight, appear to connect themselves with the facts of Scripture so far only as they stand on the same level as those of ordinary history. But if it is found that the natural and the supernatural elements of the history are closely interwoven, that it is altogether impossible to draw a hard-and-fast line dividing them, that the facts which seem natural-i.e., not above experience-rest upon and imply those that are supernatural as the ground on which they stand, and cannot be explained without them, then the support which this line of argument gives to the one set of facts must be admitted to extend also to the other, and the argument from coincidences not only supplies interesting illustrations, but strongthens our bolief in the Divine authority of the writings with which they are connected."—Bible Edu-

CRAD-TREE CHRISTIANS.

If there is one virtue which most com-meads Christians, it is that of kindness: it is to love the people of God, to love the church, to love the world, to love all. But how many we have in our churches of crabtree Christians, who have mixed such a vast amount of vinegar and such a tremendous quantity of gall in their constitutions, that quantity of gar in their constitutions, that they can scarcely speak one good word to you. They imagine it impossible to defend religion except by passionate ebullitions; they cannot speak for their dishonored Maeter without being angered at their op. | now are—at least, such character, known ponent; and if anything is awry, whether | abroad as richy deserving success, as will the in the house, the church, or anywhere | secure your being sought after, not needing else, they congive it to be their duty to set | to seek. It is the mouster who is currestelse, they conceive it to be their duty to set a their faces like flint, and to defy everybody. They are like isolated icebergs, no one cares to go near them. They float about on the sea of forgotfulness, until at last they are implied and gone; and though, good souls, we shall be happy enough to meet them in heaven, we are precious glad to get rid of them on earth. They were always so unannable in disposition, that we would rather our day when he indignarily exclaims:
live an eternity with them in lieuven than "Do we begin again to commend ourselves? r—poor—five minutes on earth. Be yenot thus, r impeon the kindly, act kindly, and do kindly, that men may say of you, "He has been with
Jesus."

approfessor so very extraordinary that it is best to rest any value therein upon his suggestions, rather than upon his name.]

Never write a letter. Dear brothren, that is my first position this morning! Of that is my first position this morning! Of course, I am not speaking of communications with your relatives, provided they wholly omit the least hint wacerning matters upon which I am about to speak. Nor do I dare suggest even the least diminution of those paper offerings to the beloved of your heart, wedded or betrothed, which flame from your hand like the gift reams of a Chinamar, in his loss-house and reams of a Chimman in his joss-house and before the pig-tailed adoled his soul. If nothing else prevented, you will be too careful of yourself as her object to shatter yourself headlong at her feet by writing to her on the matters which I deprecate. Nor do I object at all to any manly letter by way of reply, square and frank, to any correspondence in good faith with yourself; premising this, that said correspondence shall in no sense have originated, directly or indirectly, with any letter to anybody of you own.

The one thing I mean is, never write letter to a soul toward securing to yourself a pulpit! You cannot but have observed the manifold wrinkles upon my face, the exceeding whiteness, if I may be allowed to refer to the same, of this hair and beard. If, then, my age and observation are of any value, accept, I pray you, the ungent suggestions I make. Take the most pressing of emergencies as illustrations. Lou are and for the best of reasons, out of charge or are thoroughly dissatisfied with your present pulpit. You have struggled long and silently, doing your very best, day by day. For years you have made your case your continued player. I will even sup-pose your health to be failing under the long-lasting stress, without and within. Granted that your "Alexander the Coppersmith" has transferred his hammer from his copper vigorously and exclusively to you. I will even acknowledge that the town of your charge is malarious, physically and spiritually; that something has slein its prosperity in a pecuniary sense; that your salary is microscopic as to the present and telescopic as to the future; that things are as hopeless in every sense as possible! Still, I venture to urge it, and with all possible emphasis: Do not write a letter! You understand me? In a certain other place a church is vacant. The paster of the other church there was your chum in college and seminary, or it is an officer or leading man of some church thereabout who is your friend. Perhaps you have no personal friend there; but you have one elsewhere who has. Whatever be the wire of communication (over few poles or many, long or short, straight or circuitous), send no telegram about yourself.

Why? You have only to see the face of even your old chum as he reads your letter to know why. His lips may be sealed, but his countenance says: "On! bother." his countenance says: "On! bother." He loves you dearly. He regards your abilities beyond your own estimate. He would rejoice, on his own account as well as yours, to aid you. He knows the church in question would ultimately look on him as a benefactor in case he succeeded in placing you over it. None the less does he take your letter as he would medicine; because, in mentioning your name, he makes himself a sort of candidate before the church, even if only for another; because he knows his success will be merely in having your name the twenty-fifth upon a naving your name the twenty-inth upon a somewhat dubious roll; because, as he is well aware, the only result, in all probabity, will be your failing to be called at last, and all the pains to you and to himself of that. The "compensation," in a scientific sense, of all the immense correspondence of this kind, and to each of the three particles. ties in question, where there are three, is that the writing is of a purely formal nature, like the cards of Chinese ceremony—eight feet long, in brilliant vermilion, meaning nothing! Of course, your lettery ticket—I beg pardon, your letter—may draw a prize; but the probabilities are that it will be rather like the lettre de cachet of the pre-revolutionary period in France-a document consigning you more hopelessly to your Bastile! If only for fear of heaping figure upon figure, we will omit any allusion to frying-pan and fire. Pardon any seeming levity; in overy light the subject is too scrious. Possibly every denomination will speedily establish a "board of correspondence" for this yery purpose, to which any minister or vacant church can write, as is now done to all existing boards or committees. Until then, whatever be the trials of your field, stay there forever, if your only mone of flight be upon the paper pinions alluded to. Say to yourself: "Why art thou east down, O my soul, and why art then disquieted in me? I am here by the placing of the Master. When he wants no to labor in another field he will open to me himself the way thither. With renewed labor and prayer I will throw myself upon the people and upon God for my success. These terrible trials are slaying self and exalting Christ in mehis hand evident in them just because of that. Perhaps this is the very process by which I am being made into finest steel to other fields; at any rate, into purer gold for Heaven."

Certainly, if you toil persistently, prayerfully, you will chieve a success where you now are—at least, such character, known ly desired and enticated to a chaich who can enter on his work therein with the commanding certainty, please God, of glorious results. It was not Taul calling, In the first place, to any man of Maco donia: "Den't you want me to come over and help von?" Quito the reverse. Was the apostle a prophet also in reference to live an eternity with them in heaven than Or need we, has some other, opisites of commendation to you, or letters of com-

the second secon

THE PROFESSOR EXTRAORDINARY. tise upon the conditioned of upon the un conditioned, but not a letter of the ked incentioned. Break your inkstand, use your pens to tack pastonal reminders of your study walls, coase from all use of your study walls. well worn writing table, and extompore in the pulpit instead, if you risk being tempted there letterward. Plunge head long far down into the depths, limple or otherwise, of some new stream of study, though you risk breaking your head against though you risk breaking your head acting its hidden rooks or unexpected shahow, better still, enter upon a new round of patternal visitation, with special prayer before you set out, earnest supplication as you wait upon the threshold for the door to opened; but do not write letters to the dearest friend of your soul, nor in reference to release from the worst to the best charge in Christendom. In this matter make in Christendom. In this matter make your closet your only post-office. Your chief Friend holds all the churches in his hand. I misquote. He stands among the seven golden candlesticks, which note the churches, holding in his right hand the stars, which are the ministers of the same—you as firmly hold as any other. In tast matter, unless the case by indeed, exceptional, say all your heart to Christ, as you sede correspondent. More bitter than the writing the four eats will, in all probability writing the feer cats will, in all probability be the result in other hands. From Him are you certain of having answers in peace.

— Lathan, in N. Y. Independent.

MODERN DEISM.

It is, unhappily, only too true that re ligious unbelief is widely provident at the present time; but it is neither so novel nor so significant a phase of religious thought as its apologists would have us believe. In much of what is now presented to us as the fruit of the superior knowledge and conscientiousness of the present day, we recogmze an old acquaintance in a new dress much of the teaching which boasts of its freedom from traditional methods of treatment is but the revival of an obsolete tradition, which became obsolete because it was worthless. The English Deism of the last century, like the English gentleman of the same period, has made the grand tour of Europe, and come home with the fruits of its travels. It has reinforced the homely bluntness of its native temper by the aid of the metaphysical profundities and pon-derous learning of Germany, and the super-ficial philosophy and refined sentimental-ism of France. Yet under a good deal of foreign lacquer and voncer, we may still recognize some of our-own cast off goods returned upon our hands; and discover that free thought, no less than orthodoxy, may have its foregone conclusions and its traditional methods of treatment. - Dean

SUGGESTIVE PARAGRAPHS.

Prayers need not be fine. I believe God abhors fine prayers. If a person asks charity of you in elegant sentences he is not likely to get it. Finery in dress or language is out of place in beggars. I heard a man in the street one day begging aloudly means of a very magnificent cration. He used grand language in very pompous style, and I daresay he thought he was sure of getting piles of coppers by his borrowed speech; but I, for one, gave him nothing, but felt more inclined to laugh at his bombast. Is it not likely that many great prayers are about as useless? Many prayer meeting's prayers are a deal too file. prayer meeting's prayers are a deal too fine. Keep your figures and metaphors and parabone expressions for your fellow-creatures, use them to those who want to be instructed, but do not parade them before God. When we pray, the simpler our prayers are the better; the plainest, humblest language which expresses our meaning is the best-Spurgeon.

But what is it to delight in Christ? He has felt our pains. He has tasted our griefs. He has wept our tears. He has acquainted Himself with our heart-yearnings. He has tried our woes. His heart is full of sympathy. He paid our ransom,—paid it at a cost that is a mystery to angels and saints. But He paid it fully, freely. He fought our foe, and the laurely of victory are on His brow. The perfect system of His providences is beating with the inoving of His great heart. His faithfalness is not excelled by His wondrous affection for us. Wonderful is His love, His ways, His power, His victories, His grace, His salvation, His inheritance ! But in loveleness has character excels all sublimity. Then shall not our souls delight all our days in Christ, our Redeemer ?- Religious Tele-

All who insist upon a blind faith only show the feebleness and timidity of their saith. Nay, at the very moment when they are calling upon mankind to cast down then understandings before what they assert to be an incomprehensible mystery, there is no little self-exhaltation in assuming that their own understandings are the measure of human capacity, and that what to them is obscure and perplexing must needs be so forever to all mankind.—Julius Charles Hare.

Urbanity is like a garment to the mind, and theretore ought to have the condition of a garment; that is, 1, it should be tashonable; 2, not too delicate or costly; 3, it should be so made as principally to show the reigning virtue of the mind, and to small the should be so made as principally to show the reigning virtue of the mind, and to supply or conceal deformity; 4, and lastly, above all things, it must not be too straight, so as to cramp the mind and confinate matters.

ne its motions in business.—Bacon. There is no creature more fatal than your pedant, safe as he esteems himself, the terriblest issues spring from him. Human crimes are many, but the crime of being deaf to the God's voice, of being blind to all but parchments and antiquarism rubrus when the Divino handwriting is abroad on the sky—certainly there is no crime which the Supreme Powers do more ferrilly oftens. terribly avenge. - Carlyle.

What else is Holy Scripture but a letter from the Almighty God to his creatures. The King of heaven, the Lord of men and of angula have the control of t of angelsidias sent you a letter to conduct mendation from you?"

If you must write, exhaust the cacocthes read it zealously. Learn the mind of God seribends in poolsy in some profound tree. in the Word of God Spurgeon.