

A DAY WITH JESUS.

By William S. C. Webster, D.D.

The day of miracles at Capernaum was "an epitome," says de Pressense, "of our Lord's entire life." An epitome in its comprehensive activity and in its effect upon those who were with him. Think of the privilege of a day with Jesus. Remember how men have valued personal touch with men of conspicuous position.

"And did you see great Shelley plain," the poet enviously exclaims: "And did he speak with you?"

A day with Jesus; think of its effect! The French skeptic must leave Fenelon's home, else he will become a Christian. Stanley spends a little time with Livingstone in the heart of Africa, and is won to loving homage of Livingstone's Master. Robert E. Speer journeys in Persia with Dr. Cochran, a medical missionary, and tells of the many whom he healed and of the people's devotion to the beloved physician. It reads like a page from the gospels. A day with Jesus: Such a day as that one in which "he began to do and to teach" in Capernaum! The men who companied together all the time that the Lord Jesus went in and out beginning from the baptism of John unto the day that he was received up—the goodly fellowship of the Apostles! But does he not say to us today: I am with you all the days? Have we lost by the substitution of the presence of the Holy Spirit for the physical presence of our Lord? He said: "It is expedient for you that I go away." There is a "former treatise," it is the wonderful gospel story; There is a second treatise, not completed yet; it is the record of the great things the Lord is doing in our days, in our lives. Count us, O great Physician, among thy patients; send us out to help and to heal.

THE PERFECT PRAYER.

Oh, ye who toil throughout the day,
With thoughts toward the west;
"Ho, when the western hour is reached,
Lie down to broken rest;
Who have no gladder words than these,
Uprising to the sun—
"Renew our strength to bear, until
Thy hardest Will be done."

O, ponder well the Perfect Prayer
Before its words ye wreat:
Cups may not pass except we drink:
The Father's will is best.
The Master knew what Dreadful Hour
Was coming with the sun,
Yet never said He "hard" nor "ill,"
Only—"Thy will be done."

JESSIE ANNIE ANDERSON.

PRAYER.

I know, O Lord, and do with all humility acknowledge myself an object altogether unworthy of Thy love; but sure I am, Thou art an object altogether worthy of mine. I am not good enough to serve Thee, but Thou hast a right to the best service I can pay. Do Thou then impart to me some of that excellence, and that shall supply my own want of worth. Help me to cease from sin, according to Thy will, that I may be capable of doing Thee service, according to my duty. Enable me so to guard and govern myself, so to begin and finish my course, that, when the race of life is run, I may sleep in peace and rest in Thee. Be with me unto the end, that my sleep may be rest indeed, my rest perfect security, and that security a blessed eternity. Amen.—St. Augustine (354-430).

Faith is trust. To believe in Christ is to trust in him. There is nothing more simple in the world than the childlike Christian, trusting in his loving Savior. There is nothing mysterious about it. It is the child trusting his mother, the client trusting his lawyer, the patient trusting his physician.—Selected.

Christ was crucified between a thief and an infidel, and the thief had the better heart of the two.

"LET US GO OVER."

"Let us go over unto the other side of the lake." What is there over there to make it worth while? Men, towns, cities, mission fields, vast opportunities, fields for sowing, fields for gleanings, fields that spread away to an ever-enlarging, ever-receding horizon. "Let us go over." It means largeness of soul to the man or woman who will get into the boat and make the landing. It means largeness of hope and an open heaven to the man on the other side. It means that the darkness that lies on the future will lift, and the sin that lies heavy on the soul will be pardoned. It means that a new civilization will rule its cities and hamlets and will sweep over its valleys and hillslopes like the coming of the "morning light. It means that sorrow will have a new Comforter, pain a more blessed anaesthesia and death will be forever terrorless. "Let us go over."—Selected.

"TRYING" AND "COMING."

"Have you come to Christ?" said a minister one day to a thoughtful lad.

"No, but I'm trying," was the answer.
"And how long are you to try before you come?"

"I don't know; but I'm doing what I can."

"I doubt that; and besides, I suspect that you are trying to do a work; and it is not by trying, or by working that you are to be saved."

"But does not Christ say 'Come'?"
"Yes, but he does not say, 'try to come.'"

"But am I not to try?"
"No; you are to come; and your speaking so much about trying shows that you are bent on working, and that you suppose coming to Christ is a work to be done."

"But how am I wrong in trying?"
"Suppose I said to you, 'Trust me, and you shall have a gift from me,' would you reply 'I'll try'?"

"No, certainly; that would mean that I was not sure of you, and that I really distrusted you."

"What, then, do you mean when you say 'I'll try to trust in Christ'?"

"I suppose it must mean that I am not sure whether He is trustworthy."

"Yes, it does mean that. And it means also that you imagine trying to be a work that you have to do."

"I see it."
As they were bidding each other goodbye the minister said: "Will you come and see me soon, and let me know how you are?"

"I'll try to come some day."
"No; you are not to try. You are to come."

He smiled as they parted at the peculiar illustration which he himself had thus given of the difference between "trying" and "coming." Paul did not say: "Try to believe on the Lord Jesus Christ and thou shalt be saved." He said: "Believe," and he just meant what he said. Trying is stopping short of believing; and the Holy Spirit has not been sent to help us to try, but to enable us to believe.—Dr. Horatius Bonar.

DAILY READINGS.

M., Mar. 5. A man walking with God. Gen. 5. 21-24.
T., Mar. 6. After God's heart. 1 Sam. 13: 11-14.
W., Mar. 7. A song of perfection. Ps. 37: 27-37.
T., Mar. 8. Paul's picture of perfection. Eph. 4: 1-18.
F., Mar. 9. Perfect in the will of God. Col. 4: 1-18.
S., Mar. 10. "In every good work." Heb. 13: 16-21.
S., Mar. 11. Topic—James' picture of a perfect man; how can we realize it ourselves? Mat. 5: 48; Jas. 3: 1-18.

THE PERFECT MAN.

Some Bible Hints.

The perfection of God would seem an impossible goal, had we not God Himself to help us toward it (Matt. 5:48).

Perfect speech would mean a perfect man, because perfect speech would be an index of the heart (Jas. 3:2).

The tongue is a fire to consume; it may also be a fire to warm (Jas. 3:6).

As long as the outgoings of our nature are partly evil and partly good, we may be sure we are only partly what God would have us be (Jas. 3:10).

Suggestive Thoughts.

There has been only one Perfect Man, except as that Man has been "formed in" other men.

Let no one be afraid that he may not speak well, but only that he may not live well.

If you are cross, crabbed, critical, do not say, "I was made so." Evil natures are made—to be changed.

No man becomes a "good speaker" till he speaks for God.

A Few Illustrations.

Speech is a bridge between souls, made sometimes of granite, sometimes of cobweb.

A sentence is a ship, on which we may cross the ocean, or sink to the bottom. Words are either wings or weights.

Our tongue may be a well-trained horse, or a runaway; and the latter is as dangerous as the former is useful.

To Think About.

Do I plan for pleasant speech as much as for helpful deeds?

Am I seeking to perfect my character? Am I ready to give an account of my words at the day of judgment?

A Cluster of Quotations.

Give not thy tongue too great a liberty lest it take thee prisoner.—Francis Quarles.

By examining the tongue of a patient, physicians find out the diseases of the body, and philosophers the diseases of the mind.—Justin.

A sharp tongue is the only edge-tool that grows keener with constant use.—Washington Irving.

Though silence be innocent as death, yet it is rather the state of death than life.—Jeremy Taylor.

Taking Part Helpfully.

Why do you take part in prayer meetings? Let it not be to show off, or from a mere sense of duty, or because others do it. The only fruitful purpose is to help some one.

You will not help any one by taking part listlessly. You will help only by putting you into your words.

Put into them your prayers. Ask God to permit you to help some one by what you are going to say.

Put into them your planning. No good results are likely to come without preparation. Be lavish of your time and thought in this great cause.

Put into them your experience. Tell something that has helped you—an incident, a thought, a Bible verse, a snatch of poetry.

Put into them your sympathy. Put yourselves in the places of others, and try to imagine their needs. Then try to find something to say that will meet those needs.

Put into them your vitality. Speak as if you meant it. Speak so as to be heard.

Put into them your confidence. What you say in this spirit, remember, it is not you that are saying it, it is God speaking through you.

And you can trust Him to say it in the best way, and to crown it with results after it is said.