

First, points of agreement: Both Dr. Warfield and Dr. Smith agree that holy men of God spake as they were moved by the Holy Ghost, and that the Bible contains this plenarily inspired message from God, and is in this sense the Word of God.

Both agree in teaching that the original Scriptures passing through the hands of translators and transcribers have come down to us with a human element and with incidental errors, so that no one copy or version of the Bible is absolutely inerrant and that it is the privilege and duty of Christian scholars to study critically the various texts and versions, in order to secure the purest possible texts and best possible versions.

They agree, also, in asserting that the Bible, as we now have it, in our English version, is sufficiently free from errors to serve as a rule of faith and duty.

Second, points of difference: Dr. Warfield holds that the inspiration of the writers of the different books of the Bible is precisely the same in its quality and degree, but for a different purpose, as the inspiration of the Prophets who spoke the direct message of God, accompanying it with a "thus saith the Lord." For example, he believes that the writers of the Chronicles, the Kings and other books, had the same kind and degree of inspiration that belonged to the Prophet Isaiah when he brought his message, "Thus saith the Lord," etc.

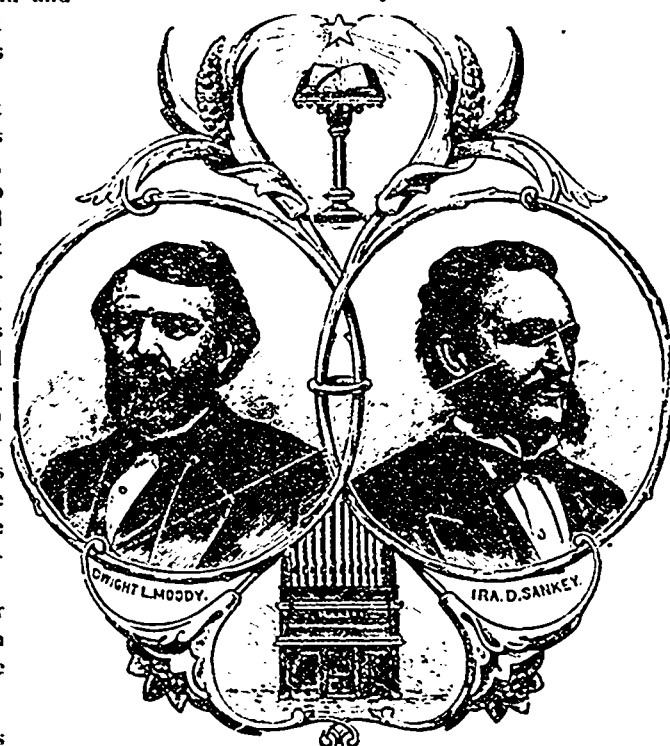
Dr. Smith, on the other hand, believed that the inspiration of the Prophet who spake God's message of revelation was, in some respects, different from the inspiration of the writer who gave the sketch of known events or put on record what the Prophet said. Dr. Smith believes that the inspiration of the writers was not very different from the singular care and providence that was exercised by God in taking care of the writings after they were given to men. Dr. Warfield makes this superintendence and singular providence to begin when God's message is in manuscript form. Dr. Smith makes this singular care and providence begin when the message is spoken and before it is put in written form; he regards it as pertaining to the writers of the original text, as well as to transcribers and translators of the text.

If the case is stated fairly the general reader will not find the points of difference between these scholars to be many, but they will find the difference to be vital.

Dr. Chiniquy. The venerable Dr. Chiniquy has been brought to his home in Montreal, in a most serious condition of health. He had been recently lecturing in Albany, N. Y., where he took cold, which resulted in hemorrhage of the bowels, and great prostration. At last accounts, however, he had rallied, and the physicians attending him have some hope of his recovery. Though more than four score and four years old, he has up to this time been addressing public audiences, in Canada and the United States, exposing the errors of Romanism, and preaching the simple Gospel of the grace of God. There are very many, we feel sure, who will join us in the prayer that he may be spared yet longer, to do battle for the truth, as he has so long and bravely done, and lead many of his fellow countrymen into the light of the Gospel.

Petition for Protection. The Chinese missionaries of all denominations have joined in a petition to President Cleveland and the Senate, asking for additional protection in the treaties. Their status is ill-defined and unsatisfactory. Great Britain's treaty, made in 1858 says: "British subjects, whether at the ports or at other places desiring to build . . . in every port and in every other place." This is construed to give the right of residence and possession of property in the interior. Missionaries have built churches, homes, hospitals, colleges and schools in the interior for twenty-five years. They want to "have explicitly set forth in the words of the treaty, the right of missionaries to reside in the interior and to hold property for mission use, either in their own name or in that of the society they represent;" and also "to remove all unjust conditions and restrictions imposed by the Chinese government, which practically destroy our otherwise acknowledged rights and thus far violate treaties." The Imperial Edicts give these rights, but our Government should put them in its treaty to make sure that they shall be permanent and be observed.

The Moody Revivals.



There is every evidence of the old time blessing on Mr. Moody's present work in Toronto. The people are eager, there is much prayer, the evangelist has wonderful freedom and unction, and there is a manifest impression at each gathering. May the good Lord be present. Clearly is the Gospel offer placed before the people, sweetly are the songs of Salvation sung, earnestly are prayers offered, what wait we for?—"I wait for the Lord, my soul doth wait, and in His word do I hope. My soul waiteth for the Lord more than they that watch for the morning, I say more than they that watch for the morning. Let Israel hope in the Lord, for with the Lord there is mercy, and with Him is plenteous redemption. And He shall redeem Israel from all his iniquities.