

Suggestions.

The Turks say in a proverb: "What you give in charity in this world you take with you after death." Indeed, that is the only kind of property that does follow a man to heaven.

Jean Ingelow shrewdly reminds us that we do not know that we will have any property in the next world—anything to give. It may all be in common. Let us therefore get our fill of giving in this life!

Hiram of Tyre furnished cedar trees for building Solomon's Temple, but he only gave them to Solomon, he did not give them to the Lord. Solomon alone could give them to the Lord, because Solomon had first given himself to the Lord. No one can give God anything until he has first given God himself.

Many Christians say, "How much I would enjoy giving if I only were rich!" And so they do not give, because they cannot give much. But look at a man sowing seed. If he has only a little seed, does he let his field go unsown? No, he takes the greater care to sow well the seed he has. So should it be with a poor man's giving.

Three children brought gifts for a hospital. One brought a costly present for which his father had paid; and that did not count as a gift from the child. Another brought several toys which she did not use or care for; and that present did not count as from the child. A third, a poor boy, brought a plant which he had been wanting for a long time and had been saving his pennies to buy. He was the only one that really gave the hospital anything.

The Angels at the Sepulchre.

As we read of the angels at the sepulchre Easter morning, we are reminded of the rejoicing of angels at the Lord's birth and of their ministry to him through all his life. We are reminded also of the nearness of angels to men in the experience of death and resurrection; then angels are immediately present with every one to protect him from harm in his absolute helplessness, and to receive him tenderly as he awakens into a spiritual life.

The word "angels" means "messengers," and in an abstract sense the Lord's angels are not the persons who do His service, but the messengers of truth which he sends forth. This thought is beautiful to remember as we read of the angels opening the tomb; this shows the power of the Lord's truth to overcome falsity and denial and to convince men of his living and eternal presence. Especially is the denial of the Lord's divine presence with men represented by the sealing of the stone and setting the guard of soldiers; but it was rolled away at the angel's presence. The power and beauty of the Lord's truth are also represented by the brightness of the angel's face and garments.—The Helper.

The Creed Revision Committee of the Presbyterian church North has adopted a declaratory statement on the phrase, "elect infants," declaring that the Presbyterian Church does not teach any dying in infancy are lost, but that all dying in infancy are included in the election of grace.

Our Young People

Giving: Its Law and Influence.

Topic for April 13.

Our Leader Speaks.

I want to speak about three truths. In the first place, we cannot give unless we grow. In the second place, we cannot give without growing. In the third place, there is no limit to our growth if we will only give enough.

First, we cannot give without growing. If a pear tree would give fruit, it must grow. If an oak tree would give shade, it must grow. If a teacher would give inspiring instruction, he must keep in touch with the latest knowledge. If a mother would help her children, she must keep pace with their schooling. If a merchant would aid in the support of the church, he must grow in his business. If a child would give comfort and assistance to his parents in their old age, he must grow into self-reliant manhood. Everywhere growth is a condition of continued giving.

Second, giving in its turn promotes growth. The effort at fruit-bearing enlarges the tree. The effort at teaching strengthens the teacher's mind. The mother is enriched in a thousand ways as she builds up her children. The athlete grows ever stronger and more skillful as he instructs his pupils. Everywhere it is the law that outgoing—that is, outgoing that really aids mankind—will in its turn produce income.

Third, this growth continues as long as the giving continues. Christ is the great Giver. Give enough, and you will rise to the measure of His stature. Ponds stagnate and dry up that cease to overflow into the brooks. Merchants wither away when they retire from business and take up no useful pursuit. Teachers forget their knowledge when they cease to impart it in some way. But, on the other hand, the prodigies of human intellect and power have been those that spent themselves most freely and constantly for the good of mankind. If you would be as great as they, be as liberal as they.

If a man will only begin to give, and go on to give without receive the best that is in him to the good of the world, in the fear and love of God, there is nothing in all the range of God's universe which is too splendid for him to reach and to receive. For God loveth a cheerful giver.

Daily Readings.

Mon. Apr. 7.	—Quiet charity.	Matt. 6: 1-4
Tues., Apr. 8.	—From what one has.	Mark 12: 41-44
Wed., Apr. 9.	—Liberal giving.	Job 31: 16-22
Thurs. Apr. 10.	—Rewards of giving.	Ps. 37: 21-27
Fri., Apr. 11.	—Blessing and blessed.	Isa. 58: 6-11
Sat., Apr. 12.	—More blessed to give.	Acts 20: 28-35
Sun., Apr. 13.—Topic.	Giving: its law; its reflex influence.	2 Cor. 8: 1-5; 9: 6, 7; 1 Cor. 16: 1, 2.

Essential Knowledge.

We live in a time of many books and of great scholarship. There is much reading and much learning. It is questionable, however, whether ministers know more of that which is to be used in and for the specific work of soul saving than their predecessors

of earlier centuries. After all the main qualification for true ministers of the Gospel is, that they shall be men of God, saturated with the letter and spirit of his Holy Word.

Too often a mistake is made right here, by and about ministers, that is not made by and about physicians, lawyers or engineers. A wide and varied culture is all right in its way, but the essential thing for each man is that he shall know well the main thing in his own particular work. A knowledge of Browning is well enough for the engineer, but nothing can take the place of a perfect acquaintance with the workings of his engine. It is well enough for the surgeon to study Kant, but if your life is in danger of ebbing away through a wound, you want in him the skill that enables him to tie an artery without the peradventure of a slip. It is well enough for the lawyer to be interested in the higher mathematics, but if he can not properly draw up a will, or a deed, he is not worth mentioning the second time as a lawyer. It is well for the minister to be a cultured gentleman, with many gifts and graces, but his main duty is to direct men to the Lamb of God, who takes away sin, and if he fails here he is a failure as an ambassador for Christ. He is to know the Holy Scriptures, and preach what they contain, as the message that comes from God to man, to make known the way of everlasting life.

There is nothing to equal an intimate knowledge of God's Word as a preparation for the work of the Gospel ministry. It is one thing to know the Scriptures, and quite another and inferior thing to know a great many things about the Scriptures, as one may know many truths about God without knowing God himself, and thus may remain without eternal life. Every great preacher of the Gospel has a deep knowledge of the Bible. No skill in rhetoric or oratory can take the place of this mastery. Some flights of pulpit eloquence remind one of Ahimaz, who ran swiftly, but who had no message for all his fine running. All the great and effective revivalists have been men who were full of the Scriptures. All the men who have built up their people in godly living have been men saturated with God's Word. The men of prowess as great leaders in the critical times of the Church's history have been men who have known God's Word as a part of their very life.

It is said of Thomas a-Kempis, whose "Imitation of Christ" has had more copies printed than any book in the world, except the Bible, that he found no rest anywhere but in a corner with his Bible in his hand. Cranmer and Ridley, who were burned for their faith in Christ, could each repeat the whole of the New Testament by heart. Beza, when eighty years old, could repeat perfectly, by heart, any chapter in Paul's epistles. Luther translated the Bible into his own German language, and Calvin wrote a commentary on the whole of the Bible. There have been times when men could not be ordained to the ministry unless they could repeat each Psalm correctly, and certain councils decreed that none should hold church office unless they knew the whole Psalter by heart.

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