

## Prayer.

Our Father, we come to Thee for help in all our life. Its necessities are as numerous as its moments. Our life is one great crying want. Let it be turned into a sacred prayer by being turned upwards towards heaven, and no longer left to grope in the earth. As for burdens, we shall forget them if Thou dost increase our strength; our sins shall be cast behind Thee, our duty shall be our delight, and our whole life a glowing and acceptable sacrifice. Guide men who are in perplexity; soothe the hearts that are overborne by daily distress; save from despair those who think they have tried every gate and beaten upon every door without success or reply. Be round about us in business; save us amid a thousand temptations; take hold of our hand every step of the journey, and in Thine own good time bring us to rest, to death—to life. And this we ask in Jesus' name, Amen.—Selected.

## The Preciousness of Christ.

To the young, Christ is not always as precious as he is to those who are further advanced in life. As the years come and go, and the day of life is lengthened by experience of sorrow and trial and affliction, we come to know Christ better and better, and to love him more and more. Philips Brooks says: "Christ, to the Christian growing older, seems to be what the sun is to the developing day, which it lightens from the morning to the evening. When the sun is in the zenith in the broad noon-day, men do their various works by his light, but they do not often look up to him. It is the sunlight that they glory in, flooding a thousand tasks with clearness, making a million things beautiful. But as the world rolls into the evening, it is the sun itself at sunset that men gather to look at and admire and love."

## The Growth on the Countenance.

Do I need to ask if the tide is going down when I look at the estuary, and see the buoys all heading down channel, and the sandbars drying in yellow barrenness? Do I need to ask if the early sense of spirituality is ebbing away for lack of the inrush of the sanctifying power of Christ when I see that strange and unmistakable secularizing of countenance growing on one who, refusing to let Christ enter and fill the inner life, is becoming used to the hard, muddy facts of sin?—Charles Cuthbert Hall.

## God's Poems.

BY REV. J. K. WILSON, D.D.

Paul says, "We are His workmanship." The Greek for "workmanship" is "poema," the root of our English word, "poem." So that we may read it, "We are His poem." God's work in us, then, is not that of the mechanic, dealing with foreign substances, such as wood or stone; but that of the poet, fashioning with infinite patience and tenderness that which is to express most beautifully and fittingly his deepest thought, his truest self. God's poems! But do our lives rhyme with God? Is there a spiritual lilt and cadence in them? And can they be sung to heavenly music?—Christian End. World.

The greater and more original a character is, the less dependent is it on the peculiarities of its environment. It is fed from deep wellsprings within itself.—James Stalker, D. D.

## Our Young People

For Dominion Presbyterian.

## General Topic—Dead to Sin; Alive to Christ.

Eph. 2: 1-10

BY W. A. STEWART, M.A.

Three short phrases sum up the points in this lesson. Dead to sin; dead to sin and alive to Christ.

But in the first place it would be well for us to be seized of the profound significance of those weighty and oft recurring terms Life and Death. Life! how wonderful, how precious—the best of all blessings joyful happy life. And Death! so grim and sad. The mother of all sorrow; that blights our hopes and breaks our hearts. Of the full import of those terms who can tell? But in connection with the subject they will probably suggest to most of us an analogy at once scriptural and impressive, but after all simply an analogy. The analogy of course is between life and death in the natural and in the spiritual worlds. But is there not something more than an analogy here? To one who is able to appreciate the spiritual principle of nature, who realizes that time and eternity are but parts of one grand whole in which our experiences in this world are designed to prepare us for others higher in the world to come; is there not in the grand and solemn facts of physical life and death a proof of the reality and to a large extent of the character of facts as grand and awful in connection with the spiritual world. The proof may not appeal to all. It is not to be seen perhaps by the natural eye or understood by the carnal heart; but is there not in this concord the witness to a divine harmony that can be manifestly seen by the eye of our spiritual understanding that is trained to discover and appreciate the laws of the Kingdom of God.

"What if earth

Be but the shadow of Heaven, and things therein  
Each to other like, more than on earth is thought?

The power of these analogies, says Archbishop Trench, lies in the harmony felt by all men and which all deeper minds have delighted to trace between the natural and spiritual worlds, so that from the first they are felt to be something more than illustrations happily but yet arbitrarily chosen. They are arguments and may be alleged as witnesses, because the world of nature proceeds from the same hand, grows out of the same root and is constituted for the same end as the world of spirit.

Dead in Sin—This motto serves to shew the hopelessness of the situation. It simply means dead through sin. Death has closed the case. So long as our first parents abstained from eating the forbidden fruit the issue was uncertain; but the moment they broke the law they entered upon the curse. "In the day thou eatest thereof thou shalt surely die." And forasmuch as we have all sinned we have all come under the curse. How hopeless is the situation! What an awful reality is expressed by those familiar words Dead—Lost. A drowning man could no more lift himself out of the water by the waist band of his coat than could we save ourselves from the curse of the law.

Dead to Sin. Expresses the hopefulness of the situation. Sin has now spent its fury upon us. The law has done its worst. It

has pursued to the uttermost. It has accomplished our death. But now it can do no more—As a dead man escapes from all obligations to the civil law in virtue of his death as those who have died with Christ—whose sins have been borne in His body upon the tree freed from all further obligations with respect to sin and can say with Paul—There is therefore now no condemnation to them that are in Christ Jesus. "Reckon, ye yourselves then to be dead unto sin."

Alive to Christ—Expresses the natural result of our redemption—The mastery which sin had over us is now transferred to Christ. Having been redeemed by the precious blood of Christ we are become his purchased possession—His bond servants. How sweetly reasonable is the logic of Scripture! Sin destroyed us and but for Christ in death we should have continued. But Christ made us alive and quickened us. "Ye are not therefore your own, ye are bought with a price. Therefore glorify God in your body and in your spirit which are God's."

L'Amable.

## For Daily Reading.

Mon., Apr. 1.—How to live.	Gal. 2: 16-20
Tues., Apr. 2.—Jesus our hope.	Col. 1: 21-28
Wed., Apr. 3.—Facing toward Jesus.	Acts 3: 11-20
Thurs., Apr. 4.—Its natural result.	Isa. 55: 6-9
Fri., Apr. 5.—Kept by Faith.	1 Pet. 1: 3-9
Sat., Apr. 6.—Hid with Christ.	Col. 3: 1-10
Sun., Apr. 7.—TOPIC. Dead to sin, alive to Christ.	Eph. 2: 1-10

It seems hard to say it, but it is true that the greater part of our grief for our dead is either rank selfishness or rank infidelity. Either we do not believe that heaven is the place of perfect happiness which Christ said it is, or else we would like to bring our loved ones back from that joy to our troubled earth.

Why is it ordained for man that he shall walk, all through the course of life, in patience and strife, and sometimes in darkness? Because from patience is to come perfection. Because from the dark cloud is to come the lightning flash which opens the way to eternity.

The man who says he would like to get rid of his bad heart, but is not willing to get rid of his bad business, probably only means that he is willing to have a better reputation, if it will not require him to have a better character.

Whosoever is not in Him as the Life is dead in sin.—John Hall.

You cannot dream yourself into a character: you must hammer and forge yourself one.

Speaking in Central Church, Galt, last Sunday, Rev. Prof. Baird said: "Manitoba College is best known to Central church through the late Dr. King, who gave his life to the College and its welfare. On coming from Scotland, this church was one of the first to which he was called. It was not his destiny to be actively identified with Central, but there was always a close affection between Dr. King and this congregation; and I believe that though he has been called to his reward, his memory, so fondly cherished by Central church, will include Manitoba College, ever his pride and hope."