

THE WORK OF STRONG DRINK.

Elizabeth Gregg.

Strong drink cuts down youth in its vigor, manhood in its strength, and age in its weakness.

It breaks the father's heart, bereaves the doting mother, extinguishes natural affection, erases conjugal love, blots out real attachment, blights paternal hope, and brings down mourning age in sorrow to the grave.

It produces weakness, not strength; sickness, nor health; death, not life.

It makes wives widows, children orphans, fathers fiends, and all of them paupers and beggars.

It feeds rheumatism, nurses gout, welcomes epidemics, invites cholera, imports pestilence and embraces consumption.

It covers the land with idleness, poverty, disease and crime.

It fills your jails, supplies your almshouses and demands your asylums.

It engenders controversy, fosters quarrels and cherishes riots.

It crowds your penitentiaries and furnishes victims for your scaffolds.

It is the life-blood of the gambler, the element of the burglar, the prop of the highwayman, and the support of the midnight incendiary.

It countenances the liar, emboldens the thief and encourages the blasphemer.

It violates obligations, reverences fraud and honors infamy.

It defames benevolence, hates love, scorns virtue and slanders innocence.

It incites the father to butcher the helpless offspring, helps the husband to massacre his wife and aids the child to grind the parricidal ax.

It burns up man, consumes woman, blasts life, curses God and despises heaven.

It suborns witnesses, nurses perjury, defiles the jury box and stains the judicial ermine.

It buys votes, disqualifies voters, corrupts elections, pollutes institutions and endangers Government.

It degrades the citizen, debases the legislator, dishonors the statesman and disarms the patriot.

It brings shame, not honor; terror, not safety; despair, not hope; misery, not happiness, and with the malevolence of a fiend it calmly surveys its frightful desolation, and unsatiated with havoc.

It poisons felicity, kills peace, ruins morals, blights confidence, slays reputations and wipes out national honor, then curses the world and laughs at its ruin.

It does all this and more. It murders the soul. It is the sum of all villainies, the father of all crimes, the mother of all abominations, Satan's best friend and man's worst enemy.—*National Advocate*.

HEAVEN'S FIRST LAW.

The Bible rings with one long demand for obedience. We must not question, nor reply, nor excuse ourselves. We must not think that obedience in one direction will compensate for disobedience in some other particular. God gives one command at a time; if we obey this, He will flood our souls with blessing, and lead us forward into new paths and pastures. But if we refuse, we shall remain stagnant and waterlogged, make no progress in Christian experience, and lack both power and joy.—*F. B. Meyer*.

THE PREACHING THAT HITS.

In the preaching of the genuine Gospel some one is sure to be hit. Sam Jones remarks in his own peculiar style: "If you throw a stone at a lot of dogs the one that yelps is the one that got hit."

Preaching that does not hit anyone is not genuine. The Gospel, we are told by the writer of Hebrews, "is sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and to the joints and marrow, and is a discerner of the thoughts and intents of the heart." If the Gospel were not a piercing instrument some hearts could not be reached.

The Gospel always carries its own credentials. Preaching that does not hit is not genuine. There is a difference between preaching nothing but the Gospel and a Gospel of nothing. Where the pure Gospel is preached some one is sure to get angry at it. It was so in the days of Christ. The one who gets angry is generally the one who needs the hit. When the man who stands in the pulpit is less afraid of the man in the pew, the church will have larger accessions to her ranks. We must give the truth of Christ a square deal.—*Selected*.

ELOCUTION VS. THE HOLY GHOST.

Bishop Simpson preached some years ago in the Memorial Hall, London. For half an hour he spoke quietly, without gesticulation or uplifting his voice; then, picturing the Son of God bearing our sins in his own body on the tree, he stopped as if laden with an immeasurable burden, and rising to his full height, he seemed to throw it from him, crying: "How far? As far as the East is from the West, so far hath he removed our transgressions from us." The whole assembly, as if moved by an irresistible impulse, rose, remained standing for a second or two, then sank back into their seats. A professor of elocution was there. A friend who observed him, and knew that he had come to criticize, asked him when the service was over, "Well, what do you think of the Bishop's elocution?" "Elocution?" said he; "that man doesn't want elocution; he's got the Holy Ghost!"—*Presbyterian Banner*.

HOLINESS NOT ALL SWEETNESS.

Sometimes when holy men are urged to do things of a doubtful character they are found very stubborn for the right. This quality of character is likely to make the person who want them to join in questionable things very uncomfortable. The next step is to discourse on the sweetness and affability of real holiness and follow this by accusations against the professor of holiness who will not yield the point and do doubtful things. The fact in every such case is that holiness is not entirely sweetness. There are other elements in it or it would not be worth anything. There is backbone in it, strength of character and tenacity of purpose in it, vigorous opposition to sin and to all questionable things in it. The flabby or soft character which never differs from anyone is not the holy man or woman. Holiness would do a mighty work of improvement for such soft and worthless persons.—*Wesleyan Methodist*.

The man who never succeeded in anything can tell everybody just how to do everything.

"Christ makes hard things easy, and Satan makes easy things hard."

TIME ENOUGH TO PRAY.

There is always time enough to pray as we ought. And we ought to pray a great deal—not as we go, merely, but in time apart, in secret, when we are doing nothing else but praying. There is no life so busy, so crowded, that it does not need such a prayer season as a daily habit; and there is none that cannot arrange this.

The trouble is not that we have not time to do it, but simply that we do not want to do it. Yet prayer is the chief activity in the effective Christian life. Nothing else that any one can do ever equals real prayer in importance and in results.

The lack of prayer accounts not only for lack of efficiency, but also for actual breakdown in character. The devil has always time to look after the man who has not time to pray. The increasing encroachment of even Christian activities upon our time of secret and fellowship prayer means only the increasing advance of Satan into our life.

At any cost, we must pray, and pray much. Nothing will cost both the kingdom and ourselves so much, as to take time from prayer for other things. Time taken from other Christian service for prayer is both power and output added to our Christian service.—*SS. Times*.

REMARKS FOR PREACHERS.

Hervey has said, "That a good homiletical style is of the Holy Ghost first inspiring the man and then assisting him in the study of his subject."

Mr. Finney was opposed to much singing in revivals on the ground that it is contrary to the spirit of agonizing prayer and deep convictions of sin. He admitted that singing a hymn has sometimes produced a powerful effect on sinners who are convicted; but this he thinks is owing to the perfect contrast there is between feelings and those of the happy souls who sing. He also holds that a revival is often brought to a premature close by the church and minister giving themselves up to singing with young converts. Fish in his "Handbook of Revivals," suggests that "there should not be much singing in the beginning of a revival, because then the meetings are for confession and contrition."—*Christian Witness*.

Unquestionably, there is as much need of wisdom in the selection of appropriate hymns for right moments in revival meetings, and the right time to sing, as there is in saying and doing the right thing at the right time in any other part of the service. If given the opportunity the Holy Spirit will make every part of the revival meeting fit in its place with the best possible effect.

"A CHEERFUL GIVER."

Some witty person once said: "There are three kinds of givers—the flint, the sponge, and the honeycomb." To get anything out of a flint, you must hammer it, and then you get only chips and sparks. To get water out of a sponge you must squeeze it, and the more you squeeze the more you will get. But the honeycomb just overflows with its own sweetness. Some people are stingy and hard; they give nothing away if they can help it. Others are good-natured; they yield to pressure, and the more they are pressed the more they will give. A few delight in giving, without being asked at all; and of these the Bible says: "The Lord loveth a cheerful giver."—*London Christian*.