Editor British American Preservanian

## Contributors and Correspondents.

[Parth Pre | uterlan ]

The Law of Tithes, or the Rule of Giving to the Lord.

No. 1V.

While we helieve that the I-w of tither is still binding upon the Christeen Clauch, we do not necessarily hold that it should be enforced by civil statutes, or that the system of tithes should be legalized by Acts of Perhament. Under the Mosaic economy, it was interwoven with the civil institutions of the kingdom, and became a part of the law of the land. Moses, by the direction of God, adopted the ancient law, which wasm existence from the beginning, and accommodated it to the requirement: of that dispensation. The Government of the Hebrey nation was a Theocracy. Jehovah h mself was their sovereign, and the kings of Israel were his viceroys, ruling as his representatives. They were the vicegerents, or vicas of God upon earth. The church was the nation, and the nation was the church. But under the gospel the Theorracy is the kingdom of Christ, the visible church. The distinction between Jew and Gertile is abolished—the middle wall of partition is broken down, ne one nation more than another is now the people of God; no nation as such constitutes the Theorney. The civil constitutions of the nations have no divine right like the political law of Jesus. There is a new nation formed, a spiritual kingdom, an ecclectic nation, gathered out of ail the tribes and kindreds of the earth. This holy nation is under the government of Jesus Christ, the King of Zion. And as the law of tithes was the law of the old Theocracy, so it is still the law of the Spiritual Theocracy under the New Dispensation. All the subjects of this kingdom are bound to observe it, even as they keep the law of the Sabbath. The payment of tithes is, therefore, an act of religious worship, an act of homage to the Lord Jesus, the Spiritual King of Israel, rather than the performance of a civil

would make this law the standard of their religious contributions, and conscientiously observe it, what a mighty revolution it would instantly cause in the system of our ecclesiastical finance? Thus a congregation of 100 families or members, each gregation of 100 families or members, each with a yearly income of \$100, could continue to the cause of rengion at the rate of the property of the cause of rengion at the rate of the property of the propert

If the members of the Christian Church

families belonging to the Preshyterian Church in Canada, about 60,000, which is probably below the mark. Allowing their yearly moome to be at an average of \$200 a family, which is not a high average surely, when we take rich and poor together; and if they contribute the tithes at an average of \$20 per family, it will give a revenue to the church of \$1,200,000. This income will enable the General Assembly to pay at the rate of \$1,000 to each of 700 ministers, which will amount to \$700,000, expended for stipends, leaving a palance of \$500,000, or half a million of dollars, for missionary, theological, and other ecclesiastical purposes. Now, what is there to prevent the great Presbyterian Church in Canada from aiming at such a result? Why should they not devise liberal things, and attempt great things to extend the Redecuer's kingdom throughout the length and breadth of this wide Dominion? If the Spirit were poured out as on the Day of Pentecost, when the multitude of believers were of one heart and of one soul, when they had all things common, and brought their contributions and laid them upon them all. If the hearts of the people were chened like the heart of Lydia when she opened her house to the Apostles and constrained them to enter in; and if each person shoul first give himself to the Lord, and afterwards consecrate the tenth of his and afterwards consecrate the tenth of his yearly income to the cause of Christ, the thing could be easily accomplished. When the children of Ephraim and Manasseh complained that the hill was not enough for them, "Joshua spake unto the house of J seph, sayinz, Thou art a great people, and hast great power; thou shalt not have one lot only. But the meuntaid shall be thine, for it is a most send the wholl can thouse and the wood; and the u shalt cu it down, and the ontgoings of it shall be thine. Got thee up to the wood country, and cut down for thyself there, in the lat d of the Perizzites and of the grants, it M unt Ephraim be too narnow for the c. The Presbyterian Church is a great people and have great power. Why should they be content with Mount Ephraim which is too narrow for them? Why should they not aim at great things worthy of the cause which they profess to Why should they lest satis fled with one lot only, and be pleased with those things whereunto they have already attained? Let them forget the things which are behind, and reach forth unto those things which are before them. Let them go up to the mountains, to the land of the giants, and cut down the wood for themselves. Let them dave out the Perizzites and Canagutes, the giants of intemperance, and mammon, and self-interest, and prodigatity, and pleasure, and lux uriousness, and then the mountain shall belong to them with the outgoings thereof. "Arise and thresh, O Daughter of Zion, for I will make three horn iron, and I will make thy hoofs brass; and thou shalt beat in pieces many people, and I will conscorate their gain unto Jehovah, and their substance unto the Lord of the whole

earth."

(For the Pro-buterian )

## EXEMPLARY SABBATH SOHOOL TEACHERS.

BY HO V. ALEN CODER MCKAY, O D.

The individual Sabbath School teacher is ac ponsible for the success of his class as to the example he sets before them both in and out of school.

It is of prome importance that Soully School teachers should be an example to their class, and personally "adora the de-time of God our Savieur in all things," "Letting their light slune" in the station they occupy, they should not only be strictly moral, but truly pious; alvays noting according to the principles and procopts of the gospel, they should not only shun every place and scene of really in 111 ous character, but also onefully avoid the applantice of cvil. Children are quek eighted in observing any inconsistency in sighted in observing any inconsistency in the conduct of there who instruct the in-if the precept and the practice of the teachers be at variance, sad results may ensue to the scholars; they are injured by such teachers instead of he up benefited, and expose themselves to an awful con and expose themselves to an awid con-demnation. Paul in describing the quali-fications of a Christian bishop or of a Gospel minister, informs us that those who are in this office should "be sober;" i.e., persons of a sound mind and prudent conversation. So should all Sunday School teachers be seber-minded, posse sed of a ound undesrtanding, with cheerful and dispassionate conversation. This sober mindedness is the more important to be mentioned, and the more necessary to be enforced, inasmuch as in many schools the majority of teachers are young persons. Teachers should never torget that the gospel which they profess and seek to teach to their tender charge, urges them not only to live righteously and godly, but soberly. There is a restlessness of spirit and a dippancy of behaviour in which some young teachers have indulged, which caunot be either too deeply deplored or too carefully avoided. Teachers should watch over their conduct, because their useful ness to a great extent depends upon the opinion which the scholars form of them They will not respect an instructor who lacks in a proper degree of gravity, and who is not consistent and exemplary in all his deportment. The eyes of the school are all upon him; not only his own class, but the inhelection. but the whole school; therefore he should walk in all the commandments and orden walk in all the commandments and oldmances of the Lord blameless, and then he will aid in giving efficiency and success to the whole school. After the sainted McChoyne was dead, a letter was found upon his table which he had never opened, and which stated how the writer had been led by him to God; and this was the peculiarity of it, the writer said, "It was not so ity of it, the writer said, "It was not so much any thing you uttered as your orident holiness of life which so deeply inpressed me." It is more of this town medium of the life of the li but not severe; kind, but not making themselves too familiar; serious and earnest, but not melancholy; holding fast the doctrines of religion, but not bigoted or too sectarian. In order that they may be exemplary teachers, they should at all times follow Jesus as their great pattern, and imitating him, their light will so shine before their scholars, that they will be led to glorify the Father. Let their ruling and constant principle be, "For me to live is Christ." Let their great object be at all times the development of his glory, the imitation of his lovely example, the advo-cacy and maintenance of his cause, the wide and universal extension of his king-dom, let these be the specific and momentous end of all their arrangements and operations. Teachers should regard Saboperations. Teachers should regard Sab-bath School work a high privilege as well as an important duty. Queen Victoria is a teacher in the Sunday School, and we are told that nothing delights her Majesty more than to gather the little children con-nected with Windsor Castle and impart to nected with Windsor Castle and impart to them religious instruction for an hour on Sunday afternoons. This is one of the many noble qualities possessed by our amiable Queen. She knows the value of the Bible, and recognizes it as the source of the Bible, and recognizes it as the source of the Bible, and recognizes it as the source of the Bible, and recognizes it as the source of the Bible, and recognizes it as the source of the Bible, and recognizes it as the source of the bible, and recognizes it as the source of the bible, and recognizes it as the source of the bible, and recognizes it as the source of the bible, and recognizes it as the source of the bible, and recognizes it as the source of the bible, and recognizes it as the source of the bible, and recognizes it as the source of the bible, and recognizes it as the source of the bible, and recognizes it as the source of the bible, and recognizes it as the source of the bible, and recognizes it as the source of the bible, and recognizes it as the source of the bible, and recognizes it as the source of the bible and recognizes it as of England's greatness. She knows, too, that if these little ones are to do their duty,

Nor encouraging is the tet that the Crown Prince of Germany leans decidedly to Rationalis a and Infilelity, and his otherwise very excellent wife is no more orthodox than he.

they must know the Scriptures; who ther spared to fill high or low places in society, they must take lessons from II in who is

the teacher that came from G.d, whose teaching alone is effectual, making wise unto salvation.

THE fireside is a school of infinite importance; it is important because it is universal, and because the education it b stows, being woven in the woof of child hood, gives form and color to the whole texture of life.

THE steamship Crocus arrived at San Francisco on Sunday iast, from Hong Kong, with eight hundred and eighty two Chinese passengers. When two days out from Hong Kong the Chinese mutini d, complaining of the food and water, and the vessel put into Yokohama for an extra crew of forty men. It had been reported that on the arrival of the Crocus at San Francisco the anti-coolie societies would mob her passengers, and a strong force of police was stationed at the landing, but no trouble occurred. The Crocus brings in-telligence from China that a terrible opidemic has depopulated several villages near Soothow. It nature is imperfectly known, but death ensues almost immediately after the victim is attacked. Two great rebellions are progressing; and, in Kuar Yung, has been joined by the Imtroops sent to suppress it; the other, in Shausi, is almost as formidable. Work on the railroud between Shanghai and Wasung has been suspended on account of the opposition of the Chinese

nutheraties.

## THEOLOGY AND FIGTION.

SDR,-In reading the Rev. Mr. McDon n il's statement to the Presbytery of Toronto, as reported in your last issue, I

was forcibly reminded of the story told of Su John Loslie, Professor of Mathematics in the University of Etinburgh. In those days, as it is well known, there were religious tests in connection with all ea didates for chairs in the University and when Sir John, whose orthodoxy was more than questioned, was asked if he believed the Confession of Faith, replied:
'Yes, and a great deal more." So it would
be a that Mr. McD mnell too believes the Confession, and a great deal more, for in the belief, however unwilling he (Mr. McD.) may be to change his mind, he reems to cherish the hope that God may in some way, and at some time, change his. In view of his termer enunciations his at demont is not what it should have been, for paradoxical as it may appear, hal he said less he would have said more. And while he tauntingly twits learned fathers with their ignorance of Scripture truth, and presents them with something retreshing from Tennyson, permit me to append the following extract to show the langer of deriving theology from fiction, whether in prose or in verse, rather than from the Bible or the standards of our Church, as well as to avoid the audacious attempt of guaging and guiding the mind of the Almighty by the feelings and affections of tallen humanity:

#### THE HETERODOX PLEMENT IN GEORGE MACDONALD'S NOVELS.

Dr. George Macdonald is favourably known to American rea lers as the author of sundry semi-religious novels. Though not a genius like Dickens or Scott, he is una genus like Dickers or Scott, he is unquestionably a very powerful writer and a skilful delineator of character. He paints natural scenery with a glowing pen, desects human motives with a sharp knife, has strong sympathy with the merciful side of the Divine character, and with the benevolent element in the Christian

But it is not with Dr. Macdonald as an But it is not with Dr. Macdonald as an artist that we wish to deal in this paper, but as a theologian. There is an evident purpose running, like a black thread through all his novels, and that is, to throw contempt on the doctrine of future purishment. Nowhere does his pen cut so deep, and his sentences so glow and sparkle, as ment. Nowhere does his pen cut so deep and his sentences so glow and sparkle, a when he is striking a blow at that fearful truth.

It is important that this feature of Dr. Macdonald's novels should be distinctly known to the Christian Church. His clerical character and occlesiastical relations give his books unchallenged access to large classes of religious minds who shrink from contact with urdinary novels.

As a contact with urdinary novels.

As a contact with urdinary novels.

It is not the tables of the property o Ann a control of the factor of the tables of table

free opportunity to instil their poison into nuguarded minds. Were they generally wn to be plausible, fascinating teachers of Universalism, their adult readers would

of Universalism, their adult readers would read them with self-protecting caution, while Christian parents and Sunday School teachers would exclude them from their centre-tables and librate.

To convince the relief that these novels are teachers of Universalism, we will briefly dissect one for them, Robert Falconer, as an illustration of the setiments of the whole.

The here of this the sen of a drunken vagabonder them, whose delicate Sexon wife dispersale, her only child, Robert, is very young. Forsaken by his

cate Sexon wife distributes her only child, Robert, is very young. Forsaken by his miserable father, the tailed is brought up by his grandmother, produs woman, whose grip of her creed is strong as Scotch character and training second make it. She brings up young behert in the same faith. But his mind, revolts from its stern features, and he is thrown into the frigid, misty atmorphism of doubt, where he strongles look and larging after truth he struggles long and mainly after truth

which, he says, represents "the absolute love slaying love," he exclaims:

"O rebuilious mother-heart I dearer to God than that which beats laboriously solemn under Genevan gown or Lutheran lators.

surplice, if thou wouldst read by thine own large light, instead of the glimmer from the phosphorescent brains of the ologians, thou mightest even be able to understand such a simple word as that of a

Saviour." etc.

is by such sentimental appeals that Mr. Macdoroid constantly seek to make a evenled truth obnexions to his readers Like all Universalist tenchors, from Muray to Whittemore, he barnes a question of revelation into contact with human affice tions; he tries the justice of God and the de nons; no tries the justice of God and the de-morit of sin at the bar of one human faculty— the emotional; and because the feeling— the "large light" of a "rebellious mother heart"—hrunk from the dectrice, therefore the dectring is false. This is our author's method in all his novels. His test of truth is not, Has God revealed it? but, Do the site tion of men and women approve it? In this spirit he represents his hero, Robert, as passing through a firste mental struggle with the dogmas of n ree menta strugge with the dogmat of ultra Calvinism, and phoging, by the sharp recoil, into the mire of Universalism. "I doma care for Him to love me, if he does na love lika body," cries the unhappy youth. And the author assures us that this unreasoning cry "was the voice of God" telling R shert "that what he wanted may the love helpergage to his lumps, may the was the love belonging to his human nature, his human needs, not the preference of a court favourite."

In this same struggle, when Robert trembles at the fear of the wrath to come. the author fluts a creed which has "I believe in hell" for its first article, and "to be a man is the soul of eternal jubila-tion." The youth's alarm "at the dire con-equences of not entering into the one refuge of faith" leads to carnest struggles for faith, which the author describes as "frantic efforts," "not in the least Christian," vain endeavours which denied God altogether as the Master of the world,

Again, the poor lad is made to speculate on the question whether the fallen angel in Klopstock's "Messiah," which mourns his apostacy, might be forgiven, that the author may have opportunity to say "judged by his (Roberts) own instincts, there could be no question of his (the angel's) forgiveness;" "the better half of himself supported the merciful view of the matter.

Of course, this decides the question of the ultimate destiny of apostate angels, for what are Divine assertions when weighed against "the better half" of a

boy's nature!
Once more: Robert is made to say that if he ever went to heaven and knew that souls were "doon there" in hell he would invite the redeemed to petition Jesus Christ for liberty to go to hell Jesus Christ for liberty to go to hell and bear the sorrows of the damned for at wear the sorrows of the damned for a time, that they might be led to re-portance and share the joys of heaven with them, otherwise they could not enjoy the blies which he had given them.

enjoy the bliss which he had given them.

supply BP: Mindefield and not been at the supply been and raised a loyal rebellion in heaven, inst ad of responding in those awful words "Between us and you there is a great gulf fixed."

The specimen passages are enough to sustain the charge of Universalism again-Dr. Macdonald's novels—a charge not denied, we presume, but probably gloried in by that gentleman.

It is to be regretted that works containing so many good and beautiful things should be written in the interest of errors which work out spiritual death and practical immortality in real life. True, the author makes these theories bloom with author makes these theories bloom with beauty, and bend beneath the weight of rich moral fruit. In this respect his novels are false to history, which has over and over again, demonstrated that these, has all other religious errors, blight spirituality and bear fruit unto death. These works must, therefore, be regarded as and, svil force. We must say of them to their author what the sous of the prophets said at the lishe, "O, man of God, there if the death in the pot! "REV. D. WISHO Delbosin Christian Advocate. heriand. Advocate.

# The Corruption of the d'Age.

ont into its descriptions of the gradient review of the gradient review of the gradient review of the gradient review of the final talks of releases with fifth fiftends and fellow-workers. At all the points the Dector's Universation relatedate points the Dector's the same of the pen of Talmack, sacisfic follow-universal relatedations and fellow-workers. At all these points the Dector's the word among the grass in a foul meadow. We have only space, for a few illustrations.

The struggles after the pen of Talmack, sacisfic follow-universal relatedations of the gradient reversity. The tension of the pen of Talmack, sacisfic follow-universal relatedations of the decauter after follows out it has been and the reak that garden and very summer and the reak land overy strategies of the pen of Talmack, sacisfic follow-universal relatedations of the pen of Talmack, sacisfic follow-universal relatedations of the pen of Talmack, sacisfic foll ballot-boxes, taking fraudulent voters, making to turns, which send men to that are better subjects for that are better subjects for the nation for blots. that are better successful or the asylum for phots.

## Dishonesty Begins at Home.

The crying sin of the day is dishenesty. One hears much of it in public his; but as we have said before, there is too much of it altogether in private life. And it a cause is to be found in the want of salt control in the indulgence of tastes and appetites. Reclices, extra agent living is at the bottom of it all. If this hving hear my true faundation in any hearty desire to desirable things, there would be more hope of amendment. But when one cases to see amendment. But when one comes to see what ill-gotten gains are spent up in, the outlook is a said one. Drs, display, amusement, so thy things bought jist because they are "costly;" wealth won evilly, merely that it may be wasted foolishly; these are the signs of a time which is not pleasant to contemplate. If a in in loves any one thing, say rare books, or pictures, or objects of any kind, or mu ic, or releace, while the for the sales of the one thing. o well that for the sake of the one thing in which he would be rich, he i willing to be poor in every thing e's, no matter though his choice be an unwise one according to the best standards of choice, he will yet have a motive which will help to keep him upright. But for those who love none of these things, but simply desire them because it is the habit of the time; because, like pampered children, they must needs cry for whatever they see just out of their reach; for them is needed the whole-some self-discipline which shell teach them to let alone whatever is not theirs. And the beginning of this self-discipline is in the home. Parents must teach their boys and girls the great lesson of doing without whatever cannot be fi ly theirs. There need be no niggardly restraint, but in some way the first lesson for childhood should be that of earning its pleasures. To get whatever it craves as soon as it asks for it, is the worst training a child can have.—Hartford Churchman.

### Anndom Bendings.

THE fear of the Lord prolongeth days, but the years of the wicked shall be shortened. We mount to success mostly over the

ruins of our cherished schemes, fluding our failures were oftentimes successes. In every sin which a man deliberately

commits, he takes down a draught of deadly poison. In every lust which he cherishes, he embraces a dagger. MEN must not only pray that God would

help them, but they must make an effort to help themselves; God answers prayers in such a way as to encourage the performance of duty, not the neglect of it.

(Positions in prayer.) The publican standing; Job sitting, (Job ii. 8); Hezekiah lying on his bed, (2 Kings xx. 2); Elijah with his face between his legs, (1 Kings xviii. 42); St. Paul kneeling, (Eph. iii 42.) -Fuller.

LHAVE been all over the world," said "Like been all over the world," said a trend, " and hyod a roying carcless life. The property of the first control of the life heart I say, God bless the missionaries."

ALL the ritualism beneath the stars can not bring etheral fire into a human soul, or quicken it into heavonly wisdom. When the people, therefore, turn aside from our ministry, let us not suppose that we can retain and benefit them by multi-plying coremonies. Rather let us under-stand the mystery of the soul's afflaity for the soul, and that the one can not be enkindled unless the other is aflame with love divine.

PEOPLE are always talking of persever-PEOPLE are always talking of perseverance, and courage, and fortitude; but pationce is the finest and worthiest part of fortitude, and the rarest, too. I know twenty persevering girls for one patient one, but it is only that twenty-first who can do her work out and out, or enjoy it; for patience lies at the root of all pleasures, as well as all newers. Hence herselt dares as well as all powers. Hope herselt dares to be happiness, when Patience accompanies her.—Ruskin.

No mocking in this world ever sounds to me so hollow as that of being told to cultivate happiness. What does such advice mean? Happiness is not a potato, to be planted in mould, and tilled with manure. Happiness is a glory shining far down upon us out of heaven. She is a divine dow which the soul, on certain of its sum-mer evenings, feels dropping upon it from the amaranth bloom and golden fruitage of paradise .- Charlotte Bronte.

THE first century Christian Church was an association of poor people. In some of our large cities they say the 19th century Christian Church has become an association of rich people. The charge is an exaggeration of the truth, but it is well enough for the Church of to-day to remind itself that the conclusive proof of the Divine work is the preaching of the Gospel to the poor. "The rich and poor meet together; the Lord is the make of tuem all." This is a good legend to worship under.

AFFLICTED Christians, when you pass through your Gethsamane, do not think solely of its desolation, but also of its divine beauty since the Redeemer traversed it, and be sure it is this gloomy garden of Olives which is nearest to the goal. It is there that the narrow gate is opened through which the self-despoiled and the self-crucified pass, kings and priests unto the Lord, and have found in the tears of affliction borne with patience an anounting more holy than Aaron's.—Pressense.

THE infidel will not taste of the good things of God because he does not care for them. To get him to eat, his appetite must be started, and his natural and trainod aversion to all that belongs to the gospel renders this well nigh hopeless. There are timid and shrinking Christians who are almost fasting through their lives, who are almost fasting through their lives, wishing they could get bread to eat, but feeling afraid to take it. The difference is, that one has nothing and the other only a little, but in the end, while the first will have infinitely less than nothing, the other shall have "all things."—United Presby teries.