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THE PRESBYTERIAN COUNCIL AND THE PSALTER.

As might be expected, the action of the managing Committee of the Presbyterian Council, in excluding human hymns from its services of praise, during its late sessions in Philadelphia, has not failed to call forth much comment and severe criticism. By some, it has been denounced as "a concession to the superstitious whims of a small section of the Presbyterian body." It has been asserted that in "no line sung, was there the slightest recognition of Christ nor of Christianity." Even the *New York Observer* has many tears to shed over "an arrangement by which, through ten whole days, an assembly of warm hearted, earnest, active, working, redeemed Christians must omit all worship and praise of the crucified and interceding Jesus, the King of saints, etc." Hope is freely expressed that such "an anomaly in the history of the Church" will not be repeated, and that "the Council has witnessed the last expiring throes of one of the strangest delusions of the Church."

Is all this uncomplimentary criticism just and true? Is the exclusive use of an inspired psalmody "a superstitious whim?" Was the action of the committee of arrangements, in excluding uninspired hymns, a wrong done to warm hearted, earnest, active, working, redeemed Christians? Is a conscientious adherence to the songs of inspiration, "one of the strangest delusions of the Church"? To such questions our reply is a decided negative, and we shall now offer a few remarks in explanation.

It may be safely presumed, that the theory which would admit into the worship of God whatever is not absolutely prohibited, will not meet with much acceptance amongst the readers of this Journal. Scripture and reason unite in condemning it. It is that which has led to all the mummeries of the church of Rome, and all the tomfooleries sometimes practised in so called Protestant worship. Adopt that theory, and the way is clear for the introduction of the "flexions and genuflexions, the bowings to the east, and curtsseys to the west," and all the "man millinery" of the most advanced school of ritualism. Adopt that theory, and clouds of incense may encompass the worshippers in the house of God, bells may tinkle at the minister's garment as he enters the pulpit; pictures, images, crucifixes, and holy water may legitimately claim a place even in Protestant churches. None of these things are positively prohibited.

The Scriptural theory of worship is that which excludes whatever is not expressly, or by plain inference, *enjoined*. It is that which requires that any rite proposed for adoption should not only be *not forbidden*, but bear the seal of a positive *Divine appointment*. Such was the recognized rule in the old economy. The tabernacle, its furniture, and all its services, were of Divine prescription. Every thing was to be "according to the

pattern shown in the mount." The ordinances of the new dispensation, in order to their validity, require a similar Divine appointment. When the Redeemer commissioned his apostles to make disciples of all nations, He was careful to add these words, "teaching them to observe all things whatsoever I have commanded you." Paul, under the direction of the Spirit, writes in the same style to the Corinthians, "Now I praise you, brethren, that ye remember me in all things, and keep the ordinances as I delivered them to you." So that Christian ordinances are as dependent for their authority on Divine prescription as were those of the abrogated Jewish economy. The regulating principle of worship still is "observe all things *whatsoever I have commanded you.*" "Keep the ordinances *as I delivered them to you.*"

It may not be out of place to state that such is the great principle, in respect to worship, of the whole Presbyterian church. It is embodied in her standards and testimonies, and was exemplified in her purest and best days. It was the principle adopted by the Westminster divines and embodied in the *Confession of Faith* and *Catechisms*, the recognized formularies of the Presbyterian faith and polity. In the XXI. Chapter of the *Confession* it is affirmed that "the acceptable way of worshipping the true God is instituted by himself, and so limited by his own revealed will, that He may not be worshipped according to the imaginations and devices of men, * * *, or in any other way not prescribed in the holy Scripture." In the list of sins forbidden in the second commandment the *Larger Catechism* includes "all devising, counselling, commanding, using, and any wise approving, any religious worship not instituted by God himself." The *Shorter Catechism* declares that it forbids "the worshipping of God by images or any other way *not appointed in His word.*"

It will thus be seen that it is an established principle of the Bible, and accepted by all branches of the Presbyterian family, that whatever is not of *Divine appointment* has no right to a place in the worship of God. Very becoming and useful it may appear—the æsthetic feeling may pronounce in its favour—the tone of public sentiment may be unfortunately on its side—yet, destitute of the seal of *Divine prescription* it is *forbidden* and is sinful.

Now, it is just here that the great objection to uninspired hymns, in the service of praise, comes in. *There is no Divine authority for them.* It is easy to establish a Divine warrant for the use of the Psalms. They were given by inspiration of God, for the very purpose of being used in praise, and were so used, during all the ages of the old economy that succeeded the time of David. When the Redeemer came to set up the new dispensation, He did not abrogate the previously existing Psalmody. He and his disciples honoured the Psalms by singing a portion of them at the last Passover. The early Christians used the Psalms by apostolic authority. The songs of the Synagogue passed over to the Christian Church. There is, thus, the authority of positive prescription, and of approved example, for the use of the Psalms in praise. But where is the authority for the use of any other compositions? We emphatically affirm that it cannot be produced. All the attempts made to establish such a *Divine warrant* as will meet the essential conditions of

scriptural praise, will ever prove a failure. The introduction of human songs into the Church, either for the purpose of supplanting, or supplementing, the Songs of Zion, must ever be met with the Divine challenge, "Who hath required this at your hand?"

One of the most common arguments for the use of uninspired hymns in praise, in addition to the Psalms, is that which is derived from what is said about the Saviour singing a hymn, with his disciples, at the last Passover, and also from the apostle's directions in regard to "Psalms and Hymns, and Spiritual Songs." The "hymn" which our Lord and his disciples sang was, however, a portion of six Psalms, commonly designated "the Great Hallel." Dr. Adam Clarke expresses this as his opinion, founded on "the universal consent of Jewish antiquity." Commentators in general adopt the same opinion. In regard to the "Psalms and Hymns and Spiritual Songs" of which the apostle speaks, a late writer says, "All these terms are just so many distinct designations of the same compositions, the Psalms of David. When God promises to pardon "iniquity, transgression, and sin," every intelligent person perceives that these terms indicate the same thing, viz., sin viewed in various aspects. We find that eminent men, inspired and uninspired, have designated the Psalms by these various titles. Josephus alludes to them under the names of Songs and Hymns. In the apostolic canons they are called the Hymns of David. They are spoken of in the Talmud as Songs and Praises or Hymns. The song which Christ and the disciples sang at the Passover is called a hymn and yet it was composed of six Psalms. In the title of the Hebrew copy of the Psalms they are called *Sepher Tehillim* which signifies the Hymn Book. In the Septuagint version of the Psalms—the version which it is generally believed, the apostle used, and with which the Ephesians and Colossians, being Greeks, were familiar—some of them bear the title of a Psalm, others the title of a Hymn, and some the title of a Song."

Usage in the Church is oftentimes appealed to as an argument in favour of hymns in the service of praise. The cry is oftentimes raised, that the common sentiment of Christians is in favour of hymns, that it is but a small fraction of Christendom that still holds out against their use. The exclusion of hymns from the devotional services of the late Council is styled by some Journals "a concession to a small section of the Presbyterian body." Now, in reply to such assertions, we remark, (1) It is not true that it is but an insignificant fraction of Christendom that adheres to the principle of an inspired psalmody. It is not true that Psalm singers constitute a *small* section of the Presbyterian body. The Reformed Presbyterian Church in all parts of the world is a Psalm singing Church. The United Presbyterian Church of North America uses the Psalms exclusively in the service of praise. The General Assembly of the Presbyterian Church in Ireland recognizes the songs of inspiration as the only authorized psalmody of the congregations under its care. (2) Even if uninspired hymns had the sanction of a much larger portion of Christendom than can now be claimed for them, it would utterly fail to establish their *right* to a place in the service of praise. Public opinion is not always a safe guide in determining the value of any system. Estimated by votes, Paganism has the advantage of Christianity,

and Romish delusion is more valuable than Protestant truth. Public opinion crucified "the Lord of glory." It is utterly vain to cry up *usage* in the Church, as an argument for hymns, unless it can be traced back to *apostolic* times, and shown to have had the seal of apostolic sanction. It is just at this point that the pro-hymnal argument, derived from long continued usage, utterly breaks down—the very point where it could be of any service to establish a Divine warrant. No uninspired hymns were used in worship in apostolic times with the apostolic approval. *The best age of the Church was a Psalm singing age.*

The plea for their use in praise derived from the *excellence* of many of the hymns in common use, is equally invalid. It is not disputed that some of them are full of sound doctrine and are beautiful poetic compositions. It is true that many of them are utterly worthless. The Rev. Dr. Bennet, St. John, in his *Wisdom of the King* properly characterizes many of them, when he declares that there is in them "much inanity, and in some instances much profanity and false doctrine embodied." It is readily conceded, however, that some are excellent. Yet, after all, the best of them are only *human* compositions. They are the words of fallible men and, as such, are not worthy to be compared with the utterances of the Holy Spirit. "The words of the Lord are pure words: they are like silver tried in a furnace of earth purified seven times." Moreover, it is a false principle to assume, that the great Object of worship will accept whatever the worshipper's judgment and taste may pronounce desirable. If an Israelite had sacrificed a bullock instead of a lamb in connexion with the Passover service, would the equal or even higher intrinsic value of the animal offered have secured its acceptance? Certainly not. The God of Israel must have what He prescribed, else He would not "smell a sweet savour" in the offering. Lacking Divine appointment, the costliest and most valuable sacrifice would have been a "polluted thing" on God's altar. As far as the outward expression of devotional feelings is concerned, acceptance is still a question of *Divine appointment*. So that, however *excellent* some of the common hymns may be in material, the question of their warrant is not affected. Their right to take a place in the praises of the Sanctuary is not to be determined by an inquiry into their *excellence*, but into their *Divine appointment*. After all that can be said eulogistic of the "grand and glorious Christian hymns," the Divine challenge must yet be met, "Who hath required this at your hands."

Our limited space forbids that we notice all the pleas by which a Scripture warrant is sought to be established for displacing the songs of inspiration by human hymns in the praises of the Sanctuary. One other must be adverted to, however, before we close. It is the plea that the Psalms are unadapted to the purposes of Christian praise—that they do not celebrate the great facts of human redemption—that they do not contain the name Jesus—that in the use of them the Christian sentiment is hampered in its efforts to find suitable utterance, and the emotions of the human heart require other songs for their full and suitable expression. It has been affirmed that "in no line sung" at the late meeting of the Presbyterian Council "was there the slightest recognition of Christ nor of Christianity." Of all the pleas by which it is sought to establish the

cause of hymnology, this is immeasurably the weakest and the worst. There is an element of wickedness in it that should secure its universal reprobation. It is founded on the assumption, that fallible man knows better the necessities of the Christian Church in the matter of praise, than the Holy Spirit, and that he is better qualified to prepare songs adapted to Christian assemblies than the Holy Ghost who indited the Psalms, and intended them for the use of the Church in every age of the Gospel dispensation until the second advent of the Lamb of God. It is founded on the assumption, that "Christian consciousness," as it is called, is a better judge of what is needed and proper in praise, than the Spirit of inspiration who indited the Psalms for all states of the Church, and for all time.

Those who cannot see Christ and Christianity in the Book of Psalms furnish evidence that they are of those who "having eyes see not." The Psalms are full of Christ. What matters it that the *name* Jesus is not there, when all that the name imports meets us every where? There is no portion of the Old Testament quoted so frequently in the New, as the Book of Psalms; and in every quotation, the allusion is to Him who saves his people from their sins. "When the apostle would prove the supreme *divinity* of Christ, he appeals almost exclusively to the Psalms. Of seven quotations, in the first chapter of the Hebrews, from the Old Testament, six are from the Book of Psalms. When he would show the necessity of the Redeemer's *incarnation*, he quotes from the Psalms. When he would show the *Divine origin*, the *dignity*, the *efficiency*, and the *permanence* of the *priesthood* of Christ, he turns to the Psalms. When he brings forward the doctrine of his *ascension* to the right hand of the Father, and his investiture with *universal authority*, he shows that the same is taught in the Book of Psalms." (See Sommerville on Psalmody). For any one, therefore, to affirm that the Psalms are not suited to Christian worship, because they do not meet the requirements of the Christian heart, in the service of song, is in opposition to the testimony of the Divine word, and is contradicted by the experience of a "great cloud of witnesses" who have risen to the highest attainments in the Christian life.

In regard to the beauty and excellency of the Psalms, and their adaptation to the purposes of Christian praise, it is pleasing to quote the testimony of Dr. Medley, the Bishop of New Brunswick and Metropolitan of Canada. In a recent sermon, His Lordship gave expression to the following facts and sentiments:—"It was a characteristic of the Church of England to assign portions of the Psalter to be used in the service, while with many other sects it has become an almost universal custom to substitute modern hymns for the Psalms. These might possess Christian truths beautifully and feelingly expressed, but they did not possess the power, lofty imagination, and grandeur which belong to the Psalms." * * * "There were great remarkable features in the Psalms, one of the most noteworthy being their purity." * * * "Another remarkable feature of the Psalms was that they are common to all classes of men. They are proper to be sung by children as well as by their elders. Although written by a king, they are appropriate to the poor man. They are household words in every well instructed family."

* * * "Well might we love the Psalms as they were so often quoted by our Saviour."

In the preceding remarks we have only furnished a sample of the facts and arguments by which is established the claim of the Psalter to exclusive use in praise, and by which we arrive at the conclusion that the action of the committee of arrangements, in excluding uninspired hymns from the devotional services of the late Presbyterian Council, was a concession, not to a "superstitious whim," but to a great established principle of the Bible that excludes from the ordinances of the Christian Church whatever bears not the imprimatur of "Thus saith the Lord."

WHOSOEVER.

"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."—*Rev. XXII. 17.*

"WHOSOEVER—take it freely, whosoever will.
Does He mean it? does He want me? will He have me still?
For His gracious invitation I have slighted long,
Passed the Cross with taunt and laughter, idle dance and song."
"Yet He means it, yet He wants you, yet He loves you still,
Whosoever—take it freely, whosoever will!"

"But I've let this world, so eager with its carking care,
With its gettings and its graspings, all my soul ensnare,
And its selfishness so noisy for long years hath drowned
Those sweet words of loving welcome which from Calvary sound."
"Yet he means them, yet He wants you, yet He loves you still,
Whosoever—take it freely, whosoever will!"

"But I've sinned beyond all sinning; I have spurned His grace,
Sunk my soul in foul wrongdoing, dared Him to his face;
I have broken His commandments all defiantly;
Surely that kind, loving welcome cannot be for me."
"Only try it; only trust it; cast away your doubt,
Think if that true 'whosoever' can shut any out.
See Him standing, waiting, longing—hear Him pleading still,
Whosoever—take it freely, whosoever will!"

Doubting, trembling, thirsting sinner, hear the gracious call
Take, believe the invitation, which includes you all;
For the dying love that crieth "Whosoever will,"
Than your deepest depths of sinning goeth deeper still.
How He wants you! how He loves you! how He yearns to bless!
How He longs to cleanse your spirits, from their sinfulness,
Longs to throw an arm around you, shielding you from ill,
Saving you from self for ever, if you only will.

How your long distrust has grieved Him, you can never know;
Think you whence those living waters which He brings you flow
You are doubting love that suffered, Love that died for you,
Love that offers highest blessing—life, eternal, true.
Can you think how much it cost Him, and refuse it still?
"Take it freely, and for ever, whosoever will."

THE PULPIT.

JOB'S CONFESSION OF FAITH.

For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me.—Job xix., 25, 26, 27.

The connexion in which these words stand is worthy of notice. "O that my words were now written!" says the patriarch, "oh that they were printed in a book! That they were graven with an iron pen and lead in the rock for ever!" He would not be satisfied that they should be merely spoken: he would not be satisfied that they should be *printed in a book*. His desire was that they should be *graven in the rock for ever*. He must have felt that the words he was about to utter were transcendently precious, when he would have them put in such a form that they might be everlastingly remembered. What was his confession? "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." In these words we are called to contemplate:—

I. THE REDEEMER AS A DIVINE PERSON.

In my flesh shall I see God. The Saviour of his people is supreme God. He bears the incommunicable name of God, the name **JEHOVAH**. It is true that He was and is and will be *very man*. As man he was born, lived, suffered, died, and rose again. But He who is *very man* is also *very God*. "My fellow, saith the Lord of hosts," "the brightness of his glory, and the express image of his person." There was an absolute necessity that the Redeemer should be God. Had he not been a Divine person, the sufferings of his humanity would not have possessed that infinite merit that was necessary to constitute them an all sufficient atonement for the sins of his people. But, being God, as well as man, his atonement is the atonement of God, his righteousness is the righteousness of God, his advocacy is the advocacy of God, his power is the mighty power of God, his promises are the promises of God. He is therefore able to save to the uttermost, all that come unto God through Him. The supreme Deity of Christ is thus the foundation and corner-stone of the Christian system. It is the rock on which the Church is built. It is the only sure foundation of the sinner's faith and hope. "Look unto me and be saved * * * for *I am God*, and there is none else."

II. THE SAVIOUR AS A NEAR KINSMAN.

I know that my Redeemer liveth. The original word here translated, Redeemer, is used to signify the next of kin. I know, says Job, that my *near kinsman* liveth. The Lord Jesus Christ is the *near kinsman* of his redeemed. There is no one in the universe so near to them as He. He is near to them in that He is a *partaker of their nature*. "Because the children were partakers of flesh and blood, he himself likewise took part of

the same." He is nearer still, in that He is their *covenant head*, representative, and surety. In Him, as their covenant head, they were chosen from eternity to life everlasting. In Him as their Head, and by virtue of his mediation, they are pardoned, justified, adopted, and will be finally glorified. But He is nearer still, in that He and they are actually *one*. As the vine and branches are one tree—as the head and the members of the body are one person—as the husband and the wife are one flesh—so the Redeemer and his believing people are absolutely one. He is the Vine and they are the branches. He is the Head and they are the members. He is the Husband and they are "the bride the Lamb's wife." So near is the Redeemer to all them that are his, that in all their afflictions He is afflicted. He that touches them touches the apple of his eye. What Boaz declared concerning an earthly relative, is eminently true in relation to the sinner's Friend, "howbeit, there is a kinsman nearer than I."

The epithet *near kinsman* is specially suggestive of the office that the Lord Jesus Christ discharges for his people. According to the law of God, and the customs of the Jewish people, it was the duty of the near kinsman to redeem his relative's mortgaged inheritance. That is what the Lord Jesus Christ has done for his people. They had, as it were, mortgaged their spiritual inheritance. By sin they lost the favour and blessing of God, and forfeited eternal life which was promised as the reward of obedience. In that great love wherewith He loved them, the incarnate Son of God bought back that forfeited inheritance. He paid the uttermost farthing of that debt which they owed to the Divine law and justice, and so restored that glorious estate which they lost in Adam—the favour and love of God on earth, and the eternal enjoyment of God in heaven.

And what was the *price* which the Redeemer paid for the restoration of this inheritance? Wonder, O heavens, and be astonished O earth! nothing less than his own precious blood. "In him we have redemption through his blood." We admire the kindness of one who voluntarily sacrifices a portion of his estate to relieve the necessities of a friend, but what is such friendship to the wondrous loving kindness of Him who redeemed all them that are his, "not with such corruptible things as silver and gold," but with his own "precious blood." Should not praise ever dwell on our lips; should not love ever burn in our hearts; should not our song ever be, "To him that loved us, and washed us from our sins in his own blood; to him be glory and dominion for ever and ever."

III. THE REDEEMER'S SECOND ADVENT.

He shall stand at the latter day upon the earth. Whatever reference there may be in these words, to the first advent of the Son of God in the flesh, when "He appeared to put away sin by the sacrifice of himself;" there can be no doubt that, in uttering them, Job looked beyond the Saviour's first coming. There can be no doubt that he looked forward to the end of the Gospel dispensation, and that his eye of faith rested on the glorious appearance of the great God and our Saviour when He shall come "the second time without sin unto salvation."

The doctrine of the Redeemer's second advent, to judge the world in righteousness, was taught at an early period in the history of the world.

“Enoch, the seventh from Adam, prophesied, saying, Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of their ungodly deeds which they have ungodly committed.’ In these words there is one specific purpose stated for which the Redeemer will come, viz, *to convince all that are ungodly*. It is a hard thing to convince men of sin now. God speaks in his word and providence, and yet they are not convinced. Conscience sometimes speaks in thunder tones, and yet it does not produce any permanent conviction. The scoffer continues to scoff, the swearer to swear, the wicked go on still in their trespasses in the face of all the threatenings of God’s law, the rich overtures of his mercy, and the calls of his providence. When Noah was preparing the ark for the coming deluge, there were none outside of his own family to heed the solemn warnings. He was the song of many a drunkard, and all thought him to be a fool for attempting to build a ship without any prospect of water sufficient to launch her. Time rolls on, however. Noah continues to build. The wicked continue to scoff. At length the flood comes and scoffing ceases. The rising waters, encircling them in the embrace of death, bring conviction to the most reckless and abandoned, and wring from them the bitter lamentation, O that we had known in our day, the things that belong to our peace, but now they are hid from our eyes! So will it be at the “glorious appearing of the great God and our Saviour Jesus Christ.” The first blast of that trumpet that shall announce his approach, will bring conviction to every heart, that there is such a thing as sin, such a thing as the wrath of God, such a thing as the worm that will never die, and fire that never shall be quenched. And when He that sitteth upon the throne shall out of the book of his omniscience, read in the hearing of the ungodly, all the ungodly deeds that they have committed; when with the fire of indignation darting from his eye, He shall say, “These things hast thou done, and I kept silence: thou thoughtest that I was altogether such an one as thyself: but I will reprove thee, and set them in order before thine eyes,” what heart shall then be strong; what knee shall not then tremble? “The great day of his wrath is come; and who shall be able to stand?”

Let all impenitent sinners be assured that they will be effectually convinced of sin some day. By closing their Bibles, by keeping away from those who would give them good instruction, and by filling their minds with worldly thoughts, they may continue to exclude the light that would bring conviction to the conscience; but, assuredly, there is a day coming when they will realize that, the heaviest burden that one can bear is the burden of sin, and that the greatest infatuation in all the wide domain of human folly, is to trample under foot the law of Him that sits upon the throne. Those who are not convinced of sin *in the day of grace*, and neglect that Saviour who can alone deliver from its guilt and power, will be convinced of sin *in the day of Judgment*, when mercy’s door will be shut for ever. Let all, then, seek to be convinced of sin, when a way of escape has been so graciously provided. Let them be convinced that a deluge of wrath is approaching, whilst there is an ark of safety to flee to—that they are bitten by the “fiery flying serpent” of sin while there is

the brazen serpent on Calvary's cross to look to—that “the avenger of blood”—the inflexible justice of a holy God—is pursuing them, whilst there is an open “city of refuge” to which they are invited to flee, and where they may be eternally secure. “Seek ye the Lord while He may be found, call ye upon him while He is near.” “Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for He will abundantly pardon.”

IV. THE GLORIOUS RESURRECTION OF THE SAINTS.

Though after my skin worms destroy this body, yet in my flesh shall I see God. What a “vile” thing the human body is, after “the vital spark” has fled! So loathsome is it that in a short time, the nearest and dearest cannot bear to look upon it, so that it must be buried out of sight. “After my skin,” says Job, “worms destroy this body.” But Oh! what a change awaits that loathsome body of the righteous. The apostle declares concerning the Redeemer, that He shall “change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things to himself.” “It is sown in corruption; it is raised in incorruption: it is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body.” “For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?”

“Those bodies which corrupted fell,
Shall uncorrupted rise;
And mortal forms shall spring to life
Immortal, in the skies.”

This was the hope that brightened the patriarch's eye and gladdened his heart. He knew that he would go down to the grave, and the worm would feed upon him, but he knew also that a blessed morning would come when he would wake up again to everlasting life. “In my flesh, shall I see God.” This also was the joy of David's heart, expressed in the utterance, “My flesh also shall rest in hope.” No doubt, he had an allusion, also, to the blessed hope of a glorious resurrection, when he sang: “I will both lay me down in peace, and sleep; for thou, Lord, only makest me to dwell in safety.” As one lays himself down to sleep, when night gathers its sable curtains around him, in the expectation that he will awake and rise again in the morning of a new day, so the Christian at death falls asleep in the arms of his Saviour God, assured that the resurrection morn will come, when he will wake up again to everlasting joy. The death of the righteous is, therefore, not that gloomy thing that it is sometimes pictured. We do not associate anything gloomy with the thought of a child falling asleep in its mother's bosom. Such is a faint emblem of the Christian's death. It is a falling asleep in the bosom of Jesus. In that sleep, the eye is closed on all things beneath the sun, but it is opened on all things bright and beautiful in the better and brighter world above. At death “the earthly house of this taber-

naele" begins to dissolve, but, then, the soul, released from its tenement of clay, flies away on angel's wings, to its "house not made with hands, eternal in the heavens." Is there anything gloomy in the thought of that? No. There is every thing rapturous. There is every thing to fill the soul with joy. Well might David sing: "Yea, though I walk through the valley of the shadow of death, I will fear no evil." Well might Paul triumphantly exclaim: "O death, where is thy sting? O grave where is thy victory?"

V. THE EVERLASTING BLESSEDNESS OF THE REDEEMED.

Whom I shall see for myself, and mine eyes shall behold, and not another. In this confession of the patriarch's faith and hope, he gives a thrice repeated expression to his joyful hope of personally meeting his Redeemer. His soul is so penetrated with emotion at the thought of seeing his Saviour face to face, at the morning of the resurrection, that he cannot but express his transport over and over and over again. "In my flesh shall I see God": again, "whom I shall see for myself": and again, "mine eyes shall behold, and not another." This was the joy that filled the heart of the patriarch of Uz. He would see his Redeemer. He would see Him not through "a glass darkly" but "face to face." He would see Him for *himself* and not by proxy. His blessed hope was that of the Psalmist: "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness."

From this subject we may learn, in what the blessedness of the redeemed in glory will mainly consist,—*the being ever with the Lord, and beholding His glory.* This is indicated in the Redeemer's intercessory prayer, recorded in the seventeenth chapter of John: "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world." When the apostle Paul would show the supreme blessedness of those who die in the Lord, he expresses it in these words: "absent from the body, present with the Lord." He does not say, absent from the body, present with Christian friends who have gone before, present with the patriarchs, prophets, apostles, and saints of every age; but absent from the body, *present with the Lord.* No doubt, the redeemed will derive much enjoyment from the communion of saints in heaven, as they do on earth, but when the apostle would express the supreme blessedness of the righteous in the kingdom of their Father, he seems to forget these subordinate sources of enjoyment. They are to him as nothing, and less than nothing, in comparison with the felicity of being "*ever with the Lord.*" "In thy presence is fulness of joy; at thy right hand there are pleasures for evermore." "I shall see him but not now; I shall behold him but not nigh," was the utterance of Balaam. How different is the joyful hope of the sinner saved by grace: "In my flesh shall I see God: whom I shall see for myself and mine eyes shall behold, and not another; though my reins be consumed within me." "Now unto Him that is able to keep us from falling, and to present us faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen."

THE HOME CIRCLE.

HOME AMUSEMENTS.

“I have been told by men, who have passed unharmed through the temptations of youth, that they owed their escape from many dangers to the intimate companionship of affectionate and pure-minded sisters. They have been saved from a hazardous meeting with idle company by some home engagement, of which their sisters were the charms; they have refrained from mixing with the impure, because they would not bring home thoughts and feelings which they could not share with those trusting and loving friends; they have put aside the wine-cup, and abstained from stronger potations, because they would not profane with their fumes the holy kiss, with which they were accustomed to bid their sisters good-night.”

A proper amount of labour, well-spiced with sunny sports, is almost absolutely necessary to the formation of a firm, hardy, physical constitution, and a cheerful and happy mind. Let all youth not only learn to choose and enjoy proper amusements, but let them learn to invent them at home, and use them there, and thus form ideas of such homes as they shall wish to have their own children enjoy. Not half the people know how to make a home. It is one of the greatest and most useful studies of life to learn how to make a home—such a home as men, and women, and children should dwell in. It is a study that should be early introduced to the attention of youth. It would be well if books were written upon this most interesting subject, giving many practical rules and hints, with a long chapter on *Amusements*.

That was a good remark of Seneca, when he said, “Great is he who enjoys his earthen-ware as if it were plate, and not less great is the man to whom all his plate is no more than earthen-ware.” Every home should be cheerful. Innocent joy should reign in every heart. There should be domestic amusements, fireside pleasures, quiet and simple it may be, but such as shall make home happy, and not leave it that irksome place which will oblige the youthful spirit to look elsewhere for joy. There are a thousand unobtrusive ways in which we may add to the cheerfulness of home. The very modulations of the voice will often make a wonderful difference. How many shades of feeling are expressed by the voice! What a change comes over us at the change of its tones! No delicately tuned harpstring can awaken more pleasure; no grating discord can pierce with more pain.

Let parents talk much and talk well at home. A father who is habitually silent in his own house, may be in many respects a wise man; but he is not wise in his silence. We sometimes see parents who are the life of every company which they enter, dull, silent and uninteresting at home among the children. If they have not mental activity and mental stories sufficient for both, let them first provide for their own household. They fare poorly who reserve their social charms for companions abroad, and keep their dullness for home consumption. It is better to instruct children and

make them happy at home, than it is to charm strangers or amuse friends. A silent house is a dull place for young people, a place from which they will escape if they can. They will talk of being "shut up" there; and the youth who does not love home is in danger.

The true mother loves to see her son come home to her. He may be almost as big as her house; a whiskerando, with as much hair on his face as would stuff her arm chair, and she may be a mere shred of a woman; but he's "her boy;" and if he grew twice as big he'd be "her boy" still; aye, and if he take unto himself a wife, he's her boy still, for all that. She does not believe a word of the old rhyme—

"Your son is your son till he gets him a wife;
But your daughter's your daughter all the days of her life."

And what will bring our boys back to our homesteads, but our making those homesteads pleasant to them in their youth. Let us train a few roses on the humble wall, and their scent and beauty will be long remembered; and many a lad, instead of going to a spree, will turn to his old bed, and return to his work again, strengthened, invigorated and refreshed, instead of battered, weakened, and, perhaps, disgraced.

Fathers, mothers, remember this: and if you would not have your children lost to you in after-life—if you would have your married daughters not forget their old home in the new one—if you would have your sons lend a hand to keep you in the old rose-covered cottage, instead of letting you go to the naked walls of a workhouse—make home happy to them when they are young. Send them out into the world in the full belief "that there is no place like home," aye, "be it ever so homely." And even if the old home should, in the course of time, be pulled down, or be lost to your children, it will still live in their memories. The kind looks, and kind words, and thoughtful love of those who once inhabited it, will not pass away. Your home will be like the poet's vase—

"You may break, you may ruin, the vase if you will,
But the scent of the roses will cling to it still."

Music is an accomplishment usually valuable as a home enjoyment. Parents should not fail to consider the great value of home music. Buy a good instrument and teach your family to sing and play, then they can produce sufficient amusement at home themselves so the sons will not think of looking elsewhere for it, and thus often be led into dens of vice and immorality. The reason that so many become dissipated, and run to every place of amusement, no matter what its character, making every effort possible to get away from home at night, is the lack of entertainment at home.—*Selected.*

To the tribunal of this simple test we bring every amusement. If it recruits my physical and moral nature, it is right. But if it stimulates any fleshly lust, if it weakens conscience, if it unfits me for the service of my God, and defaces my spiritual nature, then it is a forbidden amusement. I cannot take my Master with me into it, or ask His blessing upon it. Wherever a Christian cannot take Christ with him he has no right to go.—*Cuyler.*

THE CHILDREN'S PORTION.

PRACTICAL THOUGHTS FOR THE CHILDREN.

BY ALPHEUS.

No. V.—INCONSISTENCIES.

1. What a bundle of inconsistencies children are. In their innocence and helplessness what little tyrants they are, and what thrills of pleasure the strong parent derives from caring for the weak child. If one in a family is weak or sickly, that one is the centre of sympathy. How soon it acquires consciousness of its power! The weakest is often master. A man may be a philosopher, yet he is completely at the mercy of a little boy, sitting on a rustic bridge, with a sewing thread for a line and a crooked pin for a hook, a true picture of innocence, vainly waiting for a nibble. These are pardonable inconsistencies. But there are inconsistencies of another kind growing out of the tyranny of childhood. Strange as it may seem, there is often a waywardness, a disregard, even a disobedience to the wishes of those who have tenderly cared for and reared children in the spring-time of life. Mother tells Tommy to go an errand. Tommy is selfish and would rather play. He forgets all her kindness and care in the gratification of self. Would he but think of the labor, the worry, the heart-aches, the prayers, the tenderness of that mother, and what she would forego for his good, how could he be disobedient? He is perhaps excused because he is young and thoughtless. Older children, men and women, are often thoughtless too. Our acts of disobedience to our Father in Heaven are countless, yet He daily loads us with His benefits; He causes His rain to fall on the just and on the unjust; He even gave His Son to the death for us all. A thoughtless disobedience to such a kind parent is a great inconsistency.

2. Did you ever notice a lad all bluster and bombast? How he struts around and tries to magnify himself in his own and others' eyes! What he would do to that dog if it barks at him! How much better he can swim than any other boy! How much faster he can run, and all emphasized by how much louder he can talk. Now, boys, do you know that there is nothing more nauseating than a boy continually prating of himself? A boaster is always a coward and usually proves a laughing-stock when difficulties come. He needs to make up in boasting what he lacks in courage. The boaster is always a shallow-brained fool. He perhaps has not learned that he is judged by what he does, not by what he says. Let the boaster but think of his utter weakness and dependence on others, and learn that it is written in God's Holy Book: "He knoweth the proud afar off; He resists the proud but giveth grace to the humble." Christ's words were: "Blessed are the poor in spirit for theirs is the kingdom of heaven."

There is one true course for every boy or girl:—Be manly and womanly even in youth. Let the character be formed while young, and the after-

life will be a continuation of right doing. Nothing will tell like consistency. If you espouse a good cause, stick to it, no matter what trouble it may entail. Nothing is so glaring as inconsistency. Don't let your practice lag behind your profession. Let your profession be in keeping with the Great Teacher's lessons, and never forget that consistency is a jewel.

The following is sent us by a young friend from the country, 14 years of age, who has done something to get subscribers for our little magazine, and as we wish to encourage our young folks to supply the reading for their "portion," we insert it in the hope that it will stimulate others to write:—

BE CONTENTED.

Reader, when at night after the labours, cares, and troubles of the day, you sit down by the cheerful fire are you not happy and contented? Think how many have no home, have no place to shelter them, no place to go, and how differently your lot has been cast. I know a family who once was comfortably situated, but like many others, did not prize it enough. They had what God had given them, their health and strength, but they never thought of that until the father gradually began to fail and soon became unable to work. Months and years passed by only to find him growing weaker, and at last all they had ever possessed was spent. The little children had all to leave home, and the father and mother became dependent on the public for their support. Now, this is the case with many, and we who have our health and strength, in a great measure, should be happy. When you are in a mood to complain, think of those beneath you. Contentment is the wealth of nature, for it gives everything we want or need. Enjoy the blessing of this day and the evils of it bear patiently, for this day only is ours. We are dead to yesterday and not born to to-morrow. Let us then be contented with such as we have; let us look on the bright side of things and feel that our blessings are far more than we deserve.

THE BEST GUIDE.

God's Word is in your hands. In it is the secret of life. In it is the entire secret. What it is; what its blessed results are when perfectly lived; how to live it; whence the inspiration comes to live it; and the rewards of living it—can all be found therein. Outside of that Book you need not go. Beyond its pages you need not cast your eye. You need not consult authorities. You need not ransack libraries. You need not even depend on ministerial explanation. The Book itself is sufficient—sufficient for your mind, for your heart, for your conscience, for your soul. Be a man and read it. Be a woman and search its pages. In it is the "fountain of life." That is a good figure and a true one. Go to the fountain yourself and drink. Wait not for it to be passed to you in cups. Lean over the brim and put your lips to the waters yourself. You will find that they will satisfy your thirst. They will meet your spiritual wants. They will give you spiritual refreshment.

EVEN SO, FATHER.

Several gentlemen were once visiting a French school in which was a boy both deaf and dumb. One of them asked him, who made the world? The boy took his slate, and wrote the first verse of the Bible: "In the beginning God created the heaven and the earth." He was then asked, "How do you hope to be saved?" The child wrote, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." The last question proposed was, "How is it that God has made you deaf and dumb, while those around you can hear and speak?" The poor boy appeared puzzled for a moment, and a suggestion of unbelief seemed to pass through his mind; but quickly recovering himself, he wrote, "Even so my Father, for so it seemed good in thy sight."

CURIOSITIES OF THE BIBLE.

The learned Prince of Grenada, heir to the Spanish throne, imprisoned by order of the Crown for fear he should aspire to the throne, was kept in solitary confinement in the old prison at the Place of Skulls, Madrid. After thirty-three years in this living tomb, death came to his release, and the following remarkable researches taken from the Bible, and marked with an old nail on the rough walls of his cell, told how the brain sought employment through the weary years:—In the Bible the word Lord is found 1853 times, the word Jehovah 6855 times, and the word reverend but once, and that in Psalms cxi. 9. The 8th verse of cxv. is the middle verse of the Bible. The 9th verse of Esther viii. is the longest verse, and John xi. 35 is the shortest. In Psalms cvii. four verses are alike—the 8th, 15th, 21st, and 31st. Each verse of Psalm cxxxvi. ends alike. No names or words with more than six syllables are found in the Bible. Isaiah xxxvii. and 2 Kings xix. are alike. The word girl occurs but once in the Bible, and that in Joel iii. 3. There are found in both Books of the Bible 3,586,483 letters, 773,693 words, 31,373 verses, 1189 chapters, and 66 books. Acts of the Apostles xxvi. is the finest chapter to read. Psalm xxiii. is the most beautiful chapter in the Bible. John xiv. 2, John vi. 37, St. Matthew xi. 28, and Psalm xxxvii. 4, are the four most aspiring promises in the Bible. Isaiah li. 1 is the verse for new converts to study. All who flatter themselves with vain boastings of their perfectness should learn Matthew vi. All humanity should learn St. Luke vi. from the 20th verse to its ending.

O son of the good mother! remember that she hath spared nothing that the human heart could yield for thy good. Let thy love and gratitude and reverence flow back upon her; and if her hair is becoming silvered with age, remember that thy opportunities to minister to her comfort are every day becoming fewer and fewer. God help thee to cheer her!—*Rev. John Todd, D. D.*

A negro child who loved her Bible very much was once asked, "When did you begin to love it?" to which she replied, "When I found my name written in it." The inquiry was then made, "What do you mean by finding your name written in it?" In reply she repeated the following beautiful text, "God commendeth His love toward us, in that while we were yet sinners, Christ died for us;" adding, "I am a sinner; that is my name, so I know that Jesus died for me."

SOLUTIONS OF BIBLE QUESTIONS FOR NOVEMBER.

- XIX. Acts XXVIII. 33-39.
 XX. Zamzummims. Deuteronomy II. 20.
 XXI. Romans V. 8. "But God commendeth his love toward us in that while we were yet sinners Christ died for us."
 XIX., XX. and XXI. correctly answered by Sarah Morton, Hattie Lawson, M. Lawson, W. J. C., Annie E. Grindon and Jessie M. Grindon. XX. and XXI. by S. G. Pitblado, Mary L. Fullerton, and J. S. M., and XX. by E. H. B., and J. R. Carson, Iowa.

BIBLE QUESTIONS FOR DECEMBER.

- XXII. Where in one verse in the Bible do all the Letters of the Alphabet occur with the exception of the Letter Q.

R. P., IRELAND.

ACROSTIC.

- XXIII.
 1st. An ancestor of our Lord.
 2nd. The burial place of one of the Patriarchs.
 3rd. A place where the Israelites gained a signal Victory.
 4th. A son of a Priest.
 5th. The place where one labored commended by Paul.
 6th. One who wrought a signal deliverance for Israel.
 7th. A woman famous in Scripture.
 8th. A most infamous man in Israel.
 The initials form a title given to and taken by the Lord Jesus Christ.

J. S. M.

SCRIPTURE ENIGMA.

- XXIV.
 A young man became a thief, and stole from a near friend about \$600 worth of silver. His mother was greatly troubled about the matter, and even swore about it. He confessed after a time that he had the money and restored it to the owner. His mother gave him her blessing. They then took about \$115 of the money and got gods made of it, and one of the grandchildren, contrary to the law, became a priest to the grandmother and father. The result was trouble to that family, and great trouble eventually to the whole land of Israel.

- XXV.
 What King brought trouble upon his house for foolishly showing his possessions?

LET GIRLS LEARN

To be pure in mind and heart.

To be modest in demeanor.

To be helpful at home.

And then there are less vital things that they should learn: as

To sew neatly.


To do simple cooking.

To buy with economy.

To dress with taste.

To read aloud well.

There are many other useful and ornamental accomplishments within the reach of most girls, but those which we have given are indispensable.

 Communications for the Children's Portion to be addressed: Ed. Junior, P. O. Box 329, St. John, N. B.

THE NEW TESTAMENT LAW OF GIVING TO THE LORD.

By REV. J. M. FOSTER, CINCINNATI, U. S.

"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him."—1 Cor. XVI. 2.

This is a Divine Command. It is God's rule for Christian giving. Let us examine it.

1. *All must give, "Let every one."* The Gospel does not release the *poor* from giving. The smallest income can pay a proportion. There is a great deal in the famous watchword of the Methodist church: "justification, sanctification, and a penny a week." The Macedonian church was praised for giving, in "their deep poverty." Christ commended the widow for giving "two mites," which was all her living. A missionary testifies that the beneficence of Louisa Osborn, the coloured domestic, who, from the wages of one dollar a week, paid twenty dollars a year to educate a youth in Ceylon, had a moral power upon the mission equal to thousands of dollars. *Children* should give. God loves to have little children come to Him with gifts which express the love of their hearts. *Ministers* should give. The priests and Levites were required to *tithe* the gifts of the people upon which they subsisted. Ministers must not be denied the sanctifying influence of alms giving.

2. Our appropriations must be *frequent* and *stated*. "*On the first day of the week.*" While one design of this was to connect our gifts with sacred services, it was also intended to secure frequent and stated donations. Periodicity is a balance wheel to regulate our giving. These appropriations must be *frequent*, to keep pace with our earnings, and with the constant calls of benevolence; *stated*, that they may not be forgotten. And hence they may with propriety be regularly booked. A line written on a memorandum of his charities, kept by a systematic giver, and found after his death, suggests an important reason for keep-

ing such a record: "I keep this memorandum lest I should think I give more than I do." This law of stated and frequent appropriation cuts up by the roots the common practice of giving large sums, and then for a long time nothing, and also that of giving only or chiefly at death. It also repudiates the practice of *waiting to be solicited*. Like the impoverished but liberal Macedonians, we should be "willing of ourselves." The giver, and not the receiver, should be the soliciting party, as Paul describes the Macedonians, "praying us with much entreaty that we should receive the gift, and take upon us the fellowship of ministering to the saints." This will be the inevitable result of stated and frequent giving.

3. Donations should be *increased* with the increase of *ability* to give. "*As God hath prospered him.*" Increasing wealth requires us to increase our donations, even though we must give thousands of dollars, where before we gave but one. And the large donations of the rich man are not to be regarded as more praiseworthy than the small donations of the poor man, for they require no greater sacrifice. To illustrate: A man whose income is \$80,000 a year is under as much obligation to give \$8,000 a year for benevolence as he was to give \$100, when his income was only \$1,000; and the present large donation is no more praiseworthy than his former small one, because it requires no greater sacrifice. In both cases the giver has but done what it was his duty to do.

4. The rich must give a larger proportion of their income than the poor. A poor widow with a helpless family cannot give a tenth without taking bread out of her children's mouths. Will any one claim that a proportion that is just and right for her, is just and right for a man of means? The proportion must be gauged by the amount of the income. Zaccheus gave half of his goods to the poor, besides restoring four fold his unjust gains. The first converts at Jerusalem, to meet the peculiar circumstances, sold their possessions and made distribution of the avails, as each one had need. Paul repeatedly intimates that he had suffered all things for Christ's sake. "When John Wesley's income was £30 a year, he lived on £28 and gave away £2; the next year his income was £60 and still living on £28, he had £32 to give. The fourth year raised his income to £120, and, steadfast to his plan, the poor got £92." Mr. N. R. Cobb, a merchant of Boston, adopted a covenant to this effect: "to give from the outset *one quarter* of the net profits of his business; should he ever be worth \$20,000, to give *one half* of the net profits; if worth \$30,000, to give *three quarters*; and if ever worth \$50,000, to give *all* the profits. This covenant he kept till his death at the age of 36, when he had already acquired \$50,000, and was giving all his profits." Christ certainly expects returns proportional to men's means: five talents from those that have received five, ten talents from those that have received ten. Remember Christ's words: "thou owest unto me, even thine own self." All that men are and have, they owe to be used as Christ's service demands. And should this fundamental principle be accepted, and the New Testament law of giving, which is based upon it, be adopted, the church would avail herself of one of the most powerful means of grace; she would bring down such a flood of temporal and spiritual blessings that there would not be room enough to receive it. She would

take hold of the ten thousand millions of dollars of gold and silver that are now in the world, as a mighty lever, and with it uplift the earth and cause it to revolve on a new axis of righteousness and peace, and she would soon enjoy that millenium of peace that is promised in the latter day.

UNCLE JOHN'S SOLILOQUY.

"Why didn't I see this thing before? Ten dollars for foreign missions, and one year ago I only gave fifty cents. And that half dollar hurt me as much, and came so reluctantly! And the ten dollars—why it is a real pleasure to hand it over to the Lord! And this comes from keeping an account with the Lord. I am so glad Bro. Smith preached that sermon. He said we should all find it 'a good thing to have a treasury in the house from which to draw whenever our contributions are solicited.' He asked us to try the experiment for one year—to 'set apart a certain portion of our income for the Lord's work.' I thought it over. I thought about those Jews, and the one-tenth they gave into the Lord's treasury. I thought what a mean and close fisted Jew I should have made had I lived in those days. Then I counted up all I had given for the year, and it was just three dollars. Three dollars! and I had certainly raised from my farm clear of all expenses, \$1,200. Three dollars is one four-hundredth part of \$1,200.

"The more I thought, the wider I opened my eyes. Said I: 'I am not quite ready for the one-tenth, but I will try one-twentieth and see how it works.' I got a big envelope, and put it down in the corner of my trunk, and as soon as I could I put the \$60 into it. Said I, 'Here goes for the Lord.' It cost me a little something to say it at first, but when it was done, how good I felt over it! When this appeal came for foreign missions, all I had to do was just to run to my treasury and get the money. And this all comes from keeping an account with the Lord. How he has blessed me this year! I never had better crops. Now I am going to try another plan. I am going to give the Lord the profits from one acre, one of my best yearlings, and one-tenth of the profits from my orchard. That will surely carry the Lord's fund up to \$75; and if it don't I will make it up from something else."

They that believe have Christ in their hearts, heaven in their eye, and the world under their feet. God's word is their teacher; his Spirit their guide; his fear their guard; his providence their inheritance; his people their friends; his promises their cordials; holiness their way; and heaven their home.

Get what you get, honestly, peaceably, and prayerfully; then you will enjoy it gratefully.

MISSIONARY AND GENERAL INTELLIGENCE.

At a recent missionary anniversary the Rev. Mr. Parkhurst said: "In my travels around the world I saw not one single new temple. All the pagan worship I saw was in old dilapidated temples." Not very long ago there were 100,000 idol-gods in Raratonga; but a young man from Raratonga visiting the British Museum, has since seen among the wonders there the first Raratonga idol his eyes ever beheld. He was born, and had lived nineteen years in Raratonga without ever seeing an idol, so clean a sweep had the Gospel made. In India 17,000 persons profess the Christian faith in connection with the Church Missionary Society. Lord Lawrence said: "The missionaries have done more to benefit India than all other agencies combined." Sir Bartle Frere said: "They are working changes more extraordinary than anything ever witnessed in modern Europe." A missionary among 10,000 Fijians said: "I do not know of a single house in which there is not family worship." A recent Turkish newspaper says: "Thirty years ago there were 50,000 Mussulmans on the island of Cyprus; now there are hardly 20,000."

In a contemporary Journal we find the following items of information regarding Brazil, the largest kingdom in South America: "Romanism is the established religion, but all religions are tolerated. A wide spread desire for the Gospel is manifesting itself in the nation. The truth has already taken root. Eighteen years ago, the first Protestant church was organized in Rio Janeiro, when two persons were received into communion. Since that period, more than three hundred have been admitted into this one organization, mostly converts from Rome. In 1865, a second church was established at Sao Paulo; it has had a healthy growth, and has sent out several preachers of the Word. A third church, formed at Brotas, now almost equals in members the one at Rio Janeiro. These and others, numbering about a score, with more than a thousand members, are some of the first fruits of Missionary effort."

According to a statistical table presented before the late Presbyterian Council, at least forty million Protestants adhere to the Presbyterian communion. Another table exhibits the communicants of the fourteen sections of Presbyterians on the American continent. The Presbyterian church of the Northern States claims considerably above five hundred thousand members, while the Presbyterian church of the South has a membership of about one hundred and twenty thousand. The German Reformed church in the States has also fully one hundred and forty thousand members, and the Cumberland Presbyterians more than one hundred thousand. The Presbyterian churches in Canada have one hundred thousand members.

The Premier of England said some four months ago that Ireland was "within measurable distance of war." Subsequent events have shown that Mr. Gladstone's utterance was not a needless alarm. The country is at present not only in an unsatisfactory, but perilous condition. The agitation that exists is not an ordinary political excitement, but a wild outburst of anarchy that threatens to sweep away not only the rights of property, but all law and order. The tumultuous state of the country is mainly owing to a few unprincipled demagogues, who pretend to be the people's friends, but are in reality their worst enemies. A well informed writer says: "The tenant-farmers are urged to pay no rents, except on condition of owning the land they occupy, in a few years. Parnell tells them that the present race of landlords must be got rid of. The brutal and cowardly murder of Lord Mountmorres is gloated over by the mob without rebuke from their leaders, and the excitable populace is recommended to put evicted tenants into possession again. It is needless to say that wild talk of this kind can only aggravate the evils from which our country is suffering. Nor is it surprising that, as the fruit of such agitation, acts of violence are rife in some parts of the land. There never was a time in the modern history of the country in which there was less excuse for such acts, for never was there a Government more honestly and heartily disposed to redress grievances." It is pleasing to note that the Government is determined to stop the progress of the agitation so hurtful to all classes and interests; by *ordinary* means if sufficient, by *extraordinary*, if required. Some of the leading agitators have been arrested, and wait their trial. Prayer should be offered to Him who rules the nations, that all such unholy excitements may be overruled for good, as they assuredly will be; and that the light of the Gospel may so shine upon the dark places of the earth—and Ireland amongst the number—that righteousness and peace may universally prevail.

There is, perhaps, no country in the world in regard to which there are more geographical mistakes, than Africa. It is almost universally believed that the Sahara, as it is called, is a great desert. "On the contrary," says the *American Messenger*, "it is now pronounced a cultivated country, fruitful as the garden of Eden. It is said by recent travellers to be a vast archipelago of oases, filled with flourishing towns and villages, each surrounded by a large belt of tropical fruit trees."

The Rev. Dr. Ryle, the recently appointed Bishop of Liverpool is reported to have said not long since that, there is an organized conspiracy in Britain, to bring the English church over to Rome. Considerable progress seems to have been already made in the Romeward direction. It is stated that in several ritualistic churches, in London, on a late Lord's day, prayers were offered for *the repose of the soul* of a recently deceased clergyman of the ritualistic school. It is confidently asserted that negotiations are really going on between the ritualists of England and the Vatican.

In former issues of the *Advocate*, we adverted to the case of Professor Smith, of Aberdeen, whose writings have caused so much excitement in the Free Church of Scotland during the last two or three years. It will be remembered that at the last meeting of the Assembly, he was reinstated in his chair, with an admonition solemnly tendered by the Moderator, and accepted with apparent humility. Since that time the Professor has contributed some articles to the "Encyclopedia Britannica," which are even more objectionable than any of his previous writings. In August last, a Committee was appointed by the Free Church Commission to examine and report upon these articles. That Committee has given in its report and is to the effect that, the teachings of Professor Smith are "such as are fitted, and can hardly fail to produce upon the minds of readers the impression that the Scripture does not present a reliable statement of truth, and that God is not the author of it." The report enumerates four classes of passages from the Professor's writings.—"I.—Passages in which the books of Scripture are spoken of in an irreverent manner; II.—Passages in which the books of Scripture are spoken of in such a way as to render it very difficult for readers to regard God as the author of them; III.—Passages that naturally suggest that Scripture does not give an authentic narrative of facts or actual occurrences; IV.—Passages which discredit Prophecy in its predictive aspect." By a majority of 68, the Commission "resolved to receive, and approve generally of the report, and to instruct Professor Smith to abstain from teaching his classes during the present winter, and to leave the whole question as to his position and status in the Free Church to the determination of the ensuing Assembly."

The Presidential election in the United States has resulted in the complete triumph of the Republican cause. General Garfield has been chosen by a considerable majority, to occupy the Presidential chair for four years, commencing on the 4th of next March. The President elect is the son of poor parents. By industry, good conduct, and the blessing of Providence, he worked his way up, step by step, until he has been chosen to occupy the highest place in the gift of the United States. May he have wisdom given unto him in his high position, to acknowledge God in all his ways—to stand up for that righteousness that "exalteth a nation"—and to seek the removal of that sin that is "a reproach to any people."

Dr. Joseph Angus, of England, reminds the Christian world of the fact, that with 50,000 Missionaries at work, and \$75,000,000 to support them, the Gospel might be preached again and again to every human being within ten years. It is about one hundred years since the commencement of modern foreign missions. There are at least one million and a half of converts from heathenism. The Bible has been translated into two hundred and twenty-six different languages, and the copies circulated amount to one hundred and forty-eight millions. More than seventy barbarous languages have been endowed with a grammar and literature.—*Our Banner*, New York.

A petition to the parliament of Canada, in opposition to the bill to legalize marriage with a deceased wife's sister, has been drawn up by the *Ottawa Clerical Union*. It is to the following effect:—"Whereas a bill has been brought before your Hon. Houses, proposing to legalize marriage between a man and his deceased wife's sister, or a woman and her husband's brother, and whereas such marriages have been declared by the Christian church from the earliest ages to be contrary to the laws of God ascertained in the Holy Scriptures; * * * ; whereas the proposed bill, if passed, will lay a burden on our consciences by bringing the laws of the country into conflict with the laws of God; whereas we believe such marriages would be subversive of morality, and would lead to serious social evils, therefore we do earnestly beseech you, to refuse your consent to the said proposed bill."


LITERARY NOTICES.

A Third Reformation Necessary: Or, the Piety, Principles, and Patriotism of Scotland's Covenanted Martyrs; with application to the present times. A sermon preached in connexion with the Bi-centenary Commemoration of the Covenanted struggle. By Rev. James Kerr, Greenock, Scotland.

This is an appropriate and loving tribute to the memory of those who, in life and at death, witnessed a good confession for Christ and His cause, two hundred years ago. It was first preached at the Old Greyfriars Churchyard, Edinburgh, and was repeated in various places in Scotland, during the past summer. The *piety, principles and patriotism* of the sufferers under the bloody house of Stuart are most triumphantly vindicated. We wish for the discourse an extensive circulation, and hope that all its readers will ponder its weighty truths, "with application to the present times."

Scripture Warning Words Leaflets, for inclosure in letters, Sabbath Schools and general distribution. Published by R. A. H. Morrow, St. John, N. B.

The first series of these little messengers of mercy has just been published. The leaflets—24 in number—contain some of the most solemn appeals of the Holy Scriptures to the heart and conscience. They are singularly suitable for Sabbath Schools, and cannot fail to be an important agency for good wherever they are circulated. We hope that the enterprising Publisher will be encouraged to go on in the good work, and that the second series will soon be forthcoming.

 All communications connected with the general editorial department of the *Monthly Advocate*, to be addressed to the Rev. J. R. Lawson, Barnesville, N. B.