

SPECIAL
ARTICLES

Our Contributors

BOOK
REVIEWS

EXAMINING THE SCRIPTURES
NOT CRITICISM.

By Ulster Pat.

A friend in Scotland who is kindly concerned for my orthodoxy in regard to the Bible has sent me a tract entitled "Christ and the Critics." The tract is excellent in tone and matter but my friend who sent it appears to me to confine searching the scriptures with reverent intelligence and criticism. He also in the present case fails to distinguish between challenging a translation and rejecting the original. I would reverently consider a few points in which it seems to me that we may look into, and choose between versions, "without in any way lessening the whole-hearted acceptance of all scripture inspired of God."

First I would mention a question in which I deem the tract writer's defence not so strong as it might be. Mr. Bennett, in meeting the appeal to one statement of the Lord, quoted by critics to prove His knowledge was limited—that not even the Son knew the day or hour of His second coming, and he passes it as one statement which we cannot understand, so must leave it for explanation in the day of full revelation. On the contrary while the statement shows the limitation of Jesus in His humanity, it also proves that He was in the secret of the Father's counsel, above others.. How otherwise could He say that no man or angel knew what had not been revealed to Him? When Daniel failed to understand the revelation vouchsafed to him, and asked, "what shall be the latter end of these things?" he was told that the words were "shut up and sealed till the time of the end." When the Son of God became man He temporarily gave up the knowledge He possessed in the bosom of the Father. As an infant He was helpless and unknowing as other babes. To the end of His earthly life He was dependent upon the Father for all things—including the knowledge He possessed, and that knowledge did not pass what had been revealed to man. Lest His hearers might imagine that this was less than had been revealed to any other creature, he tells them that not even the angels in heaven know it. But when His earthly mission was finished, and He returned to the Father, I have no doubt that He resumed all knowledge, and therein manifested His superiority to the angels, who do not share the secret counsels of the Almighty.

My Scottish friend objects to my omitting from my reading of scripture the story of David returning to his brother on the outbreak of war with the Philistines, and a few weeks of care for "the few sheep in the wilderness" so changing him that neither Saul nor Abner knew him when he came to the host. This is not in the Septuagint, and anyone reading the story of David and Goliath without that digression will not, I am sure, have his faith in the sacred narrative weakened thereby.

The oldest two Greek manuscripts, and some other authorities close the Gospel written by Mark with the eighth verse of the sixteenth chapter, and some other authorities have a different ending to the Gospel. Hence I never quote any of the remaining twelve verses, which have tended to doubtful disputes rather than to the solving of difficulties.

Most of the ancient authorities omit John VII, 53 to VIII, 11, and those which contain it vary much from each other. It is out of harmony with the

actions and teaching of Jesus, for He appears to have made light of sin by sending away the woman unrepentant, yet uncondemned. Since it is doubtful, the Gospel is strengthened rather than weakened by omitting it—and so I do.

Some ancient authorities omit And Jesus said, Father, forgive them for they know not what they do." Does this clause add anything to the evidence of the Saviour's love? Not to my mind, while it has always appeared to me unlike His other recorded prayers, and only partially answered at best. And it could not be said that the leaders of the Jews were acting wholly in ignorance. Nicodemus said, early in Christ's ministry, "we know that thou art a teacher come from God," and time and again the Saviour accused them of sinning against light. Besides, it appears doubtful whether Jesus ever did or does pray for those who will finally reject His mediation. We do not read that God ever again strove with Cain after he made his deliberate choice and "went out from the presence of the Lord." True it is that Jesus pleaded and reasoned with Judas until he too "went out" and I believe that even after the betrayal if he had returned and confessed his sin, instead of believing Satan to despair, he would have found the door of mercy open and been saved. But having believed Satan before he believed that arch deceiver until the end and so was destroyed. So now the Holy Spirit strives with those who reject His offers of mercy. But it is for the saints that the Spirit maketh intercession with groanings that cannot be uttered.

Our aim ought to be, not to ascertain by whom or when the Holy Spirit wrote the scriptures so much as to know and believe what He did reveal, and to feed upon it in faith. The British and Foreign Bible Society, the most reverent upholder of the scriptures, can tell of many mistakes in transcribing and in translating, but none of these will shake any believer's faith as to the Bible containing the whole counsel of God concerning all things necessary for His own glory. Man's salvation, faith and life, unto which nothing is at any time to be added. Neither should fear for the impregnable rock of holy scripture lead us to discourage any from devoutly studying for himself its text and meaning, for "all things necessary to be known, believed and observed, for salvation, are so completely propounded and opened in some place of scripture or other, that not only the learned, but unlearned, in a due use of the ordinary means, may attain unto a sufficient understanding of them." But in this matter let each "search the scriptures daily" for himself. If you rely unduly upon the teaching of another, you but add his error to your own. Remember, Luke says that the Bereans were noble because they not only received the word preached by Paul with all readiness of mind, but also examined "the scripture daily whether these things were so. Many of them therefore believed."

Zion congregation, Almonte, will remodel the old church, a substantial stone building, and erect a Sunday School Annex, at an estimated cost of about \$15,000. Work will be proceeded with at once.

Mrs. P. M. Young, of Almonte, has accepted a position as soloist in the Indian Head (Sask.) church, and will at once leave for her future home.

GRAND TRUNK AT THE FRANCO-BRITISH EXHIBITION, LONDON, ENGLAND.

It is a well known fact that at all the World's Fairs and International Exhibitions, held in the past decade, the Grand Trunk has been most prominently represented with attractive displays, and in each case gold medals and diplomas have been their award. At the Franco-British Exhibition which is to be held at Shepherd's Bush, London, May to October, this year, the Grand Trunk are not behind in their progressiveness and have erected a beautiful pavilion covering about 2000 square feet of space in a picturesque spot known as the French Court.

This structure follows in design the Renaissance style of architecture with an artistic pillared entrance. Over the entrance rises a group of statuary representing the Grand Trunk Railway System as "speed" with an electric star surmounting the head of the central figure emblematic of the "Star of Empire," and on each side of this figure is represented in smaller figures the Atlantic and Pacific Oceans, the central figure joining their hands, representing the spanning of the continent by the new National Transcontinental Railway. This allegorical group is a very imposing one and the idea is appropriate.

The interior of the building is arranged in a combination of color harmony of olive green and red. The scenic views of the Grand Trunk Railway, as well as views of the summer tourists districts and fishing and hunting resorts in Canada are beautifully portrayed by a series of bromide enlargements finished in a sepia tint and framed in a dull quartered oak. The photographic work has been executed by Mr. J. W. Swan, the well known landscape photographer, who has excelled himself, if possible, in his collection. These pictures cover the walls to a distance of two feet from the ceiling, and the entire interior has been set off by a beautiful frieze made up of grains and grasses from Ontario, Manitoba, Alberta, Saskatchewan and the West. In this frieze are embedded specimens of Canadian fish and game mounted in an attractive way, the whole forming a unique and pleasing effect.

In the centre of the room a pyramid has been erected on which is shown samples of the cereals of the Province of Ontario, as well as natural samples of fruit from the "Garden of Canada."

Animated moving picture machines, projecting fishing, hunting and railroad scenes, are other features on the floor space. Interesting and instructive literature has been specially prepared for distribution, and it is estimated that from fifteen to twenty million people will visit this exhibition during its lifetime. Canada and the Grand Trunk Railway System will secure a tremendous amount of publicity through this medium.

Among the special features on display in this building will be two exceptionally fine moose heads, one the record head taken from the Province of Ontario, and the other a freak head that will attract a great deal of attention.

Mr. S. W. Cummings, who until recently was General Passenger Agent of the Central Vermont Railway, has been appointed to the position of Director of this exhibit.

A man may not know that he is without God if he is without prayer.—James Stalker.