DRAM MR. EDITOR:

Closely kindred to the two far-famed frymes to which I referred in my previous letter there is one that has been for years a vry general favorite in our prayer meetings and Sunday-schools,

devotional (not to say absurd) than the spectacle of a large and promiseuous coogregation alraging many of the popular by me as praise to God, for example—saints exhorting sincers to repentance, faith and amendment, and sincers stating their objections and difficulties—all this in public song, and by a mixed multitude!

There is a use for the ideas expressed in many of those bymns. At the proper time sl-t the minister recite them, and, if nice asary, explain them. Even in the use of our "Canadian Baptist Hymnal" a judicious minister will discriminate between those hymns which are obviously better adapted for private and personal than for public and general use.

It is not the service of the service of thought; and with many thanks for your kindness, Mr. Editor.

I reman yours.

whose letter there is one that has been for years a very general favorite in our peayer meetings and Eunoday-schools, viz.

"Jesus keep me near the cross, There a precious fountain. Free to all; a heating strami, Flows from Calvery's mountain." It would, I think, be no easy task to accumulate in the asme number of words more error than we near the cross referred to cannot now be identified or approached, that where it once stood there never was either a fountain or a stream, and that Capot so level or low lying that, even unoer a tropical ann, it could be made a garden, we are constrained to ask, what ideas can any simple Christian in a weekly prayer meeting or any ignorant child in a Sunday-school carry away from such an effusion as the verse I have quoted?

No pressure of Scripture I am sequence of the contrained the convey the idea that proximity to the cross was ever beneficial. Even the crucified thief drew his salvation and hope, not with the cross was even beneficial. Even the crucified thief drew his salvation and hope, not without the cross was even beneficial. Even the crucified thief drew his salvation and hope, not with the cross was even beneficial. Even the crucified thief drew his salvation and hope, not with the cross was even beneficial. Even the crucified thief drew his salvation and hope, not with the cross was even beneficial. Even the crucified thief drew his salvation and hope, not with the cross was even beneficial. Even the crucified thief drew his salvation and hope, not with the cross was even beneficial. Even the crucified thief drew his salvation and hope, not with the same that the post in the same t

striction with this contrast, I am of the striction of the contract of th

about church quarrels? In the name sweet grape julce, or fermented, biting of Christ we entreat every individual strong drink, and he will not hesitate a Christan a withdraw from an partial imment to sell you that the jurner is

about church quarrels? In the name of Christ we entreat every individual Christian to withdraw from any participation in a church quarrel. Under almost any possible circumstance in a church quarrel a retreat is more dignified than an advance. A church quarrel can mever be astisfactorily settled by law—bet is British law or the law of Moses. The law of the kingd m of God is love—not the mere maxims of love, but a living love—and where love is absent no other law can be called into action that can effectually supply its absent no other law can be called into action that can effectually supply its place.

Where love is law, discord will be stamped out. Cultivate love—not mandiin sentimentality, but trac Christian love. If any church member will unyieldingly stand by his legal rights rather than the principles of Christian expediency which love may direct, the church should withdraw from him, expediency while holve may direct, the church should withdraw from him, expediency while helped to find his proper place, and Deotr-phus will not find it comortable torty to unrupth pre-eminence. As an association we fiave suffered loss from the want of co-operation. We may have possessed a good deal of unity of purpose place in the sund of co-operation. We may have possessed a good deal of control the individual member must loose himself in the whole body. The New Testament, in directing the conduct of an individual Christian towards his brethren, put a expediency above law; and there can be given no reason why every church, as sach, is not also bound by the law of expediency above law; and there can be given no reason why every church, as asch, is not also bound by the law of expediency above law; and there can be given no reason why every church, as sach, is not also bound by the law of expediency above law; and there can be given no reason why every church, as asch, is not also bound by the law of expediency above law; and there can be given no reason why every church, as asch, is not also bound by the law of expediency co

their ability, advance its adopted schemes.

While as Baptists we glory in the independence of our churches and re cognizs no lawgiver but Christ, let us not forget that His law commands us to "lock not every man on his own things, but every man also on the things of others." We believe in one God, one faith, one baptism, consequently we should be one in love, one in purpose, one in service.

THE WING WHICH JESUS MADE AND BLEST: WAS IT INTOXICATING?

participators in a drunken debauch, which idea is a gratuitous insult to the whole company, including the mother of seeus, the idiacipite and the Lord the seed of the seed of

have changed water to alcohol to grasify and encourage a devilish propensity in man.

"What spiritual truth did this lesson teach?" It taught the power of Jeuse to change our nature as He did that of the water. It was the preparatory object resson for the sermon within the uext chapter Jesus preached to Nicodemus from the text: "Ye must be born again." and it also illustrates most beautifully the great truth that obedience to Christ transforms the common things of life, as a word, a touch, a look only, turned that water into the most delicious wine that they had ever tasted, so the benediction of our Saviour makes our consecrated five loaves feed the multitude, turns "waters of sillicious" even, into well-springs of joy to our souls, and sanotifies ordinary bread and wine into a feast of love and a foretaste of heaven.

No, my friends; "The blessing of the Lord it maketh rich, and He addeth no sorrow with it," which could not be true if Jesus had blessed an intoricating cup, as ten thousand strong text and the season of the control of the c

THE VALUE OF RELIGIOUS EXPERI-

THE VALUE OF RELIGIOUS EXPERIENCE.

It is largely that of any form of experience. It promotes confidence, develops soundness of judgment, stimuletts helpfulness, and qualifies one to
impart wise suggestions to others. But
there are some effencits in it which
are not characteristic of other forms.
It is peculiarly an experience of forgiveness. In basiness and society—except as modified by religion—and, it
might be said, even in the natural
world, the law of retribution for evildoing prevails. Where religion has not
obtained some resegnized inhience, retailiation for injury is the rule, and forgiveness the masses of the religion—and, it
revenge continues all too common. But
the lesson of forbers ance and forgiveness is one which, having personally
learned, a truly religious man earnestly practices and teaches. He knows
by experience the juy of pardon following his repentant shame for his sinHe has learned also in some measure
both that he ought to forgive those who
have injured him, and how to do so.

It also is an experience peculiarly
promotive of inward peace. The mind
matured and expert in trade, law, art,
or anything else may be conscious of
only of conceded superiority, but also
practically of actual mas eye; yet it
may be disturbed and almost tormented
by some fact, or even some threatening
possibility, in any one of the many
other departments of its life. But
religious experience calms and cheers
whatever forebodings may rise. God
has guarded, guided and blessed with
loving wisdom, and has overruled evil
degended upon to continue His benefect and practically and on the condegended upon to continue His benefect and practically and on the conminder which nothing can destroy and
which nothing can eastroy and
which mothing else can afford.—The
Congregationalist.

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"NOW I LAY ME DOWN TO SLEEP."

And, somehow, with that little prayer And that a west treble in my ears, My thoughs goe shock to distant years and diagress with a dear one there:
And, as I hear the child's amen, My mother's fath comes back to me, Crouched at her side! a seem to be, And mother holds my hands again.

Crouched at her side I seem to be, And mother holds my hands again.

Oh, for an hour in that dear place!
Oh, for the peace of that dear time!
Oh, for that childish trust sublime!
Oh, for a gilmpse of mother's lace!
Yet, as the shadows round me creep, I do not seem to be alone—
Sweet made of that treble tone—
And "now I lay me down to aleep."
—Eugene Field, in Chicaso News,

The Congregationalist said lately of Mr. Moody!: "Questioned in regard to this opinion respecting the emphasis in certain quarters on Social Christianity and the regeneration of society as a whole, Mr. Moody expressed himself as suill a stamob believer in the doctrine that men come into the ki gdom one at a time, and have to be sught and labored with as individuals. How, in the name of common sense, is any "whole" to be saved, even if this Universalist expectation is a sound one, except by and in the salvation of the component individuals. The emphasis on "society as a whole," is ignorantly borrowed from secular sciolaism.

Plain Facts.

bles, Norway Pine Syrup is the best rimedy known.

Italian, French, German and Roglish are all apoken identity by the Queen of Italy, and her boudoir table is generally strewn with books and magerifies in all four languages. She is especially good of books of travel, and regrets disply that ahe has never been able to gratify her taste for foreign journeyings. Her chief expeditions outside her own country have been her mountain trips through Switzerland and the Austrian Tyrot.

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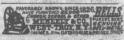


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Sabbath Scho

BIBLE LESS

November 14

Adapted from Peloubet's Se FOURTH QUART Lesson VIII. Nov. 25 Me

OPPOSITION TO C

EXPLANATION TO PRESENT A STATE OF THE STRUCTURE OF THE ST

22, 23), 22. "And the scribe from Jerusalem."

down from Jerusalem."
appear that the great it the capital were feel relevance to the Galilear may be that these are from Jerusalem. The capital ware feel to the capital ware feel to the capital ware feel to the capital ware from Jerusalem. The importance was a face to deep that, but they explain it away. "He seesed by ; under control ware from Jerusalem and the seesed by ; under control ware feel was a face to deep that, but they explain it away. "He seesed by ; under control ware feel was a feel ware feel ware feel was and "Baelz both of flies," that is, one hand able to drive away pulwas a god of the Phipped at Ekron (2 Kin he change of a single converied it into Basilord of faith), and aprince of devils. "By he devils" (demons), hat the world of well of the angels, formers, its ran hole under the common Beelzsbuth was a saig that division which is all kinds on man. "Wils (demon.), seen, the world of the angels, formers, and wils (demons) and the world of the wils (demons) wils (demons). The world was a fight that division which is all kinds on man. "Wils (demons), seen, the world of the world of the world of the world of the world was a fight that division which is all kinds on man. "Wils (demons). Ban Mortvo ost inquirous and un an can do to another it the worst general ware for the worst general ware for the world w

an can do to another the worst possible ion. If he tries to the worst he had been at a pide, or a da him to do it. It is for some selfish en ular as to this condens to the condens to the

could not preceed from Exprogenth by Two Jeans enforces his a comparisons. A, "If a kingdom his 34," If a kingdom his latelf, "etc. A mation by factions, in the pro-mon enemy, must fal-kingdom is regarded of 5." And if a house. That is, the househol landholder, or prino-house. If some indiv-betrays their plans to some are seithing to which others are urjuing a pagainst himself." APPLICATION. 26. "

APPLICATION. 26. "

APPLICATION. 26. "

In such a case Basan Ying, as a ruler of por is abound to suppose every way seeking to own, can be in league over, if Jenus were Satan and yes working would be wise for the