

## Clippings from Exchanges.

Max Muller closes one of his lectures on the Vedas with a declaration that as one of the results of such a careful and impartial study of the Oriental religions, "we shall learn to appreciate better than ever our own religion. No one who has not examined patiently and honestly the other religions of the world can know what Christianity really is, or can join with such truth and sincerity in the words of St. Paul, 'I am not ashamed of the Gospel of Christ.'" *Guardian*.

There is a way of preaching Christ often heard at evangelistic meetings that we think is not only unscriptural, but which defeats its own purpose. Christ is represented as on His knees begging and beseeching sinners to accept of Him as their Saviour. Christ is not on His knees. He is on His throne and He holds out the sceptre of mercy and asks sinners to confess their sins and seek forgiveness. Constantly picturing Christ as a suppliant before proud sinners, begging them to have their own souls saved, can scarcely fail to lead them to think that they may accept or reject the suppliant at pleasure. In fact, constant preaching of that kind soon leads a proud sinner to think that he will confer a favour on Christ by having his own soul saved. It is difficult to imagine any kind of address more hardening.—*Canada Presbyterian*.

Rev. Dr. Dike, of the American Divorce Reform League, calls attention to the appropriateness of referring, in the pulpits of the Republic on the Sunday preceding thanksgiving week, to home as a conserving force in Church and society. The suggestion is, we think, a wise one; and it would be well if the League could induce the pulpits to refer to this subject much oftener than they do. The frequency of divorce is one of the worst blots on the social life of the United States. The tangle of laws in the different States increases the ease with which married couples can sunder themselves. A technicality which cannot be taken advantage of in one State will be valid in another, and thither will go the husband or wife. A uniform divorce law for the whole nation is impossible without a constitutional amendment withdrawing divorce from State jurisdiction; but the League is educating public opinion in the direction of making the different State laws more uniform, as well as in making more difficult the conditions under which divorce may be procured.—*Christian Guardian*.

The *Advance* says that after long study, much prayer and careful observation, Dr. Henry M. Scudder brought his prayer-meeting up to a point of interest and power surprising to everybody, himself more than any one else. When asked how he did it, he replied with these suggestive hints: "You can not afford to slight your prayer-meeting. Magnify it. Let it engage your best thoughts and affections. Always thoughtfully prepare yourself for it. Be enthusiastic. Be determined to advance the meeting to perfection. Be prompt. Begin at the moment. Never wait for anybody. End with equal punctuality. Then all know what to expect, and can make their arrangements accordingly. Give your exposition in the early part of the evening. I have tried other ways, but have always come back to this as the best. Let your deliverance be short, pithy, vigorous, compact, comprehensive and practical. Let it be a condensed sermon. Be master of your hymn-book. If you have a poor one get rid of it. Do not choose too bulky a book. It will be a millstone round the neck of

the meeting. Study the hymn-book. Mark all the best hymns and tunes. Be able to turn instantly to a hymn, or a verse of a hymn, that shall be an inspiration."—*Guide*.

What is the Bible? has now been forced upon us as the question of the day. When Alexander Campbell started out on his great reformatory work—the most radical of modern times—he not only undertook to restore to the people what is taught in the Bible, but, collateral and elucidative of truth, he also demonstrated by the most incontestable evidence the validity of the Bible as the Book of God.

Well-posted men of the sectarian world have always made a good defense of the Bible, but their labors have been largely misspent, and Christian evangelization retarded, because the dogmas and creeds and speculative theories of "orthodox denominations" have always been in open conflict with the contents of the Bible, and especially with the plan of salvation. Having accepted the Bible as our infallible guide, we are morally bound to defend it as the Book of God. Campbell himself felt this necessity, hence his two great debates with Owen and Purcell—Owen an infidel, and Purcell a Papist; Owen rejecting the Bible as the divine revelation, and Purcell placing the traditions of Rome above the Bible. Our first preachers were great defenders of the Bible. They studied the Bible as containing the divine system of salvation. They studied the history of the Bible. They studied the prophecies, and traced out their fulfillment as they centered in the Messiah. They were conversant with the two eyes of history—time and place. They studied the Bible as scientists study geology, and made one part harmonize with every other part. They preached by the authority of Jesus Christ, and never betrayed any doubts on the question of the divine revelation and the divinity of Christ. They reasoned by the inductive method, which, for example, consists in proving a historical proposition by historical testimony, or a supernatural proposition by supernatural testimony.

Let students be taught the evidences of Christianity, and then be sent out to preach them. Let there be less sermonizing, less pulpit rhetoric, less moralizing, less of the effusive, and more of the historical, prophetic and didactic.—*Christian Leader*.

## The Fear of Death.

The fear of death is excited by any severe attack of disease, especially colds or coughs. This need not be where Dr. Wood's Norway Pine Syrup is kept on hand for family use. This unrivalled remedy cures coughs, colds, hoarseness, asthma, bronchitis and all throat and lung diseases. Price 25c. and 50c. Sold by druggists.

## Dr. Pierson and the Tabernacle.

It has now become pretty evident that upon Rev. Dr. A. T. Pierson is to fall the responsibility of dividing and, possibly, of scattering the Metropolitan Tabernacle Church, which Mr. Spurgeon left so strong and united only a year ago. His conduct in the whole affair is somewhat mysterious, and would be more so, but for certain characteristics of Dr. Pierson well known to those familiar with his course from his student days. He is a brilliant and, perhaps it ought to be said, a consecrated man. But it must also be said, if regard is had to truth, that he is not altogether free from vanity and ambition. Among the marvels connected with his relation to the Tabernacle is the fact that, though he

had formed so familiar an acquaintance with Mr. Spurgeon that he had ventured to offer his services to the great preacher, in a possible case of need, he had not told the pastor that he was anything else than a regular American Baptist. It was because he thought him a Baptist that Mr. Spurgeon was moved to write Dr. Pierson, proposing that he come and supply for him in his absence. How, under the circumstances, and about the same time Dr. Pierson could summon the courage to write to Mr. Spurgeon, proposing to come and take his place, is more than we are able to understand. Taken all in all, it looks like a piece of unparalleled audacity. Had Dr. Pierson been a genuine Baptist, the case would have been somewhat different. But it is doubtful if there is a Baptist minister in the United States, or in the world, who would have had self confidence, and that peculiar ingredient in his make-up, needful to prompt a letter to Spurgeon proposing to supply his pulpit in his absence.

But more than this, when Dr. Pierson got to London and found that the members of the Tabernacle were really Baptists, believing in baptism and in nothing else as a substitute for it, he became (what he had never been known to be while on this side of the water) exceedingly well persuaded that the Baptists were right, and that their practice was in accord with the word of God and the practice of the early Church. He took a strong position in favor of believer's baptism, and went as far in that direction as Mr. Spurgeon himself could go; so far, indeed, that the Tabernacle people were led to believe that one who talked as Dr. Pierson did, could never again sprinkle a baby. They were sure that he was a Baptist at heart, and that his practice would soon conform to his profession; and they seemed to be waiting and expecting that, in the course of another week, he would ask baptism at the hands of Dr. James Spurgeon. Everything goes to show that when the deacons invited him to return and become the preacher for another year, they thought that he would come back a Baptist. This was the impression left on the minds of the people, as was clearly perceptible in the columns of their denominational papers. He gave them to understand that there was only "a very little thing" between them and himself, and that there was good reason for hoping and expecting that even that would soon be removed. Evidently, the deacon treated him with great consideration and courtesy, not pressing him, as they might have pressed some other man, demanding that he tell them plainly what he proposed to do.

As though to keep them still further in ignorance and suspense, just before embarking, Dr. Pierson addressed to the church a letter in which he still held out the expectation of his return and the consummation of their fondest wish. During the two months since he came away, many of the people have been waking up to the fact that it is possible for some one else beside Dr. Pierson to meet the demands of the Tabernacle pulpit, and they have also come to see that they had been too fast in supposing that Dr. Pierson was really at heart a Baptist, no longer in sympathy with infant baptism. Meantime, he has been writing letters, keeping them still in the dark, and holding out hope that he would come to them all that they wished for. And now, when the time has nearly come for him to return, and after it has been announced in the press throughout the world that he has decided to return, he comes out and declares that he is not a Baptist, that he has no idea of

changing his denominational relations, and will, of course, continue a pedo-baptist in theory and practice.

It is too early to know the effect of this declaration upon the advocates of his return, among the members of the church; but it is not too early to know that the conduct of Dr. Pierson has not been altogether disingenuous and frank. He is too old a man to be honestly in doubt as to the questions at issue between himself and the Baptists. He is either a Baptist at heart, or he is a pedo-baptist; and he has a right to know which he is. If he is a pedo-baptist, he has no right to be trifling with a Baptist church, and if he is a Baptist, he is bound, in obedience to God and in honor of men, to follow his convictions. It was said by one or more of our contemporaries, sometime ago, that Dr. Pierson could not, in honor, become pastor of the Tabernacle Church, even though he were baptized (since to do so would produce the impression that the pastorate was the prevailing idea), and that the only thing for him to do was to be baptized and then decline the call of the church. But first of all, he has received no invitation from the church; and, secondly, he is not willing to follow the logic of his own declarations from the Tabernacle pulpit. The whole thing, from beginning to end, is to be deplored. It looks as though the Tabernacle congregation were to be badly divided, and as though Dr. Pierson were to be responsible for the division.—*Journal and Messenger*.

## The Briggs Case.

Much excitement has unfortunately attended the Briggs trial at every stage through its dreary length. Strange as it may seem, since early in 1891 no appreciable progress has been made. Preliminaries and technicalities have been abundant; delays at various points have been interposed, and only now is there even a prospect that a case which has excited so wide an interest is about to be investigated on its merits. On whatever side sympathies may be, it might be supposed that all who love truth and who desire the peace, prosperity and usefulness of the Church would above all things wish for a speedy, a just and a permanent settlement of questions mainly of a speculative kind. These questions are generally of an unsettling kind and in their prolonged discussion feeling too often becomes bitter and even vengeful, and much harm is the inevitable consequence. Another evil arising from delay in the settlement of these questions is the partizanship that inevitably ensues. A contest for victory is not always a contest for truth. It is remarkable that Dr. Briggs and his friends have as yet shown no strong disposition to obtain a speedy settlement of this ecclesiastical cause celebre. All along the line the fighting has been persistent over technicalities that even those skilled in the intricacies of Church court procedure find it a weariness to follow. Although the next hearing is set for Monday, it still appears doubtful whether any real progress will then be made. Already it is certain that appeals to the Synod of New York on points of a technical nature will keep the matter open, it may be indefinitely. The following are the amended charges framed by the Prosecuting Committee against Dr. Briggs:

CHARGE I.—With teaching that the Reason is a fountain of divine authority which may and does savingly enlighten men, even such men as reject the Scriptures as the authoritative proclamation of the will of God and reject also the way of salvation through the mediation and sacrifice of the Son of God as revealed therein; which is con-

trary to the essential doctrine of the Holy Scriptures and of the Standards of the said Church, that the Holy Scripture is most necessary, and the rule of faith and practice.

CHARGE II.—With teaching that the Church is a fountain of divine authority which, apart from the Holy Scripture, may and does savingly enlighten men; which is contrary to the essential doctrine of the Holy Scripture and of the Standards of the said Church, that the Holy Scripture is most necessary and the rule of faith and practice.

CHARGE III.—With teaching that errors may have existed in the original text of the Holy Scripture as it came from its authors, which is contrary to the essential doctrine taught in the Holy Scripture and in the Standards of the said Church, that the Holy Scripture is the Word of God, written, immediately inspired, and the rule of faith and practice.

CHARGE IV.—With teaching that many of the Old Testament predictions have been reversed by history, and that the great body of Messianic prediction has not been and cannot be fulfilled, which is contrary to the essential doctrine of Holy Scripture and of the Standards of the said Church, that God is true, omniscient and unchangeable.

CHARGE V.—With teaching that Moses is not the author of the Pentateuch, which is contrary to direct statements of Holy Scripture and to the essential doctrines of the Standards of the said Church, that the Holy Scripture evidences itself to be the Word of God by the consent of all the parts, and that the infallible rule of interpretation of Scripture is the Scripture itself.

CHARGE VI.—With teaching that Isaiah is not the author of half of the book that bears his name, which is contrary to direct statements of Holy Scripture and to the essential doctrines of the Standards of the said Church, that the Holy Scripture evidences itself to be the Word of God by the consent of all the parts, and that the infallible rule of interpretation of Scripture is the Scripture itself.

CHARGE VII.—With teaching that the processes of redemption extend to the world to come in the case of many who die in sin; which is contrary to the essential doctrine of Holy Scripture and the Standards of the said Church, that the souls of believers are at their death at once made perfect in holiness.—*Canada Presbyterian*.

CHARGE VIII.—With teaching that Sanctification is not complete at death, which is contrary to the essential doctrine of Holy Scripture and of the Standards of the said Church that the souls of believers are at their death at once made perfect in holiness.—*Canada Presbyterian*.

## Racked With Rheumatism.

DEAR SIRS,—For ten years I suffered with rheumatism in spring and fall. I have been confined to bed for months at a time, but since using B. B. I have not suffered from it at all. I also suffered from the dyspepsia, which has not troubled me since using the B. B. B., and I therefore think it a splendid medicine.

MRS. AMELIA BRENN,  
Hayesland, Ont.

Speaking of Bro. R. Bulgin in the *Christian Standard*, Bro. F. D. Power says: "Bro. Bulgin moves to a new field in Canada, near Ontario." Coming from Bro. Power we presume this must be taken as a Homeric nod, or a *Lapsus calami*. But the statement itself is but an illustration of how little many United States people know about the geography of Canada.