CHRISTIAN EXPERIENCY APPLIED TO THE TEMPERANCE QUESTION.

BY THE BUY A. WALLACE.

The nary of christians to abetsia from the ree, are hererage, of all missiones, appears from the law of lave and christian We are taught in Scripture a liencu. that it is the duty of christians to abstaba from that which is injurious to society, and by which others may be led into temptation, to their injury. In Rom. xiv. 12, 21, this principle is fully set forth by the apostle Paul. He reminds as that we must give an Paul. He reminds as that we must give an account to God for our influence on earth. and that we should not therefore put a stumbling block or an occasion to all in a brother's way, and enjoins to follow the things whereby one may edity another. Would this be done by setting an example that might prove a suare to a weak prother? Honer adds the general principle intended to regulate the condrat of christians in this matter of influence and example, "It is good neither to eat flesh nor drink wine nor any. thing whereby thy Erother is offended or made weak." We are here taught that God made weak. expects the full force of our example to be used in the chilection of our brother. Again, in 1st Cor. vi... 9, 13, Faul sets forth the same principle, and says that he could have enten the meat offered to an idel without injury, because he knew that an idel is nothing, and the meat thus offered is not so that it has become the leading size of the rendered uncleau. But many others consider it sinful, and it he set the example he But many others conwould be leading them into sin. Then he warms all christians not to do that which would be lawful for them if it would mislead or injure others. They will be held no. Paul's day to abstain from meats and drinks countable by God for doing not only what a offered to idols, as a prominent evil by is sinful in itself, but that which loads or encourages others in sin, that is for the in-Auence of their asample over others. Honce , feel constrained to costain from a greater

Influence and Responsibility go logather I do not believe that the armking 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. The effect of such precept or example is felt far beyond the circle of those with whom such christian comes in contact. The highor the position of the man the wider will be the influence of his word and deed. Who can say how many of the thousands yearly t swept to rain by alcohol have been influ-enced by his example? Before God we are responsible for our influence in the case of all to whom it extends. God emphatically says to each and all "Destroy not him with thy meat, and therefore wine, for whom Christ died." It is not right—it is wrong—it is sis—ein against a brother and sin against Christ, to put a kimpling-block or an occasion to fall in a brother's way. God demands of the christian to give up his liberty in this matter if it endanger the wel fare of another. This is the noble selfsacrificing spirit of the Gospel which teaches us not to look every man on his own things but also on the things of others, and in the spirit of the laving Master Ito seek not to please curselves, but to promote the glory of God and the good of our fellow men. Certainly love is a diviner, more Christ-like thing than lawfulness, and we are thus taught that actions in themselves lawful should be abstained from if they encourage

others in sin. We believe this principle forms a sufficient foundation for the Total Abeliannee Societies, and for enjoining total abeliannee from all intoxicants, as the duty of christians is our duty. It is admitted on all hands that a fearful amount of guilt, crime and misery, is brought upon our fellow men by the liquor traffic and drinking usages of the present day. What heart can 1 age. contemplate, unmoved, the sufferings ' Ti contemplate, unmoved, the sufferings caused to wives and children by drunken husbands and fathers? Often they have to endure life long misery, poverty and pri-vations—together with abuse and shame that rend the hearts and lacerate the affections. Many and sad are the cases reported; ministers of the Gespel and doctors know that many other cases are carefully conceal ed from the public notice. How many parents are called to mourn over hopes blighted in the case of some darling son fair talents and armable disposition, who has been led to conform to the customs of good society, but has not strength to remain at the point which they approvefashionable trapling.—Let any father pass through the fiery ordeal of seeing such a sotted, disgraced and ruined, and at length in the dronkard's grave, and then ask him will be uphot! the right of any man to manufacture, sell or give that which has caused the rain of his beloved son? Nay, he will solemnly denounce the whole traffic as the most needish business on We might point to the 600,000 halitual drunkards in Christendom and to the 150,000 slain yearly by this monster vice, and ask shall we stand by with folded arms and cold mdifference, and do nothing to stem the tide of evil which is thus so ing away such multitudes to a dronkani's If 100,000 christians, or fearful doom? even 10,000 were martyred yearly by any Pagan power, what an outery would be raised to prevent the evil. Tet protesselly christian men can stand by and see this fearful misery inflicted on somety in christian hands, and make no effort, and submit to no sacrifice to prevent this evil, and move this blot from the face of modern All these were once christian society moderate drinkers, and were encouraged in their downward course to esernal death by the example of three that were anabled to continue moderately drinking. Let not such persons cay, "We are not responsible for the drunkenness of others." I've are respansivle beare God who enjoins on us all to abstain from that which leads others into sin. To affirm that the drunkenness of others is nothing to you, is just to ask again the question of the first murderer, "Am I my brother's keeper?" Xee, you are; we all are bound to use our industries only on the side of God and goodness, only 'n ways that will bless and not mislead our tellow mea. God holds us responsible not only for our own size; but also for any on-Me says, "No not pertakers of

and wine" spoken of by Paul are "good creatures of God." They are not intended to designate things evil in themselves. The was infozicating, but because both flesh and wine being offered to heathen decties would lying guilt upon the conscience of a weak brother. Whereas the wines we obtain are not the pure juice of the grape—the unia-toxicant wines approved of in Scripture but almost invariably drugged a adulterat ed, and snot wines the Scriptions ever con demn, and distilled liquors, a modern invention, have greatly increased liminations, age, probably destroying more souls and causing more misory than all the other vices put together.

If then it was the duty of christians in which christians were endangered, how much more should all christians in our day Prol says, "All things are lawful for me, evel which is actually destroying greater but all things are not expedient and edify numbers, and causing a much greater not."

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. He rather supposes that they like himself, might use them with perfect safety. He bases his great argument on pure benevolence, the duty of abstaining for the sake of others. But our position is much stronger in applying this principle to the duty of total abstinence from all intoxicants, in view of the fact that every man who uses these liquous is in danger of himself becoming a victim, and of exposing himself to the drunkard's doom. How many moderate drinkers have laughed to scorn the idea of danger in their case, have boasted of their ability to take care of themselves, and to keep within propor bounds, and yet have at length found in their sad experience that "wine is a mocker, strong drink is raging, he that is deceived thereby is not wise." A certain proportion of mod erate drinkers will become drunkards, and will any wise man or any christian man that has any regard for Divine glory, or his own salvation and usefulness, run the risk of becoming a prey to this monster vice ! But even suppose there were no danger to themselves, it would still be the duty of christians to abstain from all that intoxicates for the sake of example to their fellow men, and in order to do what they can to arrrest this giant evil, and prevent injury to others. This principle laid down by the great Apostle is the Scripture charter for total abstinence from all that can intoxscate, and will remain so as long as the world endures.

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 intems perance, the leading sin and snare of the

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 ther should do to us. Isit love to a brother man that may be weak, that may have already fallen under the power of strong drink, to use his destroyer in his presence, or even within his knowledge? If you were in the same danger would you not in your best moments intense! desire your or even within his knowledge? neighbor to show you an example of abstinence, and thus strengthen your faltering resolution, and help you to regain your lost happiness? "Whatsoever ye would that men should do to you, do ye even so to them." Now the Scriptures most solemnly denounce giving intoxicating drinks to violation of this law of love. others as a Everyone therefore that manufactures, sells or gives intoxicating drinks to his neighbor addicted to intoxication, violates this law, and exposes hunself to this woe. Let this matter be brought home to each one's case or family, and will he not feel it to be a violation of this fundamental law of christianity? If the natural love of kin would revolt against any one enticing your own son or dencater or relative, should not also condemn the same conduct with reference to all others?

Nay, more, this law of love demands that e should use all our influence to save our fellow men that are ensuared by this vice. and, as the most efficient means to this end, that christians abould combine together to put down the liquer traffic, the great source this fearful evil. It is not enough to abstain ourselves, our christian love must be active likt that of Christ, who "pleased no: himself," nor sought his own safety, ease or comfort, but the general good of mankind Thus it is that we set the part of the good Samaritan towards our fallen neighbors not passing them coldly by, nor turning merely a pitying, while misvailing look on what; on deem his hopeless case. Instead of this go to him personally, and say to him, as Paul to the jailer, "Do thyself no harm." Plead with him to give up this ruinous habit, and as a help towards perseverance, get him to tign the temperance pledge, and tring him under the influence of kind sympathizing friends who will take him by the hand and cheer him on his career of new obedience to God's haw. Let us remember that none of us lively to himself, that we are the Lord's, and bound to follow him in doing good auto all men, and in trying to save the last.

other men's sine." Any me that gives may most severely were the men who by their consequence to the dinking usines of conduct led others active, and thus stead between them and solvation. So if we a partition of this sin, and contributes to make the nonnec those in our day who up this misery. In order to feel-angle on this partition to make the most constitution to had and defend the liquor traffic, thus bear middle to be must take up some particular into the near to apply the partition the near to apply their conductions. this mosely. In one to the season particular ring the may to multitudes who raight other cases, become familiar with those, and try wise enter into the horden of Heaven. We to realize the reisery that is thus caused to say to those, in God's name stand out of to realize the reisery tout is thus caused to say to those, in God's name stand out of the human family, and then lift up our the way and let poor sinners come to the hands if we can to upheld the liquor traffic. Arms of a loving and pitying Saviour. We saw that treffic. I cannot compachend. If in the Bible for total abstinence. Slavery. that the Paul considered one soul so percious polygamy and heat on amusements of most that he would on no account allow himself burbarous descriptions, were common in in any indulgence that tendered to endanger in the days of our Saviour, yet no specific a brother's soul, should we not still more command is given for their supression. Dat feel ourselves constrained to act on the christians aminated by the Holy Spirit, soon feel ourselves constrained to act on the christians arounded by the Holy Spirit, soon some principle in the presence of the vast learned that the general principles of the multiples that are constantly going down to death slain by the demon alcohol? Be-trequired the suppression of all these evils, as sides, we must bear in mind that the "flesh opposed to the Divine glory, and the high est well-being of mankind. As Dr. Duffasks where in all the Bolo is there any prohib stion against the habitual use of arsenic and wind in this case was not forbidden because it prussic acid? It is enough that the Bible tion with his disciples Jesus gives the defi was interesting, but because both flash and condemns all murder, whether it be that of ourselves or that of another. And drunken ness leads to the murder of both body and

> Parents, Sabbath School teachers and ministers should units in setting before the young the exils of the drinking usages of the day, and the fearful dangers that beset the paths of those who use as a beverage the intexteating 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 intericants in the family and even giving them to their children. The judg-ment day alone will declare how many children have been thus misled and ruined by the example of their own parents.— Drinking habits have thus been formed in the case of thousands who might otherwise formed in have lived happy and useful lives on carth, and then have joined the glorious company of the Redeemed instead of bringing misery on themselves and their relatives, and going down to the lost, the victims of their parents' selfishness. One of the first literary men in the United States said to a temper ance speaker, "There is one thing which, as you visit different places, I wish you to do everywhere, that is to entreat every mother never to give a drop of strong drink to a child. I have had to fight as for my life, and all my days to keep from dying a drunk-ard, because I was fed with spirits when a child. I acquired a tastes for it. My brother, poor fellow, died a drunkard. I would not have a child of mine take a drop of it for anything. Warn every mother, wherever you go, never to give a drop to a child.

Brethren, God's smile rests upon our lafor God it dieth not."

Let each christian abstain for his own sake and for the sake of example to others, and let ull unite in earnest efforts to check and at length put down this monster 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 should have no concern, so, on the other hand, no small misery is caused by over-worked and unhappy people, in the dark views which they necessarily take up themselves and force upon others, of work itself.
Were it not so, I believe the fact of their being unhappy is in itself a violation of dior sin in their way of life. Now, in order that people may be happy in their work, these three things are needed: They must be fit for it; they must not do too much of it; and they must have a sense of success in it—not a doubtful sense, such as needs some testimony of other people for its confirmation, but a sure sense or rather knowledge, that so much work has been done well, and fruitfully done, whatever the world may say or think about it. So that, in order that a man may be happy, it is neces sary that a man should not only be capable of his work, but a good judge of his work. ~Ruetin.

GIVING HEARTILY TO GOD.

It is related of Andrew Fuller, that on a egging 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. After he had stated to him the object of his visit, his landship observed that he thought should make him no denstion. Dr Fuller was preparing to return, when the nobleman n-marked that there was one man to whom. if he could see him, he thought he would give something for the mission, and that man was Andrew Fuller. Mr. Fuller immediately replied, "My name, er, is Andrew Fuller." On this the nobleman, with some hesitation, gave him a guines. Observing the indifference of the donor. Mr. Fuller looked him in the face with much gravity and said, " Does this donation, sir, come from your heart? If it does not, I wish not to receive it." The nobleman was melted and overcome with this honest frankness, and taking from his purse ten guiness more, said, "There, sir, these come from my heart." Men should give to the cause of missions cheerfully. They should do good with a good motive. "The Lord loves a cheerful giver."

Remember that in receiving the me morials of his death, or in any contemplation of it, you receive Jesus eracified, only to crucify yourself with him, that you may thence form and live with him. His pa-tionce, his meekness, his submission, his deadness to the world, his love to God and transferred to our hearts—these are the true firsts of his eross, whosever rightfully maletel.—Freedom

KEEPING CHRISTS WORDS.

BY THE RES. THEODORE ! CUYLER.

The twenty-thred Feelm and the fourteenth chapter of St. John are propably the offenest read of any chapters in God's Word. This last tender, pathone, and profound chapter contains a portion of our found chapter contains a portion of our follow him. The touchstone is "Follow him." The highest conception I can have a fine in the passed of the passed is the passed in the passed in the passed is the passed in the passed in the passed is the passed in the passed is the passed in the passed is the passed in the passed i tianity. When we read these words which Jesus attered on that memorable night we discover what Jesus expects from all his them and to do for them. It is not surprising that to every free believer this sweet chapter is mexpressibly dear. It would be a Bible in itself. followers and what he promises to be to

In this touching and profound conversanition of what it is to be a Christian and ne presents the touchstone of Christian charnacter. "If a man loves me," he says, "he well keep my words." A little further back he had said: "If ye love me, keep my commandments." And he still emphasises this touchstone of succerity by adding "He that hath my commandments and keepeth them, hath my commandments and keepeth them. he it is that loreth me.

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. A Mussulman is a man who believes in Mohammed and obeys his teachings. A Christian is a man who trusts in Jesus Christ for sulvation and loves him as his Redeemer, his ruler, and his infinite friend. It is not love for an abstract truth simply. It is love for an infinitely loveable Person. It is not attachment to the doctrine of the atonement merely. It is the soul's clinging trust to him who made the atonement. "I lay down my life for my sheep," said Jesus, The sheep for whom Jesus laid down his him who made the country and found life and whom Jesus sought and found loves the Shepherd. A personal love for a personal Saviour underlies all genuine Christian piety. Paul preached not so muca a system of faith as a divine Person, Paul preached not so on whom the system rested. Christ was the corner-stone. To trust Christ and to love Christ was to be saved. Norther is there salvation in any other.

There is no other being who ever trod this planet about whom we know so niuch as about Jesus Christ. None has been so perfectly portrayed to us and preserved to us. We know the whole marvellous story from the hour when his earthly mother gave him her first kiss to the moment of his sublime ascension to glory. His words, too, we possess in ample measure. Four divinely-directed penmen have written them down and they have been multiplied into millions upon millions of editions through the ages. These words of Jesus constitute the creed of Christianity. What he said in person and what he spoke through his inspired spostles constitute the law of the Christian life. To know the words of our divine Lord and Saviour is to possess the most vitally important knowledge. To keep these words of Christ is the most vital of all duties. Nay, more. The keeping of these words is the real test of sincere love to hun. This is the touchstone. Do I endeavor every day to keep the command-ment of Christ Jesus? Then I give the best possible proof—the very proof that he hunself asks for—that I do honestly leve him. Then am I a true Christian, even though I be an imperfect one. "He that keepeth my words loveth me."

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. Love is an emotion of the heart. It is an inward affection and a principle. To love Jesus requires a change of heart. No un-converted person in his native state of depravity loves Jesus Christ. The beginning of a trust and love for Jesus is the first mark of conversion. And the proof of such a heart love is to be found in the endeavor to keep Christ's commandments. In other words, the obedience to what Jesus says to us is the grandest and strongest evidence of the new birth. If we sincerely love our Redoemer, we will cherish his words and live and act in constant submission to his will. Not one of his injunctions must we trifle with. Our memory must be the sa-cred storehouse of his holy words; our will must choose those words as the rule of our hourly conduct. What a glorious conception this gives of the Christian and the Christian life. To have the very words of the Son of God carved, as it were, upon our conscience, and then to carre out the daily life in conformity and likeness to the heavenly injunctions, this is the very beau ideal of true religion. He who attains the nearest unto that has reached the "higher life."

We must not limit these "wants" 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. We should take in the whole scope of his wonderful and beautiful teachings of humility, truthfulness, self-denial, honesty, sym-pathy with the poor and suffering, and submission to the will of God. When Jesus bound the napkin about his hands and stooped down and washed the soiled feet of a dozen fishermen and publicans, he taught us how a man can become greatest by becoming "the servant of all." His treatment of the pentent woman teaches us how to pity the fallen and to restore such in the spirit of meekness. His command "always to pray and never faint " is the sufficient answer to those cavillors who impudently offer to us "prayer gauges" of their own fashioning. His golden rule to do unto others just as we would that others should do unto us is the charter law of all social justice and all business integrity, and all brotherly benevolence.

Let no man dors to dany 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 heart on the life side it is obsdience to a perfect ecde of right doings. And the underlying principle on which it founds all right action,

all noble deeds, all truthful uit rauces, at heroic self-accillocs, and all nots of wor upting sent successions with and drace of mon conduct is the divinely implicated principle of love to the Son of God. Nover does be of love to the Son of God. Nover does he command us to do right from "policy Never does he hold out heaven as a bride Nover double make Hell to be the suprems

GROWTH IN VICE.

It is a sad truth, that loft to ourselves, we tend in the direction of wrong dong From childhood, while physically growing up, we are morally growing down, unless there is some greater power than ourselves restraining and correcting us. This is bad enough, and ought to be humiliating, 66

Nor are all born alike. "Blood will ten in this as in other of life's phenomena. Some children are born at a point in vice at which others only arrive after practice at which others only arrive interpreties and training. They have inherited propensities, which, accommodated with the methods of after years, make thom master in vice when it would seem they might only be beginners. And if all circumstances tend to foster their natural bent in the direction of evil, how rapid must be ther growth, and how foarful must be ther end! If under careful training the vicious ly negotten boy is barely saved, or per-haps not saved at all, can we worder that nurtured and stimulated in some hot-bedef vice he grows hastily into a monster.

This suggests the need always existing of the most careful youthful instruction and training. In any case, he who is in-different with respect to his child is erposing him to fearful risks. His prayer, lessons, and examples, are all needed from the boy's infancy up to manhood, in order that he may be saved from his propensities and temptations. With all this the exem-plary parent may endure the anguish of failure. As a rule, the Scripture stands provon: "Train up a child in the way he should go, and when he is old, he will not depart from it;" but the exceptions to it have wrung mary a pious parent's soil with indescribable bitterness. Knowing this to be so, we are astonished at the amount of youthful profligacy which still in city and country under a family training that is often absurd.—United Presby-

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. Much as the Presbyterism Church is indebted to Dr. Archibald Alexander for his valuable seri ces on its behalf, in no respect, perhaps, is and the world more indebted to him than for conceiving the plan of reaching the masses through the medium of a religious newspaper—a thing at that time not known to the world. Numbers, however com-bined, cannot calculate the good that hu been done from that day to this through the religious press.

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. When the members of a other source. family will not, perhaps, read a good book once in a quarter of a year, each of them will pick up the newspaper and decourits contents readily. Hence the head of a family who, from a mistaken notion of economy, refuses to subscribe for A good religious newspaper, is "penny wise and pound foolish," because he not only keep his family ignorant of many things they ought to know, and which cannot be acquired from any other source, but ne also excludes himself from information, often times contained in a single number, which might be worth to him infinitely morethan the subscription price for the whole year. A church, the majority of whose members do not take a religious paper, is far behind the exigencies of the times in Christian benore lence and enterprise, to say nothing of practical picty.

And a church not regularly supplied with the weekly ministrations of the Worl could perhaps do no better work thes to get together and raiso a sufficient amount to supply each family with a well conduct ed religious paper. This would be a week ly medium of communicating to them is struction, and be the means of revising their drooping graces, or of stimulains them to make efforts to have the Wood statedly preached to them, as well as keeping them informed in regard to the crystal wants of the Church. Indeed, it might be a matter of Presbyterial, of even Synodical inquiry, whether all the families within their hounds are supplied with good re ligious papers.

A well conducted religious paper is worth s hundred fold more than what it cods It is the cheapest, easiest, and most interesting means of conveying instruction to the Church and to society, and deserred the liberal support and hearty co-operation of every Christian,—Christian Observer.

Let the end of thy argument be rather discover a doubtful truth, than a comman ing wit; in the one then shalt gain stance, in the other, froth; that flint strict saurce, in the other, froth; that fint after the steel in vain that propagates as spain klest; covet to be truthen champion, at less to hold her cotors; he that pleads again the truth, takes pains to be overthrown or if a conquerer, gains but value flory in the branches.—Querter.