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and places of trust, who have backbone in them, strength to say No! to temptation, and the courage to be above stooping to the image of gold, the god of power. O young man, come forward, and let it be seen just where you are; take your stand to-night, and let those jeer and sneer who want to.

Stand up! stand up for Jesus!
The strife will not be long;
This day the noise of battle,
The next the victor's song;

To him that overcometh,
A crown of life shall be;
He with the King of Glory
Shall reign eternally.

The Power of Drink.

BY J. B. GOUGH

In Ohio I was passing from one town to another; and on going to the station I saw a vacant seat in the cars. They were very much crowded. I said to a gentleman, "May I sit by you?" "Yes, Mr. Gough, you may. I am very glad to have you for a fellow-traveller." "Thank you for your courtesy." "I heard you speak last night. I'm a pretty hard drinker. I look like it, don't I?" "Somewhat." "I am worth some property, but I might be worth thousands where I am only worth ten to-day. I'm a pretty rough character, but I have always considered myself a man of my word. When I left after your lecture, I went home and said to my wife, 'I will never drink another drop of liquor as long as I live.' I thought she would be tickled at it, but she burst out crying, and dropped on her knees. I didn't like it. I am not that sort. I haven't been on my knees since I was eight years old; and as for the inside of a church, I hardly know what it is. I didn't like it, and I said, 'What in thunder are you on your knees for?' I went to bed sulky, got up this morning and I wanted whiskey. I had never promised anybody before that I would not drink; but I had done so now, and I'm a man of my word. I'm going to see about a piece of property I bought when drunk. I'm going right among the drink and into temptation, but I would rather be carried home dead to-night than carried home drunk. I want whiskey now, but I don't mean to have it. I tried to take my breakfast this morning. I couldn't get it down; the more I strove to eat, the more I loathed the food. I wanted whiskey; I felt as if I must have whiskey. And I knew where I was going. Then the tears came, and the lip quivered as he said, 'Well, Mr. Gough, you may think it very queer of me, but I have been on my knees this morning for over an hour.' 'Have you?' 'Yes.' 'Then,' I said, 'keep there, and you will go home sober. No man ever drank a glass of liquor in this world while he was honestly praying God to keep him from it.' There is safety there, but all the rest is risk. A man may keep the pledge to the day of his death, but he does it at a risk. Thus we bring the intemperate not only to fight the battle, but to trust in God for the victory.

A gentleman in New York said to me, "I was a sad drunkard—I became a Christian at Mr. Moody's Hippodrome meetings in New York. I had signed the pledge. I wanted to work for the Lord. I joined the Rev. Dr. Tyng's church, because he was very sympathizing with us; and I had been working in his Gospel tent, and trying to rescue men. Well, I believed and boasted that the love of Jesus had taken away all appetite for the drink. Three weeks ago there was a Communion service at Dr. Tyng's. I smelt the drink, and wanted it. My fingers began to tingle. There was an itching, burning, dry sensation in my throat. I wanted it. I tried to pray. I tried to think that I had come there to 'show forth the Lord's death till He come.' It was no use. I gripped the seat. I ground my teeth. I sat in perfect agony. The wine approached me. I shuddered from head to foot. If I had taken the cup in my hand there would not have been a drop of the wine left: I know it. I have been fighting that appetite for three weeks with all the power I have to fight anything, and am very glad you have comforted me by the assurance that I may yet be a child of God, though subject to this terrible temptation."

There was a man in the streets of Albany, whose name I will not mention, or give any clue to his identity. Dr. Sprague, of Albany, was called upon to visit him in the station-house. He was there mad drunk, jabbering Greek and Latin quotations. Who was he? He was a man who was elected to fill the pulpit vacated by the death of one of the greatest preachers Great Britain ever knew. They gave him an appointment as Professor. Six months afterwards he was found in New York strapped to an iron bed—mad with mania a potu. Have these men no grace in their hearts?—did they never have any?

Oh, I know no power on earth like the drink. We fight it with all our might, and fight it with all the power God has given us, asking his blessing on the grand warfare that is going on, and will go on through the ages, until his seal shall be set upon this fruitful source of misery and death.

The Sabbath-School.

INTERNATIONAL LESSON.

Fourth Quarter-Lesson VII.—Nov. 15.

CHRIST'S PRAYER FOR HIS DISCIPLES.—John 17:1-19.

GOLDEN TEXT.—He ever liveth to make intercession for them.—Heb. 7:25.

THE LORD'S LAST PRAYER.—FIRST, FOR THE GLORY OF GOD. These words. Recorded in the previous chapters. Lifted up his eyes to heaven. This attitude expressed reverence and faith. And said, Father, the hour is come. The hour of his passion, the culmination of his redeeming work. Glorify thy Son. This glory was manifested in the atonement on the cross, in the resurrection and ascension, in the gift of the Holy Spirit, in the conversion of men, in his exaltation in heaven, and his exaltation to be the king of men. That thy Son also may glorify thee. Jesus being divine, all the manifestations of his glory also manifested the Father's glory, i. e. his goodness and love and wisdom.

PRAYER THAT THE GIFT OF ETERNAL LIFE MAY BE EFFECTUAL.—Vers. 2-5. Thou hast given him power. The Greek word implies both authority and power. Over all flesh. All mankind. His religion is universal. That he should give eternal life. Not merely life in heaven, but true spiritual life. To as many as thou hast given him. To the whole body of believers. And this is life eternal, that they might (should) know thee. This knowledge is no mere intellectual knowledge, but the knowledge which comes from experience of the divine life. Those that know God must live a spiritual life, in love, goodness, purity, and this is eternal life. And Jesus Christ whom thou hast sent. To be the revelation to men of the character and love of God. I have glorified thee on earth; I have finished, etc., having finished. The Father was glorified by Jesus completing the work of redemption. He was yet to suffer, but practically the work accomplished. O Father, glorify thou me, Show forth my glory. With thine own self. Their work was one, and their glory was one. With the glory which I had (possessed) with thee before the world was. Let the world now see that this human friend is divine, with the character, and power, and love of God.

FOR WHOM THIS PRAYER WAS OFFERED.—Vers. 6-10. I have manifested thy name. Jesus revealed God to them by his teachings, and by his life and works. Unto the men which (whom) thou gavest me out of the world, of which they once were a part in character, life and destiny. God had taken them out of the world and gave them to Christ to be his disciples, the up-builders of his kingdom. Thine they were, by creation, by providential care, by redemption. And thou gavest them me.

The Divine Side of salvation is here expressed, and, rightly viewed, there is great comfort in it. Every one who looks at his life knows (1) that there are many things entirely beyond his control; as the nature with which he was endowed, the circumstances which surround him; (2) that he has a perfectly free will and choice in the use he makes of these things. Now the comfort and hope of life is that all the things beyond our own control are under God's control; that, not chance, not men, not demons, but a wise and loving God guides all things for the good of those who love him. They have kept thy word. It includes the idea both of watchful attention to the word and solicitude to preserve it by obedience. They have known (learned to know) that all things, etc. That whatever Jesus had taught them was a divine message. For I have given unto them, etc. I have delivered the message given me. And they have received them. Here the human side of salvation, the free choice, is recognized. And they have believed, and proved their belief by obedience and readiness to accept Jesus as their Saviour and teacher. I pray for them, i. e., in this prayer; now I am praying only for them. I pray not (now) for the world. Of course, this verse does not mean that Christ never prays for unbelievers; ver. 23 and Luke 23:34 prove the contrary. And all mine are thine. This declares the perfect union of Father and Son. What honors one, honors the other. I am glorified in them. As the vine is glorified in its branches and fruit.

PRAYER FOR THE UNITY OF ALL BELIEVERS.—Ver. 11. These are in the world. To carry on the work Jesus began, and enlarge the kingdom he inaugurated; exposed to dangers, assaulted by temptations, liable to err, and their Master taken

from them. Great was their need of being kept. Keep through (in) thine own name. To keep is to guard with watchful care. The name stands for all which that name represents. That they may be one as we are. It is not perfect similarity of belief, or usage, or ceremonial. Much less is it unity of outward organization. The unity for which the Saviour prays is oneness of principle, not uniformity of manifestation. It is the unity of nature, of the same spiritual life in all; the unity of one great Master and head for all; the unity of love and sympathy; the unity of aim and purpose; the unity of one kingdom, with one law and Gospel; one government under one Invisible King. It is this unity with one infinite variety of manifestations. Christian unity shows the power of the Christian religion. It shows the divine nature of religion, in that it produces the same characteristics in all.

PRAYER THAT HIS DISCIPLES MAY BE KEPT FROM THE EVIL.—Vers. 12-16. While I was with them in the world, I kept them. He watched over and taught them, preserved them from falling. Now he committed them to unseen guidance. And none of them is lost, but the son of perdition. Judas associated with them, perished. That the Scripture might be fulfilled. Of course, it is not meant that Judas fell just in order to fulfil the Scripture. But when he fell, it was seen to be in exact fulfilment of the prediction long before uttered. These things. The whole course of instruction at this supper. My joy fulfilled in themselves. See lesson V., ver. 11. I have given them my word. To keep, to teach, and proclaim. And the world hated them. Just as they hated Christ himself, and for the same reasons. I pray not that thou shouldst take them out of the world. He would not have them escape from the active, tempting world; for (1) they were to be his representatives on earth. They were "to be the world's Bible," to make Christ's light shine over all the world. They were needed in the world to do Christ's work to carry on his kingdom to success. They needed to remain in the world for their own discipline and growth of character. They were perfectly safe in the world, so long as they were kept from the evil. And now, Jesus does not wish his disciples to keep out of the active world. God's saints are oftenest found amid the throng of family cares, amid the burdens and anxieties of life. But that thou shouldst keep them from the evil. We want to be delivered not only from the evil one, but from all evil, of every kind.

PRAYER THAT THEY MAY BE MADE HOLY.—Ver. 17. Sanctify them. The idea at the root of the word rendered "sanctify," is separation. Hence it comes to mean, holy, fully and freely devoted to God in active holiness. "Keep them from the evil" was the negative side of holiness. Now he prays positively, sanctify them; separate them from the world, from sin and sinners, by making them more and more holy in body, soul, and spirit, more like thyself and myself. Through thy truth or (in the truth) Thy word is truth. What the eleven needed above all things was a profounder apprehension of Christian truth, and a holier character.

PRAYER THAT THEY MAY FULFIL THEIR MISSION.—Vers. 18, 19. As thou hast sent me into the world. To save it from sin, and build up a kingdom of holiness. Even so have I also sent them into the world. To fulfil the same mission, to carry on the same work, to preach the truth, to help the poor, to relieve suffering, to lead men to God. And for their sakes I sanctify myself. Consecrating himself to the work of saving men; and especially at this hour was he consecrating himself by being obedient to death on the cross. That they also might be sanctified through (or in) the truth. When a believer in Christ dedicates his whole heart, strength, and life to promote the glory of God in the salvation of men, he realizes the idea of Christian holiness.

PRAYER THAT ALL CHRISTIANS MAY HAVE PART IN THESE BLESSINGS. Christ intercedes not only for eminent believers, but for the weakest, even for those that in the eye of the world are inconsiderable.

PRAYER THAT THEY MAY BE PARTAKERS OF CHRIST'S GLORY. And further, Jesus prays that his disciples may be with him in his glory, see it and partake of it; that those who walk with him in the way of the cross may wear the crown with him; that those who suffer and work with him may reap the reward with him. These being the things which Jesus prays for in our behalf, they are therefore the things most desirable in life, and to be most earnestly sought after.