

JANUARY, 1907.

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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. XXVI.

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The Reformed Presbyterian Witness



PUBLISHED
MONTHLY

Double for
JUNE and JULY
IN ONE

Note the ...

Contents of the New Year Issue

JANUARY, 1907

1. A Glance over the Past Year.
By Rev. J. M'DONALD, B.D., Airdrie.
2. A New Year Sermon.
By Rev. Prof. HOUSTON, B.A., Coleraine.
3. The Goodman of the House.
By Rev. J. P. STRUTHERS, M.A., Greenock.
4. Professor Walker, of Belfast, Pulled up.
By Rev. Prof. LYND, D.D., Belfast.
5. Tribute to late Rev. R. A. M'Farlane, B.D., of Stranorlar.
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By Rev. A. C. GREGG, B.A., Loanhead.
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10. The late Mr. John Martin, Glasgow.
11. Notes on the Papacy.
12. Interesting Items.
13. Church and Foreign Mission News.

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of Scotland

Its *OBJECT* is the furnishing of interesting, varied, Scriptural matter on

Personal and
Family Religion
On Church
Questions
On Missions, and
On Public Events
in General

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Reformed Presbyterian Witness.

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

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

VOL. XXVI.

JANUARY, 1907.

No. 1.

A BACKWARD GLANCE.

By Rev. JOHN M'DONALD, B.D.

THE traveller who is making a long and extended tour throughout the world, while he carefully notes every feature of the countries through which he passes, will from time to time compare his observations with his guide-book, to learn exactly what progress he is making. From stage to stage he will note how much nearer he is to his journey's end. We are travellers all of us, and we are being carried forward stage by stage, by the rapid advance of time, to the end of all things. Believing God's Word to be true, we have the assurance that the world is hastening on to a blessed goal. It is natural then for us to inquire what progress the world is making in our day, and whether we are coming perceptibly nearer to the great and final issue. We have just reached another stage, and we will naturally ask whether our world has made any advance during the past year. We must believe that it has. The signs of progress may not be very manifest at our own doors, yet we must believe that it has. In a sermon which Mr. Spurgeon preached many years ago in Glasgow, just at the time he began to grow famous, on the text, "O Lord, revive Thy work," he used a very simple but most fitting simile to set forth the nature of the progress that is made by the cause of Christ. He said that the cause of Christ would always continue to advance, but that its progress would resemble, not that of a carriage rolling rapidly and steadily along the highway, but that of the tide coming in, wave advancing after wave but always falling back, yet advancing by slow and steady and almost imperceptible stages, till the tide was full. So, he said, it was with the cause of God. Its progress from the first had ever been a steady, forward, unbroken progress, a progress no

No. 1.

doubt with many a receding wave, whereby the casual and short-sighted observer might be led to think there was no progress at all, but a true progress all the same. It is a common complaint—the degeneracy of the times, and on many sides there is a call and occasion for it, but it is not all degeneracy. Though the waves recede the tide is rising. There are growing streams of light amid the clouds of darkness. The morning cometh and also the night. It will be night and morning to the end. It is the evening and the morning that will make every day until the end, when the true light will shine and all the darkness will have fled away.

It will be admitted that the highest marks of progress during the past year, and past period of years, have been registered in the field of missionary enterprise. Here undoubtedly the tide has been rising. A greater interest is being taken now than ever before in missionary work, the status of the missionary is reckoned far higher than it used to be, and work on a far more extended scale is being done abroad. So that, although an overwhelmingly great part of the world lies in darkness still, the darkness is being gradually dissipated, and part after part of the world heretofore possessed by Satan is now being invaded and captured by the forces of Christ. Never were missionaries so numerous as now, and there are many heroic, devoted hearts in the mission field. We may recall Charles Darwin's remark about the inhabitants of Tierra del Fuego, when he visited the island once on a scientific expedition, that no power could possibly reclaim or uplift such degraded savages; but he changed his mind afterwards when he saw a company of those same savages at a missionary meeting in London reclaimed, clothed and in their right minds, bright, intelligent Christians. Unbeliever though he was he became a yearly subscriber to the Mission from that day. But we have travelled far since then. Now in all directions—in India, in China, in Japan, in Africa, in Madagascar, in the islands of the South Seas, in more places, in fact, than can be named, the gospel lamp is burning, and multitudes are being gathered into the kingdom of our Lord. So great indeed is the progress that has been made during the last half a century in China with its four hundred millions, that Dr. Griffith John, who has spent fifty years of his life in the Master's service there, is bold enough to make the grand prophecy that in another fifty years there will not be an idol in China. It is a big prophecy; but there is nothing too hard for Him who has been doing such wonders even in our

own times. We know that the gospel is designed by Christ to be the grand regenerator of the nations, and for us to learn that the gospel is making its way into all lands is enough for us to be assured that the world is marching on steadily to millennial times.

The wonderful revolution in China in regard to the opium traffic goes to confirm our hopes. Short of the Reformation there has never been any revolution or reform so sweeping in any country. When we remember that the traffic, than which there is none on earth more degrading and brutalising, was from the first forced on China at the cannon's mouth by Britain, and that it has consequently become part and parcel of the life of the people, entralling them in a slavery the most cruel and pernicious that the subtlety of Satan ever devised, it is one of the greatest marvels in all history that the nation should have determined with one resolve to break its fetters, and sweep the curse so effectually away, that ten years hence there should not be a trace of it. And yet that is what China has just done. When we think of that, and side by side with it remember the record of Japan, and know that both nations have opened their gates to the gospel of Christ, we are assured that there is a great awakening in the Far East in which the Hand of God is manifestly seen, and our hope for the future is confirmed. We are almost tempted to think that from the same distant quarter of the world deliverance will yet come for the ends of the earth. When Israel would not have the Messiah, God turned to the Gentiles; and when the nations of Europe are unwilling to throw off the bondage of an evil past, God may raise up workers for Him in the Far East. All the more need meanwhile for the Churches of Christ to send His blessed gospel to those lands.

Coming nearer home to Europe and Britain, while we are assured that in many a quiet inlet along the shore the tide has been slowly rising, and the Kingdom of Christ has been progressing steadily, we cannot say that the past year has registered a flowing tide. The nations of Europe are much as they have been for a decade of years, with the single exception of France. It is more than thirty years since Italy broke with the Pope, and during these years the Gospel has had free course in that once forbidden and forbidding country, and it is scattering its blessings widely. But the most wonderful change in recent years has been in France, with the hint that Spain may yet follow her example. France has had a long experience of the Man of Sin, and she has

resolved at last to have nothing more to do with him. Twenty years ago she expelled the Jesuits, recently she expelled the religious orders, and now she has decreed a final separation with the Vatican. The Pope of Rome has hurled his thunders against the Republic—which of course has only made the French Government more determined. It is resolved to have no parleying, and such bishops and priests and congregations as have refused to conform to the law have had to clear out of their residences and chapels, while in every case the support so long drawn from the State is now taken from them. We rejoice in this revolution, for it is a revolution, a comparatively quiet but a determined one. It is not a Protestant or an Evangelical move, it is more a political move, for it means that France is resolved no longer to tolerate the intolerance of Rome. Yet it is a move that clears a great difficulty out of the way. As long as things were as they were, the barriers in the way of the Church of Christ in France were innumerable and almost insuperable. Now they are removed. France is more open to the Gospel than it has ever been since the Reformation, and the call is loud to those who can respond to it, to go in and possess the land. The country moreover that has just decreed a weekly day of rest, is a country that must be willing to listen to the better things of the Gospel of the Kingdom.

It is sad to record that while Romanism, the determined foe alike of civil and religious liberty, is losing its hold in almost every country in which it had a hold, it is tightening its grip in Britain. It is an open fact, not simply conceded, but gloried in, that the Church of England is being Romanised from end to end. It is an open fact that the strongest Government of modern times is unable to engineer an English Education Bill through a Protestant House of Commons without toning it down to suit Romanists at every point. It is a known fact that that same Government means to defer to the Nationalists in the helping forward of Home Rule in Ireland. Rome, that is losing in Italy and France and in nearly every other place, is determined to win in Britain, and a win there would compensate her for heavy losses elsewhere. And so ignorant or apathetic is the Protestant spirit of the people, in spite of Rome's red record in the past, that they are quite willing to have it so. The Duke of Wellington when Prime Minister, was afraid to resist the Emancipation Bill lest it should lead to war. But if the enemy

be Rome, then better war at first than at last, for in the end there will be only two alternatives, either war or ignoble cowardly submission to the priestly tyranny of the Papacy. Would it not have been better if the struggle which was crowned with triumph at the Reformation had been consolidated and confirmed at the first challenge, and the issue decided for all time, let the cost be what it might?

We wonder at the cry of those who think that the only way to meet Rome is to adopt the Secular theory of Education, in other words, that the only logical way to keep the priest out of the schools is to keep the Bible out along with him. On such a principle as this the Kingdom of Christ would make no progress. If we believe that Jesus is on the throne, then we must concede to Him the right to put His Book in the State and in the Church, in the Home and in the School. This is the principle that alone can be acceptable to Christ Himself. It is the principle on which alone we can expect the coming of the Kingdom. It is the principle that ought to unify all the Churches in their efforts to bring about that kingdom. And it is a principle from which no faithful soldier should ever retreat.

“He hath sounded forth the trumpet that will never call retreat,
He is sifting out the hearts of men before the Judgment Seat :
Be swift, my soul, to answer Him, be jubilant, my feet :
Our God is marching on.”

When this great principle is adopted by the Churches and the nation, the conflict may indeed be severe, but the proof will be abundant that the cause of Christ is advancing.

“It is only the preaching of *full salvation now* that has any promise in it of revival.”—*John Wesley*.

“NOT read the ‘Pilgrim’s Progress’! Then I would not give a farthing for you!” said the great Dr. Johnson to Bishop Percy’s little girl, whom he put down off his knee with this.

“AMONG all the glorious works of God, next unto that of redemption by Jesus Christ, my soul doth most admire this of the Spirit in preserving the seed and principle of holiness in us, as a spark of living fire in the midst of the ocean, against all corruptions and temptations wherewith it is impugned.”—*John Owen*.

**DEATH OF REV. R. A. M'FARLANE, B.D.,
of Stranorlar, Ireland.**

IT is with the most poignant sorrow that we record the death of our beloved friend and brother, Mr. M'Farlane, which occurred at the manse in Stranorlar on the morning of Thursday, 13th December last. We can hardly realise the meaning of the words though we write them. It is only two months since he was in Scotland, uniting with the Scottish brethren at the ordination of his nephew in Glasgow; and on the occasion of that visit he was vigorous and strong. Indeed, only eight days before the day of his death, he was on duty attending the funeral of one of his people in his usual state of health. Now he is no longer with us. At a time when not one of all his friends looked for it, a voice came to him from the heavenly throne, "Friend, come up higher." His place on earth is empty: his place in the home, in the pulpit, in the dwellings of his people and of his friends. And it is a place that will never be filled again as Robert M'Farlane filled it. His illness was short, startlingly short, lasting only a week. At the funeral which he attended on the Wednesday of the week before his death he caught a chill which led to lung congestion and heart failure, and there was no recovery. Careful nursing and medical treatment brought him temporary relief. On the Sabbath evening he rallied so much as to be able to sit up in his bedroom for a little. But the relief was short-lived. The suffering returned, and it became exceedingly severe. The doctor saw two days before the end that the life could not be saved, and he told the sufferer, who was one of his own dear friends, that he could not live. Mr. M'Farlane's answer, after a moment's realisation of the solemn fact, was, "None perish that Him trust." That was one of his choicest texts. Many a time he proclaimed it from the pulpit, as with all the earnestness of his soul he preached the gospel of the grace of God. Many a time he breathed it in his supplications at the family altar. It was his life, for his life was a constant trusting in Christ, who seemed never to be out of his thoughts. And it was like the coming to him of a faithful and tried friend at the last and most solemn moment, when he knew that he had to face the dark valley—"None perish that Him trust."

What Mr. M'Farlane was at the end of his life he was from the beginning—an earnest, devoted child of God. One of the memorable things of his life, even of his student days, was the richness and unction of his prayers. The friends of his youth and the friends of his riper years all knew this. He gave himself early to the work of the ministry, and he followed faithfully in the footsteps of that devoted servant of Christ who was his pastor in those days, Dr. Chancellor, of Bready and Mulvin. He attended the Strabane Academy, from which he passed to the Academical

Institution in Belfast, and then to Queen's College, Galway, at that time one of the three colleges forming the Queen's University. His university career was a distinguished one, for he was a diligent and able student, highly gifted, and he took the degree of B.A. with first-class honours, being a gold medalist in philosophy (1867). After he finished his studies at the Theological Hall in Belfast, under Professors Dick and Houston, he attended for a session at the New College in Edinburgh, where he studied Hebrew under Professor Davidson. At this time he took the degree of Bachelor of Divinity at the University of Edinburgh. He was always a student. To the last he read his Greek Testament and Hebrew Bible daily, and he never went into the pulpit without having made thorough preparation for his work. On being licensed by the Eastern Presbytery in Ireland he received two calls, one from Airdrie in Scotland, and one from Stranorlar in Ireland, the latter of which he accepted (1872). And with the exception of four years which he spent in Bready, he devoted his life to his people whom he loved in Stranorlar.

Many hearts mourn his loss to-day. To have known him in the sweet and confiding intimacy of friendship was a rare privilege. To have known him as a pastor was perhaps a richer privilege still, for there never was a pastor more set on bringing his sheep and lambs to Christ than he. As one brother in the ministry says of him, "The one trait of his character which shone out clear and distinct above all others was his passion to win souls for Christ." In his Sabbath services, in his Gospel addresses, in his conversation, in his writing and circulating Gospel leaflets, not in his own country and in his own language only, but on the Continent of Europe in Italy and France, his one absorbing desire was to be used by the Spirit in leading sinners to Christ. Those who heard him on his last visit to Scotland preaching what proved his farewell sermons will not forget them.

Our sympathies go out to all his sorrowing friends, but most of all to her who has been left solitary at the Stranorlar Manse. Mr. and Mrs. M'Farlane had to carry together a heavy sorrow in the loss of their darling and only child, a sweet and lovely girl of fourteen. And now the sorrowing mother is left alone. May she be sustained by Him who alone can sustain under such a heavy burden. May she find Jesus a Friend such as she never did before. In the Valley of Baca may she find wells of consolation. As for our departed friend and brother it is well with him. He has gone to know what the text means: "They that turn many to righteousness shall shine as the stars for ever and ever."

In the death of our beloved brother, the Reformed Presbyterian Church in Ireland has lost one of its most devoted ministers, and one of its brightest ornaments. A ripe and cultured scholar, a clear and forcible expounder of the Word, a vigorous and effective writer, a loving and faithful pastor, a preacher whose lofty and

sustained eloquence was ever stirred by a burning love for the salvation of souls, he is gone home and the Church from which he has gone is all the poorer by his removal. His one fault, which surely leaned to virtue's side, was his modesty and unobtrusiveness, which made him shrink from a place of prominence in any undertaking; but his abilities were such as could have commanded a foremost place in any Church. He preferred to serve his Master in his own quiet, unostentatious way. With a natural repugnance to contention and personal controversy, he took no public part in disputed questions, but no one could more clearly see into the heart of any matter that engaged the public mind, and when the need be was, he could express his views with admirable conciseness and force. Enemies he had none, though he never shrank from proclaiming the truth; of loving friends he had a great multitude. And whenever and however he came into contact with men, he always, by the manner of his life, commended the religion he professed, for with the inborn courtesy and kindliness of his nature he was always the man of God and the Christian gentleman. We will all miss him, but he has left behind him a name that is a savour of fragrant ointment. Of him we may say, as of others recently taken from us, with whom he often took sweet counsel here, "Whose faith follow, considering the end of their conversation, Jesus Christ the same yesterday, and to-day, and for ever."

JOHN M'DONALD.

"THE source of much indifference in religion is the vague hope of ultimate pardon. But can you not perceive that pardon itself would be worthless without an entire change of disposition?"—*Professor Archer Butler*.

"IT is the merest insolence of selfishness to preach contentment to a labourer who gets thirty shillings a week, while we suppose an active and plotting covetousness to be meritorious in a man who has three thousand pounds a year."—*Ruskin*.

"REASON follows the habit of the chameleon and takes colour from the tree of emotions on which it lies."—*Anthony Hope*.

"THE tree of the cross being cast into the waters of affliction hath rendered them wholesome and medicinal."—*John Owen*.

BEETHOVEN when stone deaf continued the creator and audience chamber of sublimest harmonies.

"AH! if I had only five minutes with her, if only to assure her that I loved her through all that."—*Carlyle*, about his dead wife.

"THE essence of war is violence, and moderation in war is imbecility," says Admiral Sir John Fisher.

THE man who says, I will sin to-day and repent to-morrow, is no common fool.

DOUBLE TEXTS.

VII.—A Safe Investment for the New Year.

By Rev. Professor HOUSTON, A.B.

“Commit thy way unto the Lord.”—PSALM xxxvii. 5.

“For I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him, against that day.”—2 TIMOTHY i. 12.

IN the first of these texts, as we read it in the light of the context, advice is given to one who is puzzled and perplexed by the apparent inequalities that are seen in society—the wicked prospering, spreading like a green bay tree; the righteous crushed down, and kept in the background by misfortune. When trying to find a solution for the mysterious problem, the temptation to say to God, “Thy ways are unequal,” meets us face to face, suggesting hard thoughts. Only by going to the sanctuary of divine truth can the hard thoughts be banished. There, in that sacred place, we see the end; there we get the oracle that will calm our perturbed spirits, and that will show us that not God’s ways, but our ways of looking at things, are unequal. Relief comes by putting our ways into God’s hand, that He may direct and shape them, and He will do that by making our ways His good and everlasting ways. To this end the advice is given. In the midst of toil, and trouble, and circumstances that might cause fretting and envy, the advice is given which will bring a blessed calm to the soul—yea, which comes “o’er the ear like the sweet sound that breathes upon a bank of violets.” “Commit thy way unto the Lord.” It is a *good* advice. All advice is not *good*. To take the advice of a quack doctor would only ruin the health. The advice of the commercial charlatan, the fraudulent company promoter, would, most certainly, bring loss. And often the advice of the self-seeking politician would be the readiest way to bring national disaster. But it is never perilous to take the advice of the Spirit of God. His advice, if followed, will always bring blessed results.

If we take these texts home to our souls, they will have a talismanic effect upon our lives as we tread the pathways of the future; they will constitute a reliable *vade mecum* as we stand on the threshold of the New Year. If we think of life as a time of probation in which we must try to equip ourselves for the eternal journey, we cannot but regard the beginning of the year as a solemn and important moment. We stand on the near verge, and we peer, with wondering emotion, into the coming days and months, not knowing what of weal or of woe they will bring to us. We address to each other the usual complimentary words charged with loving wishes. How are the hopes we entertain, and the wishes we express, to be realised? How to face the future with hopefulness and courage, and how to prepare for it? These are

questions of no little importance. One of these texts gives an answer, the *only* answer. It indicates a set purpose, and not a policy of drift on the stream of life. Would it not be well for us to take the first of these texts as a golden controlling motto, as we enter on a new stage in the journey? We know not what the New Year will bring, but we *do* know that if we commit our way to God, the days and months of it will bring good, and only good to us. He makes *all* things to work together for good to them that love Him. In that case we can rise to the joyous persuasion and restful confidence of the Apostle, knowing that the investment we have made will not involve any risk. Having given our way in trust to God, so making it His way, we can be up and doing, with a heart for any fate. Duty and advantage, investment and a grand dividend, are wrapped up in these two texts—"Commit thy way unto God," and the reposing of our confidence will not be in vain.

First, the advice, "Commit thy way unto God." There are several readings of this sentence. Some read it, "Roll thy way upon God," as if it was a burden too heavy for us. Others read it, "Direct thy way before God," as if we were asked to realise that we are ever in the great Taskmaster's eye. Again, it is sometimes read, "Reveal thy way unto God," as if the fact that our showing to God our way will surely keep us right. We will not have the face to show God what is perverse, and crooked, and wicked.

Now our way is just our work—whatever enterprise we undertake, our trials and complaints, the whole course of our conduct, the outcome of our desires, our action in this life. It must be remembered that we are active, responsible creatures, not dumb, driven cattle. To each one of us is given a talent that we may trade with it, so as to be able to render a good account when we come to stand before the Lord.

How to live the blessed life? "Oh that my ways were directed to keep Thy statutes," we pray. We must take the direction of our ways, the ordering of our footsteps out of our own hands. "The way of a man is not in himself; it is not in man that walketh to direct his steps." And yet how many, in a spirit of fatal infatuation, imagine that they can shape their own course. There are those who, in a spirit of boastful self-reliance, say, "To-day or to-morrow we will go into such a city, and continue there a year, and buy and sell and get gain." Like the rich fool, they make provision for a future that will never come to them. "There is a way that seemeth to be right in the eyes of a man, but the end thereof is death." The boasted wisdom of these self-reliant men is only arrant folly. "Seest thou a man wise in his own eyes, there is more hope of a fool than of him."

Now, as a preliminary to committing our way unto God, there must be distrust of self. That overweening self-confidence, which is naturally germane to us, must be eliminated. And yet we must not give up making effort. It is an old saying, "God helps them

that help themselves." The fatalistic rôle is not the right one. While depending entirely on God's help, we must exert ourselves. In regard to higher interests, we "work out our own salvation with fear and trembling," at the same time remembering that it is "God that worketh in us both to will and to do of His own good pleasure." The masterful direction of our way is in the hand of the All-wise. "There's a divinity that shapes our ends, rough-hew them how we will." God sits at the helm and steers the ship of our lives, and yet our hands may not hang down listlessly.

But, chiefly, it is faith's investment that we make when we commit our way unto God. The Psalmist adds, "Trust also in Him." We walk by faith and not by sight. And faith sees the Divine Guide, and so the child of God can say

"I know not the way I am going,
But well do I know my Guide."

It is enough that we take one step at a time, giving no thought to the next one. After all, we just live by the day: the future is not in our hand, but it is in a better hand than ours. Over and above the clamouring misleading voices of the world, the voice of the Divine Guide is heard saying, "This is the way, walk ye in it." And if we listen to His voice, He will guide us by the skilfulness of His hand. Not only at the beginning of the year, but also at all critical junctures in our lives, at every parting of the ways, it will be our wisdom to take this text as our motto, "Commit thy way unto God." When the young man begins his life work, when he dreams of a successful future; when we enter upon any enterprise; when making any important change in our way of going; when the man or the maiden contemplates marriage, it is safe to be guided by this motto: "In all thy ways acknowledge Him, and He shall direct thy paths." Why do men often fail? Why are their fond hopes dashed down and their plans frustrated? It is just because they draw out the programme of their lives, leaving God out of account. Hence all their wisest plans only result in air-built castles, the baseless fabric of a vision. "A man's heart deviseth his way, but the Lord directeth his steps." I think men often make the fatal mistake of not realising the solemnity of life. They forget that life is real, life is earnest, that it is a talent entrusted to us, not to be used as we list, not to be buried in the earth, but that we may make the best of it. Time is a talent, and the moments of it are gold dust, every grain of which is precious. The wealth of the world could not buy a moment of it. And yet you sometimes hear men speak of *killing time*. The sated devotee of pleasure finds the hours hanging heavy on his hands. In order to relieve, if possible, his intolerable ennui, he plunges from one scene of unlawful pleasure into another, and yet no easier and no quicker pass the impracticable hours. It is a sight over which angels might weep.

But those who have done useful work have been those who

have taken the words of the Psalmist as their motto. Great scientists, great philosophers, great reformers like Luther and Knox, good men who have lived near to God, and have helped their fellows, have done so. They have not been laggards; they have been men who linked themselves to their tasks, and made strenuous use of the abilities given to them.

“The heights by great men reached and kept
Were not attained by sudden flight,
But they, while their companions slept,
Were toiling upward in the night.”

Especially in the spiritual life, there must be a personal committing of the keeping of our souls to God, as unto a faithful Creator. The Psalmist says, “The Lord shall keep thy soul”; and the Apostle says, “Casting all your care upon Him, for He careth for you.”

The proof that we make a safe investment when we commit our way unto God is given in the words of Paul. We might argue that if the Spirit gives advice it will be safe, and to our advantage, to take it; so Paul argues by good logic. God will accept the trust committed to Him and will bring it to pass. Now the meanest and the weakest can say as Paul has said, the hope of the lowest rests on the same sure basis—the basis of undoubted persuasion. Paul, in the gloom of the prison, could use these triumphant words, and as he used them, surely the darkness of the dungeon would be illuminated. With bounding joy, the joy of his unfettered spirit, he could say, “He is able.” Christ *is* able and willing. Has He not said, “I give unto them eternal life, and none shall pluck them out of My hand”; “Those that Thou gavest Me I have kept, and none of them is lost”? He that keeps Israel, the unslumbering One, is pledged to keep the trust committed to Him by the believer. He will keep that trust through all the changes of this mortal life, in shade and in sunshine, nor will He fail in His keeping when the dark valley is passed through, and the river crossed. The Apostle mentions a final goal—“that day”—the day for which all other days are making preparation,—the day of death, and, further on, the day of judgment. The Shorter Catechism in two questions shows us how God faithfully keeps the trust which the believer commits unto Him; both these questions refer to momentous days in the history of the believer—days each of which may be regarded as “that day——”

“The souls of believers are, at their death, made perfect in holiness, and do immediately pass into glory; and their bodies, being still united to Christ, do rest in their graves till the resurrection.” And—

“At the resurrection, believers, being raised up in glory, shall be openly acknowledged, and acquitted in the day of judgment, and made perfectly blessed in the full enjoying of God to all

eternity." Then at that august moment the trust which we have on this earth, and during this mortal life, committed unto God will be fully and gloriously redeemed. And the Judge will say to those on His right hand, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world."

Standing on the threshold of the New Year, we have a grand motto in the words of the Psalmist—a motto which the language of the Apostle transforms into a sure promise, into a persuasion that will not be disappointed. If we obey the injunction of the Psalmist, we can, without hesitation, use the words of the Apostle. If we do give up our own way, and in a spirit of entire resignation, commit our way to God, the investment will be safe and inconceivably productive in time and in eternity; and the New Year, every coming year, will be a *happy* year, bringing ever an increasing wealth of joy, until we come to enter into that fulness of joy and those rivers of pleasure that are at God's right hand for evermore.

"Thy way, not mine, O Lord,
 However dark it be !
 O lead me by Thine own right hand,
 Choose out the path for me.

"Smooth let it be or rough,
 It will be still the best ;
 Winding or straight, it matters not,
 It leads me to Thy rest."

A REVIEW OF THE LECTURE DELIVERED BY PROFESSOR WALKER AT THE OPENING OF THE ASSEMBLY'S COLLEGE, BELFAST, 23rd OCTOBER, 1906.

By Rev. Professor LYND, D.D., Belfast.

If the views presented in this lecture concerned the Presbyterian Church alone, we would leave them to the consideration of ministers and members of that Church. But the lecture, in its general teaching, is a challenge to all who regard the Old Testament as more than Hebrew literature, and the religion of Israel as a revelation of the true God and of His will communicated by Him in grace for the salvation of men. It is not just a family matter. A professor in a college for the training of young men for the ministry of an Evangelical Church delivers an address, carefully prepared, before fellow-professors, students, and friends of the college, and in that address he speaks of the belief in the inspiration of the Scriptures as a "tottering dogma," and reduces

a number of the Old Testament records to Jewish developments of Babylonish folk-lore and myths. His address is printed in the Belfast *Witness*, and circulated far and wide. And an Irish correspondent of the *British Weekly* retails portions of it to the extent of half a column in that paper, and describes it as "a valuable piece of the New Apologetica." We are not trespassing on our neighbour's preserves, but meeting a trespasser on preserves of the whole Evangelical Church, when we attempt to review the lecture.

The subject of the lecture is "The Influence of Babylonia on Early Hebrew Literature and Religion." The last fifty years have brought to light many records of early Babylon formerly buried out of sight. Laboriously, painfully at first, but more easily as the characters and language were mastered, scholars have interpreted these. The results of the labours of explorers and translators are now within the reach of students, and much light is shed upon the life of an early people where formerly there was darkness. This is shown in the lecture. But it is not shown that from these recently unearthed treasures confirmation has been adduced of facts stated or referred to in the Old Testament, which had been questioned or denied because till lately no external testimony in their support was forthcoming. For instance, it was formerly one of the arguments adduced by sceptical writers against the antiquity of the Pentateuch that writing was unknown in the time of Moses. Of course, if there was no writing or reading in his day, Moses could not have written the books which Jews and Christians alike had attributed to him as author, and in that case his existence might even be questioned. But when the explorer exhumed cities, and temples, and tombs in Egypt and Canaan of the age of Moses and earlier, and found records of every kind, that argument went by the board. Archæology answered that figment.

Then Sargon, King of Assyria, mentioned incidentally by Isaiah (xx. 1), found no place in any other record known till the middle of the last century. And so the sceptics said Isaiah was unreliable. But the spade of the explorer unearthed the buried records, and Sargon appears as a powerful sovereign, carrying his conquering arms against Syria and Palestine, as well as against other nations.

Belshazzar, like Sargon, was known only by the reference to him in the book of Daniel till about the same time that the history of Sargon was brought to light. Daniel, it had been said, could not have lived in Babylon at the time his book purports, but much later, and so he mingled untrustworthy traditions with historical fact. But again the buried and forgotten records are discovered, and, lo, there is Belshazzar.

The history of Babylonia so far as it is known gives confirmation of many points of the Bible story. And if it does not prove the inspiration of the Bible, it testifies to its historicity. But the Professor makes no reference to such things. True, it did not lie

directly within the scope of his lecture, and he had no pressing reason for referring to them. Yet with such general acknowledgments as he makes of the great advance in Assyrian archæology and the importance of this for the Biblical student, it would not have taken him seriously aside to have made a passing allusion to testimony of this kind.

1. But the Babylonians had a story of the flood which has a curious resemblance to the Bible record of the flood and of Noah. The tablets containing it, discovered in 1872, belong to the seventh century B.C., the time of the prophet Jeremiah, but there is a fragmentary version of the same story going back to about 2000 B.C., the time of Abraham. And this Babylonian myth, with its half-dozen gods pulling in different ways, is "likely" the origin of the Bible story in Genesis, with its one God ruling over all and executing His holy and righteous displeasure upon men for their wickedness. "The most likely explanation of the matter would seem to be that the early Babylonian epic had travelled westward, and in oral form had become part and parcel of the Canaanites' traditions regarding antiquity, and through these it came to the knowledge of the Hebrews." The difference in the religious ideas of the two peoples is acknowledged. But, says the Professor, with whom now, inside four sentences, likelihood has become certainty:—"The material of a Babylonish tradition, which lay before the Hebrew writer, is made use of from an Israelitish point of view." Now there you have the explanation of the 6th, 7th, and 8th chapters of the Book of Genesis. The Israelite writer made the earlier and cruder narrative his own, and in doing so transformed it.

Notice what that carries with it. The transformed story, the Israelite tradition with Noah for its hero, as the Professor says, has just the same foundation in fact as the Babylonian tradition. Whether that be any at all, the lecturer does not say. But Noah cannot have any more reality than the Babylonian hero of the epic Utnapishtim. If we accept the Professor's explanation of Noah, we do not and we cannot know whether there is a word of truth in the whole story. The probabilities are that there is not. It is just an old world tale into which the Israelitish writer infused a moral tone.

But Noah and the flood are referred to in other parts of the Scriptures, and referred to as historical facts. What are we to think of these references and of the persons who make them? What are we to think of the writer of the Chronicles who mentions Noah and his three sons, Shem, Ham, and Japhet? And what are we to think of that word of the Lord in Isa. liv. 9—"For as I have sworn that the waters of Noah should no more go over the earth, so have I sworn that I would not be wroth with thee nor rebuke thee?" What are we to think of Ezekiel when he says as a word of the Lord—"Though these three men, Noah, Daniel, and Job were in it, they should deliver but their own souls by

their righteousness?" And, above all, what are we to think of Jesus Christ when He says—"But as the days of Noah were, so also shall the coming of the Son of Man be. For as in the days that were before the flood they were eating, and drinking, and marrying, and giving in marriage until the day that Noah entered into the ark, and knew not until the flood came and took them all away; so shall also the coming of the Son of Man be?" Or what of the writer of the epistle to the Hebrews when he says—"By faith Noah being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house?" It takes a man bold to recklessness, in view of such statements, to reduce the account in Genesis to a level, so far as the facts are concerned, with the Babylonian myth. But this is "a valuable piece of the New Apologetica!" Were it not reasonable, comparing the Babylonian epic and the account in Genesis, to believe that in the latter we have an account of a great judgment of God preserved in a manner appropriate to the event; and in the former such a perverted and degraded account of it as might be expected from a people who, early refusing to retain the knowledge of God in their hearts, fell away into idolatry, dragging the great things of God down to the level to which they sank? It may be noted that besides the Babylonian tradition of the flood, there is a Phrygian, a Phenician, a Syrian, a Persian, an East Indian tradition of it; and that the Indians of North and those of South America have had their tradition regarding it also. The most likely explanation of such a widespread tradition is that a great catastrophe had occurred, making an indelible impression upon the memory of the survivors and their descendants.

(To be continued.)

**CHARGES DELIVERED AT THE ORDINATION OF
REV. T. B. M'FARLANE, B.A., IN THE NEW
CONGREGATION, GLASGOW, OCTOBER 5th,
1906.**

By Rev. JAMES PATERSON, Thurso.

I WELCOME you as a brother and fellow-labourer in the vineyard of the Lord, and as a standard-bearer in the covenanted cause in these lands. I wish you Godspeed in the work to which you have been set apart this day by the hands of the Presbytery. With all affection, but with much misgiving, I essay the duty laid on me of addressing some counsels to you.

All who have been constrained to embrace Jesus Christ as He is freely offered in the Gospel, by the very act constitute themselves servants of that Lord. They recognise that they are no longer their own but bought with a price, and have become the property of Him who paid the price for them. They feel that all

to Him they owe—time, strength, talents, everything, and that they must serve Him with their body and their spirit, for they are His. But, my brother, the true minister feels that this is true of him much more exceedingly. A true minister feels that he has been brought into special relations with the Lord. He has been arrested by the Lord in a way that is not true of other redeemed ones, and that for a particular service. Christ says to him as He does not to other believers—

“My laws thou shalt obey, My name defend,
Advance My kingdom, and My cause extend.”

Paul, and James, and Peter, and Jude, and John all speak of themselves as bond-slaves of Jesus Christ, and that to indicate how implicitly they should give themselves to the work of the Lord, and how unquestioningly they should obey His every command. Paul speaks of being separated from his mother's womb, and called by His grace to this work. Think of that, and remember that what was true of Paul is true of every right minister. When we apprehend that, we see that ministers especially have to consider, not their own ease, honour, convenience, dignity, likes and dislikes, but what the will of the Lord is. Their health, strength, equipment, are talents with which He has entrusted them to be laid out in His service. To them specially Christ says: “Occupy till I come.” Writing to the Ephesian Christians, Paul said: “Walk worthy of the vocation wherewith ye are called.” Incumbent as this is on every member of the Church, it is more emphatically so on the minister. An heathen philosopher, writing to one of his pupils, said, “It is a good thing to walk modestly, gravely, to carry a thoughtful and reverent countenance, and to bear about with you the gait and gesture of a good man.” Thus the Christian minister should act. A warehouseman in this city once told me that when transacting business with the late Dr. Bonar, of Finnieston Free Church, he felt he was dealing with a holy man. Be you like that. A living preacher, speaking of that day when John Baptist announced Jesus, Who and What He was, said: “Jesus walked that day like Who He was, and like What He had come to do. He walked till all who had waited for Him took knowledge of Him that He must be the Lamb of God. He walked as no one ever walked before or since, for He walked as one Who bore on His head the sin of the world.” Now, my brother, the minister should walk as being the servant of Him Who bore on His head the sin of the world. The minister's rule of life and motive of action are not to be pitched by the world's standard. The world which the self-will and corruption of men have made allures us; but it is “a vain show,” and no answer to the aspiration of our souls. The proud civilisation of our twentieth century leaves all the noblest wants of our nature unappeased. It is oppressive, galling, ungodlike. It aims at the suffocation of our spirits, and is utterly unworthy of our love. It is literally true

that "the friendship of the world is enmity with God." Do not ape it, either in its pursuits, or its pleasures, or its recreations. Many do so that they may get into what is called society, polite society, "the smart set" that will brook anything but converse on the great realities of the soul, and eternity, and God, and Christ. No Christian should affect such company; above all, a minister should eschew it. There is to be the making of a difference. What God said to Ezekiel, He says to all His servants in the Gospel of His Son, "I have set thee for a sign to the house of Israel." Let that thought govern your every action and transaction, every thought, and word, and deed, and all your relations in life. Always act so that men may take knowledge of you that you have been with Jesus, and that you have seen the Lord.

"Pitch your behaviour low, your projects high,
So shalt thou humble and magnanimous be.
Sink not in spirit; who aimeth at the sky
Shoots higher much than he who seeks a tree."

Accommodating a dictum of Goethe, let me remind you that "A minister is not called to solve all the problems of the world, but to find out what he has to do, and maintain himself within the limits of his comprehension." And what has the minister to do? The great vocation of the minister is to preach Christ. Paul tells us that he was separated to the gospel of God—*i.e.*, to the preaching of the gospel. He says: "I am ordained a preacher, and an apostle; a teacher of the Gentiles in faith and verity." Mark those words, "in faith and verity," for we do not live on probabilities. The faith in which we can live bravely and die in peace must be a certainty, so far as it professes to be a faith at all, or it is nothing. More particularly observe what is to be the matter of your preaching: "Not ourselves, but Christ Jesus the Lord." The preaching is not to be for "a cloak of covetousness," nor to make a fortune, nor to gain the applause of men, else your whole ministry will be tainted, and turned aside, to the avoiding of doctrines, though true, that are humbling to the pride of man, and to the affecting only of those subjects that are pleasing to our fallen nature. Doing which we subvert the Gospel of Christ. The fact of man's corrupt state and condition by nature is one that is growingly being impugned. Only the other day the present occupant of a London pulpit that till now had been thoroughly Biblical, gave utterance to his new views of things, in which man's corrupt state is denied, and with that the atonement by Christ went by the board, for there was no need for it. By this pronouncement the traditions of that pulpit have been ruptured, the teaching of all former ministers there belied, John Bunyan included, all the evidence borne by man's history on earth ignored, the veracity of the Bible and the declarations of Christ and His Apostles flouted. In view of this trend of thought

all evangelical ministers, and you who have just joined their ranks, must needs iterate and reiterate "Ruin by the fall." Preach so that by the power of the Spirit accompanying it you may convince of sin. But do not leave the convicted sinner in the slough. Preach hope concerning this thing, hope not by human effort, nor by human merit or creature device; but sound forth the tidings of "Redemption through the atoning righteousness of Christ," and "Regeneration by the Holy Ghost." Preach repentance toward God, and faith toward our Lord Jesus Christ. Preach that there is none other Name under heaven given among men whereby we must be saved but the Name of Jesus. And scruple not to proclaim God's sovereignty over all creatures and their affairs. Old Testament Scripture is not silent concerning that; nor were Christ and His apostles silent regarding it. It is a doctrine that is glorifying to God, and comforting to the people of God. One who was involved in a terrible railway collision, and who had one child killed and another sorely injured, recorded that comfort streamed into the heart from the recollection that—"God's decrees are His eternal purpose, according to the counsel of His will, whereby for His own glory He hath fore-ordained whatsoever comes to pass." These are old truths, and some of them hard truths, but, as Bunyan says, "Old truths are always new if they come to us with the smell of heaven on them." Preaching Christ you need not fear for want of matter. His person and work are rich in their fulness. Every divine attribute is seen in Him. All the types prefigure Him. The prophets point to Him. Every truth bears relation to Him. The very law itself must be explained and enforced so as to lead to Him. Dilate on the dignity, the glorious character, the divinity of the Lord Jesus, so as to excite wonder and admiration at His condescension in stooping to man who is but dust and ashes, and so as to constrain to love Him with all the heart. Hold out the blessings of the Gospel even to the chief of sinners; for "This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners, even the chief."

Christ Jesus represented the Gospel as a feast, and His ministers are the servants sent forth to invite men to come and share in the blessings of that feast. Weary not in this work. In the parable referred to, the servants had disappointments. All to whom they first came made light of the message. But what then? The Master said: "Go into the highways and hedges, and compel all, as many as ye find, to come to the feast that My house may be furnished with guests." As with the servants in the parable, so you may reckon on disappointments; but duty is yours, results are God's. As you preach, and in your preparations for preaching, seek that you may know experimentally the potency of Christ's blood to cleanse from all sin, that with Paul you may be able for the encouragement of trembling, convinced sinners to say, "The law of the Spirit of life in Christ Jesus has made me

free from the law of sin and death." Preach Christ, or you had better be anything than a preacher.

As to style, how are you to preach? Do so winningly, attractively, arrestingly. One has said: "There is no other object in giving an exordium, but to prepare the hearer to listen the more readily in subsequent parts of our pleading." Our Lord always captivated the mind of His audience at the very beginning of all His discourses. See the Sermon on the Mount. He began by arresting, attracting, winning words, and afterwards went on to the weighty things He had to say to them. He did so even in those quieter, more secluded companies where none but His servants were, as we see in John xiv. The disciples were in no frame for listening. Their mind and heart were overwhelmed. Jesus suits His words to their condition when He says: "Let not your heart be troubled." Some say there is nothing in style. Who minds style in the composition of a will or the want of modulations in the voice of the person reading it? It is the matter of the will that is thought of. Yes, but that is just the point. In that case the attention is already keen, whereas in the congregation the attention of many has to be secured, and style is the gossamer on which the seeds of truth float to, and arrest, the attention.

"Preach ever as you ne'er might preach again,
And as a dying man to dying men."

Again, you are to feed the flock. Christ's charge to Peter was, "Feed my sheep." That tells at once the relation the flock bears to Christ, and the duty of the under-shepherd. He does not provide the pasture, he but leads to where it is. And in order to feed the flock he must know the lie of the land; know where pasture can be found; know the Gospel; have saving acquaintance and living fellowship with Christ; know the power of Christ's resurrection, and be conformed unto His death. Then knowing the pasture and the living fountain, you will be able to lead the flock there. Knowing Christ and His Word, you can then bring out of the Gospel treasure things new and old, you can speak a word in season to those who need it, and from sweet experience say, "O taste and see that the Lord is good." If you would feed the flock, then know them among whom you labour, and over whom you have been placed in the Lord. Visit them in their homes; when there, be not diverted, let not your converse degenerate into religious gossip. Be the minister always. Seek in the homes as well as in the pulpit to win the commendation given John by the Master who said, "He was a burning and a shining light." Of the young also have a care. Said Christ to Peter, "Feed My lambs." Soon they shall have grown up to fill the places of those who are now leaders, and to control the destinies of the Church. As Paul said to Timothy I say to you: "Let no man despise thy youth." Paul's charm against that was: "Be an

example of the believers in word, in conversation, in charity, in spirit, in faith, in purity." "Give attendance to reading"—that is needed now much more than in the days of Timothy if a minister is to edify his people; it is needed if profitably he would engage in "exhortation," and inculcate "doctrine." "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Meditate on these things: give thyself wholly to them that thy profiting may appear in all things."

Casting in your lot, as you have done, with the poor, little, despised, laughed-at "Cameronian" Church (as it is nicknamed), is your saying that it has a *raison d'être*. We believe it has. Speaking generally, a minister's life is, in most cases, difficult and discouraging enough, and it is not easier in virtue of the principles we have espoused. But the difficulties are not reasons for abandoning the position. It is a position that has been handed down by bleeding sires to sons, "under debate," as the Queensferry Paper puts it, "to the posterity, that they may begin where we end." Our position is that of witnesses—not merely for a full covenanted testimony: it is that; but our position is that of espousing that testimony, because it is accordant with "the crown rights and prerogatives of Christ." Every Christian should feel himself bound to witness and contend for these; but we in these lands are doubly bound to do so by reason of our Covenants. When our rulers repudiated the obligation, faithful men raised the banner which was trampled in the mire; and we, their succeeding race, feebly, imperfectly, yet honestly, and with a desire for Christ's glory and the good of these lands, seek still to keep it floating. Be loyal to the trust. While we enjoin on you cordiality with all who discover in them the marks of the Lord Jesus, at the same time you are charged to cultivate a close brotherly relation with those of our own house. For united we stand, divided we fall. Husband the forces of our Church. Conserve the young within its ranks, retain them as workers for our own fields of labour. Our principles are scriptural, and so worth fostering. Therefore, again I say—Be loyal to them.

In fine, for your own soul's welfare; for success in the discharge of your duties as a Gospel minister; for comfort in your work in the congregation; for continuance in a covenanted cause, your hope is like the flight of a bird in the air—it is sustained only by effort, and when it ceases to exert itself it falls. But effort is not enough, we need help from on high. Be instant then in prayer. Prayer sends the soul aloft—lifts it above the clouds. By it you link yourself on to God's strength. Prayer like Jonathan's bow returns not empty. A prayerless minister is a profitless minister. Pray for yourself, your household, your congregation, your brethren, our missionaries, our Church, for all the saints, for the world, for Christ. Wrestle in prayer. Live in the atmosphere of prayer. And after a faithful time of service on earth, may the

Lord's fond welcome greet you : "Come thou blessed of My Father. Thou hast been faithful in a few things. Enter into the joy of thy Lord." And may those lines be appropriately spoken of you—

"Servant of God, Well done!
Rest from your loved employ.
The battle o'er, the victory won,
Enter your Master's joy."

(*To be continued.*)

Our Pulpit.

"THE GOODMAN OF THE HOUSE."

By Rev. J. P. STRUTHERS, M.A., Greenock.

"*Say to the goodman of the house, The Master saith, Where is My guest chamber, where I shall eat the passover with My disciples? And he will himself shew you a large upper room furnished and ready.*"—MARK xiv. 14 (Revised Version).

SHORTLY before his marriage to Miss Grenfell in 1844, Charles Kingsley—whose "Westward Ho!" is a rare book for boys who love tales of adventure—wrote to her suggesting that, when they went on their honeymoon, they should hunt out all the texts in the Bible about masters and servants to frame rules for their own house on them; "and our rules," he said, "we will alter and improve upon in time, as we find out more and more of the true relation in which we ought to stand to those whom God has placed under us." So ought all of us to do, hunting out the texts that apply to our occupations and various relationships in life.

Some who read these lines may remember how sweetly the name *goodman* sounded the first time it was applied to them. There is nothing in the original of this verse corresponding to the literal meaning of the word *goodman*. The Greek word means simply "the master of the house." But the word *goodman* at least shows what a husband in our country was once expected to be, and what every husband is solemnly pledged to be. It is a very awful thing when such a word comes to mean nothing and worse than nothing, as when sometimes one hears a woman say when asked how her head is all cut and bruised: "It was the *goodman* that did it on Saturday night."

The *goodman* of the text is one of the most highly honoured men in the Bible. To be married "from a house" constitutes a

life-long memory and bond. And that is the bond between this man and Christ. In that upper room our Lord had His last meal, His last place of privacy. There He magnified His love by washing the disciples' feet. There He instituted His great memorial feast, the Sacrament of the Lord's Supper. There He pleaded, as only the Son of God could plead, with the traitor Judas. There He made John's head lean upon His breast. There He sang His last song of praise. From that House He went forth to die.

When He came into the world there was "no room" for Him in the inn. And that word condemns alike the keeper of the inn and every guest within its walls. Here, at the close of His life, this citizen of Jerusalem redeems and glorifies for ever the name of "master of the house." What kind of man was he?

1. He was, to use an expression of Samuel Rutherford's, "acquaint with Christ." He was a man to whom our Lord had evidently spoken beforehand of the great, the unspeakably great "hour" that was before Him, a man who in some measure knew the secret of the Almighty. So Matthew tells us the disciples were to say to him, "The Master saith, My time is at hand." And that was enough for the man. People that are thinking about the same thing or the same person have no need for roundabout phrases. "Did you see him?" "How is he?" "Tell him it is to be to-morrow if all's well." Sentences like these, meaningless to outsiders, are plain enough to friends. So of this man we may say, Christ was not only in his thoughts, but in all his thoughts, and was all in all to him.

2. This goodman, wifeless and childless so far as we know, had a good servant. Unknowingly to himself he guided the two greatest men in the world, Peter and John, on that greatest night in the history of man and God. He did it, too, while engaged in the commonest and humblest of all daily tasks. I asked a little boy of five in our Infirmary the other day what I was to say to his mother when I saw her. "Tell her," he said, "that I sent her kisses." "How many?" I asked. "A lot," was the charming answer. A few days afterwards I saw him again, and he asked me at once if I had told her what he said. I told him I had, and asked what I was to tell her that day. "Tell her that when she takes me home, I'll go messages for her, for turnips, and leeks, and potatoes, to the shop round the corner." I wasn't surprised when his mother told me afterwards that he liked going messages. It gives a boy a sense of power, and responsibility, and usefulness. And to a mother that must be a great moment when her little boy or girl goes out and comes back with the things and the change correct. It is a sign that he is putting away childish things, and that she has gotten a man from the Lord. The messages we go and the way we do them, and the messages on which we send others, will be enough to judge us at the last day. The well's mouth is a notable landmark throughout

all Bible history, and it was so here. If ever a vessel deserved to have "Holy to the Lord" written on it, that pitcher did that that man bore.

3. Look at the inside of this goodman's house. It was furnished and ready. "Ready" and "unready"—these two classes describe and include all men. Most of us excuse ourselves for not being ready because we didn't know beforehand. "If I had only known, I would have been ready." Quite so, but that would have been no test of fidelity. Many a lad who now wastes his nights would be practising writing, drawing, arithmetic, if he knew that four years after this he is to be offered a good post and fine pay if he can satisfy the man who has the appointment in his hands. The careless lad waits till the offer comes and then proposes to make ready, but the diligent lad steps in before him. "Be ye also ready, for at such an hour as ye think not the Son of Man cometh." Every worthy opportunity in life is a coming of the Son of Man. If this goodman had not been ready when Christ knocked at his door, the King of Glory would have passed on.

4. See this goodman's courtesy, and that specially in the two points brought out in the Revised Version. Where is *My* guest-chamber? "*Mihi et meis amicis*" has been the motto inscribed over the gateway of more than one nobleman's mansion—"For me and my friends." But here Christ claims the room for Himself and His guests alone, to the exclusion of the owner of the house, and the claim is instantly conceded. There was work to do that night at which none but the apostles could be present with their Lord, and this man makes no demur. He is willing to be a stranger in his own house, to be nothing and less than nothing that Christ may be all in all.

And, secondly, we see his courtesy in this that he shows the two disciples the room *himself*. That is the courtesy of true nobility. One man bids his servant show the stranger to his room, and he does well. But he does better who says, "Come, and I'll show you your room." But the lady does best of all who says to her little son or daughter, "Come, and we'll show Mr. So-and-so his room." It is the joy and prerogative of a host to watch the pleasure and satisfaction that light up his guest's face when he sees the preparation that loving hearts and willing hands have made for him.

5. What was the goodman's reward? It was enough for him that he provided a habitation for the Son of God. He let the King of Glory in. No doubt our Lord would thank him, if not by word, at least by look. But whether or not, the man well knew that Christ would remember him when He came into His Kingdom. Remembered already that man has been for well nigh nineteen hundred years, remembered and known he will be through all eternity as the man from whose house the Son of God set out to die, and singing as He went.

For the Young.

A NEW YEAR MOTTO.

“God first; Duty next; Self last.”

By Rev. DAVID FARQUHARSON, Musselburgh.

LET me, first of all, my dear young friends, tell you the story of these words which I have chosen as our New Year motto. A very dear friend of mine, a minister in England, gave me the history of the words of our motto from his own lips. He is now gone to his rest and reward in the House of Many Mansions, and I am not sorry to write about these words, as his dear memory comes sweetly back to me while I write.

Well, my friend was labouring in a certain parish in England, and he had as one of his parishioners a certain medical doctor, who was known and beloved in all the parish and district for his sweet unselfish life, and for his many good deeds. The doctor was a true follower of Jesus who, while He was on the earth, went about continually doing good. But the good doctor took ill and died; for soon or late death knocks at everybody's door. After the funeral, and while the doctor's papers were being examined by his lawyer, they came across a paper with the following words:—“*My motto in life is GOD FIRST, DUTY NEXT, SELF LAST.*” Ah, then, there was the secret of all the loving, unselfish, Christlike labours of that medical man of God! The secret of his good deeds was in his motto. And all who knew him felt that he fully lived up to the ideal of his motto. And what a fragrant memory he left behind him, just because he lived up to the ideal of his motto!

The late Professor Henry Drummond wrote the following words about the imperishable influence of David Livingstone:—“Wherever David Livingstone's footsteps are crossed in Africa, the fragrance of his memory seems to remain.” Professor Drummond could bear personal witness to that fact, because he had often crossed the footsteps of the great missionary in Africa. And why was it that David Livingstone could leave such a fragrant memory, a memory that the wasting years cannot destroy? It was because he always acted in the spirit of our motto: *God first; Duty next; Self last.* Now, let us take our motto bit by bit, and see what it will teach us.

I. *God first!* God first in everything and always. Is this possible for a boy and for a girl? Is it not only for grown men and women? Oh, I think it is quite possible for a boy or girl to learn to put God first in thought, and in desire, and in conduct. Remember Jesus was just a boy when He used those great words that showed that even as a boy He was resolved to put His heavenly Father first in everything. When He was found in the

Temple by His earthly parents, you remember, He said to them: "Wist ye not that I must be about my Father's business?" Now that is a glimpse into our Saviour's mind as a boy, and it shows that, even as a boy, He was being deeply stirred by the thoughts of the great work He was yet to do. Why, youth is the time for dreams, and in all dreams that are pure and noble, God is very really present. We must learn to put God first every morning ere we go out to school or work or play. And why so? Because God loves us, and cares for us, and seeks our happiness. He is our Father in heaven, and like as a father pitieth his children so the Lord pitieth them that fear Him. I have some little boys of my own, and before they go out to school in the morning, they come and kiss father and mother. And you may be sure that father and mother like that very much. Well, to put God first in prayer every morning, and in everything we seek to do, is just like that kiss.

Of course, as we grow older and bigger we shall see more and more of the true meaning of this act. We shall see that to put God first means to put God's will before our own, God's thoughts and words before our own, and God's great interests and purposes before our own. That is the meaning of the text: "Seek first the kingdom of God and His righteousness." Shall we try right at the beginning of this year? Ah, then, what a good year it will prove for us all!

II. *Duty next!* That is the proper order—*God first; Duty next.* There are some people who put duty before God. They do not give God who gives them all they have the first and chief and best place in their thoughts and hearts. But remember, you will never be real lovers of duty unless you learn to see that it is God's will for you. Duty is the thing we ought to do, and the thing we ought to do is often very hard to do. Oh, these weary lessons! Oh, these tiresome sums! Oh, but the school is such a bore! I remember walking with a little fellow to school one day, and I saw he was taking it easy, as boys do, *going* to school. I asked him if he liked to go to school. What a question to ask a boy! Well, he answered me in one very expressive word—"Middlin'!" Then, finally, his disgust breaking all bounds, he declared that he wished all the children attending the school would take ill with the fever, as then there would be some jolly holidays! Just imagine the little Master Evil-Wish! Ah, but, fun apart, we all need Divine help to do our duty! Boys and girls need it no less than grown men and women. That is why we must put God first if we are to be true lovers of duty and happy doers of duty. Think what an inspiration is in the thought that God sees all, knows all, and is ready to help us. Think what an inspiration must have been in Lord Nelson's famous message to his men before the battle of Trafalgar—"England expects that every man this day will do his duty!" Much more so when we remember that God expects us, and will help us, to do our duty.

Here are some lines from the famous German poet *Goethe* that we might learn by heart—

“Haste not! rest not! calmly wait;
 Meekly bear the storms of fate;
 Duty be thy polar star.
 Do the right whate’er betide!
 Haste not! rest not!—conflicts past,
 God shall crown thy work at last.”

III. *Self last!* Ah, this is the great moral test! Can we put self last? Self is always seeking to be first, to have the biggest bit of the apple, and the warmest corner of the fireside. You have all read of the two boys in “*The Pilgrim’s Progress*” named Passion and Patience. Passion is just Master Selfishness. Passion wants all his good things now, and will not wait for the best things. Whereas Patience is willing to wait for the best things. Now, there is a Master Passion in every young breast, a self that seeks to be first, and to have all the best things. We have to keep a sharp look-out upon that gentleman. If he gets the upper hand he will let us all know the time of day! Selfishness spoils the fairest character. Unselfishness is the white flower of all virtue. Jesus Himself is our true example here as in everything else. “He pleased not Himself.” He did all things to please His heavenly Father. He came not to do His own will but the holy will of God. If we love Jesus we shall learn of Him to put self last. Boys and girls have many opportunities of putting self last, as well as grown men and women. In the home, at school, in the time of play, there are many opportunities of showing what spirit we are of. If we pray for grace to put self last we shall please God and scatter sunshine wherever we go. Like David Livingstone, the fragrance of our memory will remain even when we are no more.

Now, what do you think of our motto? Shall we set out on the year 1907 with this as our prayer and our high endeavour—*God first; Duty next; Self last?* If we do, the year on which we enter will be not only happy but useful, beautiful, and good.

Foreign Missions.

Letter from Rev. Dr. Martin, Antioch, to the Editors.

MY DEAR SIRs,—Delayed an extra week in Kessab by an impression of animals by the Government, preventing our engaging animals, and then by storms, forbidding travelling, we returned to Antioch on 16th October. Mrs. Martin and baby had, again, wonderful escapes, the animal which carried their too-heavy travelling-cradle having twice fallen on the way down, and yet no one having suffered any hurt. In the first fall, high on the mountain,

the nurse was in the cradle with the baby. Leaping from my horse I ran to their assistance, throwing my umbrella away open into the underwood. Then my young horse careering around loose, got astride of the open umbrella and ran against the mule on which Mrs. M. was riding, considerably disturbing it, and threatening danger to her. In its last fall the animal so nearly emptied the mother and child out as that Mrs. M., clasping the baby with one arm, was able with the other to crawl out upon the ground. We were then only some two miles from Antioch; and, anyhow, had had more than enough of that cradle conveyance. And Mrs. M. and I, in the dark, walked into town on foot. Fatal accidents with horses that have lately occurred here cause us, the more especially and gratefully, to note the great deliverances experienced by us on our journey up and down Mount Cassius.

If I rightly remember, I some time ago read that our Church in America, being invited to unite with other Churches in forming a Council of Missions, part of whose business should be delimitation of boundaries as between neighbouring Missions, declined. This declinature gave me much satisfaction. Relations with neighbouring Missions called by the same name, Protestant, as we are called, yet differing widely from us in doctrine and in practice, more and more, in these days, involve questions of serious importance and consequence for us. I might illustrate this by some of my recent experience when on Mount Cassius. At the village of Kessab, where my summer retreat stands, there is a large Church of the Congregational Mission, which Missions are widely extended in Turkey, both European and Asiatic. Including young and old, the congregation probably numbers a thousand or more. The late pastor, now minister of their congregation (Turkish-speaking) in Aleppo, had been so pleased with my teaching that he took lessons from me and from my books, although, as he stated, our doctrine was different from what he had been taught. A young probationer has been sent down by the Congregational Union, with special recommendations, to take charge of the congregation, at least for the time. This young man has just finished his studies in the Marash Theological Seminary of that Mission. He called on me to request of me a favour, which I readily undertook to do for him. Finding me reading President Edwards's "History of Redemption," he talked of Edwards's theology, and then gave me a statement of his own principles, as follows:—(1) I do not believe in the doctrine of total depravity. (2) Regarding Election, I hold it is an Election of fore-knowledge—which, from his exposition of it, I understood to mean Election for foreseen good works. (3) I do not believe in the doctrine of Particular Redemption. (4) A man has of himself power to repent; otherwise, in commanding us to repent, God would deceive us. (5) Christ was not perfect;

otherwise we could not be commanded to follow his example. During our conversation, I, among other things, mentioned that the Scriptures teach us we are "dead in trespasses and in sins." "Well," he said, "man is not a stone." I replied that the Scriptures say the very "heart" of man is "stony." Respecting "Particular Redemption," I asked him—"Did, then, Christ die for those lost and in hell?" He replied "Yes." I told him he was in agreement on those points with the Church of Rome and the Greek Church, but that I, though not building on any man's name, regarded the doctrines on these subjects, known as Augustinian or Calvinistic, as agreeable to the Word of God. With that absence of modesty so common in the alumni of the Missionary Colleges, he replied, "If you hold with Augustine and Calvin, you must come to the study of the Bible with preconceived opinions." Some of the older Protestants in Kessab, my acquaintance with whom extends nearly throughout the thirty-five years of my missionary life, expressed to me great concern at their young preacher's teaching, and told me that, in a public trial discourse, he taught that Christ, till His thirtieth year, was ignorant of what His mission was to this world. The young man had himself spoken to me of Dr. Driver, of the Higher Criticism, as one of his authorities. And certain of the people said the licentiate holds that man is developed from the monkey.

To appoint such persons as ministers of the Word and preachers of the Gospel is surely neither Protestant nor Christian mission work. But on all sides I am surrounded by stations of the Congregational Mission. From a newspaper from home I learn that at the late Congregational Assembly in England the doctrine that our Lord was born of a virgin was subject of discussion and debate; and I note that the newspaper, expressing pain at the fact, adds that those who in that Assembly deny the virgin birth of Christ deny also the resurrection of the body of Christ.

Our new buildings, I am sorry to say, are not yet quite completed. But I am cheered with the thought that about a month hence, or a fortnight before the end of the year, the mission grounds will be freed from workmen.—Yours very sincerely,

JAMES MARTIN.

ANTIOCH, SYRIA,
26th November, 1906.

IF gold be offered thee, thou dost not say,
"To-morrow I will take it"; but, "To-day."
Salvation offered, why art thou so cool
To let thyself become to-morrow's fool?

AFFLICTIONS improved are better than afflictions removed.

APPARENT religion is not always real, but real religion is always apparent.

Church News.

It is with profound sorrow that we announce the death on 13th December of the Rev. R. A. M'Farlane, B.D., of Stranorlar, Co. Donegal. The attention of readers is called to the notice of this devoted man in our present issue.

The Ministerial Aid Committee of Nicholson Street Congregation, Glasgow, held their Annual Social Meeting for the Collectors and friends on 30th November. A most enjoyable evening was spent, among those present being Rev. J. T. Potts, B.A., Messrs. Connell, John Irwin, Naismith, John Gourlay, and M'Kay. Stimulating remarks were made by most of those named.

The Annual Congregational Meeting of the above congregation was held on 27th November, when encouraging reports were read from the various committees. The funds were found to be in a healthy condition, and the meeting was most pleasant and harmonious.

Mr. Archibald M'Neilage, of the Free Church, gave a lecture to the Literary Association of the Nicholson Street Congregation, on 29th November, on "Reading." His advice on what, when, and how to read was exceptionally good.

Rev. J. P. Struthers, M.A., has been giving two lectures, one on 27th November, and the other on 17th December, in Airdrie, his subjects being The Humour of the Bible and The Good Old Times. Mr. Struthers has, we understand, many engagements to lecture this season.

The Congregation of Fairview and Tullyvallen, Ireland, and also the Congregation of Newtownards, have each given a unanimous call to Mr. James Edgar, B.A., licentiate.

Anniversary services commemorative of the founding of the New Congregation, Glasgow, were conducted in The Christian Institute and in Melville Street, Glasgow, on Sabbath, 23rd December, by Rev. John M'Donald, B.D.

A conference of representatives of the various Protestant Societies of Scotland was held in Edinburgh on 13th December, at which it was resolved to recommend that two public meetings, one in Edinburgh and one in Glasgow, be held to urge that Parliamentary action be speedily taken to inquire into the growth of conventual institutions in our land and to secure their inspection. The Reformed Presbyterian Church is asked to render sympathy and help.

Rev. John M'Donald, B.D., delivered a special lecture in Airdrie on Sabbath evening, 16th December, to a large audience on The Apostle Peter and the Papacy. This was the second of a series of six lectures on different phases of the Romish question, which have been arranged by Mr. M'Donald for the winter.

The Penpont case was argued at great length by counsel before Lord Johnston in the Court of Session on 5th December. His Lordship is expected to give judgment shortly.

The late Mr. John Martin.

THE solemn and affecting circumstances of Mr. Martin's death were related in our last issue. He was preparing to sound forth the Gospel call to men to open the door of their heart to the knocking Saviour, and had just given out his text, "Behold, I stand at the door and knock," when the call came to himself to go in at the door of heaven.

Mr. Martin had completed his seventy-fifth year, having been born on the 14th May, 1831, at Fleugharg, in the parish of Keir, Dumfriesshire. He attended the parish school, where the foundations of a wonderfully varied and sound education were laid—an education built up by private reading, study, and keen observation of men and things. Any one who ever saw the large and valuable library which Mr. Martin possessed, and who witnessed his love both for gathering books and giving them away, must have formed a very high opinion of his natural talents, intellectual industry, and love of getting and giving knowledge. He had a special delight in the works of Spurgeon, of whose published sermons he owned a complete set, beautifully bound. It was a great pleasure to Mr. Martin to present good books to young friends, especially young ministers and divinity students.

In the year 1874, while residing at Claggan, Lochtayside, Mr. Martin conducted a prayer meeting in Ardtaluag Schoolhouse, giving addresses in the way of exposition and exhortation. He preached his first sermon in Muthill parish church, Perthshire, in January, 1876, on the subject of Saving Faith, taking as his text the words, "Believe on the Lord Jesus Christ and thou shalt be saved," Acts xvi. 31. This text, indeed, might be said to have been the keynote in all his preaching. He never gave an uncertain sound to the trumpet. He loved the pure Gospel and had a righteous intolerance of all theology which rang false on the vital point of salvation by grace through faith in the blood of the Redeemer. That he would have rejoiced in the work of the stated ministry is clearly evidenced by the following statement which has been found among his papers in his own handwriting: "I have often very deeply regretted that I did not avail myself of opportunities that were presented to me in my youth for education for the work of the ministry." This proves where his heart lay. He

was a man diligent in business, shrewd and successful, but the thing he liked best was the blessed evangel, and to utter it was his deepest happiness.

Mr. Martin took a very high interest in the formation of the New Congregation in Glasgow, and to his home in Pollokshields he was ever ready to welcome ministers and students who supplied preaching to that congregation from its origin seven years ago till its recent settlement under its first pastor, Rev. T. B. M'Farlane, B.A.

In 1867, Mr. Martin married Miss Mary Howie, a daughter of the late Robert Howie and a kinswoman in descent of John Howie, of Lochgoin, the famous author of "The Scots Worthies." Mr. Martin is survived by her, and by three daughters and two sons. The elder of his sons is a highly respected medical practitioner in Glasgow who, but for reasons of health, would have been working in the foreign mission field. The younger son is the esteemed minister of the Original Secession Church in Thurso.

The remains of our deceased friend were laid in the family burying-ground at Keir in Dumfriesshire. On the Sabbath morning succeeding his funeral, Mr. M'Farlane preached from the words, "For we must all be made manifest before the judgment seat of Christ," and at the close of his sermon made the following very appropriate and solemn reference:—

"During the past week one of our number—the oldest member of session, has been removed from our midst most unexpectedly, and most suddenly. Without any warning the call came to him far from home, far from his family, and the Master desired him to be with Himself. The bereaved ones have lost a faithful husband, and an affectionate father, and we have all lost a kind and a sympathetic friend. In the midst of sorrow we rejoice in the sure evidence we have of his readiness to obey the call of the Master. He was summoned hence in the midst of the work that he so much loved—preaching the Evangel of the Cross of Christ. He was taken from the service of the earthly sanctuary to spend the Sabbath of eternity in the service of the sanctuary of heaven. No man could wish a fairer ending to life than to be found at the last hour doing the Master's will. Regarding all such, Christ says, 'Blessed is that servant whom his Lord, when He cometh, shall find *so doing*. Verily, verily I say unto you, he shall make him ruler over all his goods.' Let us rejoice and let us also give glory to God whenever we behold the grace of God manifested in moulding a human life after the Divine pattern, and let us seek to be subjects of the same transforming grace. It is a solemn lesson to us all, and by the grace of God may we all be enabled to lay it to heart, and seek that we too may be prepared for the coming of the Son of Man, and ever keep watch with lamps trimmed and lights burning, so that when the Bridegroom cometh we may be ready to go in to the marriage supper of the Lamb."

Poetry for the New Year.

WHO WILL GO WITH ME?

'THE Old Year has flown past me and the New Year calls me on,
Calls me on to take a path I never heretofore have gone.

Is there none can walk beside me needed guidance to afford?"

"Yes, 'My Presence shall go with thee,' is the promise of the
Lord."

"Fellow pilgrims, dear companions, I have lost along the way;
Our walk and talk were pleasant, but they've gone, they could
not stay.

Is there any strong wayfarer can defy the deathly sword?"

"Yes, 'My Presence shall go with thee,' saith the Ever-living
Lord."

"When I come to cross the River, to be crossed without return,
Is there one can pass through with me? Is there rest beyond
the Bourne?"

"Be of good cheer! The Lord hath answered even before
thou'st made request:

'My Presence shall go, *shall go* with thee: I will, *I will* give
thee rest.'"

LIGHT AFFLICTION—WEIGHT OF GLORY.

LIGHT is our sorrow, for it ends to-morrow,

Light is our death, which cannot hold us fast;

So brief a sorrow can be scarcely sorrow,

Or death be death so quickly past.

One night, no more, of pain that turns to pleasure,

One night, no more, of weeping, weeping sore;

And then the heaped-up measure beyond measure,

In quietness for evermore.

Our face is set like flint against our trouble,

Yet many things there are which comfort us;

This bubble is a rainbow-coloured bubble,

This bubble-life tumultuous.

Our sails are set to cross the tossing river,

Our face is set to reach Jerusalem;

We toil awhile, but then we rest for ever,

Sing with all saints and rest with them.

CHRISTINA ROSSETTI.

Interesting Items.

THE wonders of the wire will never cease. The latest is that photographs can be transmitted by electric telegraph. The discovery has been made by Professor Korn, a young scientist in Munich, and the process is said to be admirably simple. If we are within hail of the marvel of being able to see a picture a thousand miles away, the insuperableness of space will soon be a strange phrase. * * * *

THE anti-opium movement in Malaya is spreading fast, and 14,000 victims of the drug are said to have been quite cured of their craving by an infusion of the leaves of a certain shrub which is found wild in the jungles. It is said that the applicants for the specific number over 2000 daily in the capital of Selangor alone. * * * *

PRESIDENT ROOSEVELT is determined that the United States shall treat the stranger from Japan with fairness. "It is the sure mark," he says, "of a low civilisation, a low morality, to abuse or discriminate against, or in any way humiliate, such stranger who has come here lawfully and who is conducting himself properly." This is a part of the President's message to Congress, but is meant as a hint to San Francisco, which has been refusing to admit Japanese children to its own children's public schools, and trying to force them into the schools for Chinese children. If it is a conscientious concern for the moral and religious welfare of their Christian children that has moved the San Francisco parents, then they are being tyrannically hustled by the President in the name of justice to strangers. But if the exclusiveness is the fruit of pride and race hatred, it richly deserves the castigation of the Head of the great American nation. Everything depends here on the reasons. * * * *

THERE are 135,864 families living in one-room homes in the towns of Scotland. * * * *

THE British people, it seems, with all their wealth, are a people who die poor, for nearly 33,000 of those who died in 1905-6 left on the average less than six shillings each. * * * *

AN expert estimates the world's total supply of iron ore at ten thousand million tons, and this, he says, will be exhausted in fifty years. * * * *

M. SANTOS DUMONT has succeeded in navigating his flying machine against the wind for a distance of 235 yards in twenty-one seconds. There can be no doubt that by-and-by the air will be full of wheels and sails carrying human passengers. Sir Hiram Maxim is too sanguine, perhaps, when he says that in ten years there will be as many motor-ships flying over London as there are now motor-omnibuses in its streets.

NOTES ON THE PAPACY.

No one can rival the Irish priest in getting hold of the money bags among his people. Much has been said about the bequest of the late Lord Leven of £40,000 for the restoration of the Chapel Royal at Holyrood in Edinburgh—which, it turns out after all, is to go back to the family estate. But where in either Scotland or England, with all their wealth, could another £40,000 be raised? Echo answers, Where? But it can be raised in Ireland, in poor priest-ridden Ireland. The *Nenagh Guardian* recently announced that that amount was expended on the cathedral at Nenagh, which was consecrated in October last.

Nearly as good as the £40,000 is the £12,000 which a publican at Portaferry recently bequeathed to the priests. This sum was divided into smaller sums and distributed among convents and other Romish institutions, £300 being reserved for 800 masses to be said for the good of his soul, being at the rate of 7s. 6d. a-piece. Another £1000 was set apart for masses in different places, but presumably for the sake of his own soul. In this way the profits will be distributed over a larger area, it being all the same to the doorkeepers of purgatory where the masses are said, provided they are paid for and said.

A Manchester priest, writing to the *Catholic Times*, makes a sad lament over the leakage that is going on in the Romish Church. He says they are losing not hundreds but “thousands of born and bred Catholics yearly.” Not a quarter of the young boys and girls that annually leave their schools and convents turn up at Mass. Most of Rome’s losses in England however are made good by the accession of English Ritualists. An English priest, who was once a Protestant vicar at Plymouth, says: “Certainly the Ritualistic movement has been the cause of the greater number of conversions to the (R.) Catholic Church. In London and the south of England most Catholics who are not Irish are converts, and they nearly all have been Ritualists first.” Father Tyrrel, a Jesuit, says that “it is bad policy to try to convert people to Roman Catholicism, because the Ritualists are able to do it better and will in time bring over the whole Established Church.” This may be exaggeration, but it contains a large substratum of fact.

It is significant that last year, while Scotland contributed a total revenue of nearly 17 million to the Imperial Treasury, and of that sum received back only 5½ million, Ireland contributed a total revenue of about 9½ million, and received back more than 7½ million. A large amount of this money goes into the hands of the priests. What will they do when they get Home Rule? Probably they hope to take it out of Protestant Ulster, but Ulster will have something to say before that time comes.

Notes and Comments.

The Lords and the Education Bill.

Not the crisis but the end has been reached in the story of the Government's Education Bill. Professing to accept the foundation principles of the Government Bill—popular control of all public schools and the abolition of religious tests for teachers—the Archbishop of Canterbury and Lord Lansdowne showed their fellow Peers how to carve and cut the clauses so as to destroy the identity of the Bill. They brought into it by art what they dared not call for by open downright demand. Had there been no Prelates in the Upper Chamber, the result might have been different. But the Prelates are there, and the Lords, most of them, are the sheep of their pasture. It is not to be wondered at that with their spiritual guides to advise them, the majority of the Lords bled the Bill to death and thought they did God service. But the House of Commons rejected the Lords' amendments *en bloc* and sent them straight back to their Lordships. It seems that the King used his influence to avert the loss of the Bill and invited the parties to confer. At any rate in the final scene in the House of Lords, Lord Crewe, for the Government, offered to allow assistant teachers in provided schools of over 250 children to impart denominational religious instruction, but he refused to agree that head teachers should be free to do so. He also offered to reduce the proportion in the well-known Clause 4, from four-fifths to three-fourths or even lower. But it was of no use. Lord Lansdowne and the Archbishop of Canterbury have said the word, the Peers have refused the terms of the Government, and the Bill is now dead. There will, after all, be little grief over it. The bishops hated the Government Bill, but they did not love their own amendments to it. Only one Bishop voted for the latter; the rest either walked out of the House or had stayed in their hotels. On the other side, the great majority of Nonconformist M.P.'s were in no love with the concessions Mr. Birrell had made in the House of Commons; and it is questionable whether they would have put up at all with the further concessions offered by Lord Crewe. Had the Lords accepted the latter, the Government might have met with disaster in the Lower House through the withdrawal of the support of their own best friends. As things now stand, the prospect is gloomy. The Duke of Devonshire has refused the lead of Lord Lansdowne at the last critical moment. He thinks a compromise should have been made. It is not likely that the Church of England will ever have the opportunity of getting as much in her favour again. One thing is certain—the cause of the pure gospel in the public schools of England has lost ground. And it is well within the bounds of possibility that the subtle and greedy sacerdotalism of the English bishops will in the end drive out of the children's schools religion

of every kind, Bible and all. And yet what folly in the Government and evangelical Christians in England to imagine that they can keep the Christian Scriptures in the schools while they lay down the law that teachers need not be Christians at all! The principles of the Bishops would lead to the Romanising of the schools, and the principles of the Government will eventually lead to the secularising of them. Surely there is a better way, and a better goal than either of these.

France and the Pope.

The Pope has met a doughty opponent in the present French Government. M. Clemenceau, the leader of the Government, is an Agnostic and cares neither for priest nor prophet. And he has behind him not only a firm ministry but, what is of more importance, an apparently firm nation. If the latter only hold out with Gallican obstinacy, the Pope will be worsted and the Vatican will have to find a way of eating its big boasting words and backing out with as good a bargain and as much grace as may be possible. The signs point to this issue. It is with no hurry or fury that the State authorities of France are acting. France has been often like the whirlwind or the avalanche in her times of national crisis, but in this crisis she is cool, calm, and deliberate. She has at last concluded that if she is to be free, she must clear away Roman clericalism from the civil sphere. May God in His mercy lead her to bring in Christ and His Word to rule where anti-Christ is being driven out.

Protestant and other religious sects have accepted the Separation Law of 1905, and it is well known that the French bishops were prepared to bow before the storm and submit to the law. The world wondered when the bishops' vote in this sense was declared by the Pope to be a decision not to submit. And the bishops and clergy toed the line at the Pope's beck. The Church refused to hand over the ecclesiastical property from her own vestries to parochial committees, as demanded by the law; and the year's grace given by the Government having elapsed, those vestries ceased to exist on the night of the 11th December. The property in question has now become the legal possession of the civil authorities of the different districts, to be used by them for educational and charitable purposes. The places of worship were, however, still to be available for the uses of the Church on condition of conformity to a simple declaration exacted by the Public Meetings Law of 1881, or to the Simple Law of 1901 on the formation of societies. This concession has also been rejected by the foreign potentate in the Vatican. The pensions granted to priests by the Separation Law have legally lapsed, but the Government, again patient and indulgent, has allowed the priests a month in which to make up their minds either for or against the law of their country.

Meanwhile prelates and priests are being expelled from episcopal

palaces, manses, and seminaries. And one bold, swift, and thorough stroke has been executed by the Government against Papal pretension and intrigue by the arrest of Monsignor Montagnini, the Vatican's representative in Paris, and by the seizure of the papers and letters lying under his guardianship in the Papal Nunciature. Examination of the documents was followed up immediately by the expulsion of the Pope's agent, who was courteously conducted by state officers to the Southern border and sent about his business. He, of course, went straight to Rome, where he has been received as a heroic prince of the Church. No doubt the French Government had good reasons for desiring his room rather than his presence.

God alone knows whereto this thing in France will grow. The passing of the Briand Act of Separation was no mere *coup d'état*—the venture of a temporary majority, a blunder which, upon a few weeks' national reflection, would be repudiated and undone. The French General Election in May made doubt on that score impossible. On 12th July, the infamous verdict of the Rennes Court-Martial was quashed by the Court of Cassation. The innocence of Dreyfus was thus for ever confirmed, and the cruel, malicious part played by Rome in his case for ever laid open to scorn. Then in August came the Pope's encyclical condemning the Separation Law and demanding his sacred rights. But it was received by nearly all France with coldness. In October, when Clemenceau became Premier, he made General Picquart, the champion of Dreyfus, Minister of War, and announced his intention to administer the Separation Law on the same lines as his predecessor. The French Chamber by a large majority supports Clemenceau's policy. If the Government continues its thorough-going defiance of the Pope, he will soon see it to be wise to permit his children in France to obey the laws of their own land. He can get round his recent infallible deliverances, or declare them to mean the opposite of what they say. The Vatican is capable of anything.

Sir William M. Ramsay on Harnack.

Professor Harnack of Berlin is one of the best known of German critics, and he has, he thinks, discovered a wonderful thing. He says he has reached an absolute conviction that Luke wrote both the Gospel which bears his name and the Acts of the Apostles. Now Sir William Ramsay, the Aberdeen Professor, driven by the sheer force of the evidence, has long believed this and testified to it abundantly. He therefore welcomes Harnack as a convert to the true view, and reads him a lecture not a little plain about his slowness to admit some other very important facts about the New Testament, especially the fact of its miracles.

"These so-called critics," says Harnack's corrector at Aberdeen, "do not read a book whose method and results they disapprove: the method of studying facts is not to their taste,

when they see that it leads to a conclusion which they have definitely decided against beforehand." And further; "the Nineteenth Century critical method was false and is already antiquated." This from Sir William Ramsay is very refreshing. Though Harnack believes that Luke was the author of the third Gospel and of the Acts, he does not believe Luke is a teller of the truth. For Harnack does not believe that the miracles of the Gospels and of Acts ever happened. Sir William Ramsay does well to lecture him and he has some right to do it too. Not long ago, it seems, Harnack, in conversation, humourously made light of Sir William Ramsay's researches and discoveries in Pauline lands and writings. "Ramsay will soon be telling us," he remarked, "what Paul had for breakfast on his voyages." The truth is, Sir William Ramsay likes to build on facts; Harnack, who thinks that we may keep Christianity without the atonement and the Deity of Christ—two doctrines which he personally does not accept—is surely very far from facts. Perhaps, however, he may be steering that way now, led by the Spirit of Truth. His new view of Luke has shocked Professor Schürer, who expresses his amazement that Harnack should venture to controvert a position on which "all representatives of a critical treatment had come to be at one." No wonder Professor Orr is moved to protest and say, "I respectfully urge that it is time there was an abating of this habitual speech about 'assured results' which nobody is at liberty to challenge."

The humble Christian, who has an unction from the Holy One and who therefore *knows* the Gospels to be true, is not shaken by the scepticism of critics. He would still believe and still be confident though Harnack or even Ramsay believed nothing in all the Revealed Will of God.

Death of Principal Rainy.

As we go to press the sorrowful tidings has come from Melbourne that Principal Rainy has passed away. After his arrival in Melbourne on December 8, the state of his health was so grave that the news of his death had almost been expected. There is something pathetic in the fact that he died away from Scotland and from the Church in Scotland of which he was the greatest and ablest leader, and to which he gave his love and his life. Principal Rainy has had more hard things said of him than any other man in Scotland for the last thirty years. But it is to be remembered that he has been trusted and loved as perhaps no man in Scotland during that time has been. In his own Church he has been loaded with honour and affection. And a man must be both great and good whose own ecclesiastical brethren have treated him as the United Free Church has treated Principal Rainy. Doubtless he made mistakes. He provoked anger and suspicion in many quarters. But he no doubt followed the path that seemed right to him. And his own Church has no man who can completely fill his place.

GOSPEL GOLD.

“EVERY ONE OF YOU.”

[*The following passage is taken from one of the most wonderful gospel discourses on record, the beautiful and powerful sermon of John Bunyan, entitled “The Jerusalem Sinner Saved.”*]

So far off was Peter from making an objection against one of them that by a particular clause in his exhortation, he endeavours that NOT ONE OF THEM MAY ESCAPE THE SALVATION OFFERED. “Repent,” saith he, “and be baptised every one of you.” I shut out NEVER A ONE OF YOU; for I am commanded by my Lord to deal with you, as it were, one by one, by the word of His Salvation. . . .

Objection.—But I was one of them that plotted to take away his life. May I be saved by him?

Peter.—EVERY ONE OF YOU.

Object.—But I was one of them that bare false witness against Him. Is there grace for me?

Peter.—FOR EVERY ONE OF YOU.

Object.—But I was one of them that cried out, Crucify Him, Crucify Him; and desired that Barabbas, the murderer, might live, rather than Him. What will become of me, think you?

Peter.—I am to preach repentance and remission of sins TO EVERY ONE OF YOU, says Peter.

Object.—But I was one of them that did spit in His face when He stood before His accusers. I also was one that mocked Him when in anguish He hanged bleeding on the tree. Is there room for me?

Peter.—FOR EVERY ONE OF YOU, says Peter.

Object.—But I was one of them that in His extremity said, give Him gall and vinegar to drink. Why may not I expect the same when anguish and guilt is upon me?

Peter.—Repent of these your wickednesses, and here is remission of sins FOR EVERY ONE OF YOU.

Object.—But I railed on Him, I reviled Him, I hated Him, I rejoiced to see Him mocked at by others. Can there be hopes for me?

Peter.—There is FOR EVERY ONE OF YOU. “Repent and be baptised every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost.” Oh! what a blessed “EVERY ONE OF YOU” is here! How willing was Peter, and the Lord Jesus, by his ministry, to catch these murderers with the word of the gospel, that they might be made monuments of the grace of God! How unwilling, I say, was He that any of these should escape the hand of mercy! Yea, what an amazing wonder it is to think that, above all the world and above everybody in it, these should have the first offer of mercy! “BEGINNING at Jerusalem.”



