Behold the Fowls of the Air, Says the Scriptures. Lessons of Their Flights. The Spirit of God a Gentle Dove.

TEXT: "Behold the fouls of the air?"-

There is silence now in all our January prests, except as the winds whistle through the bare branches. Our northern woods are deserted concert halls. The organ lofts in the temple of nature are hymnics. Trees, which were full of carol and chirp and chant which were full of carol and chirp and chant are now waiting for the coming back of rich plannes and warbling voices, soles, itsets, quartetes, cantatas and To Deums. But the Bible is full of birds at all sensons, and prophets and patriots and apostles, and Christ Himself, employ them for moral and religious purposes. My text is an extract from the sermon on the mount, and perhaps it was at a moment when a flock of birds it was at a moment when a flock of birds
flew past that Christ waved His hand toward
hem and said. "Behold the fewls of the air!"
And so in this course of sermons on Go1
everywhere I preach to you this third ser-

werywarre I preach to you this third sermon concerning the Ornithology of the Bible; or, God Among the Birds.

Most of the other reiences you may study or not study as you please. Use your own usingment, exercise your own taste. But thout this reience of ornithology we have so option. The divine command is positive when it says in my text, "Behold the fowls of the air". That is study their behold. At a says in my text, "School the fowls of the air" That is, study their babits. Examine their colors. Notice their speed. See the hand of God in their construction. It is easy for me to obey the command of the text, for I was brought up among the race of wings and from boyhood heard their eaction at sunrise and their vespers at sunset.

and my satisfaction is that I never robbed she of them any more than I would steal a thill from a cradle, for a bird is a cinid of the sky, and its next is the cradle. They are shoot auman, for they have took town and take, affinities and autitathies, understand joy and grief, have conjugal and material lasticely ware was and entering inchange. wage wars and enterinin leabords inve a language of their own and powers of issociation. Thank find for birds and skies full of them! It is useless to expect to understand the Bible unless we study natural

we hundred and ninety-three times does he lible allude to the facts of natural his-zery, and I do not wender that it makes so many allusions ornithological. The skies and the caverns of Palestine are friendly to he winged creatures, and so many fly and cost and nest and hatch in that region that repired writers do not have far to go taget smithological illustration of divine trum. There are over forty species of birds recag-

Oh, what a variety of wings in Palestine! The dove, the robin, the earle, the cornected of plunging bird, furning itself from my to wave and with long beak dutching to nev; the thrush, which especially discovery the thrush, which especially discover a crowd, the partridge; the mask, one and ruthies, hovering heal to windward while watching for prey; the swan, at some among the marshes and with feet so constructed it can wall on the leaves of was er plants; the raven, the lapwing, mulcilor us and in the Bible denounce I as medible, though it has extraordinary headdress; he stork; the ossifrage, that always and a habit of dropping on a stone the turtle thad lifted and so killing it for food, and more occasion mistook the bald head of Æschylus, the Greek poet, for a white stone, and dropped a turtle upon it, killing the amous Greek; the enckoo, with crested sead and crimeon throat and wings snow erned, but too lazy to build its own nesing so having the nabit of depositing its gg in nests belonging to other birds, the gury, the grouse, the plover, the magpie, the kinglisher, icho-licar, which is the carisature of all the ered creation; the owl, the harrier, the phrous all openy, and the harrier, the cavengers with neck coveres with repulsive own instead of attractive feathers; the ouarreisome starling; the swallow, flying a mite a minute and sometimes ten bours in nuccesion; the heron the quall, the peacock, the osall architecture of nests, leaving nothing wanting in suggestiveness. They were at the creation piaced all around on ne rocks and in the trees and on the ground o serce le Adam's arrival. They took heir piaces on Friday, as the first man was made on Saturday. Whatever else be had made on Saturday. Whatever else he had or did not have, he should have music. The first sound that struck the human ear was a

Yen, Christian geology-for you know there is a Christian geology—for you know there is a Christian geology as well as an in-adel geology—Christian geology comes in and helps the Bible show what we owe to the bird creation. Before the human race same into this world the world was occupied by reptiles and by all sorts of destructive monsters—millions of creatures, loathsom and hideous. God sent huge birds to clea the earth of these creatures before A land and Eve were created. The remains of these birds have been found imbedded in the rocks. The skeleton of one eagle has been found twenty feet in height and fifty feet from tip of wing to tip of wing. Many armies of beaks and claws were necessary to clear the earth of creatures that would have destroyed the human race with one clip. tike to find this harmony of revelation and science, and to have demonstrated that the Bod who made the world made the Bible.

Moses, the greatest lawyer of all time and a great man for facts, had enough sentiment and poetry and musical taste to weldivinely drilled into the first chapter of How should Noab, the old ship carpenter, 600 years of age, find out when the world was lit again for human residence after the universal freshet? A bird will tell, and nothing else can. No man can come down from the mountain to invite Nonh and his family out to terra firma, for the mountains were submerged. As a bird first keralded the human race into the back to the world that had shipped a sea that whelmed everything.

Noah stands on Sunday morning at the window of the ark, in his hand a cooing dove, so gentle, so imposent, so affectionate, and he said: "Now, my little dove, fly away over these waters, explore and come back and tell us whether it is safe to land." After a long flight it returned hungry and weary and wet, and by its looks and manners said

to Noah and his family: "The world is not fit for you to disembark." Noah waitel a week, and next Sunday morning he let the dove fly again for a second exploration, and Sunday evening it came back with a leaf that had the sign of just having been plucked from a living fruit tree, and the ourd reported the world would do tolerably well for a bird to live in, but not yet suffi

dentity recovered for human residen Neah waited another week, and next Sun day morning he sent out the dove on the third exploration, but it returned not, for it found the world so attractive now it did not want to be eaged again, and then the emigrants from the antedituvian world landed. It was a bird that told them when to take possession of the resuscitated planet So the human race were saved by a bird's wing, for, attempting to land too soon, they would have perished.

Aye, here comes a whole flock of doves-rock doves, ring doves, stock doves-and they make Isalan think of great revivals and great awakenings when souls fly for whether life. shelter like a flock of pigeons awooping to the opening of a pigeon coop, and he cries out, "Who are these that fly as doves to their windows?' David, with Saul after him, and flying from cavern to cavern, comptres bimself to a desert partridge, a bird which especially haunts rocky places, and boys and hunters to this day take after it with sticks, for the partridge runs rather

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on the mountains." Mocaking of his forlors roudition, he says, "I am like a pelicin in the wilderness." Describing his londiness, he says, "I am a swallow alone on the house-tor." Herskiab, in the emeriation of his sickness, compares himself to a crass, thin and wasted. Job had so much trouble he rould not sleep nights, and he describes his incoming by saying, "I am a companion to lowis." Issiah compares the desolutions of bunished Israel to an owl and bittern and cormorant among a city's ruins.

Jeremiah, describing the crushy of pa-

Jeremiah, describing the cruelty of pa-rents toward children, compares them to the estrich, who leaves its eggs in the samt uncared for, crying, "The daughter of my ple is become like the astriches of the wi ple is become like the estriches of the wilderness." Among the provisions whell on Solomon's bountiful table he speaks of "fatted fowl." The Israelites in the desert got tired of manna and they had qualls—qualls for sunper, and they died of qualls. The Bible refers to the migratory habits of the birds and ave, "The stork knoweth her appointed time and the turtle and the craue and the swallow the time of their going, but my people know not the judgments of the Lot!." Would the prophet illustrate the fate of

ple know not the judgments of the Lord," Would the prophet illustrate the fate of frand, he points to a failure at incubation and says. "As a partridge sitteth on eggs and hatcheth them not, so he that getteth riches and not by right shall leave them in the miles of his days and at his end shall be a fool." The partridge, the most circless of all birds in choice of its place of nest, building it on the ground and often near a frequented road or in a slight depression of quented road or in a slight depression of ground, without reference to safety, and on a hoof or a scythe or a cart wheel ends all. So says the prophet, a man who gathers under him dishonest dollars will hasch out of them no peace, no satisfaction, no happ!

ov, no security.
What vivid similitude! The quickest way to amass a fortune is by iniquity, but the trouble is about keeping it. Every hour of every day some such partridge is driven of the nest. Panica are only a flutter of partridges. It is too tedious work to become ch in the old fashioned way, and if a man en years of hard labor, why not tell it? And it one counterfeit cheek will bring the And it one consisted cases with oring the deliars as easily as genuine issue, why not male it? One year strain will be equal to a half a lifetime's sweat. Why not live solely ty one's wits? A fortune that built will be firm and everlasting. Will it? Hat built your house on a volcano's crater; go to sleep on the bosom of an avalanche. The volcano will bluz, and the avalanche will time for.

There are estates which have been exming There are estates which have deen examing together from age to age. Many years ago that estate started in a husband's industry and a wife's economy. It grew from generation to generation by rood habits and high minded enterprise. Old fashioned industry was the mine from which that gold was dur, and Gol will keep the deels of such a certain in his bushlar. Foreclass your an extate in His tuckler. Forecloss your morigage, spring your sam judgments, plot with acutest mirigus against a family procrity like that and you cannot do it a per-mutent damage. Better than warrantee deed and better than fire insurance is the

defense which Golfsown hand will give it.
But here is a man to-day as poor as Job
effer he was robbed by satau of everything
but his buils, yet suddenly to-morrow he is a rici mae. There is no accounting for his suiden afflu mes. He has not yet failed often enough to become wealthy. No one pretends to account for his princily ward-robe, or the chasel silver, or the full curbel steels that rear and neigh like Bacephalus in the grasp of his conchuan. Did he come to a sun ten inheritance? No. Did he make to a sun ten inheritance? No. Did he make a fortune on purchase and sale? No. Everybody asks where did that partriage hat h. The devil suidenly threw him up, and the devil will endealy let him come down. That hidden scheme God saw from the first conception of the plot. That partridge, swift disaster will shoot it down, and the higher it files the narier it falls. The prophet saw, as you and I have often seen, the awild mistake of nartridges.

But from the top of a Bible fir tree I hear the shrill cry of the strong. Joo. Easkiel, I am the store, the lie tree is the from the top of a Bible fir tree I hear the shrill cry of the strong. Joo Easkiel, I am the store, the lie tree is the front file without alighting sometimes to wing its vary from the region of the firms to Africa. As winter comes all the stories fly to warmer

As winter commanli the storks fly to warmer climes and the last one of their number that rich, the heron the quantitie pencocatus or rich, the bark, the erow, the hite, the bart arrives at the spot to which they migrate is the blackbird and many others, with all arrives at the spot to which they migrate is the blackbird and many others, with all killed by them. What have it would make in our species if those men were killed who story is domesticated and walks about on the street and will follow its keeper,
In the city of Enhance I saw a long row

of piliars, on the top of each piliar a storie's next. But the word "stork" ordinarily means mercy and affection, from the fac-tant this bird was distinguished for its great love for its parents. It never forsakes them, and even after they become feeble protects and provides for them. In migrating the old storks lean their neess on the young storks, and when the old ones give out tue oung ones carry them on their backs. God forbid that a dumb stork should have more heart than we. Blessed is that table at which an old tather and mother sit, biessed that altar at which an old father

and mother kneel What it is to have a mother they know best who have lost her. God only knows the agony she suffered for us, the times she wept over our cradle and the anxious sighs her bosom heaved as we lay upon it, the sick nights when she watched us long after every one was tired out but God and herself. Her lifeblood beats in our hearts, and her image lives in our face. That man is graceess as a cannibal who ill treats his parents, and he who begrudges them daily bread and ciothes the n but shabbily, may God have pa-tience with him; I caunot. I hear I a man once say, "I now have my old mother on my hands." Ye storks on your way with

my hands." Ye storks on your way with food to your aged parents, shame him!
But yonder in this Bible sky flies a bird that is speckled. The prophet describing the church ories out, "Mine heritage is into me as a speckled oird; the birds round about are against her." So it was then; so it is now. Holiness pickel at. Consecration picked at. Bensyolence picked at. Usefulness picked at. A speckled bird is a peculiar bird; and that arouses the antipathy of all the beaks of the forest.

The church of God is a peculiar institution and that is enough to evake attack of

tion, and that is enough to evoke attack of of the world, for it is a speckled bird to be picked at. The in emistences of Christians are a banquet on which multitudes get fat. They ascribe everything you do to wrong motives. Put a dollar in the poor box and they will say that you dropped it there only that you might hear it ring. Invite them to Christ and they will call you a fanatic. Let there be contention among Christians, and they will say: "Hurrah! The church is

Christ intended that His church should always remain a speckled bird. Let birds of another feather pick at her, but they cannot rob her of a single plume. Like the albatross, she can sleep on the bosom of a tempest. She has gone through the fires of Nebuchadnezur's furgace and not got Nebuchadnezzar's furnace and not urned; through the waters of the Red sea and not been drowned, through the ship-wreck on the breakers of Melitia and not been foundered. Let all earth and hell try to hunt down this speckled bird, but far above buman scorn and infernal assault it shai sing over every mountain top and fly over every nation, and her triumphant song shall be: "The church of God! The pillar and ground of the truth. The gates of hell shall not prevail against her."

But we cannot stop here. From a tall cliff hanging over the sea I hear the eagle calling into the tempest and lifting its wings to smite the whirlwind. Moses, Jerewings to smite the whirlwind. Moses, Jeremiah, Hosea and Habakkuk at times in their writings take their pen from the eagle's wing. It is a bird with fierceness in its eye, its feet armed with claws of iron and its head with a dreadful beak. Two or three of them can fill the heavens with clangor. But generally this mouster of the air is alone and unaccompanied, for the reason that its unbits are so predactous it requires five or ten miles of aerial or earthly dominion all

The black brown of its back, and the white of its lower feathers, and the fire of its are, and the lower feathers, and the fire of its are, and the long flap of its wing make glimess of it as it swings down into the valley to pick une rabbit, or a lamb, or a child and then swings back to its throne on the rock something never to be for rotten. Seathers about its evrie of all tiludinous solitude are the bones of its conquests. But while the beak and the claws of the engle are the terror of all the travelers of the air, the mother eagle is most kind and gentle to her young. God compares Histgratment of His

mother eagle is most kind and gentle to her young. God compares Histratment of His people to the eagle's care of the eaglets. Deuteronomy xxxii., 11, "As en eagle stirreth up her nest, flutterath over her young spreading abroad her wings, taketh them, heareth them on her wings, so the Lor," alone did lead."

The old earle first shoves the young The old earls first shoves the young one out of the nest in order to make it fly, and then taken it on her back and flies with it and shakes it off in the air, and if it seems like falling quickly flies under it and takes it on her wing again. So God does with us, Disaster, failure in business, disappointment, bereavement, is only God's way of the contraction. shaking us out of our confortable nest order that we may learn how to fly. Y who are complaining that you have no faith or courage of Christian zeal have had it too easy. You never will learn to fig. in that

Like an eagle, Christ has carrief us on His back. At times we have been shaken off, and when we were about to fall He came under us again and brought us out of the gloomy valley to the snuay mountain. Never an eagle brooted with such love and care over her young at Gol's wings have been over us. Across what occansof trouble we have gone in safety upon the Almighty wings! From what mountains of sin we have been carried and at times have been borne up far above the gunshot of the world and the array of the day!!

orn; up tar above the gameno of the world in the arrow of the death is closed on these rest wings of that we shall speed with in-interpretable from earth's mountains to leaves, hills, and as from the earth's cirnearly made the sun men on the ground seen small and insignificant as light is on a rock, so all earthip things shall dwardle into a specia, and the raging river of death so far honests will seen smooth and glassy as a

swiss lake.
It was thought in ancient times that an It was the activity amount times that an eagle could not only most its feathers in old age, but that after arriving to great are it would renew its strength and become entirely young again. Fo this Isalah altufes when he ave: "They that wait on the Lord shall renew their strength. They shall mount up with a wings of eagles." Even at the Christian in old age will renew his spiritnal strength. He shall be young in arion and enthusias n for Carlet, and as the body fails the soul will grow in elasticity till a death it will spring up like a gladdene leh'ld into the bosom of God.

Yes, in this ornithological study I say that Job says, "dis days fly as an eagle that hasteth to his pray." The speed of a hungry eagle when it saw its pray a spore of miles distant was unimaginable. It went like a thnuserbolt for speet and power. So fly our days. Sixty minutes, each worth a heaven, since we assembled in this place have snot like lightning into eterate. Tap old earth is rent and cracked under the swift rush of days and months and years and ages. "Swift as an eagle that hadesh to his prey." Behold the lowis of the air! Have you considered that they have, as you and I have not, the power to change their eyes so that one minute they may us telesocie and the next microscopic, now seeing synching a mile away and by telescopic eyesight, an i then dropping to its food on the ground, able to see it close by and with microscopic eyesight?

But what a senseless passage of Scripture The sparrow hath found a house and the swallow a nest for herself, where she may lay her young, even thine a turk. O Lord of Hosts, my King and my God?" What has the swallow to do with the alture of the temple at Jerusalem? Ah, you know that swallows are all the world over very tame, and in summer time they used to fly into the win-

dows and doors of the tample at Jerusalem and build a nest on the aller waser the process who allers was the process who allers are the said fashioned nests on the allers of the temperature of the temper ple and hatched the young sparrows in those nests, and David had seen the young birds icking their way out of the shell while the David burst out in rhapsoly, saying, "The swallow hatn tound a nest for herself, where what our of those my King and my Golf"
What our penters, what masons, what weavers, what spinners the birds ace! Out

of what small resources they make so ex-Out of messes, out of stices, out of lichens, out of horsehair, out of spiders was, out of threads swapt from the door by the housewife, out of the wool of the sheep from the pasture field. Upholaseral by leaves actually sewed together by its own sharp bill. Cushional with feathers from its own breast. onel with feathers from its own breast. Mortared logether with the gum of and the saliva of its own tiny bill, ymmetry, such adaptation, such conveni-

Surely there nexts were built by some plan. They did not happen just so. Who drafted the plan for the bird's next God! And do you not think that if He plans such a house for a challing, for an oriole, for a bonoline, for a sparryw, He will see to it that you always have a house "Ye are of more value than many sparcows." ever else surrounds you, you can have what the Bible calls "the feathers of the A-migney." Just think of a nest like that, the warmth of it, the softness of it, the safety

of it-"the feathers of the Aimiguty."

No flamingo outil ishing the tropical sunset ever had such prilitancy of pinion; no robin reibreast ever had plumage dashed with such crimson and purple and orange and gold—"the feathers of the Almighty." Do you not feel the touch of them now on forehead and cheek and spirit, and was there ever such tenderness of brooding—"the feathers of the Almigaty?" Soulso in this ornithology of the Bible Go1 keeps im-pressing us with the anatomy of a bird's

Over fifty times does the old Book allude to the wing-"Wings of a dove," "Wing of the morning," "Wings of the wind, "Sun of righteousness with healing in his wings," "Wings of the Almighty," "All fowl of every wing." What does it all mean? It suggests uplifting. It tells you of dight upward. It means to remind you mean' it suggests uplifting. It tells you of flight upward. It means to remind you that you yourself have wings. David cried out, "On, that I had wings like a dove, that I might fly away and be at rest." Thank God that you have better wings than any dove of longest or swiftest flight. Caged now in bars of flesh are those wings, but the day comes when they will be liberated. Get ready for ascension. Take the wor is of the old hymn, and to the tune unto which that hymn is married sing:

Up out of these lowlands into the heavens of higher experience and wider prospect. But how shall we rise? Only as Gol's holy spirit gives us strongth. But that is coming now. Not as a condor from a Chimboraz, peak, swooping upon the affrighted valley, out at a dove like that which put its soft brown wings over the wet locks of Christ at the baptism in the Jordon. Dove of gentle

> Come, holy spirit, heavenly dove, With all thy quitz ening powers With all thy quite ening powers: Come shed abroad a Saviour's love, And the shall kindle ours.

John Cultice, the postmaster of Redkey, Ind., who has kept the place for ten years, is totally blind.

It is not once in every four hundred years that a fifty-cent piece worth \$10 .-000 comes along.

SABBATH SCHOOL

LESSON FOR SUNDAY JAN. 15.

Encouraging the People,"Haggai ii, 1-8 Golden Text: Psalm exxvii, 1. Com-

The prophecies of Heggai and Zechariah should be read in connection with the historical books of Ezra and Nehemian, for these prophets were specially commissioned to encourage the people to re sulfit the temple and the city. After the foundation of the temple was labe, as we learned in last lesson, themies bindered the work, and it ceased until the second year of Darius, where our present lesson negins (Ez. Iv., Ch.

"In the second year of Darius the king,

I. "In the second year of Darins the king, in the sixth month, in the first day of the month, came the word of the Lord by Haggai the prophet." Haggai, like every true prophet, was simply the Lord's messenger with the Lord's message (verse 13).

2. "Laws speaketh the Lord of Hosts, saying. This people say, The time is not come—the time that the Lord's house should be built." This phrase "speaketh or saith the Lord of Hosts" is found the lord of Hosts in the short prophecy and "suith the Lord" is found seven times, while the name "Lord" is found seven times, while the name "Lord" in capitals (which is always Jehovah) Lound altogether in the thirty-eight verses in capitals (which is always Jehovah) of found altogether in the thirty-eight verses of this prophecy at least thirty-four times. So we are not to see Haggal, whose name is mentioned but nine times (and that is an unusual number for so short a prophecy), but only Jehovah, and Heggal as His spokesman. Notice that the bord observes what people say, and also what they think (Ezek, xi., 5, xxxiii., 30; Jer. xi., 18, 19, 2, "Then came the Worl of the lord by Haggal the prophet, saying, The words of the people are wrong words;" they indicated a lack of sympathy with God in His

Haggai the prophet, saying. The words of the people are wrong words;" they indicated a lack of sympathy with God in His purposes. The nonse of the Lord now being built is the church, which is His body (Heb. 11., 19 25, and there is much insifference to it on the part of the Lord's people as there was to the temple in the days of Haggai. The Word of the Lord was sent to correct the recople and bring them into sympathy with God and His purposes. See Isa, viii., 20, R. V. margin.

V. margin.

4. "Is it time for you, O ye, to dwell in your celled houses, and this house ite waste." They were neglecting the temple, the house of Jehovah, and attending to their own houses. The church is a spiritual building to be gathered out of all Nations and presented to Christ as His Bride in order that He may return with her to establish His Kingdom on earth and fill the earth with His glory, but the Lord might well say to the various denominations which make up the visible church; "Is it time for you to be the visible church; "Is it time for you to be so occupied with your own little company instead of worsing earnestly to complete My body?" "Is it time for you to be spending hundreds of thousands of dollars upon

church buildings instead of sending the Gos-pel to the neather?"

5. "Now, therefore, thus saith the Lord of Hosts, Consider your ways." Because of the neglected condition of his house Ee would have them stop and consider. He would have them look at things from His standpoint— like Jeremiah when he said, "Is it nothing to you all ye that pass by? Behold and see if there be any sorrow like unto my sorrow which is done unto me, wherewith the Lord which is done unto me, wherewith the Lord bath afflicted rue in the day of His fierce bath afflicted me in the day of His fieres anger" (Lam. 1., 12). When we think of Jesus waiting and longing for the completion of His caurch, that He may come again for the conversion of His people Israel and of the world, may we not hear Him saying. "Is it nothing to you?" "Consider your ways," and see that as the heavens are higher than the earth, so are My ways than your ways (Isa. Iv., 9.

6. "Ye have sown much, and bring in little; ye eat, but ye have not enough."

6. "Ye have sown much, and bring in un-tle; ye ent, but ye have not enough." Count the seventola disappointment in this and the ninth verse, and compare isa, iv., 2, "Wherefore do ye spend money for that which is not bread and your labor for that which satisfieth not?" Men labor in vain which satisfieth not?" Men labor in vain and spend their strenging a wagnt for xix., 4) when they are out of harmony and God; but when God is working in us, though it may sometimes seem that our layor is in vain, it is never really so. His word may not accomplish what we please, but it will accomplish what he pleases (Isa. iv., It, and our work is not in vain in the Lord (1 Cor. xv., 58). Wages in a bag with holes make us think of the treasures on earth which the Saviour contrastes with the treasure in

heaven (Larke mi., 33), 7. "Thus saith the Lord of Hosts, Consider your ways." The Holy Spirit never repeats needlessly. The lifth verse was in connection with the desolution and neglect of the Lord's house, but this is in connection with their own desolation or fruitless toil. In this an i the next verse, with verses 4 and 5 of the next enapter, there is an interesting sevenfold command (Consider, Go up, Bring wood, Build the house, Re strong, Work. Fear not) each part of which we may well take to ourselves in reference to our part in completing the churca. There will be nothing out failure in our lives as long as we neglect the Lord's work, and even though one should amass the wealth of

Babylon, in one hour it shall come to naught (itev, xviii., 17). 8. 'Go up to the mountain, and bring wood, and build the house, and I will take pleasure in it, and I will be glorified, saith the Lord." We have nothing to do with difficul-ties, either real or apparent. It is ours to obey, results are with God. His pleasure and his giery are everything. Even Christ pleased not himself, and one of His last joyful testimonies was "I have glorifled Thee on the earth" (Rom. xv. 3, John xvii. 4). Lot us take as our daily mottees, "For Thy Pleasure," "For Jesus" Sake," "Glorify Go.," (Rev. iv., 11, Il Cor. iv., 11; I Cor. vi., 29, and live to build the house.

and live to build the house.

9. "Why: saith the Lord of Hosts. Because of mine house that is waste, and ye run every man into his own house." If we seek first the kingdom of God and His righteousness we have the promise that all else will be added (Math. vi., 33; whereas it we seek first our own interests there is the probability that intever we may accumulate, God wil blow it away or suldenly take us away

This seems a strange place to close the desson. I trust teachers will go on to consider the threefold assurance of i., 13; ii., 4, sider the threefold assurance His Spirit and 5. 8. concerning His presence, His Spirit and His wealth. Note also thrice "He strong" of chapter ii., 4 and compare Josh. 1, 6.9. II Chron. xxxii., 7, 8; xv., 7; but be warned by II Chron. xxvii., 15, 17. Fail not to note tha great shaking of chapter ii., 6, 7, and con-pare Heb. xii., 25-29; x., 43-37. Era that great shaking comes the church will be gath-ered in and out of the storm, and the elect remnant of Israel will also be safely hidden (Pe. 1, 1-6; Isa. xxvi., 19-21; Luke xxi., 36; Rev. iii., 10). Then will all thrones against Christ be destroyed and He shall reign forever.—Lesson Helper

What to Try.

Try snuffing powdered borax up the postrils for entarrn in the head, Try taking your cod liver oil in to nato catsup if you want to make it pal-

Try a cloth, wrung out in cold water, out about the neck at night for a sore Try walking with your hands behind

ou if you find yourself becoming bent Try a saturated solution of bicarbonate of soda (baking soda) in diarrheal

troubles; give freely. Try a newspaper over your chest, beseath your cont, as a chest protector in extremely cold weather. — Health Monthly.

MAKE it a rule to look upon the bright side, and you will soon find that there is always a bright side to look upon

TEMPERANCE.

HE LOVED HIS FELLOW MAN. Be LOVED HIS FELLOW MAN.

Beside a dusty road that follows the Swanneauce River in North Carolina is a gate that
opens on a path leading to a spring that has
been walled with brick and protected by a
canopy. Beside the gate is a marble slab
bearing the picture of a drinking cup and
the following inscription:
Rein up, ye thirsty passer by.
As you are now, so once was it

As you are now, so once was I;
Stop short, alight, you're not the first.
Who at this spring has quenched his thurst.
Girdup your toins, drink once, drink twice;
Pass on and think of Joan S. Rice,
Por thirsty man he walled this spring.
And then for heaven did plume his wing;
He asks no thanks—his life's long span
Proves that he loved his fellow man.

ALCOHOL VS. TEARS.

Writing of the physiology of tears in the Ascepted Dr. B. W. Renardson says "Fears have their value in the life of mankind, they are of vaids not as tears, although their actual flow gives relie", but as signs that the grief centres are being relievat of their secsiolity, and the nervous organization is being fitted to bear up against sorrow. Change of scene, mental diversion and outdoor life are the best remades for the tearfur, but an opiate judiciously prescribed is often the sovereign reasely. prescribed is often the soverage rectely. Other narcodes are injurious. Alexani, so often resorted to, is feared by injurious. It disturbs and unbalances the nervous sys-tem, keeps up a mandlin and pitiful senti-mentality, and sustains the eval. Alcohol is the mother of sorrow. There are other narnotics which are similar in effect, notably chloral, but an opiste given at night time, under necessity, not only soothes, but con-tros, and when prescribed so that the use of it shall not pass into habit, is a divine

A RADICAL AND GRATEFEL CHANGE. A very radical change in public sentiment, then in England the total abstinence cause when in Engiand the total abstinence cause is commoned by since patronesses as the Direcess of Bedford, the Lady Cavendish and the wife of the Archbishop of Cauterbury. And the change is more grateful since the drink habit relies more upon social custom than natural appetite. The simple free that men who drink are as much shocked as others at the tippling of women, shows how much the habit rests upon society and how little upon reason or necessity. Women do not drink simply because sity. Women do not drink simply because it is 'not respectable." When it ceases to be respectable for men, we shall find that those who neither fear God nor regard man respect Mrs. Grunly.—New York Observer.

A FATHER'S INPLUENCE,

Some years ago a young man and become addicted to the use of strong dring his father also drank. A neighbor, who had become interested in the noy, labored with the lather, suggesting that for the son's sake the father, suggesting that for the son's sake. the father put away his glass. To this the father replied: "What, shall I deny myself for that cuss!"

Some weeks ago I visited the son, now an old man. I found him ill, in bed, a mere wrect of what was once a strong bady and a bright intellect. When I asked if he did not want a Saviour in his filess, he replied, I have often wanted a Saviour when in

I prayed with him He said "amen" that seemed to come from a numering and thirsting sout, but one agonizing in the embrace of Henrich arms to whose care a father had committed this son

TEMPERANCE GROWING.

in early and tenter years. -Ray. G. F. Dur-

Higher up in society it is a noticeable fact that on occasions of great public excite-ment, as at political conventions, horse races and other meetings where both sexes mingle and spirits are used freely, intoxcated women are rarely seen. The same is true in society, on the street, at the theatre

and other public places.
Within a few years sines have been gradually disappearing from the social boards and sobiety bare; to frown on any the facts sustain the heller that heart tanks wemen are becoming more and more temper-

It is the common observation of both specialists and family physicians that inci-riate women are concealed often as skele-tons in the households, and that strong efforts are constantly made to cover up their personality. Associated with the use of spirits is an increasing dread of exposure and a shrinking from society, and even from relatives and triends, and also a disposition to recreat behind the mask of various

When spirits are used for any length of time the disorder takes on a periodical form in which hysteria and other emotional symptoms are prominent. It may be said to be a rule, to which the exception brings ample proof, that the use of alcohol in wo-men very suon merges into drug taking, men very soon merges into drug taking, and the spirits are aban loned," -New York

FIVE ACTS OF THE RUM TRAGEOV. Rev. Dr. Talmage gives very concisely this five acts of the rum tragely as follows Act I.—Young man starting from home.

Parents and sisters weeping to have him go.

Wagon passes over the hills. Farewell kiss
thrown back. Ring the bell and let the cur-

tain drop.

Act II.—Marriage altar. Bright lights. Full organ played. White vail trailing the siste. Prayer and congratulations and exchamations of "how well she looks." Ring

clamations of "how well she looks." Hing the bell and let the curtain drop.

Act III.—Midnight. Woman waiting for staggering steps. Old garments stuck into the proken window-pane. Many marks of hardship on the face. Biting the nails of bloodless fingers. Neglect, cruelty, disgrace. Ring the bell and let the curtain drop.

Act IV.—Three graves in a very dark place. Grave of a child who died from lack place. Grave of a child who died from lack of mallicing. Grave of a wife way died of a

place. Grave of a child who died from lack of medicine. Grave of a wife was died of a broken heart. Grave of husban i and fatner who diet of dissipation. Plenty of weeds, but no flowers. Oh, what a blasted heath with three graves! Ring the bell and let the curtain drop.

Act V.—A destroyed soul's eternity! No

light, no music, no hope. Despair coiling around the heart with unutterable anguish. Biackness of darkness forever! TEMPERANCE NEWS AND NOTES.

Rum is made from the reluse of sugar, Many a man has been betrayed by a lo. after taking a drink of whisky About 6000 intoxpants of different kinds

In the southern provinces of Russia a drink resembling brandy is obtained by dis-tiling the jules of watermelons. In ten years Russia projuced ever eight

are known to enstom house officials.

million gallous of pure alcohol Tae twenty million bushels of grain used for this would have prevented the terrible familie and pestilence which has devastated that coun-

The liquor dealers of Waithata, Mass, have decided to with fraw all their funds, amounting to about \$150,000, from the local National Bank, the officers of which were prominent in the no-iteanse agitation this

A Chicago paper bids its readers not to be downcast at the prospect of an increase of the whisky tax. It comforts them with the assurance that it will take a long time to work up the price of alcohol, burnt sugar, fusel oil and water.

The Woman's Columbian Association of Northern Ohio, said to be one oftee best in the whole circle of associations of its kint, has called to its presidency Mrs. Mary B. Ingham, of Cleveland, a whits-ribboner and leader of the temperance crusale in that

The Zurich (Switzerland) society for comating the alcohol anoit has circulated an appeal on the continent pointing out the dangers which meanes the future of Europe through the use of intoxicants, and calling upon the people to show their patriotism by becoming abstainers.

RELIGIOUS READING.

BETTER BE SURE THAN SORRY.

These words were the answer of a garden worker when his employer expressed a doubt of the necessity of covering certain vegetation from threstened frost: "Better be sure than sorry." When we see a professing Christian hesitating about engaging in some employment or amusement of doubtful character in its effect on spiritual life and influence, we think of the wise poor man's caution: "Better be sure than sorry." And when we hear the skeptic cavif, or the when we hear the skeptic cavil, or the scorner laugh, over that question which puts all others into shadow. "Where shall spend eterning?" to the same warning we seem to hear. 'Better be sure than sorry," and that forever.

SACRED STONEY.

Dr. Cuyler tells how his widewed mother If the Cuyler tells how his widowed mother was wont to put a certain portion of her very limited income, as soon as it came into her hands, into a wallet marked "Sacred Money," and when once in the wallet the Lord was sate to get his own. "Loy by he histore a fixed sum and then give conscience the key. If this were done, the Lord would get his own and the church a blessing. An aligiorious result would follow if in every bristian house there was a box, or a hankbrok, or a wallet, or some other safe record. brok, or a wallet, or some other safe recept-ace that bore the inscription, Sacred Money. see that bere the inscription, Sacred Money. The Lord's treasury is a wonderful institu-tion: it makes miles turn to milions, it pays magnificent dividends in this world, and its sacred memer becomes precious treasure in

A SECLECTED WORD.

I should very much like to know how often you have heard the word justified or the word justified from this platform since I was here last. There was a time when the more sound of the word had an electric force in it when it kindled Christian licents into flame, when they wanted to then hearts into flame. When they wanted to shout it and sing it. dustified by faith—that phrace stands for the idea which renewed the religious life of Northern Europe three hundred years ago, raised England to the group of being among the foremost nations of the world in literature and in arms, added free to cur love of personal freedom, and enabled as to defy the menacca o priests and the power of kings. We have simost lost the phrase. I sometimes fear that we have almost lost the truth for which a stands.—(Dr. R. W. Dale.

FIRE CANNOT BE RED.

You will not be able to go through life without being discovered; a lighted candle cannot be hid. There is a feeling among schae good people that it will be wise to be very retirent, and hide their light under a bushel. They intend to be low all the wartime, and come out when the palms are being distributed. distributed. They hope to travel to heaven by the leek lanes, and skulk into glore in dieguise. . . . Rest assured, my fellow thr stians, that at some period or other, in the most quiet lives, there will come a more than the most quiet lives, there will come a more than the most quiet lives, there will come when we must speak out, or prove traitors to our Lord and to his truth. . . . You cannot long load fire in the hollow of your hand, or keep a candle under the bed. Gost. hness, like murder, will out. You will not stway be able to travel to heaven incog -(Spurgeon.

THE SECRET OF SUCCESS.

A fine illustration of the value of keeping one's word, which boys do well to profit by is given in the case of Mr. Wilder, the first president of the American Tract Society. He became a very wealthy man, but was, in early life, bead clerk for a large firm in Charlestown, Mass. He promised a customer one day to deliver a bale of goods at a certain hour. He had to go to Boston to make the purchase, and engaged the porter to take the goods over at once in a wheelbarrow. The man was overcome with the heat, and stopped on the bridge to rest. Mr. Wilder finding him there, promptly trundles off with the wheelbarrow himself rather that break his word to the customer. A withful merchant, who happened to other the act. merchant, who happened to observe the act went to Mr. Wilder's employer and said, "Tell that young man when he wishes to go into business for himself, my name is at his service for thirty thousand dollars."-[The Christian at Work.

PADDLING AND PRAYING.

Said Thomas Jones, an old colored preach "When I was escaping from slave and found myself out on the ocean, I prayed God to help me and he did help me. I found some boards and got on to them. Will what did I do then? Did I stop praying, and think because I had got a few boards could go alone now, and I didn't need the Lord's help any more? No! I kept a praying, and held on to the boards I did not sit still, like those wis have a name to live, and are dead; but I just went to paddling and I did not forget it pray; and by paddling and praying I got through. So God expects us to pray as also to paddle, and not to wait for him to he the work that he has set us to do."

There is sound philosophy in the old month. and found myself out on the ocean, I pro

There is sound philosophy in the old matalk. Padding is needful, as well as prayi and a more ancient teacher once decision that "Faith without works is dead, be alone." — [The Light-Bearer.

APPROPRIATING CHRIST.

"This is my Beloved, and this is Friend, O daughters of Jerusalem!" he is so amiable, he must be "my Belov my heart clings to him. Since he is so mirable, I rejoice that he is "my Frier my soul trusts in him. The heart that a appreciates Jesus is the most eager to ap-priste him. He who beholds Jesus as " gether lovely" will never rest till he together sure that Jesus is altogethe own. I think I may also add appreciation is in great mea the scal of appropriation, for the that values Christ most is the soul that most surely taken possession of the most surely taken possession of the Sometimes a heart prizes the Lord vightly, and tremblingly longs for Him it is my conviction that the very factorizing Him argues a measure of possess of him. Jesus never wins a heart to such the refuses his love. If thou lovest him. loves the; be sure of that. No soul crics, "Yea, ne is altogether lovely," we sooner or later adding, "This is my Be and this is my Friend."—[Spurgeon.

HOW ALCOHOL AFFECTS THE BEAT Alcohol affects specifically the John A. Holliday, of Troy, N. Y., w being present at the autopsy of a no "rounder" of that city, a few was The dead man was about sixty years and had been a drunkard for forty He says: "When the surgeon's sal cut off the man's skull the clar of a that filled the room was strong enousleken one. Then one of the surgeons a match and held it close to the brail mediately a blue flame enveloped the portion of the cerebral organ expose the quivering flash sizzled as if on a iron." He adds: "Flat experiment disclosure set me to very seriously the temperance lecturer nor a prohibition tician, but I must most respecting firmly decline your invitation to have thing. I don't want my brain to around in a sea of alcohol, as did that poor old town drunkard of Troy." Sobject-lesson, ghastly and starting object-lesson, ghastly and startill well suffice to make any one though carning the use of alcohol. Of case cited is extreme and unusual, is no doubt that alcohol has a specfor the human brain, and that the be use of it is always attended with proportionate to the quantity and frequencies.

—National Temperance Advocate.

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