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Contributors and Correspondents

PSALMODY UNDER THE NEW TESTAMENT DISPENSATION.

BY REV. JOHN DUNBAR, DUNBARTON.

No. III.—(Continued.)

At what time a metrical version of the Psalms, in the language of the country appeared in Scotland, cannot now with certainty be determined; but as they were introduced into England with the Reformation, so it may be that then, if not before, they appeared also in Scotland. It would seem, that at least portions of them were there known in a versified form even at an earlier period, and it is held as certain that prior to 1646 a number of the psalms was translated into metre and in use, George Wishart singing at least one of them on the night on which he was apprehended. In Scotland as well as elsewhere it would appear that the first publication of the metrical psalms preceded the publication of any other portion of the Scriptures. In 1631 there appeared a new version of the psalms said to have been composed by King James I., and Charles among his other ill-judged innovations insisted on this version being used instead of the old one, but in this he was unsuccessful. Of the numerous scholars that devoted themselves more or less to this work, Zachary Boyd, one of the most learned of the old Scottish divines, excelled them all, at least in the extent of his labours. It is said that he turned into metrical verse the whole Bible, but while this may be questioned, yet it appears that he not only turned into verse the four evangelists, but cast into dramatic form several of the most striking incidents of the Bible. In his life-time there appeared, from his hand, three editions of the psalms in metre, the first and second of these are now rarely to be met with, the third is not so rare; of this edition he sent a copy to every presbytery in the church, requesting to know their opinion of it at the following General Assembly. The expressed opinion of that body was such that his version was neither adopted nor recommended. It may seem somewhat strange that the version of psalms, now, and so long in use, and which seems to be exclusively Scottish and Presbyterian in their use, should have been nearly altogether from the pen, either of a Scotchman nor a clergyman, but from a native of the south of England, a member of Cromwell's Council, as well as of the Long Parliament, called Francis Rouse. Being of a poetical turn, he like many others of his day exercised his talents in versifying the psalms. His version was recommended by the ruling powers of the day to the Westminster Assembly as being superior to the more ancient version of Sternhold and Hopkins. The Assembly carefully examined it, and after somewhat altering and amending it they returned it to parliament with the expressed opinion that it would be both useful and profitable to the church if permitted to be sung in public worship. In their alterations the wisdom and taste of the Westminster Divines are seen in their retaining Hopkin's grand version of the c. Psalm, perhaps the finest in the whole collection. The cxiv. is also nearly his, and with the exception of the viii., which is not generally believed to be Rouse's, all the others are supposed to be versified by him. This version was published in 1645 by the authority of both houses of parliament, and recommended for general use. In England it was only very partially adopted, but in Scotland it met with very general acceptance, and the title pages of our psalm books tells us that this version is "allowed by the General Assembly of the Kirk of Scotland to be more plain, smooth and agreeable to the text than any heretofore," and by their authority it was "appointed to be sung in congregations and families." Although the rendering of this version, may, in certain passages, appear at first sight, somewhat rough and uncouth, yet taken as a whole it is really fine, exhibiting a robust and a rugged grandeur, elevating, animating and ennobling, ever blended with the most simple, tender and lofty sublimity, and approaching more nearly than any other, not simply in the letter, but specially in the spirit to the unapproachable grandeur and soul stirring power of the Hebrew original. Some years afterwards one of the most readable of all the older versions appeared from the pen of the celebrated George Tandy, much more elegant than Sternhold's or Rouse's, and set to beautiful and appropriate music in two parts by one Henry Lawes, the friend of Milton; by the metres being somewhat complicated and unusual they never became popular. After this a feeling became more and more prevalent in Scotland that the common version of the psalms should be improved, and in consequence the General Assembly, annually, for some years, appointed a committee to revise it, but their labours seem to have terminated in any satisfactory result. Ultimately at the suggestion of Sir Walter Scott it was agreed by the Assembly that no further attempt at alteration should be made. Sir Walter, who was no mean judge in such matters, considered the version, with all its real and supposed harshness, yet so beautiful that any alterations would eventually prove just as many blemishes. Irrespective of such opinions, however, one, the Rev. James Maxwell, offered a new version to the Church of Scotland in which, as a strange and unwarrantable peculiarity he suppressed all those phrases that referred to instrumental music, but this expedient did not secure for it the popular favour. Since his time several other attempts have been made to modify and improve the version. The last attempt made on the other side of the Atlantic upwards of half a century ago was not so much intended to supersede the existing version, as under the title of "additional psalmody" to introduce metrical paraphrases of some of the psalms in style more conformable to the taste and skill of the age, and in view of this, several eminent poets were asked to contribute to the work. In due course their combined labours were printed, and inspected by presbyteries, but they never came to any account, and from that day to this the whole subject has there been permitted to slumber, and although of late the churches have awakened up to a wide-spread and keenly felt sense of the nature and importance of the service of sacred song in the sanctuary, yet the anxiety and the effort have not been manifested in connection with the existing version, but rather in the selecting and associating therewith a number of "hymns and spiritual songs," and thus in the service of the sanctuary completing and employing the apostolic triad of "psalms and hymns and spiritual songs." Quite recently, one section of the American Presbyterian Church prepared and published a new metrical version of the psalms, but as I have not seen it I can say nothing regarding it, but from the exceedingly little notice that has been taken of it by the periodicals of the day, may be inferred the popular estimate in which it is held. Our present version then, with all its occasional defects has not yet, and is not likely soon to be replaced with a better. This has been the opinion of many competent judges, among whom, as already mentioned is Sir Walter Scott. To these may be added that of Allan Cunningham, who says that "the want of elegance which I have heard complained of, is but a poor reason for throwing into oblivion a vast body of verse, which abounds with such simplicity of language, such sincerity of expression, and wears such an old world air, as no living bard with all their harmony and polish can equal." One who was well fitted to judge says of Scotland, and we may warrantably extend his remarks to Presbyterians generally; he says that "while the church in that country has possessed ever since the Reformation a version of the psalms, equal to any other body of Christians, and adapted to it too, a body of music of the very highest excellence, it is an indisputable fact that in no country in Christendom has this delightful and important part of worship been performed in so slovenly a manner or been allowed to fall into so low and discreditable a state as in Scotland." This however, while unfortunately a too true picture of the past, is happily not the state of psalmody at the present.

(To be continued.)

NOTES FROM EUROPE.

PAYING TRIBUTE—A GREENLAND OWL.—FIRST SIGHT OF IRELAND.—FIRST SUNDAY IN EUROPE.—REV. DONALD MILLER'S WORK AT GENOA.—A PROTESTANT SCHOOL.—DENSE DARKNESS OF ROMANISM.

MR. EDITOR.—It is a comparatively easy thing in these days, if one only has time and money at his command, to make a pilgrimage to this city, which is so full of interest to the classical and Biblical scholar, the antiquarian, and the lover of the fine arts. In the huge floating palaces which cross the Atlantic, you can enjoy the comfort and luxuries of home, and if you possess good sailing qualities, and are not compelled to pay tribute to old ocean as it tosses its mighty billows in scornful defiance of the winds, you will experience a great deal of pleasure during a voyage. I must confess, however, that my pleasure was not unmixed on board the steamship *Sardinian*, which sailed from Quebec the day after I met you in Montreal, and rashly promised to send you a few jottings from old Rome. Though she is, perhaps, the finest vessel that crosses the Atlantic, still, for two days she plunged so violently

that I had to yield to the inevitable process which Mark Twain so comically describes as the "Oh my!" What a pity it is that science and engineering skill have not yet been able to devise some method by which all the discomfort of sea-sickness may be prevented.

Nothing of particular interest occurred during the voyage until we were in mid-ocean, when a Greenland owl, a magnificent specimen, alighted on the rigging of the ship. He must have been carried out to sea by the violent storm from the north, whose effects we had already felt. He was caught by one of the sailors, and was an object of much curiosity and sage speculation, and before our arrival at Moville, he was purchased by a gentleman from Belfast. What has been his fate since I cannot say, but I should not be at all surprised if he has by this time taken his place among the treasures of one of the museums of the Emerald Isle.

When the grand, rugged coast of Eria was sighted the monotony of a "life on the ocean wave" was broken. Every one was on deck rejoicing in the prospect of soon again treading upon terra firma. The magnificent cliffs, the bold headlands, the castellated rocks excited the admiration of every one who had not before seen them. Arriving at Greencastle, many of our fellow-voyagers bound for Ireland and Scotland landed. It was amusing to watch some of the steerage passengers, who evidently had a hard time of it during the preceding five or six days, and whose faces beamed with joy at the prospect of once more treading upon the "old sod." Fifteen minutes or so were occupied in their transit to the tender that was to carry them to the pier, and away we steamed for Liverpool, arriving there exactly ten days after we left Quebec. Taking train immediately for London, I spent twenty-four hours in the great metropolis, then resuming my journey across the channel, through France by Paris, over the Alps by the Mount Cenis tunnel, I halted at Turin, in Northern Italy, for a day. Genoa, the city of palaces, I reached on the fifteenth day, and there I spent my first Sunday in Europe. The Rev. Donald Miller, M.A., a man of great ability and an accomplished scholar, is minister of the Scotch Church in Genoa. His congregation there is small. The Presbyterian residents number only ninety in all. Some of them being engineers on the railways and seafarers live outside of the city, and are able to attend only the morning service. But, being a great commercial city, about nine thousand British sailors visit the port during the year, and Mr. Miller devotes a good deal of his time in ministering to their spiritual wants. Although he has a mission engaged in labouring among them, he superintends and directs his efforts. Thus far the congregation have been worshipping in the Waldensian Church, which was built about eighteen years ago. Previous to its erection the Waldensian congregation had purchased an old Roman Catholic Church which had fallen into disuse, but when it became generally known that it was to be used as place of worship by the heretics, a great excitement arose and threats were uttered, so that the protection of the civil power had to be sought. The late Count Cavour informed the congregation that their rights would be protected, but in the interests of peace, he advised them to surrender the church to the Roman Catholics, promising to do all in his power to secure them an eligible site for the erection of a building. Having selected their present site and commenced to build, the Roman Catholic clergy vowed to the Virgin that they would build a church sacred to her if she would only bring to naught the devices of the heretics. The church was commenced on the opposite side of the street, but the Virgin was not propitiated. The Waldensian edifice was completed and used for public worship for seven years before the temple to the Virgin was finished. The Waldensian Church has been the rallying point for the Protestants of Genoa, so that now there is an Episcopal Church only a few yards from it, and Mr. Miller's congregation are building one on the same street which will be ready for occupation very shortly. The building includes a manse and school-room, and together with the site will cost nearly thirty thousand dollars, ten thousand of which are yet to be realized. Where this sum is to be got is a problem which is giving Mr. Miller no end of anxiety.

Mr. Miller takes a deep interest in the subject of education, and has succeeded in establishing a school for young ladies of the higher classes in Rome, which is in charge of an efficient lady teacher, Miss Dalgas. She has two assistants. Italian parents, who are Roman Catholics, have

sent their children to this school, and these have been instructed in Bible history, and have become so deeply interested in the Scriptures that they have procured copies for themselves. The school has won such favour in the eyes of its Italian patrons that its efficiency has come to the knowledge of the Minister of Public Instruction, and the Government have, unolicited, offered a small grant in aid of its work. Mr. Miller is hopeful that through this educational agency many of the better classes may be led to break loose from the Church of Rome, and be no longer entangled with its degrading yoke. The school was opened only thirteen months ago, and its success has surpassed the most sanguine expectations of its originator, who expects now that in a year or two it will be self-supporting.

A Sunday in Genoa, as in all the Italian cities, is anything but a day of holy rest. The shops are nearly all open, and the streets are thronged with people engaged in business or the pursuit of pleasure. The cries of newspaper vendors, and tinkling pedlars, and green grocers, and much-abused donkeys, make the day hideous. Still the Churches are crowded with devout worshippers, chiefly old men and women and young children. No matter at what hour you enter you find great numbers kneeling at the various altars and "seeking heaven's grace and boon." It fills one with sadness to think of the dense darkness in which this land is steeped. How earnestly we who are blessed with a pure faith and an open Bible should pray that the Light of the Sun of Righteousness may arise upon it with healing in His wings, and that the power of the Spiritual power may be broken.

But I am beginning to think that my first epistle to you from Rome is already too long, so I shall break off my narrative here, and in a day or two resume recording some of my experiences in this wonderful place. Yours truly,

ROME, 4th Dec., 1876.

DONALD ROSS.

Letter of Acknowledgement.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—As our new church in Bracebridge, which we have been endeavoring partially to complete during the past season has been formally opened for public worship, I deem the present a fitting occasion to acknowledge, on behalf of the Building committee and congregation, the kindness we have received from many friends in different parts of the church. Contributions have been forwarded from the following congregations, viz., Fullerton and Downie, Woodville, Hibbert, Fingal, Bluevale, St. Marys, N. Easthope, and from individuals in Stratford, Woodstock, St. Catherine's and Guelph, amounting in all to about \$800. Though we have taken possession of the church it is not yet finished, having received but one coat of plaster, and being yet unpainted—the first of these affecting our comfort in this extreme climate—the latter militating against the preservation of the work, on the outside especially. As for pews and a pulpit we cannot think of them for sometime to come. We had resolved not to incur any serious amount of debt beyond a mortgage of \$600, but notwithstanding the care of the committee in this respect we find liabilities to the amount of about \$400 unprovided for. We desire through your columns gratefully to acknowledge the various sums contributed by those above referred to, and will not soon forget the kind words with which in many instances they were accompanied. We had also expected aid from other friends to whom we made known our case, from whom no report has been received. Others again knowing our circumstances for the first time may desire to aid us in our struggle. No more fitting opportunity could present itself. Let it not be forgotten that this is purely a mission field, and that in aiding us in this enterprise the mission work of the church is being most surely advanced. In no field in the whole church, do we know of a more important point than Bracebridge—the capital of the Free grant district—the centre of some twenty-six mission stations. Our position here has a direct influence on the whole field. Taking into account the points yet unoccupied, as well as the rapidity with which this District of Muskoka and the neighboring Districts of Parry Sound and Nipissing are being settled, the number of stations in this field must be doubled within the next few years, if our church is to supply the wants of those who naturally look to her and have a claim upon her for the enjoyment of ordinances. It is a matter of some importance then that as soon as possible the older stations if not self-supporting be at least ranked as aid receiving congregations. The prospects of this being the case are good with respect to Bracebridge but for this unavoidable debt. It must militate against our growth so long as it exists. I have sufficient faith in the christian liberality of those in our church who have enough and to spare, to believe that we shall not be long left in this condition, but that as the wants not only of this particular congregation but of the whole District become better known, our burdens shall be shared by many who not only wish and pray for the advancement of the Redeemer's kingdom in our land, but who desire in themselves to fulfil the law of Christ. Thanking you, Mr. Editor, for the space thus afforded me.—I am yours etc.,

A. FINDLAY,

Missionary.

Presbytery of Manitoba.

The Presbytery of Manitoba met in the Presbyterian Church, Kildonan, on the 6th day of December, for the transaction of business; Prof. Hart, moderator, presiding. There was a large attendance of members considering the season of the year. A letter was read from the Rev. J. S. Stewart declining the call from the Boyne and Pembina Mountain congregations. The Presbytery concurred in the declination, and on motion the call was set aside. Dr. Black reported that he had preached at Sunnyside and held a meeting with a view to calling a minister, but that the people were not ready to call. The reports were received and Dr. Black's conduct approved. The Rev. Mr. Donaldson reported that he had moderated in a call at Portage la Prairie on the 6th day of November, and that the congregations of Portage la Prairie and Burnside unanimously called the Rev. Allan Bell. The call signed by thirty-two members and forty-four adherents was laid on the table. The call after explanations given by the commissioner, Mr. Sutherland, was unanimously sustained and placed in the hands of Mr. Bell; and the call was at a future adjournment accepted. The Presbytery appointed an adjourned meeting to be held at Portage la Prairie on the 3rd day of January inst., and at the hour of 2 p.m., for the induction of Mr. Bell. At the induction the moderator was appointed to preside, Mr. J. S. Stewart to preach, Dr. Black to address the minister, and Mr. Robertson the congregation. A letter was read from the Rev. Mr. Frazer, Saugeen in reference to the defraying of his expenses in returning to Ontario and other matters, and the moderator and clerk were appointed a committee to consider the matter and report at the next meeting of Presbytery. A circular letter was read from Dr. Reid amount the debt of the Home Mission Fund of the General Assembly. The clerk was instructed to direct attention to the contributions already made by the Presbytery to this fund.

About fifteen months ago the Presbytery passed a resolution authorizing the Rev. Mr. Boyd, of Crosshill, to collect books from friends in Scotland for the library of Manitoba College. There was a report handed in by Prof. Bryce showing that 247 volumes had been forwarded, that some friends had contributed \$110, and that the Free Church of Scotland had made a donation of \$20 sterling in aid of the library. The report was received and adopted, when Prof. Bryce moved, seconded by Prof. Robertson, that the thanks of the Presbytery are due and are hereby given to the Rev. James Boyd, of Crosshill, for his interest in Manitoba College while on a visit to Scotland, in collecting books and money for the procuring of books for the College Library; and that thanks of the Presbytery are also tendered to the friends in Scotland for their reasonable donation of books and money, and to the Colonial Committee of the Free Church of Scotland for the gift of \$20 sterling. The motion was carried unanimously. Dr. Black reported that the General Assembly's Foreign Mission Committee had made a grant of \$150 per annum in aid of the mission school on the Roseau Reserve. Reports were handed in from congregations and mission stations of Presbytery showing the amounts subscribed for the support of ordinances. These all showed great liberality on the part of the people in the present circumstances of the Province. The following are some of the stations reporting:—Springfield and Sunnyside, \$808; Hookwood, etc., \$300; Caledonia and Clearsprings, \$200; Portage la Prairie and Burnside, over \$800; and Little Britain, over \$240. The Presbytery's Home Mission Committee was instructed to secure complete returns, and dispose of the whole matter at their earliest convenience. There was read an amendment to the constitution of a Knox Church, Winnipeg, adopted at a congregational meeting, and transmitted through the session providing for the filling up of any vacancies in the board or management during the year by the managers, without going to the trouble of calling a congregational meeting. The change was granted, provided that in each case the appointments made secure the approval of the session, and, on this understanding, the clause was confirmed. The General Assembly appointed the first Sabbath in December for collections to be taken up in the congregations of the Church in aid of the Colleges. That day having passed the Presbytery recommended congregations and mission stations to take up such collections on Sabbath, December 8th, where annual contributions are not given on some other system, and appointed the moderator, Prof. Bryce, Dr. Black and the clerk, to prepare a suitable address to be read in such congregations setting forth the objects and claims of the college. On recommendation of the Home Mission Committee the Presbytery decided to write at once to another missionary to be stationed at Rockwood, one had been telegraphed for before for Springfield and Sunnyside. Arrangements were made for missionary meetings in the various congregations and stations of the Presbytery. Messrs. Donaldson, Bell and J. S. Stewart were appointed for the western part of the Presbytery, and the Presbytery's Home Mission Committee was charged with the duty of arranging in the eastern. The next regular meeting of the Presbytery is to be held in Knox Church, Winnipeg, on the first Wednesday in March. The Presbytery then adjourned to meet at Portage la Prairie for the induction of the Rev. Mr. Bell, on the 3rd day of January next, and at the hour of two o'clock in the afternoon.

Eighty-eight and three-tenths of "Old Prob's" predictions last year have come true.

Pastor and People.

The Rev. W. F. Stevenson, Rathgar.

A recent number of the London (Eng.) Christian Globe contained a capital portrait of Mr. Stevenson, and a well-written sketch of his life, from which we take the following, which will doubtless be interesting to many of our readers:

He is the son of an honest merchant in a country town in Ulster, where his early years were spent. When his school days were ended, he gave promise of a fair scholarship, he was encouraged to pursue his studies, and at the time when youths of his age were going to business, we find him graduating in Glasgow University. When he had finished his curriculum in Scotland, he did not enter immediately upon ministerial work, but determined to devote at least another year to study and preparation. He went to Germany and spent some time at the universities, looked at all he knew under other lights than those which he had been long familiar, and had opinions and convictions thoroughly tested, strengthened, and enlarged. Upon resolving, at length, to commence pastoral work, his first step, although one of the wisest that could have been taken, did not mark him out in the judgment of some as actuated by any very high ambition. Having been licensed, he offered himself to become the agent of what is known as the Town Mission, in Belfast. His work was to go among the poor, and the very lowest of this class. In the presence of poverty, and often of what was far worse than poverty, the young student had gifts, scholarship, and attainments fairly put to the test, and he was not the first who has found that they were only valuable, as they helped him to tell yet more plainly the good news of the Kingdom of God. While thus engaged, he received an invitation to fill, for one winter season, the post of the Rev. Dr. Graham, the well-known missionary to the Jews in the Rhenish Provinces, and he was proceeding successfully with his work, when his attention was urgently directed to Rathgar by the Rev. Dr. Hall, who was at that time in Dublin, but has since removed to New York. The hundreds who have pleasant memories of Dr. Hall in this country will remember how, at times, he could seem almost authoritatively to say, "Such is your field for labour, and on no one does it make louder call than upon you. And so, although Rathgar had little to recommend it beyond the hard work that was to be done in it, our friend went thither, and was publicly ordained a minister of the Presbyterian Church in Ireland. The church at this time was at a very low ebb so far as membership was concerned. There were really not twenty members—seventeen, we think, was the exact number, and they met in a little room, the ceiling of which was so low that a man of ordinary height could almost reach it with his hand, and the width of which was little more than its height. Here the work was begun; but ere long, Rathgar Presbyterian Church—though not so large as the one now known by that name—was erected, and opened for Divine service by the late Dr. Norman Macleod, in 1862. Since that time "the little one has become a strong one." Instead of the seventeen members, and the nondescript little room to which we have above referred, there came the present building, which has once, about three years ago, undergone enlargement to provide accommodation for an increasing congregation. We understand that the good people of Rathgar can hardly yet consider themselves to have done with the builders, because more room must be found for those who are desirous of regularly attending Mr. Stevenson's ministry. When we look, as we have the means of doing, at the amount of money contributed by his congregation during the last sixteen years towards missionary and other operations, we are not surprised to learn that the church at Rathgar holds a high place in the esteem of Presbyterians generally. When it is borne in mind that during the period referred to the church has contributed £28,000, and that its voluntary offerings now amount to £2,000 a year, we can readily understand that the church ranks second to none in generous activity, and in true missionary zeal.

God's Arrows.

There was a deacon of Dr. Wardlaw's church who kept a respectable spirit-shop in Glasgow, Scotland—a wholesale dealer, I think, and a good man. At the prayer-meeting one evening, in order to distinguish him from another of the same name, Dr. Wardlaw said, "Brother Ferguson, the spirit-dealer, will lead our prayers." The good doctor had no intention of shooting an arrow into the heart and conscience of his friend by making such a distinction; but he did it. Praying and spirit-dealing thus conjoined seemed so utterly anomalous as to make the gentleman very uneasy in soul. Shortly after, his youngest son, who was a thoughtful boy, was playing about the shop door, where an empty cask had been rolled out for removal. He went up to the barrel, gave it a kick, and said: "I wonder how many souls you have sent to hell!" His father heard the startling words. They formed another fiery arrow, and the last that was needed to convince him of the evil nature of his business, and to bring him to a right decision regarding it. He speedily abandoned the spirit trade; became an abstinence and a minister; originated a new church a few miles from Glasgow; and has recently retired from a thirty years' successful ministry in one of the Evangelical Union churches of Aberdeen. The boy, who, under God, helped to bring about such a change, at the age of twenty-one was ordained pastor of an Evangelical Union church in Glasgow, where he has laboured for thirty years as one of the most popular and successful ministers in that city.

A LITTLE CHILD was dying, and called her mother to her bedside. She had a cross and unsympathetic parent. "Mother," said the child, "is there room for me in heaven? You always said I was in the way here. Will I be in the way there?" And the poor mother wept bitter tears as she said, "Yes there will be room there."

Saying and Doing.

Luke, the Evangelist, was a physician. And doctors get in a habit of plain-speaking. They are used to quibbling complaints, and know how to manage inconsistent impatience with firmness. So people learn to bear more from such sources than from any other.

It seems to have arrested Luke's mind alone that the Great Teacher introduced into his well-known discourse such an ex postulation as this: "And why call ye me, Lord, Lord, and do not the things which I say?" So he records it in his gospel as in the peculiar and forcible demand, for a union of logic and life had impressed it upon his memory.

Sonship in God implies work for God. Every Christian is loyally bound to be about his Father's business, or else surrender his hope. This is the way in which that alternative comes out to view. If he is a Christian, then he is a son; if he is a son, God says to him, "Son, go work;" if he disobeys that order, he forfeits the relationship. "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him."

Duty, therefore, is commensurate with privilege. Every man is simply put forth on his piety. His Christian character is at stake, if he just talks and does nothing. It is an altogether false ideal of religious life, which centres itself in sweet experiences of tranquil satisfaction in times of activity, and occupies its highest moments in reading its own "title clear."

God sometimes leaves us to search by ourselves, and find out what is our precise work to accomplish. In the parable, the father who owned the vineyard seemed to permit the largest liberty of choice of occupation. He did not bid his son dig the ground, nor trim the vines, nor pluck the clusters. He only said, "Go, work." Surely, the thing for such a son to do would be to start for the field, and take instantly hold somewhere or anywhere.

More real effectiveness as servants of God is lost in merely frittering away important moments, professedly in quest of work, than in any other manner. People are apt to think they have reached a very edifying and conscientious state of mind, when they begin to ask whereabouts is this vineyard of the Lord of which they have in one way or another heard so much. "He that waits to do a great deal at once," said Dr. Johnson, "will never do anything." Only one condition and limit is prescribed: let the work be done in the vineyard, not in simply getting in.

The reward of fidelity is oftentimes found in the work itself. The fruits of the vineyard are free for present refreshment. The possession of the vineyard is eventually given in the inheritance. And over and above these, there is a growth of sinew strength, a health in the system, a flush of content in the heart, that comes to every toiler as he labors on.

Some Christians may not have happened to meet the Eastern fable of a father, who surprised his children by leaving them nothing in his last will and testament but a garden. But he accompanied the bequest with the injunction that they should dig it well, for a treasure would be certainly found in it. They ploughed up every foot of the hard soil; they broke every rock in pieces; they upturned the deep mould from underneath. But they found no jar of gold, no coffer of coin. Only by-and-by, these things they did discover: the labor gave them appetite, the early rising brought them vigor, the industry famed them through the land, and the sub-soil they put into new service filled their garners with extraordinary yield. In the end, they were rich with their garden, though it concealed no mysterious treasure.

And we may turn the figure at our will. Earthly care is a heavenly discipline. And earthly successes make part of heavenly rewards. "And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth; Yes, saith the Spirit, that they may rest from their labors; and their works do follow them."—Dr. Taylor in Christian Weekly.

We all have Faults.

I have been a good deal up and down in the world, and I never did see either a perfect horse or a perfect man, and I never shall until two Sundays come together. The old saying is, "Lifeless, faultless." Of dead men we should say nothing but good, but as for the living, they are all tarred more or less with the black brush, and half an eye can see it. Every head has a soft place in it, and every heart has its black drop. Every rose has its prickles, and every day its night. Even the sun shows spots, and the skies are darkened with clouds. Nobody is so wise but he has folly enough to stock a stall at Vanity Fair. Where I could not see the fool's cap, I have nevertheless, heard the bells jingle. As there is no sunshine without some shadow, so is all human good mixed up with more or less evil; even poor law-guards have their little failings, and parish beadles are not wholly of heavenly nature. The best wine has its lees. All men's faults are not written on their foreheads, and it's quite as well they are not, hats would need wide brims; yet as sure as eggs are eggs, faults of some sort nestle in every man's bosom. There's no telling when a man's sins may show themselves, for hares pop out of a ditch just when you are not looking for them. A horse that is weak in the legs may not stumble for a mile or two, but it's in him, and the rider had better hold him up well. The tabby-cat is not lapping milk just now, but leave the dairy door open, and we will see if she is not as bad a thief as the kitten. There's fire in the flint cool as it looks; but wait till the steel gets a knock at it, and you will see. Everybody can read that riddle, but it is not everybody that will remember to keep his gunpowder out of the way of the candle.

It is foolish to expect the five following things from the following persons: A present from a poor man—service from a lazy man—success from an enemy—counsel from an envious man—and true love from a brute.

For the Presbyterians.

Work, Christian.

O Christian work, while lasts thy day,
See it is waiting far away.
A few short hours, and it is gone;
Then shines on earth no more thy sun.

Shake off dull sloth, nor idle wait,
The harvest, lo! is very great
The fields are white on every hand,
And reaping times all haste demand

The Master speaks—Be urgent on,
His say "Go occupy, my son!"
The Gospel preach—for laborers pray,
For I shall come some other day.

But I can't preach, I hear thee say;
If not, O surely thou canst pray;
For prayer is the Christian's breath—
He prays in life,—he prays in death

And thou canst give if aught thou hast,
The widow once her mite did cast
Into the treasury of God,
And to her praise this went abroad.

Work then, and lest thou weary,
Consider Him who wrought for thee,
What pains, what sorrows he endured,
That life for thee might be ensured.

—W. Ross

Preach Your Best Sermon.

Rev. Dr. — had prepared himself very carefully for a Sabbath evening service. The day was stormy, and he expected very few persons would be present, and was tempted to use an old sermon, and save his last and best for a fine day and a full house. But he remembered the advice of the venerable Dr. De Witt, "Never change your subject; let the weather change, but always adhere to your preparation!" To a very few people he preached. At the close of the services a stranger came forward, exhibiting traces of emotion, thanked him heartily for the sermon, and asked the privilege of walking home with him.

The talk was suggested by the sermon. Reaching his house, the stranger was invited in. He regarded the sermon as personal, believed that his religion should be practical, stated that the Lord had blessed him "in his basket store" beyond his highest expectations, and asked the doctor to aid him, by his advice, in bestowing his riches wisely. The doctor answered that he knew of an orphan society that was needy, but it would require a large sum to give it real relief—at least \$10,000. The stranger said nothing; but, taking some checks from his memorandum book, filled up one for \$10,000 and handed it over. He then asked him to name other charities that were really deserving. As names were given, checks were drawn, in sums of from \$1,000 to \$10,000, until he took his departure, leaving in the hands of the astonished preacher checks to the amount of \$65,000.

Thinking over the matter, the conclusion was reached that either the man was insane and the checks worthless, or that, under the influence of deep feeling and sudden impulse, he had in haste done what he would repent at leisure. He was confirmed in his impressions by the stranger presenting himself early next morning, and supposed he would ask the return of his checks. But no; it was to ask if there was not some other object that, on reflection, the doctor could recommend as deserving a helping hand. He politely answered that he really thought the matter should, for the present, end where it was; that his gifts were already munificent. The stranger answered, "It is the Lord's," and insisted. The doctor then said that the Foreign Missionary Society of their own church was in a strait—necessities great, contributions small, a debt impending, and missionaries about to be recalled. "What amount would give relief?" He hesitated, but answered truly, "Fifty thousand dollars." A check for that amount was filled up. The man was in his right mind. The checks were good, and duly paid. Ever since, Dr. — has concerned himself about his preparations, and is not troubled about the weather; adheres to his preparation, and leaves the rest to God. That man, or a duplicate of him, would be welcome in many a church to-day.—United Presbyterian.

The Power of the Gospel.

In the Trinity College was a Romish student named Thomas Bilney. Like Luther, he carried a burdened mind in a body enervated by ponances which afforded him no relief. Hearing his friends talking about Erasmus' Testament, he felt a strong desire to possess it. But it was a prohibited book, and when he saw it at first he dare not touch it. It lay before his eyes as yet a hidden power—a fountain sealed, whose living water he needed to quench the thirst of his soul that was consuming his body. Hoping he might find something in it to ease his heavily burdened mind, he mustered courage to purchase it secretly, and then hastening to his room, shut himself in. With a trembling hand he opened it and read, with astonishment, "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief." "What! Paul the chief of sinners, and yet Paul sure of being saved!" He read it again and again, and broke out in ecstasy of joy, "At last I have heard of Jesus! Jesus Christ, yes, Jesus Christ saves!" And falling on his knees, he prayed, "O Thou who art the truth, give me strength that I may teach it and convert the ungodly by means of one who has been ungodly himself." Calling in his college friends, and opening the Testament, he placed his fingers on the words that reached his own soul, and they were a power to reach their souls also.

He that loses his conscience has nothing left that is worth keeping. Therefore, be sure you look at that. And in the next place look at your health; and if you have it praise God, and value it next to a good conscience: for health is the second blessing that we mortals are capable of, a blessing that money cannot buy, therefore value it, and be thankful for it.

Paying the Preacher.

Returning from the city about a week ago, I was compelled to listen in the railway-cars, to a very bitter tirade against the supposed exorbitant salaries of city ministers. It was, however, a mere tirade, without any attempt at reasonable argument, unless a constant iteration of a comparison between the poverty of the apostles and the luxury of modern preachers may be taken as a definite inch of solid ground for reason to stand upon.

Now I have always noticed, that this poverty of the disciples and apostles is the stereotyped statement upon which all the dissatisfied stand. "Why do not the clergy go back to the simplicity and poverty of the first Christian ministers?"

It seems to me that this inquiry is just as good for the Christian laity as for the Christian clergy. Why do not they also go back to that estimable primitive condition when rich and poor in the household of faith, "had all things in common?" When opulent lay Christians are willing to sell their possessions, and all they have, for the commonwealth of the church, then ministers will also be willing, like St. Paul, to support themselves by the labor of their hands. It would be easy to prove that many now do so, but I am only taking the argument in its most obvious sense.

But if in the exigencies and progress of society, this positive equality of goods is quite impossible, then it is the grace and wisdom of the gospel that it adapt itself to varying social circumstances. The apostles were not expected to mix with and influence a wealthy and refined society. They did not have to prepare themselves for such a position by a long and expensive course of study. They were not called upon to exercise a graceful and generous hospitality; or to take the lead in all charitable objects both in purse, time, and effort; neither were they expected to marry women of such refinement and education as were fit associates and co-laborers with the wealthy and intelligent; capable of bringing up and educating a family in the same social standing.

But just as long as these things are expected of clergymen, and as long as clergymen are human, they must be regardless of income. They cannot support flesh and blood on spiritual duties. They cannot repair worn clothing, and pay rent and grocers' bills, by miracles. There has been no special creation of self-supporting wives and children for their relief. The ministerial office in a large and wealthy city is certainly a mission, but it is also a liberal profession; it demands, like other liberal professions, generous recognition, and liberal rewards for prominent merit.

If apostolic poverty was the rule, two things would surely follow. First, ignorance and fanaticism would take possession of our pulpits. We cannot be sure, by any means, when a man is enthusiastic and wants no money for preaching, but that self-inflation, and not evangelism, is the ruling motive.

We should have crude personal prejudices and opinions, in place of the reasonable settled views of learned scholars, and ripe, thoughtful Christians: for the years our ministers spend in college studying the thoughts and systems of great souls passed beyond the skies is our gain; and we could ill afford to exchange it for the personal opinions of an unlettered clergy. In our educated ministry is funded all the excellent knowledge, and the gathered wisdom of nineteen centuries of Christianity; ought we not to be willing to pay the men who dispense it to us?

Then again it is not in human nature to spend its strength for naught. A clergy not paid in money, will pay itself, sooner or later in power. Look at the orders of Catholic priesthood; the more poverty they profess, the more intolerant and spiritually dictatorial they are. To many men, power is a more excellent thing than money; and the barefooted friar, holding the keys of heaven and hell, remitting and retaining sins, blessing and cursing as he sees fit, would not change places with the comfortable preacher who only "ministers to" his flock, and does not rule them.

All see a perfect propriety and obligation in supporting well the great offices relating to social and educational economy. Yet here is an office and a power beyond all others in influence and authority: a power possessed by thousands, and exercised from week to week upon the most numerous, the most orderly, industrious, reflecting, and moral part of the community. For hearing sermons is to millions, what reading is to thousands—their chief source of information on topics not connected with their daily work and daily bread.

Consider, then, the importance of an educated, reasonable, thoughtful ministry—and then consider, that education, thought, reason, are the results of long, careful, and expensive training. Any one can now lift the threads of such a condition and see that simple honesty alone demands adequate remuneration for a carefully prepared ministry.—Mrs. A. E. Barr, in Christian Weekly.

"In my Vineyard"

"Son, go work to-day in my vineyard." A figure of wonderful appositeness and beauty, and one of frequent occurrence in the Scriptures. The royal Psalmist uses it in much the same connection when speaking of Israel. Solomon uses it when counselling as to one's own heart. Here it seems to mean the world at large as a field of labor. God's vineyard is any place where there is religious work to be found and to be done for God.

There are some very exquisite analogies suggested by this figure. Vast amount of labor is one of them. For a vineyard in the East always presumes the most extensive and careful cultivation. In the days when this parable was earliest employed there was a regular profession of vine-dressing. A class of men grew up whose skillful office it was to manage these valuable and delicate enclosures. Weeds and brambles may grow alone. But those whose hopes are set on clusters of grapes must perform toil for them.

In this is discovered an analogy so common-place as often to be overlooked or forgotten. Good Bishop Lightfoot never said a truer thing than when he uttered the

opening sentence of his wonderful commentary upon the epistles of Simon Peter, "The grace of God in the heart of man is a strange plant in an unkindly soil." It requires diligence to do even a little work in this world; it requires vast and continuous labor to bring our whole fallen race home from its wild rebellion unto God.

Variety in labor is another analogy suggested in this figure. In a thrifty vineyard there is room for all kinds of ingenuity and all amount of strength. In vine countries the world over, employment is furnished specifically for the entire members of a household at once. The old men and the children, young men and maidens, all find their appropriate places. So through the year. There must be sowing industry in the tilling of the soil. There must be delicate skill in the training of the tendrils. A calm oversight must be kept. There will have to be almost infinite patience in watching the foxes—those "little foxes, which spoil the vines." There must be swift and joyous expedition in the gathering in of the ripe clusters.

He who seriously asserts he has no aptitude for any sort of work in a vineyard must be a laggard indeed. And he who, in a troubled, busy world like this, is out of employment for Christ has not yet learned his own heart; he surely has not so much as begun to enter into his Master's spirit.

Unwavering faith in labor is also suggested by this figure. Indeed, here is found the closest and finest analogy of all. For every success in a vineyard, as truly as every success in a church, rests implicitly upon the covenant of God, or it is hopeless from the beginning. Every seed in the ground, like every truth in the human heart, depends for its germination and fruitfulness upon the divine fidelity to an expressed promise. As long ago as the deluge God himself said, "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease." And every husbandman who has dropped a kernel of grain in the warm earth since has solemnly invoked the faithfulness of an unchangeable God. Inspiration itself, after describing this natural process of bringing forth man's food from the soil, turns the figure, "So shall my word be; it shall not return unto me void."

Hence every honest effort to do good casts itself with all hopefulness upon a covenant of grace divine and unending. It is the faith in it—not the genius in it—which gives it all its final vintage of clusters.—Dr. Taylor in Christian Weekly.

Random Readings.

THOSE who have life are conscious of the ebbs and flows of life.

Not a moment, if you and I watch moments, but we come short of God's glory.

WHAT assurance can I have that Jesus died for me if I am not living truly unto him?—Dr. Cuyler.

An envious man repines as much at the manner in which his neighbors live, as if he maintained them.

There is this difference between hatred and pity; pity is a thing often avowed, but seldom felt; hatred is a thing often felt, but seldom avowed.

The mind of childhood is the tenderest, holiest thing of earth. Let parents stand as watchers at the temple, lest any unclean thing should enter.

In Providence, as in the Scriptures, we must accept readily whatever is plain; and whatever things are hid from us we must pass them over, and in faith and patience wait for light—if need be, for the light of eternity.

God's plans, like lilacs pure and white, unfold; We must not tear the close-shut leaves apart; Time will reveal the calyxes of gold.

And if, through patient toil, we reach the land, Where weary feet, with sandals loosed, may rest, Where we shall know and clearly understand, Then we shall surely say "God knows best."

It was by "house to house" visitation that the apostles of Christ succeeded in gaining their first victories, and if we have the Spirit of Christ with us, we shall not be satisfied with running our Sabbath-schools or setting up our pulpits, but we shall seek out the poor ones in their homes and speak to their hearts of the blessed Saviour we have found.

ONE has said, with some propriety, "God can use any sort of man—only let the man give himself as he is to God. This is what Elijah did; utterly surrendered his nature to God." No matter what the peculiarity of temperament, that peculiarity, if sanctified by grace, may be mightily and affectively employed in the divine service. The point is, and it is the essential point, that there be an utter surrender to God. Only let the individual lie passive in the hand of God, and he will show forth his glory in employing him in the great harvest field.

If we have any work to do the true policy is to go on and do it. The longer we hesitate, permitting ourselves to grow lethargic and dreary over its unnecessary consideration, the more sure we are to fail. There are dozens of men who fail in the labor given them to do because they dawdle over its beginning and slothfully follow up its details. The Bible rule, which instructs us to do what we have to do "with our might," is one of large application, and if it were followed more universally there would be fewer disappointments among men and fewer disasters to the cause of truth.

CATHOLIC priests are by no means so spiritual that they do not take interest in politics and the results of elections. Some of them, if not all, instruct their people how to vote, and not only instruct, but in some instances, it is said threaten them with ecclesiastical penalties if they do not vote in certain directions. The trouble about it is, that they all desire despotism, and the triumph of principles and measures which are opposed to our higher national intelligence. Nearly all these people are foreigners, enjoying the blessings of a land which offers citizenship to such as wish its beneficence; but coming here, it is with a spirit of hostility to the very doctrines and policy which have made their country desirable and possible.

Our Young Folks.

All My Life Long.

BY JOSEPHINE VOLLAPO.

All my life long have my steps been attended... Surely by one who regarded my ways; Tenderly watched over, sweetly benighted, Blessings have followed my nights and my days...

Drowning the Baby.

As a missionary was walking by the River Ganges in India one day, he noticed a Brahmin woman and her two sons, a beautiful boy of twelve years and a little baby a few months old, with two female servants going towards the river...

The priests tried to arouse the mother; and at last she opened her eyes. When she remembered what was going on, she sank back saying: "Is there nothing that will save my child?"

"No," said the priest, who expected a large sum of money for performing the ceremony—"no. You have vowed to give him up, and you must do it. But the gods want you to be willing to do it. Are you willing? Say so, and let the goddess take her own."

"No, no!" cried the mother; "I am not willing. If I break my vow, I can only be cursed. Let the curse come. I would rather die than do."

"Yes," said the angry priest, "the curse shall come, but not on you. It shall come on that lad there," pointing to the elder boy, "on the darling of your heart. You shall go home to-morrow taking your worthless babe with you, it is true, but leaving your noble boy, the hope of your house. Do you still refuse?"

The poor mother could not speak; and the priest added, "Then wave your hand as a sign that I may throw your babe into the river." The sign was given; the child was thrown. One little splash was heard; but the next moment the mother had it safe in her arms once more. Wild with grief, she had plunged in, and saved it.

"No, no; Gunga shall not have him!" she cried. "I was mad, quite mad, when I made that vow. If it were a daughter, perhaps I could give it up; but I cannot see my baby-boy drowned before my eyes."

The priest threatened her with still more dreadful things. She was made to say again she was willing; and the priest was just ready to throw the child into the water, when his arm was drawn back by the missionary, and he was thrown down by a soldier who was close behind. You know that Queen Victoria is Empress of India as well as Queen of England; and Englishmen have made a law that children shall not be drowned in this way. When the missionary found what was going on, he went in great haste for some soldiers to stop, and arrived just in time to save the baby's life.

The frightened priest got away as well as he could, the crowd fled after him, and the missionary, the soldiers, and the now happy family were left alone. The mother fell at the feet of the missionary, crying,—"Thank you, thank you a thousand times, sir! You have saved my darling. You have made my mother's heart rejoice. Oh how could I have lived without my baby! I can do nothing for you, sir, but the God of the universe will reward you. I will always pray to our gods to send you their blessings."

Relieved and happy, the mother said to her servants—"Come, Dasse and Tara, let us go to our boats and leave this dreadful place. The gods grant I may never see it again!"

Since the Gospel has been carried to India, these dreadful things very seldom happen; and, if all Christian people would do what they could to send missionaries there, the time would soon come when they would never happen. What can you do?

We do not believe immortality because we have proved it, but we forever try to prove it because we believe it.

Do not insist too strongly on your own opinion. If you are sure of something, and an important cause demands that you shall set it forth, do so. It is your duty then to be close, exacting, persistent. But in the small matters of every day life it is better to give up a good deal than to insist too strongly. Two persons quarreling over what proves to be practically nothing, exhibit a lack of sense that is remarkable. Half the quarrels of the Church would be avoided if good people would get to understand the miserable insignificance of opinions which they, in passion and prejudice, make terms of communion with their brethren.

Sabbath School Teacher.

LESSON I.

JAN. 7. THE KINGDOM DIVIDED. (1 Kings xii. 2-3)

COMMIT TO MEMORY, VS. 16, 17. PARALLEL PASSAGES.—2 Kings xvii. 21; Ps. lxxxix. 30-32.

SCRIPTURE READINGS.—With v. 12 read v. 5; with vs. 13, 14, read Prov. xviii. 6, 7; with v. 15, read 2 Cor. i. xxv. 20; with v. 26, read 2 Sam. xi. 1; with v. 17-20, read 1 Kings xi. 35, 36.

The places to be identified on the map are Shechem (v. 1) and Jerusalem. The men to be identified are Rehoboam, Jeroboam, Abijah, Adoram.

GOLDEN TEXT.—But he forsook the counsel of the old men which they had given him.—1 Kings xii. 8.

CENTRAL TRUTH.—Bad counsels bring division. INTRODUCTION.—The books of Kings, taking up the narrative of 2nd Samuel, report the history of the Jewish people while the government was monarchical, from Solomon's accession till the destruction of Jerusalem by the Chaldeans, and cover a period of about 450 years. It is the "decline and fall" of the Jews—not, indeed, the final fall, which was after the rejection of Christ.

One period is concluded with Solomon's reign. Our lesson begins the second in the division of the kingdom. The books are properly called "Kings," for the character and acts of the kings are mainly dwelt upon, as they represent the people, and as they were in substance, so were the people. The rulers and the ruled are apt to be much alike, and they stand or fall together. The value of this record to us largely lies in the illustrations it gives of God's government, of His hatred of evil, and His favor to them that fear Him. Only it has to be borne in mind that prosperity and punishment followed good and evil more visibly and promptly, probably, than now, for two reasons: (a) The government was theocratic, i.e. God was the ruler, and idolatry was direct rebellion; and (b) The Scripture canon not being yet complete, men then saw in God's providence what we now see in the perfect word.

The history shows how many causes may go to produce one effect, namely, the revolt of the tribes. Let us see them.

I. THE OLD FEUD between the two strong tribes Judah and Ephraim. See illustrations of it in Judges viii. 1, 2; xii. 1; 2 Sam. ii. 9, 10; xix. 41-48. This explains the prophecy of Isa. xi. 13. This ill-feeling has its counterpart in modern sectarianism, which is not a fruit of religion, but a trait of corrupt human nature. These strong tribes eyed one another with jealousy. So strong churches sometimes do, when they will patronize weak "bodies;" so strong men, even ministers, will look askance at their equals; when they will be quite courteous to those whom they do not count rivals.

This feeling on the part of the ten tribes, of which Ephraim was the head, probably led to the meeting at Shechem. Examine Joshua xxiv. 1, for proof that it was linked with the memory of national gatherings. Abimelech had set up for the throne there. It is very ancient (Gen. xii. 6). The son of Hamor got his name from it, or gave his name to it. It was in Ephraim's bounds (see v. 25). Now it is called *Nablus*, which is only a corruption of Neapolis, or "new town." It was doubtless frequently rebuilt, with some changes of site.

II. ANOTHER cause is in REHOBAM'S INDISCRETION. He might have conciliated the people, but he only irritated them. Still, we may lay on him too much blame. He was advised to "serve" them, by the politic old counsellors, who would have him "speak their fair" to get power over them. But it is not a true king's province to be subservient, but to rule and lead, and there is a certain meanness about such fair-speaking. On the other hand, there was no need to use the language of an intending tyrant, as he did at the suggestion of the heady young counsellors (v. 15, 14). Such rough speech only justified to them what was with them a foregone conclusion (see evidence of this in v. 8), namely, to reject him.

III. ANOTHER cause is JEROBOAM'S AMBITION. Solomon noticed his energy, and made him superintendent over the public works in Ephraim (see 1 Kings xi. 28). He probably saw the growing discontent of the people; hoped to succeed where Absalom failed; was encouraged in his aims by the prophetic utterance of Abijah (1 Kings xi. 29-40). This drew on him Solomon's anger; drove him to Egypt, where he rose in power, being patronized, possibly from policy, as a thorn in the side of a rival kingdom. He came back to Ephraim on Solomon's death, and set up in state and strength in his native place (1 King xi. 40). He was able to get himself put at the head of the disaffected northern tribes, as their representative man and leader of the opposition. He was their natural king when they revolted, and he made Shechem his capital (v. 25).

IV. But behind all these, and controlling and using them all, was the Divine will. Solomon had fallen away from his fidelity as a king and his duty as a man. God has declared His anger and intention to punish this (see 1 Kings xi. 11, 12), which fixes the time and the extent of the secession—one tribe, Judah (see v. 21), being left, for David's sake. Hence a succession of insurgents against Solomon's sceptre, of whom Jeroboam was last, and successful, because the Lord's time had come. He was an Ephraimite, and his success pleased his tribe and their sympathizers.

The manner of the revolt is vividly given in v. 16; the old seditions cry is raised (so long does a bad, smart watchword live!) as by Sheba (2 Sam. xi. 1), and David's name being used for the head of the family. The great influence of David and Solomon had repressed, but not destroyed, the old jealousy, which we may guess, from the readiness with which the people accepted a new religious establishment, was rangled with some feeling of a divine worship. At least, even God's house at Jerusalem was regarded coldly because it was not in their domain. There were mem-

bers of the ten tribes (v. 17) residing in the bounds of Judah who owned Rehoboam's away. It was in a great degree a question of local jealousy (see v. 23), which is always a most dangerous element in a nation.

The attempt at recovering the lost people was very unfortunate (v. 18), the collector-general being "sent"—perhaps because he was supposed to know the grievances—to win them over, or propose redress. Tax-gatherers are rarely popular. The people had made up their minds, and they made the breach deep and wide, and reconciliation impossible, by stoning him, Rehoboam himself being so alarmed as to flee speedily (v. 18).

The choice of Jeroboam as king followed. It was the recognized right of the people (see, in proof, 2 Sam. ii. 4, v. 3, and 1 Chron. xii. 38) to own and do homage to the king providentially given them (as the churches solemnly receive the ministers whom only God can make). So they had done with Saul (1 Sam. xi. 15), with David (2 Sam. ii. 4), and with Solomon (1 Chron. xxix. 22). This the tribes, setting themselves up as a separate kingdom, did with Jeroboam (v. 20).

The following lessons may be taught from this portion of Hebrew history.

1. Excessive taxation will always be vexatious to a people, and a corrupt government is likely to be expensive and excessive. Bad men have to be used and paid, and having their employers in their power, they make their prices high.

2. Wrong-doing tends to divide men. (See Cain and Abel; Joseph and his brethren; Ephraim and Judah; and this separation.) Well-doing unites them. The fear of God represses envy and strife.

3. Evil men may be used as God's instruments, and yet He has no share in the evil. The tribes and Jeroboam are carrying out God's mind, but they only think of carrying out their own. (See two other notable cases in Isa. x. 6, "The Assyrian, the rod of mine anger," and Acts ii. 23.) Yet does not God's will destroy man's will. He pleases himself in sinning against God, and yet God uses him as His instrument.

4. Prophecy early came to have its use in the growing corruptness of the people. The "Kings" and the "Prophets" can be read together like the "Acts" and the "Epistles."

5. Folly punishes itself. "If any man lack wisdom, let him ask of God." Suppose Rehoboam had said, "My father carried on great public works which made heavy taxes. These burdens will not be needful, and I shall try to lighten other burdens."

6. How close the connection between the moral character of rulers and the condition of the people. So we should pray for, elect, and sustain good public officers, and pray for them when elected (1 Tim. ii. 2).

SUGGESTIVE TOPICS.

The period—the men here mentioned—their respective characters—previous history—aims—the feeling between Ephraim and Judah—the plan of mutiny—why chosen—the object—ancient custom—"making" of kings consisting of what—Rehoboam's word—the effect—the cry of revolt—the extent of it—the end of Adoram—and the danger of Rehoboam—and the lessons.

LESSON II.

JAN. 14. THE SIN OF JEROBOAM. (1 Kings xii. 25-3)

COMMIT TO MEMORY VS. 28-30. PARALLEL PASSAGES.—Ex. xxxii. 4-9; 1 Kings xvi. 26.

SCRIPTURE READINGS.—With v. 25, read Judges ix. 45; with v. 26, read Prov. xxix. 25; with v. 26, compare the second commandment, Ex. xx. 4-6; with v. 28, read Isa. xxx. 1; with v. 29, read Josh. xviii. 18, and Judges xviii. 28; with v. 30, read Ps. cvl. 20; with v. 31, read Ezek. xiv. 7, 8; with v. 32, compare Lev. xxiii. 38, 34; with v. 33, read Matt. xv. 6.

Find in the atlas the following places, Shechem, Penuel, Dan, Bethel.

GOLDEN TEXT.—And he shall give Israel up, because of the signs of Jeroboam, who did sin, and who made Israel to sin.—1 Kings xiv. 15.

CENTRAL TRUTH.—Self-pleasing leads to idolatry.

This section of Hebrew history is of great interest. It describes a now and bad departure of the Israelitish kingdom, of the effects of which we have many later notices. And it illustrates many far-reaching principles, which civil rulers and Christian Churches need to ponder. Happily the facts and principles are intelligible by the young no less than the old. May we have the help of the Holy Ghost while we study them!

Jeroboam is now established on the throne of Israel. Ten tribes obey him. His ambition is gratified. He proceeds to strengthen himself in his place.

But a man may be king and yet not happy, nor secure. He was haunted with the fear of returning loyalty among his people (v. 26). He feared not only for his throne, but for his life, as he well might. (See Isa. boseth's fate, 2 Sam. iv. 7.) It is a dangerous thing to have one's safety and dignity depending on the caprices of men, especially if we owe either to their errors; for then we are tempted to perpetuate the errors. So it was with Jeroboam. The national worship at Jerusalem had been a bond of union among the people. To have his subjects freely mingle with their countrymen in their feasts and religious gatherings, would have been dangerous to their steadfast loyalty to him. He must make a separation, and keep it up. (Is not this the real objection of Roman Catholics to public schools? Do they not fear the free commingling of the young, and desire to keep their children by themselves, so that their loyalty to Rome may not be endangered?) He understood the charm of fellowship; the attraction of Jerusalem in its situation; the gladness with which men went up to the house of the Lord; the drawing together of the people at their national temple. He must arrange that such influence shall not tell on his people. He must, if possible, isolate his people. Yet he must worship. So he provides a worship of his own for them (v. 26, 27).

It is always thought well to get some

countenance from antiquity for one's religious innovations. Aaron had in a moment of folly and sin satisfied the people by making for them a "golden calf." He did not mean to alienate them from the God of Israel, but to have them worship God through the calf. Neither did Jeroboam. He only meant to give them a visible object to fix attention, and satisfy a people who would not trust an invisible God. Jeroboam made two calves, the outside of plating of which was gold. He did this with the advice of his counsellors. It was a public, state measure. The uses and places were fixed. The intimation, in the very language of Aaron, was to this effect:—This not a new religion, but a more expedient form. We do not set aside the God of Israel; we only represent him by these. The plea set up was convenience. The real design is concealed. Men who use religion, or who modify its forms, for their own ends, are commonly hypocrites, who have something to conceal.

The objections to this course were the following, as we see from the word itself, in the lesson.

(1.) It was without any divine authority. It had no higher origin than Jeroboam's own heart (see v. 33). His counsellors had the same motive for this course that he had (v. 28). He was making religion a state tool.

(2.) It was again a plain command of God, and was condemned in the most forcible way when Aaron did it (Ex. xxxii. 7-9). When men tell us how ancient usages are, we are to inquire, *Were they lawful?* They may have been old and wrong. All manner of evil is very ancient.

(3.) This worship was suspiciously like the Apis-worship, in Egypt and elsewhere, of which we have remains in the winged bulls.

(4.) Like all departures from God's ways it made other illegal courses necessary. Priests had to be found, and true children of Levi would not take such places. So priests had to be made of the lowest, or, more correctly, of all classes of the people, without regard to their being Levites (v. 31), to officiate. The places had to be chosen; but God had "chosen Zion." So, to get as much seeming authority from tradition as possible, he chose Dan, in the extreme north of the kingdom, once *Lais*, of which we read in Judges, ch. 18, where the Danites had set up worship, and had won a descendant of Moses (v. 30), who had been a private chaplain to Micah, as their priest. It was convenient for the north. Then as to Bethel, in Benjamin (see Josh. xviii. 18, 22), it was consecrated in some degree by Jacob's two visions (Gen. xxviii. 11, 18, and xxv. 9-16), altar, and the name he gave it—*house of God*. (It is now called *Bretin*.) Now, God has reserved the right to choose the plan of worship. (So particularly Dent. xii. 5-8, of which all this was a flagrant violation.) He had respect to "traditions," but at the cost of the Divine Word. But if God has a right to be worshipped, it is a part of our obedience to worship as He ordains. Nor did the evil end here. He had to set up a "house of high place" (v. 31), for the calves must be suitably lodged; and this beginning once made, other "houses" followed, as we see even so soon as in 1 Kings xiii. 32. Something had to be devised as a substitute for the shechinah of the true temple. Just as there is suggestion of contempt in the name "calves" as imitations of the cherubim, so there is in the "high places"—not a temple, but an imitation of it. He also changed the time of the festival, taking the same day of the month, but a month later than the feast of the tabernacle in Jerusalem, some think because the vintage was later in the north than in the south. This he devised, like the rest, "of his own heart" (v. 33). From v. 32 we infer that Bethel only was the place of this feast, and from v. 32—"he offered upon the altar"—we infer that he himself took a priest's place, possibly to give eclat to the new establishment.

Of course the true Levites left the region. Their possessions would naturally go to maintain the new-made priests. They, on the other hand, took refuge in Rehoboam's dominion, as we see from 2 Chron. xi. 13, 14. So the new system was inaugurated, and became a sin (v. 30), for the people—all the people, even unto Dan—went to one or the other (such seems to be the meaning of v. 30; which is obscure), for then, as in later times, the idea would prevail that if men did not take the priests and religion "the crown" provided, they were not thoroughly loyal. It was evil all through.

The following points may be impressed on the minds of the pupils:

1. Will-worship, or forms and plans substituted for God's plainly-revealed methods, can never be acceptable to God. Their being costly, or ancient, or common, or tasteful, or convenient, or polite, or anything else, was not then, and is not now, a defence for them. Of course, in matters where God has left no rule (as, for example, the frequency with which the supper should be observed), Christian wisdom, following the analogy of the Bible, must guide us.

2. Such efforts are unwise, as well as unlawful, even for the ends in view. He aimed at perpetuating his kingdom by a human expedient. But the Lord had prescribed the way in which a "sure house" would be his (1 Kings xi. 38). Faithfulness to God would have secured the end. But Jeroboam was not a man of faith.

3. The success of expedients is no proof of their goodness. Jeroboam was able, politic, shrewd, and he succeeded in his aim of keeping up a breach between the tribes. But it was none the less sin in him, and in the people.

4. No one secures peace of mind by disobeying God. See the threat denounced in 1 Kings xiii., to which, indeed, v. 33 properly belongs.

SUGGESTIVE TOPICS.

Jeroboam's aims—strong places why selected—his fears—the ground of them—his plan—places chosen—images set up—reason for "calves"—defect of the priesthood—time of festival—how devised—evils of the plan—guilt of it—consequences that followed—places needed—Levites driven away—whether—lack of faith implied—in what manner—and the lessons to be learnt.

Naturalness in a Prayer Meeting.

It is prayer meeting night in the village of A. As we enter we see a wide space of empty seats between the heavy-hearted minister and the audience. Twenty five or thirty worshippers are present, eight of them men, two or three boys, and the rest women or young girls. The pastor has spoken as best he could, and called upon the brethren to improve the time. Hymns, prayer, exhortation—sometimes at long intervals—have followed, and now the benediction is pronounced. It was but a chilly impression the meeting made upon you, and only one thing redeemed it. You know they felt their coldness and longed for something better. Then, as they went, tongues were let loose, and friends chatted by the door or at the stove, and what real life and interest there were appeared.

Months have gone. We will look in again for the room is brilliantly lighted and evidently full. We enter, and one of those dull, impressive elders of last summer has his eye upon us in a moment, and we find a seat. The audience is "well closed up" about the desk. After a few words from the leader's warm heart, he throws the reins upon the neck of the meeting and it starts off with life and spirit. Inquiries, confessions, requests, and short, pointed prayers follow; exhortations have meaning and heart, and the hour passes all too soon.

What is the difference? Among those cold Christians were the salt and fire of the church and the roots of the last meeting went deep into the soil of the first. It is not sufficient to say God's Spirit has come. That is the great reason, but not quite all. The one service was a reality, the other very much a form; through which however, God saw a dull, numb longing for his presence, and answered the real desire, while the spoken petitions melted in thin air. In the one meeting Christians spoke and prayed about what they thought should interest them; and in the other of what actually did.

Revival seasons have peculiar interests, questions, hopes, and fears. The excitement passes and a new set of circumstances arises which must be met. The runners have entered the race, all of them, perhaps, that we can now expect, and need instruction and help as they press forward. But Christians, while they feel they have somewhat lost their grip on the hearts of men, talk still as when they cried, "Strive to enter in at the strait gate," and have little to meet the present want.

Practical questions and difficulties of the pilgrim life should now be the staple of thought. This is the field of the private and young Christian. By training and necessity of his position the minister becomes, to a certain extent, professional, and needs the eyes of the pews; and Christians advanced in the Great Master's school forget how hard they found their primer. Here the young convert can be of greatest use; and an earnest question about a real difficulty will often make the difference between a successful meeting and a failure.

We have among our late accessions a noble young man, fighting his way to some post where he can serve the Master, who asks a great many questions, and whose abraded, brief remarks often go to the point. A few weeks ago, along in the meeting, he said, "I had something I wished to say; but such a remark," alluding to something already spoken, "started me off on another track. I forgot myself and lost the last prayer, and my wife has just come back. Can you elder Christians tell me what to do with wandering thoughts? I know I've wronged they are. But what do you do with them? Pastor can you tell?"

I turned the question over to a good brother, and we had an interesting time comparing experiences in ruling the heart, and we gained a step in learning how to make a service so attractive that the thoughts would prefer to stay at home. It was a practical question, and all wanted to hear what would be said.

Live issues give life, and with changing circumstances we need to change our teaching and prayers. Information as to the absent and those in trouble and sympathy with them, helpful experiences of older Christians, practical difficulties and their solutions, the real necessities and processes of the life which flows from it to every branch, and His glorious supplies and how to get at them, should be the subject matter of the prayer meeting, because they are our needs at such seasons.

Revival scenes are but one aspect of the kingdom which shows from every side "the manifold wisdom of God," and the muster-in is but the entering of the service with its marches and battles. There is no need that interest should die away, for the attractiveness of a practical meeting is irresistible to a true Christian. But to this end it must be kept alive by being made real.—Selected.

Reason and Faith.

While the bright eyes of reason are full of piercing and restless intelligence, his ear is closed to sound; and while faith has an ear of exquisite delicacy, on her sightless orbs as she lifts them towards heaven, the sunbeam plays in vain. Hand in hand, one brother and sister, in all mutual love, pursue their way, through a world on which, like ours, day breaks and night falls alternate; by day the eyes of reason are the guide of faith, and by night the ear of faith is the guide of reason. As is wont with those who labour under these privations respectively, reason is apt to be eager, impatient, impatient of that instruction which his infirmity will not permit him readily to apprehend; while faith, gentle and docile, is ever willing to listen to the voice by which alone truth and wisdom can effectually reach her.—Henry Rogers.

The most heart-rending of all the troubles and agonies of life is to know that some trusted friend has deceived us.

The labors of the missionaries at Ningpo, China, are much discouraged by the increasing love of the Chinese for intoxicating beverages. It is announced that active efforts are being put forth by the missionaries to check the spread of drunkenness.

British American Presbyterian,

102 BAY STREET, TORONTO.

FOR TERMS, PRICE, & CIRCULARS, APPLY TO THE PUBLISHERS.

C. BLACKIE & ROBINSON

Editors and Proprietors

TO CORRESPONDENTS.

Letters and articles intended for the next issue should be in the hands of the Editor not later than Tuesday morning.

OUR GENERAL AGENT.

Mr. CHARLES NICOL, General Agent for the Presbyterian in Western Ontario publishing the interests of this journal.

British American Presbyterian. FRIDAY, JANUARY 5, 1877.

Special to Subscribers.

Any Subscriber sending us, during the month of January, the name of a New Subscriber with the remittance \$2.00 for the year.

THE QUESTION OF HOLINESS.

A Conference of Christians who profess to have attained absolute holiness of life and character, was lately held in the vicinity of New York.

Seriously speaking, it shocks our conscience to hear of these people speaking of having attained holiness, and citing as proof that they have given up the use of tobacco, that they have no longer a liking for whiskey and beer, and that their eyes and ears are no longer distracted by earthly sights and sounds.

This conference is a sort of mutual admiration society. If any of our readers feel qualified for admission into their ranks we will be happy to furnish them with the address of the renowned Apostle of Holiness.

THE WEEK OF PRAYER.

Following the holiday season of Christmas and New Year's day, we have the week of prayer. This year it will be really the second week of January embracing the period between the seventh and fourteenth of the month.

It is certainly interesting to regard the week as somewhat typical of the Alliance, from which it derives its origin. The Week of Prayer is observed throughout the world, because the Evangelical Alliance circumscribes the globe.

In another aspect the week of Prayer is of the deepest interest to reflective men. It is a time when all the churches harmoniously blend together, and by their united praying attitude give meaning to the prayer of their Common Lord.

It will give us much pleasure to hear of the Week of Prayer being well observed in this city, and throughout the country. We expect to hear of God's blessing resting upon the churches—and as in past years we have traced many goodly influences as flowing from the Week of Prayer.

DEFECTS IN GIVING.

In a preceding article we enumerated three defects in giving for the Lord's cause on the part of professedly Christian people, viz., the comparatively small number who give at all, the giving of the same amount year after year by many, notwithstanding their increased ability to contribute.

It is true that owing to the circumstances of our country the number of our merchants and others having great surplus wealth is limited, yet there are in our land, and in the communion of our own church, not a few to whom God has given the ability to devise liberal things if they only had the will, and yet alas! how few have the will!

Another defect in giving arises from erroneous views as to the proportion the Lord requires of us. We have met, for instance, persons who believed it to be their duty to contribute a tenth yearly to the Lord's cause; but who, when questioned, were found to entertain the idea that it was a tenth of their clear profits after deducting the expenses of living.

There are many other defects in giving that might be named, such as the questionable means employed in certain cases to raise money for Christian work, etc., etc.; but for the present we leave these untouched, and close by noticing as a serious defect the lack of due discrimination on the part of some in the apportionment of riches.

There are many channels through which one's liberality may flow, all in themselves quite legitimate and proper, and yet it is of the utmost importance in dispensing the Lord's money that we seek to do it in the most advantageous manner.

It is right to visit a sick neighbour and pray with him, but what would be thought of the man who habitually neglected his closet and his own family altar, to spend all his time in praying with neighbours? So, though it be a plain duty to contribute a certain proportion of our surplus means for some one church scheme, it by no means follows that we would be doing our duty to give all towards it, and leave others equally or more needy to suffer thereby.

To lead to this, and thus remedy the several defects we have enumerated, we should like to see a standing committee on Systematic Benevolence, appointed by the General Assembly, as was the case formerly in at least one of the branches of the church.

Above all, how much even in this connection do we need a fresh baptism of the Holy Spirit? Had we but this, how soon would the Lord's treasury be filled to the brim? Overflowing grace would assuredly produce overflowing liberality, and our people would give not grudgingly, but of a willing mind.

DR. CAMPBELL, Principal of Aberdeen University, has died at his residence, Old Aberdeen. He was appointed Principal in 1855, and previously was Professor of Greek.

The vestry of the Anglican Cathedral of Quebec, in view of the large and increasing taxation of the city, recently resolved that they were prepared to pay their full share of taxes on that property, provided the property of all other religious corporations was likewise taxed.

The N. Y. Christian Weekly of a recent date says:—"The reports of mission societies for 1874-5 show that the Congregationalists gave \$2.42 a member, the Canada Methodists \$1.80, the Presbyterians \$1.25, the Episcopalians \$1.22, and the Methodist 42 cents a member.

Messrs. W. MOWAT & SON, bankers of Stratford, offer to find investment for money on mortgage at eight per cent. on improved farms in their vicinity, which is one of the best agricultural districts of Ontario.

A new Methodist church in Stockholm, Sweden, erected by the self-denial of its members, many of whom denied themselves new coats and new gowns for the purpose, was dedicated by Bishop Andrews in October, and is already too small for the crowds who come to hear the Gospel.

Ministers and Churches.

We are sorry to hear that some of our readers generally, items for this department of our paper, so as to make it a general epitome of all local church news.

ST. ANDREW'S CHURCH, Lindsay, has arranged for a very attractive programme for the 7th, 8th, and 9th of January. Rev. Prof. McLaren, of Knox College, will officiate on Sabbath 7th, and deliver one of his popular lectures on Monday evening following; and Tuesday evening, 8th, the Sabbath School anniversary will be held.

Rev. H. Currie, who has been for the past two years in charge of the Presbyterian congregation at Napier, has accepted a call from Kedy, Peabody and Desboro', in Owen Sound Presbytery; at a salary of \$700, along with manse and glebe.

The young congregation at Hydo Park, near London, though only organized a little over a year, has built a beautiful little brick church, finished it handsomely and paid for it all but the sum of three hundred dollars, which will also be paid during the current year.

On Monday evening, the young people of Theford, called at the residence of their pastor, the Rev. H. Currie, B.A., when Mr. Ryan on behalf of the people, read a very kind and flattering address, and ended by pressing upon the rev. gentleman the acceptance of a costly carpet, accompanied by a beautiful silver cake-basket for his sister.

The social gathering in the Presbyterian Church, at Norwood, on Christmas evening, was a decided success. The building was crowded to the doors, and a perfect sea of happy faces greeted the performers. The church was tastefully decorated with evergreens, and on the wall over the pulpit was a large scroll with the Presbyterian motto, "nec tamen consumebatur," and underneath this an elegant crown, symbol of loyalty and martyrdom, surrounded with evergreens.

The Presbyterian Church in Fenslon, after being enlarged, was re-opened for divine service on Sabbath the 17th of December. Able discourses were delivered by the Rev. A. McKay, M.A., of Eldon, and the pastor of the congregation, Rev. D. McDonald, the former conducting the English services, and preaching from 1st Tim. v. 17, the latter following in Gaelic, taking as the basis of his remarks "Christ's interview with the Samaritan woman."

The new church at Bracebridge brought to its present state of completion during the past season, was formally opened for public worship on Sabbath the 17th inst. Very appropriate discourses were preached morning and evening to large and attentive audiences by the Rev. J. L. Murray, of Woodville, and in the afternoon by the Rev. G. M. Brown, of the O. M. Church. On the evening following the usual tea-meeting was held, the chair being occupied by the Hon. J. McMurich, of Toronto, who discharged the duties of the position.

in his usual happy manner. The presence of Mr. McMurrich—through the storm and intense cold of the previous Saturday—is but one of the many tokens he has given of the deep interest he takes in the welfare of our beloved Presbyterianism in this portion of the Mission field.

Correspondence.

Colleges and their Constituencies.

Editor BRITISH AMERICAN PRESBYTERIAN. Sir,—Overlooking a few minor typographical errors in my letter, as it appeared in your last number, you will allow me to correct a quotation from the first communication of "Your Contributor."

From the letter of "Your Contributor" in last week's issue I learn, (1) that, when writing his first communication, he had not seen the printed statement containing the estimates for this year, as announced by the authorities of Knox and Queen's Colleges, of the amounts required to be raised by collections;

I believe his statements with reference to these particulars as he gives them, and because he gives them. As regards the last I withdraw every word which admits, or seems to admit, of a construction at variance with the quotation respecting it.

Touche the first, I acknowledge that I both endeavoured to show that the contrary of what he says was strongly probable and that I reasoned accordingly.

It is a fair question—Why did I so endeavour and so reason? I answer—simply because by no other method could I understand the sentence which originated this discussion—in no other way explain it or account for it.

Turning to the sentence in question, the expression, "the estimated amounts," does not warrant the belief that the sums afterwards named are "Your Contributor's" own estimates; on the contrary they at once suggest that these amounts are such as have been estimated by parties connected with the Colleges, and such as have been obtained from official sources.

(1) In the paragraphs both preceding and following the sentence, the writer's mode of introducing statements of his own is by the editorial *us*. This occurs so frequently that it amounts to usage.

the amounts for Knox, etc., to be so and so—he would have been consistent with himself, and would have saved nearly all the discussion that has arisen, so far as I am concerned.

(2) The amount for Queen's is not an amount estimated by "Your Contributor." He does not know how it has been obtained. He knows of a Watkins' legacy of \$4,000, but cannot tell whether income from it has been deducted or not.

In the character and object of his communication I had good reason, I supposed, to credit "Your Contributor" with special care in placing a sum for Montreal College among the estimated amounts, and, therefore, with reference to the \$7,000 said to be required by it, I ventured the remark.

But is not the estimate given for Knox corrective of this conclusion with regard to the estimate for Montreal? Not being the same as in the official statement, should not that circumstance have prompted the belief that it was not one of the amounts estimated by College authorities, but an amount estimated by "Your Contributor"?

I submit, then, that in former communications I followed the natural and proper meaning of the sentence, that this meaning is confirmed by the particulars now adduced, and that, taking these propositions together they supply a clear justification of my reasoning with the conclusions to which it led.

"Your Contributor" shows that interpretation is necessary, (perhaps only to such as are of weak capacity), to the elucidation of the ideas he meant to convey by this very sentence, for according to his glossary, the equivalent of "at present" is "with the present endowments, staff, etc."

With regard to the word *annually*, when he speaks of "the estimated amounts at present required to be raised annually," it surely includes "this year" at least. The authorities of Knox College did not, as "Your Contributor" knew from the paragraphs in your number of Dec. 1st, risk an estimate for future years. Why should they? They simply undertook to enlighten the people as to the amount required for "this year."

As regards the estimate of \$7000 for Montreal, I certainly assumed that "Your Contributor" knew all about it. It does not commend itself to my mind as a safe or business-like proceeding to attempt to evolve on December 22nd from accounts dated May 1st, an estimate of the amount required for the current year.

I did not think that I was sinning, either by omission or commission, when mentioning that the committee which met at Montreal in September, 1875, reported the estimate for Montreal College at \$6,500. It seemed to me a becoming use to make of western experience to say at the same time that the said estimate had probably been found to be inadequate, although the expenditure for Montreal last year was "but slightly in advance of that of the preceding."

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press, the figures adduced now might have been supplied; but this was unnecessary inasmuch as there is no question as to the authority on which the estimates for Knox and Queen's are given.

The Colleges.

DEAR SIR.—Your contributor asks "in what principle of fairness and justice does this territorial distribution rest?"

I also think that this is the main question, and that if your contributor had his mind divested of this idea he would see things much as other sensible men do. He evidently assumes that this territorial distribution implies a purpose on the part of the church to deal equally with the colleges, and more particularly that the church intended to put Montreal College on an equal footing with Knox.

As I do not know who your contributor is, so I am not sure what acquaintance he has with the history of the colleges formerly connected with the Canada Presbyterian Church. It may not, therefore, be out of place to remind him and any reader who is ignorant of the facts, that Knox College was established in 1845, and that the church had to struggle with many and great difficulties in maintaining it for many years.

Again in 1872 when it was resolved to allow the establishment of a second chair at Montreal, it was only after a special endowment of \$2,000 per annum for five years had been reported as secured, that the Assembly consented to the measure.

It is true that some of our friends complained bitterly of the want of interest shown by the western portion of the church, and of the hardship under which Montreal was alleged to suffer. They also persistently claimed as a right that the colleges should be equally equipped, and harped upon the supposed grievance of "unfairness and injustice" in this respect.

Since the union the expenditure of the western constituency has been much increased owing to the greater expense connected with the new building of Knox College. There is also a heavy debt, and the territory's income is to be divided with Queen's College.

There are other points raised by your contributor which, if not the "main question," are very important in their bearing on college matters. Prof. Gregg has dealt with the "number of students," but among other things missed on that point, he has failed to call attention to the fact that the "seventy-one," so boastfully paraded, owes its magnitude chiefly to the presence of the French students who were transferred in a body by the Assembly from Knox College to Montreal, while the whole church pays the salary of the French professor besides giving the year before last \$648 for the maintenance of these students.

limato, but if I am in error, correction is easy. The constituency of the East I set at \$12,300. This is obtained as follows: Presbytery of Quebec reported \$1,520 Montreal " 5,286 Glenarry estimated 2,109 Part of Pres. of Brockville " 800 Ottawa " 1,600 13 congregations not reported 1,236

Table with financial data for colleges and constituencies. Columns include 'THE EXPENDITURE OF EACH CONSTITUENCY IN WEST.—Knox Col.—Salaries', 'Queen's College', 'Total', 'THE INCOME OF EACH IS', 'WEST.—Knox—In. on investments', 'Hall bequest', 'Montreal — Investments', 'Hall bequest', 'Special endowment', 'French Evan. Board'.

Deducting the income of each from the authorized expenditure we have remaining, to be raised by congregational contributions in the western constituency, \$14,551; in the eastern \$4,103—which is at the rate of twenty-six cents per communicant in the west, and thirty-two in the east.

In making the following statements I am guided by the Reports made to the General Assembly:

In 1874, The Endowment Fund, \$24,463.86, interest \$1,798.66; 1875, Endowment fund, \$25,160.32, interest, \$1,831.12; 1876, Endowment fund, \$25,440.32, interest \$1,652.28.

In 1874 the Building Fund is credited with \$825.67 "interest on land." In 1875 the item is included among sundries in the ordinary fund; and in 1876 it disappears—nevertheless in this latter year it is said "the debt in this fund is still \$10,410.40."

Again in 1874 the ordinary fund is credited with \$428 for Students' Board; and a similar item appears in 1875, amounting to \$648.70, but in 1876 it disappears.

Lastly—in 1876 Sundries are reported as \$2,660.72, if now we allow interest on debt, \$240; interest on Building Fund, \$830; Student's Board, \$650; total \$1,720; we have to deduct that amount from \$2,660.72, which will leave \$940.72 as "Sundries" in the same sense that Sundries are reported for Knox College amounting to \$5,379.

It may be convenient to present the whole matter under the head of "R-capitulation," and to set down \$17,937.97 as the total balance in the Treasurer's hand. But it only tends to confusion, to say as your contributor does: "The treasurer of Montreal College reported to the last Assembly 'a total on hand of a little less than \$18,000.'"

I will not, Mr. Editor, meanwhile occupy more space, but express the hope that the questions raised by your contributor will be thoroughly ventilated, so that those of dull apprehension may understand. Yours truly, Dundas, Ont., January 1, 1877.

KNOX AND QUEEN'S COLLEGES.

At a recent meeting of the Faculty of Brockville, at Smith's Hall, Rev. Prof. Gregg, M.A., and Rev. R. Campbell, M.A., of Renfrew, who had been deputed to address the Presbytery with reference to the matters of these Colleges, were introduced by the Moderator.

Professor Gregg first addressed the court. He gave at some length a statement of the past history and present condition of Knox College, and the number of students at present in training for the ministry.

Whereupon it was moved by Mr. Porteous, seconded by Mr. Dey, and unanimously and cordially agreed to, viz.—The Presbytery having heard the Rev. Professor Gregg of Toronto, and the Rev. Mr. Campbell of Renfrew, the deputies appointed to visit this Presbytery on behalf of Knox and Queen's Colleges, desire to express their great satisfaction with the visit and addresses of these respected brethren, and pledge themselves to do all in their power to press the claims of these institutions on the support and liberality of the congregations under their charge.

British and Foreign Notes.

A LADY has been admitted by the Fellows of the College of Physicians of Dublin to the examination for degrees. This is a practical opening of the medical profession to persons of both sexes.

TEN years ago there was but one Young Women's Christian Association in the United States. To-day there are forty seven; sixteen of this number are the possessors of property valued at \$1,000,000.

ROBERT RAICES, the founder of Sunday schools, is to have a national memorial dedicated to his memory in Gloucester Cathedral, Gloucester being the city in which he was born, lived and worked.

"WITHOUT fear or favor" would seem to be the rule at the British Museum, where the Archbishop of Canterbury recently was not allowed to enter the reading-room, as he had forgotten to bring his pass.

THE Archbishop of Canterbury says that in the last forty years £80,000,000 has been spent by members of the Church of England in the restoration of old churches and on the building of new ones.

ROBERT COLLEGE of Constantinople has held its thirteenth commencement. Seven of the graduating class were Armenians, seven Bulgarians, and one Greek. It numbered for the year 191 students.

IN Australia there is a remarkable religious revival in progress, and from New Zealand the tidings are received of great religious awakenings. The Y. M. C. A. are at work vigorously in these movements.

THERE were sold at the Bible Pavilion at the Centennial, erected by the Pennsylvania Bible Society, 3,284 Bibles, 8,489 Testaments, and 13,382 portions of the Bible in forty-five different languages; 25,000 copies of the little book with a Scripture verse in 154 languages were distributed.

THE English Anti-Tobacco Society propose a Parliamentary inquiry into the correctness of the opinion expressed by physicians that the increasing smoking and chewing of tobacco is one of the sources of physical deterioration of the factory population, and also into the practical operation of the Swiss law which prohibits the use of tobacco by boys.

THE Rev. Dr. Babb, of San Francisco, says:—"The results of the mission work among the Chinese on this coast are seen already in the conversion of hundreds, and the converts give as good evidence of piety as the average Anglo-Saxon church-members. Some of them are quiet, intelligent, and earnest laborers for Christ."

THE committee for selecting the International Sunday School Lessons for 1878, met on the 15th November, and decided that for the first six months the lessons from the Old Testament should comprise the history of Judea to the close of the Captivity, and for the remainder of the year the New Testament lessons should be in the Gospels of Luke.

THE Queen of Madagascar is a sovereign who believes it her duty to protect her people from the evils of intoxicating liquor. In an edict prohibiting its sale in Antananarivo, she tells her people she does it "because the rum does harm to your persons, spends your possessions in vain, harms your wives and children, makes foolish the wise, makes more foolish the foolish, and causes people not to fear the laws of the kingdom, and especially makes them guilty before God."

MIRACLE mongering does not prosper in Germany. Three little girls who have excited the superstitious Romanists by declaring that the Virgin and Child appeared to them with the message that a chapel should be built on that spot, a miracle which the Catholic Review declared was placed "beyond the possibility of a doubt," have since enlarged the scope of their visions so greatly that the police took them in hand. The juvenile impostors then confessed that their stories were all manufactured, when they were very properly sent to a reformatory.

A LADY, who does not believe that the woman should make all the sacrifices, makes a clever turn upon Rev. Dr. Tyng, Jr., New York, who said that if the women of his congregation would wear one instead of three-button gloves, the saving would support his orphan-house. She says, "If Dr. Tyng does not succeed with his gloves let him try cigars; there would be more than the saving in gloves. He would gain by it, and the men of his congregation would be cleaner and live longer." Let all our lady friends make this bargain with their smoking friends for the new year.

Choice Literature.

One Life Only.

CHAPTER I.—Continued.

From that hour Lillith had shut herself up in the rectory, and had been seen by no one—even Una had been excluded, although their intimacy had ripened into a strong friendship, and she felt by no means certain that Lillith would receive her even now. Anything was better than staying at home, however, so, wrapped in a long waterproof cloak, she battled her way through wind and rain to the parsonage gate. Here she encountered the rector who had just arrived from the opposite direction, and he welcomed her with a warmth very unusual to him, and said he was truly glad she had come to see his sister, as she did not appear to be well, and was certainly too much alone. Without consulting Lillith at all, he took Miss Dyrart at once into the room where she was, and left them alone together.

For a moment Una stood looking in silence at the young girl, who did not seem conscious of her entrance. Lillith was sitting at the window, framed in by the heavy crimson curtains which hung on either side of her, and so perfectly still and motionless that she looked in her white dress much more like a marble statue set in a niche than a living human being. Her fair face had the waxy purity of a white camellia—entirely without colour, and wearing an expression of passionless calm, such as is rarely seen except on the face of the dead, who have done for ever with the world and its cares. An open book lay upon her knee; but her hands were clasped over the unread pages, and her blue eyes, fixed and dim, gazed out through the window with a vacant look, which showed that they saw nothing of the objects to which they were turned.

She slowly rose as Una came towards her, and yielded passively to her embraces, without any of the eager affection she had always hitherto shown to her friend, and then dropped back into her seat and turned again to the window, as if to resume her gaze on the unseen far-off vision which seemed to occupy her. Una hardly knew how to address her; she was so unlike the loving, childlike Lillith who had always welcomed her with eagerness, and spoken so freely of all the little interests of her life; of Rupert Northote, it is true, they had not often talked, for Una respected her delicate reserve on the subject which lay so near her heart; but there had been a tacit understanding between them that Lillith would certainly one day be his wife.

Determined at last to break the oppressive silence in any way, Una began to speak of the gay little flower-garden which lay spread out before the windows, and had been one of Lillith's favourite amusements.

"I see your gardener has been making some alterations," she said; "I hope you did not forget to tell him to carry out my special wish, and have a bed prepared to be entirely filled with snowdrops next spring."

"Hervey told him, I believe," said Lillith in a low, measured tone.

"Then, when the time comes for them to appear, you will have multitude of little likenesses of yourself just under the window. You will only have to look at them, to know exactly how you appear to us commonplace mortals."

"I shall not see them," said Lillith.

"Why not? have you any plan for travelling next year?"

"No; but I shall not see them—because I shall be dead," she answered composedly.

"My darling! what are you saying?"

"Yes, it is true; and I am very glad of it."

"Oh, Lillith! you must not speak in that wild way; you are simply depressed and morbid. You will live to a good old age, I hope and believe."

"Do you remember the little singing bird Rupert shot?" said Lillith, turning her great blue eyes, with their unnatural calm, on Una's face.

"I remember the dead bird on the hill-side, you pitted so much; but we do not know that Mr. Northote shot it, do we?"

"Yes, it was his hand that killed it; he told me he was out with his gun in that very place a few hours before we went to it, and for want of better sport, he took aim at a little bird soaring up through the sunny air on its happy wings, and brought it down all faint and wounded to the earth, where it beat about, helpless and quivering, till it died."

"He might have been better employed, certainly; but why think about that poor little bird now, Lillith? I am afraid it only shared the fate of thousands in this sporting county."

"Doubtless; and so shall I; but I shall die as that bird did, Una." She spoke with such a set, rigid face, and so much quiet certainty, that it seemed impossible to answer her.

Happily Una was spared the necessity; a quick, eager step came to the door, and Hervey dashed into the room, his handsome face glowing with excitement and pleasure.

CHAPTER XI.

"What wonderful good fortune to see you here, Miss Dyrart!" exclaimed Hervey Crichton, as he found the two girls together. "Who could ever have hoped for such a visitor on this miserable day? and I so nearly escaped misadventure altogether!"

"That would have been a tremendous misfortune," said Una. "How were you saved from the fatal occurrence?"

"By the good offices of an old fairy, in the shape of Mr. Northote's ancient nurse, who now acts as the benevolent guardian of the whole family. Would you like to know what she said? She came to me, when I was lounging in the verandah in a state of the deepest despondency, and solemnly remarked, 'Master Hervey, you don't know what I think you'd like to know—as how Miss Dyrart's in the drawing-room, bless her pretty face.' She is gifted with penetration, you see; and I repaid her kind offices by nearly upsetting her altogether, for I flung my arms about wildly in my surprise, and I believe I jumped over her; but anyhow, here I am."

"Well, I am glad I am in her good

graces," said Una; "she is the dearest old woman possible. But, Mr. Crichton, why do you not take better care of Lillith? she is looking very ill."

"I only wish I could," he said, "but she battles me in every way; she has become a regular splinax. However, it must do her good to have you with her, Miss Dyrart; I hope you will come to us as much as you can. We have not shown you half the wonders of our neighbourhood yet, and we are sure to have fine weather for walking or riding parties after this rain. By-the-way, there is one expedition you must positively make; you have never yet seen the 'Eagles' Nest.'"

"Yes, I have," said Una, a sudden gravity settling on her bright laughing face.

"You do not mean to say so!" exclaimed Hervey, looking much surprised; "when, and how? In what possible way did you get up the hill—not alone, surely?"

"Alone, on my own two feet, as I told you I should," said Una; "but it was an exploit entirely of my private arranging, and I do not mean to tell you anything about it, Mr. Crichton."

"Did you see the spirit of Fulk O'atherstone, as you expected," said Lillith, suddenly turning her white face towards them.

For a moment Una remained silent, with a rather strange expression in her eyes, then she said, "I almost think I did."

"What a pity you must say 'almost,' Miss Dyrart," said Hervey, "otherwise we might hope for quite an orthodox ghost story; but if he was visible in any shape, did you ask him to tell you what your future fate is to be? I hope if he did reveal it, he mentioned me," continued he, dropping his voice to a low whisper on the last words; not so low, however, but that Una might have heard him, had she not been absorbed in the thoughts to which his careless question had given rise. Her future fate! Had not the voice she had heard at the "Eagles' Nest" been prophetic at least of a great change in her existence? Could the world ever again wear the same aspect to her as in the days that closed but yesterday—when it seemed a realm all sunshine and brightness, with free air blowing through it, and shining rivers bearing joyous spirits on through banks of flowers to the haven of a deep, serene sea? Could it ever look thus again, when the great cloud that hung over Humphrey O'atherstone's life had cast its shadow on her path, and made her feel that to disperse that gloom for him, in ever so partial a degree, were a fate more desired by her than all the visions of a happy love, which once had charmed her girlish fancy? She remained silent, thinking on these things, with thoughtful eyes and serious lips, while Hervey Crichton watched her anxiously.

At last he spoke. "I really believe the ghost did foretell your future fate, Miss Dyrart; you look so serious."

"Yes, I believe he did," she answered very gravely, turning her eyes full upon him. Then she rose somewhat abruptly, and saying she would come to see how Lillith was very soon again, she took her leave, declining Hervey's escort in her homeward walk.

Mr. Onnliffe duly arrived next day; he was an astute, hard-headed lawyer, who had so long been employed in administering justice with that inflexible impartiality which is the special characteristic of English judges, that he had become exceedingly expert in adjusting the balance between the intricate developments of good and evil, as they appear in the complex human nature; and Colonel Dyrart thought very wisely that he could have no better guardian of his daughter's interests in the event of his own death. He had, therefore, asked Mr. Onnliffe to become trustee for her property, as well as his own executor, jointly with Mr. Northote. Of course these arrangements involved the transaction of a good deal of business, and Una was left quite to her own devices, while the two gentlemen were closeted with Mr. Knight in Colonel Dyrart's study the whole afternoon.

The rain of the previous day had been succeeded by brilliant sunshine, which tempted Una to spend the afternoon out of doors; but not caring to ride without her father, she started off to take a solitary walk by the river-side. She passed through the village, keeping out of sight of the rectory, as she did not wish to be joined by Hervey Crichton, which was an event pretty sure to happen, if he chanced to perceive her at any distance.

After leaving the last cottages in the little street behind her, the road, or rather path which skirted the river, entered on a wild uncultivated district, where a far-off, lonely little house was the only sign of human habitation. Una met no one whatever, as she walked along, absorbed in her own thoughts, and the whole tract of country seemed entirely deserted, excepting by a peasant lad who was herding cows in a distant field.

Just as she came in a line with the solitary cottage, however, she saw a child standing on the river-bank, who irresistibly attracted her attention. He was a little boy about four or five years old, and he was entirely occupied in watching the fate of a vessel he had just launched on the river, in the shape of his own little tin drinking-cup, freighted with cowslips; but his peculiar appearance, and his keen dark eyes, olive complexion, and the spiral black ringlets hanging round his head, enabled Una at once to recognise him as the child of Edwards and the beautiful gipsy, who had gazed at her so intently on the day of the cricket match. Everything connected with this man had a sort of horrible fascination for Una, not only on account of the singular aversion she had felt towards him on the first occasion when she had seen him, but because she knew by instinct that he was the object of the deep undying hatred, which O'atherstone had told her was the one great element in his life. She drew near to the child, therefore, and asked him if he were there quite alone, in the soft low tones which were usually found so winning by all who heard them. They seemed, however, to have quite the contrary effect on this strange-looking boy. He started aside like a little wild animal, and then, when he thought himself at a safe distance, he glanced out of the corner of his eyes at Una with a sly scrutiny, which invested the childish face with a look of preternatural old age and cunning. She

felt only the more anxious to make some sort of acquaintance with him; so in order to reassure him, she went and sat down under a tree, and appeared to take no notice of him whatever. This plan succeeded. In the course of a few minutes he crept stealthily back, keeping his black eyes fixed on her, however, even when he was engaged in the rescue of his boat, which was making an undeniable shipwreck among some reeds. Gradually, however, as she neither spoke nor moved, he seemed to forget her presence altogether, and dived backwards and forwards with supple swift movements, utterly unlike those of a young child, while he collected a new cargo of leaves and blossoms, wherewith to load his tiny vessel. When it was finally arranged quite to his satisfaction, he proceeded to the very edge of the water, and launched it with an energetic push intended to give it an impetus down the stream; but in doing so, as might have been expected, he over-balanced himself and fell headlong into the water, with a wild piercing shriek, which rang in Una's ears for many a day afterwards. The current was at this point exceedingly strong, and in another moment the poor little child was being whirled away with a rapidity which left small chance that his living body would ever be rescued from that fatal stream. But Una had started to her feet the moment the accident happened. Quick-witted, and thoroughly brave, she had seen at a glance that there was but one chance for the drowning child's rescue. Some way further down, a rock jutted out nearly to the centre of the river, and it was possible that his frightful course in the power of the foaming torrent might be stopped at that point, or at least, greatly impeded. If she could reach it before he did, she might find it practicable to save him; for she had been taught to swim like many other girls in this sensible age, although she could not, of course, plunge into the water without great risk to herself, burdened as she was with her heavy clothes, she did not hesitate for a moment to make the attempt. She started instantly along the river-bank at her utmost speed, flinging off her hat and jacket as she ran, to give a little more freedom to her movements, and she succeeded in reaching the rock, before the river had brought its burden quite to that point; it was very near, however. The gleam of colour in the midst of the foam made by the little red frock, was all she could see—and it was within a few yards of her, as she sprang without hesitation into the stream and struck out boldly towards it. For a few minutes she struggled on, gasping, tolling against the fierce current, weighed down by her clinging garments, and half blinded by the spray dashing over the stones. She felt almost in despair, and it seemed to her quite like a miracle, when just as the sinking child was being borne past her, she was able with a sudden effort to catch hold of his clothes, and then exerting all her fast-failing strength, she succeeded in dragging both herself and him unto the rock, where she sunk down exhausted, half in and half out of the water. For some little time she remained thus, grasping the child tightly with one hand, while she maintained herself in her perilous position with the other; but gradually she rallied from the almost overpowering effect of her great exertions, and crawling along the slippery rock she gained the river-bank once more on the path she had so abruptly quitted. Then for the first time she was able to look at the child, and she saw with dismay that his eyes were closed, and he was quite insensible, if not dead. She glanced wildly round for help, and perceived with infinite satisfaction that the boy who had been tending the cattle in the field at some little distance, had seen the accident, and was now making his way towards her. She told him hurriedly, as soon as he reached her, that he must run for the doctor as fast as he could, and asked him if he knew where the child's parents lived.

"Sure and I do; it's little gipsy Edwards," he answered; "they lives up yonder, all by thei-selves;" and he pointed to the lonely house Una had noticed as she came along.

"Then I will take the child there, and you must go and bring the doctor. Tell him Miss Dyrart sent you. You know where Dr. Barton lives, I suppose?"

"A baby might know that," said the boy, who was a somewhat uncouth specimen of the British peasant; "but will you mind the cows, while I be gone?"

"Never mind the cows," said Una, laughing, in spite of her anxiety about the child; "I will pay you well only go quickly."

The assurance reached even the remote gleams of intelligence which were existent somewhere within the lad's thick skull, and he started off at once in the direction of Valehead.

(To be continued.)

The Good Work in India.

From the *Indian Missionary Directory*, issued at Lucknow, it appears that the number of native Christians now is 266,391, against 224,258 four years ago, and the number of communicants 68,389 against 52,816, a gain of about 4,000 a year in the latter item, and of about 10,500 in the former. The *Directory* gives the name and present address of 960 living missionaries and ordained native pastors in India proper, excluding Burmah and Ceylon. There are about 800 other names of retired and deceased missionaries, together with brief sketches of their lives wherever such could be obtained. Furthermore, in an appendix appears a list of 116 lady missionaries connected with the various Women's Societies, the year of their arrival, their sphere of work, and place of labor being also given. "Not the least valuable feature of the book," says the *Lucknow Witness*, "is a short, well-written sketch of all the Societies and Missions at present working here, prefixed to each chapter of names, so that one gets in small compass a clear, correct account of the whole field."

There has been an increase of 31 missionaries and native ordained agents since 1871. The American Methodists and Baptists have considerably increased their forces, while the English Societies have been expending their energies more in the direction of Africa and some other fields.

For the Presbyterian.

A Scotch Minister's Love Story.

CHAPTER II.—Continued.

The suit of clothes arrived on the Monday morning, and were safely delivered into the hands of Betty, who, afraid of being discovered if she substituted at once all the new clothes for the old, placed in the minister's dressing-room the trousers and waistcoat, leaving the coat for the next morning's excitement. Mr. Dunning always rested longer on the Monday, feeling exhausted from the Sunday. And when at length he arose, and "hung on his clothes," the unwonted difficulty of buttoning seemed to rouse him from his lethargy. But his mind was too full of the great purpose he was to fulfil on the morrow, and soon, to Betty's relief, he relapsed into his usual abstraction. That day he met Dr. Malcolm in the parish, and the Doctor quickly noticing the new trousers and the old coat, wondered what had come over his friend, and in the evening remarked to Catherine, his daughter, that surely Mr. Dunning was going to get married; but Miss Malcolm only blushed and said nothing, not daring to ask why her father had such a thought.

All that day a wonderful change showed itself in the dissenting minister. He could not read, nor sit, nor walk. He was restless and nervous. He retired early to bed, but it was only to toss up and down, and get no rest. In the midst of his broken slumbers, he fancied Dr. Malcolm was pursuing him with a hay fork, and that he was brought to bay in a corner of the manse study, and then the sweet form of Lucy Malcolm stole upon his favored imagination, and he saw her pleading fervently before her father in his behalf. And then he awoke in the act of kissing that fair young lady in token of his gratitude for her kindly interference.

At length Mr. Dunning got up and dressed. But his mind was so full of the great matter that was before him, that Betty found him clothed in his fine new clerical garments, without his having observed the loss of his old friend of a coat that had stuck by him so closely for many a long year. In a moment of great mental abstraction, he threw himself in the arm-chair and lay back, his eyes gazing upwards. During this absorption, Betty contrived to put round his neck a new white stock she had purchased to be in keeping with his dress. He would probably have remained there all day in that attitude, had not his housekeeper reminded him that he had an engagement at the manse, and so with a sigh he took up his old umbrella (for the ladies had not dared to touch that tried and constant friend) and walked out. He passed on quite unconscious of the fact that he had become a great centre of attraction, and that he was followed by a crowd of little boys and girls, all passing various comments upon the minister's unwonted appearance. At last he came to the manse, and asked if Miss Malcolm was at home; to which he received a reply in the affirmative, and was accordingly ushered into the parlor. But alas! fortune does not always favour the brave. Mr. Dunning had not thought of time, and that it was too early for the Doctor to be out on his parish work. There was the Doctor seated comfortably at the fire, and reading from a large volume. He turned round greatly surprised at the early visit of his brother minister, but what was his astonishment when he surveyed Mr. Dunning's outward man. Politeness restrained him from enquiring or laughing. And poor Mr. Dunning took his seat so awkwardly that his friendly host could hardly receive him with his usual warmth. And so, to take away his wondering eyes from his metamorphosed friend he opened the book—a volume of "Calvin's Institutes"—and said, "You'll believe me orthodox now, Mr. Dunning, that I am making your favourite author my morning's study." "Oh yes," said Mr. Dunning, recovering himself at the mention of Calvin's name, "We should all study that book a great deal more than we do." "Yet, I think," said Dr. Malcolm, "that I prefer the truth set forth more in a lively form than in this cold, abstract manner." "What," said Mr. Dunning, waxing hot at the very thought of Calvin's name being culminated, "to hear a man like you speak thus! What more admirable than Calvin's Institutes! What a perfect system!" "Yes, perfect," replied Dr. Malcolm, "as a skeleton is perfect." And so their conversation became animated. A long discussion ensued, and soon Mr. Dunning, forgetting himself, forgetting all about the lady he had come to see, and about the object that had brought him hither, took up his hat and umbrella and rushed out of the house.

(To be continued.)

CHAPTER III.

Mr. Dunning was pursuing his way in hot haste and with a burning face towards his own house, when he suddenly remembered the purpose of his recent visit to the manse. He quickly turned, and was soon again at the door of his friend's house. By this time Dr. Malcolm had gone out, feeling disconcerted at the occurrence of the morning. And now fortune seemed to smile upon Mr. Dunning's wooing. But alas! for his purpose, when he asked for Miss Malcolm, she sent a message that she could not see him. She had been offended at his apparent indifference. She had been anxiously awaiting a favourable opportunity of seeing him, but he had gone off in hot haste without one thought of her, and now her indignation would allow of no excuse. She therefore hastily asked her sister Lucy to go and see him, and get him out of the house as quickly as possible. When Lucy entered the parlor, she was no less bewildered than her father had been at the unwonted spectacle presented by her friend. Mr. Dunning was walking up and down, evidently laboring under intense excitement. The moment he saw her, he turned round, he seized her by the hand, and what was her amazement to hear him say hurriedly, "Oh, I have come to ask you to be my wife. Old Betty is going away, and I must have some one to take care of me. Now, Miss Malcolm, promise to consider

earnestly and prayerfully my proposal. Oh, I do pray you will consent! Oh what a happy man you will make me! Excuse me now," and with that he rushed nervously out of the house.

Let not our readers be indignant at the conduct of the reverend wooer, and condemn him for trifling with woman's finer feelings. Let them remember in charity the character of the man. Thrown out of his usually absorbed, metaphysical state of thinking, and called upon suddenly to enter the arena of the practical, to make proposals for a wife, what confusion of ideas to which all this led! He could not calmly reason about the election of a wife, as he could in his solitary study about the subject of election in general. Nor could any amount of reasoning have made him aware that the ladies had prepared the elder sister for the reception of his proposals. And then we must ever remember the suggestive words of our noble Scottish poet, "that the best laid scheme o' mice and men gang aft agley" or the words of the king of poets, "there is a providence that shapes our ends, rough how them as we may." What a providence there is, especially in marriage! It is a three-fold tale of how men fall in love, and how they plot and plan to accomplish their designs, and yet some circumstance occurs that changes the whole current of their lives; that separates them for ever from the object of their affections, and leads them to marry other persons altogether, of whom they never had a thought as to being their partners in life's thorny path. This receives many illustrations from our everyday experience, not only in regard to marriage, but to many other important concerns in life. And so all we can say of Mr. Dunning's courtship, viewing it philosophically, is that providence intended Miss Lucy Malcolm to be his wife, and plan and work as deeply and actively as possible, all the ladies of the parish church and dissenting congregation could not accomplish the union of Miss Malcolm and Mr. Dunning.

But to return to the manse. How are we to describe what took place there after the minister's sudden departure? Lucy at first was completely overwhelmed by the proposal that had been made to her. She stood irresolute a while, not knowing what to say or do. At length she ran to her sister's room and flew into the arms of Catherine, who was wondering impatiently at her delay, and then burst into tears. Catherine at once forgot all about herself, and calmly asked what had taken place to make her sister act in this way. At length Lucy mastered her emotions, and interrupted only now and again by a nervous sob, told what had happened; how Mr. Dunning had seized her suddenly by the hand, and proposed then and there to make her his wife; and how, without waiting for a reply, he had abruptly left the house. Then Catherine, fairly overcome by this intelligence, sat down in a chair, and with her head resting in her hand, seemed entirely lost in reflection. She saw at once how the affair had taken this turn, and thought at first tempted to be severe towards Mr. Dunning, she considered that her sister had always been more intimate with him than she herself—that Lucy entertained a deep affection for him as a friend, and that with her fine sensitive nature she would be the more likely of the two to be an excellent wife for him—and then, what weighed most in her mind, that as her father had learned to trust to her as the head of his household, Lucy would not be so much misled as she would have been. She resolved further to say nothing about the part she had played in Mr. Dunning's courtship, and so, after a considerable lapse of time, she broke the silence and said, "Lucy, dear, this has happened very strangely; but I cannot dissuade you from accepting Mr. Dunning. I know he is a good man, and will make an over-kind and devoted husband; and oh, dearest, I am sure you will be a tender, loving wife. I'll speak to father about it when he comes home." And having said so much, she fairly broke down and burst into tears. Lucy, who had been weeping quietly as she sat on her chair, at length said, "Oh Catherine, my dear sister, I have always loved Mr. Dunning as a friend, and now I feel I can love him as my husband." Then Catherine rose and kissed her, and prayed that God's blessing might attend them both.

(To be continued.)

The Vatican.

The *Examiner* and *Herald* says:—"The Vatican seems to have awakened to the conscientiousness that it is hardly safe to go too deeply into the general miracle business. The remarkable apparitions which have been so frequent of late are all very well, as long as they reflect glory on 'the church' and its priesthood; but if they happen to reflect something else—why, that is another matter. Thus recently a young Savoyard girl, Theotiste Covarel, very pious but very ignorant, had a vision of the Virgin, who it appears manifested herself, not to denounce modern progress, but to complain of the conduct of the clergy of the diocese, and to order prayers for their conversion, because many of them said mass while in a state of mortal sin! The Bishop unwittingly, on the report of two canons and several priests, accepted the miracle. This created a terrible stir among the clergy in general, and the matter was finally referred to the Vatican. Shortly after, the Prefect of the Department confined the unfortunate girl in a lunatic asylum on the pretended certificate of two doctors, who have since denied having signed the declaration. The credulous canons who reported on the case have been obliged to make a humiliating denial of the authenticity of the miracle, and the Bishop has quietly been superseded. It is thought the affair will put a stop to the numerous apparitions with which the credulous have been deluded, since a great scandal has been so narrowly escaped."

Every branch of the true vine produces the same kind of fruit, let that be much or little.

What are Raphael's Madonnas but the shadow of a mother's love, fixed in a permanent outline forever?

England and Canada.

A mural tablet is about to be placed in the crypt of St. Paul's cathedral in memory of the gallant Captain Alexander Macnab...

Some years since, when Dr. Macnab was in England, he applied to the War Department praying that he might be permitted, as nephew and heir-at-law of Captain Macnab...

Another violent outrage committed on one of the English compartment railway cars, has led to a discussion of their unsafe system of travelling.

A PRESBYTERIAN missionary at Oromiah, Persia, says a remarkable change is taking place among the Mussulmans...

STATISTICS of some of the most destructive casualties of this century, show that 1,407 persons have been lost in four wrecks of steamers...

Births, Marriages and Deaths.

BIRTHS. On the 25th ult. the wife of the Rev. John Campbell, Cambridge, of a daughter...

Official Announcements.

MEETINGS OF PRESBYTERIES. HURON.—The Presbytery of Huron will meet in Clinton on 2nd Tuesday of January, at 11 a.m.

New Volume of Sermons

Just Published, price 8s. 1. WARNING AND WELCOME, Sermons preached in ZION CHURCH, BRANTFORD.

Ordained Missionaries FOR MANITOBA.

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YOUNG LADIES SEMINARY

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