

THE TONGUE.

"The boneless tongue, so small and weak,
Can crash and kill," declares the Greek.
"The tongue destroys a greater horde,"
The Turk asserts, "than does the sword."
The Persian proverb wisely saith,
"A lengthy tongue—an early death."
Or sometimes takes this form instead,
"Don't let your tongue cut off your head."
"The tongue can speak a word whose
speed,"
Says the Chinese, "outstrips the steed."
While Arab sages this impart,
"The tongue's great storehouse is the
heart."
From Hebrew wit the maxim sprung,
"Though feet should slip, ne'er let the
tongue."
The sacred writer crowns the whole,
"Who keeps his tongue doth keep his soul."
—Exchange.

PERSEVERANCE IN PRAYER.

REV. E. M. BOUNDS.

Whatever is worth doing at all is worth doing well. Prayer is worth doing. It ought to be done well. Time is of the essence of praying well. God does not measure our prayers by the clock, but if we pray successfully the hands of the clock will have changed places in a marked way while we have been in our closet. Neither the law of Moses nor Christ's law of spiritual life have in them the time measurement for praying. It takes time to do a great work, and praying is the greatest work we can do. Time is necessary to the success of every important business. Praying is our most important business. Men can do nothing greater, nothing more important, nothing so far-reaching as prayer.

We will never learn to pray well without devoting time sacred to the duty and work of prayer. The reason that Christians pray so feebly, that their prayers are of so little worth, is because they do not devote sufficient time to praying to do it well. The men whose prayers have made them efficient factors in advancing God's work in the world have given much time to praying—not only because praying was a sweet and alluring business, but because they realized that its highest ends could not be secured without they pursued it at length. It takes the whole man to pray, and the whole man cannot be mustered every time at short notice. Sometimes when we enter the closet thoughts wander, faith is feeble or drowsy, the flesh is weak, the spirit faint, desire is lukewarm. It takes time to make faith strong, love ardent, thoughts centered, and desire inflamed. We learn to pray by praying. In this school of prayer regular attendance and full time are vital.

The closet is shut for lack of time, and all the backsliding woes which come to a prayerless Christian are the result. Time was given us to be used in prayer, but prayer generally fails for lack of time. Praying will never be good praying until we give plenty of time to it. The pressure of haste must be lifted from our praying. We must go to our closets under the pressure of an all-important business, and with the withdrawal of time from all other engagements. Leisure for the great work of praying is one of the necessities of these times. Men have not time absolutely to do that for which all time was made and given.

Even the busy activities of religious or churchly work rob us of, or cut short our time for praying, when time to pray is vital to these activities, as if the blood was too busy filling veins and arteries to flow back to the heart. Such blood-like, prayerless activities breed poison and death. Religious activities which are not inspired and saturated with much praying are inefficient and delusive. Much praying cannot be done without much time.

Edward Payson wore the hard wood boards into grooves where his knees pressed so often and so long. John Fletcher's study wall was stained by his many and long seasons of prayer. Dr. Judson built a bamboo house in the edge of the jungle in Burmah, where he lived on rice for weeks, that he might give much time to prayer. The kingdom of darkness today is reeling to its fall, under the stroke of that praying. The holy Joseph Alleine spent from four to eight in the morning in prayer and holy contemplation, and in addition to this habit he would sometimes

retire to some solitary place and devote whole days to this holy business. The men who have impressed the world for God, and through whom God has come into the world by mighty and saving power, have been men of marvelous persistence in prayer.

MANLINESS IN RELIGION.

The pure, high, broad manliness of Jesus is your model; a manliness at once modest and aggressive, serene and earnest, tender and fearless, gentle and powerful, full of sympathy, and full of searching thoroughness in dealing with sinners. We need more such manliness in the pulpit; it is the secret of power; it is the soul of eloquence. The cringing appeal for popularity, the hunger for approbation, the anxious looking for signs of sympathy, the cowardly compromising of truth—these things are so unmanly that the forfeit the respect they covet. A gun is less heated when it fires a ball than when it fires a blank cartridge. Let your sermons have a steady aim, and let not one be a blank cartridge. With a brave, warm, human heart, come near to men of all classes and conditions with the same gospel of love for all. Manly piety, speaking in brave, earnest and cheerful tones in the pulpit, and moving in the district with looks and words and acts of love for all—the poor and the rich, the low and the high—that is the power which, under God, will solve social problems and remedy the evils caused, as Murice expressed it, by "un-social Christians, and un-Christian Socialists."

A settled, clear, calm faith makes manly men. Such men are full of magnetic power; they command attention; they incarnate the truth and so are in themselves the best of sermons. It is said of a great preacher: "His thought was not in his hands, but he was in the hand of his thought." That is the secret of effective earnestness; the man who is under the mastery and spell of the truth will bring others under the same mastery and spell. David Hume said of John Brown, of Haddington: "That's the man for me; he means what he says; he speaks as if Jesus Christ were at his elbow." May every one of you so speak. Drummond said: "The one hope of science is more science." I believe that, but would add this: The only hope for religion is more religion. Only as our daily lives are benedictions to men can they be doxologies to God.—Primitive Methodist.

THE RIGHT KIND.

C. N. GOOD.

This is certainly an age of deception and shame in which the minds of the people are misled and diverted, and all kinds of substitutes are brought before the public.

The subject of holiness in our day is certainly suffering because something else has come along and has assumed the term of holiness. We should bear in mind that certain things that are called holiness are not according to the teaching of God's Word.

1. Some teach that divine healing is holiness, and according to their theory if a person should suffer bodily he is not sanctified. Let us not forget that divine healing has its place, but it is not holiness. The disciples healed the sick before Pentecost.

2. Nor is "Come-out-ism" holiness "as some would have it." A great many seem to have the idea that coming out of the church, "taking their names off the church roll" is holiness. Let us not be deceived. It is the blood of Jesus Christ that sanctifies.

3. There is another kind of holiness in these days that leaves the old man in the heart and thus they "die daily," as they say. Old-time holiness certainly left no room in the hearts of men for the old man and much less today if people get the right kind. (Rom. 6:6-11.) Of course some say we must continually reckon ourselves dead but never die. This is certainly absurd. Let us die to sin, Satan and the world by consecrating and separating ourselves to God and remain so.

What is needed in our day is a holiness that brings deliverance from the carnal mind, that saves us from a disposition of faultfinding, worldliness, pride, covetousness, anger, self-seeking, doubts, fears, and from living on Grumbling Street. The baptism with the Holy Ghost is what is needed to accomplish this work. When

a person gets the experience of holiness he receives wonderful light on the state of things around him. He grieves over sin and sinners in and out of the church. Has a love for God and the church such as he has never had before. There was no lack of conversion after Pentecost. They were all filled with the Holy Ghost and there were added into the church daily. Would to God this were the case in these last days, that all Christians were filled with the Holy Ghost! "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit perfecting holiness in the fear of the Lord."

TROUBLES THAT NEVER COME.

The story is told of a lady who for a time kept a list of impending troubles. It was a relief to see them down in black and white. Some months latter, in looking over the list, she was surprised to find that nine tenths of these troubles had never materialized. They had no existence only in her imagination.

The troubles that never come form the heaviest part of our daily load. The worry, the fear caused by these apprehended miseries, often work sad havoc with brain and nerves. The actual sorrows, the bereavements, the disappointments, have their comfort and cure. But there is no cure for troubles that never come. They are haunting ghosts, insubstantial as mist, yet very real in their depressing and harmful power over us.

There is toil in our daily living, there is weariness; still blessed rest will follow. But the weariness of imagined burdens drags the very heart and hope out of those who indulge in these unhealthy fancies:

There's a song to lighten the toil
And a staff for climbing the height,
But never an alpenstock
For the hills that are out of sight.
There are bitter herbs enough
In the brimming cup of today,
Without the sprig of rue
From tomorrow's unknown way.

Each day comes as a fresh gift from the hand of God. In it are just the experiences His loving wisdom has ordained. Meet with a brave heart all that is in the day's portion, but shrink not from phantom lions or from shadows that seem to blot out the sun.—Ex.

A WORD TO GIRLS.

ANNA ABRAMS.

A pure and natural girlhood, guarded and directed by a wise and godly mother is one of the choicest gifts of God. Pure associations are essential to a pure character. When mother says, "I cannot let you have rough or impure companions," you are to thank her for her care, and give good heed to her counsel. Not that you should be uninterested in others who are not pure, for their good, but you cannot risk your own character by having them for companions. There is an old and true saying that we are like the company we keep.

We can never reform any one by getting down to their level. If we treat rudeness and vulgarity as though it were all right we soon become rude and vulgar. Girls are led into marriage with smoking and drinking young men, and suffer from it all their lives because they chose such associations, and tolerated these evils. The wives of most drunkards were thus foolish and careless in their girlhood companionship. How common to see the girls and young women receiving the attention of young men who smoke in their presence, and even in their faces, and it is taken as something smart. Girls often not only go with young men who they know are in the habit of drinking, but often take a glass of beer or wine with them.

If you want young men to be sober and virtuous they must know that they can not have the company of virtuous girls if they do not keep themselves pure. Many well-meaning girls become victims to men's lusts from vile companionship. They "fall in love," as is said, but wake up to find they have fallen in lust, instead.

EVERY MAN MY BROTHER.

The doctrine of universal Brotherhood is very popular, but that is not the slightest ground for believing it to be a Bible doctrine, and if it is not a Bible doctrine Christians have no right to believe it or preach it. Whenever we hear the preacher or lecturer say that every man is our

brother, we are set to pondering the words: "Ye are of your Father, the devil." If these words may be justly applied to any human being what right has that human being to say: "Our Father which art in heaven." If that human being is my brother does it not imply that I am also a son of the devil? And if the implication be true, what right have I to say: "Our Father?" Certainly there are grounds here for asserting that there is some sense in which the doctrine of universal brotherhood does not apply to all men. It can hardly be maintained that a man is a child of God and a child of the devil at the same time.—Sel.

CRAZY SUE.

"Oh, look, there goes Crazy Sue. Isn't she funny? She imagines every little boy she sees looks like her little Willie. You know he was an awful drunkard, and was sent to the State prison and died there. I guess she has had lots of trouble."

The speaker, Grace Temple, a bright, vivacious girl of sixteen, and her friend, Jennie Gray, were slowly wending their way home from school one beautiful afternoon in May, when the object of their remarks, "Crazy Sue," passed by them.

"Grace," said Jennie, "let us overtake her, and ask her to tell us her history. I do not think she is as crazy as folks say she is, and for my part I am sorry for her. Let us hurry."

In a few moments they had overtaken her, and urged her to tell them about her little Willie, and while the tears rained down her cheeks, she told them the following story:

"My dear girls, I was once a happy bride. It would take too long to tell you how my husband, whom I loved, and who was so good and kind to me, from the first glass was brought to a drunkard's grave. I thought when our little Willie came to gladden our lives he would let the accursed stuff alone for his sake, if not for me; but ah me. It had too great a hold on him. One more soul was added to the list of another agent of the devil, the saloon keeper. One more wife and mother is left broken-hearted, powerless to do anything but weep, while they still go on adding to their list, never realizing that the devil has a firm grip on their souls. What a terrible awakening it will be for the saloon-keeper to find that for a few dollars, the price of thousands of souls, he will have to spend an eternity in hell, with their wailings ringing in his ears forever. Oh, my little Willie. He was a beautiful boy. How I loved him and watched over him! He was my all, my idol, my only boy. I would keep him away from the saloon. I hid him as it were, but the time came when he would not be watched over by his mother any more, and in an evil hour he was tempted to take his first glass. He came home to me one night with the smell of liquor on his breath. My poor brain was crazed. I knew not what I did. I went from saloon to saloon asking who had given the hellish poison to my boy, but they only laughed at me. The saloon keeper had given the devil one more soul in return for a few dollars. They call me crazy. I cannot tell you the rest. It will take too long. My boy whom I idolized killed a man in a drunken brawl in a saloon and was sent to the State prison for life. They tell me he is dead. They say I am crazy. Do you wonder I am crazy? Where is my home, my husband, my boy? Where is my beautiful boy? Yes, I am crazy? Who cares?"

But the girls could not answer. Their grief was too great.—Michigan Christian Advocate.

Tobacco injures the brain, heart and befools the blood. It injures the throat, eyes and hearing and impairs the memory. Nothing defiles the spirit and stultifies the mind and corrupts the conscience like this noxious weed. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." May every slave of the pipe and quid be set free in God.

Empty hours, empty hands, empty companions, empty words, empty hearts, draw in evil spirits, as a vacuum draws in air. To be occupied with good is the best defense against the inroads of evil.

CONDEMNED "IN THE HOUSE OF HIS FRIENDS."

When the saloon receives such an unqualified condemnation from such papers as Boufort's Wine and Spirit Circular, it is pitiable to see ministers of the gospel, among whom are counted doctors of divinity and even bishops, making excuses for it, and thousands of professed Christians regularly voting with the political parties that keep it legalized. Yet this is so glaring a fact that no one thinks of denying it. Here is how the above mentioned paper speaks of the average saloon:

"The average saloon is out of line with public sentiment.

The average saloon ought not to be defended by our trade, but it ought to be condemned. In small towns the average saloon is a nuisance. It is a resort for all tough characters, and in the South for all idle negroes.

"It is generally on a prominent street and it is usually run by a sport who cares only for the almighty dollar. From this resort the drunken man starts reeling to his home; at this resort the local fights are indulged in. It is a stench in the nostrils of society and a disgrace to the wine and spirit trade.

"How, then, shall we defend the average saloon? We answer, Don't defend it, but condemn it. We must stand abreast of the most advanced public sentiment; we must oppose prohibition, but favor only a decent trade; we must offer society a substitute for the average saloon; we must ask society to join with us in securing model license laws; we must demand character qualifications and get men in the retail liquor business who will conduct their places as drug stores, for instance, are conducted. We must help to clean the Augean stables; we must lift the business out of the rut into which it has run for so long a time; we must prove that we are the friends of law, order, decency, temperance."

"Can the leopard change his spots? Or the Ethiopian the color of his skin?" Can a rattle-snake be made a safe bed-fellow? Can the devil be truly pious?—Pennsylvania Methodist.

CIGARETTES AND HEART DISEASE.

Cigarette smoking is held responsible by the medical examiners of the school board for a startling increase in heart disease and other ailments among students in the high schools of America.

Boys and girls were subjected to the same examination, and one of the striking features of the result was that not one girl was found unable to pass, while a large number of the boys, in almost every case smokers, were found to be in a physical condition which made violent exercise of any kind extremely dangerous.

Some of the young men, who appeared to be in robust health as far as external evidences were concerned, were said to be suffering from heart disease in its worst form, caused by cigarette smoking, and liable to drop dead at any time on a football field. In one instance, where a student was unable to pass the examination he admitted smoking from forty to fifty cigarettes a day.—Record-Herald.

No parent can have the respect of his child who does not control him. God has put into every child a respect for parental authority, but if the parent be slack in controlling, it always reacts on the child. To be always promising whippings that are never given, giving commands that are not obeyed, or making threats, is a sure way to fill the home with disobedience and contempt, and make it a hell. Either control absolutely or quit altogether, for a thing half done is worse than not done at all. If your authority is respectable it will be respected.—Bible advocate.

Once when Spurgeon was seriously ill he grew impatient to get back to the pulpit, saying, "If I ever preach again, I will leave out every bit of flourish and preach nothing but present and pressing truth, hurl it at the people with all my might, live at high pressure, and direct all my energies to the salvation of soul."

During the past ten years I have buried more who have died as the victims of the cigarette habit, than during a ministry of thirty-five years I have buried as the result of strong drink.—Rev. J. E. Caldwell.