

PRAYING ALWAYS.

An aged minister said that Paul's exhortation to be praying always troubled him. How was it possible for a busy man to "continue instant in prayer?" A pious servant girl, who heard his remarks, said, "Why, it seems to me that it is not only possible, but easy. The more I have to do, the more I can pray. 'Now is that?' he asked, and her reply was: 'Well, sir, when I first open my eyes in the morning, I pray, look, open the eyes of my understanding, and while I am dressing, I pray that I may be clothed with the robe of righteousness; and when I have washed me, I ask for the washing of regeneration; and as I begin work, I pray that I may have strength equal to my day; when I begin to kindle up the fire, I pray that God's work may revive in my soul; and as I sweep out the house, I pray that my heart may be cleansed from all its impurities; also, while preparing and partaking of breakfast, I desire to be free with the hidden manna and the sincere milk of the word; and as I am busy with the little children, I look up to God as my Father, and pray for the spirit of adoption that I may be his child, and so on all day; everything I do influences me with a thought for prayer.'—Herald and Presbyterian.

PRAYER.

O God our heavenly Father, renew in us the sense of Thy gracious presence, and let it be a constant impulse within us to peace, trustfulness, and courage on our pilgrimage. Let us hold Thee fast with a loving and adoring heart, and let our affections be fixed on Thee, that so the unbroken communion of our hearts with Thee may accompany us whatsoever we do, through life and in death. Teach us to pray heartily; to listen for Thy voice within, and never to stifle its warnings. Behold, we bring our poor hearts as a sacrifice unto Thee: come and fill Thy sanctuary, and suffer nought impure to enter there. O Thou Who art Love, let Thy Divine Spirit flow like a river through our whole souls and lead us in the right way till we pass by a peaceful death into the Land of Promise. Amen—Gerhard Terstegen.

HAMMER AND ANVIL.

(By John Clifford, D.D.)

Last eve I paused beside a blacksmith's door,
And heard the anvil ring the vesper chime;
Then, looking in, I saw upon the floor
Old hammers worn with beating years of time.
"How many anvils have you had?"
said I,
"To wear and batter all these hammers
as?"
"Just one," said he; then said, with twinkling eye,
"The anvil wears the hammers out, you know."
And so, I thought, the anvil of God's word
For ages skeptic blows have beat upon;
Yet though the noise of falling blows was heard,
The anvil is unharmed—the hammers gone.

GOOD FOR EVIL.

Johnnie threw a paper wad in school in such a way that the teacher thought it was Charley. Charley saw Johnnie throw it, but he would not tell the teacher, and so he was kept in at recess as punishment. That night Charley told his mamma about it. His mamma advised him to try the Bible rule and return good for evil. Charley decided to do so, and the next morning he took Johnnie a fine red apple. This made him so ashamed of his mean act that he went up to the teacher and confessed his fault, and after that the boys were very good friends.

A PROSPEROUS MISSION.

It was an occasion for thanksgiving when reports of earnest work accomplished and brightest prospects ahead were presented last night at the annual meeting of the Gwalior Presbyterian Mission. Mr. J. K. Macdonald occupied the chair, and commented at length upon the immense amount of influence, with its attending harvest, accomplished by Rev. Dr. and Mrs. Wilkie this past year at Jhansi, India. The opportunities of his mission were only limited by the means at his disposal. He had opened a school early in his ministry, and laterly had established a middle school in his station, with a constantly growing enrollment of 72.

Rev. Dr. McLeod of Barrie attested to Dr. Wilkie's far-seeing missionary perceptions, in that he recognized the combined strength of educational and evangelistic influences in the foreign field. Education itself was a great means of undermining ignorance and superstition but when permeated with the spirit of God, with the Bible as its fundamental element, it was the most efficient and reasonable agency to quicken the benighted soul. Moreover, Dr. Wilkie had readily perceived that India could only be evangelized by native pastors and teachers, and the time that he was spending in raising up a company of instructed native missionaries would bear fruit throughout all time.

Rev. A. L. Giegie commented particularly upon the great utility and influence of The Gwalior Journal, and how, through the efforts of the editor, Mrs. Ross, its circulation had rapidly mounted from 200 to 1,700.

Rev. Dr. Parsons said that the exceptional results of but one year's effort should encourage the members of the Gwalior Mission to greater individual solicitation and concentrated power.

The Treasurer's statement showed a balance on September 1st of \$1,667.50, which, Mr. Macdonald remarked, had been considerably increased by \$900 received since October first. There was also \$350 pledged for a new building which was as good as paid.

The officers of last year were unanimously re-elected.

Kington-Prebtery met in John Street church on afternoon of 14th inst., to consider the call made from St. Andrew's church, Picton, to Rev. E. W. MacKay, B.A., St. Peter's Church, Madoc. Rev. S. S. Burns, Stirling, was acting Moderator. A large delegation from Madoc, including Magistrate A. F. Wood; William Cross, father of the new Attorney-General of Alberta; W. J. Allen, ex-M.P.P., Alex. Milne and others, urged against the call. The delegation present from Picton made a strong plea. Mr. MacKay decided to remain in his present charge, much to the delight of the whole congregation at Madoc.

"There is a man who often stands
Between me and Thy glory;
His name is Self,
My carnal Self,
Self-seeking Self
Stands 'twixt me and Thy glory."

GUARDING THE THOUGHTS.

A most helpful habit to lead on to rich and deep soul experience is that of carefully guarding the thoughts when one's head is laid on the pillow for the night. If these thoughts are kept steadfastly to uplifting themes there seems to be a holy atmosphere about the soul during sleep, for the first thoughts on awakening are usually the continuation of the last soul effort before passing into slumber. Think over these beautiful words in Jeremiah: "For I have satiated the weary soul and I have replenished every sorrowful soul. Upon this I awaked and beheld; and my sleep was sweet unto me." To awake to find the good night thoughts hovering like angels who have been keeping guard while we slept is a bright outlook for the new day.—Congregationalist.

WHAT OUR DENOMINATION STANDS FOR.

A.P.S.C.E. Topic, for December 17, 1905, 1 Tim. 3:14; 1 Pet. 2:9.

At the outset let it be said, that Presbyterians stands for the broadest and kindest spirit of charity for the good-will toward Christians of every name. It is ready to work hand-in-hand with them in the service of the common Lord, and cordially welcomes any approach to the closer unity of all believers.

But, speaking generally, Presbyterians may be known by two marks:

First, they are Calvinists in doctrine; and a chief feature of Calvinism is the emphasis it lays on God's sovereignty. God is the great and glorious King, high above all His creatures. Man, the creature of His hand, depends upon Him absolutely. If we are saved, it is because of His eternal love for mankind, and because, in His infinite mercy, He has sent His Son into the world to die for us, and has given the Holy Spirit to show Christ to us, and lead us to — and cleanse our hearts from sin. If we are to reach heaven at last, it is because we are "lost by the power of God through faith unto salvation," 1 Pet. 1: 5. Salvation is all of grace, Eph. 2:8. It is God's work from beginning to end.

The second mark of Presbyterians is their church government. On the one hand, they have no bishops, all their ministers being on an equality. The people have the greatest possible freedom. They choose their own ministers, they elect their own elders and other office-bearers. The ministers and elders make up the Session, in each congregation; ministers and elders in equal numbers compose the Presbytery, which has charge of a group of congregations in a certain district; the Synod is made up of a number of Presbyteries; and the General Assembly, which is the highest court of the Church, is composed of Commissioners (ministers and elders in equal number) elected by the Presbyteries.

By this series of church courts, not only is the whole body welded closely into one, and thus more effective for practical work, but each humblest member has the right of appeal to the whole body of his fellow believers, to the utmost bounds of the church.

For God's sovereignty and for the liberty of the people, our denomination stands. These convictions are a good foundation for the noblest traits of character. We cannot truly believe that God is sovereign, without giving to Him reverence and honor. And we shall respect, too, the laws He has made, the law of the family and the laws of the state. It is a fact that the most firmly established governments in the world, Britain being a notable example, are in those countries where Calvinism has made its influence felt. (The 'Thirty-Nine Articles, which constitute the doctrinal basis of the Church of England, are, it should be remembered, thoroughly Calvinistic, in fact, almost identical with our Confession of Faith.)

Then, the people who set so great store by freedom will not submit to tyranny. It was the Calvinists of Leyden, in Holland, who in the sixteenth century, cut the dykes that held back the waters of the North Sea, rather than yield to the besieging army of their foreign oppressor, Philip of Spain. So high an authority as John Morley has said that "Calvinism (at that time) saved Europe." It nerved men to fight and die in the cause of justice and liberty.

DAILY READINGS.

M., Our church bearing light, Ex. 25: 31-40.
T., For imperishable truths, 1 Pet. 2: 6-9.
W., Christ its head, Eph. 1: 15-23.
T., We, the body, Col. 1: 20-29.
F., For Christian unity, Eph. 2: 16-22.
S., How we should love it, Isa. 62: 1-12.
Sun, Topic—What our Denomination stands for. 1 Tim. 3: 14-16; 1 Pet. 2: 9.