shall interfere with the integrity of the *Reformed or Calvinistic system of doctrine* held by the Church, and furthermore that their work shall be based upon the returns made by the Presbyteries. As is very well known, those returns comprise, first, a revision of the third chapter so far as to modify or eliminate the doctrine of reprobation and preterition. The tenth chapter is to be so amended as to avoid the implication that any children dying in infancy are lost, and to modify or remove the declaration regarding the impossibility of the salvation of the heathen who have never heard the Gospel. It will be in their province also, under these directions, if they see fit, to eliminate f m the Confession those statements which declare that the Church of Rome is idolatrous and that the Pope is anti-Christ. It is probable that the Committee will confine its revision within these bounds."

But the work of the Assembly did not stop here. The Committee on Bills and Overtures reported recommending that a committee be appointed to prepare a new creed which should not be a substitute for the Confession, but should be explanatory and for practical use in the churches. One or two strong speeches were made in opposition by those who feared the new creed would displace the Confession, but in the end the recommendation of the committee was approved by a very large majority. The Committee to frame the new creed has accordingly been appointed.

The Presbyterians of the United States are to be congratulated on the spirit of the meeting. Dr. Johnson says:

"If asked for the one prevailing characteristic, I would say, brotherly love. There was not one harsh word, not one unbrotherly personality, not one acrimonious debate. And this was the Assembly toward which the Church and the world had looked as a great battle field. It was more like a love feast. The prayers of the saints have been answered. The spirit of unity is the spirit of the Lord. Say it to the world that the Presbyterian Church is strong enough, brave enough and brotherly enough to undertake the most critical changes without one unfraternal word. Surely this is the oil on Aaron's beard, and the dew on Hermon."

The example is a grand one and worthy of all imitation.—*Canadian Baptist.*

Belief and Character.

The editor of the Charleston *News and Courier* asked Lyman Abbott (Henry Ward Beecher's successor, and editor of the *Christian Union*) why it is, if religion is free and if belief in Christ is the only necessary requirement, that large numbers of people do not avail themselves of the seemingly easy method of gaining eternal life? He asked, also, how Mr. Abbott accounted for the great indifference manifested towards the question of personal salvation. The answer presents so much valuable truth that we copy it here:—

Belief in Jesus Christ is not an easy method of gaining happiness and life eternal. Salvation is not a crown, a robe, a harp, and a palace. Character is salvation, and there is no short and easy way about it. The heresy of heresies—worst of all heresies, labeled or unlabeled, that has ever corrupted mankind—is the notion that there is some way by which a man may get admission into heaven without purity, truth, love. Heaven is purity, truth, love. No man can get into heaven unless heaven gets into him. The blessedness of heaven is to be poor in spirit, meek, merciful, pure in heart. The kingdom of God is not meat and drink, nor songs and golden streets, but righteousness and peace and joy in the Holy Ghost—that is, in the fellowship of Him who is Himself righteousness and peace and joy. Believing in the Lord Jesus Christ is not a substitute for obedience, but a method and a standard of obedience. We believe in Him when we obey Him.

Why do not large numbers of persons avail themselves of His offer? For the *simple reason that it has no attractions* to them. They do not believe that to be poor in spirit, to be meek, to be merciful, to be pure in heart, is to be blessed. Their beatitudes—the beatitudes they really believe in—are of a different order; they read as follows:—

Blessed are the high-spirited, for theirs is the kingdom of the earth.

Blessed are the grasping, for they shall get possession of the earth.

Blessed are they which do hunger and thirst after riches, for they shall be filled.

Blessed are the proud, for they shall *have their own way.*

Blessed are the pleasure seekers for they shall have a good time.

To believe in Jesus Christ is to revolutionize these ideals, to count it more blessed to give than to receive, to serve than to be served, to be than to have, to see God than to acquire the earth. Believing in Christ means thinking as Christ thought, estimating life as Christ estimated it, obeying Christ, following Christ, doing as Christ did, becoming Christ-like. This is very simple; but it is not easy. Large numbers of people do not avail themselves of Christ's offer *because they do not really care for what* Christ offers. They want to be happy, but they are not particularly desirous to be good. And it is goodness which Christ offers to those that believe in Him, obey Him, follow Him.

We regard the following truths especially as worthy of double emphasis: "Believing in the Lord Jesus Christ is not a substitute for obedience," and "We believe in Him when we obey Him." To believe in Christ is to believe in all He says. It means more than that, but it includes it. Jesus says, "Blessed are the meek." Those who believe in Him accept the declaration as true and build their lives upon it. He says the gate is strait and the way to life is narrow. Those who believe in Him *intelligently* do not expect an avenue of roses underneath fragrant foliage, wherein the sweetest birds are always singing. They expect to tread often and alone the desert path and to *strive* and agonize to enter into life. Heavenly promotion costs earthly tribulation endured in following Christ. And yet Christ, not tribulation, is the price of salvation. The precious growth of the heavenly nature into the stature of Jesus Christ is fed by the decay of the carnal disposition and life.

It is important to notice, further, that men are not saved because they have been baptized upon a confession of their faith, but because they have thereby entered into the life, communion, and covenant of Christ. It is the life or communion itself into which they have entered that saves them. If they abide therein they are safe; if they abide not in Christ they are cast forth and are withered. Christ is "our life," says the Apostle Paul. And Christ in us is "the hope of glory." Let us not be deceived when men preach an easy "faith alone" religion, or faith-repentance-and-baptism-alone religion. The Lord Jesus alone, in His example, as revealed in the Bible, in His indwelling, and in His providence, saves in the beginning and at the end—who is the Alpha and Omega in salvation. The great apostle to the Gentiles, writing to the Galatians, in exquisite tenderness, called them His little children, of whom he travailed in birth again until Christ should be formed in them, for he knew that except Christ were in them they should never enter into the rest that remains for the people of God.—*Missionary Weekly.*

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With the Heart.

An employer, pointing to two men working side by side in his shop, said to me: "Though I pay them the same wages, one of them is worth twice as much to me as the other, because he puts *his heart into everything that he* does. He is interested. He is always anxious to do his best. His neighbour, on the contrary, thinks only of his wages. He will shirk whenever he thinks that he can do so and not be found out. I cannot trust him. I have to watch him closely, or he will send out work that is imperfect, and will injure the reputation of the shop."

"Well, what does the man you commend gain by putting his heart in if you pay the same wages?"

"Nothing at present except the satisfaction one feels in trying to do his duty. But I shall need a foreman one of those days, and he will get the place. I can't discriminate now between them, for the union, to which *all our workingmen belong, won't permit* that. But, in spite of its arbitrary rules, the man who does his best will be rewarded in due time."

While my friend was talking I could not help thinking about Christian workers. Though God says at the outset, "My son, give Me thine heart," and "With the heart man believeth unto righteousness," yet how few of us serve the Lord "heartily?" I sometimes think that the reason some preachers are more successful than others is just because they put more heart into their work. A man may write a first-rate sermon, and he may preach it well; the logic, rhetoric and elocution may all be admirable, and yet it will neither edify a Christian nor awaken a sinner. Why? It lacks the element of life. The heart's blood of the speaker is not in it. It does not throb with the spirit of John Knox, when he cried, "Lord, give me Scotland, or I die!" If to love the Lord *with all the heart is the first and great* commandment, surely we ought to serve Him heartily. Heart-work is always earnest work, and it is nearly always successful work. *Herald and Presbyter.*

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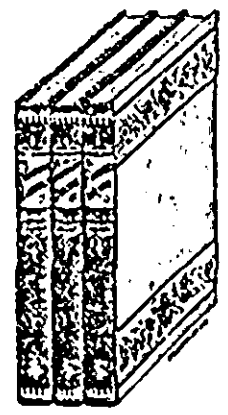

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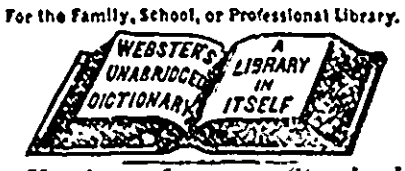

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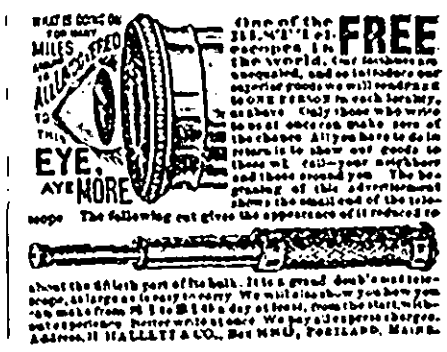

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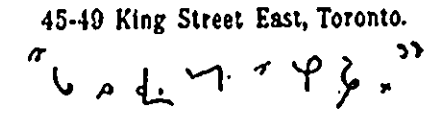

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