

*Works.* The sweep of the Reformation pendulum, however, carried it to the other extreme, and in its stead we have a religion of *Faith*, with which works had little or nothing to do. The one extreme is equally as dangerous as the other. The true course evidently lies between the two, and epitomised would read thus, *Faith evidenced by Works.* Though we rejoice to know that "being justified by faith, we have peace with God through our Lord Jesus Christ;" yet we rejoice equally in the knowledge, that when hope shall have been turned into fruition and faith into sight, our works shall not only endure, but follow us, and that as our labors have been in the Lord, so shall our reward be in that day when He cometh to make up His jewels. We are as great believers in the power of faith as any one, but we have little or no confidence in those whose religion consists merely of that ingredient; who are so taken up with the things of the higher Christian life that they have no time to lend a helping hand in the practical working out of the church's mission on earth; whose eyes are fixed so steadfastly upon the glories that are to come, that they fail to see the misery and destitution at their very feet which they ought to assist in relieving.

We may say the same of Works. We respect those who *work* for the Master because they love Him, but we cannot esteem very highly as brethren those whose Christian actions are performed from a sense of duty, or rather bargain, as if it were, so much *duty* for so much salvation. We prefer the spontaneous loving contribution of the widow to the magnificent gift of the legal Pharisee. Saltpetre, sulphur and charcoal, are all very useful articles, but none of them have any effect as an explosive agent if used separately; it is only when combined in proper quantities and under certain conditions, that they form that wonderful and powerful explosive, commonly known as gunpowder. So it is with *Faith* and *Works*; taken separately, they are ineffective, but when properly combined, and thoroughly impregnated with the love of Jesus Christ, they form a religion which is not only an inspiration and an incentive, but also a practical indication of its own worth.

This is the religion which makes its

possessors the "salt of the earth." These are the Christians who command not only the love of their brethren who know them best, but the esteem of all with whom they come in contact, and the respect even of their enemies. We do like these genial, loving, working, everyday Christians, who *live* their religion as they wear their garments, as a matter of course; we like them not only for their personal worth, but because they commend their profession to the men of the world and prove to them that religion is neither a myth, nor an enthusiast's dream, but a reality which influences every single action of the Christian's life.

The person who said he "wouldn't give much for any one's religion whose dog wasn't the better for it," hit the nail fair on the head than most Christians would like to own; but he spoke a truth nevertheless, and one which ought to engage the serious consideration of every professor of Christianity.

Brethren let us mix our *Faith* and *Works* more evenly, and above all let us be careful to season them thoroughly with love to Jesus; we shall then take no less interest in the mystery of godliness and the ultimate triumphs of faith, and a great deal more in the poor perishing souls that are dying around us for want of a helping hand.

#### DENOMINATIONAL COURTESY.

It is a peculiarity of some people's religion that they are never happy, except when combating the orthodoxy of some one else. This is bad enough in private individuals, but when extended to clergymen and even denominations, it is provocative of the bitterest feelings and most injurious results. We believe in every person being able to give a reason for the hope that is in him; but the Christian's motto in this matter should ever be "defence, not defiance;"—defence, as regards denominational doctrine; defiance only to the emissaries of Satan; and aggression only on the strongholds of sin. As Baptists we are sorry to have to confess that we cannot plume ourselves much on our superiority in this matter over other denominations. A few years past this aggressive spirit, to which we have been referring, was so prominent in our denom-

ination as to make it extremely unpopular with almost every other branch of the Christian church. Our ministers, good men and true, and no doubt battling for conscience sake, were often provoked into religious controversies, which seldom reflected much credit upon the disputants, or adorned in any great measure the cause of Christ. Take for instance any one of the many discussions upon our distinctive doctrine of baptism, and we venture to affirm that almost any one will admit that the amount of energy expended was not compensated for by a like amount of good. It is true that in some cases members of other churches were proselytized, and it may be a few sinners converted, but we think every one will agree, that the bitter feeling evoked by these discussions lasted longer, and produced injurious results which more than counterbalanced any benefit either denomination ever derived from them.

If a like amount of energy had been expended by the disputants in a united crusade against Satan, we feel satisfied that the good accomplished would have been greater and more lasting. We have no silver hairs, yet we can recollect the time in Canada, when a Baptist minister was regarded by outsiders as a sort of ecclesiastical bulldog, who was always ready to show his teeth when any reference was made to his distinctive principles, but that day has passed, and in this more liberal period, our clergymen are recognized by other denominations as Christian gentlemen, from whom they differ in certain doctrines but with whom they have many things in common. For this changed feeling we say "thank God." Our ministers of the present, thanks to the elevation of our educational and theological standard, and the influence of our training school at Woodstock, are as well educated, as cultured and as courteous, as those of any other church in Canada, and we are justified in saying, that the effect of these things upon the denomination has been one of the happiest, not only as regards its growth, but also its position among the other denominations. We are glad to see Baptist ministers mingling more freely with those of other communions, and cultivating a more friendly spirit, despite their doctrinal differences. This involves