

bly more Scriptural than such documents as the "Westminster Confession," or Calvin's "Institutes"; and this quite apart from the truth or falsehood of any particular doctrinal statements contained in these books, for in these books Christianity is cast into a different form altogether from what we find it in the Bible. In Scripture, what is now called "doctrine" almost invariably comes in incidentally. It is almost inextricably mixed up with narrative, always suggested by circumstances which must be understood and taken into full account if we would ascertain the exact view which the writer himself took of the doctrine. Thus, to take an example, the abstract doctrine of election is never discussed in Scripture. It always appears either in connection with the choosing of the Apostles, or with the casting away of the Jews, and the calling of the Gentiles. Of course certain Scripture texts can be adduced for each doctrinal statement in the books which I have alluded to; but these texts, multiplied tenfold would not make such books Scriptural, for they would still fail to present Christianity to us under the form in which God has presented it. Scripture is not a collection of texts arranged in order after the manner of Bishop Gastrell's "Institutes," or Chalmer's "Scripture References." Its order is of an immeasurably higher character, and betokens some far deeper design on God's part than to furnish us with a magazine of texts wherewith to support some systematic view of His truth.—*Sadler.*

A MAN is divinely empowered for all he is divinely called to do.

THINK OF IT.

IF Mr. Ingersoll were to lose his eyes would he seek refuge in the Voltaire Blind Asylum? If Mr. Charles Bradlaugh were to become insane would he be sent to the Tom Paine Insane Asylum? If Mr. G. Miln were to be struck with an incurable disease, would he resort to the Hume Hospital? If any uncared for vicious child belonging to a Freethinker were to be found at large, would it be sent to the D. M. Bennett Society for the Suppression of Vice? There are no such institutions? No? Well, brethren and sisters, continue to abuse Christianity, and when you or your friends become blind, or lame, or sick, or deaf, or insane, or intemperate, send them to some good Christian institution. They will be taken care of free of cost, and no reproaches thrown in.

THE CHRISTIAN YEAR.

A GROWING appreciation of the value of the Christian Year is general among intelligent people. If we of the Church have attained a higher esteem of it than some of our neighbors, that is no more than should be looked for as the result of our more constant enjoyment of its advantages. The *Christian Union* (Presbyterian) prefaced a recent article setting forth some of these advantages with the regret that the ancient round of anniversaries commemorative of our Lord should be hampered with saints' days. These it looked upon as mere interruptions of the course of doctrine derived from following the life of our Lord. The standpoint of this view is perhaps at fault from