

WHAT IS MEANT BY PRAYER.

t Should Be for That Which is in Accord with God's Will.

Religious exercises are very dull and unnteresting. Prayer is to many a tiresome hing. They will bow their heads or kneel and endure the uncongenial form, but they feel no interest in it, and they are secretly glad when it is over. To them religion appears to cloud the face, darken the sky, and make life gloomy. Well, now it is surely significant that, just before the inspired counsel, "Pray without ceasing," the no less inspired direction is, "Rejoice evermore." You can take your Bible, my friend, and turn to 1 Thess. 5: 16-17, and you find two short verses. Sometimes in the newspapers a point to which particular attention is desired is put concisely in a line by itself. It is easy to see and easy to take it in. So you will there see three or four points put-like the captain's orders to his company, "Forward, march!"-so that they are easy to hear, understand, and remember. Now if Christians are gloomy, it is not in obedience to Divine orders. "Rejoice evermore," says the inspiring Spirit, and perhaps as a means toward the constant joy, he adds, "Pray without ceasing.'

Let us understand this. Does it mean that we are, night and day, to keep praying, never ceasing, as some of the ascetics of the middle ages claim to do? No. Paul, the apostle, labored "night and day." Does that mean that he never slept at night? No; it is the expression, in common speech, of the idea that he was bent on the work all the time, just as you may sometimes say truly of a thing that you are thinking about it or working at it "night and day." That does not mean that you never sleep or rest. It means that you give to it all the time available. Now in the same sense are we to "pray without ceasing.

"Well," says someone, "I had once a great wish in my heart, and I asked God for it again and again. For weeks, for months, I kept asking Him for it, and it did not come. So I gave up praying alto-

Now let us look at that for a moment. The late Dr. Parsons, of New York, had a tea-caddy which he inherited from his father, who was also a spiritual preacher. Its history was curious. A husband and father, reduced to abject poverty, set out on a Sabbath morning to drown himself, and so escape the agony ot looking at starving wife and children. A crown was entering the Tottenham Court-road Chapel, London, and the man somehow was drawn along with the crowd. Mr. Parsons preached from Isa. Ix. 17, When the poor and needy seek water and there is none, and their tongue taileth for thirst. I the Lord will hear them; I the God of Israel will not forsake them." He appealed to his hearers needing temporal and spiritual blessings -"Have you put the God of Jacob to the

"No," thought the desperate man, "I have not." He went back, told his wife, joined in prayer, and all day seemingly in vain. But next morning temporary aid came, with directions as to work, which he found, did faithfully, and rose to comfort and notable prosperity. He offered a large gift to the good preacher; but it was declined. He sent the tea-caddy as a momento of his gratitude, which he felt ould not be refused. Now the meaning of the counsel is, Go on asking what you need, and put the God of Jacob to the test. See whether He will not fulfil His

For note, in the next place, that desire a condition of real prayer. "What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them." How many prayers lack the "desire!" "Lord, keep me from all evil," when there is the besetting sin still indulged, when plans are made to go into the temptation. "Lord set my affection on thing above," and the bent of the sup plicantis towards "making his pile." The Hearer of prayer sees the heart and knows itssreal

Yet it is not the desires that bring, by meriting, the answer. How plain is the word of Christ (John xiv. 13), "Whatsoever ye shall ask in My name, that will I And to the true disciple, bent on fruit-bearing and carrying out God's will, his part of the divine plan is set forth by hrist-"That whosoever ye shall ask of the Father in My name, He may give it 'ou" (John xv. 16). "In My name" is a point to be emphasized. I go to a bank, tell the cashier how much I value Mr. Vanderbilt, and that I want ten thousand dollars of his money. He smiles, and wonders whether I am knave or fool. But I put in a cheque on the bank with Mr. Vanderbilt's name on the back of it, and I get the money. So when our "desire" is according to the divine will, and endorsed, so to speak, by the Saviour, it is granted. It goes in His name. So we have to study the scriptures to know what is God's will, and look for the help of the Spirit to make us prayerful, hopeful, patient, persevering. Under that gracious influence, "this is the confidence that we have in Him, that it we ask anything according to His will, He heareth us" (1 John v. 14).

these things are according to God's will? The desired successes might turn the head base our nature?—A. L. N. and harden the heart of the stunent. But suppose that student, convinced by

to resist this evil and to overcome it, for Christ's sake," and he keeps his vow, he prays "without ceasing." And what is done on that line will come to be done on every other. He may not be on his knees; he may not articulate the words; he may be in his class, on the street, in the cars, anywhere. The need is felt, the desire is in his heart; he sends it up to God in Christ's name, and in the answers that come to that petition he learns that in all parts of his life—at school, in college, in the prayer meeting where it is his duty to take a part, in every form of christian endeavor-he has to go on looking for what "due time," to get it. That is praying without ceasing. A true christian, before his speech in a meeting, or before a bargain in the market, or before a contract in Wall street, or before an examination in a college, anywhere, can lift up his heart to God for things agreeable to His will lin the name of Christ. Such a one welks with God, lives by faith, and has fellowship with the Father and with His Son, and such a one is on the path towards rejoicing evermore.-Rev. Dr. John Hall.

IN THE ANGLICAN CALENDAR.

Days Remembered by the Church at This Season of the Year.

Tomorrow will be the 14th Sunday after Trinity, and the liturgical colors for it and the ferias of the week are given in the Western and red in the Sarum use.

Tuesday will be the feast of St. Crispin, a black-letter day, and the color in both uses is red, with service common of martyr. Crispin and his brother Crispinian were natives of Rome and members of a noble tamily in the third century. Becoming converts to christianity, they took retuge in France to escape the persecutions under Diocletian and they propogated the faith in that country. They fixed their residence at Soissons, and preached the gospel by day, earning a subsistence by making shoes by night. They supplied shoes to the poor at such low prices that there was a legend that the leather was supplied by angels. In. A. D., 288, they suffered martyrdom in the persecution under the Emperor Maximian, having their heads struck off and their remains cast into the sea. Tradition has it that their relics were washed ashore at Romney Marsh, on the coast of England.

Crise in and his brother have been adopted as the tutelary saints of shoemakers, and were the patrons of the religious community of freres cordonniers. founded in Paris in 1645 and suppressed in 1789. In some parts of England, it has been the custom to observe the day by processions of shoemakers and other de-

Thursday next will be a fast day, it being the vigil of SS. Simon and Jude. The reason why vigils are days of fasting was explained in this column last week. The colors for this day are violet with red at evensong, in the Western use, and red in the use of Sarum.

Friday will be the feast of SS. Simon and Jude, apostles and martyrs, a redletter day, but of course, like all Fridays in the year save when Christmas falls on that day of the week or there is a special dispensation, it is a day of abstinence from flesh meats. The color for the day is red in both uses, with service proper of holy day. This is one of the days on which the rubric commands that the creed of St. Athanasius "shall be" sung or said at morning prayer, instead of the Apostles' creed. It may be assumed that the rubric will be complied with in all churches that have morning prayer on Friday next.

Regarding SS. Simon and Jude there is little to be recorded. The former was called also Zelotes and the Canaanite, while the latter was surnamed Thaddeus or Lebbeus. They suffered martyrdom in Persia, by being sawn asunder, A. D. 68. St. Jude was early regarded as the author of the epistle which bears his name, but later critics believe it to have been written by another Jude, who was a brother of St. James the Less.

The Virtue of Contentment.

"Godliness with contentment is great gain." says Timothy. It is no gain at all if we take a narrow view of life. Godliness is no more gain than gain is godliness, for "if in this life only we have hoped in Christ, we are of all men most pitiable." We have made a great mistake, and no sentimental philosophy will undo that mistake. The peace that Jesus lett His people was "His peace," and His "kingdom is not of this world." But if we take a wider view of life, and see that it is not a question of "bringing in" and "taking out," then we can be "therewith content"-content to be the "poor as to the world, rich in faith, and heirs of the kingdom." What actor cares whether his part be that of a poor or of a rich man? It is a question of the acting. So is it with us. If we fill our part in the drama of life we'll, we shall not be troubled with thoughts of our social position, but only be concerned with winning a reputation which will belong to us when we leave the stage, and appear in our true position as children of the Heavenly King. While we "look at the things unseen," we forget the for heresy against presbyterian doctrine is Keeping these truths in mind, let us see | gewgaw in striving after eternal fame. | likely to take place this autumn, objects to w the unceasing prayer is to be main-! We feel it to be rediculous to imagine the committee as unfit to deal with the tained. Here is a good, hard-working Christ envious of Herod, or even Paul matter, though the men are prominent student. His prayer is, "Lord, give me desirous of changing places with Nero. theologians. "I have," he says, "spent first place in my class, and, as I mean to How, then, can we be followers of Paul many years studying in Oxford and in the be a lawyer, give me the foremost place in as he was of Christ if we are ever yearnthe profession." What proof is there that | ing for the things that at best "perish in the using," and at worst corrupt and de-

Shall we be idle when Christ was so the Holy Ghost and made conscious of his busy? Shall we be busy for ourselves These men have never done anything of own besetting sin, should say to himself, only, when He was busy for us all? Shall that sort. Now, if I am going to be tried,

NEWS AND NOTABILIA.

Christianity is the third creed in India, in point of numbers.

The first baptist church was organized in America, in 1689, at Providence, R. I. Father Davies, the priest to whose efforts is largely due the development of the Irish fishing industry, died last week.

Rev. M. R. Deming, of the Tabernacle church, Boston, has had a call to join Dr.

Pierson at Spurgeon's Tabernacle, Lordon. Liberal offerings were made in the Roman catholic churches of St. John, last Sunday, in aid of the collection for the

It is asserted that all of the \$1,200,000 royalty on Moody and Sankey's "Gospel Hymns" has been devoted to charitable

Out of the 37 Anglican churches in Toronto, the seats in 30 are absolutely free and in the other seven the seats are free in

The ground for the new Anglican church is according to God's will, in his Saviour's at Marysville was measured last Friday, name, and expecting in God's time, the and work will be pushed forward until the edifice is completed.

> It is asserted, on the authority of Dr. Pentecost, that there is an increase of between 25,000 and 40,000 converts to christianity in India this year.

A Philadelphia paper thinks it is no wonder there are infidels, when ten Boston churches spent \$19,000 for music last year, and gave \$6,000 for missions.

Dr. Newman Hall is 76 years old, but is still hale and hearty. He retired from the ministry not long ago, after a service of 50 years, but quite recently he preached seven times in one week.

When Mr. Moody began his evangelistic services in Belfast recently, the great hall of the Ulster Convention was filled at 8 o'clock in the morning. It was estimated that 9,000 persons were present. Bishop Selwyn, who did such good work

as the successor of the martyred Bishop Patteson, and who was compelled to retire from the Melanesian mission field through broken health, has partly recovered his strength. He is still obliged to walk on

It is said that Dr. Pierson communicated his decision to accept the pastorate of Spurgeon's Tabernacle in the following cablegram: "Philemon 22. Pierson." The text was found to read, "But withal prepare me also a lodging; for I trust that through your prayers I shall be given unto

At the coming reunion of Roman catholic archbishops of America, at Archbishop Corrigan's house, New York, next month, Cardinal Gibbons will preside. not, however, because of his high office, but because a decree of Pope Pius IX., issued in 1858, made the Archbishop or Baltimore, whoever he might be, take precedence over all others in assemblies of this kind.

The harvest festival of the Church of the Good Shepherd, Fairville, will be observed on Nov. 6th. The date is late in the season, as it is held on the Sunday nearest to All Saints day, the anniversary of the opening of the church seven years ago. Rev. J. C. Titcombe, priest in charge, completes his Sabbatical year with a flourishing condition of affairs among his people, due, under God, to his earnest persistent work.

An exchange says that D. L. Moody's Bible Institute, in Chicago, is making preparations for work among the large number of people who will visit the World's Fair. Moody himself will personally direct the work next year, and is now securing assistants in this country and Europe, who will preach in all the languages that will be represented at the Fair. It is also proposed to gather and train a large male choir to sing at the services.

At Anwoth, in Kirkcudbrightshire, Scotland, there was found recently one of the old "hillside crosses" set up by the early missionaries who went to the Lowlands from Iona, or Ireland, to mark the spots where they first preached Christ to the heathen Scotts. This interesting cross is of red sandstone, 48 inches long, 141/2 irches across the widest part, and four inches thick. Its arms are 26 inches in height, or were, for one is broken off. Rude inscriptions are carved on the cross.

Dr Philip Schaff, of New York, has completed 50 years of service as professor of Theology. He was appointed the colleague of Neander, in the University of Berlin, in October, 1842, when about 23 years of age. Neander was at the time at the heighth of his fame. Dr. Schaff's professorship included the history of doctrine and biblical exegesis. Two years after he was called to Theological Seminary of the Reformed church of the United States, at Mercersburg, Pa, as professor of church history and biblical exegesis. There he remained twenty years and came to New York, and became the professor of church history in Union Seminary.

In his inaugral at McMaster university, at Toronto, last week, Dr. Rand had this to say which applies to all denominations as well as to the baptists: 'We must press the principles we cherish and which we believe a true patroitism, to say nothing of other obligation, demands of us to the very front of the battle. If these principles are not aggressive they are nothing. But aggression today in Canada means an equipment of generous scholarship and patient training. It means intelligent, able, devoted men, who shall recognize service to man and God as the true life. This applies as truly to so-called laymen as to those specially called into the christ-

Prof. Briggs, of New York, whose trial archives in London every bit of record which tells of the development of the Westminster Catechism and the presbyterian creed. None of these men have done that. I have studied exhaustively and critically Hebrew literature and the Hebrew text. "Every time I teel the movement to-ward evil in my mind even coming to it, I send up the prayer to God, "Every time I teel the movement to-ward evil in my mind even coming to it, I send up the prayer to God, and His joy?"

I have a right to be tried by my peers, by men who know as much about these things as I do."

Pews or Free Seats.

Is not the whole system of pews, as we have it in modern times, unfavorable to church attendance? Why is it that people will go to service in a hall who cannot be persuaded to enter a church or chapel? Our modern pews are forbidding even when they are free to all comers. Plain but comfortable single seats or chairs are much more attractive. But the pew system becomes absolutely repulsive to a great many persons when a price is placed on a sitting. And after making due allowance tor all that can be said in favor of the appropriation of sittings, we are forced to the conclusion that if our churches and chapels were seated with chairs, and these made free to all, it would not be long until the results would justify the change.-London Christian Commonwealth.

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