

SPECIAL
ARTICLES

Our Contributors

BOOK
REVIEWSTHE MARIOLOGY OF THE NEW
TESTAMENT.

For all that we know of the mother of our Lord we must go to the New Testament, and when we consider the interest that is inseparable from one who was so honored in the history of redemption we must regard it as of small amount. The genealogical tables of Matthew and Luke give us the lineage of Joseph only, and we know not who were Mary's parents nor where or when she was born, nor when or where she died. In Matthew the prominent person is Joseph; in Luke it is Mary. In the Annunciation she is addressed as "the highly favored." It contains the fullest description of the greatest fact in human history—the incarnation. It also informs us that she was of the lineage of David. Here her words express faith, meekness and humility. On her immediate visit to Elizabeth she was saluted as blessed among women. She is called here the mother of the Lord and happy in having believed that the things spoken would come to pass. Then follows the sublime hymn of the magnificat in which her feelings find expression in the words: "For behold, from this time all generations shall call me blessed."

For the next reference to Mary we must turn to Matthew, where Joseph is instructed by the angel to take unto him his betrothed wife and she brought forth her first born Son. Then follow the visit of the Magi, the flight into Egypt, the return to Judea upon the death of Herod and the settlement in Nazareth. In all of which Joseph, and not Mary is the principal figure. Turning back to Luke, we are informed that, when the shepherds told the heavenly vision, "Mary laid up their words and pondered them in her heart." After the light from heaven came the light of prophecy when the aged Simeon moderated the warmth of maternal hope with the significant words: "But a sword shall pierce thine own soul." The incident of Christ among the Jews; a doctor, when He was twelve years old, must have admonished Joseph and Mary not to forget that this boy who seemed outwardly as others and who was so exemplary in all things, was distinct from all others and had a mission in the world which raised him above all ordinary conditions. The words with which he met his mother's complaint: "Son, why hast thou thus dealt with us?" implied that they ought not to have forgotten who and what he was; that, while Mary was his mother, his Father was in Heaven, and that it was for His business that he was now upon earth. This incident brings out that Mary was not without deep thought on this mystery of which she was the humble and submissive instrument; for "Mary kept all these sayings in her heart."

Even more significant is the conversation at the marriage in Cana of Galilee. Undoubtedly the words: "Woman! What have I to do with thee? Mine hour is not yet come"; while quite respectful, contain lenient rebuke or what Coleridge has called, "aliquid increpationis." The term, woman, and not, mother, intimates that former relations have now ceased. He certainly makes known that, in the conduct of his mission upon earth, he will brook no interference—even from his mother. From her subsequent instructions to the servants she seemed to expect some miraculous assistance. The next incident contains merely an allusion to Mary, but is most instructive. While

Christ was teaching, a certain woman cried out, "Blessed is the womb that bare thee, etc." But he said, "Yea rather, blessed are they that hear the word of God and keep it." Here he does not deny to his mother that honor by which she is blessed among women. (Luke 1:42, 1:48), and which she could share with none; but he denies exclusive honor by placing all who keep the word of God along with her. They shall have all the blessedness which she can have as God's people. To do this was, if not a higher honor, a higher blessedness. The maternal relationship is thrown into the background and the moral preferred. Similar to this is the well known incident recorded in all the synoptics in which he said: "Who is my mother and who are my brethren?" And he stretched forth his hand toward his disciples and said: "Behold my mother and my brethren! For whosoever shall do the will of my Father which is in Heaven, the same is my brother and sister and mother"; the obvious inference from which is similar to that in the previous case, namely, that all maternal relationship has ceased to be of any consequence; that henceforth only those who do the will of God are esteemed his relations and, if his mother, brothers and sisters do so, he shall regard them also as his relations. In Matthew 13:55, their names are given as follows: "Is not this the carpenter's son? Is not his mother called Mary?" and his brethren, James and Joseph and Simeon and Judas? And his sisters, are they not all with us?" Two of these appear afterwards as writers of two of the Epistles. Taken along with the expression first born. In Matthew and Luke, no one would think of their not being real brothers, especially when sisters are also mentioned.

This series of facts finds an appropriate conclusion in the action of Jesus amid His dying agonies on the Cross, showing that His words at other times arose from no want of filial love, when he said to his weeping mother, whose heart was now pierced with the sword as predicted by Simeon: "Woman! behold thy son!" and to the disciple, when he loved: "Behold thy Mother! And from that hour that disciple took her unto his own home." Here again the word, woman, expressed the exchange of all earthly, maternal and filial ties for those which bound her to Him as saved by faith and Him to her as her Saviour. Her last appearance in the New Testament and in history was when, in the evening of the day of the ascension, she was with the twelve and the women and His brethren. Here she is called as usual, the Mother of Jesus. The startling title, "Mother of God," was not conceived or affirmed till the fifth century of our era. In all such passages we may trace a purpose and must find an inference. They teach that nothing in our salvation is to be expected from the motherhood of Mary, while she must remain for all time an example of innocence, purity, and maternity proper. While she must hold a peculiar place in the history of redemption upon earth. In Heaven, she must be near to Him whom she bore under her bosom. Her memory will ever be inseparable from the holiest mysteries and blessings of faith, and her name is preserved in the Apostles' Creed to be repeated to all generations in the well known clauses, "Conceived by the Holy Ghost, born of the Virgin Mary."—Allan Pollock, D.D., in Presbyterian Witness.

The things that belong to men must be understood in order to be loved; the things that belong to God must be loved in order to be understood—Pascal.

LOCAL OPTION VOTE.

The contest of the liquor and temperance forces for supremacy in 160 municipalities of Ontario came to an end, for the time being, on Monday evening, when the polls closed. It was a bitter contest, one side fighting for their bread and butter and the other "to save the boys," according to the appeals in their literature.

The "Pioneer," the organ of the Dominion Alliance, and millions of leaflets were distributed to good effect and in addition to local ministers and lay workers who united without regard to denominational affiliations, the following speakers from outside the Dominion assisted the temperance workers: Governor R. G. Glenn, of North Carolina; the Hon. Seaborn Wright, of Georgia; the Hon. Eugene Chaplin and Mr. Oliver Stewart, both of Chicago, and Mr. G. W. Morrow, of Detroit, Michigan. The liquor people were assisted by Mr. J. Earl Brown, advocate, of Michigan, and the Rev. W. D. Wasson, of Rhode Island. Mr. Haverson, solicitor for the License Holders' Protective Association, directed their campaign.

Involved in the contest were 551 licenses—about one-fourth of the total number in Ontario.

The results of the voting, while not quite complete, show that the three-fifths clause prevented the passing of the by-law in many places where good absolute majorities were obtained. The reports received show that the measure was carried in the following places:

Leamington, majority 50; Bobcaygeon, 19; Acton, 10; Alliston, 3; Teeswater, 11; Alisa Craig, 23; South Dumfries, 2; Orillia, 21; Stayner, 7; Almonte, 18; Brooke (large) Renfrew, 9; Beeton, 2; Lobof township, 28; Dunfield township, 41; West Tilbury, 7; Bayfield, 1; Burford (small) Newmarket, 45; East Gwillimbury, 108; Collingwood, 22; Wainfleet, 45; Oranburg, 4; Duncunich (small) Strathroy (large) Easton township, 37; Galt, 7; Brampton, 7; Bruce Mines, 4; Renfrew, 9; Cobden (small) Kingsville, 19; South Colchester, 60; Chesley, 2.

Defeated: Elora, majority 75; Parkhill, 6; Holland Landing, 33; Ayr, 36; Vienna, 12; Bath, 6; Aurora, 56; Burlington, 48; Hespeler, 57; Fergus, 13; Oakville, 46; Dutton (small) Exeter, 19; Feneelon Falls, 15; Port Perry, 27; St. Mary's, 42; Delhi, 36; Brantford, 57; Turnberry, 17; Tiverton, 3; Brussels, 2; Meaford, 8; Fenton, 13; Tottenham, 2; Clinton, 27; Cornwall, 112; Blyth, 26; Wingham, 44; Hibbert township, 100; Georgetown, 60; Bradford, 5; Cobourg, 75; Port Hope, 28; Sault Ste. Marie, 139; Steelton (small) Carleton Place, 12; Malden township, 4; Peterboro, 115; Dundas, 119; Oil Springs, 26; Kemptonville, 12; Pembroke, 49; Essex, 3; Kenora, 260. Carleton Place, 12.

Repeal carried: Hensell, majority 16. Repeal defeated: Port Carling, majority, 24; Bruce township (large).

By-laws were carried in Brockville to increase license fees and reduce number of licenses; and in St. Catharines for license reduction and in Amherstburg to increase license fee to \$600.

According to the "Mail and Empire," out of 125 municipalities heard from in the 161 municipalities where voting on local option took place yesterday, it was carried in 63 and defeated in 62.

The Canadian residents in Japan have formed a Canadian club in Yokohama, its primary object being to draw Canadians together and foster patriotism, and to unite in such work for the welfare and progress of the Dominion as may be desirable and expedient.