"SECRET OF HIS PRESENCE"

Sunday Discourse by Rev. Dr. J. Wilbur Chapman.

Instructive Message Suggested by One of the Most Beautiful Expressions in the Bible.

New York City.—The distinguished evangelist, the Rev. Dr. J. Wilhur Chapman bas never delivered a more eloquent and convincing message than is contained in the following scruwen, entitled, "The Secret of this Presence." It was preached from the text: "He that dwelleth in the secret piace of the Most High shall abide under the shadow of the Almighty." Psalm xei: I.

To me this is one of the most beautiful expressions in all the Bible; beautiful because it is poetic, but more than that for the reason that it holds up before us one of the greatest privileges that can come to the children of God.

There is a difference of opinion as to who the author of the Psalms may be. We get into the way of thinking that David wrote everything in the Psalter, but Moses is the author here. The Talmond ascribes not only this one to him but the nine preceding as well. The rule is that all the Psaltes without a mame in the title are to be ascribed to the poet whose name is given in the nearest preceding title, but this rule will not always hold good. This is the Psalten quoted by the devil when he was tempting Christ upon the mountain, and it has ever been throbbing with comfort for every troubled soul. Whoever wrote it, it is beautiful, and all will agree that the lesson taught is one touching our communion with God and our fellowship with Jesus Christ. But there is so much more to the Christians defect occupy the same position in this world. All are saved, and it is by the same "precious blood of Christ." But there is so much more to the Christian if the land said, only one who will fulfill he conditions may have the blessing; and is there is so much more to the Christian if the hand sind, only one who will fulfill he conditions may have the blessing; and is there is so my the one condition, namely, but we chall dwell in the "secret place of the Most High," you would think that all would accent, for the promise is that we "shall abide under the shadow of the Almighty." The hlessings here promised are not for all believers, but on

to the inner sanctuary and the mercy seat, but all do not dwell there. They run to the firm and enjoy occasional glimpses of the face of Him who is there to be seen; but they do not continually abide to the mysterious presence, and this is cossible for every one.

It is with the desire that I might learn the learn mysterious presence.

It is with the desire that I might learn the kason myself as well as bring it to ou, and with the almost unutterable onging that we might know how to abide to the "secret of His presence" that I have brought you the subject. May the ford help us every one? I have been outle mountain tops of Christian experience, when I have seemed to see the face of Him who loved me and gave Himself for me, and I am sure that you can say the same; but the text says that we may abide there in our thoughts while we may be all the time in the very thickest of the light for God.

I like the verse. Every word is sweeter

be all the time in the very thickest of the light for God.

This the verse. Every word is sweeter than honey in the honeycomb. It is so restful to know that there is any place in the world where we may abide. There is also something very winning to me in the fact that it is a secret place, for that unrely means that God has something that a just intended for me, and for me alone. When I are there, I am away from the world. It is the place Mrs. Brown discovered when she wrote the beautifully.

symn. "I love in solitude to shed

The peritential tear:
and all His promises to plead
When none but God can hear. When none but God can hear."
There is something about the wors shadow that always interests, for there aever has been a shadow without the light; thus the "secret place" must be a place of brightness. It is a place where iod is, for the nearest of all things to me as I journey in the sunlight is my shadow and he who walks in my shadow or rests as it must be very near to me; so that when I am in the shadow of God, I can reach forth my hand and touch Him; I am lift up mine eyes and see Him face to face. I know there is a sense in which fod is always near us. He is in all things, and He is everywhere. But there is something about the "secret of His presence" to which every one is a stranger until be has dwelt there.

In the 119th Psaim the psalmist seems in the first part to be writing of the presence of God in a general sort of way

In the 119th Psalm the psalmist seems in the first part to be writing of the presence of God in a general sort of way. As another has said. "He had been beating out the golden ore of thought through successive paragraphs of marvelous power and heauty, when suddenly in the fitty lirst verse he seems to have become conscious that He of whom he had been speaking had drawn near and was bending over him. The sense of the presence of God was borne in upon his inner consciousness, and lifting up a face on which reverence and eestacy met and mingled, ac cried: Thou art near, O Lord!" If we could only attain unto this how strong, how happy, how useful we should be. It is possible as well for those of us who are in the very midst of perplexing cares as for the priest or the saint; for since the Master bids us all to abide in Him, and does not limit either His meaning or the number of people who may obey, I am absolutely certain that it rests with me and with you to determine whether we shall take advantage of our high privilege.

shall take advantage of our high privilege.

I.

The typical reference must be to the holy place of the tabernacle, which the priests were privileged to enter; but Peter assures is that we have become in this new dispensation "a holy priesthood," so that it is possible for us to enter on that ground. If this interpretation is allowed, then it is something, too wonderful almost to describe, to which we are bidden, for in the tabernacle just be yound the veil was the glory cloud, and all the magnificence that could be wroughting gold and silver, purple and fine linen.

But I am persuaded that even that was as nothing when compared to that which awaits its when we enter the secret place of God. The writer to the Hebrews tells us just how we may enter. "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us, through the veil, that it to any. His flesh," how easy it all seems when we look at it in this way! A Christian is all wrong according to the lext if he thinks that all the life here be now must be turmoil and strife, for there is an abiding even here, and a sweet, undisturbed communion even in the mids of the tempest. A dwelling place is a home, not a temporary shelter to which one may run for momentary relief, as the birds by to the boughts of the treer in the midst of the storm and then leave again when the storm has passed. It is the lides of a home. What can be more restful and comfortable? The Hebrew for the expression "shall abide" is "shall pass the high." Is it not a won derful thing that the experiences that have seemed to us to be Heaven be gun below, but have been as fleeting as with us all the time? What place is a restful as your home? I know there is a restful as your home? I know there is a restful as your home? I know there is a restful as your home? I know there is a restful as your home? I know there is a restful as your home? I know there is a restful as your home? I know there is a restful as your home? tailed; but immediately following that ex-pression is this: "Take My yoke upon you and learn of Me, for I am meek and lowly in heart, and ye shall find rest unto your souls."

fliest a sacrinege for one to use one words if they were not in the Bible; but it is the picture of the mether bird shielding the little ones. What so warm, so comfortable, as the mother's wings, or the nest that love has mode? But listen to this: if you will only dwell in the "secret place," you shall abide under the shadou of the Almignly; and as if that would not be tender enough to woo us, we are tole, again, "He shall cover thee with Hisfeathers, and under His wings thou shall trust."

Trust."

Home is the place for explanations. There we tell our secrets. If the nearly of the world do not understand us, our loved ones in our homes do.

II.

It would be impossible for one to read the verses immediately following the text without being impressed with the fact that the most remarkable results will follow our abiding and dwelling in the "secret place."

In order that the subject may be the more practical and helpful I desire to suggest some things which will surely be ours when we fulfill the conditions.

I fin the "secret place" there is peace. "In the world ye shall have teibulation." our Master said, "but in Me ye shall have peace." I have read that a certain insect has the nower to surround itself with a film of air, encompassed in which it drops into the midst of muddy, stagnant pools, and remains unhurf. And the believer may be thus surrounded by the atmosphere of God and while he is in the midst of the turnoils of the world he may be filled to overflowing with the peace of God, because God is with him.

This is true whatever your occupation, if it is ever so menial. The Rev. F. B. Meyer tells us of Lawrence, the simple minded cook, who said that "for more than sixty years he nover lost the sense of the presence of God, but was as conscious of it while performing the duties of his humble office as when partaking of the Lord's Supper." What peace he must have lad!

If you are constantly engagered so that you have said it was impossible for you to enjoy your religion very much hecave you were so busy, still you may have this peace, because you are in the "secret place." I know that it is impossible for

to enjoy your religion very much because you were so busy, still you may have this peace, because you are in the "secret place." I know that it is impossible for one to keen two thoughts in the mind at the same time and do them both instinct but there is the heart as well as the mind, and while the mind is busy the heart may be rejoicing in all the fullness of God. The orator is conscious of the presence of his audience, and his heart is touched by their appreciation while his mind is busy in presenting the thoughts that move them. You may have all your mind taken un with the book you are reading or studying, but your side. The mother may he very busy in one part of the house; her mind may be greatly engaged, but her heart is conscious of the fact that her little bube is in another war of the house; and the least cry will draw her to the child. So the mind may be occupied to the very fullest extent, and even he disturbed by the things about us, while the heart rous be abiding in sweet communion and fellowship with Him because we are dwelling in the "secret place."

Those were conforting words of the

cause we are dwelling in the "secret place."

Those were comforting words of the Master's when He said, "Peace I leave with you, My peace I give noto you, not as the world giveth, give I unto you. Let not your hearts be troubled, neither let them be afraid." So that I may have peace even when trial comes. David found this to be true, for in that heautiful Psalm, the 27th, he says: "In the time of trouble He will hide me in His paviliou; in the secret of His tabernacle will He hide me." The pavilion was a great tent in the very centre of the camp, and when he was there nothing could harm him; he could be at peace even if he should hear the sounds of his enemies. But the expression is even stronger than that, for David says that if it were necessary God would even put him in the "secret of His tabernacle;" that is the same as the Holy of Holies; and who would not have been safe there? Here is our "secret place" again, and this is just where God has given us the privilege of going. Why should we be disturbed if troubles are about us and our enemies rise up to do us harm?

2. In the "secret place" there is purity.

2. In the "secret place" there is purity. If our surroundings were only better in this world, our lives would be purer. It is very easy to be good in the company of some people we know; they seem to draw out all the good in us. To be surrounded by certain kinds of scenery is to be lifted near Heaven; to touch a liftle child pure as the angels of God is to receive a benediction. What could not the presence of God do for us if only we were all the time conscious of it? This is just what I may have, did I but dwell in the "secret place." One of the reasons which David gives for desiring to dwell in the house of the Lord was that "he might behold the beauty of the Lord." 2. In the "secret place" there is purity.

place. One of the reasons which David gives for desiring to dwell in the house of the Lord was that "he might behold the beauty of the Lord."

I wish that it might be possible for me to make plain to you as I might understand it myself all the beauty that waits us in the "secret place." Think of the gorgeousness of the Holy of Holies in the ancient tabernacle, which is a type of this! The wonderful curtains and hangings of the place, its blue and purple, its fine twined linen and threads of gold. Think of the beautiful veil with the cherubin, with the embroidery so fine that angel fingers must have wrought them, the table of pure gold holding the bread, and the seven-branched candle-stick? Who from the outside looking upon the badger-skin tent would have imagined how glorious it was within? So I do not think it would be possible to make plain to you all that awaits you in the "secret place." He who has dwelt there with God could not tell his joy if he had an angel's speech; but this I know, that if you will but enter in and dwell there, the very beauty of the place will make you pure, and you remember that it is only unto "the pure in heart" that the vision of God is promised.

I suppose we might have been with Jacob when in his dream he saw the heavens opened and boheld the angels going up and coming down and heard the voice of God, and we only should have seen the dreary mountains round about. I doubt not by that we might have been with Paul when he was caught up to the third heaven, and *we should have seen the dreary mountains round about. I doubt not but that if Paul were here to-day he would see God here this morning, and he would have seen uthing but the humble surroundings of his tent. And I doubt not but that if Paul were here to-day he would see God here this morning, and he would have seen uthing but the humble surroundings or our times? Every permitted sin encrusts the windows of the soul and blinds our vision; and every victory over evil clears the vision of the soul and blinds our vision; and ever

we may say, "Behold, God was in this place, and I knew it not." And it we can not say it it wrong for us to go.

3. La the "secret puse," there is power.
Oh: that we might all of is possess real power! This is our cry by day and by night, and yet there is not long we may have easier. There is no promise with which I am familiar that tells us that we may have power of in ellect or of human might. Rut there is a promise that we shall have power after that the Holy Ghost shall come upon us apd in the olden times He literally filled to overflowing the Holy of Holies, so that at one time it was almost impossible for one to enter. This will come to us likewise when we dwell in the "secret place." In I. Chronicles we read, in the jourth chapter and twenty-third verse, of certain men who "dwelt with the king for his work." There can be no effective service that is not the outcome of communion. Our Lord's day precedes the week of work, and this is always the plan of God. That wonderful fifteenth chapter of John is founded on that iden. We must abide first, and after that we can not help but hear fruit. Oh! that we might be so near to Him that we should be magnetized and charged with a spiritual force that the world could neither gainasy nor regist!

III. place, and I knew it not." And it we can

the Son will reveal Him." It is impossible for any one to enter into the "secret place" of the Most High except through Jesus Christ. He said. "I am the way, I am the door, by Me, if any man will, he shall enter is."

It is just what Paul meant when he said. "But now in Christ Jesus ye who sometimes were star off are made high by the blood of Christ."

But now in Christ Jesus ve who sometimes were afar off are made nigh by the blood of Christ."

There are some places in the Bible where the way seems plain. "He that cateth My flesh and drinketh My blood dwelleth in Me, and I in him." And whatever else is meant by this feeding on Christ, this certainly is true—we are to set apart daily periods of time when we may have communion with the Saviour. Is it not because we are too hurried that our vision of Christ is bimred and indistinct? It is only when the water is still that you can see the pebbly beach below. You could not go alone with Christ half an hour each day, or even a less time, and sitting still, look up into His face, by faith talk to Him and let Him talk to you, without feeling that for a little part of the day you had been in heaven, when in fact it was only the "secret blace" of the Most High. Christ would be in you and you would be in Christ, even as in the sourhern sea the snonger may be seen tonear's the waves, the sponge in the sea and the sea in the snonger. Then we could say with Paul. "I live, and yet not I, but Christ liveth in me" Again I have read in the Bible these words: "He that keepth Ha commandments dwelleth in Him, and He in him." And I have found that I have only to go the way I himk Christ wants me to go and to do the thines I think He wants me to go the way I himk Christ wants me to go and to do the thines I think He wants me to do to be able to stand on the very mountain top of Christian experience; and that is only another way of sneaking of the "secret place." You could not go where Christ has bidden you without meeting Him, and you could not go where Christ has bidden you without meeting Him, and you could not go where Christ has bidden you could not go where the well as the sarden where He walks; press an, you will meet Him face to face. This is the sarden where He dwells; stand kneeking at the door, even

How a Business Man Was Saved. An invident is related which occurred bring Mr. Finner's meetings in New York City and which well illustrates the value of a little tact in the great strongly for scale. The big cutlers firm of Sheffeld, England, had a branch house in New for sonis. The big cutters firm of Sheffield, Espeand, had a branch house in New
York. The manager was a partner of the
firm, and very worldly. One of his clerks,
who had been converted in the receiping,
invited his employer to attend. One evening he was there, and sat just across the
asise from Mr. Arthur Tappan. He anreared affected during the remon, and Mr.
Tappan kent his ove on him. After the
dismissal. Mr. Tannan stepped souchly
across the uisle, introduced himself, and
invited him to stay to the after-service.
The gentleman tried to excuse himself and
get away, but Mr. Tappan caught hold of
the button on his coat and said. "Now, do
stay: I know you will enjoy it:" and he
was so kind and gentlemanly that the cutlery man could not well refuse. He stayed,
and was converted. Afterwards be said,
"An ounce of weight upon my coat-button
saved my soul."

Two Pictures.

Two Pictures. Two Pictures.

It is related that two painters each painted a picture to illustrate his conception of rest. The first chose for his scene a still, lone lake among the far-off mountains. The second threw on his canvas a thundering waterfall, with a fragile birch tree bending over the foam. At the fork of the branch almost wet with the cataract's spray, a robin sat on its nest.

Henry Drummond, referring to the two paintings, so unlike in their make-up, said;

paintings, so unlike in said:
"The first was only 'stagnation;' the las "The first was only 'stagnation;' the las "The first was ontward!" was 'rest.' Christ's life was ontwardly one of the most troubled lives that was ever lived; tempest and tumult, tumult and tempest, the waves breaking over it all the time, till the word body was laid.

ever lived; tempest and tumuit, tumuit and tempest, the waves breaking over if all the time, till the worn body was laid in the grave.

"But the inner life was a sea of glass. The great calm was always there. At any moment you might have gone to Him and found rest. And even when His enemies were dogging Him in the streets of Jerusalem He turned to His disciples and offered them, as a last legacy. My peace."

Work, Our Highest Privilege.

Whoever attempts to escape work avoids his beat friend. We read the story of man's fall in the light of subsequent revelation, only to find that work is not a curse, but our highest privilege. The fact that the seasons end urges us on to do our best. An endless probation is simply none at all. There is no more pathetic lamentation in all literature than this. The summer is ended and we are not saved. Propartion is over. The Judge enters the field and counts the sheaves. The summer ever reproduces itself. They come in their annual succession, but each holds its own place. This summer will be this but once. Another will come, but it won't be this. Nothing is ever repeated. The second resembles the first, but is not to be identified with it. The sun never greets the earth twice the same. Probation is written everywhere. — Presbyterian Journal. Work, Our Highest Privilege.

Mau's Influence.

The only responsibility that a man cannot evade in this life is the one he thinks of least—his personal influence. Man's conscious influence, when he is on dress parade, when he is posing to impress those around him—is wofully small. But his unconscious influence, the silent, subtle radiation of his personality, the effect of his words and acts, the trifles he never considers—is tremendous. Every moment of life he is changing to a degree the life of the whole world. Every man has an atmosphere which is affecting every other. So silently and unconsciously is this influence working that man may forget that it exists.—W. G. Jordan. Man's Influence.

OUR BRIDGET IN BAVAR:A

Where Government Has Control of

Servant Girl. She had a bag full of testimonials and a record sealed by the police of Bavaria for a period antedating the ar of 1866. I had to sign a contract n which she represented one-third interest, myself another third, and the King of Bavaria the remainder. By this instrument I became responsible not merely for her wages, which she fixed at \$5 a month, and her one bucket of beer a day-also her washng-but on me was laid, furthermore, he responsibility of watching over her morale. She was not to be allow ed to frolic at unseemly hours or to freuquent public resorts-I was to nee that she kept up her religious observ ances. In return for this I secured a thrifty but very angular housekeeper, who watched jealously over every penny of expenditure, and particularly over everything in petticoate that ventured past her door. old woman was a treasure.-Poultney itigelow, in The National Magazine.

Kitchener Pays a Compliment! Lord Kitchener has given many reasons for his conviction that a soldier should never marry. His latest is that the terrible anguish of off cers' wives was a proof that, like priests, soldiers ought to be cell-bates. Lord Kitchener said this re-cently to an officer's wife, who an-swered: "Then you think that my husband ought not to have married me?" To which Lord Kitcheuer reiled graciously: "Thanks to you change my opinion for one case."

THE SABBATH SCHOOL

International Lesson Comments For December 28.

periow of the Twelve Lessons For the Last Quarter, Pan. 106, 1-6, 40-48-Golden Text, Psa. 99, 1-From Joshua to the Calling of

Summary.—Lesson I. Topic: Joshua'r divine commission. Place: The Jördan, opposite Jericho. After Moses was dead Joshua was told to arise and lead the people over Jordan into Cannan. The Lord told Joshua to be very-contrageons, for no man would be able to stand against him while he lived. He was also told to earrfully obey the law which God had given him. Joshua then commanded the people to prepare victuals, for in three days they were to pass over Jordan.

II. Topic: Israel entering Cannan-Place: The Jordan, opposite Jericho. He fore they crossed the river two spies were sent over, who brought back word that the people were filled with terror. The ark of the Lord was to pass over first, and when the priests who bore the ark stepped into the water the river divided and the people passed over on dry ground. Twelve men had been chosen, who took twelve stones from the river bottom and carried them to Gilgal, where they were set up as a memo-

Bilgal, where they were set up as a mem-

Gilgal, where they were set up as a memorial.

III. Topic: The capture of Jericho. Place: At Gilgal, near Jericho. The Lord gave Joehna careful directions as to how to take the city of Joricho, and then Joshua told the people what to do. They were to march around the city once a day for six days, and on the seventh day they were to march around seven times. Then the priests were to blow with the trumpels and the people were to shout. They did as the Lord had commanded them and the walls fell down flat.

IV. Topic: Caleb receiving his inheritance. Place: Gilgal. It has been about six years since the Israelites entered Camaan. They are now assembled at Gilgal to divide the land among the tribes, Caleb was one of the two good spies, and Moses had promised him Hebron. Caleb is now eighty-five years old, but he is still strong and able to possess his inheritance. Joshua blessed Caleb and gave him Hebron, because he had wholly followed the Lord.

V. Topic: Divine protection. Place.

bron, because he had wholly followed the Lord.

V. Topic: Divine protection. Place: Shiloh. The inheritance of the tribe of Levi was torty-eight cities, which were quite evenly distributed among the tribes. Six of these eities were chosen as cities of refuge. Kedesh, Shechem and Hebron were on the west of Jordan, and Bezer, Ramoth and Golan on the east. The cities were on hills, and the one who accidentally killed another could flee here for refuge. To-day Christ is our refuge.

VI. Topic: Joshua renewing the covenant. Place: Shechem. Joshua was now an old man, and before he died he assembled the people at Shechem and gave them

refuge. To-day Christ is our refuge.

VI. Topic: Joshua renewing the covenant. Place: Shechem. Joshua was now an old man, and before he died he assembled the people at Shechem and gave them his parting advice. He called on them to choose whom they would serve. Jehovain or the gods of the Cananites. He told them that he and his house would serve the Lord. The people also promised to serve and obey the Lord. Joshua told them that if they served the Lord they would be blessed, but if they forsook Him they would selfer accordingly.

VII. Topic: The apostacy of Israel. Place: Canaan. Joshua died, being Hygears old. While he lived the people served the Lord. A few years after his death the Israelites forsook the Lord and served Balaam. Because of this the Lord delivered them into the hands of their enemies, and the heathen nations greatly distressed them. The Lord raised up judges which delivered them, but when the judge was dead the people corrupted themselves worse than before.

VIII. Topic: The evil effects of wine. Place: Probably Jerusalem. The nation had been prosperous, but in the midst of the prospertiy the people had forsaken the Lord. They were especially given to drunkonness. The land was filled with filthiness. God pronounced a wee upon them because of their terible sins. Ephraim should be destroyed.

K. Topic: The triumph of Gideon. Place: At the foot of Mount Gilbon. The Midianites were greatly oppressing God's people. The Lord called Gideon as a deliverer. Gideon called the Israelites together and assembled an army of 32,000 men; requests the "fearful and afraid" to return home, and the army was thus reduced to 10,000. The Lord then tested them at the brook and only 300 men were retained, and with this small force Gideon put to flight the Midianitish army.

A. Topic: Ruth's choice. Places: Moab, Bethleinem. There was a famine in the land of Israel and Naomi with her husband and two sons went to the land of Moab to live. The first died, leaving the women widows. Naomi then decided to return to

women, but after a few years both sons and their father died, leaving the women widows. Naomi then decided to return to Bethlehem. Orpali remained in Moab, but Ruth clave to her mother-in-law and chose

widows. Naomi then decided to return to Bethlehem. Orpali remained in Moab, but Ruth clave to her mather in law and chose the true God.

XI. Topic: The doom of the ungodly. Place: Shiloh. The child Samuel assisted Eli in the tabernacle service; God spake to Samuel, Samuel at first supposed Eli had called him, but afterward understood that it was the Lord; the Lord told Samuel what He intended to do against Eli, because his sons had "made themselves vile," and Eli had "restrained them not."

XII. Topic: The birth of Jesus. Place: Bethlehem. Mary and Joseph were at Bethlehem; n-arby were shepherds keeping watch in the fields over their flocks; the angel of the Lord appeared to them; a light shone around them; they were told a Savour was born; if they would go to Bethlehem they would find the young child in a manger: they went and found all as the angel had said.

Thoughts.—Those who fully follow the Lord will receive rich spiritual blessings. Whatever God commands us to do He is ready to assist us in doing. We should always remember God and His goodness to us. The things that are impossible for us to do are very easy for the Lord to perform—it was not a hard thing for God to overthrow the walls of Jericho, and He can just as easily overthrow His enemies to-day. Although Caleb was promised Hebron, yet it was necessary for him to claim his possession and then enter upon it, and so now, God's people must "lay hold" of spiritual blessings if they would be satisfied with the riches of His grace. When we fail to obey God we always suffer the penalty of our evil deeds. Parents abould carefully train their children.

Teachings.—There is joy in Christ for the whole world, and there is joy in Him for you. Christ comes to reign in a very humble way, and it is only by humility that we are enabled to enter His kingdom. In this His kingdom is wholly unike the kingdoms of this "wild. Humility is the mark of the Son — load and of all His followers. We should "rify and praise God for His great love in sving His only begotter.

The Coughing Bean. Man, or even the animal kingdom, has no monopoly of coughing, or even getting red in the face, in an effort to throw off foreign substances. Before there was a vertebrate on the earth, while man was in process of evolution through the vegetable world, Etada Tusseln—that is what the botanists call him, while we know him as "the the face and blew the dust out of his lungs. Recently botanists have been giving special attention to this bean, and tell interesting things about it. It is a native of warm and moist tropical countries, and objects most emphatic lly to-dust. It has an effective means of getting rid of objectionable matter. When dust settles on the breathing pores in the leaves of the plant and hokes them, a gas accumulates in ide, and when it gains sufficient pros sure there comes an explosion, with a sound exactly like coughing, and the dust is blown from its lodgement. And more strange, the plact gots red in the face through the effort.

THE GREAT DESTROYER

SOME STARTLING FACTS ABOUT THE VICE OF INTEMPERANCE.

Poem: The Clinking and the Drinking at the Bar-Prospecity and Freedom From Worry Da Great Work For Natition Falting Of to Drunkenness.

There comes a sound of walling in the night.
A mouning sad that echoes (arrigh the screet)
Oh. Seepless eyes are weeping for the

Or cars are list'anny but for shuffling feet for its conk, clink, clink in the fill behind

And the bar.

And its drink, drink drink till they know not what they are.

And the hungry choldren cry.

And the veary mothers die.

From the clinking and the drinking at the

Hands that labor on forever weary Now ne'er receive capesses as of yore. There are hearts whose fondest hope is dreary,-Who're praying soon to have life's battle For its clink clink, clink in the till behind

And its drink, drink drink till they know not what they are.

And the hungry children ery.

And the weary mothers die.

From the clinking and the drinking at the

Homes there are with sorrow ever feel-In prayerless agony of every breast; Silent death in kindly swiffness stealing Brings their best promise of a dreamless

For its clink, clink, clink in the till behind And its drink, drink drink till they know And the hungry children ery. And the hungry children ery. And the weary mothers die. From the clinking and the drinking at the

bar. - D. B. Harkness, in Ram's Horn.

Sympathetic Argument Helps. The greatest agency that works for tem-serance is prosperity.

There is much less drunkenness to-day than formerly, because there is to-day less abject poverty.
Free men and wamen from warry-and

you will instantly cure more than half the drunkards and prevent the springing up o new crop. Friendly, sympathetic argument can do such in favor of moderation and wise liv-

Children at school should be taught the effect of whisky on the system, and public onition—most powerful of agencies—should discourage excessive drink under all cir-

cumstances.

If newspapers will noint out dispassion, ately the effects of whisky, simply asking young men to think over the matter, they can do much good for temperance.

young men to think over the matter, they can do much good for temperance.

In almost every acrocious crime whisky figures. The murder—was drunk, or just before he committed the crime he drank whisky. Homes are broken up overy day through whisky. Men fail in business through whisky. Men fail in business through whisky. Athletes po from the gutter to the poor-house and then to potter's field through whisky.

If newspapers in their routine news reports will give whisky simply the credit that is due its achievements—without presching or ranting—much good work will be done for temperance.

Fortunately we can all constatulate ourselves on the steady falling off in drunkenness. To drink to excess is no longer respectable. Once it was a leading sign of respectable. Once it was a leading sign of respectable their prescriptions illegibly, because when called late at wight they were usually drunk. To-day a drunken doctor cannot possibly survive.

Work as hard as you can against drunkenness, for drunkenness harms every one, even the saloon keeper himself. The drunkard soon comes to ruin and ceases to he orofitable.

Argue with young men, and talk to chil-ren about their own welfare in the matter.

But remember also that the drunkard often has tried harder than you could try to overcome the enemy that has conquered. Remember that unless you have lived his life you cannot know his evenue and cannot judge him.—New York American.

Physicians For Total Abstinence:

Sir Samuel Wilks and Sir Henry Thompson, two emigent English surgeons, appear among the contributors to a special number of The Practitioner which was given over to the discussion of alcohol. They are both men of great age as well as great distinction in their profession, and in looking back over their long luyes and in looking back over their long lives and testifying from their own experience they produce evidence which should strengthen the cresarle against drink. Sir Samuel states that he was a total abstainer, or nearly so, throughout his active professional career, much to his advantage, and Sir Henry says that at a time when he was troubled with rheumatism and chronic pain in the head he tried a cure by abstention, and got rid of both diseases in six months. in looking back over their long lives and

Or. James Edmunds, another old prac Dr. James Edmunds, another old pra-itioner, believes that be has gained much in health and efficiency by total abstinence and that he has lost nothing of value by the non-use of alcohol. Still another wit-ress on the same side is Professor German Sims Woodhead, one of the younger phy-sicians with a brilliant record. He had an exceptionally successful university ca-reer; was both prize student and prize ath-lete, and counts abstinence from alcoholic veer, was both prize student and prize and lete, and counts abstinence from alcoholi-liquors among the factors in the double

Another contributor to the discussion Another contributor to the discussion Dr. J. J. Ridge, writes of the gueral effects of drink upon the community, saying that three-fourths of the payrerism of the country is due to it. He adds that the deaths directly attributable to drink num-

deaths directly attributable to drink number from 40,000 to 60,000 yearly; that as many more are indirectly attributable to it; and that it is responsible for a great deal of the disease with which the country is afflicted.

The truth is that it has become a most demoralizing and dangerous national vice. The consumption of ligan use bead is greater in the United Kingdom than in Germany or France, much greater than it is in the United States, and while the increase of late years has not been as large as that of these other countries, the conditions are so appalling that the temperance advocates have been strictly lately to extraordinary efforts.—New York Sun.

Looking After Drunkards. Drunkards in Germany will in the fu-pure he sternly looked after by the State. Each town must keen a record of all the hard drinkers, and the city medical men are bound to report those who habitually imbibe to excess, so that the authorities may weed out the black sheep and subject them to a strict course of treatment.

The Crusade in Brief. Moderate drinking has proved to be the nursery of untold misery and crime. To-tal abstinence ruins none. On the testi-mony of millions it has brought peace with plenty.

plenty.

After a hard fight with the liquor forces the temperance neople of Fultan, Ky., are once more permitted to record a victory, the town being once more free from the grasp of the liquor traffic.

In Muneapolis the 330 saloous are limited to one-twelfth of the city. In the eleven twelfths where there are no saloous twenty-eight policemen are found sufficient for patrol duty. In the one-twelfth where the saloous are, 147 policemen are required.

Over 1000 new temperance unions have Over 1000 new temperance unions have been organized during the last year in the United States. These organizations, among other work, are sending out millions of pages of literature.

pages of literature.

It is stated that thirty-eight of the seventy seven parishes in the Island of Anglesey, of the west coast of Wales, with a population of 4414, do not contain a single saloon or public house.

The seven lunch wagons managed by the Squirrel Inn in New York City, and carried on under the auspices of the Church Temperance Society of that city, are said to be yielding fair profit. The money derived from this work is used for the crection of itself-water fountains, of which there are now seventeen in various cruwded parts of the city.

CHRISTIAN ENDEAVOR TOPICS.

December 28 .- "Our Heavenly Home and the Way." John xiv. 1.4.

Scripture Verson .- John xiv. 2; Pa xvii. 15; xvi. 11; lxv. 4; xxxvi. 8, 9; 1 Cov. xiii. 12; 1 John iii. 2; Rom. viii. 18, 19, 1 Cor. xv. 54; Rev. vii. 16, 17. Lesson Thoughts.

The thought of dwelling with our Savior should be the highest hope held up before us for our heavenly

home. All is perfect purity and holiness in heaven; but we are by nature sinful and impure, and there shall in no wise enter into it anything that defileth. Our only hope of entering heaven, then, is through Jesus; if we seek any other entrance we shall lose our way.

Selections. "Jerusalem the Golden! There all our birds that flew, Our flowers but half unfolden, Our pearls that turned to dew, And all the glad life-music, Now heard no longer there, Shall come again to greet us

As we are drawing near," Upon the tombstone of a young the single sentence, "There shall be no night there." Thus heaven will be to each soul that for which that soul has the keenest and highest capacity for enjoyment. Far out of sight, while sorrow still

infolds us. Lies the fair country where our hearts abide,

And of this bliss is naught more wondrong told us Than these few words: "I shall be satisfied!" The rabbin's report, that, when

Joseph had gathered much corn in Egypt, he threw the chaff into the Nile, that, flowing to the neighboring cities and nations more remote, they might know that abundance was laid up for them. So God hath thrown some husks to us in this world, that, tasting the sweetness thereof, we might aspire to his bounty above. If there be glory in God's footstool, what there be in his throne? If he give us so much in the land of our pilgrimage, what will he not give us in our own country? If so much to his enemies, what will he not give to his friends?

Suggested Hymns Yes, we will meet again the morning. After the toil and trouble. There is a paradise of rest.
Tis only a little way to my home. Beyond the light of setting sun, I know not the hour when my Lord will come.

EPWORTH LEAGUE MEETING TOPICS. December 28 .- Our Heavenly Home and the Way. John 14. 1-6; Rev. 21. 1-4.

The hope of heaven is an inspiration, standing as we do on the thres-hold of the new year. All years merge into eternity, and all hopes find fruition in the fullness of joy at God's right hand! Our hearts need fear no trouble; the new heaven and the new earth await us.

There is not as much preaching in

our modern pulpits about heaven as there used to be. This may be be-cause our attention has been turned cause our attention has been turned to the more practical side of applied Christianity. Yet nothing can be more "practical" than clear concep-tions of heaven, and the ardent hopes which these beget. Heaven is not simply a state, but a place. Jesus said, "I go to prepare a 'place' for you." It is a 'city," a place of social and community life. It is a permanent, not a transitory, home. It has nent, not a transitory, home. It has its river and tree of life like the original Eden. It is the abode of life, and not of death. No tears, no sorrow, no night, is there. It is a holy place. The city is filled with good people. It is for all those who love and serve

There are eleven things mentioned that can never enter heaven. No sea, no tears, no death, no crying, no sorrow, no pain, no temple, no sun, no moon, no night, no curse. "A splendid moon, no night, no curse. "A splendid array of negatives." Then all evil people, all evil influences, all sin, will be shut out. And we may be shut in! The things we value most here are substituted by things which will fit the new life there. Heaven is inhabited by redeemed souls, those who have "washed their robes and made them white in the blood of the Lamb." Only holy and saved beings inherit this city. Three things are said of them: They serve Christ, they see him, and they are like him. Heaven is no idle place. It is filled with intense spiritual activity. We endure now as We endure now as seeing him who is invisible; but we shall then see him face to face. And this will result in complete conformity to his image. "We shall be like him, for we shall see him as he is." Such may be the force of the state ment that "his name shall be in their foreheads," his image shall be stamp-

There is only one way to heaven. Faith in Jesus Christ, bringing the transformation of our nature into harmony with God, produces the only fit ness for heaven. Whoever has this has the title to heaven. "He that be-lieveth on me bath eternal life." Such Whoever has this a faith presupposes obedience to Christ, the going on to perfection, the constant growth in grace, and the lay-ing up of treasures in heaven. But there is only one gate, one way, one fitness, one Saviour. How supreme the question at his New Year's service. "Have I the fitness for heaven, and can I read my title clear to mansions in the sky? Now the invitation, the opportunity, the alternative is given. "The only way to get into heaven is to first get heaven into you."

ed upon our whole nature.

Plants That Produce Madness. The United States Department of

Agriculture is at present investigating the curious behavior of certain plants growing on the Western prairies which are known as loco-weeds. "Loco" in Spanish signifies crazy. Cattle and other animals feeding upon loco weeds suffer a derangement of the brain that prevents co-ordinating move ments. Several weeds belonging to the bean family are included in this polsonous category. It has been asserted that a single dose of some of these weeds will cause insanity; but Mr. V. K. Chesnut, of the Department of Agriculture, expresses the that several days of feeding are re-quired to produce a bad effect.

Fill Empty Bottles With Smoke. Rinse out one bottle with hartshorn and another bottle with spirits of salt; next bring the bottles together mouth to mouth; both will at once be pervaded with white vapors. The vapors in question are ecomposed of sal ammoniac—a solid body generated by the union of two invisible gases.

THE RELIGIOUS; LIFE

READING FOR THE QUIET HOUR WHEN THE SOUL INVITES ITSELF:

Poem: The Sabbath-The Movement to Christianize the World is Irresistible

The Gospel of Jesus Christ Muse
Have Undivided Allegiance.

When the worn spirit wants repose, And sighs her God to seek, How sweet to hail the evening's close That ends the weary week!

How sweet to hail the early dawn, That opens on the sight. When first that soul-reviving morn Sheds forth new rays of light!

Sweet days, thine hours too soon cease;
Yet, while they gently roll,
Breath, heavenly spirit, source of peace,
A Sabbath o'er my soul!

When will my pilgrimage be done.
The world's long week he o'er,
That Sabbath dawn which needs no sun;
That day which fades no more?

—James Edmeston.

The Missionary Movement.

Robert E. Speer in a recent address says that all great movements are world movements; that God is working over the earth and what moves other people moves us; that we are bound for our own sakes to study other nations, and that we cannow know them thoroughly until we know their religions. To establish this fact he instances the trolley car, than which he says there can be nothing more neutral toward religion. When the first trolley started in Siam the people in the city of Bangkok all kneeled down to worship it as it moved along the streets, and in Korean, the trolley being laid about the beginning of a long, severe drought the people concluded that this evil thing that isd come among them was the cause of all their trouble, and so a mob came and tore up the tracks and demolished the cars.

He also says that the missionary movement is the most irresistible movement in the world; that the religions of the East are bound to change; that only one religion can live. And this thought is the great centre of the text for our topic to-day. In chains they shall come over and shall fall down unto Thee, they shall make supplication unto Thee, saying, Surely God is it. Thee, and there is none else."

One of the most interesting things and the most encouraging about foreign missions is the fact that wherever the Gospe of Jesus Christ goes it is not content to dwell, as are other religions, in harmony with the popular belief of the country, but it must have an undivided allegiance for itself. It is one of the most powerful proofs of the divine origin of the Gospe that it, of all other religions ever founded, claims to be the only true religion. It is the group of the Christian religion that it has introduced into the world the idea of the horotherhood of man. This chapter pulses with the thought that the earth is all one to God, who made it, and that He does not intend that it shall be made in vain, but that "every knee shall how and every tongue confess," and that He does not intend that it had be all in their power to spr

ing for: Well, said the sweep, "you see, I have become a sort of partner in the concern, and I am going to see how the business is getting on." It is even so. He who in any way, hearing the call, responds to it with prayers and tears, with service and sacrifice, with the gifts of wealth or the mites of sacrifice of poverty, with labor or with life, is a partner with God is the celestial business of bringing salvation to a lost world,—From "The Crisis of Missions," by the Rev. Arthur T. Pierson, D.D.

"We shall see Him as He is." That is the promise. We have not truly discerned Him yet. Not His disciples, who lived with Him in daily fellowship, who walked and communed with Him by the way, not even they saw Him in very truth. No mortal can so behold Him through the veil of flesh. And if, even now, we thrill with a wondrous and transcendent joy in those hours when our souls most closely approach the throne of God, what will be our rapture when, in that bright heaven which may be nearer to us than we think, we see Christ "as He is." He sure that no conception of Him can do more than dimly, shadow forth His glorious reality. A thousand times more beautiful, more pitiful, more loving, more divine is He than we have dreamed. Thanks be to God for the promise left us that we shall see Him as He is, and them, ah, yes, we shall be satisfied.—Beatrice Clayton.

Spear Points.

God's seed will come to God's harvest. \
He lives not who lives not in carnest.
The "fear of God" is not born of coward-

Every misery missed is a new mercy enyed. By lifting the burdens of others we lose

By lifting the burdens of others we lose our own.

God often reveals His presence by giving unexpected blessings.

Prayer is the breath of the spirit that is in harmony with God.

The more men are like God, the less they look for worship of men.

A good life is an absolutely unanswerable argument for Christianity.

The true servant will use the light of tame to illumine the face of his Lord.—
Ram's Horn.

Ram's Horn. On What Life Depends.

On What Life Depends.

The duration of life does not appear to depend so much upon the strength of the body, or upon the quantity of its excitability, as upon an exact accumulation of stimuli to each of them. A watch spring will last as long as an anchor, provided the forces which are capable of destroying both are always in exact ratio to their strength. This golden thought is commended to those who make no effort to control their temper. Every time you let your angry passions rise you tax or strains the forces so nicely organized to carry you far down the green slope of green old age. The violent and irregular actions of the passions tend to wear away the springs of life.—Dr. Benjamin Rush.

Ground Frozen 225 Feet. William Boone, a minor, says the Kansas City Journal, who has come down from Dawson City, Kiondike, to spend the winter with relatives at La Plata, says he has dug 225 feet

deep in the ground of his claim, t has never been able to reach a po where the ground was not from The man who salwars wants the most for his money should never propose to a woman who fare the scale at less than 200 pounds. Oblean