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The Reformed Presbyterian Witness :



A MONTHLY MAGAZINE

IN BEHALF OF

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

Vol. XXX.

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... THE ...

Reformed Presbyterian Witness.

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

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

VOL. XXX:

JANUARY, 1911.

No. 1.

NEW YEAR LIGHTS AND SHADOWS.

As the New Year looms into view we feel that we are being carried on the hasting wings of Time past another milestone in the track whose terminus is Eternity. It is a momentous thing for the individual. And even in the world's history one year has often meant vast and permanent change. Nearly every one of the decisive battles of the world was fought in less than one day. Some of them were practically over within an hour after the first shock of combat. And the greatest of all battles known to God or man was fought and won within twenty-four hours, when the Lord of Glory was arrested, tried, condemned, crucified, and appeared a conquering Spirit in Paradise, all between sunset and sunset. His resurrection followed before men had twice slept, and the glorious hope was founded in eternal fact. We need not be astonished, then, if we can discern within the narrow limits of any twelve months many turnings in the stream of history and monumental acts of over-ruling Providence.

Looking back over the year just gone, we can see in the Edinburgh Missionary Conference one distinct landmark in the religious history of the world. The meetings held in the Scottish metropolis from 14th June to 23rd June were productive of the most valuable information on the state of the heathen world; and they focussed the attention of Christians everywhere upon the urgent problem of the evangelization of the world. We do not agree with those who, because of errors in the composition and programme of the Conference—errors which we admit to be very glaring and inexcusable—would discredit the whole affair. Even an apostle has been

known to make an unevangelical compromise in the matter of missions, and we must not despair of meaner men in the missionary ranks who prove weak and erring.

One cannot but remember with glad thankfulness the astoundingly rapid revolution in little Portugal. It had its roots, and it will have its fruits, quite as much in the religious sphere as in the political. It was decidedly the most striking foreign event in the year's calendar, and it was a move in the right direction on the whole. The assassination of King Carlos in February, 1908, had been provoked by nineteen years of tyranny and extravagance. The murder was never really probed to the bottom, for the people of Portugal openly rejoiced, if not over the deed itself, certainly over the effects of it. If young King Manoel had only shaken off the influence of the priests who ruled him through their tool, Queen Amelia, his mother, he might still have been on the throne of Portugal, instead of being a discrowned exile in England. This famed republican rising of 3rd and 4th October made a swift end of the Portuguese monarchy, and the first public act of the revolution ministry, which was to expel the Jesuits at forty-eight hours' notice and dissolve the other religious orders, showed to the blindest where the people's representatives believed the root of their troubles to lie. Here, then, is a remarkable instance of lightning judgement. In less than two days a throne which had lasted for 800 years was levelled in the dust.

At the opening of 1910 the relations between Great Britain and Germany were rather undergoing a strain, due chiefly to the mad words of certain electioneering fellows on both sides who attempted to snatch a party advantage by raising the scare of war with Germany. One set of them said the Government were not keeping the navy ready to fight Germany's fleets, and we would be beaten. The other set cried that as sure as their opponents came into power there would be a war with Germany. Fortunately the nerves of the responsible authorities both here and in Germany did not catch the scare. And we are glad to find that the two Governments have been exchanging friendly assurances. Nothing could be more insane than a conflict between Britain and Germany. Nevertheless we must, of course, maintain our navy at the two-power standard at least. And if something is not done soon,

by mutual agreement of the two countries, to slacken the speed in building ships of war, the taxpayers on both sides will have a burden greater than they will be able to bear. At the present moment the armies of the British Empire are costing $48\frac{1}{2}$ millions sterling a year, and the war fleets some 42 millions. Counting everything in the category of our defence, the price we are now paying is not far short of 100 millions sterling a year. No wonder we look anxiously for tokens of friendship with the mighty empire on the other side of the North Sea. No wonder we long and pray that the gigantic expenditure on armaments may soon be safely cut down.

The religious outlook in Scotland has undergone little change in the past year. The two large Churches are still engaged through their Union Committees in the task of finding a way by which to merge themselves happily into one ecclesiastical house. As the year closed the Committees had another meeting, but the business was done *in camera*, and nobody knows whether the gulf is widening or narrowing. We confess it would seem to us a pity if Scottish Christians ceased to hold strongly by their different religious convictions. Scotland will not be Scotland when her sons and daughters are all cast in the very same religious mould, and can laugh at their fathers for standing out on such things as national Christianity and Church government. Certainly there can hardly be any worse sin in Churches than denominational bitterness and uncharity. But the best thing would be to have strong convictions and well-guarded all round, and, along with them, hearty love and respect for the brethren in Christ in every Church.

There is great need of revival of spiritual religion in our midst. This is far more pressing than Church union. And revival will never come without prayer for the Holy Ghost. The praying atmosphere is not induced by political excitement and wrangling. And yet we are not to be impatient of political controversy. Even if we had a Christian Constitution and a national Covenant with God such as Covenanters would desire, there would still be sharp differences of opinion on matters of State policy. A covenanted nation might very well be split into two hostile camps on such a question as Tariff Reform, as indeed our covenanted Church is on this point. Politics will always be noisy, we fear, and on multitudes of matters political the will of the people must needs be taken

and the will of the people must prevail. But it is a bad thing when Churches as such, or ministers as such, are drawn into the vortex of party strife. In England the Nonconformist bodies are almost every one frankly on one side in politics, and the Church of England very largely on the other. It is a grievous loss to religion when this state of things prevails. And it is not easy to apportion the blame. With two General Elections in the last twelve months, the religious interest has been driven into the background, and we are still famishing for revival.

We purposely avoid offering any remarks on the merits of the present crisis in British politics. We believe that, with one exception, the matters in dispute are far less serious than the demagogues would have us think. The exception is the case of Home Rule for Ireland. This is to us a question which touches religion at its very heart. The menace of Home Rule simply means that the Protestants of Ireland are threatened with the domination of a papist and priest-led majority. A priest-led government must of necessity be a tyrannical and persecuting one. The Protestants of Ireland would be better to be under the Italian government than under a Walsh-Redmond régime. We are not in the least surprised to learn that Ulster Protestants mean to arm. Why should they not? If a Home Rule parliament such as the Nationalists demand is to be set up in Dublin, Protestant Ulster will have as great and sacred a cause to fight for as ever freemen had. We hope they will stand firm to their resolutions. We venture to prophesy that if Ulstermen are really prepared to take the field rather than be ruled by the fierce Ultramontaniam of Maynooth, though Scotland may cruelly desert them, England will not see them driven under.

As the old year was dying one of those awful and heart-breaking disasters to which the brave confraternity of miners is so liable occurred in Lancashire. On the morning of the 22nd December the terrible news was to hand that a frightful explosion had happened at the Pretoria No. 3 pit of the Hulton Collieries at Atherton, and that the men and boys engaged in the pit, to the enormous number of 350, had been hopelessly entombed in the wrecked workings from 400 to 600 feet below the surface. The scenes at the pit mouth were indescribably pitiful. Religious services were held on the spot for the calm-

ing and consolation of the poor women and children who had lost their best beloved and their bread-winners. Herculean efforts were made by rescue parties, but they found no living miner below. They reported that in some cases the victims had been blown to pieces. A disaster like this is a national calamity, and should move every inhabitant of the land to repentance and prayer. These 350 who were so suddenly called to their account were not sinners more than those of us who are alive. It is good that a great pity has touched the hearts of multitudes, and especially of rich men, and that their generous gifts will provide a living for those left helpless by the death of so many wage-earners. This pity, so large and so practical, is from God, whose Spirit works it in men's hearts. And so we have the guarantee that God did "not afflict willingly." He permitted the blow for some high ends of which we know very little, if anything. But He is afflicted in all our afflictions, and thus the Angel of His presence saves us from rebellion and despair.

After every review of events we must always come back to this, that God reigns, that He is the Living Force behind all good, and that no ill happens, or is going to happen, without His sanction. Nor is He a far-off disposer merely, like a great emperor who signs decrees but is not present where they are executed. God stands by and beholds. A sparrow, says our Lord, cannot fall to the ground without our Heavenly Father—not simply without His permission, but without Him. Amid all changes and upheavals God is getting His way, and we know what that means—the world is being won for the Son of His Love.

A. C. G.

CHINA'S FIGHT AGAINST OPIUM.

By the Rev. WILLIAM RUSSELL, M.A.

THE mere mention of opium in connection with China might well bring the blush of shame to the face of every Britisher. It is true that British subjects of all ranks have from time to time uttered their protest against the gross iniquity of the opium traffic. But the traffic still goes on; and Britain still bears the chief responsibility for the continuation in China of all the evils that follow from the widespread use of opium among the Chinese. Over seventy years ago, when Great Britain continued sending the opium from India to China in

spite of all China's protests, at length the patience of the Chinese was exhausted, and they seized 20,283 chests, valued at £2,000,000, lying in ships in Chinese waters, and burned it. The British Government demanded the payment of £2,000,000 as compensation, the punishment of the officials concerned, and the opening of ports in future for the legalized sale of the drug. The Chinese Emperor replied: "Nothing will induce me to derive Custom Revenue from the vice and misery of my people." Might prevailed over right, and a so-called Christian country inflicted an immeasurable curse and wrong upon a great heathen nation. When China could not prevent opium from being imported, the cultivation of the poppy and the manufacture of the drug were permitted within China itself, and so the evil extended far and wide among the people, so that it is said there are to-day some 25,000,000 people in China affected by the opium habit. The effects of opium are even worse than those of alcohol, and the habit much more quickly gets mastery over the victim. Interesting information as to the present phase of this question is supplied in pamphlets issued from the Christian Union, 2 Pyrland Road, London, N., "China's Anti-Opium Campaign," and "Has China Proved Her Sincerity?" which can be had for 1d each.

The late W. E. Gladstone may be allowed to speak of the war by which Britain forced the opium into China: "A war more unjust in its origin or more calculated to cover this country with permanent disgrace I do not know, and I have not read of." In 1842 the *Times* said: "We owe some compensation to China for pillaging her towns and slaughtering her citizens in a quarrel which never could have arisen if we had not been guilty of this national crime." If compensation were due to China in 1842 for the destruction wrought in an unrighteous war, what compensation does this country owe China to-day for the numberless millions of the Chinese who have since then died as miserable victims of the opium habit, for the physical deterioration of her people through the effects of this vice, and the impoverishment of countless homes? What a spectacle does the British Government exhibit to-day, in face of the world, as she trifles, and higgles, and bargains over this grave moral question! The House of Commons has unanimously declared the traffic "morally indefensible." Why does not the British Government bring a "morally indefensible" traffic to an end? One can only say, because revenue is more important in the eyes of the Government than morality.

In 1907 an arrangement was made between China and this country with the view of abating the evils of the opium trade. The export of opium from India to China was to be reduced by a tenth every year, so that at the end of ten years the traffic would cease. China was to reduce to a corresponding extent her home growth of opium. It appears that the average

annual export from India to China was 51,000 chests. The total export from India was about 67,000. China was not allowed to regulate the amount of opium imported from India. The reduction was to be effected in India. The consequence has been that while the export from India has been reduced by the stipulated amount, 5100 chests each year, last year the amount imported into China was greater by 1383 chests than it ought to have been, because the great advance of price, due to the reduction in supply, has attracted part of the opium which India formerly sent elsewhere to the Chinese market. Surely the British Government, even on its present low moral principles, ought at least to see that the bargain made with China is effectively carried out.

The arrangement made in 1907 was to be continued for three years as an experiment to prove the sincerity of China. Apparently China has given very ample proof of her sincerity. The province of Szechwan is about the size of France, and it has been the greatest producer of opium among all the Chinese provinces. Sir John Jordan, when forwarding his last report to the British Government on the opium question, referred to Szechwan in these terms: "The last-named province, which is by far the largest producing area in the Empire, will furnish the supreme test of the success or failure of the programme of total prohibition, and as the order has gone forth that no poppy is to be sown this autumn (1909), the issue on which so much depends is doubtless being fought out as this report is being written." The following report for the province of Szechwan has been received from G. Acheson, Acting Commissioner of Customs, Chungking, 28th February, 1910:—"Without going so far as to say that it may not exist in some of the more remote districts, reliable reports received from over forty centres state that, speaking generally, cultivation has ceased, and it is certain that along many high roads, where thousands of acres of poppies were to be seen at the end of 1908, not a single plant can now be discovered." It has been estimated that the production of opium in this province has been reduced by at least 80, and perhaps even 90, per cent. A great deal of information has been collected from missionaries in all parts of China, and the conclusion seems to be fully sustained that China is rapidly bringing the growth of the poppy to an end. In some of the provinces large areas that had been sown were ploughed up. Governors who were lax in the enforcement of the prohibitory law were in some instances severely punished. Farmers who defied the orders were also punished. We quote the following from "Has China Proved Her Sincerity?"—"Mr George Hunter, who has during recent years travelled extensively throughout Sinkiang, states that this year, so far as he knows, there has been total prohibition throughout the whole of the province.

The testimony of Dr Morrison, the Peking correspondent to the *Times*, also supports this. At Kuchentz fifty opium cultivators were killed because they refused to comply with the Government edict, and the Sulai Hsien (Manass) magistrate was degraded because opium was found in his district."

The loss to the Indian Revenue is the difficulty in the way of Great Britain doing her duty. How much greater must be the loss to China by her curtailment of this profitable (?) industry? Yet China seems to be fully resolved to deliver her people from this degrading and fatal vice. Will Britain refuse to allow the people of China to break off the shackles? Popular government seems to be coming in China. The best portion of the Chinese nation are seeking to free their country from the moral and physical ruin of the opium traffic. If Britain refuses to help China in this great moral effort, she may forfeit the goodwill, and incur the lasting enmity, of the Celestial Empire. Were Britain even yet to take a righteous course, and at once bring this immoral trade to an end, she might do much to earn the gratitude of China, and secure for herself the goodwill of that vast Empire. But there is a higher consideration still. Who can tell what punishment may yet come to a nation so highly favoured as ours, for our ruthless treatment of China in the past, and our continued indifference to the moral and material wellbeing of her people? God is a just God. He hates wickedness and oppression wherever they are found. One of the darkest stains on the reputation of Britain is her treatment of China in relation to this opium trade. Would that our nation even now were truly penitent for its great crime, and willing to give proof of sincerity by forthwith ending the export of opium from India to China.

THE CHAPTERS OF THE BIBLE.

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

THE Bible was first divided into its present chapters in the thirteenth century, and into its present verses by Robert Stephens, the Printer, in the middle of the sixteenth.

In the Old Testament there are 929 chapters, and 23,214 verses, or an average of about 25 to each chapter. In the New Testament the numbers are 260, and 7,959, being an average of a little over 30.

The Revised Version of the Bible, of which the New Testament portion was issued on the 17th May, 1881, and the Old Testament on the 19th May, 1885, is divided, on the other hand, like every other book, into paragraphs, of which in the Old Testament there are about 2,250, and in the New about 950.

In the Authorised Version there are in the

OLD TEST.	NEW TEST.		OLD TEST.	NEW TEST.	
1 chap.	—	having 2 vers.	3 chaps.	5 having	42 vers.
4 chaps.	—	3 "	11 "	3 "	43 "
1 chap.	—	4 "	6 "	3 "	44 "
9 chaps.	—	5 "	4 "	1 "	45 "
12 "	—	6 "	7 "	3 "	46 "
10 "	—	7 "	4 "	4 "	47 "
16 "	1	8 "	2 "	3 "	48 "
17 "	—	9 "	6 "	1 "	49 "
19 "	2	10 "	2 "	4 "	50 "
20 "	2	11 "	5 "	2 "	51 "
24 "	1	12 "	3 "	3 "	52 "
31 "	7	13 "	2 "	2 "	53 "
27 "	7	14 "	3 "	2 "	54 "
25 "	6	15 "	3 "	—	55 "
22 "	6	16 "	1 "	3 "	56 "
37 "	8	17 "	3 "	1 "	57 "
32 "	14	18 "	1 "	2 "	58 "
20 "	3	19 "	1 "	2 "	59 "
31 "	9	20 "	—	1 "	60 "
32 "	17	21 "	—	—	61 "
33 "	5	22 "	—	1 "	62 "
39 "	7	23 "	2 "	—	63 "
27 "	7	24 "	1 "	—	64 "
32 "	14	25 "	1 "	—	65 "
21 "	6	26 "	2 "	1 "	66 "
32 "	8	27 "	1 "	—	67 "
26 "	7	28 "	1 "	—	68 "
27 "	7	29 "	—	—	69 "
21 "	6	30 "	1 "	—	70 "
34 "	8	31 "	—	2 "	71 "
21 "	4	32 "	1 "	1 "	72 "
23 "	7	33 "	1 "	—	73 "
23 "	5	34 "	—	1 "	75 "
21 "	5	35 "	—	1 "	80 "
14 "	3	36 "	1 "	—	81 "
12 "	4	37 "	1 "	—	89 "
12 "	6	38 "	1 "	—	176 "
5 "	5	39 "	—	—	
11 "	7	40 "	929	260 (Total).	
4 "	4	41 "			

Most of us, I fear, have reason, like the famous Thomas Fuller, to confess with shame before God, that the first thing we do when we begin to read a chapter, either at home or in the Church, is to look at the end of it to see whether it is a long one or not, and

if it is a short one we are greatly pleased. We can all of us sympathize with Jean the maid in *The Little Minister*, who had a little grudge in her heart when her "daily portion"—as they call now-a-days what Thomas Boston would have called his "ordinary"—happened to be a very long chapter on the evening of a washing day.

Now the list given above shows this at least, that there are far more short chapters in the Bible than long ones. More than half of those in the Old Testament have under 24 verses; one half of those in the New have under 28. In the Old Testament there are only 38, and in the New 29, which have 50 or more verses; and of these there are only 6 in the Old Testament and 5 in the New which have 70 or more. These 11 are Ezra 2; Psalm 78; Nehemiah 7; 1 Chronicles 6; Numbers 7; Psalm 119; John 6; Luke 22; Mark 14; Matthew 26; and Luke 1.

And who that reads them would wish any one of these to be one whit shorter? For of the six in the Old Testament, one gives the names and dwelling-places of the Priests and Levites, who were dear to God's heart because they were the types of His well-beloved Son who dwelt in His bosom from all eternity; two give the names of the captives who came from exile at His bidding, and the very numbers of their cattle; one describes what God did for His people in the wilderness; and one, with strange reiteration, tells how much they did for Him. Of the five in the New Testament, one is that in which Christ calls Himself the bread of life, which closes with the solemn words, "Will ye also go away? Then Simon Peter answered Him, Lord, to whom shall we go? Thou hast the words of eternal life;" one describes the story of our Saviour's birth; and three tell the story of His agony in the garden and His trial before Pilate. And as if to make us ashamed of our unwillingness to listen to our Father's voice, the longest of all chapters in the Bible, the 119th Psalm, is one asseveration, a hundred and three score and sixteen times repeated, of the sweetness and preciousness of the Word of God. The second longest in the Bible by actual count of words, though other thirteen have more verses, is, I think, the 8th chapter of 1st Kings. It is the one which contains Solomon's prayers at the dedication of the Temple, and the fact that they are recorded at such length is surely significant of the delight God has in prayer, and ought to be a great encouragement to us all to come often to the throne of grace.

The London officials of the National Bank of Scotland were proud on what they reckoned a great occasion some time ago because in one delivery they received 18,000 letters, a number unequalled in this country in the history of any firm. And shall we be most happy when God says *least* to us? The men who laid the first Atlantic Cable in 1858 were glad in heart when it spoke its first message—"Europe and America are united by telegraphic communication. Glory to God in the highest, on

earth peace, good will to men." And shall we grudge to listen to the voice that binds heaven to earth?

There is not a single *word*, not a single *letter*, in the Bible, if we rightly looked at it, that does not bring glad tidings of great joy to us, for it proves beyond all doubt that there is no gulf fixed as yet between us and God; He and we are still on speaking terms.

PROFESSOR GIORGIO BARTOLI IN EDINBURGH.

Once Jesuit, now Protestant.

By Rev. A. C. GREGG, B.A.

ALL the world now knows of the conversion of Father Bartoli from Jesuitism to Protestantism. The Knox Club, whose centre is in the Scottish Metropolis, did a very high service to the cause of truth in Scotland when they succeeded in bringing Professor Bartoli from his present home in lovely Florence to give a series of lectures in Edinburgh on Romanism, the subject he understands so well both in its strength and in its weakness.

Giorgio Bartoli, Doctor of Science and Theology, is one of the commanding figures in ecclesiastical Italy. He was born in Modena forty-four years ago. For twenty-seven years he was a prominent and busy member of the Order of Jesuits. His great culture and linguistic talent led to his being sent to various parts of the world to teach and preach the doctrines of Rome. By his recent renunciation of these doctrines, his utter breach with Rome, and his accession to the Waldensian Church of Italy, Protestantism has gained a champion of the highest quality. His intellectual revolt against Rome commenced when he was in Bombay, fourteen years ago. A German Jesuit had invited him to reply to a criticism of the "Claims of the Papacy," which had appeared in a local Anglican paper. Father Bartoli, in his reply, made use of a certain quotation alleged to be taken from the treatise, "On the Unity of the Church," by Cyprian, Bishop of Carthage, in the first half of the third century. Cyprian, as everybody knows, was the father of sacerdotalism, but he never taught papal supremacy. This "quotation," however, supported the claims of the Church of Rome. To Father Bartoli's surprise, for he had just been made a Doctor of Theology, his German friend told him that the quotation was no part of Cyprian's original work, but was an interpolation by a later age for obvious purposes. On investigating the point he found that the German Jesuit was right. His assurance of his ecclesiastical position being thus rudely shaken, Dr Bartoli spent the next ten years examining the foundations of the Roman

Church, testing treatises, and sifting the true from the false. The conclusion which he reached is thus stated by himself:—"The Christian doctrine which the Church of Rome serves up to her priests and faithful members is not the theology of the Bible, nor of the primitive Christian Church, but an artificial system, based partly on Holy Scripture, partly on Aristotelian philosophy, partly also on apocryphal texts, on legends of doubtful authority, on wilful alterations and interpolations of ancient canons, on superstitions and relics of old heathenism." Having returned this verdict against his former faith, he stepped out of the Church of Rome without purse or scrip. Before joining the ancient Waldensian Church Dr Bartoli made a thorough study of its history and creed, and it was because he found it to be, of all Churches in Italy, the nearest to the Apostolic Church of the New Testament that he cast in his lot with it.

The course of lectures given by Professor Bartoli in Edinburgh began on Sabbath, 4th December, and ended on that day week. The subjects were as follows:—(1) Was the Protestant Reformation a Failure? (2) Why are Christian Churches Decaying? (3) The Inspiration and Inerrancy of the Bible. (4) Counterfeit and Genuine Christianity. (5) The Facts of Science and the Facts of the Bible. (6) Roman and Evangelical Interpretation of the Bible. (7) The Theological System of the Roman Church. (8) The Higher Criticism of the Bible and its Principles.

I had the pleasure of hearing the seventh lecture. It was an erudite and masterly exposition. Though Dr Bartoli's pronunciation of English is somewhat foreign, his use of this incomparable instrument was marked by wondrous ease and power. He laid five terrible indictments against the theological system of Rome. It led inevitably to brutal intolerance. It transformed religion into magic. It held the honourable marriages of non-Roman Catholic people to be mere concubinage. It made its votaries intellectual and moral slaves. And, where it did not produce enthusiastic bigots, it tended to drive men into atheism. The lecturer showed up the childish ignorance and simplicity of Lord Halifax, who once had fancied that the Vatican would be willing to recognize Anglican orders and receive the English clergy and their wives *ad eundem*. Rome has other plans for annexing the English Church, and Dr Bartoli warned British citizens that Rome was not yet dead. He found no real difference, he said, between the magical religious rites of India and the sacramentarianism of the Church of Rome, which taught that if even a dog ate the Mass wafer it had taken holy communion. The marriages of non-papists were in Rome's eyes not only sinful, but null and void. This followed from the theological dogma that marriage is a sacrament, and a sacrament only,

not a contract in the right sense at all. Dr Bartoli proved the utter falsity of this view by pitting against it the conviction of all ages and sages, according to which marriage is a contract. Else what of the heathen who love and marry? Are their marriages no marriages? Speaking of the terrific and mesmeric power which a priest of Rome can wield over a religiously sensitive young man or woman, the Professor declared that the torture of soul which such a young person may endure under the ghostly management of a father confessor is infinitely worse than the pains inflicted by the rack and pincers of the Inquisition. Referring to his own case, he said: "I suffered all that a soul can suffer." To every question which a troubled or doubtful votary can put, a reply, he said, of some kind can be found somewhere in the vast bazaar of Roman theological sophistry. In Roman Catholic countries there were two clearly-marked sections of the population—the enthusiasts for Rome, and the infidels, who rejected Romanism *in toto*.

Finally Dr Bartoli said there was only one way to meet the Romish cult and its aggressiveness, and that was to fight it—fight unweariedly. And the Bible was to be both our shield and sword. His own principle in religion now is that whatever will stand the test of God's Word he will keep, and whatever will not he will utterly have done with.

"They had heard only, that he which persecuted us in times past now preacheth the faith which once he destroyed. And they glorified God in me." May God's power and God's peace abide with this tried and courageous lover of the truth as truth is in Jesus.

THE KING *versus* THE POPE.

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

THERE was a time when this country rid itself absolutely of the authority of the Pope. It had had a long trial of him, and had found him wanting. Since then the theory of government in the country has always been that the King, not the Pope, is supreme in all things civil and ecclesiastical. The King's writ runs through the whole kingdom.

Such is the theory, but it does not seem to be quite a working theory. At any rate, it cannot be said that it is carried into effect. In not a few departments of national life it is quietly and effectively set aside. If the truth be told: the Pope of Rome shares with George V the ruling power in the kingdom, and the nation is content to have it so. We come across strange anomalies in the government of the country from time to time, and in these days when the Oath

of Allegiance comes so trippingly from the lips of many, it is difficult to say precisely where the supreme authority lies.

For example. There is no more specific law in the Statute-book than the law that declares the presence of a Jesuit in the country to be "a misdemeanour," and that requires that all Jesuits should be banished from the country. But that law is a dead letter. The Attorney General alone can put the law in force, and he declines to do so. The Government of the day, whatever the motive, has always declined to instruct him to take action in the matter. It has even endowed the Order in Maynooth. This in face of the fact that the Jesuits are the ablest and most zealous and faithful henchmen of the Pope, and they have always been the most insidious and persistent enemies of our country. In the face of such a fact as this, may we not ask whether it is the King or the Pope that is supreme in Britain?

Again. There is no more impressive feature of our Courts of Justice than the fact that the authority of the King accompanies the Judge to the bench; and in virtue of that authority the Judge can compel every witness to give full and distinct evidence to the best of his knowledge in every case. To refuse to give evidence would be contempt of court, and that would mean imprisonment. But here the Pope steps in, and claims to have his say. He will not allow a priest to disclose any information that has been divulged to him in the Confessional. That information may be of vital importance, affecting the administration of justice in connection with some serious crime. No matter, the priest obeys his master at the Vatican, and pays no heed to the Sovereign on the throne. In that case there seems to be no difficulty in determining whether the King or the Pope is supreme.

Again. It is one of the prerogatives of the law officers of the Crown that they can enter, with the warrant of the Sheriff, any dwelling and any workshop or factory in the kingdom, obtain a record of every death that takes place therein, and where in any case there is a suspicion of foul play or crime, they are empowered to make full and sufficient investigation. Every Briton may boast that "his house is his castle," but in such a case as that we have indicated he must throw open his door to the representative of the King. But here again the Pope steps in. His "castles" which he has filled with his "Orders," institutions whose inmates have all sworn allegiance to him, are castles indeed to him, in which he is sole lord and master. He bolts the gates and locks the doors, and that means that no one within can go out, and no one without, unless he be one of the Pope's own, can go within. Not even an officer of justice, who is empowered to enter every other building in the street, can enter that institution. If deaths take place there, it may be suspicious

deaths, unknown to the world outside; if lives are lived there, and deeds, it may be criminal deeds, perpetrated there that are hidden from the light of day, that is the Pope's own business. There are thousands of acres of British soil covered with such secret institutions in which the Pope is lord; and we may ask again whether it is the King or the Pope who is supreme there?

Again. It will be conceded that there is a sense in which the land and the people are under the lordship of the King. The land, however it is disposed of, and to whomsoever it belongs, and the people who live on it, whatever their rank or calling, are all amenable to the King. It is by royal warrant that the land is held, and it is under British law that the relationships of life and the affairs of commerce are all regulated. Here again the Pope steps in. He enters the country as if his right were co-equal with the Sovereign's. Without a "by your leave" he divides Scotland and England into provinces as if the land were his own. Over these provinces he appoints, as their spiritual guides and magistrates from his Court at the Vatican, his representatives; he gives to them territorial titles as if the broad acres and the people all belonged to himself; and these magistrates he authorizes to administer Canon law so far as they have opportunity or power to do so. But what is Canon law? It is the law promulgated by the Pope, in keeping with his own presumptuous claims, and beside which all other law is null and void. Canon law is the law that Romish bishops administer in every country in which the Pope is acknowledged to be supreme. Many of the laws in this papal code are such as would not be tolerated in a Protestant country—the law, for example, as taught at Rome and Maynooth, that all heretics, i.e., Protestants, should be punished with death. Of course, King George and his Ministers draw the line there. All the same, under the tolerance of the British Sovereign, the Pope has his representatives in this country administering Canon law as far as they can. In such a case, as in the others already mentioned, the question may be put, Is the British Sovereign really supreme?

But a concrete case will help us to understand this matter better, and if any should say that all the foregoing is now stale, the case in question may give a sharper edge to the rest. According to British law, if a man and woman join each other in wedlock in presence of a minister of the Gospel and two witnesses, that marriage is valid, and the children are legitimate. That is the law of the land. Here then the Pope steps in once more. He says from his chair of infallibility, although it did not occur to him to say it till two years or so ago, that if Roman Catholics marry, or if a Roman Catholic should marry a Protestant, unless they marry in the presence

of a duly qualified priest and two witnesses, the marriage is absolutely null and void, and the children are illegitimate. The parties living together in such circumstances are guilty of grievous sin. What then? If we turn to Belfast we shall see. Home Rule is not yet an accomplished fact in Ireland. The probability is that before very long it will be, if the present Government has its way. And in the meantime the priests are anticipating the happy time when King Stook will rule in the Emerald Isle. One of them has been trying his "prentice hand" in working the new regime. Three years or so ago a Roman Catholic young man in Belfast married a Protestant girl. They were married by a Protestant minister, and the young man had no objection to the arrangement. For a time the young couple lived happily together. By and by there were two children in the home, and when the younger was only a few weeks old the priest turned up. He had to tell the married pair that they were not really married, that they were living in sin, living immoral lives, and that their children were illegitimate. He endeavoured to induce the woman to consent to a new marriage ceremony, at which he would officiate. The woman declined. Her husband then deserted her. By and by the priest, after a little skilful manœuvring, managed to get possession of the children. At the present moment the wife and mother is without both husband and children, and they are concealed where she cannot find them, while she is left destitute and deserted. The case is not made any better by the fact that the Lord Lieutenant of Ireland, to whom an appeal was made that the woman might get justice, declined to interfere in her behalf. The same nobleman had no hesitation in sending a declaration about the same time to a Scotch constituency in favour of Home Rule, but he would not move a finger to put wrong right in the case of this poor woman. Put in the plainest terms, what does this incident mean? It means that a representative of the Pope, carrying out Canon law, can come into the home of a subject of the King, and not only induce the husband to desert his wife, but take measures for the kidnapping of the two children, so that the mother cannot discover where they are. And it means that, as far as the civil servants of the Crown are concerned, and the direct representative of the King, the woman is helpless in the hands of her persecutors. This in Protestant Ulster, even without Home Rule. We may speak of "the green tree and the dry," but we simply repeat our question, Whether is it the King or the Pope that is supreme?

All knowledge is vain that tends not to the practice of some duty.—*Bishop Wilson*

For the Young.

BIBLE QUESTION COMPETITION.

AWARD OF PRIZES.

NEW YEAR PROGRAMME.

MY DEAR YOUNG FRIENDS,

To all of you, whether you have been answering the Questions or not, I respectfully wish a VERY HAPPY NEW YEAR. New Year's Day falls this time on a Sabbath. Be sure you have a private interview with the Risen Jesus on that day. Tell Him all that is in your heart—how little you have loved Him in the year that is past, and how much you would like to love Him in the year that is coming. And I am quite sure that if you seek His face and begin the year in His company He will speak to you the old and blessed first Lord's Day greeting, Peace be unto you. May He say it to each of you, and so make you gladder in heart this New Year than ever you were in your whole life.

The Prizes.

The answerers of the Prize Questions have done extraordinarily well. I only wish it was in my power to give a prize to every one who deserves it. But I know the competitors are all too sensible to imagine that the prize is everything or even the biggest thing. Not that I don't admire the prize-winners. I do admire their work greatly. But they should remember that except they have profited inwardly from their searching of the Scriptures, they have gained no real prize at all. And the real prize is open to, and, I hope, has been gained by, all the competitors as they sought the Word at the mouth of God.

As last year, so again I am indebted to the Rev. William Russell, Paisley, for his invaluable help in allocating the marks for the more difficult questions.

The following is the Prize List:—

JUNIOR DIVISION—11 PRIZES.

1st Place	{ Alex. Gardner. James Gardner. }	Equal.	4th Place	{ "Howard." M. H. F. T. Jessie Osman. Lizzie Osman. Jeanie Sproul. Nana Sproul. }	Equal.
2nd "	Katie C. Kane.				
3rd "	{ A. W. M'Dowell. Robbie M'Kelvie. }	Equal.			

MIDDLE DIVISION—8 PRIZES.

1st Place—	Sarah Logan.	4th Place—	J. M. Ferguson.
2nd "	{ J. B. O'Neill. W. S. F. }	5th "	Annie M'Kelvey.
	Equal.	6th "	Lizzie M'Kelvey.
3rd "	Anna M. Dunlop.	7th "	" Ect."

SENIOR DIVISION—6 PRIZES.

1st Place	{Martha B. Logan. Jane E. Smyth.	} Equal.	3rd Place—"Riverside."
2nd ,,	A. R. McKnight.		4th ,, {A. W. "Daisy."} Equal.

The prizes will be dispatched in a few days.

Will You Join Again?

There were at the beginning of 1910 no less than 143 competitors. It is a pity some fell out on the march. One dear little Junior girl was taken from us and placed amongst the saints in heaven where she has got her high prize, the crown of glory, and is no doubt competing with her peers, in pure love, for a further crown. Her young brother bravely filled her vacant place in our list, and I mean to send him a little token of our appreciation of his beautiful spirit. You will all approve of this, I have no doubt. But will all you hundred and forty odd start again? I think I hear some of you say, "*I'm* not going to bother again anyway." I wish I could induce those who are saying so to change their mind. It will be a sorrow to me personally if I lose competitors. At any rate the questions will, God permitting, be kept up. And I trust a good number of fresh athletes will come into the arena and try their strength against antagonists.

A Reasonable Request.

I shall ask those of the Senior prize-winners who have now captured prizes twice in the Senior Division to forgo their claim if they should win a third time. I hope they will continue to send answers, for that will be good both for me and for themselves; but I know they will gladly do as I ask them and surrender the material honours they may win in 1911 to other comers. This only applies to winners in the Senior Division. The rules about age which have been in force in 1910 will stand good also for 1911, and these keep the Junior and Middle grade competitors and prize-winners on the move without any more ado.

The W.B.R.U.

Finally, I earnestly invite you all to follow the "WITNESS" BIBLE READING UNION programme *daily*, or some other daily system of readings from the Word of God. This is far more important than anything else that I have said. "The Scriptures are they which testify of Me," says our Saviour. It is through the Bible that we come to know our Saviour. And if we do not know Him, what is the good of any other knowledge? Whatever you do, my dear young readers, don't leave this undone: Seek ye the Lord while He may be found; and seek ye the Lord where He may be found; and seek Him until you are able to say, I have found Him whom my soul loveth.

A. C. GREGG.

WITNESS PRIZE QUESTIONS.

JUNIOR DIVISION.

[For those under thirteen on 1st January, 1912.]

- I. *When were the Three Persons of the Godhead all revealed to the senses of men at the self-same time?*

MIDDLE DIVISION.

[For those above the Junior limit and under seventeen on 1st January, 1912.]

- I. Solve the following double acrostic, giving Scripture references :—

- (1) *An ancient priest whose sage advice was to his king a blessing*
- (2) *Fierce brutes from which we find a saint deliverance confessing.*
- (3) *A wife who drew a secret from her lord by wile and grumbling,
That so she might betray him to the men whom he was humbling.*
- (4) *A thing that must not pride itself above its human wielder.*
- (5) *A man whose wife was of her guest the slayer, not the shielder.
The letters first and last, when you have found them in your
patience,
Will show two brothers who gave name to crowds for generations.*

SENIOR DIVISION.

[No age limit.]

1. Solve the following double acrostic, giving Scripture references :—

*A thing which Jesus gave to a bad man.
A thing which lessens the guilt of sin.
The grandfather-in-law of a very good woman.
An Old Testament prophet in a New Testament form.
One of a board appointed by the Church.
The initials and finals form two names of one man.*



RULES FOR COMPETITORS.

1. Do not use small scraps of paper on which to write your answers.
2. Write name or pen-name at top of each page of answers.
3. If you use a ½d. stamp for postage, do not seal the envelope ; do not stick flap of envelope to contents ; and do not write postscripts.
4. If two or more members of the same family compete, each must write the answers separately, though they may of course post all in one envelope.
5. Post answers to questions in this issue not later than 16th January, addressed—Rev. A. C. GREGG, Loanhead by Edinburgh.

WITNESS BIBLE READING UNION.

*“Open Thou mine eyes, that I may behold wondrous things
out of Thy law.”—Psalm cxix. 18.*

DAILY PORTIONS FOR JANUARY, 18-31,

18 Wed. Matt. x. 37-42.	25 Wed. John iv. 1-14.
19 Thur. Matt. v. 1-16.	26 Thur. Hosea vi. 1-6.
20 Fri. Psalm xv. 1-5.	27 Fri. Psalm xli. 1-13.
21 Sat. Eph. iv. 17-32.	28 Sat. Prov. xiv. 21-31.
22 Sab. Col. iii. 1-8.	29 Sab. Matt. v. 38-48.
23 Mon. Luke x. 25-37.	30 Mon. Luke x. 38-42.
24 Tues. Matt. xxv. 35-46.	31 Tues. John xii. 1-8.

DAILY PORTIONS FOR FEBRUARY, 1-15.

1 Wed. Psalm cxxxiii. 1-3.	9 Thur. John xvi. 23-33.
2 Thur. Psalm xxvii. 1-14.	10 Fri. Psalm lxvi. 8-20.
3 Fri. Luke ii. 40-52.	11 Sat. James i. 1-12.
4 Sat. Philipp iii. 7-14.	12 Sab. Matt. vi. 5-15.
5 Sab. 1 Tim. v. 1-8.	13 Mon. Luke xii. 13-21.
6 Mon. Luke xi. 1-13.	14 Tues. Luke xii. 22-31.
7 Tues. Psalm lv. 16-23.	15 Wed. Deut. viii. 10-20.
8 Wed. John xv. 1-7.	

ANSWERS TO QUESTIONS IN DECEMBER ISSUE.

Junior Division.

- XI. The great stone which Joshua took and set up under an oak that was by the sanctuary of the Lord, and of which Joshua said unto all the people, “Behold, this stone shall be a witness unto us; for it hath heard all the words of the Lord which He spake unto us.” Joshua xxiv. 26, 27.
- XII. The stalks of flax with which Rahab hid the two Israelite spies on the roof of her house. Joshua ii. 5.
Rahab was a harlot. Joshua ii. 1.
She believed in the God of Israel. Joshua ii. 9-13, 21, and Heb. xi. 31.

Middle Division.

- XI. There are more than three young people answering to the description. The following is a good sample of a fourteen-word story of Paul's sister's son:—“Paul's nephew hears

of conspiracy to kill Paul, informs the captain, and saves Paul."

Senior Division.

XI. (a) Joshua—

- (1) Sublime faith in God. Num. xiv. 8, 9; Josh. x. 12-14.
- (2) Wise valour in fighting for God. Exod. xvii. 8-13; Josh. ii. 1, etc.
- (3) Scrupulous obedience to God's commandments. Num. xxxii. 12; Josh. xi. 15, xxiv. 15.

(b) Achan—

- (1) Covetousness. Josh. vii. 21.
- (2) Cunning. Josh. vii. 22.
- (3) Heartlessness, in bringing suffering on others. Josh. vi. 18, vii. 1, 24, 25.

Answers to the Questions in December issue have been received from the following :—

I. JUNIOR DIVISION:

Adams, Briton.	M'Fall, Wm. Reid.
Annie.	M'Gladdery, Jos. H.
Archer, S. R.	M'Kelvey, Robbie.
Boyd, Jeanie.	M'Kinstry, R.
Boyd, Meta.	M. H. F. T.
Carson, Alex. G.	O'Neill, E. E.
Cromie, Alfred.	Osman Jessie.
F. M.	Osman, Lizzie.
Gardner, Alex.	Paterson, Jas. H.
Gardner, James.	Paterson, Jean P. T.
Graham, Robert S.	Potts, John.
Hill, Thomas A.	Reynolds, Jessie W.
Howard.	Robbie.
Kane, Katie C.	Robinson, Maggie.
Knox, A. T.	Sproul, Jeanie C.
M'Dowell, Andrew W.	Sproul, Nana N.
M'Ewen, Bertie.	

II. MIDDLE DIVISION.

Archer, Maggie.	Maurice.
Archer, Sarah.	M'Donnell, Jack.
Boyd, Hugh R.	M'Fall, Agnes H.
Carson, Thos. L.	M'Kelvey, Annie.
Dunlop, Anna.	M'Kelvey, Lizzie.
Ect.	M. M.
Élève.	O'Neill, David H.
Ferguson, Jack M.	O'Neill, J. B.
Gardner, Annie M.	Potts, Sidney.
Gardner, Mary J.	S. P. F.
Herron, Mary E.	Sproul, John B.
Logan, Sarah:	W. S. F.

III. SENIOR DIVISION.

Archer Agnes M.	Longwell, Ida M.
Archer, George.	Mac.
A. W.	M'Donnell, Sam. A.
Boyd, May.	M'Knight, Agnes R.
Brown, Minnie.	M'Knight, A. K.
Calder, Nellie M.	M'Knight, Sam.
Daisy.	Porter, Rachel.
Dickey, Lizzie.	Potts, Nora.
Finlay, Nellie.	Riverside.
Logan, Martha B.	Smyth, Jane E.

The Ministerial Aid and Foreign Mission Schemes of the Reformed Presbyterian Church.

AN APPEAL.

THE two principal Synodical Schemes of the Reformed Presbyterian Church in Scotland are the Ministerial Aid Fund, and the Foreign Mission Scheme. The former is for the sustaining of the Church at home, the latter for the sending of the gospel abroad. If the Church be not financially sustained at home it cannot make progress, it cannot even continue to exist; and similarly, if it be not efficiently sustained at home, it cannot extend the kingdom of Christ in heathen lands.

The members of the Church know why the Ministerial Aid Fund was called into existence. Every Church in the land has a fund for the same purpose, that purpose being the helping of weaker congregations. If all the congregations of our own Church were strong, strong in numbers or in wealth, then there would be no need for a Ministerial Aid Fund; each congregation would be able to meet all its own requirements. But the congregations of the Church are not all strong. Some are numerically and financially weak, and if the Church is to live and prosper, the strong must help the weak. So Christ teaches us. He was rich, and for His people's sake He became poor, that they might be rich. And if He has blessed one company of His people with more prosperity and abundance than another, then it is surely their privilege and their duty alike, for the Church's sake, for the Master's sake, to assist their weaker brethren. The ideal of ministerial support that is aimed at by the Church is not high, not so high as it ought to be, not so high as it might be. And it is a fair question whether more might not be done than has yet been done by the Church in this direction.

The other scheme of paramount importance is the Foreign

Mission Scheme. Our Church has been honoured to undertake a great work for the Master in Syria, and she has been honoured no less in having distinguished workers in the field. It is no mere truism that that Church prospers most that is zealous for the extension of the kingdom of Christ both at home and abroad.

What effort, then, is the Church making to meet the claims of these two funds? We know, but it is no matter of boasting, that in the matter of liberality, our Church reaches a higher level than most Churches around us. That, however, is not the question. The question is, How much, or in what proportion, do the members of the Church contribute to these two schemes?

Take the Ministerial Aid Scheme first. In order to raise the stipends of the aid-receiving congregations to £155 a year, with an allowance of £20 for a manse, it is required that all the congregations of the Church should unitedly raise the sum of from £130 to £150 each year. The amount actually contributed annually is, on an average, from £130 to £140. The latter sum means 2s 10d per member for the year, or just a little more than one halfpenny per member per week. There are members of the Church whose annual contribution amounts to several pounds a year, and who have been giving that sum for years, and that makes the average weekly giving of others very much less. Now, if each member of the Church, adopting the Apostolic plan of "laying by each week," would give one penny per week the year round, instead of a halfpenny, it would, apart from the larger individual contributions, amount to more than £200. And that would mean a considerable advance in the comforts of our ministers' homes. Will any say that that standard of giving is too high for the Covenanting Church?

Then in regard to the Foreign Mission of the Church, what is the amount of the Church's giving to it? The demand made on the Scottish Church for the mission in Antioch and Alexandretta is on an average from £250 to £300 each year. That is the fourth of the whole sum required from the Scottish and Irish Churches combined. How much then do the members of the Church contribute toward that amount? They contribute about £90 a year, or an average sum per member of 1s 10d, or less than one halfpenny per week throughout the year. The margin between that and the sum actually paid is met by drawing on legacies left to the mission during the last few years, and amounting originally altogether to about £2500. That margin, it is hardly necessary to say, is rapidly disappearing, for already it is reduced to £1500. If this rate of giving by the members be adhered to and not exceeded for the next seven or eight years, what then? By that time the money of the legacies will be exhausted, and

the Church will find itself with an income of only £90 to meet an expenditure of £300. And when that time comes the Church will either have to make a considerable advance in giving, or it will have to reduce the work in the mission field and call some of the missionaries home. That latter would be a sad and rather humbling alternative to contemplate. On the other hand, if the members of the Church would, even by self-denial if necessary, put past one penny per week, and those to whom God had dealt bountifully give accordingly, then there would be money enough to meet all demands, money to build the mission premises so greatly needed at Alexandretta, money even to enlarge the work and send more missionaries into the field. And would the Church at home be the poorer for the effort? In this too let the strong in the several congregations co-operate with the weak, and the blessing will not be withheld.

It is much to be desired that the managers and deacons of our congregations would take these matters into their serious consideration, and devise such means as in their wisdom would be best adapted—by collections, boxes, books, or cards—whereby the members and adherents would have opportunities of increasing their contributions to these two important funds. And we appeal to the members themselves for a faithful weekly “laying by in store as God hath prospered them.” No more suitable time to adopt the habit of systematic giving could be than the beginning of a new year. Then there will be no anxieties at the end of the financial year, nor will there be any need for urgent and repeated appeals for special and liberal collections.

In name of the two Committees,

THE CONVENERS.

STRAY NOTES.

Church of Scotland foreign missions are to benefit on a large scale by the will of the late Dr James MacGregor, of St. Cuthbert's, Edinburgh, which is a joint settlement as between himself and his widow. On the death of the survivor two-thirds of the residue of his means and estate, and one-half of hers, will be devoted in all time coming to a fund for foreign missions, with one strict proviso: “It being the express will of both testators that no missionary, male or female, shall ever be employed under, or supported by, the fund, regarding whom the convener of the Foreign Mission Committee has not personally satisfied himself that he or she is a believer in the deity of the Lord Jesus Christ.”

Severe rioting between Hindus and Mohammedans in Calcutta, in connection with the slaughter by the latter of the sacred

cow, has resulted in 6 killed, 300 injured, and 100 arrested. The Government has refused to order the Mohammedans to desist from killing cows at the dictation of the Hindu malcontents, but has had some trouble to keep the rival factions apart. Things are not, however, as bad as they were two years ago.

Miss Frances Rushworth, a Leeds dressmaker, recorded her vote in the East Leeds Parliamentary election. Miss Rushworth's name was entered on the register as "Francis" instead of "Frances." She also voted at the January election.

Raw silk has increased 10 per cent. in price. The causes are twofold. Heavy floods in Japan have damaged mulberry trees, upon the leaves of which silk-worms feed, and in America the demand for silk has risen abnormally. All silk goods and those of which silk is a component material will in consequence cost more this winter.

Winnipeg has now the largest wheat market in the world, at which 88,000,000 bushels have been disposed of, a turnover of 7,000,000 bushels more than Minneapolis, which comes next.

Sir Ernest Cassel has purchased from the Austrian Ministry of Public Works one gramme of radium for £15,000. He will present it to the English Radium Institute for purposes of medical research.

Seagulls in the Lothians have acquired a taste for a grain diet, and make serious incursions upon fields of barley and wheat. If this tendency becomes general among the multitude of seagulls in the district, the outlook for the farmers will be somewhat serious.

German brewers are angry with the Kaiser for his recent rescripts about the use of alcohol in the Army and Navy. Dr Vogel, director of the Brewers' Academy, addressing a conference at Munich, stated that beer is "fluid bread." The Kaiser, he declared, ought to remember what the brewers and their industry had done for the rising German fleet. Five millions sterling had been raised by them to provide funds for new ships. Seemingly German brewers, as well as those of this country, wish to take credit to themselves for paying taxes which they pass on to the consumer.

God give us men!

A time like this demands

Great hearts, strong minds,

True faith and willing hands.

—O. W. Holmes.

A NEW-YEAR PRAYER.

HAVE mercy on me, Lord, for I am weak ;
 Remember, Lord, how short my time is ;
 Remember that I am but flesh,
 A wind that passeth away, and cometh not again.
 My days are as grass, as a flower of the field ;
 For the wind goeth over me, and I am gone,
 And my place shall know me no more.


I am dust and ashes,
 Earth and grass,
 Flesh and breath,
 Corruption and the worm,
 A stranger upon the earth,
 Dwelling in a house of clay,
 Few and evil my days,
 To-day, and not to-morrow,
 In the morning, yet not until night,
 In a body of sin,
 In a world of corruption,
 Of few days and full of trouble,
 Coming up, and cut down like a flower,
 And as a shadow having no stay.
 Remember this, O Lord, and suffer, remit ;
 By the multitude of Thy mercies,
 By the riches and excessive redundance of Thy pity ;
 By all that is dear to Thee,
 All that we should plead,
 And before and beyond all things, by Thyself,
 By Thyself, O Lord, and by Thy Christ,
 Lord have mercy upon me the chief of sinners.
 O my Lord, let Thy mercy rejoice
 Against Thy judgment in my sin.
 O Lord, hear, O Lord, forgive,
 O Lord, hearken,
 O Lord, hearken and do,
 Do and defer not for Thine own sake,
 Defer not, O Lord my God.

—*Bishop Andrewes.*

There is a spurious goodness which is good for the sake of reward. The child that speaks truth for the sake of the praise of truth, is not truthful. The man who is honest because honesty is the best policy, has not integrity in his heart. He who endeavours to be humble and holy and perfect in order to win heaven has only a counterfeit religion.—*F. W. Robertson.*

Notes on the Papacy.

A *Catholic Encyclopedia* is being published by the Church of Rome, the largest ever issued. It ought to be authoritative. In the seventh volume, recently issued, the following is what it says as to the way in which heretics should be dealt with—"The guiding principles in the Church's treatment of heretics are the following. Distinguishing between formal and material heretics, she applies to the former the canon, 'Most firmly hold and in no way doubt that every heretic or schismatic is to have part with the Devil and his angels in the flames of eternal fire, unless before the end of his life he be incorporated with and restored to the Catholic Church.'" This is sufficiently plain and lurid. Every heretic, i.e., every Protestant that runneth may read.

The Church of England is travelling fast. The Protestant Bishop of London was lately in Montreal, and when there he addressed the Convention of the Brotherhood of St. Andrew. In the course of his address he said—"God bless the Roman Catholics. I am glad they have such success here, but of course they are a mere handful over the water. I invite them to share with me in any work, and I must acknowledge that their Archbishop Bourne is a personal friend of mine, with whom I work hand in hand in London." It is in keeping with this that we learn that at St. Michael's Episcopal Church in Brighton recently, on "All Souls' Day," there were three "Black Masses" offered. At this service the officiating priest called out the names of seventy-five dead persons, for whom prayers were requested, after which the wafer and wine were "offered" as the "sacrifice" for their departed souls. If the Bishop of London can extend such a brotherly hand to the Archbishop of Westminster, who, by the way, looks with contempt on his Episcopal orders, and if Episcopal curates can with impunity copy the most pronounced services of Rome, then it is a very thin wall of partition, a wall of paper, that separates the two Churches. 

Light is breaking in here and there on the minds of leading men in the Church of Rome. All the encyclicals of the Pope cannot hinder it. Not long ago we called attention to the case of the ex-Jesuit Professor Bartoli, one of the most scholarly men in the Romish Church, who parted company finally with the Pope and the Papacy. And now we have another prominent teacher, not 'verting indeed to Protestantism, but making concessions that must be unpalatable to the Pope. A Roman Catholic professor of Tübingen has lately published a *Manual of Church History*, in which he frankly acknowledges that the Church of Rome was badly in need of reform before the time of the Reformation, and that when the Reformation came his Church benefited greatly thereby. He says that "the Schism in the Church,

however regrettable, was not without wholesome results. It caused necessary reforms within the Church which were too long delayed, and that were only introduced when a large fraction of the world had already abandoned the Church in disgust." Hence, he says, "There can be no doubt that the Church's improvement is closely bound up with the Protestant Reformation." It is a great stretch for a Roman Catholic professor to make the admission that the Church of Rome, the infallible Church of Rome, needed reform, and that it actually benefited by the Reformation. The same author, by the way, does not spare the Jesuits when he comes to deal with them. No wonder the *Tablet* did not receive the two volumes of Professor Funk favourably.

The ingenuity of Rome in worming its way into institutions where one would least expect to find it is marvellous. We are familiar with its success in foisting a chair of Scholastic Philosophy on the non-sectarian (so-called) University of Belfast. We now learn that it has its finger in the pie in Trinity College, Dublin, the College to which the Magee College of Londonderry, essentially Presbyterian, has recently been affiliated. The degrees of Trinity College rank high, and there is all the more need that they should be safely guarded, especially the degrees in divinity. It has just come to light that one of the text books recently appointed for the Trinity College divinity degree is a volume on Holy Communion, written by the Librarian of Pusey House, in which it is taught that "the consecrated bread and wine are in literal truth the very body and blood of the crucified and living Lord," and that, moreover, "Christ is wholly present with both His body and His blood in either species." Our Lord's command to "do this" is declared to mean "sacrifice this." Both Reservation and Elevation of the Elements are advocated, and regret is expressed that communion is not administered to infants. And what makes the case more serious is that this book is not one of several from which students preparing for the degree may choose, it is the only book on Holy Communion on the programme. So much for the Trinity College degree of B.D. There are B.D.'s and B.D.'s, but if the degree of any University is to cover, by any possibility, doctrine such as this, it may become desirable to adopt the proposal made some time ago in academic circles, that all degrees should be accompanied by the name of the University by which they have been conferred.

The Republican Government of Portugal to-day, in driving out the Jesuits, is only repeating what the Portuguese Government did in 1759, 1767, and 1834. The Court of Portugal on one of these occasions published a manifesto containing an "Exposition of the Facts and Motives" that decided it in expelling the Jesuits from the country. That document says that "the monarch was bound by Divine law, by that of nature, and the law of

nations, to drive out of the kingdom the members of the Society of Jesus, whose corrupt regimen had promoted a seditious and intestine war and an open and declared war in his transmarine domains. The Apostolic Bulls and laws of the kingdom produced no other effect upon the Jesuits than to incite them to rebellions, to usurpation of entire provinces, to unheard of and intolerable scandals, with which they filled the kingdom." This manifesto contains a terrible record of the evil doings of the Jesuits, and no names are hard enough to apply to the members of the society. The law against them, through time, became inoperative, and they crept back again, with the result that once more they have been banished the country. Will Britain not give heed to this warning?

The manner of worship in the Church of Rome seems to be infectious in some quarters. It has not only spread widely through the Episcopal Church, but it is gradually percolating through it into the Church of Scotland. We are all familiar with the erection of a statue of the Virgin and Child in St. Cuthbert's Church in Edinburgh. No amount of whitewashing can make that image anything but a relic of Rome and Paganism. We now learn that the Established Church in Crathie, which has long been attended by the Royal Family when at Balmoral, is being renovated in such a fashion as pretty well to improve its Presbyterian appearance out of existence. The change is said to be made in honour of King Edward VII. The communion table, which formerly and naturally was of wood, is now of stone, of Iona marble; and behind it is an oak screen richly carved and canopied, resembling the reredos in an Episcopal church. The significance of it all is plain. It is an aping, and pitiable enough at that, of the style of Episcopal churches. There is no shadow of warrant for it in that room in which Christ instituted the Supper. The Master and his disciples gathered round a table. A table of stone becomes an altar, and there was no altar in the upper room. A table of Iona marble, with the reredos filling up the design, brings us perilously near the sacerdotalism and idolatry of Rome. The image of the Virgin and Child, and the marble communion table, show how things are moving.

The mark of a saint is not perfection, but consecration.—*Westcott.*

It is not by change of circumstance, but by fitting our spirits to the circumstance in which God has placed us, that we can be reconciled to life and duty.—*F. W. Robertson.*

"He lives long that lives well, and time misspent is not lived, but lost. Besides, God is better than His promise if He takes from man a long lease, and gives him a freehold of greater value."—*Fuller.*

Church News.

THE LATE REV. ROBERT ALLEN.

By the death of the Rev. Robert Allen, Newtownards, the Irish Reformed Presbyterian Church has just lost one of its truest and kindest ministers. Mr Allen died in the manse, Sloan Street, Newtownards, on Monday morning, 28th November, after a very short illness. He had attained the ripe age of eighty-eight years, and had been in his usual excellent health till the Wednesday before his death. That evening he complained of feeling unwell, and a doctor was called in, but his services were of no avail, and the venerable minister gradually grew weaker, and passed peacefully to his eternal reward in the presence of his daughter, Mrs M'Ewen, and her husband, Rev. J. M'Ewen, R.P. minister of Fairview, Co. Monaghan. The immediate cause of death was bronchial pneumonia.

Mr Allen was wont humbly to boast that he had never known a day's illness in his life, and was never hindered by infirmity of any kind from preaching the Gospel regularly. Up to the very last he bore his weight of years and labour with lightness and joyousness of heart. His ruddy countenance betokened his exuberant health, and his good spirits never seemed to fail him.

Robert Allen was born near Cookstown, Co. Tyrone, in the year 1822. Having had from childhood a strong desire to enter the ministry, he became a student of the Reformed Presbyterian Church, and was licensed to preach in 1854. He was appointed in 1855 to labour in Dublin, chiefly as a missionary amongst Roman Catholics. In 1867 he received and accepted a call to Newtownards congregation, in ministering to which he passed the long remainder of his working years, retiring in 1906 from the active duties of the pastorate. His successor, Rev. Torrens Boyd, was installed over the charge on 4th September, 1907. Mr Allen, however, still frequently occupied the pulpit, and on the Sabbath before his fatal illness took part in the Communion service, and again in the thanksgiving service on the following Monday. Mr Allen was thus in ministerial harness for over fifty-one years, and was at his death an ordained minister of more than fifty-five years' standing. He was appointed Clerk of the Eastern Presbytery in 1884, and discharged the duties of that office until the summer of 1906.

Mr Allen was of a most genial and kindly disposition. His pulpit style was vigorous and lively, and his pulpit matter was never anything but the Gospel of Jesus, Saviour and King. In his attachment to the Covenanter Church he was

constant and earnest, and he ever delighted in the Church's history and principles. Beloved by all who knew him, and looking always on the brighter side of things, he communicated his own happiness to all who came into his fellowship. He was without bitterness and without guile, and ever a man of peace.

We respectfully offer to his daughter, Mrs M'Ewen, Mr M'Ewen, and their children, our deepest sympathy.

"Blessed are the dead which die in the Lord." "To depart and be with Christ is very far better." G.

LECTURES BY REV. J. P. STRUTHERS.—A large audience gathered in Loanhead Church on the evening of 2nd December to hear Rev. J. P. Struthers, M.A., Greenock, lecture on "Coincidences." The chair was to have been occupied by Rev. W. P. Paterson, D.D., Professor of Divinity in Edinburgh University, but he was prevented by illness. In his apology for absence Professor Paterson wrote: "It would have been a pleasure to me to meet Mr Struthers again, and to hear a lecture by one whose signal gifts are so well known in the West of Scotland." Rev. A. C. Gregg having introduced Mr Struthers, the latter proceeded, in his uniquely cogent, impressive and original fashion, to deal with "Coincidences," of which he gave many strange and startling samples, emphasizing the divine Hand in all. A vote of thanks to Mr Struthers was moved by Mr Hugh H. MacTaggart, who spoke of the rare quality of the lecturer's character and genius. On the evening of Friday, 16th December, Mr Struthers lectured on "A Week-End a Hundred Years Ago," in the Warrender Park United Free Church, Edinburgh.

ACCEPTANCE OF CALL.—On 7th December Mr Alexander Gilmour, M.A., licentiate of the Southern Presbytery, Ireland, accepted the call addressed to him by the congregation of Drimbolg, Co. Derry, which was left vacant by the transference of Rev. H. K. Mack, B.A., from that charge to Geelong Reformed Presbyterian congregation, Australia.

HONOUR TO COVENANTER STUDENT.—Mr William Lynd, B.A., youngest son of Rev. Professor Lynd, D.D., Belfast, has been appointed President of the Students' Representative Council of Belfast University for the coming year. On the ratification by the King of this appointment, Mr Lynd will hold a seat in the Senate of the University during the year of his presidency. Mr Lynd is also President for the year of the Students' Christian Union in Belfast. We offer him our heartiest congratulations.

LOANHEAD CONGREGATION.—The annual business meeting of the Loanhead congregation was held in the Church Hall on Wednesday evening, 21st December. Mr George Reid, preses, occupied the chair. Tea was provided at 7 p.m. The

usual appointments were made, and satisfaction was expressed by the chairman and others with the state of the congregational finances, Mr W. J. Laidlaw the Treasurer's balance-sheet showing over £25 to the good.

DROMARA CONGREGATION.—The annual congregational meeting of Dromara Reformed Presbyterian Church was held on the evening of the 15th December—the pastor, Rev. W. Warnock, B.A., in the chair. The chairman reported steady work and progress in all departments of their congregational work. They were departing from the usual annual soiree by substituting a cinematograph entertainment, and he hoped that this would be a welcome change. At intervals, selections from Mr S. Allen's gramophone, in charge of Mr W. J. Fulton, were given. Rev. W. G. Glasgow contributed a brief address of congratulation, and a successful meeting was brought to a close by the usual votes of thanks.

Missions.

LETTER FROM REV. DR MARTIN.

To the Editors.

MY DEAR SIRs,

I have been on my usual missionary tour to Idlib and Aleppo, and hope to return to Antioch next week. Both at Idlib and here I have been enabled to preach with the usual frequency on Sabbaths and week days, and have met, from brethren and friends, a cheering welcome and attentive hearing.

Yesterday evening I conducted annual thanksgiving services here. On the previous evening I lectured to our people on the distinctive principles of our R.P. Church, and on our obligations as Christian witnesses. On the evening preceding I addressed a larger audience in the meeting-house of the English Presbyterian Church's Mission to the Jews, preaching on the passage recording the conversion of the Philippian jailer, with its context. This evening—Saturday—I have no meeting, but I hope to preach twice to-morrow as usual.

My tour was not this time continuous, as, owing to the state of health of one or two members of my family, I felt obliged to go back to Antioch for a few days, after concluding my work at Idlib, and before proceeding to Aleppo. This greatly extended my journey. But my return then to Antioch proved quite necessary. I was, however, enabled to set out for Aleppo after five days, and I have had good news from Antioch since. The commencement of my tour was delayed,

especially by pressure of medical work; and now it is winter, and the cold somewhat trying in travelling, especially in the caravanserais at night.

Some Englishmen, temporarily here in connection with repair of the roads, complain that they suffer more from cold than they ever did in England. But the houses here, their doors, windows, and floors, are constructed and arranged with a view not to the cold, but to the heat, which prevails during far the greater part of the year.

I have, however, enjoyed, throughout my tour thus far, the remarkable "travelling mercies" which have followed me in my missionary journeyings, though not always my usual good weather. The exception, as regards the weather, was that in riding back to Antioch on horseback, I was under rain, on the last day of that journey, for some fifteen or more of the twenty-one miles of the day's ride.

My mercies were, nevertheless, even the more conspicuous in the inclement weather; for, although without rain-coat, I suffered nothing, my arrival in the evening being, happily, at my own home, and so different, therefore, from my circumstances had the rain fallen on my path on the previous day; and, moreover, my animal, though a hired one, proving both fleet and comfortable. All which I would, at this thanksgiving season, and at the close of thirty-nine years of missionary service, record to the praise of our Lord, the Church's Head, in declaring His wonderful works and His faithfulness.

Yours, &c.,

Aleppo, Syria.

JAMES MARTIN.

10th December, 1910.

A CALUMNY REFUTED.

As a recent example of ill-informed criticism of missionaries, we note the statement made in that self-important print *John Bull* some time ago that "the horrors of the Congo are a byword with everybody *except missionaries, who deliberately turn a Nelson eye!*" One could mention more than twenty missionaries who strove urgently to bring the atrocities to the light of publicity, one of whom suffered prosecution at the hands of the Congo authorities in this connection. Sir Edward Grey declared in the House of Commons (5th July, 1906):—"The statements made *by British missionaries* on the Congo before the Report (King Leopold's) appeared can be discounted no longer, because the Report confirms them." And Sir Arthur Conan Doyle, in a statement published on 16th September, 1909, said:—"I used to be always against missionaries. I used to think that missionaries do more harm than good, but as long as I live I will never say a word against mis-

sionaries again. I shall always support them. If the missionaries had chosen to wink at what was going on, they might have had a very pleasant time. They acted like men—and splendidly. . . . The Congo missionaries have made me revise my estimate of missionaries. I shall never say a word against missionaries again.”

WHEN JESUS IS KING.

Sing we the King who is coming to reign,
 Glory to Jesus, the Lamb that was slain,
 Life and salvation His empire shall bring,
 Joy to the nations when Jesus is King.

All men shall dwell in His marvellous light,
 Races long severed His love shall unite,
 Justice and truth from His sceptre shall spring,
 Wrong shall be ended when Jesus is King.

All shall be well in His Kingdom of Peace,
 Freedom shall flourish and wisdom increase,
 Foe shall be friend when His triumph we sing,
 Sword shall be sickle when Jesus is King.

Souls shall be saved from the burden of sin,
 Doubt shall not darken His witness within,
 Hell hath no terrors, and Death hath no sting,
 Love is victorious when Jesus is King.

Kingdom of Christ, for Thy coming we pray,
 Hasten, O Father, the dawn of the day,
 When this new song Thy creation shall sing,
 Satan is vanquished and Jesus is King.

—*Rev. C. Silvester Horne, in "The Christian World."*

Kind words are the music of the world. They have a power which seems to be beyond natural causes.—*Faber.*

Man is more than constitutions;
 Better rot beneath the sod
 Than be true to Church and State,
 While we're doubly false to God.

—*Lowell.*

Our daily duties are a part of our religious life as much as our devotions are.—*H. W. Beecher.*

Notes and Comments.

Covenanters and the Election.

THE Election is over and gone. Time without stint, money without stint, temper without stint, have been thrown away upon it, and what good has been effected by it all? All parties are ready to confess that no victory has been won by any, and that practically it is so much labour lost. Things are pretty much as they were, and they will continue now for several years in the rut in which they have been moving. Looking on calmly, from the outside, at all the fighting and fencing of the various political parties, and judging the future by the past, one cannot help thinking that the wise man's words are true in regard to British politics as to other things: "The thing that hath been it is that which shall be, and that which is done is that which shall be done, and there is no new thing under the sun." For many years the trend of legislation in Britain has been very much, with slight variations, in one direction, no matter what parties were in power. It has been a constant tug-of-war between the two great political forces, invariably the one party after a longer or shorter cycle of years defeating the other, but on great moral and religious issues such as affect the wellbeing of the country there is little change or advance. Class interests dominate, and party ties are omnipotent. On such questions as the preservation of the Sabbath, resistance to the inroads of Romanism, the suppressing of the liquor traffic, the sinfulness of war, and so forth, there is no advance. And as for a national acknowledgment of the claims of Christ, that is a question that no party will touch. It is often urged on the electorate that they should send "good men" to Parliament to work needed moral reforms, and good men are often sent; but once in Parliament, their hands are tied, and they are swamped by the party that has helped to put them into place and power. When one considers the fact that there is no party in the State for Christ, no party daring to plead the claims of Christ, in fact no party tolerant of Christ, what can one expect from the combined forces that make up the legislative body? And when to this is added the fact that the Constitution to which they all swear, and that binds them all together, is a Constitution that avowedly disowns Christ, what ground is there to expect that things will be otherwise than they are?

Of course Covenanters are called by many uncomplimentary names, because they do not join in the political fray, and give their support to one or other of the contending parties. But for them there are only the two ways of it, and they have

a right to consider which way will commend itself to their consciences and at the same time best advance the cause which they have at heart. The one way is to stand apart, like Nehemiah on the wall, and affirm their testimony for the Kingship and royal claims of Christ, that truth to maintain which has been the Church's inspiration in the past, and will continue to be her glory in the future until Christ be crowned. The other way is to enter the polling booth, where they must choose between helping on the cause of Temperance in Scotland at the expense of Protestant truth and religious liberty in Ireland, and preventing the advance of priest-rule in Ireland at the expense of Temperance reform in Scotland. Moreover, in selecting the latter alternative, they must thirl themselves to the Constitution of the State, that Constitution that declares the Sovereign to be supreme head in all things ecclesiastical, and concerning which Mr Gladstone himself said, on the occasion of Bradlaugh being allowed to "affirm" in Parliament, that by that Act the last ledge of Christianity in the Constitution was taken away.

Between those two alternatives the Covenanter will not hesitate to make his choice. He must be faithful to the claims of his Lord. It may be said, it has been said, that this policy is a do-nothing policy, only a voice crying in the wilderness. But it is not a do-nothing policy to proclaim the truth of God, and to stand by it; and though the voice may be feeble, and only as a voice crying in the wilderness, the virtue is not in the voice, but in the truth that it proclaims. If that truth be God's, the cry will not be lost. And if only the Christian sentiment of the Churches would rally around that truth to-day, the hour of moral and national reform would not tarry. If all the Churches would but unite, not only in asserting, but in insisting on, the Sovereignty of Christ in the State, as they do in the Church, it would be the key to the solution of many of the problems that now vex society.

As for the argument that Christian men should go into political parties and into Parliament to work reforms, it has little force. Good men have been finding their way into Parliament for many years, and the fact remains that every change in British legislation, as far as Protestantism is concerned, for the last hundred years, has been Romeward. And that is the trend at this hour. Besides, a society whose constitution is faulty, because unscriptural and antisciptural, is not to be reformed from within, but from without; for those within are already committed by oath or pledge to its fundamental principles. Men do not board a sinking ship in order to save the vessel, or enter a burning house in order to extinguish the flames. Work of that sort is done from without. A Temperance reformer would not propose to reform the drink traffic by taking his place as a salesman

behind the bar, nor would an opponent of the principle of secrecy in a Masonic Society propose to reform it by taking its barbarous oaths and becoming a member. Work of that sort is done from without. How did John Knox reform the Church in Scotland, and Luther in Germany? From within, for they were both priests? No; from without. And their work was effective. "Come out from among them and be separate, saith the Lord, and touch not the unclean thing." No reform will ever save this nation, and bring the throne and the people back to allegiance to Christ, that does not begin with and proceed from loyalty to the great truth revealed in the Word and handed down to us by our Covenanting fathers—the Kingly authority of Christ. Casting ballots for present-day political parties, and swearing allegiance to the present Constitution of the country, will never do it. If Nehemiah had come down from the wall to co-operate with the men on the plain, the walls of Jerusalem would never have been built.

Now therefore kings, be wise; be taught,

Ye judges of the earth;

Serve God with fear, and see that ye

Join trembling with your mirth.

A Scottish Minister on Gambling.

THE Rev. Robert Small, M.A., a distinguished scholar, and minister of the Abbey United Free Church, North Berwick, recently delivered a lecture in that town on the subject of gambling. In the course of an unsparing denunciation of the vice of gambling, Mr Small said that bookmakers had such a fat job that they could afford now and again to pay a good stiff fine. How enormously the practice of playing "bridge" for money had developed in our upper classes; and some of these bridge-playing transactions were simply cruel. They might put it thus—"The high places of the earth are full of the habitations of cruelty." Some of the faces of those who congregated around our British racecourses were full of foxiness or wolfishness, whilst others were simply swinish. Nowhere else, not even in the lowest slums, nor even in jail cells, was it easy to find such utter bestiality written so large on the human face divine. And the pollution of human speech reached its very worst where the human tongue had behind it the gambler's lust for gold. Gambling excelled almost every vice in the headlong rapidity with which it sent its victims and votaries to perdition. Some men would feed their whippet dogs on the best of butcher meat while their wives and children were starving, while other gamblers would swindle their creditors far and wide, although paying to the uttermost farthing the fellow-scoundrel with whom the gambling was done. Gambling was in itself essentially wrong. What was

the compact between two gamblers? They agreed together to steal from each other. Just as two men who stood up with loaded revolvers to fight their duel were, in the eyes of God, guilty of murder, so also fellow-gamblers, in the sight of God, were not guiltless of robbery. In the one case each man took his chance of killing or being killed, while in the other each man took his chance of robbing or being robbed. Mr Small concluded a powerful indictment by a reference to gambling in the fashionable seaside resort where he was speaking. If there was to be any betterment, he said, in the matter of gambling in North Berwick, it ought to begin not in the open places where misguided youths congregated and misconducted themselves, but among the fashionable drawing-rooms of the town, in which gambling held revel night and day, week-day and Sabbath.

Montreal Idol-Market.

ALTHOUGH the great Eucharistic Congress at Montreal is come and gone, there are several facts about it worth noticing that should be remembered. These are specified in detail by an observant writer in the *Presbyterian Record*, published in Montreal. Among these are the following. While the Congress lasted, it paralysed business. So much money was needed to meet the expenses of the Congress that many pressing debts in the city had to be left unpaid. While it lasted, at the same time it conferred special privileges. People were allowed to eat meat every day. The Pope's command at other times made it a sin for the people to eat butcher meat on a Friday; the Pope's permission during the Congress made it no sin. Whether a thing is sin or is not sin depended on the *ipse dixit* of the Pope. The meeting of the Congress was the occasion, moreover, of more unnecessary work on the Sabbath day than any other event that has ever taken place in Montreal. Never on a Sabbath were so many trains arriving and departing, never so many railway employees engaged, never so many waiters in hotels and restaurants employed, never street cars so thronged, never so many railway stations and restaurants packed, and fruit shops bought out as on that Congress Lord's Day. During the Congress, too, the attitude of the people was not a devotional but a holiday attitude. The procession was four hours long, the host with the ecclesiastics coming at the close; and for over three hours there were endless societies with banners and bands and uniforms, and when the clergy appeared at the tail end there was little of the spirit of reverence that is expected on such occasions. The object of the Congress was, besides, not to deliberate and discuss great questions of vital importance to the people, but simply to glorify the Romish Eucharist, which is man's devising, not God's. To sum up, the general impression is that the Congress did not advance the cause of Rome. There was ceremony

and music and show, accompanied by much ignorance and superstition. The need is for the Word. It will work its way.

Italy To-day.

AN interesting volume, entitled "Italy To-day," furnishes some very interesting details regarding Italy. Although that country is not now governed by the Pope as sovereign, the mass of the people are Romanists, and they present a fair specimen of the fruits of Romanism. It is to be remembered that the social condition of the country is greatly improved since the temporal power of the Pope was abolished in 1870, but yet there is tremendous leeway to be made up. The work referred to mentions the following among other facts. The number of electors in Italy is but a little over seven per cent. of the population, and of these little more than a half take any part in the elections. There is a great amount of political corruption and bribery, open intimidation, and even tampering with the ballot boxes. Taxation is very heavy, the State taxes amounting to 17 per cent., and more than the half falls on the poorest members of the community, so that, as Professor Villari says, "the less a man has the more he pays." Since 1860 wealth has increased 17 per cent., and taxes have risen 30 per cent. The State owns two-thirds of the railways, and guarantees 5 per cent. on the working. One result is the multiplying of unnecessary *employés*. Members of Parliament are worried by their constituents for situations, and as a result, out of a staff of 86,000, no fewer than 16,000 are superfluous. The laws forbid private gaming, but in every town there is a Government office for the sale of tickets in the State Lottery—a state of things which both demoralises and impoverishes the people. The country is very poor, wages are on a low scale, the average income being less than half what it is in Britain. Six of every ten inhabitants are employed on the soil, with a wage of from 8d. to 1s. 2d. a day. The food of the people corresponds to the low rate of wages. Meat is rarely eaten. Sugar and salt are taxed enormously. It is an offence against the excise for the peasants to cook their polenta in the water of the sea. Education is at its lowest in Italy. Italy is next to Portugal in illiteracy. Many of the schools are insanitary, some are even without a map of the country, some without ink or pens. Civil marriage alone is recognised, and women who are married by the Church are often deserted, without remedy. Young men are of age at 25, girls at 18; and marriages contracted before these years can be broken at pleasure by the parties. Socialism is a growing faith. The Pope is sovereign in the Vatican, the Lateran palaces, and the suburban retreat of Castel Gandolfo. He has an annual subsidy from the State of £125,000, which, however, no Pope condescends to accept, and which at the Pope's death reverts to the State. As for the clergy, little that is favourable can be said of them. The Papacy

is tolerant of immorality. The alleged celibacy of four-fifths of the Italian ecclesiastics is declared to be a lie. Professor Bartoli, the ex-Jesuit professor, says that Rome is much below par. But the Gospel is being spread. The Pope cannot now hinder it, as he did when he was sovereign, before 1870 : and that is Italy's hope.

**"HE PRAYETH WELL WHO LOVETH WELL
BOTH MAN AND BIRD AND BEAST."**

The following two incidents were vouched for some time ago by the *New York Mail*:—

"When Mr Corliss, the engine manufacturer died a few years ago a charming story was told of him. He had occasion to build an extensive addition to his works at Providence, and after employing all the necessary men for the undertaking, and making other arrangements, he had the ground broken for the work. It was in the spring, and it chanced that before the men had gone far they found that a pair of robins had nested in a tree which was to be taken down to make room for the building, and that the eggs had already been laid. Mr Corliss chanced to be passing when the discovery was made. It was reported to him. He immediately ordered that work should be stopped on the addition, and that the birds should not be disturbed until they had brought off their brood. Meantime he paid the wages of all the men he had hired for the construction of the building. As it took some six weeks for the robins to hatch their young and launch them on the world, fit for all its responsibilities, this act of humanity on the great engineer's part cost him several thousand dollars at least."

"Workmen at Yonkers, who were engaged in erecting an apartment house, had been seriously hampered in building the walls of the structure because of the heavy limbs of a row of maple trees lining the street. The contractor and the owner of the house suggested that the trees be cut down, and were greatly surprised when they learned that the men objected to this because a robin was rearing a brood of young in one of the trees, and the men said they would gladly undergo the awkward position in which they laboured until the brood could take care of themselves. Then they would recommend the cutting down of the trees."

The sweetest lives are those to duty wed,
Whose deeds, both great and small,
Are close-knit strands of an unbroken thread
Where love ennobles all.

—Browning.



