

or from social, linguistic, or oratorical graces, singly or in combination, but that it emerges out of the depths of a life hidden in God. Whatever gift or grace was his—of writing, speaking, working, giving, suffering—he deliberately laid upon the altar eighteen years ago, and the fire of the Holy Ghost descended upon the sacrifice.

But this final and irrevocable surrender was not made without much "kicking against the goads." At that time he had been some years in the ministry. Doubtless he was a useful man, as the generality of ministers are, but without special power in speech or work. Mr. Moody heard him during this period, and is reported to have said that he was an indifferent preacher. But two young men, Stanley Smith and Charles Studd, with Hudson Taylor, came into his life. He saw that they had a joy and strength which he lacked. To his question how he might get it, they replied, "Give yourself up to God, everything to God." The struggles through which he passed before he became willing to make the surrender are best told in his own words:

"I had given up all but a closet, but there were things which were making it impossible for me to live a true life, just as a man can not have a healthy house if he has a cesspool under it. I went by myself, knelt down and said, 'My God, I want to give my whole nature to be thine forever.' Just then the devil said, 'Take care what you are doing; don't let yourself go into God's hand, there is no knowing what He will ask you to do next.' I said, 'What do you think He will ask me to do?' 'Well,' the devil said, 'it is quite likely He will ask you to go into the Salvation Army.' Now I believe in the Salvation Army, but it wasn't quite my sort. But I said, 'What else will God ask me to do?' 'Well,' the devil said, 'the next time you go to a party you will have to stand up in the midst of all the guests and preach a sermon to them.'"

It was some time before he was led to see, from the analogy of an earthly father's love for his child, that God would never ask him to do what was against his nature and best judgment. At last he reached the point where he

could say, "Lord, I am not willing to be all for Thee, but I am willing to be made willing."

After that there came a change in his life. He thus speaks of it:

"I was rather afraid of my people before, very afraid of my elders and deacons and especially afraid of some of the people in my congregation who were wealthy, lest I might offend them, and they might leave me and go to another church. But as soon as I was all for Christ, I did not care to please men; I had to serve God and believe that He would maintain me, and that my salary was not to be paid by my church, but by my Master. The Son had made me free, and I was free indeed to be a slave to Him."

This was the negative gain—loss of the fear of his people; but there was also a positive gain, which he thus describes:

"But when I began humbly to try to realize the heavenly vision, I laid my whole being open to the torrent of God's power, which is always seeking to reach men, and suddenly, to my surprise, I found that God was pouring through my life river after river, and this began to be realized, 'He that believeth on me, out of him shall flow rivers.' Oh, how I welcomed that text! I said, 'Lord, from to-day I am not going to dam up the water, but I am going to be a channel through which the royal power of God Himself may reach men and women.'"

These words are not the utterance of enthusiastic impulse under the spell of revival excitement. I quote them because they afford the key to eighteen years of remarkably successful spiritual work.

Universal experience shows that it is easier to attain than maintain a high altitude of Christian living. But for eighteen years Mr. Meyer has kept on the heights. How has he done this? By faith in the keeping power of God and rigorous and continued practise of the approved methods of the holy life. I need only enumerate a few of these which he finds especially helpful. He watches against temptation. The extent to which he carries this will be understood when I say that he regards