

CHRISTIAN EXPERIENCE APPLIED TO THE TEMPERANCE QUESTION.

BY THE REV. A. WALLACE.

The duty of Christians to abstain from the use of a beverage... of all intoxicants, appears from the law of love and Christian's responsibility.

Influence and Responsibility go together. I do not believe that the drinking of wine is a sin in itself, but I do believe that the Christian who is known by precept or practice to be an advocate of the use of the cup takes upon himself a fearful responsibility.

We believe this principle forms a sufficient foundation for the Total Abstinence Societies, and for enjoining total abstinence from all intoxicants, as the duty of all Christians is our duty.

other men's sins. Any one that gives any countenance to the drinking usage of modern society... becomes more or less a partner of this sin, and contributes to its perpetuation.

If then it was the duty of Christians in Paul's day to abstain from meats and drinks offered to idols, as a prominent evil by which Christians were endangered, how much more should all Christians in our day feel constrained to abstain from a greater evil which is actually destroying greater numbers, and causing a much greater amount of misery.

There is another aspect of this duty which places it, if possible, in a stronger light. Paul does not speak of personal danger to those whom he exhorts to abstain from the use of meats.

If there was no other statement in the Scriptures bearing on the subject, this would be sufficient to show that it is the duty of Christians to set an example against intemperance, the leading sin and snare of the age.

The Scriptures also lay down the law of love, that we should love our neighbour as ourselves, and do to others as we would that they should do to us.

Nay, more, this law of love demands that we should use all our influence to save our fellow men that are ensnared by this vice, and, as the most efficient means to this end, that Christians should combine together to put down the liquor traffic, the great source of this fearful evil.

most severely were the men who by their conduct led others astray, and thus stood between them and salvation. So if we would be like Him, or faithful to Him, we must denounce those in our day who uphold and defend the liquor traffic, thus bearing the way to multitudes who might otherwise enter into the Kingdom of Heaven.

Parents, Sabbath School teachers and ministers should unite in setting before the young the evils of the drinking usage of the day, and the fearful dangers that beset the paths of those who use as a beverage the intoxicating cup, and one way in which they may be helped is by inducing them to join Bands of Hope or other Temperance Associations.

Parents should especially avoid the dangerous practice, which is too common, of using intoxicants in the family and even giving them to their children.

Brethren, God's smile rests upon our labours, and they must succeed, "Work done for God it dieth not."

Let each Christian abstain for his own sake and for the sake of example to others, and let all unite in earnest efforts to check and at length put down this monstrous evil of the day.

HAPPINESS IN WORK.

It is written, "in the sweat of thy brow," but it was never written, "in the breakage of thine heart," thou shalt eat bread; and I find that, as on the one hand, infinite misery is caused by idle people, who both fail in doing what was appointed for them to do, and set in motion various springs of mischief in matters in which they should have no concern, so, on the other hand, no small misery is caused by overworked and unhappy people, in the dark views which they necessarily take up themselves and force upon others, of work itself.

GIVING HEARTILY TO GOD.

It is related of Andrew Fuller, that on a beggar's tour for the cause of missions, he called on a certain wealthy nobleman to whom he was unknown, but who had heard much of Fuller's talents and piety.

Remember that in receiving the memorials of his death, or in any contemplation of it, you receive Jesus crucified, only to crucify yourself with him, that you may thenceforth and live with him.

KEEPING CHRIST'S WORDS.

BY THE REV. THEODORE CUYLER.

The twenty-third Psalm and the fourteenth chapter of St. John are probably the oft-quoted of any chapters in God's Word.

In this touching and profound conversation with his disciples Jesus gives the definition of what it is to be a Christian, and presents the touchstone of Christian character.

All will agree that the person who believes in and loves the Lord Jesus Christ is a Christian. This is the simplest and clearest definition possible.

There is no other being who ever trod this planet about whom we know so much as about Jesus Christ. None has been so perfectly portrayed to us and preserved to us.

If we look carefully into this short but all comprehending sentence, we find that it epitomizes both faith and works, both the inward heart and the outward conduct.

We must not limit these "words" of Christ to the positive commands which he issued—such as "Repent ye," "Come unto me," "Take up my cross," "Go preach my Gospel," and similar short directions.

Let no man dare to deny that Jesus Christ demands of his followers the strictest and the purest morality. On the heart side Christianity is love to a divine Person; on the life side it is obedience to a perfect code of right doing.

all noble deeds, all truthful utterances, all heroic self-sacrifices, and all acts of worship, and every possible virtue and grace of conduct is the divinely implanted principle of love to the Son of God.

GROWTH IN VICE.

It is a sad truth, that left to ourselves we tend in the direction of wrong doing. From childhood, while physically growing up, we are morally growing down.

Nor are all born alike. "Blood will tell in this as in other of life's phenomena. Some children are born at a point in race at which others only arrive after practice and training.

This suggests the need always existing of the most careful youthful instruction and training. In any case, he who is indifferent with respect to his child is exposing him to fearful risks.

VALUE OF THE RELIGIOUS PRESS.

One thought, uttered in plain words, and practically carried out, is of incalculable value to the world. The beneficial results of a good thought cannot be estimated by dollars and cents—its effects on society are felt and recognized for ages.

Next to the pulpit, it is the most potent instrument of good to the Church and to society. Through the well-stored columns of a judiciously conducted religious paper the family receive more solid information on a vast variety of subjects than from any other source.

And a church not regularly supplied with the weekly ministrations of the Word could perhaps do no better work than to get together and raise a sufficient amount to supply each family with a well-conducted religious paper.

Let the end of thy argument be rather to discover a doubtful truth, than a commendable wit; in the one thou shalt gain substance, in the other, froth; that first strikes the steel in vain that propagates no sparks; sover to be truth's champion, at least to hold her colors; he that pleads against the truth, takes pains to be overthrown or if a conqueror, gains but vain glory in the conquest.—Quarter.