

THE BIBLE SUFFICIENT.

(By Ulster Pat.)

There has fallen into my hands a tract entitled, "Hints on how to win souls," upon which I venture, for the benefit especially of young Christians seeking this wisdom, to offer a few comments. The author appears from his "other publications" mentioned, to be a writer of experience, but some of his methods savour strongly of the "American" doctrine of "thrift and drive for success." Near the beginning he places the Christians outfit without which the enquirer is told he cannot win souls; and first in this outfit is "your library," which may be had of the same publisher, at a price no doubt "cheap as dirt," though I should regard some of the books at least as dear at shelf room. Be that as it may it seems to me ridiculous to assert that in order to win souls one needs anything man made. Helpful they may be often but not always, are, yet indispensable never. Of course a Bible is at most indispensable, though I have heard of soul winners who could not read. But that it must by a good silk sewed, reference Bible supplied by the F. K. H. Company, I deny. Many a good servant of God has "got along," and has been blessed as a soul winner, whose Bible was of the plainest and poorest material; and I have known those who could find any text or passage desired, though they had never possessed a concordance. The young worker is told he not only must have a Bible Dictionary, but a Webster's Dictionary as well, and why Webster's Personally I use Stoenenth's Standard English Dictionary, and my family use the Imperial, and we every one spell as does the Dominion Government, according to the "King's English." Must we discard these and adopt Yankee orthography and pronunciation, if we would win souls?

"All you need for lifting the cross that men may see it and live." I thought there was life in a look, at the crucified One, and that to seek Him, by lifting up the cross, would be to seek the living among the dead. What saith the Master himself, "If I be lifted up from out of the earth will draw all men unto myself" The "your forces," which Mr. Yatman calls "mighty agencies," constituting "all you need," do not seem to cut any figure in our Lord's plan.

I shall trouble the reader with only one more extract as indicating the sort of food upon which the writer of those hints seeks to feed those who go to him for edification.

"Give us a single hundred fully won men, whose aim and object and purpose is nothing else but to spend and be spent in saving souls and before a decade has passed every hill-top and valley of all lands will blaze with the electric light of God's presence, and millions of men, redeemed by the blood of the Lamb, having been won through revivals thus kindled, will make the very mountains and hills break forth before you into singing." This is pure nonsense.

Mr. Editor, its such stuff as this that is hindering the Gospel in our day. Young Christians and those desirous of becoming children of God, are told to seek, to do, or to find in ways, and places that are not found in the word of God. This is mixed up with much that is true and right—but the false may and in a greater or less degree neutralise what is true and when the inquirer discovers the error, if ever he does, much time and energy have been wasted, many opportunities

missed, and possibly the worker utterly discouraged. Let not young Christians or old Christians, hesitate to search the scriptures, wherein the way of salvation is so plainly marked out that none need err therein; and hints on how to win souls, are given by Jesus both directly, and through holy men inspired by the Spirit. Search the Scriptures for in them we have eternal life, and they contain all things necessary both for salvation, and for service.

PRIEST AND LAYMAN.

Very early in the history of Roman Catholicism an unwarranted distinction was made between priest and layman. Undue exaltation of the man in the pulpit made inevitable a relative degradation of the man in the pew. To make this distinction apparent a tailor was called in to fashion a peculiar style of dress so that nobody might mistake the man of the pulpit for the man of the pew. Christianity could very well put up with the divergence in dress but it has suffered greatly from the unholy distinction. Clerical dress, ecclesiastical rank, gradations in the ministry, an assumption of ruling power, a claim to special favor before God and the consequent air of superiority have been kept up in the communions which adopted priestcraft and have had a marked influence on all denominations. The result has been that under Episcopal rule the average layman found himself without power, and without profound feeling of responsibility. He counted for little or nothing. His ecclesiastical rulers measured out to him both his beliefs and his duties. The central office of his appeals and answers was in the priest's room. Baptists have had a correct theory in regard to the relative position of preachers and layman. The preacher belongs to the church just as the layman does, and his clerical office is simply an assignment of duty resting upon his membership. Nevertheless even Baptist laymen have failed to count themselves under the direct pressure of personal duty in teaching the Gospel, in the conduct of general work and in personal devotion. The layman is coming to his own. What is known as the Laymen's Movement was inaugurated in connection with Foreign Missions, but when the layman discovers his personal responsibility in this one line of service he will not be long in recognizing his corresponding duties in missions at home and in the spiritual work of his church. There is no reason why a man should excuse himself from studying theology or becoming familiar with denominational operations merely because hands have not been laid on him. Formerly no one but the preacher was expected to be president of a Christian college. Slowly we are moving away from that custom. None will welcome this change of attitude more than will the ministry. There ought to be as much consecration, as much piety, as much spiritual power, as deep a sense of obligations and as active participation on the part of the man in the pew as is expected from the man in the pulpit.—Central Baptist.

N. Y. Christian Advocate: Sabbath desecration is sadly on the increase, and the loose example of too many church members has something to do with it. On the other hand, the best defence of the fourth commandment is found in the higher lives and spiritual character of those who remember God's day to keep it holy. In no direction was Gladstone's influence more impressive, and I often recall his words to me: "Amid all the pressure of public cares and duties, I thank God for the Sabbath, with its rest for body and soul."

SPARKS FROM OTHER ANVILS.

Central Presbyterian: Nine-tenths of those who inveigh against creeds do not know what a creed is. They cannot tell you, if you ask them, a single article of any creed, in either form or substance. They have merely caught up a cry, and are talking at second hand and thinking they know what they are saying. They deceive no one but themselves. There is no rational man living that does not have a creed. He cannot be rational and be without it. An intelligent mind and a creed go together.

Canadian Churchman: If a young clergyman begins his work in a country parish with the thought that he is a superior person to the men around him and does not grow wiser as he gets older he is foredoomed to failure. Sympathy, tact, humility and the cheerful, constant, patient and self-sacrificing discharge of his varied duties will in due time make a seemingly uninviting parish or mission rejoice his heart and repay him a hundred fold for his self-denying work and labor of love.

Central Presbyterian: Do you know that the old year was ordered and given to each of us as a preparation for the New Year. It was a pathway to lead us to the gate of this New Year's Day. It was a schooling and a discipline that we might be ready for nineteen hundred and seven. As we have made use of the past, so shall be our future. Have we grown stronger, have we climbed upward, have we learned to look up and not down. So have we been prepared for another year; so are we ready for another and higher stage in our journey. Dr. Campbell Morgan says: "Every mile of the journey He has chosen, and every place where I pitch my tent He has selected for me!"

ORANGEVILLE PRESBYTERY.

Orangeville Presbytery met January 14th; small attendance. A call from Alton to Rev. G. W. Rose, of Camilla, was accepted, the induction to take place at Alton, January 30. Rev. J. R. Bell, of Laurel, is moderator of Camilla and Mono Centre.

The Presbytery disapproved of remit to place the names of assistant ministers on rolls of presbyteries.

A scheme for the settlement of ministers was adopted.

The remit on methods of striking standing committees was amended and additions proposed. It is suggested that conveners hold office not longer than two years, unless in case of special effectiveness demanding departure from rule.

Presbytery agreed to recommend what they believe to be a better form for collection of statistics, a form more easily understood and more comprehensive, in which the money sent to the church offices is not slumped with names sent to Bible and Tract Societies and other organizations outside the church. Presbyterians contribute a too large share to the benevolences outside of the church, and these should be shown alongside the sums paid to support our own work.

It was reported that at Kingscote, a station connected with our only mission, a series of special services resulted in an addition of eighteen to the membership of the church.

Annual meetings are in full swing and fears are held that our contributions to schemes may not be so large as was to be expected. The crop shortage has entailed selling a large proportion of the stock in the northern section of Presbytery.

The new church at Cheltenham is about ready to be opened on January 26th.