

# 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.

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M'Donald, B.D.

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The next meeting of the Joint Reformed Presbyteries will  
be held on Tuesday, 4th February, at 12 o'clock.



.. THE ..

# Reformed Presbyterian Witness.

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

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

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VOL. XXVI.

FEBRUARY, 1907.

No. 2.

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## THE NEW THEOLOGY, OR THE NEW TESTAMENT?

MR. CAMPBELL, of the City Temple, London, has set the whole country talking about his strange opinions to which the pretentious, catching title of the New Theology has been given. We do not think many of our readers are much troubled by Mr. Campbell's pronouncements. Most of us have watched his career with interest, and, knowing him to be a man of great gifts, and of a tender, winning way, have tried to love and admire him. When he went from Brighton to London to take up the mantle of Dr. Parker, who loved to preach, and preached so powerfully, the Cross of Christ, it was known that he had had the confidence of his predecessor, and it was hoped that he would be a strength in the Capital to the Gospel of Jesus Christ the Son of God. Even when he began to utter alarming things, we thought there was something vague and cryptic about his language, that it was perhaps capable of a not heretical construction, and we trusted that, once he became familiar with his mighty seat, his crowded audiences, and his ringing fame, the grace of God and the sense of responsibility would sober his imagination and steady him in his theological bearings. This trust has been thoroughly shattered. Mr. Campbell has become a Unitarian if not a Pantheist. Whether he has only quite recently become so, we cannot be sure. It is enough that he is now outside the ranks of those who say that Jesus Christ is Lord of all.

One thing clarifies the situation—the New Theology is not in the New Testament. It is not Christ's; it is not the Apostles'. And if it is neither His nor theirs, it is certainly not in Moses

nor the Prophets nor the Psalms. It is not of God at all. We do not care to be drawn into a discussion of the scientific and philosophical connections of the New Theology. It is, alas! more than sufficient that Mr. Campbell has denied the Deity of Christ, the Atonement in His Blood, the resurrection of His body, His Virgin birth, and the proper inspiration and infallibility of His Word which is contained in the Scriptures of the Old and New Testaments. It has no weight with us that Mr. Campbell can call Sir Oliver Lodge in his support. Nor does it matter that Rev. Dr. Hunter of Glasgow hails Mr. Campbell as a convert to views held and preached by him (Dr. Hunter) for many years. We are glad that so many good and true men in the Evangelical ministry have repudiated the New Theology. For instance, Dr. Guinness Rogers says Mr. Campbell's views "seem to abolish Church and Bible altogether." Dr. Campbell Morgan says, "I hold his interpretation of Christianity is diametrically opposed to the teaching of the New Testament." Principal Forsyth says, "It is purely an Evangelical theology which is taught in our colleges, and Mr. Campbell's is not that." We believe that the Congregational Church, Mr. Campbell's own denomination, honeycombed though it be with Rationalism, will disown the full-blown Rationalism of the New Theology. But our rock of foundation is neither this divine nor that, neither this church nor that church. We build on Christ and His Word. "Neither is there any rock like our God."

Christ's consciousness of Himself, says a living theologian, is a reality than which there is no reality in the world that more inevitably and uncompromisingly takes hold of the mind. What Christ knew and said, and not only taught His Apostles to know and say, but inspired the Prophets to say beforehand, is the last, the impregnable fortress of the soul which seeks the Lord. Christ knew He was the Eternal Son of God and said it. It is utterly vain for Mr. Campbell to tell us that he knows or thinks differently. Christ knew that He had come to give His life a ransom for many, and He said so. At the Supper He said by word of mouth and by solemn symbol that His blood was the blood of the new covenant shed for many for the remission of sin. His Prophets had foretold it and His Apostles re-echoed it. What if Mr. Campbell rejects wholly the interpretation that Another is beaten for our fault? We have our Lord to give Him the lie; and we have our

own Christian experience, which (we trust) makes the Lord true and every man a liar who contradicts the Lord, even though the man should be the minister of the City Temple. We have the Minister of the Heavenly Temple to speak to us. Mr. Campbell says that in the New Theology the old issue between Unitarian and Trinitarian simply ceases to exist. Well, that may be. So much the worse for the New Theology. It is true that the word "Trinity" is not to be found in the Bible. But Christ speaks of Three—"The Father," "The Spirit of Truth," and "I." Call Them "Persons," or what we may, They are Three. And the Three are Divine; They are One God. Whether we use the words "Trinity" and "Trinitarian" or some other words to express the same things, some such words we must have in order to declare by them that we hold with Christ and not with Mr. Campbell, or with any man who denies the Deity of the Son. And we must have some name to call the man who makes this denial. The word "Unitarian" may do so long as it is understood. But there is another word wherewith to name this denier—a word which we would not dare to apply of our own motion or choice to any man. Let the first user of it speak for himself—who he is need not be mentioned—"This is the antichrist, even he that denieth the Father and the Son."

There is nothing really new in Mr. Campbell's doctrines. Nor is this country the only scene of a movement of his kind. What is called the Liberal movement in German Theology is the same thing. The conflict in Germany is around the question, "Was Christ simply the greatest of religious geniuses, or was He God manifest in the flesh?" The German Liberals are frankly Unitarian and fancy themselves the heralds of a new religion. It is a good thing that both here and there the "heralds" should be frank. It would be better if Mr. Campbell would not make the slightest profession of belief in the Divinity and the Atonement of Christ, and in other dogmas essentially Christian. He knows that he has emptied the familiar terms of their proper, accepted meaning. In other words, he has stolen them. Let him grow his own feathers and go abroad in his own colours. And in regard to his connection with the City Temple, he has need to clear his feet. We understand that by the terms of a Trust the Temple pulpit must be filled by ministers who hold the creed of the Independent Westminster Divines. It is good news that the actual membership in the City Temple at present is only

about 200. But there ought to be fair and square dealing on the part both of the trustees and the minister. Mr. Campbell as a defender of the creed of Thomas Goodwin or Joseph Parker is worse than ridiculous. An evangelical pulpit has nothing in him.

It is worth while to scrutinise the relation which exists between the Higher Criticism and the New Theology. Of course there were Unitarians before the Higher Criticism. But a criticism which takes the Supernatural as alien and accords it a habitation only with reluctance will produce Unitarians, and is producing them, as naturally as blood-poisoning produces coma and death.

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### THE PAPACY AND THE FRENCH REPUBLIC.

By Rev. E. TEAZ, Liverpool.

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IN the book of the Revelation, Antichrist is pictured as a woman bearing the character and decked with the trappings of cruelty and immorality, and also as a great city reigning over the kings of the earth. There also it is predicted that the day would come when these nations would hate the woman, make her desolate and naked, eat her flesh, and burn her with fire. If the garments and flesh of Antichrist be taken as political supremacy and state endowments, that day would seem to have now arrived in France. Never perhaps were statesmen more alive than the legislators of France are to-day to the fact that the Papacy is not merely a religious system but a great political organisation determined to destroy what it is unable to dominate. The Dreyfus trial helped not a little to open their eyes to this fact. And the Government being warned, just in time, of the national danger, and having the support of the people, set to work with determination yet with moderation, and the result has been the complete separation of Church and State in France—one of the greatest legislative revolutions which have taken place in Europe for the last hundred years. And it is a matter of wonder and satisfaction that in spite of Papal efforts to excite opposition and riot, and to prejudice the action of the Government in the eyes of other nations, it has been a peaceful revolution.

It is almost impossible to form an intelligent estimate of this gigantic struggle from the meagre reports which appear in the British press. Nor is one brought much nearer the truth by reading the partisan articles which appear in some British and American journals. There is considerable information to be gained from the few books that have already appeared on the subject, such as Bodley and Sabatier. But in order to form a correct estimate of the situation, it is necessary to follow the

course of ecclesiastical legislation in France for a considerable number of years, and compare the legal position of the Roman Catholic Church in the past with that which has now been assigned to it under the Separation Law. Thus we will be the better able to determine whether in recent legislation France has been defending herself from a political enemy, or, as is alleged by Romanists, persecuting a Christian Church.

When Napoleon returned from his Egyptian campaigns in the year 1799, he found the French nation in the throes of revolution. Disgusted with the Papacy and being unable to distinguish between it and Christianity, the Revolutionaries had cast off Christianity. The Christian Sabbath had been abolished and a ten days' week instituted. But a reaction had already set in against national atheism. Napoleon set himself with vigour to the task of reconstructing the fabric of the nation. Though indifferent to all religions, he resolved to reintroduce that form which was most acceptable to the majority and which he considered would assist him in re-establishing order. He entered into negotiations with the Pope, and the Concordat was mutually agreed upon in the year 1801. That famous Convention has with slight modifications regulated the relations of Church and State in France for over one hundred years. It specified that the Roman Catholic religion should be freely and publicly practised in France, subject to the restrictions which the Government should deem necessary in the interests of public order. The first officer of the State was to have the right of nominating the Bishops, allowing the Pope the right of setting them apart to their office. Both Bishops and Clergy were to be required to take an oath of obedience to the Government. The Bishops were to have the right of presenting the Clergy to their cures, but the nomination of these was subject to the approval of the Government. The Vatican undertook not to disturb in their possession those who had purchased ecclesiastical property alienated at the Revolution, and the Government undertook to pay a proper salary to the Bishops and Clergy of the Church. The Government granted to the Church the right of founding endowments, but this right was restricted by the statutes of the Common Law of France, which correspond to our Mortmain Acts. The first Minister of France was to be recognised as having all the prerogatives which belonged to the ancient monarchy, the right to have an ambassador at the Vatican, to exercise jurisdiction over French establishments at Rome, and the right of intervention in the elections of French Cardinals, as well as the right of entry into all monasteries. The Concordat was supplemented a year later by what are known as the Organic Articles. These specify that no Papal Bull, even when addressed to a private individual, shall be published in France without the permission of the Government; that no Synod or other ecclesiastical assembly be held, and that no Bishop go outside his

diocese, without the same permission ; that all professors in the seminaries subscribe and teach the Gallican Declaration of 1682. Some Roman Catholics have contended, and the Pope claimed when the Separation Law was under discussion in 1905, that these Articles were never ratified at Rome. But it must be remembered that the Papal Church accepted the position which the Articles created, and has lived under them for over a hundred years, allowing her Clergy to be paid and her Bishops to be appointed by the authority which enacted them.

Such, then, were the conditions and restrictions under which the Papacy was permitted to re-enter France in the days of Napoleon. They were not very liberal, but they were accepted by the Vatican, and, as events have shown, they were more liberal than was consistent with the safety of the Republic. They were not forced upon the Roman Catholic Church ; it voluntarily accepted and undertook to observe them, and thus was permitted to establish itself again within the Republic. The Papacy agreed to allow the Government to pay the Clergy, nominate the Bishops, exact an oath of obedience from them all, and to hold all Church property absolutely at the State's disposal, to teach in Church seminaries what the Government prescribed. But no sooner was the Papacy established in the land and its Clergy paid and housed by the State, than the priesthood set itself persistently to ignore all the pledges of the Concordat which restricted its political power. It was not a Christian Church seeking the salvation of souls, but a political organisation seeking either to rule the Republic or overthrow it. Instead of the President of the Republic appointing the Bishops in the Church, it soon became a matter of the Bishops or their master at Rome appointing the President of the Republic. By the year 1850 the Priest had gained supreme control of the education of the youth in the schools. And from that time till the year 1880 the seeds of Romish superstitions and disloyalty to the Republic were sown in the minds of the young by the clericals and the religious orders. Judicious and patriotic statesmen saw that when these pupils found their way into the Senate, the army and the navy, they could not be depended upon in an hour of national danger. If they remained true to their training, they would be Romanists first and Frenchmen afterwards. As an act of national safety, the suppression and expulsion of the teaching orders, was resorted to in the year 1880. The Clergy, bent on the restoration of the temporal power of the Pope in France, were at one time found allied with the monarchical party, and at another with the Boulangist movement. The presence of the Jews in the country and their financial position ever formed a barrier in the way of Papal ambitions. Hence the bitter feeling of the Romish Clergy, and especially of the religious orders, towards Dreyfus at the time of his trial. In the year 1899 the editor of the *London Times* wrote as follows :—"The indictment of the Roman Catholic Church is not that it has



believed in the guilt of Dreyfus. That is—or was before the full publication of the case against him—a possible view honestly held by Englishmen as well as by Frenchmen. The charge is—and we would call Cardinal Vaughan's special attention to this point—that those who claim to speak on behalf of the Church have taken up and unscrupulously utilised the anti-Dreyfusard agitation, with the nationalist and the anti-Semitic feelings imported into it, for their own ends in overthrowing the Republic and establishing upon the ruins some form of government dependent upon the Church and the army, under which the Church might hope to regain her lost political, educational, and spiritual hegemony over the French nation; and that, compared with these objects, truth and justice have in their eyes been as nothing in the balance.” “The real peril,” said M. Clemenceau, “is that of maintaining a system of privilege for the authority of Rome in a régime of liberty.”

These were the circumstances which called forth the Separation Law. The wonder is, when the gravity of the situation is borne in mind, that it was not a far more drastic measure. It was passed on the 9th of September, 1905, and came into force on the 1st of January, 1906. That Law grants liberty of conscience and of public worship to all denominations. The Government ceases to subsidise any religion, and withdraws the salaries hitherto paid to the Clergy, except in the case of Chaplains in secondary schools, hospitals, and prisons, who are still to be maintained. It directs that, on the Act coming into force, an inventory shall be taken of all Church property with the view of obtaining its value, and that all such property shall be transferred to religious Associations to be formed within a year after the passing of the Act. In case of rival Associations being formed, the State decides which shall have a right to the property. The Clergy who are sixty years of age and over, and who have been in the pay of the State for thirty years, are to receive a life pension of three-fourths of their salaries. Those who are forty-five to fifty-nine years of age, and who have been in the pay of the State for twenty years, are to receive a life pension of one-half of their salaries. In no case is the pension to exceed £60 a-year. The Clergy who are not qualified for the above pensions are to receive for the first year their full salary; for the second, two-thirds; for the third, one-half; and for the fourth, one-fourth. In the poor parishes, of which there are 20,000, these periods are to be doubled. All ecclesiastical buildings are to be absolutely at the disposal of the religious Associations to be formed under the Act. The Presbyteries and Seminaries are to be given rent free for a period of five years, and the Bishops' palaces for two years, after which they are to revert to the State. The accounts of the Worship Associations are to be open for inspection by an agent of the Government, and their accumulated funds are to be limited to a scale proportionate to their revenues. The necessity for this last restriction will be

evident when it is borne in mind that the religious orders of France, though under a vow of poverty, were found in the year 1900 to have accumulated no less than £43,000,000. Outdoor religious processions, which are a prominent feature of Papal worship in France, are to be permitted at the discretion of the local municipality. The erection of religious emblems in public places is prohibited. The Budget of Public Worship which in the year 1905 amounted to £1,700,000, instead of being paid to the Clergy, will go to the alleviation of the taxes.

Such are the provisions of the Separation Law which is denounced by Romanists as persecution and spoliation, and which the Pope has forbidden the French clergy to comply with, although the great majority of them were ready to do so. Already, in defiance of the Pope, some 90 Associations have been formed, and 300 priests have expressed their intention of obeying the Law. There are in France about 700 Protestant congregations, with 686 pastors, and 57 Jewish places of worship, with 54 rabbis. The Separation Law applies to these as well as to the Roman Catholics. Their ministers cease to receive State pay as well as the Roman Catholic priests and bishops. Their congregations must be registered and their accounts be open for inspection. But their faith is not tampered with. They utter no word of persecution. They do not hesitate to comply with the Law. To them an endowment from a secular and infidel State was at best a questionable advantage. Without it they will be more self-reliant and independent. While the change in the meantime is a financial loss, it is hailed by many Protestants as a moral and spiritual gain. Why should a situation which is tolerable and even desirable to Protestants be persecution to Romanists? Just because their aims are different. True Protestants aim at the salvation of souls and the upbuilding of the kingdom of Christ, the aim of Rome is to grasp State subsidies and political supremacy. Rome, by her aims, reverses the maxim of the Lord, and says, "My kingdom is of this world. If my kingdom were not of this world, then would not my servants fight." This is the secret of the struggle now proceeding between Rome and Paris. The pretensions of the Pope had become intolerable, and the dangers which threatened were foreseen. It would have been suicidal on the part of the French Government had they continued to entrust the training of the youth to a foreign Power that was seeking the overthrow of the Republic. The Separation Law, in the circumstances, is both moderate and conciliatory. For purely Christian and spiritual work it gives the Church more liberty than it has possessed for a hundred years. It is left the use of all its Churches, with the power of appointing its bishops and clergy and holding its assemblies, with full liberty of worship. No doubt Rome is driven out of the schools, and will not henceforth be allowed to rule in the State, or thrust her greedy hands into the national

Treasury. But as regards that moral and spiritual work which constitutes the true mission of the Christian Church, she is not hindered.

At the present time, when our country is engaged in the Education struggle, statesmen may profit by considering what has happened in France. In that country the priest in the school has neither promoted national Christianity nor patriotism. France has had the priest in her schools for over half a century, and paid him for his labours there, and the result has been a nation of infidels, and had it not been for the timely intervention of the Government, there would have been an army of traitors in the heart of the Republic. Why should Britain, if she values either Christianity or patriotism, nurse this enemy of both?

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**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.

*(Continued from p. 16.)*

2. Then there is a Babylonian parallel to the Hebrew account of the creation of the world. There is also an Egyptian, a Phenician, an Indian account, with resemblances to the Biblical narrative. According to the Babylonian, before the creation of the earth there was chaos. This chaos is made up of Apsu, the Deep, and Tiamat, the universal Mother. These existed prior to the gods. And when the gods were created, Tiamat revolted against them. One of the gods, Marduk, is prevailed upon by the promise of supremacy among his fellows to put down the rebellion of Tiamat. He succeeds, slays Tiamat, who bore the form of a dragon, and her helpers, divides the body of Tiamat into two, and from half of it makes the heaven, fixing it as a firmament between the lower and upper waters. Then he creates the earth, and plants, and living creatures on it.

Two or three points in common this has with the Bible record, as have the other traditions referred to. In both there is a watery chaos, and an order in creation. Of a moral purpose, so prominent in the Bible record; of man made in the image of God, and introduced into a world prepared for him; of his dominion over the creatures; of a relation to, and fellowship with, the Creator—the Babylonian story has nothing to say. And the Professor does not here go further than to point out the few affinities between the two accounts. But he finds “reminiscences of the primitive story of a combat of Jahwe (Jehovah) with the dragon of the deep in other passages of the Old Testament,” which “render it probable that at one time the Hebrews possessed an account of

creation older than that in Genesis i., which kept much more close to the Babylonian." And from these he concludes—his probability becoming so great that he builds upon it the conclusion—that "working upon ancient Babylonian materials, the Hebrew version acquired a completely independent character of its own."

The "other passages in the Old Testament," which are cited as making for this conclusion, deserve attention. We cannot deal with them all at this time. The first of these is Isa. li. 9, "Awake, awake, put on strength, O arm of the Lord; awake as in the days of old, the generations of ancient times. Art Thou not it that cut Rahab in pieces, that pierced the dragon?" Now, most interpreters would read the next verse, and remember the principle of Hebrew parallelism—"Art Thou not it which dried up the sea, the waters of the great deep; that made the depths of the sea a way for the redeemed to pass over?" and would see a reference to the dividing of the Red Sea, and the passage of the Israelites through its depths as on dry ground, on their way from Egyptian bondage; and would find in the passage a strong appeal to the God who had wrought deliverance for His people then to work deliverance for them again in their hour of need. And they would be fortified in this view by comparing it with similar Scriptures. For in Isa. xxx. 7 we read (R.V.), "Egypt helpeth in vain and to no purpose, therefore have I called her Rahab that sitteth still." (Rahab means insolence, *i.e.*, the insolent one.) And in Ezek. xxix. 3 we read, "Thus saith the Lord God: Behold I am against thee, Pharaoh king of Egypt, the great dragon, that lieth in the midst of his rivers." The interpretation mentioned is that put upon the passage by Professor Rawlinson in the Pulpit Commentary, "The event alluded to is the destruction of Pharaoh's host in the Red Sea." And Professor George Adam Smith says, "Not in vain have Israel been called to look back to the rock whence they were hewn and the hole of the pit whence they were digged. Looking back, they see the ancient deliverance manifest: 'Art Thou not it that hewed Rahab in pieces,' &c. But the lecturer sees in the passage a "reminiscence of the primitive story of the combat of Jahwe (Jehovah) with the dragon of the deep," the Babylonian Tiamat. Psalm lxxiv. 13—"Thou didst divide the sea by Thy strength; Thou brakest the heads of the dragons in the waters, Thou brakest the head of leviathan in pieces"; and Psalm lxxxix. 10—"Thou hast broken Rahab in pieces as one that is slain; Thou hast scattered Thine enemies with the arm of Thy strength," are also adduced by the lecturer as "reminiscences of the primitive story of the combat between Jahwe (Jehovah) and the dragon"—the Babylonian Tiamat. But it is unnecessary to show how utterly at fault such exegesis is. We can only be amazed that one with claims to scholarship should be guilty of so misreading the allusions in the Psalms. We shall not follow the lecturer in considering the passages he adduces from the book of Job in support of his theory. But surely there are not many with

mental vision so distorted as to be unable to see the plain historical references in the passages adduced, not many who see in them allusions to a tradition in Israel that the Eternal and Almighty acted the part of champion in the oldest St. George and the Dragon myth. Though a hundred men reckoned scholars stood behind such exegesis, common-sense would revolt from it. It is not scholarship, but illogical devotion to a pet theory that reduces the early records of the Old Testament to the unsubstantial character of a pagan tale. Nor is it reverence that, taking such a view of any part of the Old Testament, reduces prophets and apostles and Him who came to this world to bear witness to the truth to the level of dupes of cunningly-devised fables; and in substance tells us that the Old Testament in its earlier portions is entitled to no credence as a record of facts.

3. The Babylonians had a Sabbath—a day called in their tongue Shabbatu—and a division of time into periods of seven days. And they had ritual observances similar in some points to those practised by the Hebrews, particularly the offering of animal sacrifices. Therefore the Hebrew "Sabbath" is probably a loan word (*i.e.*, borrowed or introduced) from the Assyrian. Is it not just as probable that the word and the thing with it is older than Babylonia, and belongs to a stock that at the earliest period was common to all men? The antiquity of the Sabbath might be argued from the use of the same word by both peoples. We have reason also to believe that the division of time into periods of seven days existed from the appearance of man upon the earth. In Noah's time—if a Noah be allowed—it was in use. The Lord of the Sabbath says it was made for man. And animal sacrifice was offered by way of expiation by the second man born into the world. And there is nothing improbable in the idea that the founders of Babylon and all the other races of men carried these observances with them when from the original home they were scattered abroad upon the face of the earth.

That the stories of the creation and the flood among the Hebrews have a quality in them that sets them far above the same stories as told by the Babylonian sages, is freely admitted by the Professor, and that there is a moral significance in the Jewish ritual which was wanting in the Babylonian is also granted. Such difference is there, particularly between the monotheism of the Hebrews and the polytheism of the Babylonians, that the Professor is unable to persuade himself that the view is correct that Israel received contributions from Babylonia which were of fundamental and far-reaching importance. One cannot but wonder why, in view of such a declaration, the lecture was written at all. If Israel received "no contributions of fundamental and far-reaching importance" from Babylonia, but only the bones of a few old stories which Jewish writers clothed in another and better fashion, why all this exhibition of learning? 'Tis a great ado about a very little matter.

The lecture belongs to a particular school; it is fairly typical of that school which is bent on accounting for the Old Testament otherwise than it accounts for itself, and otherwise than the New Testament accounts for it. And that is why we have felt constrained to review it. The account the Book gives of itself is that it is from the God of truth, given supernaturally and graciously by Him as a revelation of His almighty working, His holy law, and redeeming grace. This school seeks to account for it on naturalistic grounds. Man's original condition is assumed to have been religiously one of polytheism (idolatry); from this there was a gradual rise into monotheism (belief in one God). The lecturer says: "In the Old Testament we can see the emergence into light of a monotheism which was the necessary outcome of the ethical character borne from the first by Jahwe, the God of Israel." And he further states: "Not before the exile did this faith so become the possession of Israel that it developed and spread throughout the length and breadth of Judaism, and ultimately beyond." There are no "probabilities" here. The lecturer treads as on solid ground. But whence does he draw these certainties? Not from the Bible. I know his school professes to do so. But we challenge their statements, and say that the Book itself in Old Testament and New Testament contradicts them.

We might put it the other way—they contradict the Bible. From the first it is one God—Creator of heaven and earth, righteous Ruler and Judge of men, merciful Redeemer of a people made His own by sovereign grace and in holy covenant, that appears—one God, the living and true. Numerous lapses there were into idolatry or polytheism. But these always appear as gravest offences against God, violations of the terms on which Israel held their place as a nation, and they are punished by severe judgments. It is one God who creates the heavens and the earth; and the same one God who lays His command upon the first pair; who is worshipped acceptably by Abel, and who punishes the murderer of Abel. It is the same God who brings the flood of waters upon the earth, and saves Noah; who calls Abram; who delivers Israel out of Egypt; and gives law to His ransomed through His servant Moses. It is one and the same God whom David worships, and in whose name prophets speak. There is no emergence into light of monotheism in Israel's history attaining fulness only after the exile. They had that truth from the beginning. Their worship, except when they fell away from the light they had, was rendered to Jehovah; and to Him they returned, when taught by His discipline, from their folly and their sin.

It is not from any desire to make an attack upon the lecturer that we have felt constrained thus hastily to review this "valuable piece of the New Apologetica." It is because we feel deeply that a fundamental truth of the Christian religion has been assailed,



and at a place and time and in a manner which make the assault little less than wanton. Details have been dealt with because it is in these that the un-Biblical and unscientific character of the "New Apologetica" reveals itself. A theory which leads to such exegeses as the Professor has perpetrated in this lecture, and which makes the writers of the New Testament and our Lord Himself to be either dupes or knaves, can neither claim our intellectual assent nor help our faith.

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**CHARGES DELIVERED AT THE ORDINATION OF  
REV. T. B. M'FARLANE, B.A., IN THE NEW  
CONGREGATION, GLASGOW, OCTOBER 19th,  
1906.**

By Rev. JAMES PATERSON, Thurso.

*(Continued from page 22.)*

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**Second—To the Congregation.**

THE Presbyteries rejoice with you that at length the desire of your hearts has been granted, your prayers answered, your efforts crowned with success. Your eyes behold your teacher. Receive him as from the Lord—one of His ascension gifts. You have had a sifting time, a long season of waiting and of trial. It has given you a knowledge of one another, a love and interest in one another you could not else have had; and it has taught you somewhat more of the difficulties of congregational work than you could otherwise have obtained. You should be able therefore to sympathise more with, and appreciate better, your minister in his work.

A main part of your minister's work is to preach the glad tidings of great joy, to declare the counsel of God, to proclaim the doctrine of the kingdom. You are to hear, that you may profit spiritually, blessedly, eternally. The holy duty of hearing calls for preparation:—First, before coming: such preparation as may lift the soul heavenwards and remove obstacles and encumbrances till, like the psalmist, you can say, "I opened wide my mouth and panted, for I longed for Thy commandments." Second, while hearing: you are to set before yourselves right ends. One is that God may be glorified through your profiting by the Word preached. Another is that you may increase in the knowledge of Divine things; not knowledge of the head only, but knowledge of the heart, that your souls may be moulded into conformity with Christ's image in holiness; that you may feel the power of Christ's resurrection, that you may be enlightened, persuaded, constrained unto the obedience of faith, like Lydia of whom we read: "Whose heart the Lord opened that she attended to the things that were spoken of Paul." For, "Whoso looketh into the perfect law of

liberty and continueth therein, he being not a forgetful hearer but a doer of the Word, this man shall be blessed in his deed." Labour thus to approve yourselves true Gospel hearers. Hear with faith, love, joy, delight, application. Say, "I will hear what God the Lord will speak: for He shall speak peace unto His people." Hear thus, and God will meet with you, commune with you from above the mercy-seat and from between the two cherubim. And then after hearing, pray, meditate, practise the truth heard. "That the Word may become effectual to salvation we must attend thereunto with diligence, preparation, and prayer, receive it with faith and love, lay it up in our hearts, and practise it in our lives."

Help your minister by your prayers to God for him. Paul said, "Pray for us;" and again: "I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that you strive together in your prayers to God for me." Your prayers will benefit your pastor much, and you cannot profit else.

Be constant in attendance on public ordinances. We ask this not of you as a favour, we enjoin it as a duty. Be not half-day hearers. Psalm lxxxiv. says not "Two hours in Thy courts," but it says, "A day in Thy courts is better than a thousand." In the Larger Catechism it is explained concerning the exercises of God's worship that "We are to prepare our hearts, and with such foresight, diligence, and moderation to dispose, and seasonably to dispatch our worldly business that we may be the more free and fit for the duties of that day." Empty pews chill the hearts of ministers. There is comfort to the minister in the expectant presence of the people. Let not trifles, and sloth, and laziness prevail to keep you from the house of prayer. We all know them who can be at work, or at markets, or at sales, yes and even in stormy weather, who yet excuse themselves from church on Sabbath day. But of course, however it happens, the road is ever longer, the wind more chilling, and the rain more wetting on Sabbath days than on week days. Yet, though that be so, let not these difficulties hinder you from that trysting place of souls. God the Father will be there, and Christ Jesus, and the Holy Spirit, and These, as well as your minister, expect your presence there.

"Resort to sermons, but to prayers most:

Praying's the end of preaching. O, be drest;  
Stay not for the other pin! Why, Thou hast lost  
A joy for it worth worlds. Thus Hell doth jest  
Away thy blessings, and extremely flout thee,  
Thy clothes being fast, but thy soul loose about thee."

Let your profiting appear to your minister. This will help to give boldness to him in his work. When he visits you in your homes, be not cold and reticent with him, give him a warm

welcome, let him feel you are his friends. Show all respect to him. Speak always respectfully of him, and—

“Judge not your pastor, for he is thy judge.”

Also—

“Jest not at preachers’ language or expression ;  
How know’st thou but thy sins made him miscarry.”

Co-operate with him in every good work, encourage him in all his efforts and projects for spreading the cause of Christ. It is a great mercy that God sends to you by men of like passions with you. The message is Divine and perfect. But to say that the messenger is of like passions with you is to remind you that he is not perfect, and you are not to expect perfection in him. Therefore, as I once heard my minister, Mr. Wallace, say when ordaining elders, so I say to you concerning your minister—

“Be to his virtues very kind,  
And to his faults a little blind.”

To most congregations it is needful to emphasize the need of practising the grace of liberality. I say nothing to you concerning that. In the past you have been liberal to the measure of your ability—yea, some of us think, above it. In all that you do in connection with the congregation, and the work of Christ, and for Christ generally, and in your co-operation with your minister, let it be done with a single eye to the glory of your Redeemer, and—

“The end shall crown the work,  
Work on then to the end ;  
Though oft the way be dark,  
And clouds portend.  
The work is ours to do ;  
Enough for our faint sight,  
The end God knows. Press on,  
The crown—is light !”

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IF saints were always trusting, they might be always triumphing.

THE path of duty is sometimes thorny, yet many a thorn do we escape by walking in it.

THINGS that are a cross to pride are often a crown to humility.

“A GREAT country ought never to make little wars.”—*Wellington.*

THEY that look for a heaven made ready should live as if they were in heaven already. “Where is hell?” asked a scoffer. “Any-where outside of heaven,” was the answer.

## Our Pulpit.

### A GREAT THOUGHT.

By the late Rev. R. A. M'FARLANE, M.A., B.D., of Stranorlar.

*[The following was put into the form of a tract by our deceased brother, and by him distributed far and wide. It embodies one of his favourite Gospel messages, one which was greatly blessed to many, and "by it he being dead, yet speaketh."]*

A SINGLE thought may become the means of great blessing.

The acorn is a little thing, but, planted in the earth, and nourished by the soil, the sunshine, and the rain, it grows into a giant oak—a thing of beauty on the landscape, a covert for the birds, and a shelter for the traveller.

In like manner, a single truth, when blessed by the Holy Spirit, will revolutionise a man's character and life.

Illustrations of this principle abound in the history of God's kingdom in the earth. It is said that in early life Marshall, the author of the well-known treatise on Sanctification, was awakened. He went and told a minister of his sins. When he had finished, his friend said, "You have forgotten to tell me the greatest of your sins—your refusal to trust in Christ as your Saviour."

It was a word in season. He grasped the great thought that unbelief is not merely a weakness, or a misfortune, but a most heinous sin. By God's grace he looked to Jesus, and was saved, and became an illustrious servant of Christ. Yes, a great thought may become the means of the greatest of all blessings—the soul's salvation.

Such a thought is that which we would now impress on the heart of every reader. It is this :—*Christ is not only willing*, HE REJOICES TO RECEIVE SINNERS.

There is a great need that this truth should be rung out in the ears of men from day to day. Satan is the undying enemy of souls. He tries to keep us asleep in sin. But if we are awakened, and put the great question, "What must I do?" he changes his tactics. He endeavours to turn us away from Christ, knowing well that if a sinner comes to Jesus he is safe for ever. I am persuaded that a common means which he employs is the suggestion that Christ is unwilling to save. But that is the devil's gospel. The Gospel of the grace of God is this :—*Christ is not only not unwilling to save, Christ is not only willing to save*, HE REJOICES TO RECEIVE SINNERS.

And this is no mere dream of the human imagination, no fable cunningly devised. It is God's thought, gleaming like a star upon the sacred page of Revelation, designed and fitted by the blessing of the Divine Spirit to guide sin-troubled souls into the way of peace. God grant that it may serve such a purpose to many a reader of these pages.

*Such a thought is embedded in the revealed character of God.* When man came from God's creative hand, he bore the Divine image. That image was an ever-present revelation of His glory. But we know that by sin that image has been defaced, and man's moral nature laid in ruins. Yet God has not left us in ignorance of His being and character. He has given us His holy Word. There we see as in a glass His glory. Among the aspects of the character of God there unfolded to our view, this for fallen man has a transcendent interest, "God is Love." Note the language—not merely, "God loves," or "God is a God of love," but "God *is* love," as if this were the central attribute of the Divine character, the gem of which the others were the setting. Yes, it is a glorious truth—God is love, Jesus is love. And if this be so, think you that He will receive unwillingly, or refuse to receive, the sinner who comes to Him? No, no! Impossible! O anxious soul, Jesus is love. Let that love draw you to His feet, and fill you with the joyous assurance that a being whose name is love, whose heart is full of grace, will rejoice to save you.

*This same truth is written on the cross.*

Love, we know, is an active principle, one of the great springs of human life. And this principle finds its highest illustration in the Gospel. If God is love, then we may infer that that love will reveal itself by some miracle of grace. And we know the Gospel more than meets our expectations here. It guides us to the cross. There we behold the most wondrous event of which our earth has been the scene—the Lord Jesus dying for the ungodly. The cross is a most impressive revelation. It tells of the evil of sin, which could only be put away by the precious blood of Christ. It gives an awful revelation of Divine justice, which unsheathed its sword against the Son of God Himself, when He became the sinner's Substitute. Above all, it is a revelation of infinite love, love written in the very blood of Jesus. O sinner, do you doubt the willingness of Jesus Christ to save? Then come away to Calvary, see Him there 'bruised for our iniquities,' and doubt no more.

*To this truth the whole Bible is a witness.* It runs through the sacred volume, like a thread of silver, from beginning to end. One of the grandest illustrations is found in the Gospel by Luke, 15th chapter. This chapter is, perhaps, the greatest Gospel sermon that has ever been preached on earth. The Scribes and Pharisees flung at Jesus the charge, "This Man receiveth sinners, and eateth with them." And our Lord did not deny the charge. He bound it as a wreath of honour around His brow. He made it the text of a sermon which awakened sinners read with tears of joy from age to age. This sermon consists of three parts, three parables, each one radiant with the grace of the Lord Jesus. The first two reveal His *seeking* grace, the third His *receiving* grace. And nowhere in the whole range of Holy Scripture have we a grander illustration of the great truth that Christ rejoices to receive sinners than in the story of the prodigal.

A certain man has two sons. The younger, in the folly and pride of youth, demands, and receives his portion. Away he hastens to the far-off land. There his substance is soon wasted, then, when in poverty and misery, he comes to himself. His eyes are opened to see his folly and sin. He remembers his father's home and his father's love. His resolve is soon taken, "I will arise and go to my father." He turns his back on the scene of his shame and wickedness, and hastens homewards. And what is the attitude of his father? Does he close the door against him, and send a servant to order him away? No! no! he has been watching for his lost one, and, seeing him afar off, he hastens to meet him. He clasps him to his heart, kisses him, commands the servants to bring forth the best robe and put it on him, to put a ring on his hand and shoes on his feet, to kill the fatted calf, and "Let us eat," says he, "and be merry: for this my son was dead, and is alive again; he was lost, and is found." O awakened, doubting soul, *that* is Christ receiving sinners.

And now, dear friend, do *you* need a Saviour, and are you willing to receive Christ? If so, He is willing to receive you. Nay, come to Him, and He will *rejoice* to receive you. Trust Him, and the grace that fills His heart will flow forth to you,—you shall not perish, but have everlasting life.

And should not this great thought bring new joy to the believer's heart! Often the enemy represents Jesus as an unsympathetic friend, a hard-hearted master. That, too, is the devil's lie. Jesus *rejoices* to receive His children, and to bless them. Come, then, O believer, day by day, to Jesus. His heart is full of grace and His hands are full of blessing. He will fill your cup to overflowing.

"Precious Saviour—give what Thou wilt,  
Without Thee we are poor,  
But with Thee rich,  
Take what Thou wilt away."

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## For the Young.

[*You are addressed this month by one of your own years, a girl who read the following little paper at a Young People's Sabbath meeting.—A.C.G.*]

**"Christ at the Door: Shall I let Him in?"**

By MYSIE M.

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To compare the lives we are living just now with what we call the "life everlasting," is like comparing the thick curtain of mist which obscures the landscape with the brilliance and sparkle of a bright spring morning. "Now we see through a glass darkly,



but then face to face." Yet what we see now is just the dim outline of what we shall behold later on, when the mist of sin and imperfection is cleared away and the light of God's presence is poured into every nook and corner. Our tastes here will be the same there. God and heaven must enter into our souls now, if we are to enjoy them afterwards.

It is the soul in us that enables us to comprehend, even in the slightest degree, the goodness of God and the sublimeness of a life lived with Him. The soul or the heart of man is in the image of God Himself and can only be kept alive and nurtured by constant communion with God. But how can that communion be established? Between man and man there may be interchange of thoughts and ideas, but what can we do to gain the friendship of God? When God made us, He loved us and put us into a world full of beauty, with all that we might need to make us happy; but we have not appreciated His gifts, we have dragged them through the mire of sin. We know how altogether loathsome and hateful sin is in God's sight, and yet Christ took all our guilt with its dishonour upon Himself and does not turn from us any more than from the poor lepers He healed when on earth. He does not even wait for us to seek Him and ask His forgiveness, nor does He only show that He is willing to receive us into His favour—He comes quite simply and pleads with us to become His friends. "Behold, I stand at the door and knock." Christ says He "knocks," not as if rudely demanding a place in our hearts, not as if presuming upon all that He has done for us to gain an entrance there, but only showing that He desires our love. He gives us every freedom to act as we will in the matter. If we admit Him, He will come and remain with us—"If any man hear My voice, and open the door, I will come in to him."

"Any man"—therefore every man. The Saviour comes and brings the Gospel message to every heart. He does not approach all in the same manner. His knock and the sound of His voice may be thought of as anything that announces His presence to us. To some He comes through His Word as it is given in the Bible; to others through the workings of His Spirit, and He speaks to many by the events of their own lives and the lives of others.

"I will sup with him and He with Me." In every country and at all times, to break bread with one another has been the symbol of friendship and good faith. And this is what the Saviour offers us.

The picture Christ uses here—that of one standing at a door and knocking—is a very ordinary, everyday one, and perhaps from its simplicity we can learn a lesson. If we hear a knock, how easy it is—if we are willing—to rise and open the door. And does not all Bible teaching show it to be an easy thing for a willing heart to accept Christ and secure the soul's salvation?

"As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name" (John i. 12). Then, surely, it is a reasonable thing to invite one who knocks at our door to enter. We would not dream of letting a friend stand and knock for any length of time, but would at once bring him in. Yet do we consider how we treat the Saviour? How long and patiently He stands outside anxiously awaiting any sign of welcome from within? And perhaps we can see Him turn sorrowfully away with no feeling of regret on our part, or wish that He might return.

We may know if we have Christ in our hearts, for He said, "If a man love Me, he will keep My words," and, "Ye are My friends, if ye do whatsoever I command you." Obedience is a delight and service a privilege when done to those we love.

It is impossible to keep up a true friendship without implicit trust and steady intercourse, and God gives us every opportunity for such. Our earthly friends are often absent from us. We may not always be near them when we most need their help and sympathy, but God wishes us to feel that we may come to Christ at any time and bring all our troubles and difficulties and weaknesses to Him.

We may ask His blessing on all our work and our recreations. Nothing is too humble or insignificant for Him to understand and help us with. When we tell Him about our faults, we may be sure He will not criticise, for did He not say, "They that be whole need not a physician, but they that be sick?" He will be sympathetic, and has still the same healing power. He can charm away our souls' diseases if we come into touch with Him through faith.

We must be careful to keep Christ in our hearts. He stayed and supped with the two men of Emmaus (Luke xxiv. 13), because they "constrained Him." He went and abode with Zacchæus, because Zacchæus made haste to receive Him joyfully.

Our souls will be strongholds if Christ is there, but poor weak places open to attack from any enemy if we shake off His protection. And we have enemies to encounter who would completely overpower us if we tried to meet them in our own strength. Satan and his servants do not always come to us in their true characters. The cloven foot may be hidden by silken draperies. "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves" (Matt. vii. 15). There are our besetting sins, which have smeared themselves all around our hearts and seem so much a part of us that we do not always realize they are enemies at all.

When Bunyan's Christian visited the house of the Interpreter, he was shown a room full of dust. A man came to sweep the room, but he only stirred up the dust and sent it flying about till Christian was almost choked. Then a damsel brought water and sprinkled the room, after which it was swept with ease. The

room is a man's heart which has never been sanctified by the grace of the Gospel. The dust is his original sin. The man who began to sweep is the law. And the damsel who sprinkled water is the Gospel. The sweet influences of the Gospel cleanse and purify the heart from sin and make it more fit for the King of Glory to inhabit. Paul said, "Sin shall not have dominion over you : for ye are not under the law, but under grace" (Rom. vi. 14), and, "Christ loved the church, and gave Himself for it ; that He might sanctify and cleanse it with the washing of water by the Word" (Eph. v. 25, 26).

Again the Interpreter showed Christian a fire burning against a wall, and, although there was someone always throwing water on it, the fire burned fiercer and hotter. The reason was that, behind the wall and in secret, a man continually threw oil on the fire. The fire is the work of grace wrought in the heart and the devil tries his hardest to extinguish it ; but Christ, with the oil of His grace, maintains the work already begun in the heart, and Christ always triumphs over the devil. He said : "My grace is sufficient for thee : for My strength is made perfect in weakness" (2 Cor. xii. 9). The man with the oil was hidden behind a wall and that was to teach how hard it is for the tempted to see how the work of grace is maintained in the soul.

Surely then everything goes to show that it is best to have Christ in our hearts—nothing else will satisfy the soul of man. The rich fool found to his bitter cost that it was so. Tennyson's story of a soul and its "lordly pleasure-house" ends with failure and discontent. It begins—

"I built my soul a lordly pleasure-house,  
Wherein at ease for aye to dwell.  
I said, 'O Soul, make merry and carouse,  
Dear Soul, for all is well.'"

It goes on—

"Full of long-sounding corridors it was  
That over-vaulted grateful gloom,  
Through which the livelong day my soul did pass,  
Well-pleased from room to room."

But by-and-by the soul is filled with fear and desolation—

"She howled aloud, 'I am on fire within.  
There comes no murmur of reply.  
What is it that will take away my sin,  
And save me lest I die?'"

If we let Christ take possession of our souls, then He will prepare a place for us in the many mansions of His Father's house.

## Foreign Missions.

### A HERO INDEED.

DEATH has been very busy in China of late, and has made notable breaches in the ranks of the old guard of the missionary army. There has just passed away one who for singleness of heart and heroic devotion of life deserves more than fleeting notice. Bishop Schereschewsky, who died in Tokyo on 14th October, at the age of seventy-four years, was born in Russia, of Jewish parents. He early emigrated to America, and, after conversion in young manhood, offered himself to the Protestant Episcopal Church of America for missionary service. As a young man he was remarkable for brilliant linguistic gifts, and his appointment to China marked for him the promise of a conspicuous career. He arrived in Shanghai in 1859, and was speedily noted as a man of great attainments in the Chinese language. He served his Church in Shanghai, Peking, and Wuchang. While in Peking he was made one of a Bible Translation Committee, and devoted himself assiduously to the work by which in later years his name should be chiefly known. While acting as Bishop of the Central China Mission of his Church he was struck down by heat apoplexy and paralysis, and brought to Shanghai in 1880 in what was deemed a hopeless condition. So ill was he—his limbs quite paralysed and his speech partly destroyed—that the prayers of his Church for the dying were appointed to be said over him. He protested, however, saying, "My work is not yet finished; God will not let me die." After medical treatment in Europe and America his power of speech returned completely, and he recovered the partial use of his hands. Only two fingers, however, became strong enough to be of service. With these two fingers he was able, painfully and slowly, to write and make use of a typewriting machine. He never walked again. Yet he came back as near to China as his doctors would permit, and in Tokyo restarted his marvellous missionary service of Bible translation under the auspices of the American Bible Society. He was nursed devotedly by his wife and daughter, and for years Mrs. Schereschewsky cheered his sleepless night hours sitting by his invalid chair and reading to him till sleep came. He first completed the translation of the Old Testament (for which work his eminent Hebrew scholarship specially fitted him) into the Mandarin tongue, then the New Testament; next the whole Bible into easy Wen-li; then he produced a unified version of the two texts, and last, a Chinese reference Bible. The veteran had scarcely finished this last labour when the summons to lay down his work came, and he passed to his rest.

Twenty-six years of dying life, day by day laboriously penning with two fingers the difficult Chinese character, and yet succeeding in the accomplishment of a greater work of translation than any man of this generation—surely nothing less than the constraining

power of the love of Christ could suffice for this! Of himself he said that God had chosen this means of setting him free for the type of missionary work for which he was best fitted, and he could not murmur nor would he complain. "Other translations," he once remarked, "are the work of committees, mine is a two-finger version." The MS. of his translation into Mandarin, a thousand and more pages of closely-written foolscap, is now in the Lennox Museum of New York, there to remind the American public of the patient heroism of this stricken servant of Jesus Christ. "Peace hath her victories no less renowned than war." No soldier ever fought a nobler battle than this Russian Jew who became a Bishop, and the sympathy of the Christian Church of America and England will go out to his devoted wife and daughter, and to the Church of his adoption in the hour of their loss.

W. NELSON BITTON.

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## Interesting Items.

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DR. HAY FLEMING, lecturing on John Howie of Lochgoin, said that the Rev. William Boyd, in the old statistical account of Fenwick Parish, refers to the Howies as refugees from Waldensian persecutions, and notes a succession of John Howies for many generations. In later days the tradition becomes more definite, and the date 1178 is given for the arrival of three brothers, Albigenses, from the south of France this time, who settled respectively in the parishes of Mearns, Craigie, and Fenwick. A still later tradition carries back the date to the ninth century.

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A BRITISH lady, writing from Japan, paints a dismal picture of the morals of Japanese girls who go in for higher education. She says that "In Tokyo alone there are ten thousand girls who have come from the provinces to complete their education. They are living in cheap boarding-houses, where no one takes any interest in them, and the results can only be called deplorable. Suddenly emancipated from home supervision, their heads filled with wild dreams of independence and of equality with men, their leisure hours occupied with the low class of romantic literature already described—what wonder that scandal follows scandal, and that the reputation of the Japanese girl for modesty and purity is being destroyed before our eyes?"

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THE number of infants who die in Great Britain before they are a year old, and who might be saved if they received proper care, is according to Mr. H. R. Aldridge 40,000, and according to John Burns, 100,000. In Preston, Lancashire, for example, 200 infants die for every 1000 born. In Sweden and Norway only 90 die per 1000.

THE newest lifting machine is a set of mighty magnets. It handles a dozen or so of tremendous armour plates as if they were in the intelligent grasp of a giant, lifting them, holding them vertically by the side of the skeleton of the ship a-building, and dropping them one at a time as required. Even pig iron, which has poor magnetic properties, jumps up to it in 80-lb masses half-a-foot from the ground.

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IN Austria and Denmark loafers are not only punished and forced to work, but are taught how to work.

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M. CLEMENCEAU, the Premier of France, is a medical doctor by profession. When young he travelled in the United States and taught in a girls' school in Connecticut to keep his pocket. He is a Breton, a man of action, straight and stubborn. He works eighteen or nineteen hours a day, with short breaks for meals, and often rises at half-past three in the morning.

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DR. FARIS NIMR, the editor of a well-known Cairo newspaper, says that never since the days of Joseph has Egypt had a ruler so just as Lord Cromer.

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THE *Spectator* says that if India is to have self-government, it cannot be shared with the Anglo-Indians. The Car of State will go to destruction if a Bengalee buffalo and a British thoroughbred are to be placed in the traces side by side. And if India be left to the natives, it must mean within a very few years the dominance of the warrior peoples of the north. Would a ruler chosen from one of those races exercise a milder, juster, and more equal sway than does the British Government? Britain may have been wrong in taking India, and yet it may be her duty to keep it.

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AUGUSTE COMTE, the French philosopher, gave a list of the problems which must ever be insoluble by scientific means, one of them being the nature of the stars. Two years later the chemical composition of the sun and stars was unveiled to view by the discovery of spectrum analysis.

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REV. DR. C. A. SALMOND, of Edinburgh, has exposed the falsehood of a horrible charge which has been circulated by Roman Catholics against M. Briand, the French Minister of Public Instruction. M. Briand was accused of having uttered the following words in a public speech in a French town:—"We have hunted Jesus Christ out of the Army, the Navy, the Schools, the Hospitals, the Asylums, and the Law Courts; and now we must hunt Him out of the State altogether." Dr. Salmond wrote to M. Briand, who replied that the words were never spoken by him anywhere. Dr. Salmond has done noble service to Protestantism by his recent letters to *The Scotsman* newspaper in reply



to the Jesuit, "Father" Widdowson, and others, who attempted to justify the Archbishop of Malta to the Scottish public.

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THE Italian newspaper *Rinnovamento* states that last year the number of pilgrimages conducted in France amounted to 1142, of which 965 were in honour of Mary, 25 in honour of Jesus Christ, and only 1 in honour of God.

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HERE is Andrew Carnegie's latest:—"In time the mere man of wealth himself will come to realise that in the estimation of those of wisest judgment, he has no place with the educated, professional man. He occupies a distinctly lower plane intellectually, and in the coming day Brain is to stand above Dollars, Conduct above both. The making of money as an aim will then be rated as an ignoble ambition. No man has ever secured recognition, much less fame, from mere wealth. It confers no distinction among the good or the great." We wish this last sentence were acted upon in all the Churches. Mr. Carnegie does not profess to be a Christian, but his tone here, at least, is remarkably like parts of the Epistle of James.

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## Notes on the Papacy.

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THE Archbishop of Malta has seen fit to show keen resentment at the message sent by the King, announcing that equal religious liberty must be enjoyed by all sects in the island. He sent His Majesty a not very courteous reply, in which he claimed that no Church had any right to conduct religious services in Malta except the Church of Rome. The canons of the Cathedral Church in Malta also protested against the King's message. The incident has served one good purpose—it has shown up the intolerance of the Church of Rome. Some would probably have said that this phase of Romanism was altogether peculiar to Roman Catholic countries on the Continent. That allegation, if true, would not have made it any better, but it is not true. Popery is the same everywhere it has the power. And a Jesuit priest in Edinburgh has not been backward to affirm it. In a letter to the *Scotsman* last month he defended the action and the argument of the Archbishop. His unabashed plea was that, as the Edinburgh Town Council has a right to forbid smallpox patients wandering freely at will throughout the city, in the same way the Pope has, or ought to have, the right to prevent all heretics—*i.e.*, Protestants—preaching their doctrines throughout the country. The Editor of the *Scotsman*, commenting on the letter, could not help saying that such a claim amounted to this, that the Pope had the right, and that it was his duty, to suppress Presbyterianism in Scotland if only he had the power. This

Jesuit being guide, we may ask what would the priests in Ireland do if they had unlimited power—that is, if they had Home Rule?

The Irish Viceroy, Lord Aberdeen, a Scotsman and a Presbyterian to boot, has been visiting the Pope. He has been showing his personal respect for the man who claims to be the vicegerent of God, and who is called by his own people His Holiness, the Lord God the Pope. In any case surely an unseemly thing for the representative of the British Government to do. Apart from the fact of the discourtesy shown by such an act to the King of Italy whose bitter enemy the Pope is, what business has a high Government official of a Protestant nation with the Pope of Rome? And as the present Government contemplates some special legislation for Ireland in the coming session, it is, to say the least, significant that the Irish Viceroy should be conferring with the Pope at this stage. The Pope is no friend of Britain, and never was. Nor is he the friend of liberty in any land. We have seen what he would do in Malta if he had the power. France has had a long experience of his intolerance, with the result that she has resolved to put him in his own place and keep him there. Moths will flutter around burning lamps, and it is humiliating to see Protestants, whose liberties have been blood-bought, toady as they do to the supreme pontiff of a foreign Church.

It is now open and declared war between France and the Vatican. The quarrel is all the more intense that for long France has been the eldest son of the Church. That is now changed. Under the Empire the Pope ruled France, and in the days of the Empress Eugenie that rule was exercised fatally to the interests of France. Under the Republic the power of the Vatican waned, and the object of Rome has persistently been to overthrow the Republic and restore the Empire. The religious orders in the country were always busy fomenting the spirit of rebellion. But Republican France was not to be either coerced or cajoled. A beginning was made by expelling the religious orders from the country, and that was followed by making a complete separation between the Church and the State. It was resolved to have neither a foreign Church nor a foreign Power paramount in France. Even the Papal Nuncio in Paris was sent over the border, and the little Spanish Cardinal, who pulls the strings at the Vatican, would not now be admitted into France. It seems that the Pope advised wealthy Roman Catholics to endeavour to bring about a fall on the Bourse, so as to influence public opinion. Proofs also are forthcoming that three candidates for bishoprics had to make presents to the expelled Monsignor amounting to £1000. Simony and intrigue seem always to flourish under the influence of the Vatican. Meanwhile, the Separation Law means the loss of millions to the Church and the transference of all Church property to the State. The Pope expected that there would be an uprising in France against

the Government, but he was mistaken ; more likely the bishops that follow his advice will be expelled from France.

Rev. T. Connellan in the *Catholic* tells a droll story illustrative of the mercenary character of the Roman Catholic priests. They grow rich on the sacraments. A comfortable Irish farmer will pay his intended wife's parish priest from ten to twenty pounds before he can get married. The priest merely takes the young man into the vestry, and for half-an-hour or so there are offers and refusals, haggling and high words, just as when two men are bargaining in the market. But the bride and the wedding guests are in the chapel all the time, and after a decent interval the young man agrees to the priest's demands freely and voluntarily, and invites his Reverence to the dinner, and the sacrament comes off without a stain upon its character.

Father Crowley has come to London—a big muscular Irishman, the *Daily News* tells us, standing nearly seven feet high, who is “engaged in the threefold work of purifying the Roman Catholic Church, protecting the public schools in America from Roman Catholic clerical machinations, and promoting a friendly understanding between Roman Catholics and non-Catholics.” He claims to be on a world crusade against clerical corruption. His indictment against his fellow-priests is scathing. Hardly a day goes by, he says, in the cities of America that policemen do not pick up drunken priests. Speaking of the religious struggle in France, he says that this country will be compelled soon in self-defence to do what France has lately done. The Chancellor of the archdiocese in Chicago denounced Father Crowley, and made an ineffectual attempt to excommunicate him. But he holds his ground, and refuses to leave the Church. Up to his lights, Father Crowley is acting a courageous part, but the Church to which he belongs cannot be reformed.

The Pope has decreed the abolition of the Conventual law of strict enclosure in the case of all religious communities of nuns engaged in educational work, obliging the sisters to take walks abroad at least twice a-week. The reasons for this order of relaxation are chiefly hygienic. It seems that the amount of sickness and the death-rate among the cloistered nuns were appalling. And out of deference to the necessities of the women's health the decree has been passed by the Pope. But why in a country like Britain, that boasts of the freedom enjoyed by its people, and where so much attention is given to the statutes of the kingdom relating to sanitation and the health of the people, is it possible for the Church of Rome to defy these laws inside these walled-up communities? Has the Church of Rome a direct permit from heaven to do just what it pleases inside the walls of a convent? It is not so in Roman Catholic countries, and why should it be so in Protestant Britain?

The Romanising movement goes on steadily in the Church of England. The Rev. S. Baring-Gould, novelist and preacher,

expresses his thankfulness that that Church, of which he is a minister, "is rapidly recovering her health," for she "had been corrupted by Protestantism." The *Irish Catholic* says, "At this hour 5000 Church of England clergymen are preaching from as many pulpits the (R.C.) Catholic faith to Catholicising congregations, much more effectually, with less suspicion, and more acceptance than we (R.C.'s) can hope to do."

The Nationalists in the south and west of Ireland are still giving abundant and suggestive evidence of what Rome Rule would be if only they had the upper hand through Home Rule. The United Irish League is master of the situation; its law is the law of the country; its courts are the only courts that are heeded. The police are laughed at as the instruments of an effete law. The shopkeepers must do as they are bid. They are harassed by the threat of ruin. Men and families are boycotted—no one dares supply them with the necessities of life; cattle are mutilated, and life, if it is worth living, is not safe. If such things are done in the green tree, what would be done in the dry?

An article in last month's *Contemporary* clears away the mist in regard to the relations between missionaries and the civil authorities in China. It brings out the facts in regard to the attitude of Roman Catholic missionaries toward civil affairs. They mix up State affairs with the missionary work; they rank as mandarins, and use their power as such. As long as this continues there will be an element of discontent in China. To obviate this the special status of the Roman clergy would need to be abolished.

All the world knows about Signor Marconi, the distinguished young Italian scientist, to whom it is indebted for wireless telegraphy. He is a faithful member of the Waldensian Church in Italy. The Vatican made something in the shape of overtures to him both in Rome and in Canada, but he told his old pastor in Leghorn, the Rev. G. Quattrini, that he would always remain a devoted son of the Waldensian Church. In the same conversation he expressed his sorrow at the Romeward tendency of so many of the Anglican clergy, and also at the increasing atheism of France and Italy.

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"THE inner life has been with me extraordinarily dubious, vacillating, and complex."—*Gladstone*.

"THINK, and be careful what thou art within,  
For there is sin in the desire of sin;  
Think, and be thankful in a different case,  
For there is grace in the desire of grace."

ALL our prayers are but ciphers till Christ's intercession be added.

GIVE your tongue more holiday than your hands or eyes.

## Temperance Jottings.

A BOLD and costly attempt has been made by the liquor interest to hamper the discretion of Magistrates in the matter of refusing to renew a licence. A Mrs. Walsh of Pollokshaws was deprived of her public-house certificate by the Licensing Court in 1904, and the Licensing Court of Appeal confirmed the deprivation. Mrs. Walsh and her backers carried the case to the House of Lords, and the Law Lords have now (December 3, 1906) unanimously upheld the right of the Magistrates to refuse to renew any licence whatever, if in their own opinion it is unnecessary to the district. They do not need to have evidence, sworn or unsworn, brought before them. They do not need to prove the premises to be unsanitary or uncomfortable or any thing of the kind. They have only to say by a majority that they do not consider the licence to be needed, and go it must. The Lord Chancellor and Lords Halsbury, Davey, Robertson, and James have all laid down the law so, and surely this will be the last try "the Trade" will make to intimidate the Magistrates.

It is a great blow to the friends of Temperance to learn from the Prime Minister that Scotland is not to be included in the Licensing Bill of next session. Scotland has been ready for local option long ago, but the "predominant partner" blocks the way.

THE circular on physical deterioration and alcoholism issued by the Corporation of the City and Council of Newcastle-on-Tyne for the warning of the inhabitants, is a very drastic one. It is signed by the Chairman of the Sanitary Committee. It speaks of alcohol as a potent and deadly agent of physical deterioration. It states that in abstinence must be found the source of muscular vigour and activity, that alcoholism is chronic poisoning, although it may never go as far as drunkenness, and that habitual drinking leads to the ruin of families, the neglect of social duties, disinclination for work, misery and crime. The old-style temperance lecturer has found allies he never thought of. City fathers are now promulgating the self-same doctrines.

THE Princess of Wales, who is an exceedingly considerate mistress, once dismissed an under-nurse on the spot because, contrary to instructions, she had given Prince Edward, when he was five, a sip of the wine allowed her for lunch. All the children of the Prince and Princess are being brought up strict teetotalers, and save for the one taste of wine Prince Edward had from his nurse, they know nothing of alcohol. Princess Patricia of Connaught and her married sister also abjure wine. Another royal teetotaler is Princess Louise (Duchess of Argyll), and the two young daughters of the Princess Royal, their Highnesses Alexandra and Maud, have never in their lives touched wine.

THERE are 150 total abstainers in the House of Commons. In 1902 there were 40 teetotal Mayors in England and Wales, this year there are 82.

As far back as 1833 we find great medical men testifying strongly against alcohol. Sir Astley Cooper, Bart., then at the top of his fame as a surgeon, said : " If only the poor could witness the white livers, the dropsies, the shattered nervous systems, which I have seen as the consequence of drinking, they would be aware that spirits and poisons were synonymous terms." To the same effect and about the same time spoke Dr. William Harty, physician to the Dublin prisons; Dr. Robert Christison, Professor of Materia Medica in Edinburgh University; and Sir Edward Turner, Professor of Chemistry in London University. When will every medical man join in?

SIR JOHN MOORE, M.D., says that persons with fatty heart and alcoholics are those who fall the easiest prey to influenza, and adds : " The mental state in this malady is so excitable, so unstable, so impressionable,—in a word so neurotic—that the seeds of intemperance may be sown by following the unthinking advice to take wine or spirits as a stay in weakness. My conviction is that they are generally not only unnecessary, but positively harmful in the treatment of influenza."

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### A LADY CENTENARIAN.

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A UNIQUE and interesting event took place at The Hill, Lesmahagow, the residence of Mrs. Thomson, on the 5th of December last. Mrs. Thomson on that day completed the hundredth year of her age. In commemoration of the event, an " At Home " was given, and many friends, from far and near, met at Hill to offer their congratulations. The reception took place in the drawing-room, and the old lady was able to receive and shake hands with over seventy ladies and gentlemen. An interesting feature of the occasion was the presentation to the venerable lady of a magnificent solid silver rose-bowl and pair of candelabra, bearing appropriate inscriptions. Gavin Hamilton, Esquire, of Auldtown, a neighbouring proprietor, and one of her oldest friends, after a few happy remarks, in which he referred to incidents well-nigh a century old, handed over the pieces of plate, which he hoped would be looked upon as heirlooms in the family. Kerr A. Simpson, Esq., B.L., only grandson of Mrs. Thomson, acknowledged the gifts in a suitable manner. It was most gratifying to her many friends that Mrs. Thomson was able to fully appreciate their kindness and to enter into the day's celebrations without evidence of fatigue. In fact, she was able after the reception to join the house party at dinner. Mrs. Thomson—*née* Margaret



Whyte—was born at Windhill, in the adjoining parish of Avondale, on the 5th day of December, 1806. Her father, Thomas Whyte, inherited the estate of Neuk, in the parish of Lesmahagow, and, together with his family, took up residence there when the subject of this notice was eight years old. The Whytes of Neuk have played an active part in the affairs of the parish and county for centuries back, and were owners of large landed estates. But it was not merely in local affairs that their influence was felt. And it is worthy of note that Mrs. Thomson's great-great-great-grandfather fought at Drumclog and Bothwell Bridge, and the flag and drum used on these occasions are still cherished relics in the custody of his descendants. Married from Neuk to James Thomson, Esq., of Birkenhead, she resided at the latter place till 1859, when the present house at Hill was built. Her husband died in 1871, so that Mrs. Thomson has been a widow for a period of thirty-five years. Both sight and hearing are somewhat impaired, but she is able to carry on a hand-to-hand conversation wonderfully well. With an attendant's arm she moves about from room to room, and every reasonably fine day is out of doors in the phaeton for an hour or two. She has a most wonderful memory, and even at the present day can recall many of the incidents of her early life with perfect accuracy. She tells how, as a young lady, she was educated at a boarding-school in Duke Street, then the fashionable quarter of Glasgow; and what is more, she remembers seeing Glasgow children fording the Clyde at Broomielaw when the tide was out. George Square and the site of our magnificent Municipal Buildings was then a juncture of sylvan beauty, with crows nesting in its lofty trees. With patriotic pride she still can invest the local celebration in honour of the victory of Waterloo (1815) with a detail that is simply marvellous.

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### Books Reviewed.

#### **The Argument, A Priori, for the Being and the Attributes of The Lord God.**

This is a book of a peculiar kind. The author, William Honyman Gillespie, was a Scotch lawyer, and a friend of the famous Lord Brougham. The book has been published by the trustees of Gillespie's widow, who gave instructions that after her death, her husband's great argument for the existence of God should be published to the world. The argument moves in close, strict order through 260 pages, and requires the keenest attention on the reader's part. There are conclusions set down regarding the eternal world which we hold to be unwarranted, but the demonstration of the existence of an omnipotent Moral Governor is, as a piece of pure reasoning, not only marvellous, but unimpeachable. Gillespie believed he had a mission to expose the hollowness and falsehood of atheistic orators and writers. He challenged

and routed Bradlaugh on a famous occasion. Should any one who is inclined to atheism come upon this volume, and have the heart and head to read it, he will either have to renounce his own natural light, or be driven to say as Bacon said: "I had rather believe all the fables in the legend and the Talmud and the Alcoran, than that this universal frame is without a Mind."

A most interesting account of the life and character of Mr. Gillespie is given in the Introduction by Mr. James Urquhart, of the Sasine Office, Edinburgh, who writes with evident appreciation of the author and earnest sympathy with the Argument.

**The Spirits in Prison** and **Luther's Marriage**, are the titles of two booklets from the pen of Rev. R. J. Dodds, well-known in Reformed Presbyterian circles as an earnest and devoted Missionary in Tarsus for the American Synod. The first of the booklets is a clear and thorough exposure of the unscripturalness of the Romish doctrine of purgatory, special reference being made to the passage from which the title is taken. Mr. Dodds's interpretation of that *crux theologorum* is in our opinion the correct one. The second booklet was prepared by Mr. Dodds as an answer to the vile aspersions which he himself has heard poured upon Luther among the various Papal sects encountered in Asiatic Turkey. It is capitally done. Mr. Dodds's style is both strong and beautiful.

From Rev. Dr. W. J. Coleman, R.P. Minister in Allegheny, comes a package of neat, handy, and telling tracts issued by the Covenanter Synod of America, and dealing with the distinctive principles of our Church in application to political, social, and ecclesiastical evils in the United States. Eleven tracts from different pens, they are all excellent, and they prove how bravely, how wisely, how ably our brethren in the great Republic are fighting for Christ's honour in Church and State.

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### ERIN—THE DAWN.

By J. G. THOMSON.

My country, on the chequered page,

Thy record of the past,

With rapture's vision oft we gaze

As on a landscape vast.

And giant forms dim, towering, rise

As landmarks seen afar,

Great kings who mighty sceptres swayed,

And knights renowned in war.

Oh! all the noble of the land,

The pride of every age,

Pass onward in procession grand

On fancy's shifting stage.

But chief among the mighty throng—  
No knight of war—stands he\*  
Who bore the Gospel's glorious light  
From lands beyond the sea.  
O blessed dayspring from on high !  
When o'er the ocean wave  
The glad winds bore the mighty one  
Who once had been thy slave.  
And Erin, how thy children woke  
And hailed the rising morn !  
For hideous gods in bondage held,—  
Gods of their fancies born.  
But as the mists which shroud thy hills  
Fly at the dawn of day,  
So Superstition's gloomy cloud  
In silence passed away.  
Thy Druid priests by forest glades  
Their bloody rites forbore ;  
Thy warriors flung aside their blades  
And longed for war no more.  
Thy minstrel bards who mighty deeds  
In martial strains would sing,  
Now told of Him who vanquished death,  
Their Prophet, Saviour, King.  
Alas ! thy goodness quickly passed,—  
Fled from our island home,  
As fled the bright Shechinah cloud  
From Israel's temple-dome.  
And sad hath been thy record since  
Down all the dreary years,—  
Thy sins, thy crimes, thy cruel wrongs,  
The groanings and the tears.  
Yet is a glorious future thine,  
As prophet bards foresaw ;  
When Prince Messiah comes to reign,  
The isles shall wait His law.  
The grey dawn slumbers on thy hills,  
Soon may the noonday burn,  
The pristine glories of thy past  
A thousand-fold return.  
Glad days are yet before thee when  
Thy Saviour thou shalt own,  
Priests, altars, all discarded then—  
The King Priest on the throne.

\* Patrick, the apostle of the Irish.

## Church News.

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THE Sabbath Evening Bible Class which has just been formed by Rev. Mr. Potts in Nicholson Street (Glasgow) Congregation held a meeting on 7th January to elect its office-bearers for the session, Mr. Potts presiding. After tea the business was harmoniously got through, all the usual offices being filled. Thereafter the gathering took a social form, and several ladies and gentlemen contributed to an extemporised programme. The number on the Bible Class roll is seventy-three, and the subjects taken up are Matthew's Gospel, the Shorter Catechism, and Beveridge's Primer on the Covenanters. The Secretary is Mr. Robert M'Farlane, 119 N. Montrose Street.

Mr. James Edgar has accepted the call to Fairview Congregation, Ireland.

On the 8th of January the Glasgow New Congregation's Sabbath School Soiree was held in the Wallace Street Hall, Rev. Mr. M'Farlane presiding. There was a very large attendance, and tea was given to 120 children. Prizes were distributed by Mr. W. G. M'Farlane, I.C.S., to the children who had taken highest marks at the examination on Bible lessons, Catechism, and Psalms. Magic-lantern views followed.

The Annual Business Meeting of the above Congregation was held on the evening of the 22nd January, Mr. George Morton, Preses, in the chair. Gratifying reports were given concerning the funds and the various activities of the congregation, the members of which are full of hope for the future.

The Loanhead Congregation held its annual business meeting on the evening of the 26th December. Mr. George Reid, Preses, occupied the chair. In spite of a furious snowstorm the attendance was almost up to the average. Tea was provided, and the usual appointments for the year were made. The Gospel Band of Hope, conducted by Rev. Mr. Gregg and the Misses Laidlaw, has a roll of over eighty boys and girls, many of them unconnected with any church. The membership in Loanhead is larger than it has been for ten years, and the funds are in a very satisfactory condition.

Up to the time of going to press, Lord Johnston has pronounced no decision in the Penpont case. The delay is disappointing.

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*"WHEN once infidelity can persuade men that they shall die like beasts, they will soon be brought to live like beasts also."*—*South.*

## Notes and Comments.

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### Are Ministers Idle?

Dr. Marcus Dods has roused the ire of his ministerial brethren in the Highlands by some very forcible language which he used about them in an address before the staff and students in the New College, Edinburgh. Professor Dods more than hinted that the U.F. ministers in the Highlands were in many cases lazy, and that if they had been diligent and attentive to their flocks they would not have had to deplore, as they now do, the loss of so many of their people who have thrown in their lot with the Free Church. It is not for outsiders who have little knowledge on the matter to say whether ministers in the Highlands are idle, nor whether, if they be idle, they are more idle than ministers in the Lowlands or any other place. However this may be, Dr. Dods has no right to suggest that the Free Church is largely made up of people who had no reason for remaining in that Church except that the men who had ministered to them and who wished to carry them over into the United Church were men who were not diligent in their pastoral duties. But, leaving other Churches to discuss their own business, we may very pertinently ask, What of our own ministers? In the judgment of their flocks, or in their own judgment, are they busy, devoted, studious, persevering men? The two great temptations with which ministers have to contend are the temptations to pride and idleness. And these two sins feed one another. Pride of intellect and of knowledge tends to make a minister neglect reading and study and self-improvement. And when he has become indolent he falls back on his supposed exaltedness and sacredness to excuse himself from the hard labour which he preaches to all other people as their divinely appointed lot. A godly, hard-working minister is surely a blessed man; but a lazy minister is the greatest vow-breaker on earth, and is, and ought to feel himself, a most wretched man. It is true that many ministers in country charges could not find audiences to preach to oftener than once a week even if they wanted to. In that case, they are under all the more obligation to do their visiting well. And they have splendid opportunities, for which town and city ministers' very souls cry out, to read largely and widely, and especially to study their Hebrew and Greek Testaments and acquaint themselves with the best and most famous divines, both living and dead. A minister may be very busy in this way and his people, of course, neither know of it nor appreciate it. But he will have a good conscience and his people will be reaping the benefit without being aware.

### The Earthquake in Jamaica.

So soon after the terrible disasters in San Francisco and

Valparaiso, the world has been astounded with the news that on the 14th of January, Kingston, the capital of Jamaica, was by an earthquake thrown into ruins, 1700 persons perished, and property to the value of £10,000,000 was destroyed. Many American and British settlers and visitors were among the killed, but the great majority of the victims were natives, most of whom seem to have been so paralysed by the shock that they took no measures whatever to escape from toppling houses and burning ruins. The catastrophe occurred at half-past three in the afternoon, and in half a minute destruction had buried almost the entire city. In a quarter of an hour, flames shot up to heaven and fire crowned the horrors of the scene. The island of Jamaica, 144 miles by 50, is perhaps the most beautiful and fertile of all the islands in the British Empire. Its original inhabitants, peace-loving Indians, are practically extinct. Negroes were imported as slaves by the Spaniards, who occupied it on its discovery by Columbus. It is the descendants of these negroes who have now suffered so terribly. Kingston had a population of nearly 50,000. Its harbour is, for its size, one of the best in the world. The island had just been recovering from a period of commercial depression and general bad times, and the keenest sympathy has been everywhere felt for the people in their present sorrow, fear, and loss.

As we go to press, tidings of another and in some respects a more terrific disaster has come from the East Indies. The island of Simalu, off the coast of Sumatra, has been almost submerged by a tidal wave, caused no doubt by disturbance of the earth's crust, and the death roll amounts, it is said, to 1500. Simalu is in the same region as Krakatoa, the little island which in 1883 lost two-thirds of its area by a tremendous volcanic outburst. A tidal wave accompanying that upheaval fell upon the neighbouring coasts carrying 36,500 lives into destruction, and swept over the oceans to the ends of the earth.

Lord Kelvin has suggested that earthquakes may be due to the gradual cooling of the earth's interior and the falling inwards of great masses of the earth crust. He is far too great a scientist to be dogmatic on the point; he says he is not sure. Whatever may be the proximate natural cause—and this is a question which scientists will no doubt settle some day—the Christian knows that in all these dreadful calamities there is an overruling power which has created and which controls the forces of nature. In some inscrutable way, the physical disasters which smite humanity so cruelly are linked to sin. Sin is the thing which has not only made man miserable, but caused the whole creation to groan and travail together in pain. But though the Lord *controls* the earthquake and the fire and the wind, He is not *in* them in the sense that we are to look for His full revealed character in them. As once of old, so now, the Lord is not in the earthquake. But God was in Christ—God is for ever in Christ, and we must look at

Christ if we would know and understand God in His true attitude to men. To deny the love of God because of an earthquake disaster or a lost ship, because of the roaring avalanche or the wild tornado, would be as if we denied the utility of a river because it has risen in flood and swept away the cut grain from fields upon its banks.

### **Irish Prospects.**

Mr. Bryce is now the King's Ambassador to the United States, and Mr. Birrell takes up his work as Chief Secretary for Ireland. The man who did so much for the Romish schools in England is not likely to antagonise the Irish priests with any great virility. He had to be stiffened more than once by Nonconformist pressure against conceding too freely certain of the demands of the Parliamentary spokesmen for ritualism and Romanism. But who will watch him and pull him up whenever he wants to be kind to Irish Nationalist flatterers and favour-seekers? English Nonconformists are very quick to sight encroachments on their own liberties and consciences; but as for encroachments on those of their Irish Protestant brethren—well, history does not acquit them of apathy. Perhaps the Education mill which has not yet ceased grinding them is putting some sympathy into their hearts for their fellow-Protestants in Ireland. And perhaps their representatives in the House of Commons will help the Ulster Unionist Members of Parliament to keep Mr. Birrell from playing into the hands of Popery in Ireland. It will be interesting to see. It has been said of the late Principal Story that there was one thing for which he never forgave Principal Rainy and the Free Church, and that was their political betrayal of Irish Protestants in the dark days of the Gladstone Home Rule Bill. Principal Story's position on the point is perfectly understandable, and we profess strong sympathy with his reason for it. But not to forgive where there is penitence with amendment is unChristian. That both the Scottish and English Evangelical Christians regret the part which many of them took at the time referred to, is, we believe, a fact. But there must be amendment as well as regret. And under the present Government with its hardly veiled intentions towards Ireland, there will be a grand opportunity, and that before very long, for all such Protestants in England, Scotland, and Wales, whether in Parliament or out of it, to show that not only are they sorry, but they "won't do it again."

### **Cold and Poverty.**

The cold wave which has passed over a large portion of the European continent and touched this country with its icy breath, has been the cause of fearful and never-to-be-reckoned sufferings to the poor who could not provide themselves with the necessary clothing and fuel. In London, we are told, there have been tens of thousands of little children hunger-ridden and half-clothed.

The arctic weather experienced threw hundreds of men out of employment, many of them on the verge of starvation, together with their families, even when in receipt of their scanty wages. This class of out-of-works has increased recently by 30 per cent. in London. Those who have actually witnessed the distress have declared that in hundreds of poverty-stricken homes in the capital the pennyworth of coal used on an ordinary day for the cooking of food and the warming of the house has been swallowed up before the mother and children have hardly felt the warmth. In thousands of one-roomed homes the children shivering and weeping crept together into each other's arms to try to alleviate the cruel cold. In hundreds of instances the mother had sixpence or less per day to provide for her husband, her three or four children, and herself. Here is the way in which that sixpence was expended in many cases:—

Meat Bones, .	1½d.	Tea, . . .	½d.
Milk, . . .	¼d.	Bread, . .	1½d.
Firewood, .	¼d.	Coals, . .	2d.

In the great cities of the continent, which were bitten by almost unprecedented frost, the effects upon the vast multitude of the very poor must have been appalling. It is quite possible that this cold snap may have cut off more human lives than the Jamaica earthquake and the East Indian tidal wave combined.

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### CHIPS OF THOUGHT.

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IF we make religion our business, God will make it our blessedness.

“SLEEP is death's younger brother, and so like him that I never dare trust him without my prayers.”—*Sir T. Brown.*

“GOD who registers the cup  
Of mere cold water, for His sake  
To a disciple rendered up,  
Disdains not His own thirst to slake  
At the poorest love was ever offered.”—*Browning*

“IT is not great talents that God blesses so much as great likeness to Christ. A holy minister is an awful weapon in the hand of God.”—*M'Cheyne.*

“SOME dream that they can silence when they will  
The storm of passion, and say *Peace, be still.*  
But *thus far* and *no farther*, when addressed  
To the wild wave, or wilder human breast,  
Implies authority that never can,  
That never ought to be the lot of man.”—*Cowper.*



## Gospel Gold.

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### The Chain Letten Down.

*[This month is peculiarly sacred to the memory of James Renwick, for his birthday was the 15th of February, and his death day—the day on which he heard “the welcome call of the Bridegroom”—was the 17th. The following is extracted from one of his ten sermons on ZECHARIAH ii. 8.]*

Christ hath a crown upon His head which believers set upon Him; and this crown is their acknowledging of Him to be their Prophet, Priest, and King. Now He is looking down from heaven and setting His eyes upon you, to see if there be any lad or lass here that will set the crown upon His head this day. Now, as ye would not deny Christ the glory that is due to Him, come and embrace Jesus Christ. . . . Would ye make a happy choice?—then take Him, embrace and receive Him, old and young, man and woman, lad and lass. Now Christ is in your offer; you are all invited to come to Him.

And now I charge you all, as ye respect the glory of God and as ye desire this happy condition that I have spoken of to you, slight not this offer. NOW THE GOLDEN CHAIN OF SALVATION IS LETTEN DOWN TO YOU: O GRIP IT, GRIP IT FAST, BEFORE IT BE TAKEN UP AGAIN. Go not away fools, lest ye never be at such a market-day again.

What shall I say to persuade you? Let the excellency and glory of His great name do it. Be entreated to do it. And here I obtest (*i.e.* adjure) you by what He hath purchased for sinners, and by what He hath suffered, come and embrace Him. I obtest you by the blood that He hath shed on the Cross; I obtest you by the drops of blood that He shed in the garden; and by all the joys that are above the clouds in heaven, that ye put not this offer away. And I obtest you by all the torments of hell that ye put not this offer away. And I obtest you by the glory of heaven and by the crowns which believers put on His head, that ye slight not this offer.

Here I take every man and woman to witness against one another, that you had Christ in your offer. And I shall be a witness against all of you that have not received Christ this night. Yea though He should never be glorified in such a sort by me, yet I shall be a witness against you. And here, before the throne of grace, I declare in His name that I have made an offer of Him unto you. And therefore your blood shall be upon your own heads if ye perish, and I shall be free of the same.

## **Diggings from Divines.**

### **GOD'S "WELL DONE!"**

By the late Rev. Dr. R. W. DALE, Birmingham.

Is there any nobler use of the intellect of man than this, to serve the conscience and the heart with faithful loyalty, to master the moral laws by which life should be ruled, and the motives which may assist the vacillating will in keeping them? Is not a pure and devout life one of the fairest and most beautiful things which the intellect can assist in creating? This endures when everything besides vanishes and passes away; this secures a true immortality.

There is something sad in considering how much thought there is in the world about inferior things, and how very little about this. . . . Among common men, what restless, incessant thought there is about how they may extend their trade and increase their profits, come to live in a larger house and keep a better table, and how little thought about the eternal law of righteousness and their obligation to keep and honour it. Do Christian men believe that He who gave them their intellect meant them to think incessantly of the price of iron, the rate of wages, the condition of the money market, the furniture of their houses, the fruit in their gardens—never, or only sluggishly, about His own awful majesty, His glorious perfections, His idea of what human life ought to be? Do they think that Christ will say, "Well done, good and faithful servant," merely because having been poor, they have got money in the savings bank, or, having begun life as journeymen, have struggled up until they have become their own masters? Do they think that wealth, like charity, covers a multitude of sins, that they may do many questionable things if they can escape being found out, and that God is more anxious that they should die rich than that they should live an honest and devout life? Do they think that "the man with a gold ring, in goodly apparel," is sure to sit in a good place in the kingdom of heaven, and that if there come "a poor man in vile raiment," he will be thrust into a corner? The Divine judgment will not proceed on such principles as these. When driven to the very verge of sin by fear of poverty or by a feverish thirst for wealth, we should remember that He who is enthroned in the very centre of all the splendours of the city of God was once a poor man, and had not where to lay His head; that His elect and most illustrious servants who sit as princes near their King were almost as poor as Himself; that suffering and destitution and shame in this world, so far from diminishing our future glory, will make it shine the brighter, if only they are borne with devout patience and courageous faith; that sin is the only enduring evil, and holiness the only eternal good.





