

"BE STILL, AND KNOW I AM GOD."

In praying we are often occupied with ourselves, with our own needs, and our own efforts in the presentation of them. In waiting upon God, the first thought is of the God upon whom we wait. God longs to reveal Himself, to fill us with Himself. Waiting on God gives Him time in His own way and divine power to come to us. Before you pray, bow quietly before God, to remember and realize how he can and will help. Be still before Him, and allow His Holy Spirit to waken and stir up in your soul the child-like disposition of absolute dependence and confident expectation. Wait on God till you know you have met Him; prayer will then become so different. And when you are praying, let there be intervals of silence, reverent stillness of soul, in which you yield yourselves to God, in case He may have aught He wishes to teach you or to work in you.—Andrew Murray.

SELF ABNEGATION.

Whenever we are willing to subordinate our way and our will to the way and will of God, we shall experience such a flood of spiritual life as all the intellectual learning in the world cannot produce. It is this illumination of the life lived in obedience to God to which the prophet Isaiah referred when he urged Israel to "walk in the light of the word."—Herald and Presbyter.

THE DRY AREA SPREADING.

A week ago today, on May 1st, the great State of Michigan, one of Canada's nearest neighbors, went dry. This is the largest State in point of population to banish the saloon, and Detroit will be the largest dry city in the whole of the Republic. But Michigan is only one of twenty-nine States which have voted out the saloon. And now the "drys" are trying to carry out a much more ambitious programme, viz., making the whole Republic dry. If they can secure the votes of thirty-six States, prohibition will become a part of the national constitution, and the whole of Uncle Sam's vast domain will go dry automatically. Already eleven States have given their vote upon the dry side, and of these Massachusetts is a wet State and was not supposed likely to support the dry amendment. It needs just twenty-five more States to carry the amendment, and there are twenty-one prohibition States which will surely vote dry. In addition to these the drys hope to carry New Hampshire, Alabama, Florida, Vermont, Wyoming and Nevada, and even New York. There is an actual possibility that within a year the United States will have followed Canada's example and gone dry, only if the constitutional amendment carries there will be no repealing it, except by a two-thirds majority of the States. Poor John Barleycorn, he is being hit pretty hard just now, and his demise is being arranged for by his prohibition friends.—The Christian Guardian.

Do not have your concert first, and then tune your instruments afterwards. Begin the day with the Word of God and prayer, and get first of all into harmony with Him.—J. Hudson Taylor.

MEMORIAL SERVICE.

A memorial service was held in the Reformed Baptist Church, Woodstock, Sunday evening, May 5th, to pay a tribute of honor to Frank McLardy, who met his death battling against Kaiserism, the menace of the world. The memory of this young hero will always be respected and cherished.

The decorations around the platform and pulpit were beautifully arranged, with the pulpit draped with the Union Jack and a cluster of flags of the Allies. Banks of flowers added to the impressiveness of the decorations.

The choir rendered special music, singing the Anthem, "Sweet Hour of Prayer," "Toll Softly Bells," "Soldier's Good Night."

A detachment from the 65th Battery was present and the battery bugler sounded the Last Post.

From the text, "That by them thou mayest war the good warfare."—I. Tim. 1:18, the pastor said in part:

War is a word pregnant with horror; associated with all that is disastrous and terrible. No tongue can describe its awfulness. David prayed "O God scatter the people who delight in war," It has deluged the earth with blood. It came into the world through the passage which sin opened and has run parallel with all ages, up to the present. Isaiah has predicted that the time is coming when "nation shall not lift up sword against nation, neither shall they learn war any more," for which surely every benevolent heart will pray.

Revelation declares that there was a time when there was war in Heaven and Satan and his angels were cast out and Heaven rejoiced. But "woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." It is evident the devil is at his business. But even this shall cease as Satan will be bound. Rev. 20.

Now in this conflict, all humanity on earth are deeply concerned. We are either on one side or the other. There is no neutral ground. We are either enemies to God and rebels against his authority or we are on his side. Which? To be against God is a warfare of the basest and most infatuated character for "Woe unto him that striveth with his Maker."

All who are united with Christ as their Saviour, have to contend against Satan and his host, and by the Holy Spirit and grace of God, "War a good warfare." Let us note then the Christian warfare.

The enemies are generally said to be threefold. Satan and the powers of darkness, described as coming as an "angel of light," as the "Kaiser with his peace terms" and also as a "roaring lion"—the Hun with his frightfulness. Satan comes with his wiles as also with his fiery darts. All well described in the present awful war. But God has promised to give us strength to resist and defeat him.

Then the "World" with all its seductive and delusive charms; against which we are warned. Paul says the world is crucified unto him by the cross, and this is the experience of every true christian. Lastly the "Carnal Mind" against which so many

christians contend, but we may be delivered from this and "serve God without fear in holiness and righteousness all the days of our life." God has an armour described by Paul, for defence and offense. Christians then are not soldiers in camp or on parade but on the battle field engaged in strife. This warfare began when we united with Christ and will continue to the end of life. It is declared to be a "good warfare," as it is in a good cause—truth and righteousness; as we believe the Allies are striving today. It is under a good commander—Jesus Christ, and he has unbounded affection for his troops and good resources. Abundant munitions, exhaustless provisions and secure fortresses, victory is assured. All then are interested—none can serve by proxy. It is a personal matter. In this warfare we need and shall receive, by asking, gracious assistance. It is a fight of faith, and not of might.

There is a call for volunteers. Have you enlisted? Now is the time. A glorious reward is promised if faithful to the end—a crown of eternal life.

In reference to our lately departed brother, Frank McLardy, we were not personally cognizant of his christian character, as his regiment, the 104th, left the town about the time I came here; but I believe that all the good that has been said of him is true. He was a good and faithful member of the church for years, as also belonging to the choir, the Sunday School and Praying Band. He was very attentive and punctual to his religious duties and maintained his Christian character when in England and France, and we believe he was a sincere and faithful christian soldier to the end. He heard the call of duty and volunteered and died for King and country as other noble young men of this town have done. He was a general favorite and beloved by all who knew him. He has gone to receive not a Victoria Cross but a crown. Our hearty sympathy goes out to the only brother in France and to the only sister in the United States and to all the relatives here.

QUESTION DRAWER.

Q. Can it be that the gift of tongues may be bestowed in these latter days for (private) intercession and edification of the intercessor? fi

A. This question or idea evidently emanated from a perverted or mistaken interpretation of a text of Scripture. It is found in I. Cor. 15:4 and reads, "He that speaketh in an unknown tongue edifieth himself." Now, if you will emphasize "himself" instead of "edifieth" you will have Paul's meaning. He is showing the selfishness of their clamor for the gift of tongues. Even suppose one or two in the meeting could understand the tongue (and this is rarely the case and questionable) what edification would come to the multitudes of other hearers? Paul is arraigning them for forgetting others in their own pursuit of delectations. He is showing the absurdity of diverting the attention of a whole audience and perhaps a whole altar full of seekers by some exercise whereby none of them are edified.—Rev. Joseph H. Smith, in Heart and Life.