

funds, commits moral suicide. With the tenderest pity do I write these sad lines in regard to my ruined friend in Portland; but the lesson ought to be solemnly studied and heeded by every Christian in the land, as well as by every man of business.

"Reville him not, the Tempter hath
A snare for all;
And pitying tears, not scorn and wrath,
Befit his fall."

THE WRONG KIND OF CHURCH DEBT.

BY THE REV. R. S. SCOTT, D. D., GLASGOW.

It may once have been imagined that a debt on the property of a congregation was an advantage, and that the common effort to sustain its burden furnished a bond of union, and drew the people nearer to each other. But if this opinion were once commonly entertained it is otherwise now. It is felt that the burden of debt which presses so heavily on many congregations mars the comfort of their fellowship, prevents accessions to their membership, retards their progress, restrains their contributions on behalf of the general schemes of the Church, keeps down the stipends of the ministers, and is a frequent occasion of anxiety and friction in the administration of the temporal affairs of the congregation. It is not surprising, therefore, that applications for aid in the endeavour to lighten this burden, or to cast it off altogether, should be numerous, or that the appeal for assistance should in many instances be pressed upon the attention of the Home Board with much earnestness and even importunity.

THE "NEW THEOLOGY" has been troubling the American Board of Commissioners for Foreign Missions. Two young men who believed that the heathen will have "another chance" in the next world offered their services to the committee of the Board for the Foreign Field. The offer was declined on the ground that such a view unfitted men for effective work among the heathen. The matter was carried to the Annual Meeting of the Board held recently in Des Moines, Iowa. The Andover men were there, and there was a long and earnest debate and a square vote in the issue. The Board however by more than a two thirds majority sustained the action of the committee and passed the following resolution:

"The Board is constrained to look with apprehension upon certain tendencies of the doctrine of a probation after death which has been recently broached and diligently pro-

pagated: that seer'd divisive and perservative and dangerous to the churches at home and abroad.

In view of these tendencies they do heartily approve of the action of the Prudential Committee in carefully guarding the Board from any committal to the approval of that doctrine and advise a continuance of that caution in time to come."

One thing specially encouraging in times when there seem so many new winds of doctrine, when not a few who are perhaps leaders in thought, have wandered from the Bible and follow their own speculation and make perhaps a diligent display of their wanderings, is to see and know that the body of the Christian Church is sound in the faith. Speculators and students of philosophy may follow their own imaginings, but men who have to fight the practical battle of life, who are engaged in trying to lift their fellow men from sin to God, who have to comfort sad ones, help weak and tempted ones, find that no other truths but the grand old truths by which our fathers lived and which they loved, will stand the test.

ANDOVER SEMINARY.—This is one of the leading theological Seminaries of the United States. When founded it was upon the foundation of the strictest orthodoxy and most of its Endowments, given by good and Godly men, were bound down to the terms of these foundations. The Seminary has however been gradually drifting from the old moorings and is now a leader in the "New Theology." Prominent among its more recently discovered and delivered tenets is the doctrine of a probation after death, especially for those who have not had the gospel offer in this life. So far has it wandered from the old paths of Bible truths, that the Congregationalist Church is growing weary, and five of the Andover professors are to be tried for heresy. They are holding and enjoying livings which were founded to teach truths and are using their positions to teach error.

IN YOUR CLOSET.

A remark, recently heard concerning a prayer-meeting, called to mind an incident of long ago. In a little church a sister, who was inquired of by her pastor if she was not able to attend the prayer-meeting, replied:—"Yes, I am able to go, and if no one would take a part but those I like to hear I would attend; but there are A, B, and C, who do not walk as I think they should;" and her complaints covered nearly every active, faithful Christian of the church. "Ah, my dear sister," said her pastor, "your place is not at the prayer-meeting at present. Your place is in your closet."