

Contributions.

Christian Life to be Exemplified.

THE EVANGELIST of November 15th contains a letter from Bro. McDonnell on a subject which deserves more than a passing notice. The matter of Christian Life, as exemplified by professing Christians, is frequently one of the chief tests by which the individual decides whether to accept or reject the terms of the gospel. Thousands of people are quite willing to admit and do admit that the kind of life taught by the New Testament is good and even desirable, but when urged to become Christians or unite with Christian people of any name are apt to reply: I don't see that you people are any better than I am, or that you live any nearer Bible teachings and precepts than I do. This is a common experience in the life of minister and layman in their intercourse with the world, and shows that there is something wrong and defective at some point. Disciples as a people appear to me to have special duty to perform along this line. We are inclined to boast and even rejoice that we are free from the thralldom of creed, confession of faith, or a system of theology as promulgated by any party or school. Being thus free, we can confine our time and talents to studying the Scripture, "which are able to make thee wise unto salvation and stablish you in every good word and work." We ought then to have and exhibit, in a high degree, a Christ-like character and reputation, at all times and under all circumstances.

On the contrary, though there are many noble men and women among us, it is sad to relate there are many "who do not walk worthy of the vocation wherewith they are called," being a stumbling block to the weak and undecided. I might be allowed at this stage to specify a few of the besetting sins of which some professing Christians are guilty in our day, and thereby hinder the spread of the gospel in our midst.

Such as: the use of intoxicating drinks, a disposition to exaggerate and misrepresent, irregularities and tricks in business, the modern dance, card-playing, etc., do not tend to elevate and purify the mind. I fancy some reader will say that the Bible does not say anything about the use of tobacco, for instance. Well the Bible is not a book of by-laws but of general and even specific principles, but in conclusion let us look in the Book itself; for instance it says: "Whatsoever ye would that men should do to you do ye even so to them; To him that knoweth to do good and doeth it not to him it is sin; Abstain from all appearance of evil; Ye also put off all these: anger, wrath, malice, blasphemy, filthy communication out of your mouth; Forbearing one another and forgiving one another if any man have a quarrel against any, Let your speech be always with grace, In all things willing to live honestly; And whatsoever ye do in word or deed do all in the name of the Lord Jesus, giving thanks to God and the Father by Him."

Christian reader, your business, social and religious conduct is a matter of daily scrutiny before God and the world, and you are not without influence. Let each one enquire: Is my life of such a nature as to advance the cause of Christ and Him crucified? or am I careless and wandering away from Christ and neglecting that great salvation? May the prayer of each one be for grace and courage from the Lord Jesus

Christ to so conduct ourselves here below in prosperity and adversity as to reflect glory and honor on that Great Name. R. McMillan.

Hillsburg, November 21, 1890.

Educational Matters.

Your readers will remember that at the annual meeting which was held in St. Thomas, in June, 1880, an Educational Committee was appointed for the purpose of considering the advisability of providing additional instruction, such as students preparing for the ministry require. The committee, then appointed, gave the matter their "serious consideration," but from a combination of circumstances it was not found possible to have any lectures during the session of 1889-90.

The committee, however, laid the following recommendations before a Convention which met in Owen Sound last June:—

1. That the Committee on Education, in consultation with the Board of Managers, be authorized to take such steps as may seem desirable and practicable to provide Biblical classes for our men attending Toronto University during next session.

2. That an effort be made to raise an endowment fund of \$20,000, the interest on which will be used to support a teacher or professor, who shall devote his whole time to the training of young men for the ministry; and that in the meantime, until the whole sum be raised, the interest on the sum already subscribed and paid shall be used to employ lecturers for stated courses or lectures, or for stated times; and that when the whole sum shall have been subscribed an effort be at once put forth to secure the services of a suitable man to fill the chair.

These recommendations were adopted by the Convention, and the old committee enlarged was re-appointed to carry these into effect, and this the committee, in conjunction with the Board, is endeavoring to do. In September it was agreed upon to have three courses of lectures, viz., 1. "Evidences of Christianity." 2. "The Bible." 3. "Beginnings of Christianity." The following brethren were invited to deliver these: Bro. T. B. Knowles, of St. Thomas, course No. 1, Bro. J. R. Gaff, Toronto, No. 2, and Bro. Geo. Munro, Erie, No. 3. We are glad to be able to say that these brethren, notwithstanding the pressure of their own work, have consented; and the Board has guaranteed the actual expenses in connection therewith.

We are happy to be able to say that the first course, that on the "Evidences of Christianity," has already been given. Bro. Knowles gave his first lecture on Monday evening, Nov. 24th, and lectured on the three successive evenings. The subjects of his individual lectures were: 1. "The Genuineness of the Christian Scriptures." 2. "The Authenticity of the Christian Scriptures." 3. "The Direct Proofs of the Divinity of Christ." 4. "The Difficulties of Infidelity greater than those of Christianity." The lectures showed extensive reading and very careful preparation on the part of the lecturer; and were such as to instil into the learner the spirit of investigation and to assure him that the Christian can give a "reason for the hope that is in him," and this, too, with "meekness," to strengthen the faith of the believer, and to make the infidel feel less secure in his position.

The attendance throughout the course was fair; the lectures were thoroughly appreciated as was manifested by the attention given and also by the very hearty and unanimous vote of thanks given Bro. Knowles. We hope that we may have the same or very similar lectures from him next year. Thus was quietly and unostentatiously, but propitiously, begun a work which we trust may prosper and be a blessing to many. A few years ago some were sanguine enough to think that such a work was possible, others vain enough to say that it was impossible; then it was visionary but now it is a reality, and we confidently hope that ere long we may have a Bible College affiliated with Toronto University, and that we shall have students not only from our own land but from lands beyond.

The second course of lectures was to have been given by Bro. Gaff this month, but because of pressure of work with the students it was thought best to postpone them until after the New Year. The subjects of Bro. Gaff's lectures are: 1. "The Bible as the Book of God." 2. "Historical and Religious Unfoldings." 3. "Interpretation of the Bible." 4. "The Bible as the Book of Life."

Regarding the second resolution not much as yet has been done, but the matter is under consideration, and the committee hopes soon to have it in definite shape to present to the Brotherhood. Jno. Munro. Sec. Com.

Divisions of the Bible.

1. The following distinction should be observed; between the Word of God, and that which is said to be the Word of God.

2. Between the Word of God, and the words of a man.

3. Between the Word of God, and the words of a dream.

4. Between the Word of God, and the words of a vision.

5. Between the Word of God, and its fulfilment.

6. Between the prophecies fulfilled, and the prophecies not fulfilled.

7. Between the prophecies to this age, and the prophecies to other ages.

The seven branches of the Word of God.

1. The Word of God.

2. The words of a man.

3. The words of a dream.

4. The words of a vision.

5. Prophecies fulfilled.

6. Prophecies not fulfilled.

7. Prophecies to this age fulfilled, and not fulfilled.

ALEX. McARTHUR.

Liverpool, Texas,
November 14, 1890.

Ashamed of Christ.

Are we not ashamed of Christ if we neglect to acknowledge Him in all our ways, not at certain times and in certain places, but at all times and in all places? But, says one: There are times and places when it would be improper to acknowledge Him; the advice would not be heeded, but on the contrary it would be "casting pearls before swine." In answer, I say: How are you to know the result, having never attempted. The Word of God is powerful, etc., etc. We should never be ashamed to let it be known which side we are on, who we belong to; our minds not on earthly things, but on heavenly things above. If we acknowledge Him not before men, but on the contrary smile at profanity instead of rebuking, are we not lending our influence in behalf of the adversary. This we do not care to own, but if we do not stand up for Christ we most certainly are ashamed to own Him. These are hard things to bear up under, but excuses will not be accepted at the last day. "If ye are ashamed of Me, I will also be ashamed of you," etc., etc. We cannot be a follower of the Lord and do the things contrary to His will. "Blessed is the man who walketh not in the council of the un-

godly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful." Oh for the time when Christians will not stand in the way, but be ready to rebuke all appearance of evil, and stand up for Him who died that we might have eternal life.

James A. Garfield.

A FEW REMINISCENCES SELECTED FROM PAGES 371 AND 391, VOLUME IV, OF THE "MAMMOTH CYCLOPEDIA."

Garfield joined the Disciples church, to which his mother and Uncle belonged, and was baptized in a little creek running into the Chagrin river. From Chester Academy the young student went to Hiram, in the adjoining county of Portage, where the Disciples had just opened a new school, called the Hiram Eclectic Institute. There, too, he earned his way by teaching country schools in winters and working in the summer at the carpenter's bench, until he was offered a tutorship in the institution. His ruling passion now was to get a college education. In three years' time he went through a preparatory course and half of the regular college course, with the assistance of one of the teachers who studied with him, and thus did six years' study in three, while teaching classes all the time. To accomplish this he did an amount of brain work that would have appalled one less resolute, and would have broken down a constitution not remarkably strong. In 1854, when nearly twenty-three years old, he entered Williams College, at Williamstown, Mass., and passed the examinations for the junior class. He had saved money enough from his salary as a teacher to pay his expenses for one year. How to get the rest of the sum needed was a problem. A kind-hearted gentleman, many years his senior, who was over one of his closest friends, loaned him the amount. So scrupulous was the young man about the payment of the debt that he got his life insured and placed the policy in his creditor's hands. "If I live," he said, "I shall pay you, and if I die you will suffer no loss."

Returning to Ohio from college, young Garfield went back to the school at Hiram, and was given the professorship of Latin and Greek, and the next year, when only twenty-six years old, he was made president of the institute. There probably never was a younger president. He carried into his new position the remarkable energy and vigor and good sense which were the mainsprings of his character. He soon increased the attendance at the school, raised its standard of scholarship, strengthened its faculty, and inspired every one connected with it with something of his own zeal and enthusiasm. At the same time he studied law and was an omnivorous reader of general literature.

Garfield's first political speech was made at Williamstown in 1856, just before he left college. It was an enthusiastic appeal in behalf of Fremont, the first Republican candidate for the Presidency. When he returned to Hiram he entered with ardor into the campaign then in progress, and made a number of speeches at evening meetings in country school-houses and town-halls. His first vote was cast that fall. Thus his political career began with the birth of the Republican party.

His place in life seemed now won, and he married the object of his youthful love, Lucretia Rudolph, a farmer's daughter, who had been his fellow-student at Chester Academy, and his pupil at Hiram.

While teaching at Hiram, Garfield was in the habit of delivering religious discourses on Sunday. He was never ordained as a minister, but in his denomination no ordination is required for occupying a pulpit, any member of the church being privileged to deliver sermons. Garfield's talent as an orator and his sincere religious convictions made his services as a preacher of great value to the Disciples, and he was strongly urged to become a regular minister. His mind was already made up, however, that the law should be his ultimate profession, but he was very glad to aid his denomination by pulpit discourses whenever he could. For some time he spoke regularly in the Disciples church at Newburg near Cleveland, going there from Hiram Saturdays and returning Monday mornings in time for his school duties. His stay at Hiram was a period of great intellectual activity for him. Besides his teaching and preaching, he delivered two lectures a week to the pupils of the institute on literary and historical subjects, took part in the fall campaign, and often lectured in the neighboring towns. At one time he held a five days' joint discussion on geology with William Denton, taking the providential against the material view of creation.

The Rev. Isaac Errett, of Cincinnati delivered President Garfield's funeral sermon from the text, "And the archers shot King Josiah, and the king said to his servants: Have me away for I am sore wounded." "There was never," said he, "a mourning in all the world like this mourning. I am not speaking extravagantly, for I am told it is the result of calculations carefully made, that certainly not less than 800,000,000 of the human race share in the sadness and the lamentations, the sorrow and the mourning that belongs to this occasion here to-day. It is the chill shadow of a calamity that has extended itself into every home in all this land, and into every heart, and that has projected itself over vast seas and oceans into distant lands and awakened the sincerest and profoundest sympathies with us in the hearts of the good of all nations and among all people."

"James A. Garfield went through his whole public life without surrendering for a single moment his Christian integrity, his moral integrity or his love for the spiritual."

"He passed all the conditions of virtuous life between the cabin in Ciryahoga and the White House, and in that wonderful, rich and varied experience, still moving up from higher to higher, he has touched every heart in all this land at some point or other, and he became the representative of all hearts and lives in this land, and not only the teacher, but the interpreter of all virtues; for he knew their wants and he knew their condition, and he established legitimate ties of brotherhood with every man with whom he came in contact." After continuing this most beautiful and touching tribute he concluded: "I have discharged now the solemn covenant trust reposed in me many years ago, in harmony with a friendship that has never known a cloud, a confidence that has never trembled, and a love that has never changed. Farewell, my friend and brother! Thou hast fought a good fight. Thou hast finished thy course. Thou hast kept the faith. Henceforth there is laid up for thee a crown of righteousness, which the Lord, the righteous Judge, will give to thee on that day; and not unto thee only, but unto all them also who love His appearing."