

Revision of the Confession.

A great many people think the changes recommended by the Committee on the Confession of Faith do not fully meet the complaints of those who desired a revision. And yet it is by no means certain that these changes will be adopted. Some of those who opposed any revision will continue to oppose this revision. In the July number of the Presbyterian and Reformed Review, Professor Warfield, of the chair of Dogmatic Theology, in Princeton, strongly protests against the proposed "radical revision of the Third Chapter." He says that it "proceeds on the principle of lowering and lessening the expression of one of the essentially involved doctrines of Calvinism until it is all but expunged." The New York Independent says: "Now this is the particular chapter which 106 out of 104 Presbyteries desiring revision specially asked to have modified; and if this is not modified, then there is no reason whatever for any revision. A protest against this is really a protest against revision, and we may regard this as an attempt to reverse the will of the church as expressed a year ago." Professor Warfield also opposes the reconstruction of the section on infant salvation. He believes that, while we may have a personal conviction of the salvation of infants, there is no such clear and direct Scripture for it as would justify its dogmatic assertion. But still more he believes that no statement of infant salvation should be made which does not lay stress on the two elements which he says require emphasizing—"that infants need salvation, and that they owe their salvation to the electing love of God." The difficulty in carrying out any satisfactory revision of the Confession of Faith arises from two incompatible things. It was the outspoken Calvinism of the creed, with its unconditional election and reprobation, that caused the outcry for a revision; yet those who favored revision, as well as those who opposed it, agree that no change should be made in the doctrines of the Confession.—Christian Guardian.

The Armor of Light.

Christians are bidden to "cast off the works of darkness, and put on the armor of light." They are children of the light, the servants and followers of one who clothed himself "with light as with a garment." Their warfare is against "the rulers of the darkness of this world," and the remedy for that darkness is the light that flashes from the over-living word of God. A certain statesman baffled the wisest ambassadors and the most astute and crafty politicians by simply telling them the honest truth. One eminent statesman who had personal experience in the matter, defined an ambassador as an honest man who was "sent abroad to lie for the good of his country;" and there are people who suppose that falsehood and deception can advance the causes which they seek to further. They are mistaken. No lie thrives. The remedy for the evils resulting from such instruction is simply telling the truth. Let the truth come out without malice, without partiality. Let the secret works of darkness be brought to light, and the exact truth be told concerning men and things, concerning secret clans and hypocritical pretenders; concerning every organization that seeks approval and covets the support of honest men. And any body of men who cannot stand under the light of truth should fall, and the sooner they come down the better. To prevent this telling of truth, to

hush the voices that speak the truth, and gag the men who proclaim the truth, and stifle the investigation which seeks to arrive at the truth, is the aim and object of men who love darkness, who hate light and who serve "the prince of darkness" and resist the progress of the truth of God. Let Christians who love the truth tell it, let those who love the light let it shine, and in so doing they will lead men to the knowledge and to the acknowledgment of the truth as it is in Christ Jesus; and they will find in "the armor of light" a potent and invincible equipment for life's warfare, and an impregnable defence against the lies, and hypocrisy, and works of darkness which prevail.—The Armory.

We are pleased to be able to congratulate Principal Fleming on the completion of his tenth collegiate year, at the head of the now famous institution—the Northern Business College. His advertisement has been before our readers during all this time, and many young people from this district have availed themselves of the practical training offered by this college and are now profiting yearly by their judicious outlay of capital in education. What better can we say of the College than this. It is worthy of note, however, that no other Business College in Canada or United States—and there are none elsewhere, for such institutions are distinctively American—has such a record as the one we are referring to. A college building is owned only by three Business Colleges, two besides the Northern Business College. No other Business College has a steam printing and publishing office as this has, and besides, the faculty of the Principal has produced more commercial text books than that of any other single writer. Five have already been published, the sixth is in press, and the seventh will likely go to press next month. We need not refer to his fame as a fine penman, that would not be new to any person. The College re-opens on September first.

On Monday, April 20, in the city where the writer lives, a boy of sixteen died after a short and agonizing sickness. His father was away in Canada on business, and did not reach home for nearly a week. The father's long, lonely agony of the journey home was thornily crowned by discovering that the boy had died from cigarette smoking. He had contracted the habit unknown to his parents, and here was the end of it. "Poor boy!" cried the stricken father, "Cigarettes caused his death. He had been smoking those death-dealing things." How far these parents were negligent in this case we know not, but we do know that thousands of parents are foolishly blind and criminally careless as to what habits their children are contracting. Never were the enticements of sinners more cunning, persistent and brazen than they are now in our cities. Nothing but the utmost vigilance on the part of parents will answer. Nor is this enough. The very attitude of the parents towards such evils as drinking, cigarette-smoking, etc., has much to do with the attitude of the children towards them. No bright boy can think that his father is very radically opposed to drinking, or looks upon it with much horror, if he votes for the licensing of saloons. The indifference to evils, and to efforts for their reform, on the part of parents is a fruitful cause of the ruin of countless children.—Standard.

Dr. T. A. Slocum's

OXYGENIZED EMULSION of Pure COD LIVER OIL. If you have Tightness of the Chest—Use it. For sale by all druggists.

Temperance.

To Cure the Taste for Liquor.

A correspondent of the New York Sun, in answer to the question, "Can any one give me a cure for drunkenness?" says:—

Indulgences in spirits after awhile—which is longer or shorter, according to the constitution of the person—produces irritation, inflammation and fever of the stomach, hence the craving for drink; and the greater the fever the greater the craving. As spirits act also on the nervous system and on the brain, the nervous system becomes impaired and the brain weakened. Who can deny that a person ailing in these several ways is laboring under a serious disease? He has then no will power to exercise, because the seat of the will is in the nervous centres, and when these are impaired or destroyed so is also the will power.

Here is the cure: Let the person have within his reach a small vial of the best kind of tincture of Peruvian bark, and when the craving for liquor comes on let him take a teaspoonful of the tincture every two hours. In a few days the taste for liquor is destroyed, and destroyed while indulging in it, for tincture of Peruvian bark is spirits into which has been drawn all the substance of Peruvian bark. It is to be found in every drug store, but it should be of the very best.

Peruvian bark is a tonic. It is also the best, if not the only cure known for fever. It is from Peruvian bark that quinine is extracted, and, moreover, it is anti-periodic. It is by those three agencies that it destroys the craving for liquor. Any one wishing to be cured of that ailment can be in the way I have described, but there are few drunkards, indeed, who wish to be cured.

If this tonic is a physical cure for this dreadful physical disease, it will prove a great blessing to all who use it, but the fact is, "there are few drunkards, indeed, who wish to be cured." This is a still greater disease—a disease of the mind, of the soul, that no mere physical means will cure. The man who is sick and does not want to get well, will not use the means God has given him for recovery, will die. So the soul that is sick unto death with sin, the intellect blunted by the heat of internal fire and outward shame, that refuses to take hold upon God and his remedies, will be lost. The love of God is not only the passport to salvation in the next world, but it will also make the drunkard desire to be cured, will lead him to physical means for cure if God wishes to use them, and will give him the strength to withstand any future temptations.—Alabama Baptist.

Eis! Eis!! Eis!!!

Would you like to see the testimony of leading Greek scholars of Canada, United States and Great Britain on the meaning of eis (for) in Matt. xxv. 28; Acts ii. 38. If so send for the Great Controversy. This testimony will cover nearly ten pages of the book. It was obtained for this work. It cost the author more than six copies of the book will cost you, 200pp., price 50 cents a copy. Address Prof. Ashley S. Johnson, Kimberlin Heights, Tenn. Ask the brethren to join you. The form of the book is a great convention representing all the leading denominations, and Infidel Inquirer, Iconoclast, and (four addresses) Peacemaker. The array of history and Scripture is well worthy of your attention.

It is seldom that a woman gets religion enough to love people who do not praise her baby.

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