

"The Bible is the best book in the world."—*John Adams.*

"So great is my veneration for the Bible that the earlier my children begin to read it, the more confident will be my hopes that they will prove useful citizens to their country, and respectable members of society."—*John Quincy Adams.*

"It is impossible to govern the world without God. He must be worse than an infidel that lacks faith, and more than wicked that has not gratitude enough to acknowledge his obligation."—*Gen. George Washington.*

Pointing to the family Bible on the stand, during his illness, Andrew Jackson said to his friend: "That book, sir, is the rock on which our Republic rests."

"I deem the present occasion sufficiently important and solemn to justify me in expressing to my fellow-citizens a profound reverence for the Christian religion, and a thorough conviction that sound morals, religious liberty and a just sense of religious responsibility, are essentially connected with all true and lasting happiness."—*General Harrison's Inaugural Address.*

"As to Jesus of Nazareth, my opinion of whom you particularly desire, I think the system of morals and his religion, as he left them to us, is the best the world ever saw or is likely to see."—*Benjamin Franklin.*

"Do you think that your pen, or the pen of any other man, can unchristianize the mass of our citizens? Or have you hopes of corrupting a few of them to assist you in so bad a cause?"—*Samuel Adams's Letter to Thomas Paine.*

"Christianity is the only true and perfect religion, and that in proportion as mankind adopts its principles and obeys its precepts, they will be wise and happy. And a better knowledge of this religion is to be acquired by reading the Bible than in any other way."—*Benjamin Rush.*

When that illustrious man, Chief Justice Jay, was dying, being asked if he had any farewell address to leave his children, he replied "They have the Bible."

"I always have had, and always shall have, a profound regard for Christianity, the religion of my fathers, and for its rites, its usages and observances."—*Henry Clay.*

"A few days before his death, 'the foremost man of all his times' drew up and signed this declaration of his religious faith: 'Lord, I believe; help thou mine unbelief.' Philosophical argument, especially that drawn from the vastness of the universe, in comparison with the insignificance of this globe, has sometimes shaken my reason for the faith that is in me, but my heart has always assured and reassured me that the Gospel of Jesus Christ must be a Divine reality. The sermon on the mount cannot be merely human production. This belief enters into the very depth of my conscience."—*Daniel Webster.*

"Hold fast to the Bible as the sheet anchor of our liberties, write its precepts on your hearts, and practice them in your lives. To the influence of this Book we are indebted for the progress made in true civilization, and to this we must look as our guide in the future."—*U. S. Grant.*

GREAT THINKERS.

"It is a belief in the Bible which has served me as the guide of my moral and literary life."—*Gothic.*

"I account the Scriptures of God to be the most sublime philosophy."—*Sir Isaac Newton.*

"To give a man a full knowledge of true morality I should need to send him to no other book than the New Testament."—*John Locke.*

"I know the Bible is inspired because it finds me at greater depths of my being than any other book."—*Coleridge.*

"A noble book! All men's book. It is our first statement of the never-ending problem of man's destiny and God's way with men on earth."—*Carlyle.*

"I must confess the majesty of the Scriptures strikes me with astonishment."—*Rousseau.*

"There is not a boy nor a girl, all Christen-

dom through, but their lot is made better by this great book."—*Theodore Parker.—(Selected.)*

WHAT THE CHURCH NEEDS MOST.

When one observes a fruit tree in spring, in the glory and grace of its blossoms, or richly laden with the red and golden apples of autumn, the mind is wholly taken up with the color and beauty of bloom and fruit, and spends no thought on the vital fluids within the tree, and the unseen mysterious chemistry of the sun and rain, which are the real source of its garment of loveliness. If the sap do not ascend in the tree, and the strange thing we call its life is stilled, it stands naked the year through, with neither leaf nor blossom nor fruit. The products of religion in these days partake of the rush and movement of modern life, and people are wholly taken up with what they see and hear, and imagine that the shouts and the waving of banners and the noise of the machinery comprise all there is of religion. Too much it is forgotten that back of all lies the still hour of prayer of the unknown workers, who, as Browning says, "believe in the soul and are very sure of God." Though in the Christianity of to-day there is much fruit fallen off unripe, much that is overripe, past use and value, much that is fair on the outside, but with an ugly worm at the core, and much like the grocer's measure, the upper layers large and wholesome, and those out of sight small and gnarly, yet that there are fruits at all is a great comfort and satisfaction; for this is a sure indication that there is life somewhere, spiritual life, obtained by prayer from Him who is its source. There can be no pure, true, wholesome Christian fruit unless it be invigorated from root to outmost branch with the life that is hid with Christ in God. Just as nature in her abounding prodigality brings forth millions of blossoms that never come to fruitage, so in spite of much wasted and misdirected energy in the Christian world, the rare and glorious fruits that come to perfection give clearest evidence that the Spirit of Christ is alive in human hearts the world over. The tendency is to lay all the stress on the outward, and to consider that religion consists only in what appears, while the fact is, that without the inner spiritual life fed by prayer and meditation, the outward would become a dead, naked tree, fruitless. Unperceived spiritual influences are the permanent and effectual ones, and have been through time. What the Church needs most to-day is those who pray and are in immediate spiritual contact with the Saviour, and not so much those who think they are carrying the Church and Christianity on their shoulders.—*The Church News, St. Louis.*

CHRISTIAN DOCTRINE AND CHRISTIAN LIFE.

The Lord Bishop of London (the Rt. Rev. Dr. Temple) was one of the speakers upon this subject at the Folkestone Congress held last month, and in the *London Times* his remarks are reported as follows:—

"The Bishop of London began by quoting the lines:

"For forms of faith let angry bigots fight,
He can't be wrong whose life is in the right."

His Lordship said there never was a time when these words did not express the sentiments of a considerable number, and now there were a larger number than ever before, both of those who called themselves Christians and those who did not, who would sum their convictions in

the words he had quoted. They contained enough of truth to mislead those who did not stop to think and who were content to take things in the rough. The truth which they expressed was contained in the words, 'By their fruits ye shall know them.' That did not mean that faith was a matter of indifference, but that faith, if it be real, was certain to issue in the life of him who believed, and would show itself unmistakably. So far from implying that it made no difference what a man believed, the words really taught that it was of the deepest importance that a man should believe the truth, for it was the truth that made us free. It was in proportion as a man held the truth that he could really serve God. It was quite true that there were men who believed very little, who nevertheless lived a life which put to shame those who believed much more. The life of an infidel might put to shame that of a Christian; but this outward life would come from his holding inward convictions which were of the essence of religion itself. There were thousands who did not live in accordance with the principles which they avowed or believed. But it was not true that 'he can't be wrong whose life is in the right.' There were two ways in which a man's belief told upon his life. First of all there was a quiet, imperceptible influence which the holding of the truth exercised upon every moment of his life. Secondly, the influence of doctrine upon conduct was strikingly seen in moments of great emergency, as when a man was brought face to face with a great temptation, when he had to choose between right and wrong. It was then that the great doctrines of the Christian faith would uphold a man. It often happened that a man who lived respected and honored found the weakness of the stay on which he rested in circumstances of real trial. The power of doctrine over life must depend upon the degree in which a man gave his will to his conscience, and not only held fast doctrine, but was resolute to live by it, for if he did not endeavor to live by the doctrine he held he did not really believe what he professed to believe."

CONTEMPORARY CHURCH OPINION.

[THE YOUNG CHURCHMAN.]

If there is one thing more than another which we Christians of this day and generation need, it is the outpouring of the Holy Spirit of God. And what is to hinder us from having it? It is only this, my dear friend, your worldliness and mine and that of the whole Church of God.

Instead of going down on our knees and pleading, beseeching, wrestling for a blessing upon ourselves and the whole Church, we go about our work lagging and half in earnest, forgetting that Zion is languishing, that souls are perishing and that we ourselves are in danger.

It will be no use for us to sit calmly down, sigh and fold our hands while we look across at our neighbour's faults and deplore the situation; it is for us to search our own inmost hearts, down on our knees and with the Eye of God, and the light of Eternity shining full upon us.

And the Holy Spirit will come to us! He is only waiting for a word, a sign from us that we want Him.

[THE LIVING CHURCH ON THE CHURCH PAPER.]

"Before we turn away from the Table for another week, dear reader, allow the editor to make a suggestion as to your agency in the making of a great paper. Without you the paper could not be made. The money that you pay is not the full measure of your value as a factor in this work—not half the value. Your intelligent interest in it and weekly participation in its thoughts and discussions is, as it were, its very life-blood. You may not be actively engaged in securing subscribers for it, but if you give it sympathetic welcome, and work along the same lines, for Christ and the Church, you are helping it to fulfill its mission.