

LEADING IN PRAYER.

There is no public duty from which the majority of young people shrink more tremblingly than that of leading in prayer. The very sacredness of the exercise makes it difficult. It is not, perhaps, that we are usually overwhelmed with thoughts of reverence when about to approach the throne of grace, for such thoughts should fill our hearts equally when we follow the leading of others, as when we lead ourselves. But there is a feeling that every misplaced word is noted by our companions, and that the fear of not being able to continue often greatly confuses the mind.

A fundamental condition to enable one to overcome this distressing timidity is familiarity with the throne of grace in our individual Christian life. We must learn to know God our Saviour as our dearest personal friend, and to regard prayer as simply gathering about the Father's feet to make known our child wants. Very closely allied with this there must be an accurate familiarity with the Father's promises, and with the descriptions of his holy and gracious character found in his Word. We should diligently memorize such verses as give fullest expression to the individual desires of our own hearts. We suggest this rule—when in your daily reading of the Bible you meet with a verse which expresses the longing desires of your heart, stop at once and carefully memorize it. Be sure that you have it word for word, for if you have it half memorized the effort to use it in public prayer will confuse rather than assist. Next use such verses very frequently in your closet prayers, accustoming yourself to pray aloud.

But it is sometimes said that it is one thing to offer your own desires in the closet; and a very different thing to present the wants of others in the prayer-meeting. Right here is where the failure often springs up. Many aim to present the wants of others in the meeting rather than our own wants. But, the truest prayer, that which gathers the thoughts of all who may be present into one channel and leads them most closely to the throne, is that in which the leader voices the deep-felt wants of his own soul. The prayer which does not spring from his own deep sense of want is an abomination in the eyes of Him who searches the heart. It also fails to draw forth and express the devotion and desires of others who are seeking to follow in the sacred exercise. There are, of course, petitions which belong to the closet alone. We should study the fitness of things in our public prayers. We should enter into the great burden of desire resting upon the assembled company. But let us shut out all thought of our companions as mere auditors, remembering that they are fellow supplicants, pleading for mercy, and that it is when we most truly present the wants of our own hearts that we most perfectly voice their devotions and desires.—*The Young Christian.*

WEST TORONTO JUNCTION.

We have made a start, not on August 4, as was announced in your last issue but on last Sunday, Aug. 11. Arrangements were made several times for starting the meetings, but several times the meetings had to be postponed. At last at a meeting of the members held on Monday, Aug. 5, plans were brought to completion and the committee appointed at once wrote to Bro. John Munro, offering him a salary of \$500 per year to come and labor at this point. The offer was accepted and Bro. M. is now with us. No effort was made to make the Sunday meeting a large one and scarcely any one was present beyond the families of the members, the number being about forty. Bro. Gaff addressed the morning meeting and Bro. Munro delivered his initiatory in the evening. We are, of course, meeting in a hall and doubtless will do so for some time, but still we are all very hopeful and believe that much can be done here. The town is made up of active, pushing business people and railroad employees, and when once that kind of people get to work on the right side they are a mighty power.

Our members come principally from Toronto, and though not wholly so, we are in the main an off-shoot from the Denison Avenue church. Our organization should be a very strong plea for our brethren throughout the province to place the Toronto church soundly on its feet. Surely much may be expected of the manhood of a church which in its infancy begins to establish missions like ours. The cause in Ontario is losing ground every day through the inefficiency of the Toronto church. Reader, no matter what part of Ontario you come from you cannot spend many days on King St. without meeting someone whom you know. Don't you see the need of a strong church to gather in the young

and warm up the lukewarm brethren who drift here from all parts? How many souls have been lost to Christ in Toronto God only knows. The Toronto brethren are straining every nerve and it is safe to say that no body of disciples in Ontario ever before gave as much for the cause as they have given and they consider themselves the better for having given it. They are fighting for their home church; the brother who helps them from the outside is fighting for his home church, too. "Cast thy bread upon the waters"—you know the rest.

It may be interesting to state that our West Toronto Junction people have resolved not to resort to socials, bazaars, or anything else of the kind to raise money. Everything which comes into the treasury must be a free-will offering. We ask the prayers of our brothers and sisters throughout the province.

Anyone desiring information about the town or church is requested to write to any member of the following committee:—Dr. G. Clendenan, R. J. Leigh, A. McMillan and D. W. Clendenan. Aug. 13, 1889. ALEX. McMILLAN.

YOUR PRAYER-MEETING.

W. H. WILLIAMS.

Try this:—Announce next Lord's Day, "Prayer-meeting next Wednesday evening, subject 'Robbing God,' Mal. 3rd. Bro. Jones and Sister Smith in charge. I sincerely hope that no one will neglect or refuse to do whatever he is requested to do."

The aforesaid brother and sister will probably call on you for advice and suggestions. Briefly tell them what you want, outline a programme including the careful reading of the lesson, at least. Three prayers and a short talk by the pastor and some competent person, with an abundance of lively songs, two stanzas at a time after the first song.

Set a table on the platform at which seat your leader in full view of everybody. See that they are provided with Bibles, hymn-books, a written programme and start promptly on time. If they are not different from our people they will have made preparation! They know who will pray, read and speak and just when to call for each one. The programme shows also the number of the hymn to open with and to follow every exercise and everything is followed by a song, two stanzas. These leaders are changed every week and they will get people to take part that the pastor cannot reach. *Quit on time!* The interest may seem to be at its greatest height, but I close. Certainly! Don't let the interest flag, you will find that this course does two things that are desirable, it lifts from the over-burdened pastor an unnecessary load and gives a spicy variety to the meeting through the management of new hands, it also enlists in the too much neglected prayer-meeting a number of new workers. My! but they will surprise you at some of the songs and scriptures they select, and you may wonder on what principle the selection was made. Never fear, its all right! It is edifying to see a brother hitherto unaccustomed to take part in prayer-meeting, on hand in time with a handful of paper slips quietly passing around through the assembled congregation *actually asking others to help*, to take part, by reading a passage of scripture, etc. You see he has been consulting with the sister and through the week they have been making a programme and a lot of things have necessarily been considered, and he's getting used to work a little. The leaders are better acquainted with each other and with others with whom they have come in contact, and the religio-social influence is good.

Special exercises can be introduced—songs, solos, duets, etc., select readings, essays, according to tastes, abilities and materials at disposal and your prayer-meeting will be greatly improved.

BEHAVIOR WHEN AT CHURCH.

If on next Lord's day, when your congregation comes to the observance of the Lord's Supper, the officer who presides at the table should take the loaf, and in imitation of the example of the Savior, should say, "Let us give thanks," but during the expression of thanksgiving should remain seated in his chair instead of arising, his position would excite surprise and disapproval. It would be voted by general consent unbecoming for such an occasion. Yet would it be one what more unseemly than for the presiding official to arise and the whole congregation remain seated? He is only their leader. He voices the thanks in which all are expected to join. The posture that is appropriate for him is appropriate also for them, and *vice versa*. Now I have never seen this, either of the above

named inappropriate, but I have seen two-thirds of the congregation in their seats while the other third, scattered here and there, had the reverence to rise to their feet. If any of the congregation should arise so should all. There should be uniformity. It makes a bad impression, in a part of worship, where all are expected to take a certain position, for a large part to refuse to conform. The lazy member should heed this. *Christian Evangelist*

There is one sure way of attaining at least mortal happiness, it is this: A sincere desire and unremitting activity for the happiness of others. *ES.*

Faith, though weak, is still faith; a glimmering taper, if not a glowing torch; but the taper may give light as well as the torch, though not so brightly. —H. MULLER.

Our will must be conformed to God's will—not only in a "general way," as Francis DeSales says, but "in every circumstance and detail." This binds us as Christians to go where God directs, to do everything God commands, and to suffer whatever he may see fit to lay upon us in the way of affliction. "Commit thy way unto him." The glory will be revealed hereafter. *Christian Advocate.*

It is very easy to lower our standard of reverence for anything. We have only to speak of it habitually in a light way. There is nothing like it to take the life out of the most precious texts of Scripture. We may repent of such sin with bitter weeping; but those words can never be to us again what they were before. We may have cut down a bridge we may some day vainly long to cross. —*Central Baptist.*

LOVE OF MOTHER.—What is more beautiful than to see a son or daughter show, under all circumstances, devoted affection for mother? The child who does this, foregoing pleasure for the sake of attending to a mother's care, or ministering to her feebleness, or attending her on her journeys, and suffering no earthly duty to take precedence of her sacred rights, and estimating mother "the holiest thing alive," gives testimony to the genuine kindness of a heart, that the world has not engrossed, that has survived the temptations of an alluring companionship and if it has not entered it already, is not far from the Kingdom of God.



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 - 2.—Yale Lectures on the Sunday School. By H. C. Trumbull, \$1.50.
 - 3.—The Gospel according to St. Paul. By J. Oswald Dykes, D. D., \$2.00.
 - 4.—Landmarks of New Testament Morality. By George Mathieson, D. D., \$2.00.
 - 5.—Gospel Sermons. By James McCosh, D. D., \$1.50.
 - 6.—The Training of the Twelve. By A. B. Bruce, D. D., 4th edition revised, \$2.50.
 - 7.—Jesus Christ, the Divine man. By J. P. Vallings, M. A., \$1.00.
 - 8.—Abraham; or The Obedience of Faith. By F. B. Meyer, B. A., 50 cents.
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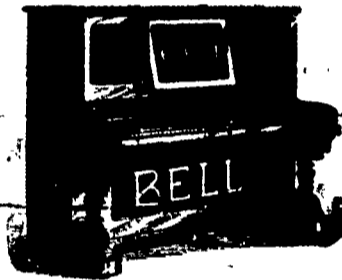
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