

THE QUIET HOUR.

For a moment in the morning,
Ere the cares of day begin,
Ere the hearts' wide door is open
For the world to enter in,
Bend the knee, alone with Jesus,
In the silence of the morn,
And in heavenly, sweet communion,
Let your duty day be born.

For a moment in the morning,
Take your Bible in your hand,
Catch a glimpse of sacred wisdom
From the peaceful promis'd land;
It will linger still before you
When you seek the busy mart,
And like flowers of hope will blossom
Into beauty in your heart,

Take a moment in the morning—
Just a moment, if no more—
It is better than an hour,
When the trying day is o'er
'Tis the gentle dew from heaven,
'Tis the manna for the day—
If you fail to gather early,
It alas! may melt away.

—Sel.

AN EYE-WITNESS AT A WALES MEETING.

One meeting I attended beggars description, like a boiling sea. Down one aisle comes a woman, down another a man, making for the big pew, something working in their hearts, burning to tell some soul, but while they try to tell it some one in the gallery strikes up a tune and, by the way, it's the old hymns, "Jesus, Lover of My Soul," "All Hail the Power of Jesus' Name." Then the weird Welsh tunes that fascinate one so, singing is not just singing, but results from struggle going on in the heart of some one. Sometimes people get together and try to make things go in the young people's meeting. The spirit is present and the meetings are not for effect. They give you the feeling you must do or die, not natural, supernatural. God, the Holy Ghost, is in the meetings and if they are silent it's because He wills it. Over here is a man repeating the prodigal son, half a dozen people are praying at once, not regular nor pathetically long prayers, but so or more as the spirit indicates. If more than one prays in our churches we say there must be something the matter with them. I wish there was something wrong with more people. It's a disease that should spread until the hospitals are full. We need to get out of our frigid ways. If the people would yield to the Holy Ghost we would have supernatural meetings. Where there's fire there is something doing. Don't put out the fire if you get hit. Tumult, yes, but harmonious tumult. Disorder according to the world's way of thinking, but no confusion. Oh, do not let us get wrong ideas of order. All of a sudden there's a sob of a soul, poor backslider, overcome as she thinks of the breadth of God's love. A man comes up to the big pew, embraces the man already there. Evan Roberts comes down, all three kneel together. Finally they arise and the young man ascends the pulpit stand and cries, "Is mother here?" A woman arises from the audience and he cries out, "Mother, I was obliged to yield. I could hold out no longer." The congregation breaks out singing "Songs of Praises I will Ever Give to Thee." There are many quaint things happen along with the serious. One woman prays for showers of blessings, while a man kneeling by said, "Lord, the drop you gave me almost drowned me." Someone said, "They call me a lunatic. Well, heaven is my home and Jesus Christ my keeper." Another man came out of a pew, could not contain himself. He talked three-quarters of an hour and I only understood two sentences, but I could have listened all night. It was the language of Zion. Oh, remarkable scene, not all joyous. Even Evan Roberts has had to say, "Oh, this is a terrible place," when the presence of the Lord was too great. One woman fell on the floor. They carried water to her. She said, "No, it's not that, but God's forgiveness I need." This is no political movement, but all about sin and redemption, with their stinging sense of sin, pardon comes and they hear God say, "I, even I, have blotted out thy transgression." Is it to be wondered at? Saved through eternity. What is it the twentieth century philosophers have been dining in our ears? That the people do not need a Wesley or a Moody, but stand

more on reason. He that sitteth in the heaven laughs—extreme of absurdity. When one awakens to the sense he is lost, tell me not, tell me not he is going to restrain himself until he finds Christ. The man that wakes to this will not be still. There is such a thing as holy madness and when the church gives way to the spirit there is something worth giving way to. When the people are baptized with fire, for the sign of the Welsh revival is fire. In Jerusalem the people were thought drunk, but they said, no, this is that, full of the spirit, intoxicated with the spirit. Oh, say, wouldn't some of you be different if you were fire baptized? This thing of coming to Christ, just wanting a title to a house in the skies. Remember, you are not your own, your life was redeemed by Christ on the cross. Hand it over to Him, you belong to Him. You ask, would the world know a revival? Wales knew it. Evan Roberts said he saw the opening of the spirit-world and saw Father and Son and he saw the Father give the Son 100,000 souls in Wales. At a recent interview a friend asked him what next. He answered, it is light all over the world. Evan Roberts does not stand alone. Thousands the world over have that conviction. A Welsh revival all over the world. Do you know what that means? It will get away with you. Jonah had no use for whales. Wales will swallow you up, nothing left of you. Christ will be seen, not you or me. A baptized church cannot keep back a revival. Praying ones hold on to God. There are four things necessary:

- First. Confession of sin, nothing of past or present must be covered up.
 - Second. Surrender all to God.
 - Third. Be obedient to the Spirit of God.
 - Fourth. Confess your Lord before men.
- If you do these things you will have fellowship with Jesus Christ, the Lamb of God, that taketh away the sins of the world. May God help you to realize salvation, wonderful, wrought to saint and sinner, and may you get to the heavenly places.—Rev. Joseph Smith.

THE PRAYER-MEETING FROZEN UP.

A large church in Indiana is lighted with acetylene gas. During the extreme cold weather last winter the plant occasionally would not work well. One of the coldest nights happened to be prayer meeting evening. A brother in a distant part of town who never failed to attend that service telephoned to the parsonage to learn, before making the long trip necessary to reach the church, whether everything was all right.

The eight-year-old son of the pastor answered the phone, and when the brother asked if the prayer-meeting would be held, the boy said, "No, the prayer-meeting was 'froze up.'" The child did not know how near the truth he was.

Conditions existed in the Church such as would freeze up any prayer-meeting. Yes, and also freeze the heart of any man who has for his object in preaching the salvation of men and the extension of Christ's kingdom. The words of the little son started a train of serious reflections in the mind of the pastor, and in a few moments he was in the study alone, unseen by any except the Father, to whom he prayed for help.

My brother laymen, is your prayer-meeting frozen up by a careless life of the membership of your church? That is the condition of too many churches today. Thaw out the prayer meeting, and you will have a perpetual revival.

—Sel.

THE INFIDEL WAS SILENT.

A well known lecturer on Christian evidences was delivering an address on "Through Nature to God," and was showing how God's wisdom was manifested in all His creatures.

At the close of the lecture an infidel rose and asked, "Why did God make the flea to bite man?"

Quick as thought came the reply, "A flea is a deputation from God's sanitary authority to inform you that you want a bath."

Needless to say, no more questions emanated from that source.

GOOD DEFINITION.

A small boy's definition of a friend—A friend is a fellow who knows all about you, but likes you.—The Central.

ADDITION BY SUBTRACTION.

Rev. G. Campbell Morgan is reported to have said in a recent address that the most helpful revival sometimes consists in cutting down the church membership. To this thoughtful Christian workers will say a hearty amen. It is not only a truth, but a truth that needs reiteration and emphasis. It is perfectly natural that we should undertake to measure growth by accessions to the churches, for, apparently, this is the easiest way of arriving at the gain which has been made. Were all those who become church members truly converted, genuinely devoted to the service of Jesus Christ, this method would be satisfactory. As it is, such an estimate is likely to be entirely misleading.

The power of a Christian life is determined by its likeness to Jesus Christ. Natural ability, careful training, attractive personality, are by no means without their value to the Christian worker, but in themselves they cannot secure spiritual results. Spiritual life is begotten of spiritual life, and by nothing else. We have every right to expect that a Christian will be Christ-like, and failure of church members to conform to the likeness of their Lord, is one of the most serious hindrances to the progress of the kingdom. Additions to the church of those who do not walk worthily means diminution of the church's influence, and decrease of the number of such church members means increase of power to the church. The main evidence of likeness to Christ is not found in devotion to forms of worship or correct theological statements, but in the common relations of the everyday life. It is just here that we come face to face with assumptions that work incalculable injury to the kingdom of God. These assumptions are not found in formal statement, but appear in choice and conduct. Christian men practically say that the important thing is correct belief, and that ritual is more significant than righteousness. How do they say it? By their lives. Whenever a Christian man contents himself with a credal statement and fails to illustrate the graces of the Christian character in his daily relations, when he is found faithful in his attendance upon the public services of the church but unfaithful to the great laws of brotherhood and forgiveness and love, so often do we have a testimony to the low valuation placed by this professed Christian upon those things which Jesus made of primary importance. Are correct beliefs and formal worship valueless? By no means; but they are not the first things demanded by our Master, or of largest evidential importance.

It is not hard to understand how there may be an increase of church membership which tendeth to poverty. The larger the number of people in any community who profess to be followers of Jesus Christ but deny his leadership in conduct, the more strong and persuasive will be the testimony against Christianity. A church composed of ten truly righteous men and women is a more potent force for extending the kingdom of God than one including 100 people, only one-half of whom carry religion into daily life. The church is weakened by additions unless the increase is composed of those who are genuinely devout. This is doubtless what Mr. Morgan had in mind when he made the statement to which we have already referred.

This has its direct bearing upon evangelism and evangelistic methods. We all are longing and praying for some such experience in America as Wales has recently known. We would see multitudes who are now indifferent turning to God. It is the business of the church to evangelize the world. It is not our work, primarily, to bring people into the church. All Christians who have an adequate conception of the importance of organized effort, and who realize the necessity of co-operation in God's work will wish to identify themselves with the church; but the church is a means, not an end. It is the kingdom of God, to whose building we have been called, and to church building only as that helps in the accomplishment of our true task.

No one who watches the current in our modern religious life can fail to recognize the temptations which assail pastors and people. One of the most powerful grows out of the division of Christendom, and prompts Christian workers to place de-

nominal extension before anything and everything else. We have a right to rejoice when others come to see the truth as we see it, and when our branch of the universal church increases in strength. But too often we find a desire to outstrip a sister body usurping the place of love for the lost, and instead of being constrained to labor by the love of Christ we go to our endeavor with an unholy purpose to beat some one else. Possibly some of our readers may think this assertion an aggregation, but it is a mild statement of conditions really existing. Add to this the temptation which is constantly assailing the pastor to add members to the church because of the reputation it will give him, and we have conditions which go far towards explaining the presence of so much "dead wood" in our churches.

Our fathers said: "The church must be composed of holy men," and whatever strength we have as a religious body has come, very largely, from loyalty to this truth. We can afford to be weak in numbers if need be, but we cannot afford to make the church a hiding place for the unregenerate. In seeking to better existing conditions it will be well not only to hold special services in effort to reach the unconverted, but also to see to it that those who give no sign of being children of God shall not be given a place in God's church.—The Standard.

UNEQUALLY YOKED.

A prominent minister, discussing the state of the poor, declared that he had repeatedly found among the outcasts in the slums of London, women who had been members of churches, Sunday School teachers, and tract distributors; but who from marrying ungodly men had been brought down into the depths of poverty, wretchedness, and degradation. This witness is not alone in his experience. There are houseless, homeless, and hopeless ones, who have in years gone by sat among the bright-faced children in the Sunday School, or mingled in religious circles with those who were tenderly nurtured and carefully trained.

The sin of unequal yoking with unbelievers, is one that very frequently brings its own swift and bitter punishment. Many a fair face has been clouded with anguish and despair through disregard of the divine precept. When a Christian woman joins hands with an ungodly man, she deliberately turns her back on many of the choicest joys of life, and runs a fearful risk of making shipwreck of all her hopes for time and eternity.

Let those who are still free from this snare of Satan take heed lest they become entangled, and mourn when too late over their sad and fatal mistake. Let them seek counsel and guidance of God, and he can give them the desire of their hearts, and save them from the dangers that lie along the path of waywardness and disobedience.—H. L. Hastings.

GOD'S OPPORTUNITY.

Some one had said that "each human life is another opportunity for God to display his grace and power." So it is, and the thought will grow upon you as you meditate upon it. Just think, "I am God's opportunity!" Isn't it wonderful! Isn't it glorious! When we look at others whom God has richly blessed and honored in service, we can see how it is; but do we ever think of ourselves as God's opportunity?

Everyone that responds to God's call, "Come!" gives God a larger place in the world.

Everyone who obeys God's command, "Go!" assist God in gaining a larger place in the hearts of men. Every regenerated heart and life is a new garden in which God plants his seeds of love and grace; a fountain out of which flows streams of healing power.

Take it home, dear young friend and, say to yourself, "I am God's opportunity." Be that and your life will become unutterably grand and your experience unspeakably sweet.—A. W. Spooner, D. D.

Try not only to abstain from sin, but, by God's grace, to gain the opposite grace. If thou wouldst not slip back into sin, stretch forward to Christ and His holiness. It is a dull, dreary, toilsome way just to avoid sin.

He who is ashamed to bend his knee in prayer must bend his back to the rod of the Smiter.

SECRET FAULTS.

"Cleanse thou me from secret faults. Keep back thy servants also from presumptuous sins. Let them not have dominion over me."

This is the prayer of the Psalmist. How often we need the same admonition. In the secret recesses of the heart there may lurk secret things that will lead to sin in outward life. A fault may not necessarily be a sin, but it may lead to sin. It may be a secret fault. No one knows about it. It never comes to the surface. It is hidden from the gaze of man. Our best friends know nothing about it and we would reveal it to no one. Grace can reach it and take it out. It can be cleansed away. It is very deceiving and it may lead the person into sins of presumption and gain the mastery over man's soul. Down into the inner and inmost recesses of the human soul the eye of God can see and read as an open book. He wants to have us so completely cleansed that nothing shall remain lurking to slay the man of God.

Let our faith grasp the wonderful completeness of cleansing. Let the mind's eye see how thoroughly clean the Lord, through the precious blood, can make the soul. David used a strong word when he said "purge me with hyssop" but that is what is needed. A purging so full, so complete, so everlasting and thorough that no remains of carnality can possibly be found. Then no root of bitterness will spring up to trouble us. Then no slip of the tongue will be pointed with the sharpness of evil. Secretly, in the heart, down beneath the outer showing will be found a fountain so full of divine life and power that it can send forth nothing but purity and blessing. Then no stirring, no matter how fierce or prolonged, will cause one bit of ruffling of the temper, or a sharp look of resentment come to the eye, but a blessed deep, settled peace in the soul.—Nazarene Messenger.

WORKERS.

They are scarce. The churches are full of idlers. The chief reason is that no one sets the work in order. Members are received, and exhorted to do their duty, to be faithful, and then left to themselves, without direction or plan. If a manufacturer should send his employees into his shop in that style, similar results would follow. There would be more idleness, waste, and wrangling, than work. The service of Christ is a trade, requiring skill and instruction. Leadership and organization are necessary to attain it. If pupils at school need teachers, disciples in churches need guidance. Those leaders who know how to work, always succeed in gathering abundant harvests. The great need of the churches is to be set to work. That would improve piety, increase enjoyment, settle quarrels, develop talent, elevate morals, increase spiritual power, multiply converts. Some leaders have too many plans, begin too many schemes, and prosecute none with steadiness. Others do all that is possible themselves, and allow the membership to sleep. Others fret and scold, exhort and entreat, but fail to lead the way actively. Genius for organizing and leading is not common, and those who lack it may well pray for the Spirit to "strengthen them with might in the inner man."—Ch Standard.

The story of the minister who lost his notes and innocently remarked that he would have to depend upon the Lord that day, reminds one of a teacher who once said to his class: "I'm sorry there are not enough lesson leaves to go around today; we will have to use the Bibles."

It is while you are patiently toiling at the little tasks of life that the meaning and shape of the great whole of life dawns upon you. It is while you are resisting little temptations that you are growing stronger.—Phillips Brooks.

To know the present time and what it bids us do is ever the sum of knowledge for all of us.—Thomas Carlyle.

A bruised reed shall He not break, and the smoking flax shall He not quench.—Isa. 42:3.

He that believeth in Me, though he were dead, yet shall he live.—John 11:25.

They that wait upon the Lord shall renew their strength.—Isa. 40:31.