

Sunday Reading.

NEW YORK AWAKENING.

Great Results Expected on the Campaign of the Evangelists.

According to the last N. Y. Sunday Press, one of the active evangelists in that city, Dr. Dixon, says: "The workers in this campaign are entering out with firm faith in God never doubting that He will take care of His own and that all will yet be well. This matter of finance is in God's hands and I know He will supply the funds. The harvest is great the laborers are many, the time is ripe. Shall we hesitate? No, never. We are pledged before God to carry on this work to a glorious fulfillment. I have not the slightest doubt but that God's people will see to it that we are supplied with the necessary funds."

The work has really begun to be felt. The past few weeks have been, as a matter of fact, a season of preparation, but already over 300 persons in various parts of the city and vicinity have "expressed conviction." It may be that the movement to be inaugurated this week may precipitate so many hesitating souls that the "spiritual uprising" for which the leaders are hourly praying may break forth before another Sunday has passed.

The leaders feel that their prayerful and sanctified efforts of three weeks are about to be rewarded. Religious apathy has been slowly but steadily deepening into zealous and ardent enthusiasm. The bubbling springs of spiritual steadfastness, first boiling under the influence of earnest, vigorous, forensic, assault, are now seething with a regenerated Christianity that promises an overwhelming torrent of transcendental persuasion to sweep multitudes before the kingdom of God.

When the movement was projected over a month ago it was agreed that the realization of the desires of the promoters would require weeks and perhaps months of constant consecrated effort. That the great city has responded so soon is great cause for rejoicing.

The modern revival it must be remembered, is not marked with spontaneity as a characteristic. It is rather the outgrowth of a systematic, well planned campaign, in which the whole field is carefully canvassed and meetings organized in a score of places. The people are gradually worked up to the proper pitch before the great results are expected. This preliminary movement has been in force here hardly four weeks, and while religious fervor has been steadily rising the number of sinners reached might be disappointing to some impatient workers.

The views of a clergyman on this line may be interesting: "We are seeking to revivify the spirit of activity in the members of the churches. In every great revival the ones first reached are Christians themselves. Perhaps, I may say, church members. People identified with a church for many years become dormant. They lead exemplary lives and in some routine lines do good christian work, but it lacks effectiveness. They labor in a limited circle. They fail to reach out after souls that are really near at hand; souls that are literally crying out to be saved."

"The first duty of the evangelist, therefore, is to awaken these people, to stir up this dead wood and to induce, first of all, christians to become interested in the great movement of converting an entire city, town or village. This explanation may show you why it is that we have every reason to feel flattered at the success of the noon meetings thus far. True, it is, as you have said, most of the people who attend these daily meetings are members of churches, but they are really just the ones we desire to reach in the beginning of this movement—a movement such as I feel certain will, by the grace of God, shake this great city from the centre."

"That six hour prayer meeting was beautiful evidence that the spirit is working on some hearts. At no time, as you probably noticed, if you were there—and you were, for I saw you—were there less than 500 people in the hall, and at noon the number reached over a thousand, and people were coming and going all day long. Most of them were Christians to be sure, but that they are interested deeply might have been seen a score of times during the day in the way they prayed and in the responses they made to the appeals of the various evangelists. When Dr. Dixon called for short testimonials, you remember, that half a dozen men were on their feet almost at the same time. Every one of these men had been converted years ago, but they are regenerated again: they will do good work in the next few weeks. We are searching for sinners, but we want, first of all, to interest and awaken religious people themselves, for only by their aid can a revival movement meet with success."

Epworth League in China.

Not long ago it was discovered by the Mercy and Help committees of the Epworth League in Peking university, that three of the smallest boys were without clothing sufficient to protect them from the cold. A subscription was at once taken up by the Chinese from the Chinese; and with the money thus raised, cloth and cotton were bought sufficient to make clothes for the boys. This cloth and cotton were then given into the hands of the girls of the Epworth League of the girls' school, and in a short time it was returned to us in well-made garments, which were lent to the boys until the warm spring weather will make them unnecessary. Not long afterward we found that three of the larger boys were sleeping on bare boards, or boards which would have been bare but for a single thickness of muslin spread over them; so we found it would be necessary to provide something for them. This was done in the same way, except that the foreigners subscribed the money, and gave the cloth into the hands of some old women to be made. Not long ago our head boy came into my room, and we began to talk about the matter of fire. All the foreigners had had fire for more than two weeks, and the boys thought I ought to have one. But if we put fire into the four stores which heat the building, it would cost us fifteen dollars a week; and if we did without a fire two weeks longer, we would save money enough to keep a boy in school another year. He suggested that

they put a fire in the stove which heats my room, and they do without their fire. This I refused to allow; so we saved the thirty dollars, and, at the same time, made the boys feel that whatever I asked them to do I was willing to do myself.—Prot. Headland in 'The Independent.'

DEVOTED TO HIS FAITH.

The Example of Courage set by a Poor Pariah in India.

Dr. Butler, a returned Methodist Episcopal missionary to India, relates the following incident in a conversation with a reporter of a Boston paper:

"One of our best native men was Khali, stationed at Gurbal because of his importance, it being near the Himalayas, in the principality of a native ruler. Last year Asiatic cholera broke out in its worst form, it being the worst visitation of this dreaded disease ever known. Their civilization is so feeble and their personal habits so degraded that the disease when once started can only be stopped after greatest suffering and loss of life."

"Gurbal is a very dangerous post, because through this city all the pilgrims for the famous Himalayan shrines of Hinduism have to pass. These shrines are called Bhadrath and Kanadarnath, and it was peculiarly meritorious for a native to have visited either of these and bathe in the sacred river."

"These pilgrims bring many diseases they may have with them, they sleep under the trees, eat no food to speak of; they enjoy all manner of privations, so that their means may last as long as possible. Their systems become run down and they are especially liable to attacks of cholera. This not only makes their own condition dangerous, but as well infects the towns and villages through which they pass with that horrid miasma. After they have passed the disease is likely to break out and take hold of the resident population. Over 4000 died of this disease at this one place last year."

"Khali, knowing something of medicine besides being an earnest follower of Christ, applied for this position, as he was peculiarly fitted for the needs of the place. His application was granted, and he and his family went to Gurbal to preach the gospel and minister unto the afflicted."

"His first object was to help the pilgrims and save their lives. This form of cholera is not looked upon with such dread in India as elsewhere, and often when taken in season the patient recovers. I myself have had the fever, and though I suffered terribly, I still live to tell of it."

"Khali's efforts exposed him greatly to the disease, and through him his family were rendered liable to be stricken down at any instant. Soon two of his four children took the disease and died. Still Khali stuck to his work, and when the pilgrims had gone on devoted his attention to the suffering townsmen. His efforts began to tell on him, but relying on God to give him strength to carry through his work, he kept on."

"In two or three weeks his wife was taken and in six hours was no more. Still Khali remained at his post like a hero. His work had been such among the people that they came almost to worship him. He reported day by day his progress to Rev. Mr. Gill, a thing which materially increased his duties."

"His third son was now attacked and died; soon after his fourth and last followed. Khali was now left alone. Still he clung to his work like a bulldog. At last he felt the premonitory symptoms coming upon himself. He quickly sent two young men to go and collect his congregation forthwith, knowing that he had but a short time to live. They came and completely filled his little place of worship."

"He stood and preached his last sermon as it were under the inspiration of God. His audience was moved to tears. "At the close he went home, finished a letter already begun to Mr. Gill, laid down on his couch, and in less than two hours was dead."

"Could they exceed the devotion and bravery of this poor, despised Pariah anywhere in the ministry of Christ? Yet Khali was from the depressed class. There he stood, faithful to the end, devoted to his work, and sacrificing self for the advancement of God's kingdom. Verily he shall have his reward!"

Messages of Help for the Week.

"I waited patiently for the Lord, and he inclined unto me, and heard my cry. He brought me up also out of a horrible pit, out of the mire clay, and established my going. And he hath put a new song into my mouth, ever praise unto our God." Psalm 40: 1, 2, 3.

"Have mercy upon me, O God, according to thy loving kindness: according to the multitude of thy tender mercies blot out my transgressions." Psalm 51: 1.

"Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions, and my sin is ever before me." 2, 3 verses.

"Create in me a clean heart, O God; and renew a right spirit within me." 10 verse.

"Restore unto me the joy of thy salvation, and uphold me with thy free spirit." 12 verse.

"O Lord, open thou my lips, and my mouth shall show forth thy praise." 15 verse.

The sacrifices of God are a broken spirit: a broken and contrite heart, O God, thou wilt not despise." 17 verse.

Venerable Dr. McCoish.

Dr. McCoish, the ex-president of Princeton, has reached the good old age of eighty-two. It cannot be said that his natural force is not abated. He has no longer the strength which enabled him when a young man in Scotland, to walk sixty miles a day and think nothing of it. He still walks every day, summer and winter, but his walks are only short and leisurely strolls now. He writes too, but only a little, and the book now passing through the press will be, he says, his last words to the public, to which he has been speaking more or less regularly for forty years. His wife who is seven years his junior, is his constant attendant, and carefully guards him against all chances of harm and annoyance.

IT IS AN OLD TIME CUSTOM.

Distribution of the Royal Maundy in Westminster Abbey Each Year.

Thursday of next week will be "Maundy Thursday," and the custom of distributing the Queen's charities is still maintained in London. An idea of this picturesque function may be gathered from the Pall Mall Budget's account of the scene last year. It says:

There were money-changers in the temple on Thursday, the temple being Westminster Abbey and the money-changers being some of the receivers of "The Royal Maundy," as one of the Queen's charities is called, and some of those who witnessed a ceremony that is as picturesque as it is ancient. Time was when part of the alms distributed on Maundy Thursday consisted of clothing, doubtless much to the satisfaction of the recipients. The latter are of both sexes, and the representatives of each correspond with the age of her Majesty. The men receive more money than the women, the latter getting £1 1s. 2d. each, and the former £2 1s. 2d. These amounts, however, are only the face value of the coins contained in the antique red and white kid purses. The market value depends upon the character of the recipient of the charity and that of the person who values it as a curiosity. The ruling rate on Thursday for silver pennies was three-pence, but in some cases they brought more. Some of the recipients sold their red and white purses without even looking at their contents. Others sold only a few of the coins—silver pennies being greatest in demand—while others, again, shook their heads more or less vigorously when approached, and intimated that wild horses could not induce them to part with their treasures. The religious ceremony lasted for a little more than an hour, and the moment it was over the lovers of the curious in coins descended upon the seventy-four-year-olds and began to bargain with them. This happened in many cases before the ancient could leave their places in the choir. With few exceptions the would-be buyers were women, and wherever an ancient was to be seen in the sacred edifice, whether man or woman, he or she was the centre of a ring of anxious bidders.

The first contingent of ancient arrived about eleven o'clock. It consisted of two old men dressed in black, and a blind man led by one who could see. The abbey doors were closed, and the Royal Maundy contingent set them down on benches in an air as balmy as that of the Riviera. The door leading from the cloisters to the nave was unlocked soon after noon, and through it for an hour almost the crowd poured, say being always made by the ordinary ticket-holders for those who were about to receive. The latter could be picked out of the crowd with little difficulty. All of them were dressed in black, and all of them bore the appearance of people who lived a quiet and decent life. Upon entering the abbey they were taken to their places by vergers. They filled the lowest row of seats in the choir, and formed two columns, reaching from the organ to the sacristy. On one side sat the women, on the other the men. In the nave three or four rows of black-robed officials of the abbey, and twenty or thirty of those gorgeously plumaged birds yclept yeomen of the guard.

The office for the Royal Maundy was intoned by the Rev. S. Flood-Jones. The lessons were read by the Rev. J. S. Chadole. At the conclusion of the first anthem, "Wash me thoroughly from my wickedness, and cleanse me from my sin," the first distribution was made. The programme appeared upon the programme as follows:—First Distribution.—Clothing. £1 1s. allowance in lieu to each woman. £2 1s. allowance in lieu to each man. When all was in readiness the two Beef-eaters lifted the brass dish from the table and marched to the head of the line of women. Mr. Hunt took one of the fat bags from the dish and tied the string with which its mouth was closed. Then he put his right hand inside the bag, and pulled therefrom a small blue paper envelope. This he handed to Mr. Bidwell. Mr. Bidwell passed it to the sub-Almoner, and he passed it to the Lord High Almoner. The Lord High Almoner handed the envelope, which may have been slightly worn by this time, to the first old woman. She had a nice old face. She smiled gravely and ducked her head. And so the distribution proceeded until the bag was empty. It gave up its last envelope when there was only one old woman left. Some of the old women stood up to receive their envelopes. A majority of them kept their seats. The female Ancients having received the first distribution, attention was turned to the old men. Each envelope was through four hands again, as had happened with the contents of the first bag. Only a few old men stood up as the Lord High Almoner approached them. Curiously enough, nearly all those who did were blind. When the end of the line was reached there remained one envelope in the bag. This was handed to Mr. Bidwell to be placed by him among a line of other envelopes of the same kind. The second anthem "Come unto Him, all ye laborers," having been sung, the second distribution was made. The programme's description of this was as follows:

Second Distribution.—Purses. The Red.—Containing, each £1 in gold, representing part of the Maundy; and £1 10s., an allowance in lieu of provisions given in kind.

The White.—Containing as many pence as the Queen is years of age, and given in silver pennies, twopences, threepences and fourpences, being the balance of the Maundy.

Two purses were given to each old woman and two to each old man. Each pair of purses passed through four hands, as with the envelopes. When all were supplied there remained two purses. These were taken charge of by Mr. Bidwell. A third and fourth anthem were sung, and a prayer for the Queen's Majesty was said. The psalm that begins "All people that on earth do dwell," was sung, the benediction was pronounced by the Dean of Westminster, and the Royal Maundy function was at an end.

Two Interpretations.

A young farmer who had been converted at 19 of the revivals was before the next conference and asked for a license to be a preacher. "I know I am born to preach

the word," said the applicant, "for I have had three visions, all the same, and it has made a lasting impression on me." "What was your vision?" asked a bishop. "Well, I saw a big, round, blue ring in the sky, and inside in great gold letters, were 'P. C.' It meant 'Preach Christ,' and I want to join the conference." The argument was about to carry when an old pastor stood up in the back part of the hall and said: "Young man, we doubt not your intentions, nor do we doubt you saw the vision with the golden 'P. C.' But I am of the opinion that that 'P. C.' meant 'Flow Corn.'" The convert is still a farmer.

SMOKING IN CHURCH.

There was a Time When it was Practiced in the British Isles.

The practice of smoking in church was prevalent in many churches in this country in the last years of the 16th and the beginning of the 17th century. Previous to the visit of James I. to the University of Cambridge in 1615 the Vice Chancellor issued a notice to the students which enjoined that "No graduate scholar, or student of this University presume to take tobacco in St. Marie's Church upon pain of final expelling the University."

Sir Walter Scott, in "Heart of Midlothian," refers to one Duncan of Knockdun, an important personage, who smoked during the whole of the sermon, from an iron pipe, tobacco borrowed from other worshippers. We are told that "at the end of his discourse he knocked the ashes out of his pipe, replaced it in his sporran, returned the tobacco pouch to its owner, and joined in the prayer with decency and attention." The same practice existed in the Hudson's Bay territory and some other of the British Possessions beyond the seas for some time after the erection of the first churches in those early settlements: there being a general recourse at the commencement of the sermon to the soothing weed, and not before the pipes were fairly under way was the officiating minister able to proceed with his discourse.

The custom of smoking during church service was not confined to the laity and minor clergy, for it is recorded that an Archbishop of York was once reproved by the vicar of St. Mary's, Nottingham, for attempting to smoke in the church vestry. The Rev. John Disney, of Swindley, in Lincolnshire, writing on the 13th of December, 1773, to James Granger, says: "The affair happened in St. Mary's Church, Nottingham, when Archbishop Blackburn was there on a visitation. The Archbishop had ordered some of the apparitors or other attendants to bring pipes and tobacco and some liquor into the vestry for his refreshment and the fatigue of consumption. And this coming to Mr. Disney's ears he forbade their being brought thither, and with a becoming spirit remonstrated with the Archbishop upon the impropriety of his conduct, at the same time telling His Grace that his vestry should not be converted into a smoking room."

The Garden of Eden.

The islands of Seychelles, which are supposed by many to be the site of the Eden in the Old Testament history, form an archipelago of 114 islands in the Indian Ocean, and are situated about 1,400 miles from Zanzibar. They rise steeply out of the sea, culminating in the island of Mahe, which is about 3,000 feet above the level of the ocean, and is nearly the centre of the group.

Only about thirty of the islands are inhabited, the last census giving them a population of 12,000 souls. All these islands are of coral growth. The beaches which surround these islands are the most beautiful in the world.

These beaches are of white calcareous sands, inclosed in coral reefs of the most subtle and varied structure. The reefs form a sort of wall around the islands, and when the sun's rays fall slanting on the sands the shore reflects here and there light tinted rainbows of the most exquisite shades. The waters, which are shallow and clear, abound in fish, most of them are rare colors, which can be plainly seen as they swim to and fro, varying their graceful movements by leaping out of the water.

The houses are built of a species of massive coral, hewn into square blocks, which glisten like white marble, and show themselves to the utmost advantage in the various tinted green of the thick tropical palms, whose immense fern-like leaves give pleasant and much-needed shade.

These palms grow as high as 100 feet, and sometimes more. They overtop the houses and even the coral-built churches—a novel sight, and one of the curios of Mahe. They line the seashore and cover the mountains, forming in many places extensive forests. Many trees display simultaneously buds, blossoms, unripe and ripe fruit.

Only the Scars Remain.

"Among the many testimonials which I see in regard to certain medicines performing cures, cleansing the blood, etc.," writes HENRY HUDSON, of the James Smith Dispensary, Philadelphia, Pa., "none impress me more than my own case. Twenty years ago, at the age of 18 years, I had swellings come on my legs, which broke and became running sores. Our family physician could do me no good, and it was feared that the bones would be affected. At last, my good old mother urged me to try Ayer's Sarsaparilla. I took three bottles, the sores healed, and I have not been troubled since. Only the scars remain, and the memory of the past, to remind me of the good that Ayer's Sarsaparilla has done me. I now weigh two hundred and twenty pounds, and am in the best of health. I have been on the road for the past twelve years, have noticed Ayer's Sarsaparilla advertised in all parts of the United States, and always with pleasure in telling what good it did for me."

For the cure of all diseases originating in impure blood, the best remedy is

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A young farmer who had been converted at 19 of the revivals was before the next conference and asked for a license to be a preacher. "I know I am born to preach


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