

between the two systems? The one is a dilatory, mean, self-contrasting system, the other the Lord's. Let us change our system at once in this respect.

I pass now to the "calling of the pastor." There are many systems in vogue. I am not going to advance or advise any particular one, but do ask the churches to use common sense and loyalty here. I know a pastor who went to a church from which he thought he had received a call. The first Sabbath some one asked him how he happened to be there. "I got a call from the church," he said. "No, you did not," said the member. It proved that a number had taken the thing into their own hands and sent for him. That was his last Sabbath with them and he left without resigning. Another has come to me of late of much the same tenor.

The following case has recently come under my notice. A pastor had been recommended to a certain church. Some of them asked him to come to them. He believing it to be official accepted a call. After being on the field a short time he looked up the record book and found the last item recorded to be the appointment of two to secure information concerning a suitable name to present to the church. The real clerk knew nothing about the call, the church never having met in any official capacity. Looking still further back he found that the male member of this committee had been excluded a few months before for disorderly walking. Query—Who or what called him? The Lord may have sent it, but I fear that the written call emanated from a decidedly opposite source.

I have not mentioned our good qualities, which are legion. We know them quite well now. We have many things to change, but we have the best system in the world if adhered to. Let the units work together. When we fail to speak through the church we are not working from our basic principles. It is the privilege of the individual to get at reform. It is his duty to remain within certain well defined laws. A pure consistent church will place us above reproach and strengthen the cause of Christ.

Another thought and I am done. Of course that is familiar. In conversation with a prominent medical man in Nova Scotia, I was impressed by a word of his. He said that he was not a member of a Baptist church but leaned that way. He said he had to go to other services in order to keep in with the people and concluded by saying that he was an itinerant Baptist. For some time I have been looking for a name for a certain class of people, here it is all ready made "Itinerant Baptists." What's in a name? Much in this one. It accounts for weak as well as strong, numerically Baptist churches. It signifies lack of true conviction.

I am done for the present with thanks for space and trust that we may do all things decently and in order.

WANDERER.

Brandon College.

The interest of the Manitoba and Northwest Convention in Brandon College is deepening year by year with the growing consciousness of the wide reaching service it is rendering. No one could have listened intelligently to the report read at the recent Convention at Portage la Prairie by the Superintendent of Missions, giving details of the work on the mission field, without being impressed that the College is a large factor in the building up of the cause of Christ in the West. The deeply sympathetic interest of the whole body in the College was very manifest when the annual report of the College Board was presented to the Convention. Not only from the more eastern and nearer part of our broad field, but also from far west Alberta, 700 to 900 miles away, was glad testimony borne to the helpful work of the college.

The necessity of materially increasing the income for the support of instruction was earnestly and hopefully discussed. There are two sources of income aside from tuition fees. The one is from the endowment and the other from contributions from the churches and individuals. A vigorous appeal is to be made to the Convention constituency to increase largely the sustaining fund by regular annual contributions. We are hoping also that some of the friends of the college, especially those of larger means, will have it laid on their hearts to make substantial offerings to the Endowment fund.

The question of a residence for the young women attending the College was warmly discussed as one of the most urgent necessities. Excellent provision is made in the existing building for the residence of about 70 young men, and the full capacity was taxed last winter. The young women who do not reside in the City have to find accommodations in boarding houses not always as suitable and comfortable as they should be. In some cases they are located a mile or more from the College. The bravery of the young women who face this, walk four times a day in the severe weather we sometimes have in this country in order to get an education is worthy of all commendation. But it ought not to be left a necessity to them one moment longer than is absolutely necessary. Nor is this the only or perhaps the most serious difficulty in the case. Under these conditions proper supervision is impossible. Because of lack of College residence for them the Principal has felt constrained to discourage parents from sending their daughters unless they have friends in the city with whom they may live. Many are waiting the opportunity of such a residence, and while

waiting their opportunity of getting an education is passing away.

The Principal has had in his possession for some time the offer of \$1000 for this purpose from a brother in one of our western villages. At the Convention after the discussion another brother from away in Alberta promised him that if this building should go up next year he would give \$500 even if he had to mortgage his property to do so. Both of these promises came wholly unsolicited.

The Board has given its best consideration to the subject and deems it urgent that such a building should be erected next summer providing the sum of \$15,000 is subscribed for the purpose before the end of this year. It is thought that for this amount a building according to plans contemplating future enlargement could be erected that would meet present necessities. We are confident that such a building would be quickly filled.

Owing to the necessity of a general canvass of our western field for the Sustaining Fund, we shall have to look to the generosity of friends of larger means for this building. If the Lord lays it on the heart of any reader of this communication to set apart a sum to be paid next summer for this purpose a letter to that effect would be very gratefully received by the Principal or any officer of the Board. If a building is to be erected next summer in time for the opening of the fall session of the college, it will be necessary that preliminary work should be done this fall. Early responses from those so moved are therefore very desirable.

Believing this is an important and urgent work in the interest of the kingdom of Christ we confidently commend it to the earnest consideration and generous liberality of his people to whom he has entrusted means for the prosecution of his work.

R. R. McKAY, Chairman of Board.
N. WOLVERTON, Treasurer.
R. DARRACH, Secretary.
A. P. McDIARMID, Principal.

Brandon, Man., July 14, 1904.

I can heartily endorse the above communication. We have no greater factor in the prosecution of Home Mission Work in this country than Brandon College.

A ladies school in connection with the college is an absolute necessity, and the establishment of the same is a project worthy of both prompt and generous contributions.

W. T. STACKHOUSE, Supt. of Missions.

Portage la Prairie, July 15, 1904.

To Them Gave He Power.

The radical error in the "New Thought" and "New Life" theories which some eloquent and enthusiastic men and women are proclaiming is that they ignore all that is vital in Christianity. They do not believe in Jesus the Christ as "the power of God" (1 Cor. 1:24), but only in Jesus of Nazareth, as a teacher sent from God, who is to lead us in developing the latent possibilities of our nature. He is our latent model, our ideal. Ily imitating him we can become sons of God. But in John 1:12 we have a clear and emphatic statement which refutes all these theories. "As many as received him, to them gave he power to become the sons of God, even to them that believe on him name." And in the next verse the evangelist speaks of the exercise of this power by Christ as a birth.

Now observe that it is not said here that we become sons of God by receiving Christ's teachings or imitating his example, but by receiving him, by believing on his name. And the result is not from the development of some latent capacity in us, but from the impartation of power. And, further this power is not said to be given by God through Jesus, but by Jesus himself, in his own right. He not only adopts as into the divine family, but enables us to become sons in spirit and life, as well as in name; new creatures in Christ Jesus.

Now imagine a prince royal going to an humble peasant and saying: "You trust in me, and I will make you a prince. I will not only give you a right to be enrolled as one of the heirs of the king my father, but I will also give you the culture appropriate to your high position." You would say to him at once, "How can you do this? You may be a son of the king, but that does not give you the power to make me one of his heirs and a joint heir with you. Only the king himself can do that." And when he adds: "But I am co-equal with the king. I have been crowned as joint ruler with him. All power is given to me." Believing this, you would trust in him, and if you found his promise verified in your experience, if there sprang up in your heart such a spirit of adoption that you would cry, "Abba, Father," then you would realize that your faith was not in vain.

Is not this the true and only test of the reality and value of Christianity? Its key-note is power, and the essence of that power is the divinity and the vicarious sacrifice of Christ. Chrysostom wrote in the fifth century: "The dearly beloved Son of God became the Son of man that he might make out of the children of men children of God." Yes, he came not to teach, but to "make," to transform our fallen humanity, not by the wisdom of his teachings, but by the attractive and regenerating power of his love, as revealed in his humiliation and suffering. He himself said: "If I be lifted up I will draw all men unto me." The Cross of Calvary has been the world's magnet for nearly nineteen centuries. But Christ's unique personality

and sacrifice—Christ the divine offering himself to make atonement for our sins, that is the magnetism that attracts through that symbol. He says, "I will draw." He is present in and vitalizes the Gospel wherever it is proclaimed, and hence that gospel is, and has been for sixty generations, the power of God unto salvation.—C. E. B. in Herald and Presbyterian.

Jim Bludso's Piety.

BY O. P. EACHES, D. D.

The daily payers and the magazines are filled with praises of men of the Jim Bludso kind. Their piety is not of the New Testament kind—a piety that has to do with saintly living—but of that practical sort that simply does worthy things. John Hay has given a permanent place in literature to his Mississippi pilot, John Bludso. Here is portrayed a rough, rude man, reckless of life, reckless of morals, reckless of words, but steadfast in his post in time of danger, sacrificing his own life in saving others. The theology of the poem is that this steadfastness to duty, this heroic conduct in smoke and fire, makes atonement for a life that forgets God and the moral law. Whenever a fireman, or policeman, or soldier, or engineer dies at his post, then we are gravely informed by the literature of the day that this man needs no Saviour apart from his own sacrifice.

Jim Bludso has become a type of the strong, rough, unsaintly natures that need no atonement other than their forgetfulness of self in dying for others. Kipling has contributed to this prevalent feeling in literature. If he be great enough to do things, strong enough to die in a heroic way, for him is a pathway to the glorified life.

This man had not much use for God in his daily life. He ignored the first commandment. The third commandment he hourly trampled under foot. The fourth commandment had no binding power upon him. The sixth commandment did not stand in his way when his passions were hot. As for the seventh, why should that stand a barrier in his way? Profanity, blood-shedding, adultery, recklessness, bounded his life on all sides. Confessingly he would not inherit any of the blessings pronounced by Jesus in his sermon on the Mount.

We may praise Carnegie for his five-million-dollar fund for rewarding heroic deeds. We may join in words of commendation for men who, in the daily round of duty stand by duty, even if that means death. But we must not forget that there are high and unchanging moral laws in the universe. We must not forget that God is holy; that his holiness, rightly seen, will overwhelm the saintliest of men with a sense of shame (Isaiah 6). We must not forget that there can be no happiness anywhere in the universe except through fellowship with God. Heaven is only another way of spelling holiness.

The Bludso kind of piety ignores utterly the need of a change of heart, forgiveness of sin, salvation through Jesus Christ. It finds no place for repentance, a publican's prayer, a prodical's return. It simply makes a pair of scales. One side is an openly immoral life, impetuously disregard of God and his law; on the other side is put, at the close of life, unselfish deed, and it vastly outweighs the other.

There if no bad man anywhere who does not have, in his make-up, some worthy trait. Boss Tweed was generous in giving; Benedict Arnold was courageous; the rich farmer (Luke 12) may have been an upright man. The man who is not in harmony with God's character is a bad man. The man who is not ruled by God's moral laws can nowhere find peace. The man enrolls himself as against God must find arrayed against him the moral forces of the universe.

John Hayes poem, in its implications and affirmations, is distinctly unchristian. It requires a new kind of New Testament to justify it. It empties of their meanings the distinct and abiding teachings of the Lord Jesus. Between a man and God's blessing there might be repentance, forgiveness, kinship of nature. There is salvation for bad men in God's way. To affirm salvation for a thoroughly bad life by one good deed at the close is to introduce an immoral element into literature. It is a poetical heathenism, not Jesus Christ's Christianity.—Journal and Messenger.

Gratitude is life's sweetest pleasure.—Martin Luther.

God is over all, and heaven above thee.—Gerald Massey.
Stand up bravely to afflictions, and quit thyself like a man.—T. à Kempis.

Blessed are the workers, for theirs is training, service, and brotherhood.—Christian Endeavor World.

Don't wait for great things; for while you wait the door to the little ones may close.—Galax Leaf.

Willing hands will not remain long idle, if wedded to thoughtful hearts and observant eyes.—H. W. Little.

The two main pillars of Christ's religion are the depth of sin and the height of righteousness.—Thomas Adams.

Set yourself earnestly to see what you were made to do, and then set yourself earnestly to do it.—Phillips Brooks.

Your life is the only one; if misdirected and lost, you have no other in which to remedy the error.—Henry Drummond.

Hold the mind prayerfully in conference with God. We are certain of success; go, nothing doubting.—R. S. Storrs.