

"Peace Be With Thee."

"Peace be with thee!" Be that Thine evening greeting,
And let me see the beauty of Thy face;
My days on earth so transient and so fleeting,
So soon this world no more my dwelling place.

es, from my fatherland, where Thou art dwelling,
To ease my homesick heart of all its woe
Come Thou, of that celestial mansion telling,
And wipe the tears that from my eye-lids flow.

I know full well life's day is fast declining,
The shadows lengthen on the purple hills
Thy tender presence cures me of repining,
And every murmur of my spirit stills.

"Peace be with thee!" Thy peace is past all finding;
In all its sweetness let it in me reign;
Life's burdens at the cross with joy unbinding,
Gladly I'll take my heavenward path again.

—American Messenger

The First Gift.

The following is an outline of the first sermon preached by Rev. B. Fay Mills in Montreal, taken from the Witness:

Mr. Mills' text was 2 Cor. vii. 5: "First they gave their own selves to the Lord."

Paul has spoken of the simplest thing to give—money. [But the proper way to give money is first to give one's self. And if this is true about money, it is so about all offering. We have become so familiar with that expression, "to give one's self," that it has lost its force, it has almost fallen from grace. What is a gift? First, it must be voluntary. You cannot force it. I think a virtuous man is better than an innocent man might have been. We must be tested. We, like Christ, learn obedience through sufferings. We must exercise a glad and willing choice.

Second, a gift must be unselfish. If we pay any value in the least, it is sold, not given. How much can we buy of physical life?

"Two and a half millions," said a millionaire to his physician, "if you will prolong my life for one hour!" All the power, all the wisdom of the ages cannot purchase one heart-beat from the eternal God. But God has kept nothing back from us, and this is the motive that makes us yield ourselves unto his will. Let us be moved by it. God never administers property that does not belong to him, and that is why some of our lives are not controlled by God.

"I am not a Christian," said the speaker, "because I want to go to heaven, nor because I want to escape hell, though I hope to do both; I want to be man by letting God do as he wills with me."

Jesus was not concerned about the multitude so much as about the quality of his disciples. He cared more for three hundred tested men, like Gideon's band, than thirty thousand untried. Christ detected the wrong motive in the multitude that followed him after the miracle of the loaves. "Ye are seeking me from a wrong motive," he said. They wanted him for more bread, not because they saw the miracle. They should have bowed before him, and said as Saul did in the presence of the miracle: "Lord, what wilt thou have me to do?" They were willing to share his earthly humiliation if they could share his earthly glory, but nothing higher. Such men Christ does not seek for his service.

Third, a gift must be irrevocable. There can be no taking it back. We must leave our gifts with God.

"Here I give myself to thee, Time and friends and earthly store; Soul and body thine to be, Wholly thine for evermore."

One word emphasized in the text is "first." The giving of self is first. The proper practice of this would settle our theological difference, would straighten out our lives, would endow us with power from on high. Life has three elements—knowledge, experience, service; giving self precedes all. It precedes knowledge; that is, the knowledge of God. In the strictest sense there is no other kind of knowledge. What do we know of the exact sciences? Dr. Drummond relates that Prof. Simpson, the scientist, was asked what books he could spare in his department. "Every book," he replied, "that had not been written in the last ten years." There is a picture of the sages of Salamanca, discussing whether royal aid should be given to Columbus. One said it was easy to see that Columbus was a fool; for if the earth was round, as he said, he would have to sail down hill, and how could he come back? Another, said if the earth was round, those who lived at the opposite side must stand on their heads! So they voted no aid, and that

The Worst Disease—Dyspepsia, The Best Cure K. D. C.

was the sum of their scientific knowledge four hundred years ago. I would not depreciate the study of science—only the tendency to reason solely from facts to theories. We have no power to know God by the unaided intellect. No man can find God by reason. Neither with body nor with mind alone can man lay hold of God. There is a way—by the surrender of his will. "He that willeth to do the will of God, shall know of the doctrine." And this is a repetition of what Jesus said, "Except a man be born from above, he cannot enter into the kingdom of God." As much as this deep understanding my words as man, by exercise of mere intellect, lay hold of God. But man may know him so truly that everything will seem unreal in comparison with that knowledge. Christ will be more real than your companion,

"Closer than breathing,
Nearer than hands or feet."

There was a poor woman who neither read nor wrote, who had passed through great tribulation, and was scorned by her friends; but her one thought was to do God's will. And though she was a member of a church where intelligent and cultured people met, she knew more about God than all the rest.

Dr. Hodge imagines the effect on Laura Bridgman, the blind deaf-mute, when on the resurrection morning an angel descends and, touching her ears, says, "Daughter, hear!" and touching her eyes, says, "Daughter see, and all the sights and sounds of earth and sky burst for the first time upon her. So to the man filled with the thought of doing God's will—unspoken things, unseen things will be revealed by the Spirit.

If the Bible is dull and uninteresting it is because you have not given yourself to God.

God has a way of making things. Instead of the old heart of a man, he makes a new heart; instead of the old spirit, he puts within a new spirit. This is the divine process.

Christian experience must be preceded by the giving of self. It is not a miserable struggle. It is a life—not an uncertainty. Who is willing to cease to be himself that God may work in him? We are not called to be imitations of Christ. The only way to enter into the life of God is to die to what is past; the only way to be married to Jesus Christ is to be divorced from what is behind; giving up self is first, this is right in time, right in logic, right in power.

"I give up myself whatever I know; Now wash me and I shall be whiter than snow."

Another woman, whose skin was black, but whose soul was dazzlingly white, had this life so that persons would walk miles to hear her pray, and bend their heads down at the thin partition of her room to catch her words of communion with God.

Mr. Mills related how Horace Bushnell, believing only in God's existence and in right, sought life and he prayed thus: "I believe in the ineradicable distinction between right and wrong; I believe I ought to do right; I believe thou dost exist; I pledge myself to do right freely, fully and forever." The Spirit of God lifted him up and gave him a magnificent conception of God.

Compare with the cultured man a savage at the extreme of ignorance, who came under conviction of sin. He went into the woods and prayed, "O great Spirit, I give up my sin, I will do anything for thee." And the great Spirit led him to hear the story of the cross, and when he asked the missionary what he must do, and the answer was made, "Give yourself to God," he replied, "That is what I have done."

Wherever there is a Cornelius there is some Peter waiting to give knowledge of the surrender already made.

Giving of self precedes power. It is pitiful to see people looking for power. God is looking for people who want but one thing, to do his will, to walk in the way he has chosen. He wants persons who are empty, that he may fill them. It is not that we are to get more of God, but that he is to have more of us.

That service is small "that seeks its own, and great that seeks God's will."

A minister whose work was not effective in conversions thought he needed more theological learning. He went back to the seminary and tried again. Still he failed and again returned to the seminary. But still he had not power. While in a special meeting, the question was put to him, "Do you ever give yourself to me?" The question came from God. He thought he had. "Then will you go to that mission field that called you?" "I'd rather not," was his silent answer. "Will you work with another denomination, where you are needed?" Still he objected. Then he saw he had not given himself to God. "I'll go to the

K. D. C. Cures Midnight Dyspepsia.

hotel and do it," he resolved. But the Spirit said, "Do it now." And there he bowed his head and did it. "I will go anywhere, I will do anything God wills." When General Lee surrendered, the war was over. Some there were who had not given in. But it was just a question of time. It is a question of time when you will know all that God can teach, and have all that God can give of his power, if you have given up all to his will.

"I have preached these words to myself first," said Mr. Mills, solemnly, "there is no syllable that I do not apply to myself. Brethren in the ministry have we given ourselves to God? Brother and sister, have you? Will you do it now?"

What Kind of Prayer.

BY REV. THEODORE L. CUYLER.

Some people regard prayer as the mere rehearsal of a set form of solemn words, learned largely from the Bible, or in common use in devotional meetings. It is a lip-service, and often nothing more. Genuine prayer is a believing soul's direct converse with God. Phillips Brooks defined it in four words as a 'true wish sent Godward.' By it adoration, confession of sin, and petition for mercies and blessings ascend to the Throne, and by means of it precious gifts are brought down from Heaven. The pull of our prayer may not move the ever-lasting Throne, but—like the pull on a rope from the bow of a boat—it may draw us into closer fellowship with God and fuller harmony with His wise and holy will.

(1) This is the first characteristic of prevailing prayer. Delight thyself in the Lord, and he shall give thee the desires of thy heart. Too many prayers are born of selfishness, and are too much like dictation or demand. None of God's promises are unconditional, we have no such spiritual assets standing to our credit that we have a right to draw our checks, and demand that God shall pay them. The indispensable quality of all right asking is a right spirit towards our Heavenly Father. When a soul feels such an entire submissiveness towards God that it delights in seeing Him reign and in having His glory advanced, it may fearlessly pour out its desires; for then the desires of God and the desires of that submissive soul will agree. God loves to give unto them who love to let Him have His way; they find their happiness in the chime of their own wishes with the will of God.

(2) The second trait of prevailing prayer is that it aims at a mark and knows what it is after. When we enter a shop or store, we ask the salesman to hand us the particular article we want. There is an enormous amount of pointless, prayerless praying done in our devotional meetings; it begins with nothing, and ends nowhere. The model prayers mentioned in the Bible were short and to the mark. God be merciful to me a sinner! exclaims the humble penitent. Lord save me! cries sinking Peter. Come down ere my child die, is the entreaty of the heart-stricken nobleman. Old Rowland Hill used to say. I like short, ejaculatory prayer; it reaches heaven before the devil can get a shot at it.

(3) In the next place the prayer that has power with God must be a *prepared* prayer. If we expect a letter to reach its destination, we put a stamp on it, otherwise it goes to the Dead Letter Office. There is what may be called a Dead Prayer Office, and thousands of well-worded petitions get burned up there. All of God's promises have their conditions, we must comply with those conditions, or we cannot expect the blessings coupled with the promises. No farmer is such an idiot as to look for a crop of wheat unless he has plowed his field and sowed his seed. In prayer we must first be sure that we are doing our part before we can expect God to do his part. There is a legitimate sense in every Christian should do his utmost for the answering of his own prayers. When a certain venerable minister was called on to pray in a missionary convention, he first fumbled in his pocket for some money, and when he had tossed the coin into the plate, he said, I cannot pray until I have given something. He prepaid his prayer. For the churches in these days to pray, "Thy kingdom come!" and then spend more money on jewelry and cigars than on the Board of Foreign Missions, looks almost like a solemn farce. God has no blessings for stingy pockets. When I hear requests for prayer for the conversion of a son or a daughter, I say to myself, How much is that parent doing to win that child to Christ? The good wife who makes her daily life attractive to her husband, has a right to ask God for the conversion of that husband; she is cooperating with the Holy Spirit and preparing her heart's

K. D. C. Relieves Distress After Eating.

request. God never defaults, but He requires that we never ask for a blessing that we are not willing to labor for. Those churches which imagine that a "Week of Prayer" will answer all the purposes without any effort to win souls, or any self-sacrifice, or any cooperating with the Holy Spirit, will find their prayer as barren as the east wind. Genuine self-denying prayer is always prepaid; the offerer is ready to do anything in order to secure the blessing which his soul desires.

(4.) Another essential of prevailing prayer, is that it be the prayer of faith and that it be offered in the name of Jesus Christ. Whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son. Much is said about "wrestling prayer," and the phrase is often misleading. The chief wrestling that we are to do is not with any reluctance on God's part; it is with the obstacles which sin and unbelief put in our pathway. What God orders we must submit to uncomplainingly; but we must never submit to being barren, and no pastor must submit to have his work without results. Never submit to be blocked in any pious purpose or holy endeavor, if, with divine help, you can roll the blocks out of your path. The faith that works while it prays commonly conquers; for such faith creates such a condition of things that our Heavenly Father can wisely hear us and help us.

What a magnificent epic are the triumphs of toiling, trusting, victorious faith! The firmament of Bible history blazes with the days when Elijah unlocked the heavens on to the days when the petitions in the house of John and Mark unlocked the dungeon and brought the liberated Peter into their presence. Let us find our happiness in pleasing God, and He will surely grant us the desires of our hearts. If the Week of Prayer is followed with many weeks of godly living and generous giving and personal efforts for the salvation of souls, we shall have a round year of glorious harvest.

Why are Sinners Unsaven?

Why do so many who attend the services in Christian churches, and hear the invitations of the Gospel, never come to Christ for salvation? The particular causes are different in different cases; but these personal hindrances are only particular forms of general causes that are operative in all cases. The hindrance is always to be found on the human side, for there is no reason for any one being unsaved on God's part. He is ever ready to receive and forgive the returning prodigal. Love of some form of wrong and unbelief, more than all other causes, keeps sinners in the slavery of sin. An unwillingness to renounce some sinful habit or practice is the common hindrance which keeps sinners back from seeking and finding salvation. It may not be the reason given to others, or to themselves; but this is the most common hindrance which keeps sinners back from seeking and finding salvation. It may not be the reason given to others or to themselves; but this is the most common cause of the citadel of the heart. No one can exercise faith who does not desire to be from the power and practice of sin.

It seems unaccountable that those who profess to believe that sin deprives of God's favor, that it darkens and depraves the soul, that it exposes to separation from God and exclusion from heaven, and that Christ is able and willing to save to the uttermost them who come unto God through him, should be satisfied to live without earnestly seeking deliverance from the guilt and slavery of a selfish and sinful life. This inconsistency can only be accounted for by the want of a true, living faith in these great truths. What men and women believe, in regard to what concerns their welfare in this life, never fails to influence their conduct. If people profess to believe the tremendous truths relating to God's character and requirements, and man's duty and destiny, and act as though they believed them not, it cannot be that their faith is a real, living faith. It is merely nominal acceptance of doctrines, the assent of the understanding without heart conviction. The question of Jeremiah has not lost its point: "Is there no balm in Gilead? Is there no physician there? Why then is not the health of the daughter of my people recovered?" —Chr's. Guardian.

Half Christians.

Off Cape Horn we witnessed a singular sight. For some miles there was a narrow strip of water, where the great waves flew in broken spray and dashed high over the ship. On either side the sea was comparatively calm, whilst this boiled with fury, rolling and surging. Yet there was no rock about which the sea surged, nor was there any such

K. D. C. Restores the Stomach to Healthy Action.

request. God never defaults, but He requires that we never ask for a blessing that we are not willing to labor for. Those churches which imagine that a "Week of Prayer" will answer all the purposes without any effort to win souls, or any self-sacrifice, or any cooperating with the Holy Spirit, will find their prayer as barren as the east wind. Genuine self-denying prayer is always prepaid; the offerer is ready to do anything in order to secure the blessing which his soul desires.

THE DESIRE TO BE KNOWN OF MEN is destructive to all true greatness; nor is there any honor worth calling honor but what comes from an unseen source. To be great is to seem small in the eyes of men. God is more to me than the whole world of men and women. When my Maker puts joy in my heart, shall I not be glad? When he calls my name shall I not answer? He is my first right hand, I shall not be moved. —George Macdonald.

Random Readings.

He that refuseth instruction despiseth his own soul; but he that heareth reproof getteth understanding. —Proverbs.

As hearts come most closely together in common sorrows, the soul finds its Saviour most surely in times of the heaviest cross-bearing.

The language of the Scripture is remarkable for its directness and simplicity. So also should the language of the pulpit be.

There is no beautifier of complexion or form, or behavior, like the wish to scatter joy and not pain around us. —R. W. Emerson.

Look upon the success and sweetness of thy duties as very much depending upon the keeping of thy heart closely with all diligence. —Flavel.

There is nothing more pleasing to me than to see young men in the bloom of life break the ranks of the enemy and enlist in the service of Christ. —Matthew Ambros.

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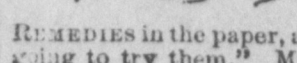
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