

Our Contributors.

FOR DOMINION PRESBYTERIAN.

Christ and the Scriptures. I

BY GEO. W. ARMSTRONG.

The Scriptures are a revelation of the laws, statutes and judgments of God, and contain a record of the divine doctrines, precepts and prophecies uttered by men, "who spake as they were moved by the Holy Ghost." The design they are intended to fulfil is to instruct man in his duty towards God and towards his fellowman. In the Scriptures we have the only full, sufficient and unerring guide in matters affecting the soul's welfare, and if carefully perused they will guide into all truth, for they alone, with the Holy Spirit's aid, are able to make wise unto Salvation through faith in our Lord and Saviour Jesus Christ. Speaking of the Scriptures, Peter says "The word of the Lord abideth forever;" and Christ, the author of inspiration, said, "Heaven and earth shall pass away, but my word shall not pass away."

The Scriptures, therefore, though written by men, were dictated by the Holy Spirit of God and consequently assume and possess an importance which cannot possibly attach itself to merely human productions.

The foundation upon which they rest is the authority of God;—"All Scripture is given by the inspiration of God."

It is a noticeable fact that during the public ministry of Christ it was no unusual thing for Him to appeal to these Sacred records. Take one or two instances: When beset by His great Spiritual adversary in the wilderness, he overcame all his subtle temptations by quotations from the written word of God; in fact upon that word He based all His arguments and affixed to every reply, "It is written." And so on various occasions during His life He exposed the fallacies of His enemies by showing them that the views they entertained were not in harmony with the teachings of their own acknowledged divinely inspired records. On one occasion He asserted:—"Ye do err not knowing the Scriptures." In another case he upbraided them because of their deficiency in Scriptural knowledge by saying:—"Have ye not read this Scripture?"

One fact worthy of notice is that Christ on His most signal victory over His enemies when "He put the Sadducees to silence" He accomplished that success by appealing to the teachings of the Scriptures.

The Scriptures were to Christ truly "the sword of the Spirit," for with them He overcame "all the wiles of the Devil" and put all His enemies to complete confusion.

In this respect he has set all His followers "an example that they should follow in his steps" and if they did with how much greater ease would they be able to overcome all the trials and temptations which beset their path through life.

Christ knew the importance of being well posted and grounded in Scriptural truth and hence He enjoined it upon His followers to "Search the Scriptures."

This statement assumes the form of a command and as such it is absolutely binding upon all Christians to be well instructed in the doctrines and precepts of His Master.

This injunction clothed with all the majesty of divinity and founded upon the authority of Christ we are bound to obey.

London, Ont.

Trust in God and Do the Right.

A WORD TO MEN IN POLITICS.

On Sabbath, Oct. 9th, the editor dropped into St. Paul's church, Simcoe, when the pastor, W. J. Dey, M.A., preached from the following text, Ps. 37: 7-9, "Rest in the Lord, and wait patiently for him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass. For evildoers shall be cut off: but those that wait upon the Lord shall inherit the earth."

He said the text taught that in all departments of life the wise and safe course is to "Trust in God and do the right," to have confidence enough in his wisdom to do just as he bids us, regardless of the immediate consequences; and to have confidence enough in his fidelity and power to know that in the long run he will bring the right to pass, even on this earth. This was illustrated and applied to life in general, and lastly to political life as follows:

"Just at present is there not much need that Christian people should place themselves squarely on this principle in political life? We are sorry to know that there has been serious departure from it in the past. Instead of trusting in God and doing the right God has been forgotten in politics, God's law has been trampled upon, and men have done wrong wilfully and deliberately.

When contested election trials come about they call our attention to what we knew before, that there is moral corruption at the vitals of our national life; that there are too few in politics of whom it can be said in all good conscience that they are "able men, such as fear God, men of truth, hating covetousness."

One feels the lack among politicians of the spirit of him

"Who in his mightiest hour
A bauble held the pride of power,
Spurned at the sordid lust of self,
And served his country for itself."

Serve his country, in sooth! Serves his party, that his party might serve him of his country. Not long ago I heard a man who knew political life, and knew pretty well wherof he affirmed, express the conviction that, with a few honorable exceptions, the average man who is active in politics to-day is in it for what he can get out of it. There is too much truth in this estimate; and the result is that instead of patriotism it is party that prevails; and wicked devices are used to keep a party in power, and wicked devices are used by their opponents to supplant them. One does wrong, and the other will "fight the devil with his own weapons" as it is put.

Each party is dominated by its party organization; and any man who allows himself to get into it ceases to be a "free and independent elector," and must do as party necessities dictate. Some good men of both parties have told me that they could not stand the crooked methods and the corrupt atmosphere in which they found themselves when actively engaged in the business; and so they got out of it; and some good men must perform clever feats of moral jugglery to reconcile their consciences with remaining silent while wicked devices are being carried out by their friends in the party. They fret themselves because of evildoers in the other camp, and they go and do likewise. They say, "we must put down cor-

ruption and bribery and evil doing, and we will require a vast deal of money to do it with;" and they simply add to the corruption.

Not two or three simple rules of action should guide men in this matter.

1. If you belong to a party (I wish you did not,) find out the evil that is in it, and remove it. Cleanse your own party first, then it will be time enough to try to cleanse the other. "Thou hypocrite," our Lord would say, "first cast the beam out of thine own eye, then shall thou see clearly to cast out the mote from thy brother's eye." A boy has a dirty face, what is the use of another dirty boy proposing to wash him with a handful of mud?

You are a reformer: you know that your party (to go no farther than this Province) is crooked and filthy. Turn your attention to it; turn it out of office, if need be: anything to make it clean. The party in power ought to be straight and clean, as well as capable; and it ought to be very sensitive about it.

You are a conservative; you know that your party uses the same wicked devices that are used by the other party. It is not necessary to decide which party is the worse. Turn your attention to your own camp, cast out the evil from it, and there are in the country enough people of sense to see it; and they will not be slow to entrust the business of the country to those they know to be clean and honest and reliable. The shortest cut to power for a party in opposition is to get itself into a thoroughly healthy condition.

2. Again it is not necessary that you win any particular election. It is not the last one; there are others coming; but it is necessary that you do the right thing in the election; it is necessary for your own soul, for the success of your party, and for the good and glory of your country, "Right wrongs no one;" do the right and it cannot hurt you or your party. "Wrong rights no evil;" it never has and it never will: "A man shall not be established by iniquity," neither will a party. Do the right now, and it will strengthen you for time to come.

3. You say you are only one, and you cannot purify the country. Be it so; but you can keep clean yourself. "I have no fellowship with the unfruitful works of darkness, but rather reprove them." Whatever others may do in the coming election, whatever other church members may possibly do, let the men of this congregation see to it that each one does what is above board, and right before God and men.

"Perish policy and cunning;
Perish all that fears the light!
Whether losing, whether winning
Trust in God and do the right."

The World's Fair.

The September number of the Cosmopolitan is devoted entirely to the World's Fair, and the issue is a magnificent text, and well worth keeping. On this very interesting subject we quote from the preface the following: "It seemed worth while to try to get the entire Exposition from a single viewpoint, and preserve its chief features in magazine form for the benefit of those who were yet to visit the Fair, as well as for those who would not have that opportunity, and also for those who should desire to keep in permanent form recollections of this wonderful Exposition."

"To attempt this bird's-eye view of the Louisiana Purchase Exposition, the editor of the Cosmopolitan went to St. Louis at the close of June, accompanied by two stenog-