

live up to the light which we have, we shall all the time be getting more and more of the light of Divine revelation.

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TEACHING PRACTICAL RELIGION.

B. Fay Mills, the American evangelist, who some time ago held a series of meetings in Montreal, attended with considerable success, has had his 'Orthodoxy' somewhat criticised, or questioned. What a weight that word "Orthodox" has with many. It is better to be "Orthodox" than to be Christian, one would think, with some. In referring to these criticisms, in a letter to a friend in Montreal, the evangelist says, according to the *Montreal Witness* :—

"I do not agree with some of my critics at the vital point as to what God expects a sinner to do. I have not the slightest sympathy with any theory that assumes that a man is 'saved' on account of his theological opinions. I had a weary and perilous experience of being 'saved' in that way. For years I was a church member, believing the teachings of such books as 'Grace and Truth,' and proclaiming them, and yet myself going farther and farther from the paths of righteousness. I never was a 'drunkard' or a 'gambler,' as has been publicly stated, but at one time in my life I did go very far astray; but all this time I was a member of a church where this terrible doctrine of being saved in your sins by believing about Christ had been taught, and was myself strictly in accord with the teachings of 'Grace and Truth,' and similar publications, in my theological opinions. It was only when I had looked into hell that I realized that, 'He that covereth his sins shall not prosper, but whose repenteth and forsaketh them shall have mercy,' and that salvation is being saved from sin (and not alone from punishment) and the being born into the spirit of Christ that we too may give our lives for the sins of the world.

This is the old controversy as to whether Christ came to save men in their sins, or whether he came to save them from their sins. I know men in every city who are leading selfish, narrow, self-indulgent, censorious, unchristian lives, who hold themselves to be Christian teachers by proclaiming the gospel of 'Only Believeism,' as Mrs. Catherine Booth calls it. The worst woman I ever saw in appearance, in the vilest den in New York, said, when I asked her if she did not want to be saved, 'Why, I am saved. I believe in Christ and I know I am all right.' It is indeed true that faith is the only thing that can deliver men from sin, and I try never to preach a sermon without in some way proclaiming it; but, it is faith in the sense of the Greek word, which means committal or entrusting. To use one of my public utterances, 'Faith is that quality of righteousness, by which a man sees in Jesus Christ that which he would like to be, the realization that he may be, and the determination that he will be.' The Saxon words from which 'belief' is derived are the words 'by live.' The teaching that faith is synonymous with theological opinion, has, in my judgment, been largely responsible for the creation of the Breckinridges and McKanes of the United States, and the conspicuous examples of unchristian 'christians' in your country, as well as in ours, and on both sides of the sea.

There is no faith in the holiness of God or the blood of Christ in any real sense, that does not spring from and cause the forsaking of sin, according to the plain commands of God. Most of the people in Christian lands in our day are theoretical 'believers'; so are the devils. What is needed, is the insistence upon the truth that 'The publican in heart shall see God,' and that 'Without holiness no man shall see the Lord,' and the fearless utterance of the cry of John the Baptist and Christ and the apostles, 'Repent, for the kingdom of heaven is at hand.'