

The church may seek and accept counsel. It cannot transfer its own duties to a presbytery or a council, but this does not preclude it from calling for advice from sister churches or from individuals esteemed for their wisdom and Christian character, in order that its own action may be intelligently determined. This on some occasions it is especially appropriate to do. As for instance, when a church is organized, it is well that this should be done with the assent and recognition of sister churches. When a brother is to be set apart to the gospel ministry, it would be unwise that this should be done without the advice of a council competent to advise as to his qualifications for the office, and to ordain according to New Testament example. When, unhappily, it may become necessary to investigate charges against the character of a minister, thus set apart and ordained by the laying on of the hands of the presbytery, any hasty action of the church to which the brother might belong would be unwise and irregular. In justice to the accused, to itself and to its sister churches, the church in question should seek the advice of a council of ministers. The

This article was endorsed by the journal, which congenially and in accordance with the behests of the "higher criticism," intimated that the Duke of Argyll, was not very well acquainted with the views and methods of the most "advanced" thinkers in relation to such matters—the scriptures, their authority, inspiration, etc.—and he took the opportunity to explain his meaning by adverting to: the higher criticism as the instrument to employ and-rely upon for the aid needed. The editor goes on to say that it is "familiarity with the Puritan conception of the Bible alone, which is the cause of the difficulty; but if we read, etc., certain articles by Prof. Briggs, D. D., on the Bible, as interpreted by the higher criticism, which articles have appeared in the *Christian Union*, we will find all difficulties disappear. One of the articles being within reach, we will note its contents and character. Prof. Briggs invites us to look at the Psalms, and he kindly tells us that the "number of them is a hundred and fifty, more or less;" that "they are not arranged according to their "original form;" that they have been "broken up" on the one hand, and amalgamated, & brought together" on the other. not

The truth is that the criticism which we are considering, as far as it is a criticism, is misnamed, having no proper claim to the epithet "higher." It is *destructive*, it is *presumptuous*, but fortunately it is not authoritative. And it is not honest. The object is not to throw light upon obscurity and uncertainty, where the sacred page is uncertain or obscure, but vainly to display false scholarship and to furnish arguments for some species or other of heterodoxy to which the writers are inclined. Many of our students, of arriving at a true interpretation of the principal passages, have most learned of their number, and if we sincerely seek divine enlightenment, we are in a far better position than they are for us is the promise that we shall be "led into all truth." C. D. R.

Limiting the idea of sanctification to the act of consecration it may be viewed, like regeneration or justification, as an instantaneous work; but when holiness and perfection are connected with it, then it seems to be a progressive work. Man being sinful, weak, ignorant, dull, and slow of heart to believe the truth

The opening verses of John's Gospel, rising step by step to a thrilling climax, settles at once and for all time, for the believer in inspiration, all question as to the incarnated One: "In the beginning was the Word, and the Word was with God, and the Word was God." But farther along in the chapter most startling is the statement, as translated from the *Sinai MS.*: "No one has seen God at any time— an only-begotten God—the One existing within the bosom of the Father—He interpreted Him."—John 1: 18.

There are two other passages only to which I shall refer at this time. In themselves they are the sum of all that should be written to convince a skeptical mind that Jesus was indeed Jehovah veiled in flesh. The first is the saying of Jesus Himself, "I and the Father are one."—John 10: 30. The other appears in that most touching farewell address

At one of our associations years ago, when words were drawn in defence of the New Testament church, Dr. Crawley, who was present, listened attentively to the impassioned and eloquent speeches of conservative brethren. At the close of the discussion he rose and, in his own inimitable way, said, "It never has occurred to me that it was not right for any number of believers to do any good thing they might choose to do, provided they were faithful to their Lord." Why should we have another newspaper deluge of this defensive writing, when there is no danger, and when there is so much to be done in saving the lost?

There is to be a National Baptist young people's convention at 7 and 8, for the purpose of Young People's National Convention, as noted from Dr. S. K. "America," receiving says: "You are meeting, the results will be equal to the endeavor to set them May God permit him est hymn of his people's movement. Dr. D. B. Cheney, ministers, one who has torate for forty years Francisco, and Chicago point of death at his To day there is said his recovery. He is ministry.