

"I KNOW WHOM I HAVE BELIEVED."

There are to be found to-day men and women to whom Christ is as real as though they held his fleshy hand and looked into his sweet human face. They are as sure that heaven is around them as their hearts beat within them. They know that God loves them, as certainly as if he awoke them each morning with a kiss. Some time ago I met with a picture representing two women in great sorrow. Standing behind the chairs on which they were sitting there appeared the figure of Christ stretching out his hand over them. They could not see him, because their eyes were dim, but he was none the less present with them. He was near in all his effulgent brightness, with all his sympathetic consolation, and with all his helpful power. At the foot of the picture this verse was written:—"Unheard, because our ears are dull, Unseen, because our eyes are dim, He walks on earth—the Wonderful—And all great deeds are done for him."

What we need is the power to see—to see chariots and horses on the mountains; to see God all about us; to see the strong right arm of the Almighty stretched out to help us; to see that the darkest clouds and most threatening surroundings are under the all-controlling power of the Everlasting Father. And seeing this, we shall have the prophet's hope and the prophet's faith, and the prophet's trust that they who are with us are more than they who are against us. The prayer, then, that befits our lips day and night continually is, "Lord, we pray thee, open our eyes, that we may see,"—Walker Jubb.

THE YEAR OF OUR LORD.

To know that we are sent upon God's errand, under his Spirit's guidance, into a world which he controls; to walk in confidence with Christ and work with him; to find him in the brotherhood of men, the affections and refreshments of home, in the beauty of God's handiwork and man's; even in the stress of business, the shock of trouble and the valley of the shadow of death; to use our time and strength for him and help, not hinder, in his revelation of himself to men—by these things and by these only shall we obtain the best the new year offers. It can never in the deepest sense be our year till it is Christ's. Then it may become a stone to be built into the temple of God's glory; a thrilling note in the great music which shall express the redeemed and growing life of man on earth.

TEN THINGS.

For which no one has ever yet been sorry. These are:

1. For doing good to all.
2. For being patient toward everybody.
3. For hearing before judging.
4. For thinking before speaking.
5. For holding an angry tongue.
6. For being kind to the distressed.
7. For asking pardon for all wrongs.
8. For speaking evil of none.
9. For stopping the ears to a tale-bearer.
10. For disbelieving most of the ill reports.

THE MINISTER'S LIFE.

To hold one's self sacredly to the hours of study, to bend mind and heart to it as the supreme task; to maintain the quiet of the soul, unbroken by the rush and clamor of material things; to meditate upon life and truth until the way shall be light and duty clear; to have the moments of chosen and conscious fellowship with God, spirit meeting with spirit; to practice the ways of increasing friendship and service—the common paths of duty are the paths of the larger life.—Arthur S. Hoyt.

The men of uprightness are those on whom the nation leans in its time of need. Better a monument like Bunker Hill than a leaning Tower of Pisa.

PRESUMPTION.

Men sometimes persuade themselves that because there are variations in time and circumstances they can do things, which have brought ruin to others, from which they will escape. What happened to others will not happen to them because circumstances are changed. No error is more dangerous. However circumstances may change, principles remain the same. Some men boast of their cleverness, but the grave is full to-day of men who perished because they trusted in their cleverness. We fancy that men perish not because wicked, but because they are weak. And then some men presume on their strength. They are strong, others are weak. They are wise, they know the ways of the world; others perish because they were fools and ignorant of the ways of the world. Men presume and presume till there comes a time that they want to stop their sinful ways, and when they seek for the brake they can not reach it. Presumption has ruined the will. Don't sup with the devil for when you have done you will have nothing but the bones, the soiled plate and the bill.—William Barnes Lower.

HIS SNOW.

"He saith to the snow, be thou on the earth," Job. 37:6.

It comes so silently, so still, It does the bidding of His will.

God made it snow.

So lessons learned on life's rough way Come softly, slowly, every day. God rules it so.

It is so downy and so light, It is so wonderfully white.

God made the snow.

So life all dark and stained by sin May be all bright and white and clean. God makes it so.

And still it comes year after year, Bringing to earth its wintry cheer.

God sends the snow.

And so His faithfulness is now Declared by sending us the snow. He tells us so.

PETITIONLESS PRAYER.

One who uses prayer merely as a means to an end has not begun to profit by the real richness of prayer. When we plan to spend an evening with an old friend whom we long to be with, we do not look forward to the conversation that we shall have with him as an opportunity to get something from him. The opportunity for the two to be together and to talk things over is in and of itself the end that we are after; it is the fellowship and intimacy that we desire, not something else that we hope to ask our friend to do for us. Thus it is in our best seasons of prayer. One saw the truth of this when he prayed "that we may have a revival of prayer, and that in my case prayer may be an end as well as a means—a completion of vital living—a connection between resources and the instrument applied to the work." God longs to be more to us than merely one who grants our requests. Let us learn for ourselves the joy and richness of conversation and intimacy with this Friend.

THE DISCIPLINE OF ENDURANCE.

The worst part of our martyrdom is not the last agonizing moment. It is the wearing, daily steadfastness. Men who can make up their minds to hold out against the torture of an hour have sunk longed vexations. And there are many Christians who have the weight of some deep, incommunicable grief pressing, cold as ice, upon their hearts. To bear that cheerfully and manfully is to be a martyr. There is many a Christian who feels the irksomeness of the duties of life and feels his spirit revolting from them. To get up every morning with the firm resolve to find pleasure in those duties and do them well and finish the work which God has given us to do, that is to drink Christ's Cup. The humblest occupation has in it materials of discipline for the highest heaven.—F. W. Robertson.

INTEMPERANCE AND OTHER SINS OF THE BODY.*

(By Robert E. Speer.)

"No, the politician doesn't drink. He needs his wits and he must know how to hold his tongue," said a newspaper man, when he was not running newspapers, was in politics. "If a man drinks, the chances are that sometimes he will drink too much and then he will talk and say foolish things or tell facts that he has no business to tell. And also the men who follow him do so only because they trust or fear him. They won't do either if he does not keep himself above their weaknesses. Look at the district leaders here in this city. The great majority of them never touch drink at all." What interferes with a politician's efficacy and success is worth scrutinizing before we touch it.

"No, the speculator doesn't drink," said one of the most notorious grain speculators in America. "At least I don't. I am a speculator. That is my business, and I don't drink. It isn't good for the mind or the nerve, and the speculator needs both. He has to keep a cool and steady head." What spoils mind and nerve for the speculator spoils them for every man. And while speculating is no man's right business, a cool and steady head is the sort which it is each man's duty to bring to the service of God and man.

To use drink in any form is foolish. It costs money, and all money so spent is wasted. It is nothing but physical and sensual indulgence if it is used moderately, and if it is used immoderately it is poison. Under no circumstances, whether moderately or immoderately taken, is it of any use whatever. It does no good, and cannot by any possibility do good.

The only road to drunkenness is the road of the drinker. No one can be drunk who doesn't drink. That is sure. And drunkenness is a risk before every drinker. No one can drink without taking this risk. It is a risk that may never materialize, but it is there. It is the natural end of the road. This, also, is sure. Now drunkenness is one of the vilest of sins. It is the complete surrender of manhood and personality. It is the abdication of the sovereignty over the life. The best is drugged, and not merely the physical but the basest part of the physical is given free control. However slovenly and mawkish the ideals of some people are, especially young men and certain teachers of young men, on the subject of drunkenness, all clean and honorable people look upon it as bestial and vile. Whatever opens one to any risk of drunkenness ought to be avoided with contempt.

We may help to suppress drunkenness by never drinking, by opposing the drink traffic, by lending our aid to all movements that seek to compel saloons to obey the laws, by seeking to reduce the number of saloons, by refusing to laugh at drunkenness or at jokes on drunkards, by keeping boys away from drink. No one can do more than women and girls. If they would discountenance drinking, and let the men who do it know that they disapprove it, nothing would go farther to stop it. And when drinking does, drunkenness will go too.

DAILY BIBLE READINGS.

- Mon.—Drunken folly (Esth. 1: 10-12).
Tues.—Wine's weakness (1 Kings 20: 10-21).
Wed.—The temple desecrated (1 Cor. 6: 9-20).
Thurs.—A solemn warning (Eph. 5: 3-12).
Fri.—An unruly member (Jas. 3: 2-12).
Sat.—A three-fold foe (1 John 2: 15-17).

While courtesy is not the most important requirement, it has a great deal to do with your reputation and success.

*Y.P. Topic, Sunday, February 20, 1910.
—Intemperance and other sins of the body. (Rom. 8: 1-14).