

Dr. Forest's Higher Criticism.

Dr. Briggs in higher criticism said there were no sacrifices offered in the desert for want of cattle. This shows the great Hebrew scholar's acquaintance with scripture. Pharaoh would have the flocks left behind. Moses said "Not an hoof shall be left." They were not numbered leaving Egypt. They drank at the waters from the smitten rock, furnishing sacrifices all the way through to Canaan. The critics, Dr. Forest not excepted, discover to us a lack of Bible knowledge else the authority of Christ could not be called in question. Would you blame Jonah if he clubbed his critics? The babe born in Bethlehem increased in wisdom and stature, astonished the Gamaliels in the temple when only a boy of twelve years, never surprised nor taken beyond his depth in any case, and what the Father kept in His own power the Son would not reveal. If the Psalms are not all David's they are all under his name; and of the same inspired authority. David in that book calls him Lord often enough to disarm such critics. Then the peculiarities of languages and their interpretations depending on lexicons that give so many shades of the same color should make it clear that dogmatism is unbecoming in a scholar.

We have read the New Testament in Greek several times from beginning to end with students and in Beza's Latin translation, not to mention how often in English, and how much memorized in youth, and have not found these stumbling blocks of Dr. Forest, as we think they do not exist. Truth came by Jesus Christ. He knew what was in man. Did unbelief render him powerless? "Did not," one says; "Could not," another states, but they mean the same. Holy things were not made for such dogs. Dr. Forest boldly tells us Christ knew only as Elisha or other prophets knew. Where did he get this information? The holy writers have not told us how they are inspired or moved. God giveth not the spirit by measure unto him. The fullness of the Godhead dwells in him (some ate kos) bodily. Who can tell how the divine nature and the human acted and reacted on one another in the same person? Can Dr. Forest tell us? A word spoken against the son of man may be forgiven. Let us not speak that word nor wound him in our own house. Did Christ ever show anything but love? "Friend, wherefore art thou come?" If we had such a lecture written we would burn it and get rid of the wood, hay and stubble, and build with precious stones and pure metal. Many of the clergy will rob God of his character as a God of truth, as many men rob you by extortion, burglary, on the highway, in their law offices, in courts and a thousand other ways. The Presbyterian Church should wake up and suffer no man to teach in her pulpits who is not a true child of God, a man of sound doctrine, thoroughly educated and apt to teach. With these scriptural qualifications in the ministry the families would be brought up to love truth, honesty and honour; her statesmen would fear God and hate covetousness; her judges and lawyers would not only know but love and practice justice; her merchants and traders would be free from extortion; her artisans and labourers would be trustworthy; wars and strikes would cease; the man of capital would use it to benefit his workmen as well as himself; and

the whole people, loyal to God, their civil rulers and their country, would lead a quiet and peaceable life in all godliness and honesty. Christ and His religion invite fair and full investigation. I speak as to wise men judge ye what I say. But why strike without cause that holy one who is before Abraham? meeker than Moses, wiser than the Syrians, greater than Solomon, only a child, a son, but the government of the world upon his shoulders, and his name called the Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace? This Prince of the Kings of the Earth, who loved me and gave Himself for me, who washed me from my sins in His own blood, shall have the allegiance of my whole nature, soul and heart as His due, and my greatest privilege on earth. Amen.

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Suffering And Comfort.

BY C. H. WETHERBE

There is a very intimate relation between personal suffering and personal comfort. We are in the habit of thinking that one's experience of comfort is entirely disconnected with suffering of every kind. Probably this is because we associate the idea of comfort with that of a comfortable state of mind and body, but the two things are not necessarily identical. One may be very uncomfortable both in body and mind, and yet may possess a comfort of the most exalted character. This has been the experience of thousands of Christians and it is only true Christians who can have such an experience. I was recently profoundly impressed by Paul's words in his second letter to the Corinthians, where, in the first chapter he says: "For, as the sufferings of Christ abound unto us, even so our comfort also aboundeth through Christ." He also says: "As ye are partakers of the sufferings, so also are ye of the comfort." It seems to be evident that the comfort which Paul here has in mind is an attendant of the sufferings. If it were not for the experience of the sufferings there would be no special experience of the comfort. The sufferings abound, yet along with the sufferings the comfort abounds. But the suffering must be for Christ's sake if one would have the comfort of Christ. The comfort helps the suffering one to bear his pain of body and distress of mind. The best comfort is the most strengthening. When the heart is bleeding for Christ's sake, then the comfort which comes from Christ is so uplifting, so invigorating, that the heart sings its sweetest music. When Paul and Silas were suffering in prison, even till midnight, then the comfort of Christ so strongly abounded in them that they rapturously sang praises to God. The greater their sufferings the greater was their comfort. The disciples suffered in spirit when they saw their Lord leave them for heaven, yet were so full of Christ's comfort that they "returned to Jerusalem with great joy." If the apostles on one occasion it is said that "they departed from the presence of the council rejoicing that they were counted worthy to suffer dishonor for the Name." Their comfort was equal to their suffering. Those who know practically nothing of suffering for Christ's cause, never knew anything of the thrilling sweets of Christ's profound comfort.

Sparks From Other Anvils.

Herald and Presbyter: Some one characterizes our age as "an age of fret." An appropriate motto for it would be, "Trust in the Lord and do good. So shalt thou dwell in the land, and verily thou shalt be fed."

Christian Guardian: Prohibitionists believe in democracy—in government of the people, for the people, and by the people, not in an oligarchy of the brewers, governing through a minority of the people for the saloon-keepers and by the tipplers.

Lutheran Observer: Faith is the victory that overcomes the world, not by fleeing from it, but by entering into conflict with its evil. The conflict steadies it, gives it balance, keeps the spiritual life from becoming freaky or sentimental and flabby, makes it take on increments of strength.

Presbyterian Standard: The Sabbath was made for man. That does not mean that the Sabbath was made for the Jew or that the Sabbath was abrogated for man. The Sabbath means the Sabbath and man means man. It means what it says. Definition clears up a misty argument as easily as the sun scatters the fogs of the Grand Banks.

The Sunday School Times: There is power in precept; there is greater power in imitation, and still greater in social intercourse. But the transfiguring influence of Jesus Christ is not that of one person acting on another through external means, it is a spiritual union more intimate than any other. "He that is joined to the Lord is one spirit."

Presbyterian Record: May it not be that our hurry, and worry, our unhappiness and discontent are as much habits acquired when we are growing up, just as smoking and chewing tobacco, using bad language, bad grammar, and the like? And that we can resist or discontinue them just as we can any other bad habit?

The United Presbyterian: The Scriptures speak of the patience of God. How wonderful it is! When we take a candid survey of our lives, how much there has been, and continues to be, that is trying to God! In a thousand ways we provoke him to anger, and yet he bears with us. He patiently continues to do us good, and to plead with us to return and be obedient to his holy will.

Western Presbyterian: A minister whose moral obtuseness is so great as to see no wrong in entering the pay of the liquor interests that he might attack the church's position on the temperance question, and who would retain his membership in a body with which he was manifestly out of harmony in order that his attacks might have value to the enemy—is a problem too hard to solve outside the probate court.

Michigan Presbyterian: Evidently we may be so absorbed in to-day's duties that we fail to provide for the future. On the other hand, if we look too far ahead, we fail to appreciate the importance to day. Probably temperament has much to do with the relative importance we give to each. If our tendency is to overestimate the present, we should try to correct it by thinking more of "the time to come."