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The Examiner Examined—Editor's Great Subscribing.

The Examiner, of New York City, seems to pride itself in that department of the paper, its ardent admirers are "Asked and Answered." This sort of bid for questions impliedly assuming them, always allows opportunity to us to make of intellectual answer. On the other hand, the series of "Rules to be Heeded" by the querists, assumes them to be such simpletons as not to know how to put a question.

It is some years since we took the Examiner. Every now and then a copy is sent us, with the request that we send it extending its circulation. Such a specimen copy has just been received, dated Dec. 9.

In the Forum of November is an article by Prof. Hedge on "The Hundred Authors." Among other inquiries, we ask, with which the reader should acquaint himself, who he desires to be regarded as all educated, are Don Quixote, Gil Blas, Arabian Nights, Robinson Crusoe, and the immortal "The Vicar of Wakefield." Answered question, Bro. H. J. M. forwards the question, "What is the Hippodamia mentioned?" To this our good Brother Bright, or sends other bright, asks "What is the Hippodamia mentioned?"

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of the college graduates, who are sent us a modest with the degree of Bachelor of Arts, are unable to translate and parse even a simple Greek text of the gospels, and therefore wholly unprepared to enter on the study of the exegesis of the Scriptures in one course. Last year very few, if any, of those who applied for admission to the seminary—and yet many of these were graduates of respectable colleges—could have passed the Greek examination required of boys to enter the seminary.

This is an appalling exhibit; and that, too, where we should least expect it. We feel confident that our Southern colleges, the chief fountains of our Baptist Theological Seminary, are doing better than this.

Fractious C. Cursey.

The famous German philosopher, Lessing, seemed to think that the pursuit of truth was better than its possession. In one of his controversial writings he replies to a pamphlet of the Wolfenbützel Fragments, he writes thus: "The worth of man lies not in the truth which he possesses, or believes that he possesses, but in the honest endeavor which he puts forth to reach that truth; for, not by the possession of truth, but by the search after it, are the faculties of man enlarged—and in this alone consists his ever growing perfection. Pamphlet fustians content, indolence and pride. If God should hold in his right hand all truth, and in his left hand the ever active desire to seek truth, through the condition of perpetual error, I would much rather have the contents of the left hand, saying, 'Father give me this, pure truth is only for thee.'"

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high order." This is a mild criticism of a wild assertion. This, from the Boston Herald, is cool: "The Herald has again and again called attention to the narrowness of the field in which the commonly named theological churches do their religious work. Perhaps the nearest approach to the ideal of the modern working parish is to be found in the Unitarian Society, of which Dr. Hale is the pastor. Here the present life of men is the great consideration. It is putting cheer into human souls that the parish finds the reason for its existence. This may be said to be only an earthly motive, but so far as it goes, it is the preparation of this world and the people in it to the life to come. What is needed is not only this large social activity, which is the manifestation of the love of God in the hearts of men, but the divine sanction of this life which has been made known in and through the personal vitality of the Christian church. The greater part of mankind are either a big about future punishment, either by fire or by water, which they are most interested in to make their way in this world with a reasonable amount of success, and do not care to leave their motives in this direction spiritualized and clarified, so that the higher meaning of life is not smothered in the process."

The Boston Herald has a remarkable genius for discussing subjects that it knows nothing about. Fielding once wrote an essay to prove that an author should write better than he knew something of the subject on which he writes, and Fielding proved it.

There is a deal of sense in this. When Mr. Moody says a thing, and Justin A. Smith comments upon it, the latter says "Cool upon Liston." "I wish it is little difficult to say which is of the highest authority—the text or the commentary."

In years gone by, even in the memory of the present writer, the great question was, how to get the church out of the world, but now it is, how to get the world out of the church, and this seems a greater difficulty than was the other.—Dr. H. Christian Advocate.

The Methodists traveled too fast, about Japan, visited them, and even out-did them. Now the Methodists are wisely trying to unload, and the Baptists are not following suit as we think they ought. We object against the boarding of our members. For our part, we are ashamed of them. Why is it that our efficiency as a denomination is not commensurate with our numerical strength? We ought not to have any of it. "A converted church membership is a fundamental Baptist principle. We depart from our principle every time we receive into our membership any one who does not give satisfactory evidence that he is really and truly 'born again'—a new creature in 'Christ Jesus.'" [Christian Index.]

This is worth the whole of its face, and therefore is sounder than a silver dollar. We are not debating "the silver question," however.

The Independent very pitifully and suggestively remarks: "We can't help suspecting that Dr. O. W. Holmes knows very little about the 'iron heel' theology. His 'iron heel' was much more real and set than iron, and it was never set down on Princeton, where he was only buried, but where he did not die. He was a dead man, as he is known by sight by the neighbors. Princeton theology is not at all an outgrowth of the line of his thought, which finds its disciples in B. H. Hays, H. H. Hays, and Park. It is remarkable that a consciousness of ignorance there is which agrees to make him out the severest of all the theological sects. He is despised by nothing but his sermon on 'Sinners in the Hands of an Angry God.'"

And yet the case of Dr. Holmes is a surprising example largely of what continually happens in the world on the platform. The whole was more endurable if it was even decently indignant. [Watson.]

We are glad to see our brethren of the Washingtonian speaking of the case of Harvard. We cordially agree with him, for plain English, in broken down, has a special charm.

In the last Watchman notice a remark about Toplady's hymn, "Rock of Ages," which corresponds with my own opinion—that it is "a complex of ignominious mages." In all hymnology there can not be found a more beautiful thought than the two stanzas which form the heart of the hymn ends. Toplady did not know what a mine he opened. [FRANKLIN KENNETH, in The Watchman.]

The editor then adds: "This remark is rather too sweeping. Certainly the last stanza is poetry of a high order." This is a mild criticism of a wild assertion.

Some features of the new plan. The characteristic feature of our station, is that the principal care of them is intrusted, not to paid preachers set over them and resident upon the stations. These leaders are simply church members among church members, pursuing their daily calling as before conversion. . . . The stations are organized on the principle that all members are to be workers. It is an aim that each man, woman, and child shall be both a learner from some one more advanced, and a teacher of some one less advanced. Theoretically, the missionary duty is upon those older him, but so far as it goes, it is the preparation of this world and the people in it to the life to come.

Method of Mission Work.

By REV. J. L. SEVIER, D.D. We have just received from the Presbyterian mission press in China, the volume entitled "The Method of Mission Work." The book is very interesting and explains the new plan adopted by the missionaries of the Presbyterian and Baptist Boards in China, for making the most of the mission stations self-supporting from the beginning. That is, the natives are to build their own chapels and carry on their church work without any assistance from the parent societies.

We know Rev. J. L. Nevins, Presbyterian missionary, during our stay in China, and have read his book with deep interest. A account of his mission plan is very encouraging for its results. He states both sides of the question very fairly, showing the weak and strong points of each, but giving decided preference to the new plan.

If our good Brother Crawford, instead of writing out a number of iron clad rules and trying our Board to conform to them, had written a series, in all climates and under all circumstances, had simply discussed the new plan adopted by the North China and South China, and Mexico, and from Rev. Mr. Nevins his book, we are confident, he would have made a much more favorable impression on the Board in Richmond, and the Southern Baptist Convention in Montgomery, than he did. He seemed to ignore the experience and opinions of missionaries in Italy, Africa, South America, and Mexico, and take it for granted that the Board ought to take his experience and plans for North China, as a guide for their missionaries in all lands.

It is our plan as set forth by Mr. Nevins in his book, because it is so near to the plan at home, of waiting for God to plant a man into the ministry, before he is sent forth to do his work. It is the best case it is a little ahead of us at home; in that, it puts all the private members at work, both male and female, telling the good news, just as they did in apostolic times.

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How persons become leaders. Leaders are sometimes formally selected by their stations. More generally, however, they find themselves in the position, as the natural result of particular circumstances. In many stations the persons who originated the station with which he is connected, the other members having been brought into the church by his influence. . . . The stations are organized on the principle that all members are to be workers. It is an aim that each man, woman, and child shall be both a learner from some one more advanced, and a teacher of some one less advanced.

Will Infant Baptism Be Abolished By the Presbyterians? The General Assembly of the Presbyterian church annually publishes a report in its documents, entitled, "A Narrative of the State of Religion." In their last narrative are these words: "A very serious state of affairs is seen in the reports of the missionary interests of the juvenile portion of the church. It is the rule of Presbyterianism that all infants born of Presbyterian parents shall be baptized. The rule has fallen into disuse. The infant baptisms reported this year, 17,700, which is 1,500 less than the number six years ago. The average for each church is about three infants dedicated to the Lord in baptism. This seems a small business, and one which we will not waken inquiry as to whether or not infant baptism should be abolished. There are thousands of Presbyterians who would be shocked by a proposal to do away with this time honored institution. The rule has fallen into disuse. 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the source by which we discover the doc-

The Work of the Home Board. If any one wants arguments to sustain the

ing of grace, for they had been praying to

Dr. Talmage on Christmas. I have read a very fine sermon from this distinguished

Ministry Contributions by the District Associations. The table below shows the contributions of the

Now, reader, clearly look these facts in the face, and say if we are wrong when we affirm

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Advertisement for Dr. Price's Cream Baking Powder. Includes an image of a tin and a bottle. Text: 'PURE FRUIT FLAVORING', 'DR. PRICE'S SPECIAL FLAVORING EXTRACTS', 'NATURAL FRUIT FLAVORS', 'SOLD ONLY IN CANS'.

MOST PERFECT MADE. Prepared with strict regard to Purity, Strength, and Healthfulness. Dr. Price's Baking Powder contains no Ammonia, Lime, Alum or Phosphates.

Advertisement for Burpee's Farm Annual for 1887. Includes an image of a seed packet. Text: 'BURPEE'S FARM ANNUAL FOR 1887', 'W. ATLEE BURPEE & CO. PHILADELPHIA, PA.'

Advertisement for Wilbor's Compound of Pure Cod Liver Oil and Lime. Includes an image of a bottle. Text: 'WILBOR'S COMPOUND OF PURE COD LIVER OIL AND LIME'.

Advertisement for Sedgwick Steel Wire Fence. Includes an image of a fence. Text: 'SEDGWICK STEEL WIRE FENCE'.

Advertisement for The Southern Bivouac. Text: 'The Southern Bivouac, LOUISVILLE, KY.'.

Advertisement for the contents of the January issue. Lists various articles and their authors. Text: 'CONTENTS FOR JANUARY'.

Dr. Brewer's New Book.

One of the greatest enjoyments of the holidays has been afforded us by getting hold of the above book. The work consists of thirteen

Correction.

The following unfortunate paragraph, copied from the Journal and Messenger of Cincinnati, into the Warren Record of last week, is without the slightest foundation in

The Church at Glasgow.

Report of work and contributions from August, 1886. Total contributions to all purposes, \$6,815. Contribution to missions, \$1,100.

The New Church at Stillton.

It will be remembered that some two months ago a number of brethren and sisters residing in or near Stillton, Hardin county,

A Happy Christmas.

On Friday afternoon I left Louisville to go to New Vernon, Ind., to spend Christmas. I fully expected a merry Christmas, but had

The Family Circle.

THE UNWELCOME GUEST.

In secret and in silence. In a low voice and in haste. A little child now blinks through a lattice window.

The Key-Story.

In the winter of 1873 a man attempted to cross the frozen surface of the Merrimac.

Unfortunately one end of the plank was covered with ice, and that and the workman in his excitement, extended to the struggling man.

The student bowed his thanks and departed without receiving the help he really needed.

A few years ago, a young minister and his wife were in the growing Western town.

A friend, surprised at the change, said, "What has the pastor? Didn't the climate suit you?"

"Well, wasn't your church harmonious?"

"You had a fair salary?"

"Yes, more than I get now."

"Why did you leave, then?"

"Because my wife and I were tired of living in a refrigerator."

One day he was kind, but it was a kindness wrapped up in ice, as if they were afraid it would melt.

The key-Story. "O, that's nothing!" answered the professor.

"You don't need my help to get out of that difficulty."

"I will naturally give it to you. He who won't forget that my time is valuable."

are all so glad and happy after we have "kissed and made up" all around.

I never say anything when I hear husbands and wives dozing in the arms of their married lives.

What to Teach Our Boys. Not to tease girls and boys smaller than themselves.

When their play is over for the day, to wash their faces and hands, brush their hair, and spend the evening in a quiet hour.

Not to take the easiest chair in the room and put it directly in front of the fire, and forget to offer it to your mother as to other boy's sisters.

To be as kind and helpful to their sisters as to other boy's sisters.

To take pride in having their mothers and sisters for their best friends.

To try to find some amusement for the evening that all the family can join in, large and small.

To take pride in being a gentleman at home.

To strive to be cheerful, frank, and to learn to sew on their own buttons.

If they do anything wrong, to take their mothers into their confidence, and, above all, never to lie about anything they have done.

Robert Assan, the Christian hero, was one of the most successful workers for the Master.

His remarkable growth in grace is not to be wondered at, for we reflect the key-note of his Christian life is found in the following extract, pasted on the fly-leaf of his well-worn Bible: "I will therefore, just as soon as I can, do things which every true Christian can safely pray for—the knowledge of our complete acceptance in Jesus; a more decided growth in grace; increase of holy desires; the enjoyment of a more devotedness to God; stronger faith in his word; more habitual reliance upon Christ for all things; a spirit of grace and love; a more conscientious and increasingly tender; a greater regard for God's glory than our own advantage; a more grateful heart for our numerous mercies; the enjoyment of every great new mercenary blessing; a more growing hatred to sin and more ready resistance of it even in its first approach; to be enabled to bear a true and unfeigned testimony before the world of the truth and importance of religion, and furnish clearer evidence of our being the children and servants of God."

Backbone. One thing which Christians, as well as others, need at the present day is backbone.

Not a backbone like a dog's, but a backbone like a man's, which is a well articulated spinal column, which is strong enough to hold a man upright and keep him from being crushed upon his knees.

Desiring and Choosing. "O," said a poor drunkard, "I desire above all things to reform, and be a steady man."

"You desire it, but do you choose it? There is a great difference between desiring a thing and choosing a thing. If you choose to reform, you will be one."

"Charlie, do you desire to be a scholar, and stand at the head of your class?"

"Indeed I do," cried Charlie, but Charlie is at the foot of everything, because he likes his ease better than he likes to study.

You bring a green log and a candle together, and they are very safe neighbors; but bring a log and a candle together, and they are very safe neighbors.

It is a great deal better to have our will in conformity to God's will, than it would be to have God's will conform to our will.

Our Little Folks. The boys were waiting in the road for Joe to come and play.

When I meet you everywhere, boys—on the street, in the cars, on the boat, at your homes, or at school.

When you're a talk to me, my boy, Don't puff off, and say "You do it when you've had your fun."

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"No, I forgot to look. But the boys don't lay every day, no Mrs. Douglas won't think anything about it."

"Let's see if we can find any, before we go to the river," said Ralph. "I like to hunt for eggs."

Two years passed, and each of the boys went on his way; Joe negotiating his duties with little or no compunction, if he felt sure his unfaithfulness would not be discovered.

At the end of the two years Mr. Harris received a visit from an old friend, who was a very busy man at home, and it was a great treat to him to spend a whole week in a quiet country farm-house.

"Yes, Ralph is a pretty good boy," said Mr. Harris, rather carelessly.

"I wonder if you know how few boys there are as faithful as he is?" was his friend's reply.

"I did see such a boy. I never saw one more faithful and trustworthy," answered the friend.

It has often been said that the rogue or wrong doer is sure to be detected in the end.

A Little Talk with Boys. When I meet you everywhere, boys—on the street, in the cars, on the boat, at your homes, or at school.

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