

## FACE TO FACE WITH JESUS.

A gentleman who is well acquainted with the devotional practice of Dr. Campbell Morgan said the other day: "Do you know that you can never see Campbell Morgan in the morning? His mornings he keeps religiously for study of the Bible and for meditation. This is his practice in prayer: He takes two chairs and places them opposite one to the other. He seats himself in one, and imagines Jesus Christ seated in the other. And then he talks to his Lord of what is in his heart, and seems to hear his Lord speaking freely and tenderly to him." It is because of this deliberate and determined attitude to the world, which he compels to "let his religious hours alone," that Campbell Morgan has become, not indeed the greatest preacher of the age, but perhaps the greatest exegetical preacher of the time. He has come intimately to know his Bible because he takes time to know his Lord. Not all may have Campbell Morgan's call, but all may have his opportunity. The way to gain power—whether to address assemblies like Peter, to stitch on tent-cloth like Paul, or to serve with much serving as did Martha—is to be face to face with Jesus. In the intimacy of a divine communication—sweet, tender, and free—is to be found the renewing of strength day by day for life's tasks. —Zion's Herald.

## THE REWARDS OF THE FAITHFUL.

By Dr. Alex. MacLaren.

The better a man is, the more faithful he is and the more closely he cleaves to God, and seeks like Hezekiah, to do, with all his heart, all his work in the service of the house of God and to seek his God, the more sure is he to bring down upon himself certain forms of trouble and trial. The rebellion which, from the Assyrian side of the river, seemed to be a mere political revolt, from the Jordan side of the river seemed to be closely connected with the religious reformation. And it was just because Hezekiah and his people came back to God that they rebelled against the King of Assyria and served him not. If you provoke Sennacherib, Sennacherib will be down upon you very quickly. That is to say, being translated, if you will live like Christian men and women and fling down the gage of battle to the world and to the evil that lieth in every one of us, and say, "No, I have nothing to do with you. My law is not your law, and God helping me, my practice shall not be your practice," then you will find out that the power that you have defied has a very long arm and a very tight grasp.

Hezekiah came bravely through his trials. They did exactly what God

wanted them to do, they drove him to God, and forced him down upon his knees. When Sennacherib's letter came he took it to the temple and spread it before God, and said, "O Lord, it is Thy business. It is addressed to me, but it is meant for Thee; do Thou answer it." And so he received the help that he wanted. But he broke down after that. He was "exalted," and the allies, his neighbors, that had not lifted a finger to help him when he needed their help, sent him presents which would have been a great deal more reasonable when he was struggling for his life with Sennacherib. What "came after (God's) faithfulness?" This—"his heart was lifted up, and he rendered not according to the benefit rendered to him." Therefore the blow had to come down again. A great many people take refuge in archways when it rains, and run out as soon as it holds up, and a great many people take religion as an umbrella, to put down when the sunshine comes. And so, like dull scholars, we need the lesson repeated once, twice, thrice. —Commonwealth.

## TWENTY YEARS AGO.

The purple shades of eve hang low  
As summer twilights come and go;  
Time weaves—the shuttle moves not slow

As moved it twenty years ago.

So weary years will shorter seem,  
Gliding as some forgotten dream  
Until eternal day shall beam.

And can it be? It's twenty years.  
She has known but joy, and I but tears

But how much better than my fears  
Has been the hope and trust  
That one day I shall see her there—  
Heaven's sunlight shining on her hair  
Grown lovely beyond earth's compare  
Just standing at the river's side.  
The stream will not appear so wide,  
And faith the waters will divide;  
So weary after many a mile,  
What joy the sorrow to beguile—  
What rest! in heaven's eternal smile  
The way now cannot be so far,  
Where, just beyond, the gates unbar;  
Perhaps they're even now ajar.  
What rapture in her clear brown eyes,  
What ringing notes of glad surprise,  
When I shall enter Paradise.  
What, though to angel's stature grown  
Yet love shall lead me to my own;  
For we shall know as we are known,  
How? The wondrous secret has not been revealed;

The beauty of the blossom is in the bud concealed,

And wondrous waves of glory 'neath the brown mold of the field,

And the wondrous hope I cherish is not a hope to scorn,

For I think my babes will greet me on that eternal morn.

Yes, winning words of welcome will usher in the dawn,

Oh, then, from out the shadow, forever in the light,

A step—I gain the city that never has a night,

And every weakness banished in the presence of His might.

—Sarah R. Lewy.

A man was standing in a telephone booth trying to talk, but he could not make out the message. He kept saying, "I can't hear, I can't hear." The other man by and by said sharply, "If you'll shut that door you can hear." His door was not shut so he could hear not only the man's voice, but the street and store noises, too. Some folks have got their hearing badly confused because their doors have not been shut enough. Man's voice and God's voice get mixed in their ears.—S. D. Gordon.

Cheerfulness can only be attained by daily watchfulness, and schooling the spirit, and constantly reminding oneself how hard life is after all, to almost everyone; and by schooling oneself not to expect too much; to feel that it is not our world, and that we must not fret over what is beyond our power. These are matters in which it is possible, greatly possible, to school oneself—to cultivate cheerfulness.—Brooks Herford.

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