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DECEMBER, 1904.

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The Reformed Presbyterian Witness:



A MONTHLY MAGAZINE

IN BEHALF OF

PERSONAL AND FAMILY RELIGION, MISSIONARY ENTERPRISE,
AND THE PRINCIPLES OF THE SCOTTISH REFORMATION.

Vol. XXIII.

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The Reformed Presbyterian Witness.

At the Annual Meeting of the Reformed Presbyterian Synod, held in May of this year, the management of the magazine was committed to the care of a Committee, consisting of Revs. John M'Kee, Andrew C. Gregg, and John M'Donald—Mr. M'Donald Convener.

The Committee have arranged for the carrying on of *The Witness* in the best interests of the Church and the doctrines which the Church holds dear. They hope to provide for the readers matter that will prove interesting, varied, and instructive.

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NOTE TO SUBSCRIBERS.

Subscribers who have not yet sent their remittance for the present year will confer a great favour by sending it at once. It is desirable that all monies should be in this month. Remittances to be sent to the Convener of "Witness" Committee,

JOHN M'DONALD,
R.P. Manse, Airdrie.

Precentor Wanted for the Glasgow Nicholson Street Congregation. Must be qualified to conduct a music class. Applications, with testimonials, to be sent to Mr. David Richmond, Session Clerk, 73 West Regent Street, Glasgow.

Dr. Martin of Antioch requests that friends, in writing him, will not address to Syria until further notice, as he intends to take a summer vacation in Switzerland, and then to make a short visit to the British Isles.

The Joint Reformed Presbyteries of Edinburgh and Glasgow will meet in the usual place on Wednesday, 7th December, at 12 o'clock.

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THE . .

Reformed Presbyterian Witness.

"Ye are my Witnesses, saith the Lord."—*Isaiah.*

"The truth I speak, impugn it whoso list."—*John Knox.*

DECEMBER, 1904.

THE UNITED FREE CHURCH MANIFESTO FOR THE BIBLE.

THE great Convocation of the United Free Church in Edinburgh last month was in several respects an unqualified success. In numbers it was magnificent—and numbers are always imposing. In unity and enthusiastic heartiness it was all that its organisers could have desired—for it showed the unbroken solidarity of the United Church. Even in its Psalm-singing it was uplifting and rare—for it gave the Christian community a demonstration of the richness and the music of the Psalms when sung by a great multitude such as it never had before. We do not know that the Convocation was designed to serve any end beyond that of an appeal to the nation at large in behalf of the continued unity and heartiness of the United Church; and to that extent it was eminently successful.

We do not propose to discuss the proceedings of the Convocation, but we cannot refrain from referring to one paragraph in the message to the people which was read by Principal Rainy and agreed to be issued to the members of the Church. The paragraph is of more than usual interest and importance, and we quote it in full. It is as follows:—

"More seriously still do we repel the accusation that we undervalue the authority of Scripture or undermine the belief in its inspiration and infallibility as the guide of souls. We are one in receiving the Scripture as given by inspiration of God. We find it to be the Book in which we hear His revealing voice, His instruction, His rebuke, His comfort, so that it is our treasure and our song in the house of our pilgrimage. We honour it as

the special instrument of the Spirit who inspired it, by which He convinces of sin, converts to God, and builds up in holiness those who have believed. We embrace it as the revelation of Christ and of the promises which are Yea and Amen in Him. We exhort our people not to be soon troubled or shaken in mind either by the restlessness of speculation or by the reproaches of persons who are hostile to our Church. And very earnestly we would exhort all whom our words can reach to magnify the Scriptures in their own practice; to abound in the prayerful study of the Bible; and to make it their object to come themselves to a fuller experience of its divine and saving power."

This is the message of the Convocation to all the members of the Church, and it cannot but be said of it that it is a noble and worthy one. It seems to put the Bible on its deserved pedestal as the inspired and infallible Word of God. It seems to say "hands off" to all who would interfere with its integrity and truth. It seems worthy, in fact, to be written in letters of gold as God's own message to all in whose hands are the Scriptures of His Word. We rejoice to have from the Convocation such an utterance.

But we have to say, and we say it with regret, that even such an utterance as this does not clear the feet of the United Free Church, or vindicate its position in regard to the Bible. For one thing, the message has no formal or official authority. To be sure, it was adopted by the Convocation, adopted without a word of dissent, but it is the utterance of no Church Court, and it therefore lacks the *imprimatur* of the Church in duly constituted and official capacity. If it really expresses the sentiments of the great mass of the ministers and elders of the Church, then it ought to have great *moral weight* throughout all the congregations of the Church. But it has no official sanction, and it binds no one.

In ordinary cases, where there is no *per contra* to be considered, such a message, even though unofficial, might be considered conclusive of a Church's attitude toward the Word of God. But there is more than one serious *per contra* in the present case. For a goodly number of years the Free Church section of the United Church tolerated in her theological chairs, and the United Free Church tolerates now in the chairs of the United Church, men whose teachings, to say the least, do not tally with the statements of this message. The gifts and scholarship of these

men have all along been of the highest order, as, indeed, has been true of the honoured line of Professors in the two Churches for the last sixty years. But on serious questions affecting the integrity and inspiration of the Word, some of them have long since reached the parting of the ways. When we are asked, for example, to believe that the opening chapters of Genesis are myths, and not history, that the stories of the patriarchs are but romances, that the supernatural element of prediction is to be explained away and explained out of the writings of the prophets, and so forth, for we do not care to enumerate in detail, then we must call a halt. Such views are altogether dishonouring to the Word, and they are right in the teeth of the Convocation's message. It is no exaggeration to affirm, while we impute motives to none, that those who hold such views do not "receive the Scripture as given by inspiration of God," they rather "undervalue its authority and undermine belief in its inspiration and infallibility." In short, they do not exemplify either the letter or the spirit of the message. And when we further remember that though the Assembly of the United Church was challenged in 1902 to condemn the teaching of one of the most advanced of the Higher Critics in the Church, by a majority of 534 to 283 it declined to do so, we must be excused if we decline to judge the Church's position by an informal resolution rather than by its own authoritative action. It comes to this, that the message of the Convocation is delightful to read, but it is discounted seriously by the facts we have mentioned as an ecclesiastical manifesto in behalf of the inspiration of the Word.

Significantly enough, the question of the Higher Criticism was introduced at the Commission of the United Free Church Assembly on the following day in the statement of the Convener of the College Committee. Mr. Matthew began by saying that the parading of the subject of the Higher Criticism by their former brethren was entirely irrelevant to the dispute between the two Churches; and undoubtedly that is true. Every one who knows the history of the case knows that the question of an inspired or mutilated Bible, of an orthodox or unorthodox professoriate, was never raised between the two Churches. In the law pleas it was never named. The Higher Critics were in the Free Church years before the Union, and the minority were content to remain in the Church in fellowship with them. It is said that they could not have gone to law and won on such a plea. Perhaps not; but the

plea would have availed them in the court of conscience and at the bar of God. And better to have won there even though they had lost all they had. God's Word is more than the millions of the Church. We honour the remanent Free Church because it holds by the inspired Word, but it is known to all that it declined to fight on that issue, and the subject of the Higher Criticism is therefore irrelevant in the present dispute between the two Churches.

But, that apart, the Convener of the College Committee thought that he was called on to say something on the general subject. "He was not himself an expert," he said, "and for a great deal of the Higher Criticism he had very little respect; much of it was just about as poor scientific stuff as he had ever to spend his time in examining." So far, well. But to that he added that "the United Free Church had never homologated the Higher Criticism or the special teaching of the Higher Critics." In the face of the facts we have mentioned, such a statement can only produce wonder, and it suggests to us the question whether we are expected to take seriously the pronouncements of the leaders of the Church. If a master is responsible for the work done by his servants, is a Church not responsible for the work done by her Professors, especially when that work, though questioned, is tolerated and approved? No chain is stronger than its weakest link, and no Church is purer or more orthodox or evangelical than the acknowledged lives and doctrines of its teachers and people. If the United Free Church, which has noble historic associations on both sides of the House, would only make the issue a living issue, and by honest Church law and discipline, *turn the message of the Convocation into a living authoritative force*, and then follow on in loyalty to Christ, the Head, grander days of usefulness and honour would be before her even than she has yet had.

A glory gilds the sacred page, majestic like the sun,
 It gives a light to every age, it gives but borrows none.
 The hand that gave it still supplies the gracious light and heat;
 His truths upon the nations rise—they rise but never set.
 Let everlasting thanks be Thine, for such a bright display,
 As makes a world of darkness shine with beams of heavenly day.

LED OF THE SPIRIT TO BE TEMPTED.

By Rev. JOHN M'KEE.

It has been said, in language of remarkable truth and beauty, that "The Lord Jesus resembles a precious stone which has various points of radiancy, and from which many different lights of consolation and joy proceed. According to the necessity of the circumstances in which we are placed, sometimes one side, and sometimes another appears pre-eminently lovely; and there is no situation and no emergency in which we do not find Jesus efficacious in one of His aspects. To the bruised heart we would represent Christ as the Friend of sinners; to the weak and timid soul we would show him as the Captain of Salvation, ready to overcome all their enemies; to the sick and afflicted He is the unwearied Physician; to the maimed and cripple the tender Nurse; and to those trembling ones who know not how they are to stand at the judgment-seat of God, we should exhibit Him as the Lord who is our Righteousness. Thus, if I may so express it, our heavenly Father turns Christ as a precious stone before the eyes of His people, according to their necessities, and in the mirror of the revelations makes His colour to be reflected, and His lights come forth, sometimes from one side, and sometimes from another. There is always one side of the image of the Messiah turned towards us more clearly marked than the others, or bearing a more characteristic stamp. It is always that which is most suitable to the necessity of the time."

The children of God are exposed to many and varied trials, are often in heaviness through manifold temptations, and go mourning because of the assaults of the great enemy. It is true many of their temptations or testings are directly from their heavenly Father, and are intended to *prove* and to *improve* them, but the experience is, for the present, intensely painful, and the eye of faith is so dimmed with tears that it cannot penetrate the darkness and see the bright light beyond. There are, however, temptations of the evil one, the design of which is evil and only evil. So powerful and so frequent are the attacks of Satan that the child of God says in his heart, "I shall one day perish by the hand of the enemy." At times he is tempted to question his sonship.—"Surely, if I be a child of God, I should not be thus? Hath God forgotten to be gracious? Hath He, in anger, shut up His tender mercies?" To such afflicted, tempted, desponding souls we would exhibit "*one that hath been in all points tempted like as we are, yet without sin.*" Here is the aspect of Christ's character which is exactly adapted to the necessities of the tempted, to illuminate what seems dark and mysterious in God's providential dealings, and to fill the heart with comfort and joy. To Jesus, God's own Son, the tempter

came. He was as much the Son of God when in the wilderness as He was when the Holy Spirit came upon Him and the Father bore witness to Him on the banks of the Jordan. Though He was a *Son*, He suffered being tempted. It is not strange, therefore, that those who are sons of God, through faith in Christ Jesus, should suffer being tempted.

From the beginning to the close of Christ's earthly ministry He suffered being tempted. Temptation was His first experience on entering on His great mission as the Servant of Jehovah. Its importance in relation to His after work, and in relation to those who should be partakers of His sufferings, and should follow His steps, is evident from the place which the first temptation occupies in the Gospels, and from the fulness of detail.

In the Divine Word we have many temptations recorded, but from the many this one stands out with such prominence as to compel every reader to speak of it as *the* temptation. The others we read as narratives of the past, still useful for warning or encouragement, but this we feel to be so intimately connected with ourselves as to make its issues to be of personal vital and eternal importance to us. Every event in His life concerns us, for it was not for Himself, but for us, He came to earth. Jesus' mission was to destroy the works of the devil. Is it, therefore, to be wondered at that the devil put forth strenuous effort to destroy Jesus on the very threshold of His work. "Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil."

"Being found in fashion as a man He humbled Himself." How real that humiliation which began in His incarnation and ended in the silent tomb, but how great that humiliation that He who was holy should allow Himself to be tempted of the devil; that He who has declared the soul that sinneth it shall die; that He who came to save His people from their sins should allow the evil one to suppose for a moment that He could be prevailed upon to be guilty of that which He came to put away. We who are sinners by nature and practice can form no idea of the intense anguish and loathing which the very presence of sin must cause to a holy being. So strange and mysterious the whole scene that some have questioned its reality, but to the devil it was terribly real. If not the last, it was assuredly his greatest and boldest effort to retain, if not to extend, that authority which he had usurped, and that kingdom over which he had so long ruled. To Jesus it was a terrible reality. "He suffered being tempted."

To many the temptation of Christ is unreal because they misconceive the great fundamental doctrine of the person of Christ. They seem to forget that "the Lord Jesus Christ, who, being the eternal Son of God, became man, and so was, and continueth to be, God and man in two distinct natures, and one person for ever." He has "a true body and a reasonable soul." He had a human soul to be tempted, as well as a human body to suffer hunger, thirst, weariness, and death. He had a human soul to be "exceeding sorrowful even unto death," as well as a human body

to sweat, "as it were, great drops of blood falling down to the ground." And yet some seem to think that in the conflict He was sustained and upheld by the Divine Nature; if so, Jesus cannot be our exemplar in the hour of temptation. The union of the Divine and human nature in the one Divine Person, Jesus Christ, is an inscrutable mystery, and it becomes us to speak reverently in matters too high for us. It was, however, on earth, in the human sphere, and in human nature, that His great work was accomplished, and to overlook His true humanity is to make His work unreal. It was as man that the Spirit was given to Him, as man that He was tempted, as man that He wept, as man He has left us an example that we should follow His steps, as man that He obeyed, suffered, and died, as man He fulfilled all righteousness. View Him, however, *merely as man*, then His whole doing is a life of righteousness for *Himself*, but view Him as the God-man, a Divine Person, then we have a righteousness which is sufficient for all who receive Him as their Saviour and rest upon Him alone for salvation. Jesus stood in exactly the same position in relation to temptation as the first Adam. The issue was different. The one was defeated, the other victorious. He stood in the same position that we stand in when assaulted by Satan, with the one important exception that He was without sin. In that respect we are at a disadvantage, for Satan finds much in us to assist in giving him the victory. But, then, we may avail ourselves of the very same weapons of defence that were used, and successfully used, by Jesus—self-denial, fasting, prayer, faith, and the sword of the Spirit, which is the Word of God. "*It is written*" are the first recorded words spoken by Christ in beginning that life of conflict and suffering which ended with the words of victory, "It is finished." So must the Christian, encouraged by the example of Jesus, in prayer and faith, take the Sword of the Spirit, looking unto Him who was in all points tempted like as we are, and who is able to succour them that are tempted, then shall we be "more than conquerors through Him that loved us."

The temptation in the wilderness was closely connected with, and consequent on, His public official designation and consecration to the Messiahship on the banks of the Jordan. It is not strange that the adversary should choose that as the most suitable place and time for making his attack, but it does seem strange that that should be the time and place specially chosen by the Spirit for bringing Him into conflict with the great enemy of God and man.

For thirty years Jesus had lived in comparative obscurity. At the age of twelve years we find Him in the temple in the midst of the doctors astonishing all who heard Him at His understanding and answers. The history of the eighteen years that follow is summed up in the brief statement—"Jesus increased in wisdom and stature, and in favour with God and man." He has now attained the legal age for entering on public office, for being

engaged more fully "about His Father's business." So long as Jesus lived quietly at Nazareth, we read of no temptations, but so soon as He has been designated, witnessed to, and fitted by the anointing of the Holy Spirit for engaging in the work that had been given Him to do, Satan is at hand, and that conflict, begun in the wilderness, only ended in the victory on the Cross and the triumphant ascension.

As with Christ, so with the Christian. So long as we are not actively engaged in doing the work to which God has called us, we may be exempt from the fiercer onslaughts of the evil one, but let us take an onward step, let us realise more fully our duty and responsibilities and act accordingly, then it will be necessary, like Nehemiah's builders, with one hand to do the work to which we are set apart, and with the other hand to hold a weapon. Take a Luther, a Knox, a Renwick, how they are opposed by the might of hell. Take one whose lips have been touched with a live coal from the altar, and who goes forth to his appointed work "clad with zeal as a cloak." How many will look askance at him; how many base insinuations; how many vile slanders, and all from those who ought to have been friends and helpers. In ignorance it may be done, but such opposition is of the devil, whoever may be the agents. Satan has nothing to fear from campfollowers, nor from those who stand merely on the defensive. The Church must *conserve* the truth, but it is also her duty to *diffuse* the truth. She must hold fast, but she must also hold forth the word of life. Only thus can "the kingdoms of the world and the glory of them" be wrested from Satan. Then the great voices in heaven shall be heard on earth, as in heaven, proclaiming—"The kingdom of the world is become the kingdom of our Lord and of His Christ; and He shall reign for ever and ever."

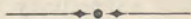
The baptism of Jesus had been a season of spiritual refreshment and great joy. He had the witness and approving recognition of His Sonship from the lips of His Father, and on Him the Holy Spirit had been bestowed in richest abundance. "Then was He led up of the Spirit to be tempted of the devil." Mark puts it even more strongly—"And immediately the Spirit driveth Him into the wilderness. And He was there in the wilderness forty days tempted of Satan, and was with the wild beasts." It has ever been Satan's wont to attempt great things in the case of those who have enjoyed, or are about to enjoy, distinguishing privileges and favours from their heavenly Father. So we need not think it strange concerning the trial which tried Jesus as though some strange thing had happened unto Him, for He was made like unto His brethren, and was in all points tempted like as we are, yet without sin. Bunyan is true to our spiritual experiences when he puts the Valley of Humiliation so near to, and just beyond the stately palace Beautiful, and represents Christian in deadly conflict with Apollyon immediately after having enjoyed the rest and godly fellowship in that palace. Satan and his agents are never far to seek or hard to find.

Why does our heavenly Father remove, as it were, the hedge from about His children at such times and allow Satan to buffet, to tempt them? We cannot know. We can only guess. But as God prepares His people for honour by abasing them, so does He prepare them for the Valley of Humiliation and the assaults of Apollyon by refreshing them—the Jordan before the wilderness. The Mount of Transfiguration before Gethsemane. On the other hand, seasons of communion and spiritual prosperity too frequently exalt and lead to self-security. Just as those who have been accustomed to poverty have a tendency to become proud on becoming rich, and to act as if they could never again experience poverty. Such self-security is a temptation to the devil to attack us, just as the open door or the unlocked safe is a temptation to the thief to put forth his hand to steal. "In my prosperity I said I shall never be moved," said David, and immediately you hear him crying from the depths. Hear Peter, in common with the other disciples, "Though I should die with Thee, yet will I not deny Thee." And immediately they all forsook Him and fled, and Peter denied Him. "Let him that thinketh he standeth take heed lest he fall."

The place of the temptation was a wilderness, in solitude, alone, "and of the people there was none with Me." How many there are who think if they could only get away from the worry and anxiety of business, from the toil of earning daily bread, from the crowd and bustle of the city to the quiet and peace of the country, that they would be freed from many of the temptations of life. Hermits have sought the solitude of the desert, but they could not escape from their own evil hearts, evil thoughts, and the temptations of the devil. The hermit putting himself in the way of temptation, for God never intended us to live in solitude and shirk the duties which we owe to our fellow-men as well as to God. It is in solitude that the Christian most frequently experiences the fiercest onsets of the adversary, and it is in solitude that the battle has to be fought and won. In the closet, when the door is shut, the child of God wrestles, overcomes, and, in public, he shows in his walk that he has overcome.

It is worthy of note that while Jesus came to destroy Satan's kingdom, He did not presumptuously put Himself in the way of the adversary. "He was led of the Spirit." We can understand the Spirit leading us into green pastures, or by still waters, or leading us into truth, but we cannot so easily understand the Spirit leading us to be tempted of the devil. More frequently we go into temptation against the leading of the Spirit. If we were more careful to follow the leading of the Spirit we would have less occasion to confess that iniquities prevail against us. But still the fact remains that the Spirit did lead Jesus to be tempted. The Holy Spirit does not, and cannot, tempt, but He can, and does, bring into circumstances and places, when temptation is permitted. In Christ's case it was an important part of that moral suffering by which He was qualified or fitted to be an

High Priest who can be touched with the feeling of our infirmities because He was in all points tempted like as we are. Now, if the Spirit leads us in the way of duty or Christian work into places or circumstances where we are certain to be tempted, let us follow, looking to the sympathy and strength of Him who has suffered being tempted, and who is able to succour the tempted. He who felt the power, the agony of temptation has taught us to pray, "Lead us not into temptation, but deliver us from evil." And in view of His own agony, He enjoined upon us to "Watch and pray that ye enter not into temptation."



ISAIAH—ONE OR SEVERAL?—No. 2.

By Rev. Professor LYND, D.D.

LET us note in this article *the grounds on which advanced critics deny the unity of the book of Isaiah*. And these we shall present in the words of the late Professor A. B. Davidson, one of the most moderate and cautious advocates of the theory of two or more writers of the book. "A prophetic writer," he says, "*always makes the basis of his prophecies the historical position in which he himself is placed*. . . . We find those prophets whose age is known constantly referring to the conditions of the time in which they lived, and to the contemporary kingdoms around Israel, and *founding their prophetic speeches upon these things*." And Dr. Davidson quotes, with approval, the language of Bleek:—"The prophets, during their inspiration, always retained a clear consciousness, and in their consciousness were never mentally isolated from the external circumstances surrounding them." "Therefore," he continues, "when we read prophecies, as in the second half of Isaiah, in which the people are told that their warfare is fulfilled and their sorrows are at an end; in which Jehovah, having cast off His people for a time, now returns to them in everlasting mercy and pledges Himself to feed His flock for ever like a shepherd; in which Cyrus is introduced, and in which we find the exiles addressed thus:—'Go ye forth of Babylon, flee ye from the Chaldeans, say ye the Lord hath redeemed His servant Jacob,' the conclusion to be drawn is that the author of the prophecies *was a contemporary of the exile and of Zion's desolation; that he witnessed the career of Cyrus; in short, that he prophesied towards the close of the Captivity, and saw the day of Israel's deliverance beginning to dawn*." Old Testament Prophecy, pp. 245-247. The italics are ours.

This is a canon of prophetic criticism fully accepted and confidently announced by the Higher Critical School. Of course, the application of the principle is not confined to the book of Isaiah. It is extended to the book of Zechariah, and places the latter part

of that book (chapters ix.-xiv.) 200 years later than the building of the temple when the prophecies of the first part were spoken; to the book of Daniel, and places that in the Maccabæan period, about 160 B.C., instead of the exilic period 590-540 B.C., where the writer of the book himself puts it; and, indeed, to all the prophetic books. And many facts can be adduced in support of it. But if there are facts which will not fit in with this rule, what becomes of it? For a canon or law of this sort is nothing more than a generalisation from pertinent facts. And it must be in harmony with *all* the facts; not with some of them or even a majority of them, but with *all* of them. If one were to declare that every gentleman in London wore a frock coat or went to business in a hansom every day, it would not prove the statement to be able to show a hundred or a thousand gentlemen who so dressed or went to business. If some one could show that there were five gentlemen who wore sack coats, or went to business by the 'bus, the statement of the former would be shown to be only a hasty generalisation at variance with pertinent facts. So if we can show *any* instances in which the prophetic writer does not make the historical position in which he himself is placed the basis of his prophecy, the worth of this much-used canon of prophetic interpretation is invalidated. Can we produce any instances in which the prophet does not found his prophetic speech upon the condition of the time in which he lived?

We find in the closing verses of chapter xxxix. of this book a prophecy distinctly attributed to Isaiah. After Hezekiah's recovery from his illness the King of Babylon sent messengers bearing his congratulations to the King of Judah. Hezekiah was flattered, and showed the ambassadors from Babylon all his treasures. And Isaiah then declared that the day would come when all these treasures would be carried to Babylon; and the descendants of Hezekiah should be eunuchs in the palace of the King of Babylon. I submit that here the prophet Isaiah *was* mentally isolated from the external circumstances surrounding him; that he did *not* found his prophetic speech on the conditions of the time in which he lived, and of the contemporary kingdoms. The prophecy was from 110 to 120 years before the event foretold. The prophet gets so far away from the historical position in which he himself is placed. He is empowered to foretell what lies 110 or 120 years in the future. How comes it that, being able to speak with all confidence of a great event that lies at such a distance, he cannot, under the same influence, speak of an event that lies 60 or 70 years further on? Is not the imposition of such a time limit somewhat arbitrary? This one instance from the prophet whose work is under consideration contradicts the critic's canon. And when a *fact* contradicts an *hypothesis*, it is the latter, not the former, that is disproved.

From this book of Isaiah take another instance. Chapters xiii.-xiv. 23 are a prophecy regarding the overthrow of Babylon. And it was this that prepared the way for the return from exile

and made it possible. And this prophecy is headed, "The burden of Babylon which Isaiah, the son of Amoz, did see." This will not fit in with the critic's theory. Therefore what? An acknowledgment that the theory is contradicted by the fact?—No. The canon must be true, though the writer of these chapters be proved a liar. Dr. George Adam Smith says of this section—"This prophecy evidently came to a people already in captivity—a very different circumstance of the Church of God from that in which we have seen her under Isaiah." Somebody is at variance with fact here. We are unable to believe that it is the writer of these chapters. He would have been found out for the rogue and impostor that he was if the modern critic is correct. But what becomes of the critical canon, unless that first verse of chapter xiii., "The burden of Babylon which Isaiah, the son of Amoz, did see," be a fraud?

We take one other instance—this from the New Testament. The conditions of prophecy are the same here as in the Old Testament. In his epistle to the Romans Paul predicts the reception of the Jews into the Christian Church, declaring that this shall be to the Church as life from the dead. Almost 1900 years have passed since that prediction was written, and it still awaits its fulfilment. Can it be said that Paul was making the historical position in which he himself was placed the basis of his prophecy? Or that he was not mentally isolated from the circumstances surrounding him? Here is a fact that will not square with the critic's hypothesis. We know the time and circumstances of the prophecy. We know the conditions were not such as to suggest the prophecy. We cannot claim that even now we are on the eve of its realisation. But some day, long after the Jew has been brought in with the fulness of the Gentile, there may be critics who shall say—That prophecy cannot have been spoken by Paul. There was nothing in his surroundings to suggest it. It was written by some one—we know not by whom—who lived at the time the veil was taken off the hearts of the Jews. And it was introduced as a prediction of the great Apostle's, while in reality it is a piece of contemporary history. Why, or how, or by whom it was done, we know not. But it is not Paul's, for "a prophetic writer always makes the basis of his prophecies the historical position in which he himself is placed." Again we ask, what becomes of this canon, a hypothesis contradicted by fact? But then, it is a weapon of scientific criticism. Scientific! Any man of science who would play so loose with facts would be laughed out of court. Is it so that in the modern critical school there is not among all its scholars one who understands the A B C of inductive logic?

But we have another indictment against this theory of prophecy and its users. It overlooks an element in prophecy to which the Scriptures give the principal place. It looks only at the prophet—the man, the human factor. The God who sends His message through the holy man remains, if not unconsidered, in such a

subordinate position as scarcely or at all to come into view. Emphasis is laid on the fact that the prophet was an ethical teacher, a reformer of the morals of his time, that he was in fullest sympathy with his message, that it came from his heart. All of which is unquestioned and unquestionable. The prophet was not like a dead pipe to be played upon independently of his own consciousness, sympathy, or volition, but a man living and awake, and never more so than when uttering his prophecies. But the fact is relegated to the background that the prophet was the servant of God, and that the God who knows the end from the beginning revealed His secret unto His servant, and constituted him the medium of such revelations of His purpose as in His infinite wisdom and grace He saw good to give to those who heard the prophet, and to those who should come after them.

What is the New Testament view of the prophet? He is a holy man who speaks as he is moved by the Holy Spirit. The things which the prophets predicted concerning the Gospel "God promised afore by His prophets in the holy Scriptures." "God, at sundry times, and in divers manners, spake in time past unto the fathers by the prophets." "The prophets searched what or what manner of time the Spirit that was in them did signify, when He spoke beforehand of the sufferings of Christ and the glory that should follow. And it was revealed to them that not unto themselves, but unto us they did minister." And with this view the consciousness of the prophets themselves agrees, as we find frequently expressed. "Thus saith the Lord" (or, oracle of the Lord it is), introduces many of their sayings. Isaiah's prediction to Hezekiah of the captivity in Babylon is prefaced thus, "Hear the word of the Lord of hosts." David says, "The Rock of Israel spake by me." The view of prophecy presented here in Old Testament and New is very different from that presented by many of the critics. And it not only leaves room for the prediction of events that lie far in the future, but it teaches that this is one of the most important functions of prophecy. According to the Scriptures themselves, prophecy is not only the revealing of *the law of God* for reproof and correction and instruction in righteousness to the men of the prophet's own time, but it is the revelation of the gracious *purpose* of God for the comfort, encouragement, and sustenance of His people in times that may lie in a far distant future. "Thou hast spoken of thy servant's house for a long time to come."

It should be noted that the late Professor A. B. Davidson recognised these two elements in prophecy. He says:—"It cannot be denied that there was a Spirit of Revelation active in Old Testament times in unfolding truth, or that the Hebrew mind must, in order to produce the Old Testament Scriptures, have had relations with God of another kind than the Gentile nations had. But this Spirit of Revelation must have had more knowledge than the human writer, and wider views; and have comprehended not only the whole scope of any particular truth, but what

was a much more profound thing, the whole scope of the general scheme of which any particular truth was but a fragment." "The meaning or reference in the mind of the Spirit of Revelation was different from that of the Hebrew writer. To the one the whole was in view, the end was seen in the beginning . . . while the view of the other was necessarily limited." (Old Testament Prophecy, pp. 326-327.) But is there not a descent from this when he says (p. 329)—"It is the meaning of the *Hebrew author* which in any scientific study of the Old Testament as a progressive unfolding of truth we are most interested in?"

So we do not find ourselves prevented by the nature of prophecy from believing that He who gave His word to Isaiah concerning the carrying away into Babylon 120 years before the event, should give His word to the same prophet, and that the prophet should be qualified to receive and utter the word of the Lord of hosts concerning the deliverance from that captivity 60 or 70 years farther on. May we not reasonably expect that, since in God's gracious purpose the captivity was not to be the extinction of Israel, since there was, by His decree, to be a restoration, this should be revealed too? The remnant who through all the moral and spiritual decadence of the nation were faithful to God must not be left hopeless, as if their sun was set in darkness never to be dispelled. They must be comforted, in view of the impending catastrophe, and when the stroke falls, would it be like the covenant God to reserve the comfort of hope till the eve of the exile, when every thoughtful man could see the darkness thinning, and to allow two or three generations of His most sorely tried people to live and die in ignorance of the better day that awaited their nation? If the prophecies of the latter part of Isaiah were withheld till the exile was drawing to a close, what a portion was theirs who knew that Jerusalem was to fall; theirs who witnessed its overthrow; theirs who hung their harps on the willow trees and wept by Babel's streams! To have a God and be without hope would have been their lot. This is the rod of ill men.

We find it far more in keeping with the conception that the Scriptures throughout give us of Israel's God and our God to believe that following soon after the prediction of captivity in chapter xxxix. came the message of the next chapter:—"Comfort ye, comfort ye, my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned." And if Isaiah, after foretelling the fall of Jerusalem and the exile in Babylon, is not made the messenger of consolation to those affected by the prospect, and by the fact when it comes to pass, the Spirit of Revelation deals with him differently from the way in which He deals with other prophets who foretell impending doom on Israel for their transgressions. Hosea and Amos are contemporaries of Isaiah. They pourtray the idolatries and rebellions of Israel and Judah, they foretell the terrible judgments of God on these because of their

dishonour of God and their abounding vices. But Hosea declares that the valley of Achor shall become a door of hope. And Amos, as God's messenger, says—"I will bring again the captivity of my people Israel, and they shall build the waste places and inhabit them." It is true Dr. George Adam Smith will not allow that the closing verses in the prophecy of Amos were spoken by that prophet. His rigid application of the law that the prophet remains amid the circumstances of his own time, forbids him to do so. But Robertson Smith and Dr. Driver make no objection to them. We may take what they allow us here. And, doing so, we see that the prophets who are authorised to announce the impending doom of Jerusalem are authorised also to announce her restoration. We see no reason to suppose that limitations were imposed upon Isaiah which were not imposed upon contemporary prophets.

In the next article it is proposed to adduce evidence from the book of Isaiah itself in support of its unity.

NOTES ON A CONTINENTAL HOLIDAY. No 5

By J. N. S.

At the frontier of France we had once more to go through the Custom House. This time they chalked our bags as we hurried past without even asking us to open them. One young gentleman in our party, however, was asked to empty his valise from the very bottom, and we teased him after about being taken for an anarchist.

The day was nearly done when we reached Paris, the Eiffel Tower first catching our eye as we entered the station. A few minutes' drive brought us to the Hotel Dominici, which is situated within a short distance of the gardens of the Tuileries, and so we were in the very heart of the French capital.

Next day was Sabbath, but one is in danger of forgetting the day of rest in Paris, for there is no difference on the Lord's Day, unless perhaps, that the streets are gayer and the pleasure-seekers more numerous, if that is possible. A constant stream of carriages poured along the boulevards, and the noise on the streets never ceased night or day. What a contrast this "madding crowd," the life of this great city, to the solitary grandeur and the awful stillness of the Alpine world we had just left! In the morning two of us went to the Notre Dame. It is situated on an island called La Cite, formed by the parting of the Seine, which flows through Paris, cutting it into two almost equal parts. At the entrance to the grand aisle of the Cathedral an old man sat holding a brush in his hand, with which he sprinkled the worshippers with holy water as they entered. Mass was just over, and elaborate preparations were going on for what turned out to be the funeral of a Marquis who had been

assassinated. The coffin was set in the centre of the Cathedral covered with a black velvet pall embroidered with silver. Lighted candles, three or four feet high, were set all round and over it, hundreds of lighted candles hung from the roof, and a number of priests in gorgeous vestments marched in procession round it carrying lighted tapers and crucifixes. Thousands of people were in the Cathedral, and there seemed to be so much bustle and excitement among them that we were glad to get out of the crowd.

The Cathedral itself is the largest and finest of the religious buildings of Paris. It is 426 feet long and 164 feet wide, with five naves running its whole length. It has been recently renewed, but part of it dates from the thirteenth and fourteenth centuries. The interior is elaborately decorated, and two massive square towers crown the principal facade, which is one of the most beautiful that has come down to us from the middle ages.

The Hotel Dieu, a hospital of world-wide reputation, stands close beside the Notre Dame, and we went into it to escape the bustle of the streets till the funeral procession passed. We visited several of the wards, where the sick and the dying lay. All the nurses were dressed like nuns, and there was a crucifix at the foot of each bed. Again we were impressed with the absence of thoughts of a "living" Christ in the Roman Catholic religion. How sweet the confidence of the 23rd Psalm at such a time—"I will fear no evil, for Thou art with me."

Behind the Notre Dame is the Morgue (visage or countenance), which I did not visit. In it all the bodies recovered from the river are laid out for identification. Suicide is very common in Paris, a fruit of the prevailing infidelity. On an average, about 300 bodies are taken from the Seine every year, and the Morgue is seldom without two or three.

In the afternoon we went to the American Presbyterian Church to find it closed, and in the evening we visited one of the halls of the M'All Mission, and heard two sermons in French. The preachers were very earnest, and the audience, though small, was most attentive. Here the good seed is being sown, and the reaping time will come. The heaven will leaven until the whole is leavened.

On Monday morning we hired a brake and drove round part of the city. We had four horses, and got turn about at sitting on the box seat beside the driver. Not the least interesting part of the drive was to watch how these four horses were managed and guided through the congested traffic on the thoroughfares. We visited many places of interest, the first of them being the Madeleine Church. It was built by Napoleon as a temple of victory, and is a copy of the Parthenon at Athens. Its roof projects over the main building, and is supported on Grecian pillars forming a sort of portico all round. Under this the Roman Catholics conduct their religious procession, the only place,

we were told, where these were then permitted in the open. We next drove into the Place de la Concorde, passing the charred remains of the Council of State, which, with the Hotel de Ville, the Palais of Justice, part of the Tuileries, and other public buildings, was burned by the Communists when the Germans entered Paris in 1871. The Place de la Concorde is the finest square in Paris, and indeed in the world it is said. All round it are figures on pedestals typical of the chief towns of the Empire. One of them represents Strasburg, and it was hung over with wreaths of beads and immortelles, put there by patriotic Frenchmen, who swore that they will never rest till Strasburg is restored. This recalled our experience in that city. In the centre of the square stands the Egyptian obelisk of Luxor, just where, in other days, the guillotine stood, and where Louis XVI. and Marie Antoinette and many others were executed, for often has this same gay square been washed with blood. From here we went to the Arc de Triomphe, a magnificent monument, whose central arch is 90 feet by 45 feet. On both sides of this Napoleon's greatest battles are depicted in alto-reliefs. The sight from this point is certainly one of the sights of Paris. Fourteen boulevards branch out in all directions forming a star, the finest, the great avenue of the Champs Elysees running on for a distance of a mile and a quarter, and showing the Palace of the Tuileries through a lovely vista of large and leafy trees. The eye takes in at one glance sumptuous palaces, commanding towers, beautiful gardens, playing fountains and imposing streets. On the side of the Champs Elysees is the Elysee Palace, the residence of the President. We next visited the Palace of the Trocadero, built for the exhibition of 1878. It has the largest music hall in Paris and is capable of holding 15,000. We ascended its tower in a large hoist holding 80 at a time, and had a lovely view, Paris with its many palaces, its giant avenues, its lovely gardens and great parks, lying spread out before us. Close at hand was the Eiffel Tower, a journey to the top of which, taken in four stages by means of a hoist, cost four francs. Crossing the Seine by one of its numerous bridges or "ponts," we came to the Hotel des Invalides, a hospital for old and disabled soldiers. Here is the mausoleum containing the coffin with the body of Napoleon Bounaparte. A gallery runs round the bottom of the mausoleum supported by twelve colossal figures, and ornamented with bas-reliefs. The walls are of polished granite, and on them are inscribed the names of the great General's chief victories. In the centre stands the sarcophagus containing the embalmed body, and made out of a solid block of reddish-brown granite weighing over 60 tons. It is an imposing tomb, but after all, it is a tomb, and as we think of the life and character of him who sleeps here, the question rises to the lips, "Art thou he that troubled?" Then one begins to reflect, the thoughts take wings, and for a moment Paris is forgotten. The mind's eye sweeps the ages, and

Egypt, Nineveh, Babylon, Persia, Greece, and Rome are seen to rise and fall. The Pharaohs, the Alexanders, the Cæsars, and the Napoleons of the world pass in review. The air is thick with the din of battle, the crash of dynasties, and the noise of overturning thrones. All is turmoil and confusion. But in the midst of all, and over all, we see another throne, and He that sits on it is like the Son of Man. On His vesture and on His thigh a name is written, King of kings and Lord of lords. "And I heard, as it were, the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying Alleluia; for the Lord God omnipotent reigneth. Let us be glad and rejoice and give honour to Him." Then the chaos becomes order, and what seemed but a tangled web reveals the perfect pattern of the purposes of God. Looked at through this lens every providence, whether affecting ourselves, our families, the Church, the nation, the world, is seen in its true light. God at the helm, all's well.

Re-crossing the Seine, we came to the Louvre and the Tuileries, once two Royal Palaces, now one great National Museum containing a rich collection of paintings, sculpture, and antiquities at which we had hardly time even to glance. The names of these two palaces are interesting. Louvre means wolf, and we are carried back to an early date when this was a royal hunting seat and stood in the midst of a great forest abounding in wolves. The Tuileries was built by Catherine de Medicis, whose name is associated in history with the Duke of Alva and the St. Bartholomew massacre, on the place where once there was a great clay bed from which *tiles* were manufactured. Surely these palaces are far enough removed to-day from wolves and brick kilns, and yet, in the days of their royal splendour, did they not harbour men and women whose character and deeds were truly those of ravening wolves, and claimed for them a kinship with the cruel taskmasters of the Egyptian brick fields?

We next drove by way of the Place de la Bastille, the site of the old prison. This is the point of greatest traffic, on an average 42,000 carriages and 56,000 draught horses passing through this square in the twenty-four hours. We passed the Prison of Roquette, where capital punishment is administered to condemned criminals, the guillotine being on the opposite side of the road from the prison, with a subterranean passage connecting them. Then we visited the Cemetery of Pere la Chaise, the largest of the twenty cemeteries in and outside the walls of Paris. It contains over 100 acres, and is named after the Jesuit father to whom the ground once belonged. Here many illustrious persons are buried, and all varieties of religions, as well as all grades of society, are represented. Among others, we saw the vault of the Rothschilds. Many of the tombstones were hung with wreaths, and at not a few of the graves were little shrines containing crucifixes and lighted candles.

We spent some time in the Buttes-Chaumont Gardens. There

are many fine gardens in Paris. The gardens of the Tuileries occupy 74 acres, and are beautifully adorned with fountains and statues. The gardens at the Luxembourg are even larger. This also was once a royal palace, but is now occupied by the Senate, and contains a museum devoted to living artists. These gardens are both laid out in regular beds and straight walks, but the Buttes-Chaumont Gardens are quite different. They occupy 62 acres of very irregular ground. The "buttes" or knolls are covered with shrubs and flowers, and an artificial lake and cascade have been made among picturesque rocks, the whole an arrangement of wonderfully artistic beauty. We returned to the hotel by the Rue de La Fayette, one of the longest thoroughfares in Paris.

The streets in Paris are all beautifully clean, and many of them are planted with trees, every tree having cost the municipality about £8. A great staff is entrusted with the maintaining and cleaning of the public streets, about 6000 men, including engineers, overseers, timekeepers, paviors, roadmen, and scavengers. There are over 5000 plugs for watering the streets, and 400 water carts. Indeed, they seemed to us to be constantly sweeping and washing them.

On Tuesday we made a second excursion, this time going to Versailles by the Bois de Boulogne, one of the great parks. It covers over 2000 acres, and contains the famous race courses of Longchamps and Auteuil, and the gardens of the Acclimatisation Society, whose menageries, conservatories, and aquarium are much frequented by pleasure-seekers. Clumps of trees, sheets of water, and running streams lend variety and beauty. The Grande Cascade was one of the things our guide wanted to show us, but unfortunately, there had been little or no rain for several weeks, and when we got to the place it was to see only a few drops of water trickling over some rocks, and then we twitted our guide about his French Niagara. We visited the ruins of the Royal Chateau at St. Cloud, a sad memorial of the Franco-Prussian War. The gardens, with their fine walks and beautiful flower beds, were in splendid order, but of the palace there was nothing except the steps leading to what had been the entrance. We approached Versailles through a wide avenue of high branching trees, and at once went to the palace. It is not now a royal residence, but, like the Louvre and Tuileries, is entirely occupied with historical collections. There are three miles of oil paintings representing the victories of the French. "This," said our guide, pointing to one of them, "is the signing of the Peace of Ryswick in 1697, when Alsacé Lorraine was ceded to France. In 1871 we gave it back to Germany *temporarily*." We smiled. Every room in the palace is associated with names celebrated in the past, and the history of France is brought vividly before one, "a history that," as Dr. Wylie says, "is a drama, and a drama ever deepening into tragedy."

In a large outhouse are the carriages of State, speaking of

coronations and marriages, days of splendour and magnificence in the great capital. The gardens are very extensive, and the fountains, on which enormous wealth has been lavished, are both numerous and varied, and are on a great scale. The smaller ones are turned on every Sabbath, but the larger ones play only on very special occasions. On the way back we saw a bit of the old fortifications of the city.

Next morning we left Paris, and after a journey of about four hours we arrived at Calais. Getting on board the steamer, we bade adieu to sunny France, and were soon rolling on the deep. We did not find the sea as we had left it, and before long many became painfully conscious of the change. In an hour and a half Dover was reached, and then we were carried swiftly towards London. We were almost surprised to find that the porters answered us in English. It was nice to be understood. A visit to the Tower, the National Gallery, and Hyde Park, and an hour or two's shopping and looking at shops filled in the next day, and on Friday morning we left the great city behind. Then my thoughts were turned to Scotland and home.

Our Pulpit.

By Rev. R. A. M'FARLANE, B.D.

2 Peter i. 10.—“Give diligence to make your calling and election sure.”

THIS Scripture deals with a subject of infinite importance. At stated periods the man of business “takes stock.” If we have any suspicion in regard to our health we send for the physician. And as the soul is more important than the body, more precious than the whole world, it is our highest wisdom to make sure our own salvation.

If another reason is needed we have it in the Word of God. This is His command, “Give diligence.” The command implies that assurance is possible. The Church of Rome teaches that on earth assurance cannot be attained. Such is the poor comfort which she gives to her votaries after all their givings, their attendance on rites and penances. But here the teaching of Rome and that of the Bible are in direct opposition. God does not mock His creatures. In the command of our text He tells us that assurance is possible. And on the sacred page we find the record of many a Christian, like the Psalmist, into whose lips the new song was put:—

Goodness and mercy all my life
Shall surely follow me,
And in God's house for evermore
My dwelling place shall be.

I.—The two great facts which should be realised in the experience of the Christian.

Every Christian is *called*. The call is two-fold. It implies a knowledge of the Gospel. That Gospel reveals not only our ruin by sin, but also the glorious provision made in Christ for our need. It bids us come and welcome, and share the blessings which He has purchased with His own blood. A knowledge of the Gospel is one of the essentials of religion. "How shall they believe on Him of whom they have not heard?" Ignorance of the Gospel is one of the weapons with which Satan ruins souls. But the outward call is not enough. Were it so, all Bible readers and Gospel hearers would be true Christians. But we know it is not so. The Pharisees, who were well versed in the letter of the law, were the bitter enemies of Christ. We must not only know the Gospel intellectually, but also believe it, and accept the Saviour who is there revealed. The Gospel ark will not shelter us unless we enter in. "He that believeth on the Son hath everlasting life." And we must remember that the willingness, the power to come, is of God. It is the Holy Spirit who makes the Gospel message saving in its character. Hence, with the study of the Gospel, we must combine dependence on the blessed Spirit who teaches all who ask His aid, and who is revealed as the Spirit of grace.

Note again, the Christian is *elected*. Against this doctrine a not uncommon prejudice exists. But our opposition cannot change the facts. Many have refused to believe that the earth moves round the sun. But still it sweeps forward in its orbit. The same principle applies in the case before us. We may dislike or deny the doctrine of election, but, despite our opposition, it remains on the sacred page one of the things which cannot be shaken. But further, if this doctrine is in the Bible, it was put there by God Himself. And, like every other revealed truth, it is worthy of its Author. It is good, and designed for some important purpose in the economy of Grace. But we must guard against mistake. We must beware of misplacing this Bible doctrine. As in the temple of Solomon every stone had its place, so in the temple of revelation every truth has its position. The place of the doctrine of election is not in the forefront of the Gospel message. It is designed not for the seeker, but for the Christian. Are we convinced of our sin and anxious to be saved, then in the Gospel, Jesus, almighty and full of grace, comes and says, "Look unto Me and be ye saved." If we are already in Christ, then is it not a truth full of comfort that we are "chosen to salvation," and therefore can never perish?

II.—The order in which these facts are verified in the experience of the Christian.

First our calling, and then our election. And do not some fall into error here? Awakened to their sin they begin by asking, Am I chosen? Bunyan tells that by this mistake he was

long kept in fear. But this is to invert the order of the Gospel. In order of the economy of grace election comes first, and then our calling. But the order of their verification in Christian life is different. Our election is discovered, and only can be discovered, by our calling. Hence, in seeking to know if we are saved, we should not try to ascend to heaven and read the Book of Life. If we do, we shall labour in vain. We should come face to face with the great question, Have we been called; have we received Christ; is He our hope? Then, if so, we may, like the Ethiopian eunuch, go on our way rejoicing—by a miracle of grace we are saved.

Our text tells us we should be deeply concerned to “make sure” our own salvation. We must guard against interpreting this Scripture in a legal spirit. To make sure our calling and election does not imply that these are works of our own. They are both miracles of grace. “By grace are ye saved.” The words are a divine command to certify to ourselves, to seek for evidence from which we may conclude that we have been called, and therefore chosen to salvation. This just conclusion may be based on our own *consciousness*. Faith in Christ is an act of the human soul receiving and resting on Him for salvation. Like every fact of our inner life, it is, and should be, revealed to our consciousness. If we trust in a fellow-man we know it, and no less truly we should know if we are trusting in Jesus only for salvation. The Philippian jailor knew it, and rejoiced on the very night of his conversion. And the same truth holds good from age to age. Christ comes to us in the Gospel. He offers to undertake for us, to deliver us from sin if we will only consent to put our case into His hands and trust in Him alone for our salvation. And we know, or should know, if we believe His word and build our hopes on this sure foundation. And if through grace we do so, then we have the warrant of His own word for rejoicing in the assurance that we are in the kingdom and heirs of heaven. “He that believeth on Me hath everlasting life.”

Another and an all-important evidence is found in *the possession of the graces of the Spirit*. This evidence is specially referred to in the immediate context. “Giving all diligence, add to your faith virtue,” and so forth. Viewed under one aspect, these are all fruits of the Spirit. They do not grow spontaneously in nature’s barren soil. They are, so to speak, exotics brought from heaven and planted by the Spirit of God in the soul. Hence, regarded under another aspect, they are every one an evidence of grace that the soul has passed from death to life. Individually and collectively, they afford the surest evidence of our calling and election. But the chain of evidence would be incomplete did we fail to notice one of its most important links, that is, outward obedience. The great Apostle of the Gentiles, in speaking of himself, says, “We were sometimes disobedient.” Here he puts his finger on one of the most dreadful effects of

sin, one of the most patent marks of our unsaved state. Man has taken the helm of his life out of the hands of Christ. He is a rebel against God. But the Gospel is a call not only to trust in God as our Saviour, but to obey Him as our Master. The same voice which says "Come," says "Follow Me." And every saved one has heard and laid to heart this double call. The same good Spirit who turns our hearts to Christ disposes and enables us to turn from sin and endeavour after new obedience. Of this truth the Bible teems with illustrations. The faith of Abraham showed itself by works. Thus the Psalmist sings:—

I thought upon my former ways
And did my life well try,
And to Thy testimonies pure
My feet then turned I.

The words of the Apostle Paul are—"Herein do I exercise myself to keep a conscience void of offence towards God and man." And these ancient Christians stand before us here as witnesses, witnesses to the great truth that the Christian is saved, saved from sin in its guilt and in its power in his heart and life. And in facts such as these, that we make it our aim, desire, and prayer that we may hate and eschew evil, and love and follow what is good, we have Christ's seal set upon our forehead, an evidence of our calling and election that may well fill our hearts with joy and our lips with praise to Him who has saved us.

Dear reader, are you still unsaved? Then be entreated to give heed to the things that belong to your peace before they are forever hid from your eyes. God has provided an all-sufficient Saviour. You have the warrant of His word for accepting Him as your Saviour. How will you escape if you neglect so great salvation? Are you a professor of religion? Then hear and lay to heart the voice of God saying, "Give diligence to make your calling and election sure," lest peradventure you may be mistaken, where to be mistaken is to be undone for ever.

Four things necessary to constitute a Christian. Faith *makes* a Christian; life *proves* a Christian; trials *confirm* a Christian; death *crowns* a Christian.

The crusaders of old used to bear a painted cross upon their shoulders. It is to be feared that many amongst ourselves take up crosses which sit just as lightly—things of ornament, passports to respectability—a cheap substitute for a struggle we never made, and a crown which we never strove for.

The church was built to disturb the peace of man; but often it does not perform its duty for fear of disturbing the peace of the church. What kind of artillery practice would that be which declined to fire for fear of kicking over the gun carriage, or waking up the sentinels asleep at their posts?

For the Young.

"Buy without money."—Isaiah lv. 1. "Ask and ye shall receive."—Matt. vii. 7.

The first of these two texts is from the pen of Isaiah, the second is from the lips of Christ. The one is from the Old Testament, and the other is from the New; and like two messengers they meet and join hands in the proclamation of the same Gospel truth. The blessings of the great salvation are free. They are of such infinite value that they cannot be won by any works of ours or purchased by any price that we could pay. Yet we are to be like eager purchasers in the earnest desire to obtain them, and in the willingness to part with all we have so as to come into possession of them. We are commanded, therefore, to buy them, but not with money; money could not buy them, and they have already been bought with a price of infinite worth—the blood that Jesus shed on Calvary. We must come to Jesus eagerly as if we would buy, but we must come asking, and then we shall receive.

Clara Barton, founder of the American National Red Cross, has recently published a book entitled, "A Story of the Red Cross," in which she relates the following incident that occurred in her experiences in Cuba during the Spanish-American War:—

"Early in the day there came to our improvised headquarters an officer in uniform showing hard service, and a bandanna handkerchief hanging from his hat to protect the back of his head and neck from the fierce rays of the sun. It was Colonel Roosevelt, and we were very glad to meet the gallant leader of the 'Rough Riders.' After a few moments' conversation he said—'I have some sick men with my regiment who refuse to leave it. They need such delicacies as you have here, which I am ready to pay for out of my own pocket. Can I buy them from the Red Cross?' 'Not for a million dollars,' Dr. Gardiner replied. 'But my men need these things,' he said, his tone and face expressing anxiety. 'I think a great deal of my men. I am proud of them.' 'And we know they are proud of You. But we can't sell Red Cross supplies,' answered Dr. Gardner. 'Then how can I get them? I must have proper food for my sick men,' he said. 'Just ask for them, Colonel,' said Dr. Gardner. 'Oh,' he said, his face suddenly lighting with a bright smile, 'then I do ask for them.' 'All right, Colonel, what is your list?'

'Now, Colonel, when will you send for these supplies?' asked Dr. Gardner. 'They will be ready any time.' 'Lend me a sack and I'll take them right along,' he answered, with characteristic decision. Dr. Gardner at once looked up a sack, and when filled it must have held a good many pounds of supplies. Before we had recovered from our surprise, the incident was closed by the future President of the United States slinging the big sack over his shoulders, striding off and out of sight through the jungle."

The supplies of the Red Cross cannot be bought, they are to be had for the asking. So Jesus says concerning the blessings of the great salvation, "Ask and ye shall receive."

"Without me ye can do nothing."—John xv. 5. "I can do all things through Christ."—Phil. iv. 13.

These two texts are the complement of each other. The first tells us how poor and helpless we are, the second tells us how we may become rich and strong. Without Christ we *are* nothing, *have* nothing, *can do* nothing. Without Christ we are poor, undone sinners. With Christ, or with Christ in and for us, we become precious in God's sight, have a right to all riches, and are endowed with grace which enables us to render acceptable service. We may compare man by nature to an instrument of music, maimed and soulless, lying on a shelf. Take, for example, a violin, the instrument from which the sweetest of all music can be produced; unless it be in the hand of a master it is no use. But if in the hand of a master, even though it may be imperfect itself, the music that can be drawn from it is wonderful. Paganini has been reckoned the greatest performer on the violin that ever lived, and a story was narrated of him by a speaker at the recent diamond jubilee of the Scottish Temperance League which will bear repeating. It may help to illustrate our texts. He was fulfilling an engagement in London and giving the whole programme himself, and there came a point where one of the strings of the fiddle snapped. He did not stop playing, however, and before long snap went another string. Still he went on playing, and snap went the third string. Then there was only one string left on the fiddle. The audience rose in resentment, and said they did not come to hear a man play on a maimed fiddle. Paganini halted, for the moment removing the bow from the violin, with quivering voice and in broken English he made his appeal to the audience—"Ladies and Shentlemens, von string and Paganini is enough." And then on that one string he discoursed such music as that audience had never heard. Which is a parable. What are the best of us but feeble instruments, and many of us in peculiar senses are maimed instruments—of no account. But if we are willing to put ourselves into the hands of the great Master Musician, He will bring music out of our lives that will be to His praise to all eternity. It was in that spirit that Paul said, "I can do all things through Christ, who strengtheneth me."

Answers to Questions in November Number.

No. XXVIII.—Cain and Abel (Gen. iv. 2-8); Esau and Jacob (Gen. xxvii. 41-45); Saul and David (1 Sam. xx. 30-33); Naaman and Elisha (2 Kings v. 11, 12); Asa and Hanani (2 Chron. xvi. 7-10); Uzziah and Azariah (2 Chron. xxvi. 16-19); Nebuchadnezzar and the magicians (Dan. xi. 1-13); Jonah and the Ninevites (Jonah iv. 1-11); Herod and the wise men from the east (Matt. xi. 16); the high priest with the Sadducean section of the San-

hedrim, and the Apostles (Acts v. 17, 18). No. XXIX.—Josiah (2 Kings xxiii. 25); the son of Amon (2 Kings xxi. 20-22); the father of Jehoahaz (2 Kings xxiii. 32); Ahaz (2 Kings xvi. 2-4); the son of Jotham (2 Kings xv. 34); the father of Hezekiah (2 Kings xviii. 3-7).

Bible Questions for December.

No. XXX.

'Mong the many wise sayings of Solomon,
There's one of great practical use,
Interfere in the quarrels of others,
You'll likely reap bitter abuse.

No. XXXI.

Some words in the Bible are obsolete now,
Not used as they were long ago.
For instance, there's "let" that in every day use
Now means to permit or allow.
In the days of King James it was different quite,
Its meaning was then to prevent.
Well, mention four places in which we will find
That to hinder is what the word meant.

No. XXXII.

Among the tribes of Israel, from Jacob that did spring,
Was one that never came to fame,
And never won an honoured name,
And never could a hero boast, or prophet, judge, or king.
If you read your Bibles well,
You'll know what tribe could not excel.

Hope is like the sun, which, as we journey towards it, casts the shadow of our burden behind us.

In ancient times a celebrated artist made a most wonderful shield, and worked his own name into it so that it could not be removed without destroying the shield. It is just so with the Bible and Christ.

In a Chinese Christian family at Amoy a little boy, on asking his father to allow him to be baptised, was told that he was too young; that he might fall back if he made a profession when he was only a boy. To this he made the reply—"Jesus has promised to carry the lambs in His arms. I am only a little boy; it will be easier for Him to carry me." This logic was too much for the father. He took him with him, and the child was ere long baptised.

Church News.

THE Joint Reformed Presbyteries of Edinburgh and Glasgow meet in the usual place on the 7th inst. at 12 o'clock.

It has been arranged by Synod's Ministerial Aid Committee that a social meeting of the friends and supporters of this scheme and the other schemes of the Church will be held in the Mikado Tea Rooms, 21½ Jamaica Street, Glasgow, on the evening of Thursday, 15th inst.—tea on the table at 6.30. The chair will be occupied by the Convener of Synod's Committee, Mr. John McDonald, and addresses will be delivered by the ministers and other friends on questions bearing on the interests of the Church. These meetings have always been well attended. They have afforded the members of the Church in the several congregations happy opportunities of meeting together in friendly intercourse. And the addresses have always been helpful and stimulating. The Committee hope that there will be a good attendance on this occasion.

The annual social given by the Ministerial Aid Committee of Nicholson Street congregation, Glasgow, to the collectors, took place in Drummond's Temperance Hotel on Friday evening, the 25th of last month. The collectors met with the numerous friends of the fund under the genial presidency of Mr. John H. Connell, and a very pleasant evening was spent. The congregation has slightly increased its contributions to the fund this year.

A special meeting of the Nicholson Street congregation, Glasgow, was held on the evening of the 9th ult. for the purpose of nominating elders. Six were desired, and fourteen were nominated. Voting papers were duly distributed, and at an adjourned meeting on the 30th the votes were counted and the result declared.

The winter's work, including Bible classes, mission meetings, &c., is now in full swing in most of the congregations of the Church. The Sabbath Fellowship Society of Nicholson Street congregation has an interesting syllabus with one unusual feature. Six of the elders are in turn to give addresses during the session on the "Terms of Communion of the Church." The idea is an admirable one, and, wisely carried out, is sure to be productive of good. Mr. John Irwin suitably led the van by an admirable address on the first of the Terms on the 30th October. The elders in the other congregations might well copy this good example. It would be helpful to themselves as well as their youthful auditors.

God grant that we may contend with other churches, as the vine with the olive, which of us shall bear the best fruit; but not, as the brier with the thistle, which of us will be most unprofitable.

The World of Missions.

LETTER FROM REV. S. H. KENNEDY, B.A.,
ALEXANDRETTA.

It is now a little over six weeks since we came down from the hills. For the first three weeks or so it was quite hot, in fact, the temperature was actually higher than any time during the summer, and for part of the time the weather was the most disagreeable I have experienced in Syria. The hot wave has passed, and now the rains have begun. We began school this year on 3rd October, and the teachers and pupils have now settled down to work. At present, at the beginning of the second month, we have 95 girls on the roll and 55 boys, a total of 150. In all, we have five native teachers—three men and two women. All our teachers, with one exception, are new, but they all give promise of good work. Our Turkish teachers seem to be specially earnest and devoted to their work, and they are both above the average in attainments. Garabet Eff is a licentiate of theology and a good preacher. He takes two services each Sabbath in Turkish. In the school, in his room there are 18 pupils at present. His wife has been teaching higher mathematics for some years in the Marash Girls' College, and comes to us with very high recommendations. For Arabic teachers, we have Hanna Elias, who has been with us for two years, and Iskander Fowaz, a pupil of the Gerard Institute. Sidon. I am sorry to say the teacher of the Arabic-speaking girls is not a Protestant, but she received her education at the American Mission School, Tripoli, and seems anxious to do her best and to give satisfaction. In this teacher's room Mrs. Kennedy takes the Scripture lesson herself every morning from 8 to 9 o'clock. At present there is an enrolment of 75. The teacher of the Turkish-speaking girls (Garabet Eff's wife) has 23 names on her roll. Some weeks ago, just after the school was opened, the Papist Nuns went round from house to house warning the parents that it was not proper to send their girls to us, as we did not believe in the worship of saints and angels. We don't mind what they say as long as they stick to the truth. They have had everything their own way at Alexandretta for all these forty years, and one of the many evil results of their idolatrous teaching is that no confidence can be placed in a word a native of Alexandretta says. I made some such remark to-day to the American Consul of this place. In reply, he said, "People here never tell the truth except when there is no advantage to be gained from telling a lie, but their want of veracity is the smallest of their sins." Thank God the eyes of our fathers were opened to the folly of saint and angel worship centuries ago, and we shall certainly teach the children of Alexandretta, and the parents too, that there is none other name under heaven given among men whereby men may be saved, but the name of the Lord

Jesus Christ, and, at the same time, we shall not fail to point out the folly of idolatry.

Four weeks ago we moved our services into our new meeting hall, a large room in the school house. It is more central than where we have been meeting for two years, and, being more convenient to the people, our audiences have improved somewhat, and we hope they will continue to do so.

Two Sabbaths ago Mrs. Kennedy started a Sabbath school. Last Sabbath she had 58 children from 8 to 9 o'clock a.m.

There is a fine opening here for a good school and a thoroughly devoted missionary teacher would have full scope for all the talents and energy God had given him or her. Surely some one will hear the call of God soon and come and help us to bear the burden. With kind regards.

Alexandretta, Syria, 4th November, 1904.

AN American writer, who seems to understand the situation, calls attention to the increased tendency in India and Burmah to turn aside from evangelistic to school work in connection with the Government. This change of policy has grown up with the increase of converts. The temptations to this are many and specious. The following are mentioned:—(1) The converts have greatly multiplied, and must be educated by the missionaries, that they may not drift from their spiritual guidance. If educated elsewhere, they may be lost. (2) Missionaries are often cramped for funds for mission work, and the Government holds out to them certain offers of help in their school work. (3) The converts, wishing to avail themselves of all the means offered them for secular advancement, are naturally most anxious to secure Government school passes, which will give them the positions offered in the Government employ. This temptation is almost irresistible to weaker converts. (4) It is easier to settle down to the quiet cultivation of the soil prepared for the seed than it is to make ready for the sowing. It requires nerve and much self-denial to advance upon the forest with axe and mattock to make new fields. These are the temptations to secularise the mission work in India, and the question is raised—Is the change wise?

The writer above referred to admits the force of these considerations, but he objects to securing an education for the converts in connection with the Government. And for the following reasons:—(1) The attention of the converts is constantly turned from "things unseen" to "things seen" as the greater good. They are taught to transfer their dependence upon God for help in this life to a secular power. (2) The Government, being neutral in all religious matters, naturally cares little for the religious work of the missionaries, and goes on the principle of securing as large results with a minimum of expenditure as

possible. Hence, the Bible is being gradually forced out of the schools by the difficult curriculum of study prescribed for them. (3) The results, in Burmah at least, are most disappointing. One missionary, after sixteen years of this experience, was asked, "How many have joined you in your mission work from your school during these years?" And the answer was, "Not one." All over, the results have been disappointing. (4) It is wise to consider the probable effect of this great diversion of the contributions of the faithful from evangelical to the doubtful work of this method of educating the converts, unless their contributions are given with a full understanding of the purpose to which they are devoted. It is very unsafe, it is contended, to compromise with the world in the work of saving the world.

Temperance.

INTERESTING JOTTINGS.

THE *Sword and Trowel* of last month contained the following very suggestive paragraph in regard to the *Origin of the Liquor Traffic*. The Domestic MSS. of Elizabeth's reign, Vol. I., A.D. 1558, which can be seen in the National Record Office, reveal the terrible story. A nobleman writing to Cecil, Secretary of State, complains of the independence of the common people, peasants, farmers, and artisans thus:—The wealth of the meaner sort is the very summit of rebellion, the occasion of their insolence, of the contempt of the nobility. It must be cured . . . by providing, as it were, of some sewers or channels to draw or suck from them their money by subtle and indirect means, to be handled insensibly. And to this day this demonic machinery sucks from the meaner sort alone £40,000,000 yearly to sustain law, police, army, navy, and hereditary pensioners. And, it is added, is it not curious that a relative of the Cecils should endorse this demonic machinery as he has recently done by the Brewers' Bill?

An eminent London physician, Dr. V. H. Rutherford, has lately been discoursing on the *Nature and Effects of Alcohol*. He says that in the smallest dose it is a poison in the case of animals and plants, and in the human frame it leads to liability to disease. He gives abundant figures to prove his contention. Alcohol affects the blood and prevents it from doing its work properly. The man who takes alcohol stimulates the action of his heart for a short time, but if he tests it over twenty-four hours he would find that alcohol caused it to do less work. It does not increase the heat of the body, and a great explorer like Nansen was very careful to let alcohol severely alone when he went on his great explorations. It makes its most fearful and virulent attack on

the brain. The Lunacy Commissioners' Report for 1903 showed 113,964 registered lunatics, and of that number 34,465, or 32 per cent., were due to alcohol. What is moderate drinking? As our knowledge of alcohol widens moderate drinking defies definition. Fifty years ago ten ounces of alcohol per day would have come within the category of moderate drinking, more recently the amount has been cut down to two ounces, and now we are informed that one ounce per day, taken regularly, is injurious. The infant mortality in the country, Dr. Rutherford says, is a disgrace. There is no such thing as Christianity about it; it is a disgrace to civilisation. One hundred and fifty per thousand die the first year of life.

In a lecture recently given by Mr. John Burns, M.P., in Manchester, he mentioned some facts that are well worthy of being pondered. Speaking of *Drink and International Trade*, he said:—"In these days of international competition and trade, drink is the heaviest handicap with which we load our goods against ourselves in the markets of the world. This is seen in the following:—Germany, with fifty-six millions of people, spends on drink £150,000,000, or at Britain's proportion it would spend £270,000,000. Compared with us the Germans save or divert every year to better purposes £120,000,000. The United States, with seventy-six millions of people, spend on drink £234,000,000, or at Britain's proportion, £362,000,000, saving £130,000,000. Their joint advantage over us in home and foreign markets is therefore £250,000,000. The drink does incalculable harm to our industrial efficiency and supremacy. British working men have been promised from 2½d to 2½d a week by Mr. Chamberlain if they tax their bread; why don't they leave off their beer and save 5s or 6s a week? Speaking of *the Brewer as an Employer*, Mr. Burns pointed out that the liquor trade, per million of capital invested, gives employment to fewer men than any other trade. A Government return issued in 1901 showed that out of each £100 value produced, 55 per cent. was paid in wages in the mining industry, 29 in agriculture, 29.2 in cotton manufacture, 23.3 in iron and steel manufacture, and only 7.5 in the brewing industry. This illustrates clearly the supreme folly of buying intoxicants with the idea that their consumption helps trade or puts a large proportion of money in the pockets of the wage earners. The wholesale trade is not conspicuous for its generosity to its work-people, whilst the retail trade is, generally speaking, to its male and female workers, possibly in the matter of long hours, the worst of all industries, and in wages per hour one of the lowest. Mr. Burns also dealt with the *Connection between Drink and Lunacy*—as shown by the returns of the Lunacy Commissioners. He gave the figures for all three countries, but the case of Ireland, he said, was most interesting. In Ireland the number of insane under care had increased from 250 per 100,000 of the population in 1880 to 516 per 100,000 in 1903, and if the number of lunatics and idiots at large, according to the last census, were added, the

rate was 604 per 100,000. Making every allowance for the economic causes and political reasons that are responsible for draining Ireland of its strongest, youngest, and healthiest people, and leaving behind the old, the very young, and the infirm, giving every consideration for the drain of Ireland by emigration, there is this melancholy fact to record, that in 1841 Ireland had 14,162 public-houses, with a population of 8,175,124. Yet in 1903, with 4,413,655 people, Ireland was cursed with 16,740 public-houses and 1792 grocers' and other licenses, or a total of 18,532 liquor shops with half its previous population. With 4,000,000 fewer people it added 4000 more dram-shops! In six Irish cities, with one-fourth the population of the whole country, 32 per cent. of the total crime was committed, and nearly one-third of the total offences arising from drink and drunkenness throughout all Ireland were in the same limited area. Is it to be wondered at, when in four of these six cities the proportion of licensed premises to the population is—Waterford, 1 to 78 people; Limerick, 1 to 89; Cork, 1 to 93; and Belfast, 1 to 165. Compare this, say, with Battersea, with 1 licence to 1800 people. The result is that Battersea has less than 5 per 1000 of its population arrested for drunkenness; Waterford has 53 per 1000 locked up per annum. The means to do ill makes ill deeds done.

Notes on the Papacy.

CARDINAL SATOLLI, the Pope's representative, on a recent visit to the United States extending over six weeks, raised two million francs for the Peter's Pence Fund — between £80,000 and £90,000.

A Parliamentary paper recently issued gives the number of Convent Schools in Ireland under the National Board, and the revenues they draw from the State. They number over 320, and they are in the receipt of an annual income of over £138,500. These schools, moreover, while drawing so heavily out of the resources of the State, refuse to be State regulated. The rules that are insisted on elsewhere in the National Schools find no place in the Convent Schools. This shows how Home Rule would work.

The English Church Union, an association having a large and influential membership in the English State Church, and whose great aim is the Romanising of that Church, is neither afraid nor ashamed to speak out. It has repudiated the authority of the Royal Commission now sitting to inquire into the alleged disorders of the Church. Its president, Lord Halifax, at its recent meeting in October, maintained that the Communion service in the Prayer Book is the Mass with all that the Mass carries with it, and

affirmed that the Church Union would make no surrender on that point.

The Carthusian monks of France have been famed for nearly nine centuries for the manufacture of a special brand of wine called *Grand Chartreuse*, and highly thought of by toppers. The reputation of these monks has been spirituous rather than spiritual. But recently the French Government turned them out of La Grande Chartreuse. The report was current at the time that something like £1,000,000 were offered by the monks to M. Combes, jun., if they would be allowed to stay. But they had to go, and they went to Spain. There they continue their pious priestly calling. When they were turned out of France, however, the Government appointed a liquidator, who seized upon the trade mark of the monks, and claimed to have discovered their recipe. Now there are two sets of Chartreuse wine manufacturers, as there once were two Popes, each claiming to be the genuine article. There be many things, alas, in regard to which the Church of Rome and the world are keen rivals and seek the same goal.

The 11th of this month will be a great day in Rome, as on that day two men who lived about two centuries ago, and of whom the religious world had never heard, are to be made saints by the Church of Rome. God makes saints on earth by His grace, the Church of Rome makes saints long after they have gone to their account, and does it only on the payment of exorbitant sums of money. The Jesuits paid 100,000 gold florins for the canonisation of Loyola, their founder. Rome's process is peculiar. First the Pope institutes a formal inquiry into the qualifications of the person for whom the honour is sought, his character and miracles. One official, called the Devil's Advocate, advances all he can against him, and he is answered by another who defends him. The examination proving satisfactory, the Pope pronounces the *beatification* of the candidate. Years afterwards search is made for new proofs of his merits and miracles, and then the *canonisation* takes place. That is to say, his or her name is inserted in the canon of the Saints in the Mass, churches are consecrated to them, and their remains are preserved as holy relics. The two to be canonised this month are Gerard Majella and Alexander Sauli, belonging respectively to the orders of the Redemptorists and the Barnabites, to whom it will be a costly function. The virtues of the former have mainly been discovered by the Rev. Oliver Vassal, thirty years ago a ritualistic priest in the Church of England, now a Romish priest. Gerard was born near Naples in 1726, and he worked wonders all his life through. He could ascend up into the air and travel through it at will, he could be in two places at once, and he could make himself invisible when he chose. One of his miracles, as recorded, was enough to win him undying fame. He was once out on a begging expedition, and the shoes of his horse came off. He went to the

nearest forge, and asked to have the beast re-shod. When the work was done the blacksmith asked an exorbitant sum in payment. Now Gerard had made a vow of poverty, and the money he had was not his to give. What did he do? He would teach the blacksmith a lesson. He ordered the horse to take the shoes off. The horse stepped forward, shook its hoofs, and lo! the shoes fell to the earth. A specimen this truly of Rome's Saints. What kind of a system must it be that feeds its votaries on such husks?

A federation of football clubs attached to London Roman Catholic Missions has been formed for the purpose of playing matches on Sabbath afternoons. Rome has never anywhere, or at any time, been a friend of the sanctity of the Sabbath.

A bishop of the Protestant Episcopal Church in Ireland, the Bishop of Kilmore, speaks faithfully:—"The two things just now demanded are Home Rule and a Roman Catholic University. Whether or not they will be granted we cannot tell, but to assume that they will not would be very rash. Past experience may well encourage the agitators, for what have they demanded that they have not obtained? The Government, like the unjust judge in the parable, has been wearied by their continued coming, and yielded to their importunity. We know there are politicians, both in the Government and in the Opposition, favourably disposed to one or other of those claims, and as to Home Rule, it is said a specious scheme is now put forward to obtain it piecemeal, and under a less offensive name. Of this, I think we may be certain that no account will be made of the loyal minority in the settlement of those questions. Neither their sentiments nor their services will weigh with our rulers in comparison with their anxiety to make things comfortable for themselves in Ireland. They cannot see that Irish discontent will not be satisfied with anything but complete separation from England, and the complete supremacy of the Church of Rome." This witness is true.

On 8th September last there were 52,000 pilgrims in Lourdes in one day. They were crowding around the grotto, bringing water and candles, and paying for Masses and for the blessing of the pious articles they had bought, while the priests were as busily engaged as any salesman on a market place. Some of the wealthy pilgrims would leave as much as 1000 francs behind them, but supposing, on an average, they gave two francs each, the priests must have done a splendid stroke of business—receiving above 100,000 francs, or above £4000 in one day. If the people were not kept in gross darkness such frauds would not be so profitable.

As Satan selects his disciples when they are idle, so our Saviour chose His while they were busy at their trade—either mending their nets or casting them into the sea. Nay, He Himself stooped to a trade, and was a carpenter.

Notes and Comments.

The Japanese and Opium Smoking.

If Japan has learned much from Britain that has been of great advantage in the present great war, there are other things in regard to which Britain may learn somewhat from Japan. In the art of suppressing clamant social evils Japan could be Britain's teacher. By the directness and thoroughness of its methods, which are pervaded at the same time with a strong element of conscience, Japan is able to accomplish in a few years what Britain would not accomplish in a century, if, indeed, it would seek to accomplish it at all. Take the opium trade and opium smoking in the Far East. It is a terrible evil, worse and even harder to control than the curse of drunkenness in our own land; an evil, moreover, that is none the less an evil that it was first forced on China at the cannon's mouth by Britain—one of the things of which to this day Britain has cause to be ashamed. But Japan has set itself to deal with it, and its method is a study compared with Mr. Balfour's method of dealing with the liquor traffic in England. The *London Times* gives us interesting information here. It seems that opium smoking and dealing in opium is now a crime for which Japanese citizens in Japan, and in Formosa as well, are punished with penal servitude of varying degrees. But in order to diminish gradually the amount of opium consumed, on the same principle on which a drunkard may be generally weaned from his drink, the Japanese Government has made the opium trade a monopoly, which it uses for discouraging opium smoking, whilst temporarily tolerating it. Only confirmed smokers are able to obtain opium, and they can receive the drug only under the strictest surveillance. The Government, controlling the supply of opium, doles it out through licensed agents to licensed smokers, and the police watch, with the greatest vigilance, that the circle of opium smokers does not get enlarged. At the same time, moral pressure is brought to bear on those who are addicted to the habit. All doctors have constantly to point out the evils of opium smoking to the grown up, and all school teachers have to warn the children against its injurious and demoralising effects. The result is already marked. The population of Formosa just now amounts, roughly, to 3,000,000 people, of whom in September, 1900, 169,064 were opium smokers. By the end of March, 1902, only 152,044 were registered and licensed as opium smokers, the decrease of 17,020 having been caused by death or the discontinuance of the opium habit. And this number will no doubt rapidly be further reduced by the policy that is being pursued. It is significant that the opium imported, which represented in 1900 a value of 3,925,682 yen, amounted in 1903 to the value of 1,121,455 yen only. That is a reduction of more than a half in three years. From a revenue point of view, the policy of restricting the use

of opium is unfavourable, for it means to the State a serious loss of revenue on the one side, and increased expenses for administration and the surveillance of opium smokers on the other side. But financial loss is far outweighed by moral gain. Britain might profitably learn from Japan.

Falling Revenue from Beer and Spirits.

It is good news to hear that the nation is spending less money in strong drink year by year, even although the decrease be only the matter of a few millions each year. The national expenditure on drink went down six millions from 1899 to 1902 inclusive, and five millions from 1902 to 1903. The decrease, we are glad to say, still continues. Of course, there are various contributing causes, but we believe that the most operative is dull trade. It has always been found that the revenue from beer and spirits is a fair thermometer of the prosperity or otherwise of the nation. In good times, when trade is brisk and money plenty, the drink bill goes up unfailingly; in dull times it falls. And the greatest fall during the last several years has been when times were dullest. It is worthy of notice, however, that there is a cause in operation in Scotland that was bound to tell materially in the reduction of drinking, and that is the change in the Scotch licensing law. Since May last every liquor shop in Scotland has had to shut at 10 o'clock. That means six hours less drinking every week in every public-house in the country at a time when the temptation to indulge was strongest. As a result, we learn from the Chancellor of the Exchequer that while there has been a fall in the revenue from beer during last quarter in all the three kingdoms, the greatest fall, relatively, was in Scotland. It amounted to 7 per cent. on the corresponding period of last year. The revenue from whisky this last quarter showed an increase in England, and a decrease in Scotland and Ireland, the greatest decrease again being in Scotland. Such statistics are encouraging. They prove that proper legislation is never without encouraging results. But the great remedy lies in the hands of the people. They must, in their own personal habits, discourage the drinking customs of the country, and the Churches must lead the way.

The Jubilee of the Dogma of the Immaculate Conception.

The religion of the Church of Rome to-day is not Christianity, but Marianism. In the religion of Christianity Christ is supreme; in the religion of Rome, Mary is superior to Christ. It is many centuries since the worship of Mary was first introduced into the Romish Church, but it is only fifty years since that Church formally gave Mary the place of pre-eminence which she now enjoys; and during those fifty years the worship of Mary has advanced by leaps and bounds. On the 8th December, 1854, Pius IX. proclaimed the dogma of the Immaculate Conception,

and accordingly the jubilee falls on the 8th of this month. It is to be magnificently observed at the Vatican, closing with a grand pontifical service at St. Peter's, and the crowning of the statue of the "Mother of God." The meaning of the dogma is that Mary—an exception to all the human family—was born without sin, and, being free from all stain of original sin, lived a sinless life. The worship rendered to her is called *hyperdulia*, avowedly a kind of worship inferior to that rendered to God, but practically undistinguishable from it. To Romanists, Mary is more than the Godhead. Names, offices, attributes, and miraculous powers are ascribed to her which exalt her to the highest. She is called the Mother of Divine Grace, the Ark of the Covenant, the Morning Star, the Refuge and Advocate of Sinners, the Way of Salvation, the Mother of God, the Queen of Heaven. She is declared to be omnipotent in power and infinite in mercy. Pius IX., in promulgating the decree, declared that the first promise given in Eden, "It shall bruise thy head," referred not to Jesus, but to Mary. The following language is used to her by her worshippers;—"All the earth doth worship thee, the Spouse of the Eternal Father. All the angels and archangels, all thrones and powers, do faithfully serve thee. To thee all angels cry aloud with a never ceasing voice, Holy, holy, holy Mary, Mother of God. Thou sittest with thy Son on the right hand of the Father. In thee, sweet Mary, is our hope, defend us for evermore." Mary is even declared to be more merciful than Christ, and able to do what He cannot do, for "she has been elected from all eternity as Mother of God that she may save by her mercy those to whom her Son cannot grant pardon." The miracles ascribed to her surpass in number and in wonderfulness those performed by Christ. The *Rosary*, which is specially connected with Mary, gives an idea of what Mariolatry is. It is a string of beads, larger and smaller, designed to aid the worshipper in repeating a definite number of *Pater Nosters* (the Lord's prayer) and *Ave Marias* (prayers to Mary); and it is so constructed that the Romanist is taught to pray *ten times* to Mary for every *once* that he prays to God. When one thinks of the unbounded powers and virtues ascribed to Mary, of which there was no knowledge or certainty till fifty years ago, the dogma suggests the reflection as to what a loss the Church of Rome ignorantly sustained for at least twelve centuries (!) and is a significant commentary on the boasted infallibility of the Church; for the battles over the question were bitter and furious in the Romish Church for centuries. However, Rome turns all things into money, and the jubilee of the dogma will pay. But oh! what rubbish in the name of religion. For this Rome is to be in ecstasies on the 8th of this month, and for the inculcation of teaching like this, Protestant Britain is willing to give more than a million and a quarter a year.

A Time to Sing Psalms.

Solomon said that "To everything there is a season, and a

time to every purpose under the heaven," and recent ecclesiastical happenings indicate that there is a time to sing Psalms. When the great Convocation of the United Free Church was held in Edinburgh on the 15th of last month, and the great demonstration in the Waverley Market in the evening, the Psalms were the order of the day. At the morning meeting the company numbered about 3000, and in the evening meeting nearly 10,000, and out of eleven exercises of praise ten were taken from the Psalms. The one exception was a paraphrase. Not a single hymn was sung the whole day. Even the organ was awaiting, and the singing, it is said, was superb. The time kept was admirable, and the impression made was one never to be forgotten. So those say who were present. A writer in the Glasgow *Herald* gives the Psalms and tunes that were used, and it may be interesting to the members of Psalm-singing Churches to know the details, and to see how, on occasion, the inspired and inspiring Psalmody of Scripture can be sung and appreciated. At the morning meeting the Psalms and tunes were:—XLIII.—"O send Thy light forth and Thy truth"—tune, Invocation; CII.—"Thou shalt arise and mercy yet"—tune, Duke Street; LXIII.—"Lord Thee, my God, I'll early seek"—tune, Jackson; XC.—"Turn yet again to us, O Lord"—tune, Farrant; LXXII.—"His name for ever shall endure"—tune, Effingham. In the evening the Psalms were:—CXXI.—"I to the hills will lift mine eyes"—tune, French; LXVIII.—"O God, what time Thou didst go forth"—tune, Dunfermline; C.—"All people that on earth do dwell"—tune, Old Hundred; XLVI.—"God is our refuge and our strength"—tune, Stroudwater; Paraphrase II.—"O God of Bethel! by whose hand"—tune, Evan; CXXII.—"Pray that Jerusalem may have"—tune, St. Paul. It was a grand selection, and manifestly chosen by those who knew their Psalm book. Why Psalm CXXXIII. was omitted it would be too much to surmise; it would have been a good substitute for the Paraphrase. But, altogether, the great demonstration, as a *Psalm-singing demonstration*, was magnificent. The Convocation was meant to be an appeal to the nation, it was not less a manifesto, unwittingly, to all the Churches in the nation in favour of the richness, the fulness, the unfailing appropriateness and preciousness of the songs of Zion. There was just one little fly in the ointment. On the evening of the following day there was in Edinburgh another great demonstration on the part of the United Free Church, this time in connection with the young. At that meeting the company would number between 2000 and 3000, and for them *hymns* were the order of the evening. Which points a moral. Twenty-five years hence it will be impossible, unless the tide turns, to gather a company of 10,000, or even 2000, who will be able to sing the songs that Jesus and His Apostles sang, as they were sung on the 15th of October last. The leaders, a band of ministers and elders nearly 2500 strong, who, *on occasion*, know and can appreciate the worth of the Psalms, are teaching

the rising generation to set lightly by them. In their own congregations throughout the Church they use them sparingly indeed, and in evangelistic work set them aside nearly altogether. The legs of the lame are not equal.

Still, "Neither Side."

The two contending Churches are not any nearer an adjustment of their financial disputes. The larger body has denuded itself of so much, and declares that as for the rest it will surrender nothing without a fight. The smaller body claims all the funds and as much of the property as it can manage, leaving the sovereign power of the realm to decide as to the administration of the remainder. The published report in the daily press of the two Commissions of Assemblies on the day after the Convocation was melancholy reading. When Christian men, met in the name of Christ, fling at each other such expressions as "audacious bluff," "playing at Church," "dirty tricks," one cannot but feel that "there is something wrong somewhere," something seriously wrong everywhere. It is now reported that the Government has decided to interfere by the appointment of a Royal Commission to take evidence in the whole case, with a view to a Parliamentary measure settling all financial differences. It is no tribute to either party that the State has to come in to settle their differences. On a review of the action of both parties there are grounds on which we have sympathy with both, and grounds that forbid us to side with either. We sympathise with the majority in seeking union with the United Presbyterian Church, seeing that there was no practical difference between them, and that the United Presbyterian Church was the more orthodox of the two on the all-important question of the inspiration of the Word; and we believe that the honest purpose of the leaders was the advancement of the kingdom of Christ. But we have no sympathy with the majority of the Free Church in the way it treated the minority. We have referred to this before, and would hardly refer to it now again but for the remark made by Principal Rainy at the Convocation, and repeated by many in the rank and file. He said, speaking of his Church, "At all events, they meant to be free." Yes, but they denied that right to the minority both in 1893 and in 1900. In the one case they took from the Free Presbyterians the churches and manse they had built, and in the other case they peace-warned the ministers and elders of the remnant Free Church out of the property that was their own. Such treatment was neither just nor generous. Reformed Presbyterians who refused to change their colours in 1863 tasted the quality of similarly high-handed treatment from an overbearing majority, and their memories are sufficiently retentive to recall the fact that the Free Church of those days (the constitutional party not dissenting) joined with that majority in the attempt not only to oppress the R.P. minority in the matter of the Ferguson Bequest Fund, but even to have them declared

as outlaws in the country *without any civil rights whatever*. A Free Church lawyer, Mr. Taylor Innes, did his best, but in vain, to get the Court of Session to pass that decree. We have no sympathy with oppression, and we can have no sympathy with a powerful majority which cries out when it feels the pinch itself, but has been regardless of the rights of others. And no word of regret has been spoken. Even at the great Convocation it would not have detracted from the dignity of the great enthusiastic gathering if they had said, We were wrong, we own our fault, and we shall do what we can to make amends. And if that had been said four months ago, mayhap it would have saved many a bitter word. Turning to the Free Church, there are grounds on which it has our sympathy. We have indicated one in the manner in which it has been treated. It has our sympathy in its maintenance of purity of worship in all its congregations. It has our sympathy in its steadfast testimony for the inspiration of the Word. And we would fain carry our sympathy farther. But we cannot sympathise with it in its claim for funds and property to which it has no moral right, funds and property gifted by men and women who for years were in favour of the union that was consummated in 1900. And we lack sympathy with it in regard to the main plea on which the House of Lords decided in its favour. The Free Church and ourselves are at one in holding the Headship of Christ over the nations, and that one great truth ought to link us together. But how is that principle applied in Free Church belief? What does that Church mean by the "Establishment principle," of which so much is said? Reformed Presbyterians hardly need to be told that the principle as held by those outside the Reformed Presbyterian Church means union of the Church of Christ with the present corrupt anti-christian State in Britain. That is how the Free Church applied it. The Free Church has always held, and still holds, by the "Establishment" of 1690, the Establishment which our fathers refused to enter, and the union of which with the State the Testimony of the Church calls "spiritual adultery." With that we have no sympathy. We hold the great doctrine of the Headship of Christ and the obligations of national religion, but we will not have the doctrine confounded with a doctrine that would carry the Church into unhallowed fellowship with a State that takes Presbyterianism into one arm, Prelacy into another, and allows Romanism to hang on its skirts, while the chief corner stone of its constitution is the supremacy of the King in all causes ecclesiastical.

The orator holds a thousand men for half an hour breathless—a thousand men as one, listening to his single word. But the Word of God has held a thousand nations for thrice a thousand years spellbound; held them by an abiding power, even the universality of its truth; and we feel it to be no more a collection of books, but *the Book*.

DECEMBER, 1904.

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At the Annual Meeting of the Reformed Presbyterian Synod, held in May of this year, the management of the magazine was committed to the care of a Committee, consisting of Revs. John M'Kee, Andrew C. Gregg, and John M'Donald—Mr. M'Donald Convener.

The Committee have arranged for the carrying on of *The Witness* in the best interests of the Church and the doctrines which the Church holds dear. They hope to provide for the readers matter that will prove interesting, varied, and instructive.

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