

To Give is to Live.

Forever the sun is pouring its gold
On a hundred worlds that beg and borrow;
His warmth he squanders on summits
cold,
His wealth on the homes of want and
sorrow;
To withhold his largeness of precious light,
Is to bury himself in eternal night.
To give
Is to live.

The flower shines not for itself at all:
Its joy is the joy it freely diffuses;
Of beauty and balm it is prodigal,
And it lives in the light it freely loses;
No choice for the rose but glory or doom,
To exhale or smother, to wither or bloom.
To deny
Is to die.

The seas lend silvery rays to the land,
The land, its sapphire streams to the
ocean;
The heart sends blood to the brain of com-
mand,
The brain to the heart, its lightning
motion,
And over and over we yield to our breath.
Till the minor is dry and images death.
To live
Is to give.

He is dead whose hand is not open wide
To help the need of a human brother;
He doubles the strength of his lifelong
ride
Who gives his fortunate place to another,
And a thousand million lives are his
Who carries the world in his sympathies,
To deny
Is to die.

The Decay of Faith.

Men whom God has used in the accomplishment of great good have been distinguished by their faith. What was there in Paul, Luther, Wesley, Bunyan, Asbury, and the early Methodists, that made them to differ from other men? Some of them were richly endowed by nature, but not more so than many others who did nothing for God or humanity. A few were highly educated, but this is true of thousands who have lived and died without leaving an impress on the world. What then had they more than others? Mighty faith. By this they moved mountains. They believed in supernatural things. Their souls were united to God by an unshaken trust in His existence, His love, His truth, and power. Their courage, love, hope, patience, and power were all born of faith.

Faith sometimes decays. Paul tells of some who made shipwreck of faith. Jesus prayed for Peter that his faith might not fail when Satan should sift him as wheat. Not only the faith of individuals, but the faith of churches, of denominations, and of Christian communities has been known to decay.

A mark of decaying faith is weakness in the presence of danger or difficult enterprises. When the disciples of Jesus showed signs of fear in a terrible storm. He said to them: "Where is your faith?" At another time they undertook to cast out an unclean spirit and failed. The feature was humiliating. The scribes took advantage of their weakness to reproach them in the presence of the multitude. Afterward they asked Jesus why they could not cast him out. Apparently they did not suspect that the fault was in themselves. But Jesus quickly answered: "Because of your unbelief."

Professing Christians are slow to discover that the cause of their defeats is in themselves. When ministers preach the word, hoping to see sinners converted, and are disappointed, or when churches engage in forward movements in great cities and accomplish nothing, they ask, What can be the cause of failure? They fancy the secret is to be found in changed conditions. They say the times and the people have changed. The fathers witnessed glorious revivals, but the people to whom they preached were different; they were ignorant, whereas the people now are educated; they were Americans, but the inhabitants of our cities now are largely foreigners.

In some cases the minister charges the blame upon the people. He declares that they have not rallied about him with their prayers and efforts, or they have opposed and thwarted his plans. Quite as frequently the people find fault with the minister, contending that he is not adapted to the work of winning souls; and in certain instances the cause of failure is attributed to God Himself. The defeated and disappointed people believe that the reason why the work of God was not revived is that God was not ready. They have been taught that when God's time to pour out His Spirit is at hand none can hinder, and until that time arrives all human efforts must be abortive.

President Finney remarks that in an Ohio town where he lived before he became a Christian there was a Presbyterian church, the members of which K. D. C. tones and regulates liver.

were accustomed to hold extra meetings about once every year to pray for a revival. Although a skeptic, Mr. Finney attended their meetings, and closely observed their movements. After praying several weeks and not receiving their desires, the members of the church would begin to complain that their prayers had not been answered. But they never attributed the fault to themselves. They always said it was because God was not ready.

Mr. Finney began to read the Bible for himself, and soon discovered that the promises of God were accompanied with a condition, and that these people had not fulfilled the condition. They had no faith. No prayer prevails without faith. Soon after this discovery Mr. Finney was powerfully converted, and began to pray, and exhort others to pray, for a revival according to the word of God. Then clouds of mercy gathered over the church, blessings descended in showers and waves of salvation swept over the community. Many were converted, and the work extended to other towns, villages and cities, and filled the region round about with tokens of the grace of God.

Be not deceived. When the people of God are defeated and humiliated before their enemies the fault is with themselves, and the secret cause is unbelief. God ceases to work wonders when faith decays. He changes not, but unbelief is the obstacle which hinders His mighty works. It makes little difference to Him whether the people are highly educated or densely ignorant, foreigners or native born, poor or rich, sunk in the mire of depravity or respectable sinners. None of these circumstances hinder the progress of His kingdom so much as unbelief. Our Lord could do no mighty works in Nazareth because of the unbelief of the people.

We are aware that unbelief does not destroy God's power. But He puts forth His power for a good purpose, not merely for display. Unbelief closes the door of the heart against the accomplishment of this purpose, and He withholds His light and power when they will do no good.

All must confess that the victories of faith are few and small compared with what they should be, and that marks of decaying faith are painfully conspicuous in some places. When churches are empty and theaters full; when prayer meetings are dead and wine parties alive; when revivals are neither expected nor desired, when infidels, atheists, and stalwart sinners listen to the Gospel without being moved; when gigantic social problems rise and Christian people confess that nothing can be done for their solution, faith is decaying.

When the Gospel of Christ is thrust or pressed aside, and secular, political, and scientific topics are introduced into the pulpit; when questionable methods are resorted to in order to attract hearers to the sanctuary, faith is at a low ebb. Whatever may be said in favor of Gospel wagons, illustrated sermons, banquets, cymbals, base drums, and all kinds of music now coming into use to draw attention to religious services, they are at least a confession of weakness. It is sad that such shows should seem necessary to attract attention to the most attractive substance under the sun. It is to be feared that if we go far in this direction we shall fare no better than Eli, when in his extremity he sent the ark of the Lord to the field of battle. When faith is gone the ark is an empty, an impotent thing, and the Philistines may capture this sacred symbol itself.

Faith often decays so gradually that the victim is unconscious that any change has taken place. When Samson slept in Delilah's lap he lost his locks, and when he awoke with the cry: "The Philistines are upon thee," ringing in his ears, he said: "I will go out as at other times and shake myself." But it is written: "He wist not that the Lord had departed from him." Many a Christian who was once mighty in word and deed and prayer has been bound and his eyes put out because he "wist not," until it was too late, that the Lord had departed from him.

Now and then we hear of a young man who went to college an active Christian, with a vigorous faith and a bright hope. He came under the tuition of a skeptical professor. No effort was made by his teacher to disturb the foundations of his faith. But he had such respect and admiration for the brilliant talents of the professor that he soon began to think as he thought and to feel as he felt, and then his faith evaporated. Men become un-believers, not through argument, but from the subtle influence of a prevailing sentiment. They drift away. One will fall into the habit of using ungrammatical and inelegant expressions, even when he knows better, from constant association with those who habitually use such language. So habits of mind and thought creep on unconsciously. Unbelief is contagious.

In these days when old foundations are being abandoned, when many ancient errors have been overthrown by modern science and research, and when many thoughtlessly turn from old doctrines merely because they are old, and seek some natural explanation for every apparent mystery, Christians need to guard carefully their own faith and that of their children. They should not only believe in God, but maintain a personal experience of communion and fellowship with Him which no argument can touch. They should not only believe in the Holy Ghost, but rest not till the Spirit of God shall witness within to the pardon of sin and adoption into the family of God. They should not only believe in the resurrection of the body and the life everlasting, but taste the powers of the world to come. A revival of profound conviction and assurance of the existence and supreme importance of spiritual and supernatural things is one of the great needs of these days.—N. Y. Advocate.

The Door of the Lips.

Possibly there are two distinct species of busy-bodies: Some may be heedlessly liable to pass on a piece of spicy news, letting the tongue wag simply from unrestrained habit; but others with a more deliberate purpose to injure. The latter, as a matter of course, fall under the condemnation of all decent people, and would be slow to admit themselves to be consciously guilty of such an offence. Yet, even so, they are also not free from censure, just as the consequences of their gossiping may manifest the workings of a poisonous sting. How easy an innocent reputation may be all unknowingly blasted, and without opportunity of defence or reparation, by ugly gossip, based on unfounded rumor. And, if "the costliest treasure mortal times afford is a spotless reputation," how irrevocably—or, at least, for a considerable season—a man may be robbed of the most precious thing he owns!

Pondering on these things, as well as upon the expectation of having to account, in the judgment, for every idle word, a Christian will surely be "slow to speak."

Nor does this necessitate a cowardly concealment of actual wrongs, the promulgation of which would be the first step to their abatement or correction. There is such a thing as criminal silence, which may make the silent an accessory to the wrong, if not hold him amenable, in a degree only slightly inferior to that attaching to the principals themselves. There is a time to speak, and to speak unequivocally, with a view to effect some betterment. But there is also a time to be silent; and ever and always it is in order to meditate upon, and make use of the prayer, "Set a watch, O Lord, before my mouth; keep the door of my lips." St James understood both human nature and ethics when he wrote: "If any man among you seem to be religious, and brideth not his tongue, but deceiveth his heart, this man's religion is vain." And, yet, just here it is that so many of us most easily fail. Let it be remembered that, even if we really think that something has actually taken place, it is not inevitably our duty to become self-appointed assistants to the town-crier—or even to tell it "in confidence" to a dozen friends.—The Moravian.

Too Many Hypocrites.

A Christian worker was recently walking with a man, who, in response to something said regarding his soul's salvation, made this answer: "I don't care to be a Christian. I don't want to have anything to do with Christians. They are a set of liars and thieves. Don't take any stock in them. Don't believe in them a minute. I always watch a church member if I am dealing with him."

The conversation went on for some little time, and he was asked, among other things, if his father and mother were Christians. "Yes," he said, "I tell you they were. They were Christians." Said the other, "I suppose, though, they were just like all the rest, thieves and liars, and you couldn't trust them. They were church members, I suppose."

Immediately the man's fists were doubled up, his face was flushed, and he said he never allowed his father and mother to be talked about in that way; but in a few minutes he was led to see the error of his accusation and the falsity of his position, and before they parted he said:

"I shall never make that assertion again. I am heartily ashamed of myself. I see very clearly the whole thing. The clergy have tested K. D. C. and pronounce it the best laxative is required."

matter. If the hypocrites are not Christians, my father and mother were Christians. I want to be the kind of a Christian they were if I am a Christian at all."

This is a very common statement made by the world's people, and often times remains a challenge without any rebuke. It is well to remind such a one, in talking with him, that, whether professing Christians or men of the world, the following verse makes God the judge and everything clear: "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone" (Rev. xxi. 8.)

Personal Work.

Everyone should ask, What can I do? Do I possess a positive knowledge of Christ as my Saviour? Is the witness of the Holy Spirit clear in my own heart? Do my faith, life and works help on the work of God; or does the lack of these in me hinder the work?

There is surely something for everybody to do in such general work.

The work that tells most effectively in revivals, as in the regular work, is personal work.

We should have the courage, tact and baptism of the Spirit to go to, and deal personally with, any souls He may constrain us to work with.

God generally gives each one of us some sphere in which we are specially designed to be useful. Speak to all your unsaved personal friends, to the men in your shop, store or factory. Get the burden of souls on your heart until, like Paul, you are consumed with the inward passion for souls.

Be possessed with an intense desire for their conversion; like John Knox when he said: "Give me Scotland or I die!"

This comes from sympathy with Christ, and meditation on the awful probability and danger of their passing out into eternal darkness and death.

When you speak to persons privately and that is the best way, do it with tact, courtesy, and kindly persistence. Lay siege to the heart and will. Press for a decision without wearying or teasing.

Trust the Spirit by the Word to awaken them so that they will think seriously of their souls' salvation, and be warned of the danger and sin of delay.

Concerning Haste to be Rich.

The Scriptures place covetousness among deadly sins. Several recent events have impressively taught the danger of undue haste to be rich. We have seen men, who were deemed respectable citizens, found guilty of sacrificing honor and honesty for sordid gain. In a Western town two men are at this moment on trial, accused of the unprovoked murder of a near relative to secure the insurance on his life. Such things teach an emphatic lesson to all. If he that hateth his brother is a murderer, he that hath a selfish greed of gain cherishes a feeling that has prompted many to deeds of dishonesty and crime. And yet this haste to be rich is one of the most common characteristics of the times. Every man has a right by industry and honest enterprise to improve his circumstances. But many who are fairly supplied with the necessities of life betray extreme impatience of the ordinary methods of gaining wealth, and spend much time thinking out schemes to get wealth without earning it. All such men are standing in slippery places. Charges of dishonesty and corruption are hurled about without arousing any strong indignation. It seems as if the consciences of many have become blunted by familiarity with charges of corruption. This state of things largely arises from the slavish worship paid to wealth. Mammon worship is the sin of our age. Money is with many the cure-all for all earthly ills. The majority greatly need to learn the lesson that what a man is more important than what he possesses.

Worldiness.

God calls His disciples to be separate from the sins of the flesh and from conformity to the world. Many who are on their guard against the uprisings of sin within are not equally careful to avoid needless contact with a world that is, and always has been, the foe of godliness and spirituality. We are more and more persuaded that secularism is the worst foe of holiness, not so much for the sin it openly brings in as for the God it actually leaves out. The worldly spirit is negatively atheistic. Its plans, its culture, its pursuits, its pleasures, its ambitions, its philosophy—all are godless. It is full of the idols which Francis Bacon quaintly

K. D. C. Pills act in conjunction with K. D. C. where a laxative is required.

classified as those of the den, the tribe, and the market place. Worldiness is so much the more seductive and ensnaring because it presents so little that is grossly and repulsively sinful. And yet it remains true that sensuality and carnality do not more surely leave flesh spots on the white garment than does conformity to the world leave world spots upon it. "All that is in the world, the [objects of the] lust of the flesh, and [of] the lust of the eyes, and [of] the pride of life, is not of the Father." The spirit of the age is against God.—Rev. A. T. Pearson.

Cheerfulness.

A well-lighted Christian ought to fling out the steady rays of cheerfulness. An irritable temper is a sin; and a gloomy, morose, desponding temper is a libel on a Christian profession. "Rejoice in the Lord always" is the injunction of the Holy Spirit. Dark, foggy days are not as heavenly as clear, sunny days. The natural note of a bird is not a shriek or a groan, but a song. When a young man or woman is converted, their companions ought not to say, "How mopey they have become"; rather, they should say: "How cordial and happy and kind they are; their religion seems to sweeten them." It was into a world not only of moral darkness, but into a world full of difficulties and trials and tears and depressing influences, that Christ sent his disciples with the injunction, "Let your light shine!" And I'll warrant that the house of Lydia, and the home of Cornelius, and the tentmaker's shop at Corinth, were as much brightened by the advent of Peter and of Paul as was that dreary old dungeon of Philippi when Christ's two cheerful prisoners sang praises to God at midnight.—Dr. T. L. Cuyler.

A SILENCER.—When Whitelock was about to embark as Cromwell's envoy to Sweden, in 1655, he was much disturbed in mind as he rested in Harwich on the preceding night, which was very stormy, while he reflected on the distracted state of the nation. A confidential servant slept in an adjacent bed, who, finding that his master could not sleep, said: "Pray, sir, will you give me leave to ask you a question?"

"Certainly."

"Pray, sir, don't you think God governed the world very well before you came into it?"

"Undoubtedly."

"And pray, sir, don't you think that he will govern it quite as well when you are gone out of it?"

"Certainly."

"Then, sir, pray excuse me, but don't you think you may as well trust him to govern it as long as you are in it?"

To this question Whitelock had nothing to reply and, turning about, soon fell asleep.

LITTLE SERVICE may bear large fruit. Here is a suggestive lesson: A young bugler in the French army lay on his narrow bed in the camp hospital, mortally wounded. The commander, passing from bed to bed to speak a kind word to each occupant, paused by the little bugler, and laid a cool hand on his fevered brow. "O general," said the little fellow, "if only I were a man I might have helped to win the battle yesterday." "Win the battle!" he replied, "why, without your aid we should never have won the day. Though your duty seemed so simple and so insignificant, I could not have done without you."

We forget the sunlight when we notice the shadow.

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When my little girl was one month old, she had a scab form on her face. It kept spreading until she was completely covered from head to foot. Then she had boils. She had forty on her head at one time, and more on her body. When six months old she did not weigh seven pounds, a pound and a half less than at birth. Then her skin started to dry up and got so bad she could not shut her eyes to sleep, but laid with them half open. About this time, at the earnest request of friends, I started using the CUTICURA REMEDIES, and in one month she was completely cured. The doctor and drug bills were over one hundred dollars, the CUTICURA bill was not more than five dollars. My child is now two years old, strong, healthy and large as any child of her age (see photo.) and it is all owing to CUTICURA. Yours with a Mother's Blessing,

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