

"in all things charity." If so, we will do well now, to add to the light which has been shed by this movement on his memorable saying, the warmth, the courtesy, and the affectionate bearing contained in the word "charity." Because this motto of Baxter, interpreted by the light of that Reformation of which it was the fore-gleaming, fitly expresses the purpose of this journal, and the spirit in which it has sought to realize that purpose, we have emblazoned it on our banner as our motto and watch word of reform. Unity, Liberty, Charity: these divine elements must characterize the church of the future, and redeem it from the weakness of division, the bondage of creeds, and the blight of sectarian bigotry.—*Christian-Evangelist.*

JUSTIFICATION BY WORKS.

We have long thought that the prevailing disposition in all Protestant Churches to magnify the doctrine of justification by faith only, in opposition to Romish theories of soteriology, has led to the obscuring of the relation of works to the final justification of men before God. This has produced a kind of antinomianism, even among those who would repudiate what ordinarily goes by that name. Now, we believe fully the truth that sinners who penitently trust in Christ are forgiven and accepted by the free grace of God, and not on account of any righteousness of their own, with which they purchase forgiveness. We hold nothing inconsistent with this.

But is there not a prominence given in the Bible to good works, or to what we may call justification by works, that we do not find duly recognized in the popular evangelistic theology of the day. The declarations of St. James respecting justification by works is explained by many merely to mean that works are the outward evidence of inward grace; in the same way, good works after conversion are regarded simply as the external outcome of the new inner life; but not as having any direct relation to ultimate salvation.

It seems as if there was no place in a great deal of the current revival theology for the teaching of Holy Scriptures respecting works of righteousness, and their relation to the rewards of eternity. There is a great number of passages of Scripture which give much greater prominence to right living than it receives in the popular theology of the day. The great Teacher compares those who here his sayings and do them not, to a foolish man who built his house upon the sand; but he that heareth and doeth them is like a wise man who built his house upon a rock. St. Peter declares that Christians are "created in Christ Jesus unto good works." Our Lord says: "By thy words shalt thou be justified; and by thy works shalt thou be condemned." St. Paul tells us that God "will render unto every man according to his deeds; to them who by patient continuance in well-doing seek for glory and honor and immortality, eternal life; but unto them that are contentious and do not obey the truth, but obey unrighteousness, indignation and wrath; tribulation and anguish upon every soul of man that doeth evil."

A recent English writer maintains that whether we regard man as a Nature-being, or as the offspring of God, he is sent into life to do something—to work. This certainly is true of man in the latter sense. He is constantly appealed to as a being with power of choice and action, which makes him a responsible being. When God calls upon man to repent, turn away from sin, and obey his commandments, these calls would be a mockery if man had neither natural nor gracious strength to do the things which he is required to do. In studying the teaching of the New Testament, we get the idea clearly that those who have wasted life's opportunities in selfishness and sin are condemned, because they failed to do the work that God called them to do. Those who have believed in Christ and did in life the things which were according to God's will are approved at last.

Our great Master himself says: "Not everyone that saith unto me Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father who is in heaven." The same idea is vividly presented in our Lord's picture of the last judgment in the 25th chapter of Matthew. Those who have done the deeds of unselfish benevolence to others shall hear the words, "Come ye blessed." Those who have selfishly neglected to aid the needy shall have to hear the awful, "Depart ye cursed." John Fletcher calls the justification by faith initial justification, and maintains that the final justification at the last day will be by the evidence of works.

What are the causes which lead so many teachers to obscure and ignore the prominence given

to works of righteousness? Some are afraid of robbing God of his glory by admitting that man can obtain eternal life. Some are afraid of taking into the older part of teaching salvation by works. Others confuse justification by faith, the beginning of the new life, with eternal salvation in heaven and take everything which applies to the former as applying equally to the latter. There is also a wide-spread theory that before the coming of Christ men were under the covenant of works, and that since his coming they are under the covenant of grace. As if God had experimented with man to see if he could save himself by obeying the law, and finding that he could not, provided salvation by grace. We cannot accept this theory. We believe that those who "died in faith" before the coming of Christ were not saved in a different way from those who have been saved under the Christian dispensation. The great truths of man-guilt and God's mercy are set forth in the Old Testament as well as in the New Testament. While we hold that no man can give an acceptable service to God without having faith in Christ, we also hold, it is true, now as in the time of the prophet Micah, that what the Lord requires of anyone is "to do justly, to love mercy, and to walk humbly with his God."—*Christian Guardian.*

THE CHURCH LUCK LOTTERY.

"Now I tell you this lottery business in the church-fairs is all wrong, every bit of it," said a business man to-day.

"I'm not straight-laced, as the saying goes, but I know its bad. It commenced, the rage here did, through the desire of our citizens to help a certain church. Then all the churches and societies held fairs, and it was 'chances' and 'books' and 'grabs' here, there and all over. What will the man do who drew the \$1,000 prize the other day? Put it in a bank? Not much. He'll go and have a big blow-off, and be poorer in a month's time than he is to-day. I consider it would be a great misfortune for one of my boys to take a prize at a church fair. I'd far sooner give him five dollars and tell him to buy gimcracks with it—like a little man than to have him gamble it away on chances; even if he got the biggest prize of the lot, for that would unsettle him completely."—*Albany Journal.*

THE PLACE AND POWER OF PRAYER MISUNDERSTOOD.

Dr. Halsey Moore in the *Religious Herald*, writes in condemnation of the much misunderstood place and power of prayer. He severely censures those fanatics who claim that there are no limitations to its power, that whatever human caprice may see fit to ask for, however unauthorized of God or violative of natural law, it has a right to expect. He instances the case of a woman, who, being of the "faith-cure" order and believing it wrong to resort to a dentist for the replacement of her lost teeth, began to pray to the Lord for a new set! And he tells of a man in Maine who built a grist-mill on the top of a hill to convince the world that God answers prayer; it being his belief that whenever he prays for rain God will send it in sufficient quantities to fill and keep full a large tank he has constructed on the roof of the mill, so that it can run by water! It is follies like these that tend to bring the precious privilege of prayer into contempt, and to destroy faith in its real power. We are glad to see the *Herald's* approval of Dr. Moore's position. If it will but go a step further along the same path, and condemn the common practice of teaching alien sinners to pray for the forgiveness of sins, while they remain in wilful disobedience to the gospel of Christ, we shall be still better pleased with it.—*Geo. Darsie in Apostolic Guide.*

GOOD SAYINGS OF HENRY DRUMMOND.

A correspondent states that the gem of all Prof. Henry Drummond's utterances at Northfield was a five minutes' talk—how it did clear the air!—in which he emphasized the thought that the end of Christian living is not to be good, or to get good, or get good, but simply to do the will of God. In another striking address Mr. Drummond gave an informal but significant and impressive development of the idea that "the Bible grew out of religion, and not religion out of the Bible; and that the men who gave us this Christian library were authors and not pens." We have seen no sentence spoken by the Glasgow professor at Northfield that we like better than this: "Christ's time was largely taken up in making people happy."

One afternoon in an island in China, reading a book on the despair, I was reading the sixth chapter of the sixth chapter of St. James' Epistle, and I came across a verse which struck me as it had never done before. It was the verse from the fifth-second verse onward, and it was just turned to that passage, I caught the train of thought that was such a help to me, may help some one else here.

In the fifth sixth verse—He that catch my flesh, and drinketh my blood, abideth in me, and I in him. I had read the verse in the Authorized Version, but I had never connected it in my mind with the fifth chapter, where the word happened to be rendered in that version, "abide in me." But, of course, reading in the original, the word was carried on by the verb in the sixth chapter, and I saw at once why here is a little light on this great and difficult problem. I have evidently been making a mistake about this subject of "abiding in Christ."

I had thought that abiding in Christ meant keeping our hearts so fixed upon Christ, so constantly meditating upon and dwelling in him, that we never lost the consciousness of his presence. I thought we were continually, so to speak, to realize his presence, and continually to look to him for blessing and help and guidance. Now, what I thought was abiding I have since seen was feeding upon Christ. Feeding is a voluntary act. We go to the table and sit down, and partake of what is there. That is a voluntary act. But the man who wanted to feed all the day and wanted to feed all the night, too, wouldn't be a desirable member of any community. That was what I was trying to do, and because I couldn't manage it, I would get into a sort of almost religious dyspepsia.

I had a little hospital and dispensary work that kept me busy. Perhaps a man would be brought into the place with an artery cut and in imminent danger, within half an hour the question whether he would live or die would be settled, and one's whole attention would be wrapped up in the patient, and one wouldn't think of a thing else until the result was known; and then the thought would steal over me, "Why, for two hours I haven't thought about Jesus," and I would go off into my closet almost in despair and confess this sin. I was in very great distress, indeed. I wanted to be feeding at the table all the time. Now, if a man has two or three square meals every day, and perhaps a lunch or two between, he ought to be able to go to work.

Abiding in Jesus isn't fixing our attention on Christ, but it is being one with him. And it doesn't make any difference what we are doing, or whether we are asleep or awake. A man is abiding just as much when he is sleeping for Jesus as when he is awake and working for Jesus. O, it is a very sweet thing to have one's mind just resting there!—*Rev. J. HUDSON TAYLOR.*

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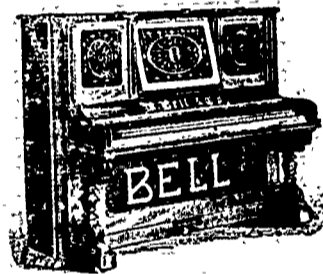
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