

ing was that He had come to set up the kingdom of God upon earth, and that He wanted men to assist in doing this. I sometimes think that in one sense about all that will be saved of a man will be what he invests in the establishment of the eternal kingdom upon earth. And the call that is brought to us to-day is a call for the sake of our wives, and our children, and our children's children, for the sake of our associates in business and society, for the sake of the city and the state and the nation and the world, to be given entirely to God, that He may work His will through us, and that we may contribute towards the answering of our prayer, "Thy kingdom come, Thy will be done on earth, as it is in heaven."

The fourth reason why you should give yourself to God is because there is great blessing in His service. There is a hundredfold in this present time for the man who has forsaken anything for the kingdom of God's sake. Moses was a wise man, and yet it is said of him that he would rather suffer affliction with the people of God than to enjoy the pleasures of sin for a season. And I think I would. I believe I would rather have the worst that could come to a Christian man than the best that could come to a Christless man. I think I would rather be a pauper; I think I would rather be hungry and thirsty and cold and naked; I think I would rather see my friends die or desert me one by one; I think I would rather have my good evil-spoken of, and my reputation blasted; I think I would rather have some deadly disease lay its hand upon me, having all the experiences of the wretched Job, if I were also able to say as did Job, "I know that my Redeemer liveth, and that at the latter day he shall stand upon the earth: and that although they have destroyed this skin, and worms destroy this body, yet apart from my flesh shall I see God: whom my eyes shall yet behold for myself, and not another." I think I would rather have the worst that can befall a man, and have the consciousness of the presence of God that is in my heart to-night, than to possess all wealth and health and worldly friendship and honor and power and have to be without the conscious presence of God. I would be a happier man—let me say it again, I think I would rather have the worst things that could come to a Christian than the best things that could come to a man without Christ.

The fifth reason why you should make this wise choice is in order that you may

have a good hope of everlasting life. I want this. I believe it is the noblest personal ambition that ever stirs the breast of man. I am not ashamed to say it, I want a good hope of everlasting life. I want something better than great wealth, or business ability, or power of intellect, or culture, or bravery, or unbelief ever brought to men. I want something better than the best practically Christless man ever had. "How much did he leave?" was the question asked as two friends turned aside from the grave of an unchristian wealthy man. "He left it all," was the reply. Did he not leave it all? On the other hand, there is no break to the Christian when parting from this world. He knows whom he has believed, and he gazes into the life to come with the glorious anticipation of the fruition that will be granted unto him in Jesus Christ.

And, finally, you should be a Christian, and should become one instantly, because the time is short. "To-day, if ye would hear God's voice, harden not your hearts." If a man had robbed you of some money, and put off the date of payment, the very disposition to delay the payment would show that he was wrong in his spirit. Some men have robbed God of twenty, thirty, forty, fifty, sixty years of influence and service, and to have the spirit to say, "I will wait another day," is an indication that the life is wrong. For one who has spent much of his life away from Christ there is the greater reason why he should be tremendously in earnest in His service in the future. God is saying to every man, "Choose ye this day whom ye will serve," and you must make a decision now. Not to decide to be a Christian is to decide not to be a Christian. The great thought that presses upon us from the written Word and the providence and the Spirit of God is the thought of opportunity. "Now is the accepted time; now is the day of salvation."—*B. Fay Mills.*

#### THE POWER OF SIMPLE CONFIDENCE.

A YOUNG man, distressed about his soul, had confided his difficulties to a friend, who discerned very quickly that he was striving to obtain everlasting life by great efforts. He spoke of "sincere prayers" and "heartfelt desires" after salvation, but continually lamented that he did not "feel any different in spite of it all."

His friend did not answer him at first, but presently interrupted him with the inquiry:

"W., did you ever learn to float?"

"Yes, I did," was the surprised reply.

"And did you find it easy to learn?"

"Not at first," he answered.

"What was the difficulty," his friend pursued.

"Well, the fact was, I could not lie still; I could not believe or realize that the water would hold me up without any effort of my own, so I always began to struggle, and, of course, down I went at once."

"And then?"

"Then I found out that I must give up all the struggle and just rest on the strength of the water to bear me up. It was easy enough after that; I was able to lie back in the fullest confidence that I should never sink."

"And is not God's Word more worthy of your trust than the changeable sea? He does not bid you wait for feelings; He commands you just to rest in Him, to believe His word and accept His gift. His message of life reaches down to you in your place of ruin and death, and His word to you now is, 'The gift of God is eternal life through Jesus Christ our Lord' (Rom. vi. 23).—*Occident.*

#### TEMPERS.

IN fact, "tempers" are a great trouble in this life. They can give so much and useless pain. The touchy temper, that flies off at a look, making its possessor look silly to every one else, and very uncomfortable to himself, or herself, for even the gentler sex are sometimes "touchy." Then we sometimes run against an irritable temper, rubbing the wrong way, when we think of good for its possessor. Now and then a violent temper, bursting its tethers, rushes over everything, only to find that it is "much ado about nothing," a cyclone to sweep a doorstep. The sullen temper, like a snarling dog; the discontented temper, uncomfortable because it cannot find a reason for its discontent; the gloomy temper, hunting ever for the "dark side"; the wilful temper, like an angry bull loose in the street—what an "uncanny lot"! They paralyze our better ambitions and take the heart out of our prayers. They take all the glow and brightness off our duties, and make hard and repulsive what otherwise might have been a pleasant duty. The worst of it is, we are also guilty, and forget it. All our tempers need to be humbled and washed in deep penitence, and held in steady discipline by a renewed and determined will.—*People's Aid.*