

pel? He receives it with joy in the Holy Ghost. Does he pray? He makes his request with joy and with joy draws water from the wells of salvation. Is he persecuted? He rejoices and is exceeding glad, knowing that great is his reward in heaven. Does he sustain the loss of property? He takes joyfully the spoiling of his goods, knowing that in heaven he has a better and an enduring substance. Is he tempted? He deems it all joy when he falls into divers temptations, and even counts not his life dear unto himself, so that he may finish his course with joy.

**CHRISTIANITY PRODUCES PEACE,** for "the fruit of the Spirit is love, joy and peace." "In me," said Christ to his disciples, "ye shall have peace." The kingdom of God is righteousness, peace and joy in the Holy Ghost. But Christian peace is the tranquility of love; it is the undisturbed serenity of a heart where the love of God holds the entire possession. He who loves God is at peace with Him; the enmity of his mind is slain; the weapons by which he waged war against God are cast aside; the envious and malicious desires, the fierce and ungovernable passions that once raged within, and created confusion and every evil work, are now succeeded by the harmony of love; and such is the intimate and indissoluble union that subsists between love and peace, that nothing can damp the ardor of the former without interrupting in an equal degree the tranquility of the latter. But while any portion of the carnal mind remains undestroyed; while the old man retains any vitality, the Christian's peace cannot fail to be occasionally interrupted; the conflict between the flesh and the spirit, between corruption and grace, must necessarily create disquiet; but when that corruption is wholly conquered and cast out, and the love of God obtains the entire ascendancy and dominion, then all is peace, perfect, perpetual, eternal peace; a peace which passeth all understanding; not only inexpressible, but inconceivable; peace as a river, tranquil, silent and exhaustless; flowing on without interruption, and by the accession of tributary streams, widening and deepening as it flows, until it loses itself in the ocean.

**CHRISTIANITY PRODUCES HUMILITY.** Humbleness of mind is one of its most distinguished characteristics, and to "be clothed with humility" is one of its most imperative requisitions. But Christian humility is the lowliness of love; "charity vaunteth not itself, is not puffed up." "As the wax melteth before the fire, so doth pride melt away before love; all haughtiness, whether of heart, speech, or behaviour, vanishes away where love prevails. It bringeth down the high looks of him who boasted in his own strength, and maketh him as a little child; diffident of himself; willing to hear, glad to learn, easily convinced, and easily persuaded." And when the love of God is perfected in us, we shall possess perfect lowliness of mind, a deep and abiding consciousness, that before God we are as nothing, not worthy of the least of his mercies, undeserving of the crumbs that fall from His table; then we shall rejoice to attribute all the good we have to God; we shall yield Him all the glory; we shall hold in contempt "the praise of men," when put in competition with "the praise of God;" we shall esteem others better than ourselves; be ready to sit at their feet, to occupy the lowest situation, or sustain the meanest office, that we may thus serve our generation according to the will of God.

DANIEL IN THE KING'S COURT.

S. B. Charlton.

We have a picture before us in the story of Daniel. Four young men have been enrolled in the freshman class in college. Surroundings are strange. The door of home, of early training and associations has been closed behind them. They are face to face with life.

The restraints of childhood no more bind them. Father's commands and mother's loving entreaties, that sometimes galled and chafed, they have heard for the last time. They are now on their own responsibilities. New scenes and new obligations present themselves; they face what will prove to be the test of their after life. How will they meet it?

Every young man somewhere, sometime in life, comes to the same place these young men did. They may not go to college; few, if any, will ever be bondsmen in a King's court or slaves in his service. Yet in another sense all find themselves some time enrolled in the college class of life and brought face to face with the edicts of the King of social, educational and business life. They are, in a sense, bondmen to their circumstances and surroundings, and the question surely faces them, How will they meet the situation?

Will they take the easy way and be swept down stream to moral destruction, or will they face the current and row up stream?

When we say moral destruction we do not necessarily mean becoming a debauchee to the evil habits that many fall into. Not at all. One may shine in the social, educational and business world and yet become a moral wreck. One is on the road to moral ruin when they

**CHRISTIANITY PRODUCES PATIENCE.** It not only teacheth us that we have need of patience, and directs us how to get our need redressed, but it furnishth us with the patience required. And Christian patience is the long-suffering of love; charity suffereth long, and is kind, is not easily provoked, thinketh no evil, beareth all things, believeth all things, hopeth all things, endureth all things." It endures not a few affronts, reproaches, injuries, but all things which God is pleased to permit men or devils to inflict. For "the most certain token of the love of God," saith St. Gregory the Great, "is that we receive all the adversities that God shall think fit to lay upon us, without any impatience in thought, word or actions." And perfect love will arm the soul with invincible patience; patience will then have its perfect work, and its possessor will be rendered perfect and entire, lacking nothing.

From the preceding observations, we perceive that all the graces of Christianity march under the command of love; and that they advance or decline, as love revives or languishes. The circulation of the life-blood through all the members of the human body is not more essential to give vitality to the system than the existence of the love of God shed abroad in the heart, is necessary to give being and efficiency to the whole body of divine virtues of which Christianity is composed.

Each other gift which God on man bestows,  
Its proper bounds and due reflection knows;  
To one fix'd purpose dedicates its power,  
And, finishing its act, exists no more.  
But love's more ample, more enduring sway,  
Nor bound by time, nor subject to decay,  
In happy triumph shall forever live,  
And endless good diffuse, and endless praise receive.

yield to the demands of social life, and to have a place in social circles, whatever the cost. Delve into nooks, that they may have a place among the learned, wherever that may lead, and desire to do business to make money for money's sake, and use what he gets in any way so long as it will bring more.

But the young man who starts in life with a noble purpose to be something, to be of use in the world, he may become a social star or he may not; he may become a literary genius or he may be ignorant of books; he may become a Vanderbilt, a Rockefeller, or he may only occupy an humble place in the business world; yet that young man will become a moral hero and be a moral power for good in his particular sphere of influence, whether it be high or whether it be low, by the standard measure of the world.

Daniel belonged to the latter class. He had a purpose, begotten in the primary schools of life, the church and the home, which only required to be brought in contact with the temptations of life to bring it into being—a thing of life that demanded a hearing.

Young men may well take a lesson from this story of Daniel. Many have never heard it, but many who have will not heed it, but would rather take the way of least resistance, because it requires little or no moral courage, and drift with the current, to be wrecked at last on the rocks of moral disaster, a standing monument to a purposeless life, and looking out over what is to them the great desert of eternity and wondering what is beyond; and although they have many companions, they have no encouragement to offer, as all are occupied with the misery of their own reflections.

Young man, young woman, would you avoid these awful rocks of grim disaster? They are charted on the pages of the book of life and nowhere else. Study well that book, or give attention to the warnings given by those who have, and like Daniel purpose in your heart that you will not be defiled with the "king's meat," viz., the wiles of Satan, and the enchantments of the world. That and that alone is the way of safety.

PARCELS FOR FRANCE.

The Hon. T. Chase Casgrain, Postmaster General of Canada, has been successful, as a result of negotiations entered into with the Imperial postal authorities, in effecting an arrangement with the British Government whereby parcels from Canada for Canadian soldiers in France and Flanders will be carried at the same rate of postage as applies to parcels from the United Kingdom for the Expeditionary Forces on the Continent. That is—

For parcels weighing up to three pounds 24c.  
For parcels weighing over three pounds  
and not more than seven pounds . . . 32c.  
For parcels weighing over seven pounds  
and not more than eleven pounds . . . 38c.

This means a material reduction on the cost of parcels, and it is hoped it will be a source of satisfaction to the Canadian public. This reduction has been brought about by Canada foregoing all postal charges for the conveyance of these parcels in Canada and on the Atlantic.

The public are reminded, however, in accordance with the circular issued by the Department recently, that until further notice no parcel can be sent weighing over seven pounds.

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