

## CHRIST IN US THE HOPE OF GLORY.

I have been in Alpine villages, where, at the end of every squalid valley, there towered up a great, pure, silent, white peak. That is what our lives may be; however noisome, crowded, petty, the little lanes in which we live, the Alps are at the end of them if we only choose to lift our eyes and look. It is possible that not only "into the sessions of sweet, silent thought," but into the rush and bustle of the workshop or the exchange, there may come, "like some sweet beguiling melody, so sweet we know not we are listening to it;" the thought that changes pettiness into greatness, that makes all things go smoothly and easily, that is a test and a charm to discover and to destroy the temptaion, the thought of a present Christ, the Lover of my soul, and the Helper of my life.—G. Campbell Morgan.

## SIX REASONS AGAINST THE USE OF TOBACCO.

T. F. Evans

1. It is a bad example for men to set before boys; boys want to do as they see men do. Men, let us set a good example and be what we want them to be.
2. It is offensive to those who are not accustomed to the use of it. No one has a right to be an offense to others.
3. It is poison, and no man has a right to the use of poison. It weakens the heart. (People have what the doctors call, "tobacco heart"). It is a breeder of cancer. It has been proven that a great per cent. of present day cancers are from the effect of tobacco, directly or indirectly.
4. It is a filthy habit, and no man has a right to be filthy. "Let us cleanse ourselves from all filthiness of the flesh and spirit." 2 Cor. 7:1.
5. It is expensive, it takes money that could be spent to a better use.
6. All thinking men question whether it is right or not. Better take no chances. "O, human souls, all stained with sin From filthiness, without, within, Go cleanse yourselves then be made clean By Him who reigns and rules supreme; Then talk of heavenly union."

## BENEATH THE MASTER'S EYE.

Grecian history gives us the story of the Sparton youth who was holding the censer during a sacrifice offered by Alexander when a hot coal fell upon his bare hand. The youth never once flinched or cried out. Later when the great leader commended him he replied: "Was I not beneath my Master's eye? It would ill become me to complain while my master looked on."

It is not possible that the Christian sometimes forgets that he also is beneath his Master's eye? How often we flinch and cry out over some sacrifice we must make for him, and yet how trivial our sacrifices are beside his! One of the surest preventives against the habit of faultfinding and complaining so often witnessed in Christ's service, is for the Christian to stand oftener in the presence of the cross. It is the truest measure of sacrifice the Christian can apply.—Forward.

## MORE PRAYING NEEDED.

We need to pray more as a church than we do. We pray in the public congregation and perhaps we measure up well in this manner of praying. We are ready to respond when the pastor calls upon us to pray, though in some cases it may be with fear and trembling. Our praying in public might be more fervent and effectual. fervent and effectual. . . . .

We pray in our prayer meetings and have often precious seasons of waiting on the Lord. Sometimes the prayer meeting is not as powerful and profitable as it should be, because we may not be as earnest and expectant as we ought to be. We may allow Satan to keep us still when we ought to be prevailing with God in prayer, and fail of the victory the Lord has for us. We fear also that these meetings for prayer are not as largely attended as they might be and as they ought to be. A church is measurably weak and liable to defeat in proportion as the prayer meeting fails of its mission. It is refreshing to hear of prayer meetings where the number in attendance equals or exceeds that of the church membership. We need to come up to a higher level with respect to our weekly meetings.

Family prayer must not be omitted. Not only should we maintain the form of the family altar, but we must keep the fire burning there. There is danger of allowing the pressure of business to shorten up and cripple family devotions. The family altar was instrumental in the salvation of souls where the farmer insisted that all who worked for him should attend prayers in his home. We need more and better praying around our family altars.

There is need for more secret prayer. The soul needs to wait alone on God. In public prayer, in social prayer and in family prayer there is a temptation and tendency to be somewhat restrained and conventional, but in secret prayer the soul is alone with God and can wait on Him without the thought that others will hear what is said to the Lord. We need to wait on Him until our hearts are melted, our souls refreshed and our strength renewed. Our praying should be, not for ourselves alone, but for others, as the Spirit prompts us. Many interests rest upon our hearts as we truly wait upon the Lord, and much depends on how we present these matters before Him. The early morning hours are excellent for secret prayer.—In Free Meth.

That the sinner has a part to perform is illustrated by a story that is told of a boy who was sent upon an errand on a cold winter night. He was overtaken by a dreadful storm. The snow fell so thick, and drifted in such a manner that he lost his way. He continued to wander about for several hours. He finally began to cry "Lost! Lost! Lost!" A gentleman who lived in the community heard the cry. A search was instituted and the boy was saved; but the boy had to sense his danger and cry for help. So we must sense our danger and cry for mercy. If this is accompanied by genuine repentance and faith, He who came to seek and to save will deliver.

## PREJUDICE

By Rev. J. W. Montgomery

Definition—An opinion or judgment formed beforehand without due examination, a prejudgment.

When a new neighbor moves into our community, a new teacher comes to the school, or a new pastor comes to take charge of the church, do we form a bad opinion of them, or do we wait until we have had time for "due examination?"

According to the definition, we may not express our opinion and yet have prejudice in our hearts. Of course it is better not to express it (except by way of confession) even if it is there. Sometimes people do not make a very favorable impression upon us at first when perhaps to really know them is to love them.

No doubt we often cause true Christians to suffer for Christian fellowship and freedom among us through our own prejudice. Yet if we were accused of having prejudice in our hearts, we would accept it as an insult to our high profession.

## FRET NOT THYSELF BECAUSE OF EVIL-DOERS.—PSALM 37:1.

John Wesley is credited with the saying, "I dare no more fret, than to curse and swear." This is a high attainment in faith and in grace. If it were as general as Wesley's hymns are in their diffusion, the piety of the Christian world would be amazingly advanced. Dare not fret? Why, there are scores of ladies who dare do nothing else on rainy days, and scores of men who are fretful and foolish when things do not move as they want them to go, and yet both these women and men are members of the church, making loud professions of faith in Christ, eminent for zeal on public occasions, and esteemed to be all but saints already by those who do not know them at all. "Dare not fret!"

Sanctification is not only a double cure, but a perfect cure for the malady of sin. "Sin shall not have dominion over you, for ye are not under the law, but under grace."

"If a man in high place does wrong, his office should not be a shield and protection for him. On the contrary, he should be accounted more culpable because of his larger responsibilities. It is a Scriptural teaching that, 'Unto whomsoever much is given, of him shall much be required; and to whom men have committed much, of him they will ask the more.' (Luke 12:48)"

"There are four distinct things in salvation, and they apply equally to justification and to sanctification. Two of them are on the human side and two on the Divine side. In seeking justification there must be on the human side repentance and faith, and on the Divine side there must be pardon and the witness to it. In seeking sanctification there must be first perfect submission of self to God, then perfect faith in Jesus, on the side of the seeker; and on the Divine side there will be entire cleansing from sin followed by the witness to it."