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JUNE, 1880.

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## SCOTLAND, TWO HUNDRED YEARS AGO.

It was a bright era in the history of the Church of Scotland, the period intervening between the years 1638 and 1649. It was the climax of the Second Reformation. It is a bright page in Scottish, and in British history too, that records the transactions and attainments of that period. Scotland might then well be called "Hephzibah and Beulah." Her ministers were men of faith and full of the Holy Ghost. Her ordinances were indeed "delectable mountains." Her courts, ecclesiastical and civil, were indeed "thrones of judgment, even the thrones of David's house." Jesus was acknowledged, not only as "King of saints," but also as "King of nations." The National Covenant of Scotland, and the Solemn League and Covenant of the three kingdoms were on the Statute Book as British law until the objects contemplated in them should be accomplished. National affairs were regulated by "the higher law," the Word of Him who sits and rules a Priest upon His Throne. Scotland's church and nation could then sing rapturously the song of the church in the days of old:—"When the Lord turned back the captivity of Zion we were like them that dream; then was our mouth filled with laughter and our tongue with singing. The Lord hath done great things for us, whereof we are glad."

The period which we have thus reviewed was brief. Charles II. was not only a tyrant but a traitor. On his accession to the throne, he, apparently in the most solemn manner, swore and subscribed the covenants. With apparent sincerity he expressed his approval of the whole reformation in church and state as then attained to, and vowed to administer the affairs of the realm in harmony with it. Such were the well understood terms on which the nation swore allegiance to him. Charles Stewart, however, was a traitor. His whole procedure as the chosen and loved king of a free people, was the procedure of a traitor. No sooner was he seated upon the throne than he set himself to destroy the goodly fabric which he had solemnly vowed to uphold. No sooner was the crown placed upon his head on his restoration in 1660 than he gathered around him as his Council of State a number of men who were well-known to be the bitterest enemies of Presbyterianism, and the covenants, in the whole realm. Instead of the oath of the covenant, a new oath was framed, called the "Oath of Parliament," and embodying an oath of allegiance, in which the swearer acknowledged the king as the "only supreme governor of the kingdom, over all persons and *in all causes*, and in which he bound himself never to decline his majesty's power and jurisdiction."

Having thus laid a sure foundation in this assertion of absolute power in Church and State, the king and his council proceeded to build up a

fabric of tyranny, the narrative of which constitutes the darkest page in British history. Instead of carrying out—as in his coronation oath he had sworn to do—the great objects and ends of the Presbyterian Covenanted Reformation as then attained to, one of his first acts was to sweep it all away with the besom of an Act called *The Act Rescissory*. By that one act, all that had been done by the church and nation during thirty years in favor of it was swept away. All the reforming Acts of Parliament were declared null and void. The covenants which had been so solemnly sworn and subscribed by the king and parliament, and by all classes, were declared to be unlawful oaths, and were subsequently ordered to be burnt by the hands of the common hangman. Thus, by one act of despotic tyranny, the whole government of the Presbyterian Church of Scotland was completely demolished. The Prelatic system that had been set aside was again set up and established. Diocesan bishops were restored to their former position and authority. The government of the Church by synods and general assemblies was abolished, and all were prohibited from even condemning the change. In one day, between three hundred and four hundred presbyterian ministers were driven from their churches, their manse, and their flocks. Into the places of these ejected ministers men were introduced of the lowest type in literature and morals. Bishop Burnet declares:—"They were the worst preachers I ever heard. They were ignorant to a reproach, and many of them were openly vicious."

It was on the ministry of such men, that the Presbyterian people of Scotland were required to wait on pain of fines, imprisonment, banishment and death. To turn their backs upon their loved pastors who had so long and faithfully broken to them the bread of life—who had joined their hands together in the tenderest of earthly ties—who had baptized their children—who had led them up the hill of communion and had many a time comforted them in sorrow's dark hour; and to wait upon the ministrations of such hirelings as Bishop Burnet describes, was the demand that was made upon our Presbyterian forefathers, on pain of the forfeiture of estate, liberty, and even life itself. Is it strange that they should refuse? Is it strange that they should refuse to give up their consciences at the bidding of any man or any body of men? Is it strange that they should still hold on to the pastors of their choice, and if they could not meet them in the places where prayer was wont to be made in former years, that they should wish to meet them on the mountain side, or the secluded glen, or the private dwelling? And is it strange that faithful ministers, who had not received their commission from an earthly king, should refuse to lay it down at the bidding of an earthly monarch, and that, when driven from their churches, where they could no longer meet with their people, they should wish to meet them in retired spots where "the vulture's eye" could not see them, and where "the fierce lion" could not annoy.

This was the origin of *Conventicles*, as they were called in those days. When driven from their pulpits, the presbyterian pastors repaired to the fields, to the mountains, to the glens, to any spot that would furnish an opportunity of declaring "the unsearchable riches of Christ," undetected by the eye of the informer and unmolested by the sword of the dragoon.

As might be naturally expected, these field meetings or conventicles stirred up the wrath of the king and his councillors. Royal proclamations were issued against them. Bands of soldiers were commissioned to scour the country for their suppression. But as it was with Israel in Egypt, the more vigorous the measures were that were adopted to put them down, the more they multiplied and grew. To these conventicles the people repaired in still increasing numbers. The Spirit of God was there. The Most High demonstrated in the blessed experience of His people that His gracious presence is not confined to temples made with hands. The hill-side was often a mount of transfiguration, where the disciple could say—"It is good for us to be here."

Thus far baffled in their designs, the king and his councillors tried another plan to wear out the Presbyterian Church and to make way for the full establishment of prelacy throughout the land. After nine years of blood they tried what effect an Indulgence would have, *i. e.*, a permission granted to the ejected ministers to return to the exercise of their ministry on certain specified conditions. In the year 1669 an Act was passed permitting them to return to their parishes, and their usual pastoral work, on condition that they would yield to certain restrictions; such as that they would not go beyond the boundaries of their own parishes—that they would not preach in the fields—that they would not allow persons from other parishes to wait on their ministry, and that they would not open their lips to speak against the ecclesiastical supremacy of the king. This was a trap laid for the suffering Church of Scotland. In the words of the perfidious Sharpe, who suggested the measure, it was intended to be "a bone of contention"; and well did it serve the purpose. The greater number of the presbyterian ministers accepted the "Indulgence," as it was called, returned to their charges, submitted to the restrictions imposed upon them, and thus practically abandoned the great principle of the Presbyterian Church—the exclusive Headship of the Redeemer over the Church. A small remnant of the suffering Church of Scotland refused the royal bait. Flowing as it did from the usurped royal ecclesiastical supremacy, and imposing so many unscriptural and Christ dishonouring restrictions in the exercise of their ministry, like Daniel and his companions, they could not defile themselves with the king's meat. They declined the "Indulgence."

This Indulgence served not only the purpose for which it was specially intended, *viz.*, to divide, and so weaken the Church; but it furnished also a pretext for severer measures against the small remnant that refused it. In order to make short work of these, the fiery furnace was heated sevenfold. The laws against house and field conventicles became more and more severe. "Letters of Intercommuning," as they were called, were issued against numbers, by which all subjects of the realm, under pain of rebellion, were forbidden to show them any courtesy, or even to afford them any relief in the most urgent necessity. The father could not harbor the son, or the wife her husband, but at the peril of life. Many were mercilessly tortured by the thumb-screw, and the boot, and by having lighted matches placed between their fingers. Many were crowded into loathsome dungeons from which death would have been a welcome release. Many perished on the scaffold, and their bodies were cast into

the same grave with the lowest felons. Females were chained on the sea beach that they might wait for the rising tide to encircle them in the embrace of death. Such were the atrocities committed, under the guise of law, on men and women, "of whom the world was not worthy." "They overcame by the blood of the Lamb, and by the word of their testimony, and they loved not their lives unto the death."

"They lived unknown, till persecution dragged them into fame  
And chased them up to heaven."

This party, reduced to such a small number by the defection of those who accepted the Indulgence, was reduced still further by a question that came up in 1679. During the previous nineteen years of sore persecution, these suffering people still acknowledged Charles Stewart as their lawful king in *civil things*. They honoured him as such. They prayed for him as such. At length the question came up amongst them—Was it right to acknowledge him any longer as their king? Was it right to continue their allegiance any longer to a man who had so perfidiously broken his coronation oath and his covenant engagements—who had so pertinaciously set himself in opposition to the work and cause of God in the land, and had so wantonly trampled on the rights and liberties and consciences of his subjects? After a patient and prayerful examination of that question, and in full view of all the consequences to themselves that would flow from the step they were about to take, a number of the nonindulged, as they were called, resolved to cast off entirely the yoke of the king as a tyrant and traitor, and even to declare war against him. Foremost in this small band of fearless men was Sir Robert Hamilton. Douglas, Cameron, and Cargill, amongst the ministers, speedily adopted the same sentiments. Accordingly on the 29th of May, the anniversary of the king's restoration, Hamilton, Douglas, and about eighty others, repaired to a place called Rutherglen, extinguished the bonfires that had been kindled to celebrate the restoration, burned the persecuting Acts of Parliament and Council, read their own declaration and testimony, and then peaceably retired, leaving a copy of their declaration affixed to the market cross.

Chief in the ministry who adopted these sentiments and emitted these declarations, were Richard Cameron and Donald Cargill. The former fell in the skirmish at Airmoss—just two hundred years ago—with the prayer upon his lips, "Lord, spare the green and take the ripe." His head and hands were cut off, carried to Edinburgh, and were exhibited in a conspicuous part of the city, the man who exhibited them, exclaiming—"These are the head and hands of a man who lived preaching and praying, and died praying and fighting." Previous to this, they were taken to his father, who was in prison in the same cause, and he was asked if he knew them? The venerable father, taking them in his hands and kissing them with tears rolling down his withered cheeks, exclaimed—"I know them, I know them; they are my son's, my own dear son's; it is the Lord, good is the will of the Lord." After the death of Richard Cameron, there was only one in Scotland's ministry to take up the banner which had fallen from him when he ascended to glory. That one was Donald Cargill. Though a price was set upon his head, he still continued to brave the terrors of persecution, and to bear aloft with firm and fear-

less hand the banner that had inscribed upon it—"For Christ's Crown and the Covenant." Hunted from place to place, like a partridge on the mountains, he still continued to preach, as he had opportunity, to the undaunted few who dared to hear him. But his noble warfare at length came to an end, and from the scaffold in Edinburgh he went to receive the martyr's crown.

At the foot of Donald Cargill's scaffold there stands a youth nineteen years old. His name is James Renwick. He is a student in Edinburgh University. He marks the calm composure of the dying martyr. He listens to him whilst with the earnestness of a dying man, he urges the necessity of the new birth, and holiness, without which no man shall see the Lord. His soul is penetrated with emotion as he hears the martyr, with that composure that flows from the consciousness that he is standing on the rock of eternal truth, reason in regard to the causes of his sufferings, the supremacy that he rejected, and the awful impiety of "taking that power from Christ, which is His glory, and making it the essential of an earthly crown." Cargill's words sink into the heart of the youthful listener. His mind is made up. James Renwick grasps the banner as it falls from the hands of the dying martyr, and then and there consecrates himself to the same glorious cause. Passing over to Holland, he receives ordination from a Presbytery of the Dutch Church—returns to Scotland, and on the mountains, and in the glens of that land, bears nobly aloft the same banner for truth; and after five years of preaching and praying, and suffering, perishes on the same scaffold; and with his martyrdom terminate the twenty-eight long years of the persecution in Scotland.

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#### MARRIAGE WITH A DECEASED WIFE'S SISTER.

It is with mingled feelings that we note recent parliamentary movements in relation to this subject. We cannot refrain from expressing our deep *regret* that, in the professedly christian legislature of Canada, there should be such a preponderance of sentiment in favor of the removal of all legal hindrances to such marriages, so plainly at variance with the "higher law," the Word of the Eternal. At the same time, it gives us great *satisfaction* to note that, for the present at least, the downward legislation which would involve the nation in deep guilt, has been constitutionally staved off, and time allowed for a more thorough ventilation of one of the most important parliamentary questions of the day. It is pleasing to think, that those who in both branches of the legislature, poured forth such streams of eloquent inanity in favour of a measure so adverse to the principles of the Bible, and so subversive of that "righteousness that exalteth a nation," will have a little more time allowed them to study their Bibles, and their responsibilities, before they shall again be called upon to deal with the question. It is to be hoped also, that the friends of truth and national righteousness, who see a great moral evil in the measure happily rejected, for the present, will not be idle during the parliamentary recess, but that they will seek, in their different spheres of influence, to diffuse scriptural



principles, with a view to create a wholesome public opinion in view of future legislation. In future numbers of *The Advocate* the subject will be freely discussed. In the meantime, we furnish our readers with a summary of a speech delivered by the late Dr. Andrew Symington of Paisley. It has the true Bible ring, and is worthy of an attentive perusal.—EDITOR.

I. A few general principles:—(1) The law of marriage is to be sought for in the Scriptures. The law laid down in the eighteenth chapter of Leviticus is the statute law of heaven on the subject of marriage. (2) The sexes are to be regarded as convertible. What the *man* may do, the *woman* may do in the like circumstances; and what the one may not do, the other may not do. (3) Affinity and consanguinity are held to be equivalent. To the *husband* the wife's relations are the same as his own of the same degree; to the *wife* her husband's relations are the same as her own of the same degree. To the husband, as far as marriage is concerned, his wife's mother, sister, niece, are the same as his own mother, sister, and niece; to the wife, her husband's father, brother nephew, are the same as her own father, brother, and nephew, as far as marriage is concerned. (4) The prohibited degrees all take their rise out of one circumstance, namely, nearness of kin.

II. The proof:—(1) In the Word of God a man is expressly forbidden to marry his own sister. But affinity and consanguinity being equivalent, he cannot marry his wife's sister. Consanguinity forbids his marrying his own sister; affinity forbids marrying his wife's sister. (2) In the Word of God a man is forbidden to marry his brother's wife. Then, as the sexes are convertible, a woman may not marry her husband's brother. But a *husband's brother* and a *wife's sister* are precisely analogous relations. Again, the law which prohibits a man from marrying his brother's wife, prohibits a *woman* from marrying her *sister's husband*; but when a man marries his wife's sister, the woman must necessarily marry her sister's husband. (3) In the Word of God degrees of affinity more removed than that of a wife's sister are prohibited. Marriage is forbidden with an aunt in law and a wife's grand-daughter, or a man's grand-step-daughter.

III. Objection:—The text. "Neither shalt thou take a wife to her sister, to vex her, beside the other in her lifetime." (1) If this be taken in the sense attached to it by those who hold the lawfulness of marriage with a deceased wife's sister, it goes to legalize bigamy in every case except in that of sisters. May a man take any other woman than his wife's sister while his wife lives? (2) The marginal reading of the verse is the key to the meaning: "Neither shalt thou take *one wife to another*." The bearing of the passage is not on incest, but on polygamy. The same phrase is often rendered throughout the Scriptures "one to another." The most learned Hebrew lexicographers support this view. (3) This interpretation is confirmed by the phrase "to vex her." Are we to suppose that the only thing that can vex a married woman is her husband marrying her sister? Would his marrying *any other woman* not vex her? By this process of inferential reasoning out of the Scriptures, we regard ourselves as entitled to hold it proved that the marriage of a man with his deceased wife's sister is clearly contrary to the Word of God.

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## POSTURE IN PRAYER.

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The following communication appeared a few months ago in a local newspaper; and as the subject is an important one, and as the evil of which it complains is growing in the Churches, we willingly transfer the letter to our pages, with the desire and hope that it will be duly pondered by those Christian congregations that have adopted the irreverent and unseemly practice referred to.—Ed.

"I was much pleased to read a short time ago, some excellent remarks by 'Anxious.' \* \* \* I would have been much better pleased, however, if he had extended his remarks, so as to take in another and a greater evil, growing in the

Churches, viz., the practice of *sitting during public prayer*. To those who have right conceptions in regard to the Majesty of the Supreme Being, and the reverence with which He ought ever to be approached, it must be painful to witness a whole congregation lazily keeping their seats whilst the officiating minister is leading them to the Throne of grace. What would these people think of their minister, if he should imitate their example and assume the same position? And yet, who will say that *they* are not to be as reverential in spirit and attitude as *he*? What would be thought of a deputation, who should go into the presence of an earthly sovereign to present a petition, and, on their introduction, immediately take up that lounging position which many worshippers assume when they appear before the 'King of kings'?

The only attitudes in prayer that the Scriptures recognize, are *standing* and *kneeling*. The people of God have sometimes exemplified the one, and sometimes the other, with the Divine sanction. In *private* devotions the former attitude is the more appropriate, whilst in *public* worship, the latter is ordinarily more convenient. The *sitting* posture in prayer is not one of 'the footsteps of the flock' in the ordinary acts of worship. It is the offspring of laziness and irreverence which every 'anxious' worshipper should desire to see banished from the Churches.

It is worthy of particular notice in this connexion, that in His all-prevailing intercession on high in behalf of His people, the Redeemer is represented as *standing*. In that glorious panorama which passed before the mind of the apostle John in Patmos, the Advocate was pictured as *standing* before the golden altar, having a golden censer, that He might offer much incense with the prayers of all saints. Now, if the great Intercessor, who presents our prayers, and through whose advocacy alone, they have any value, considers the *standing* position as the most suitable for Him to assume in prayer for his people, is it proper that they should irreverently *sit* when they engage in prayer for themselves?"

## WONDERS OF THE AMERICAN CONTINENT.

The greatest cataract in the world is the Fall of Niagara, where the waters from the great upper lakes form a river three-fourths of a mile in width, and then, being suddenly contracted, plunge over the rocks in two columns to the depth of one hundred and seventy-five feet. The greatest cave in the world is the Mammoth Cave of Kentucky, where any one can take a voyage on a subterranean river, and catch fish without eyes. The greatest river in the world is the Mississippi, four thousand miles long. The largest valley in the world is the Valley of the Mississippi; it contains five million square miles, and is one of the most fertile regions of the globe. The greatest city park in the world is in Philadelphia; it contains two thousand seven hundred acres. The greatest grain port in the world is Chicago. The largest lake in the world is Lake Superior, which is truly an inland sea; its length of coast is about fifteen hundred miles and its mean depth about one thousand feet. The longest railroad at present is the Pacific Railroad—over three thousand miles in length. The greatest mass of solid iron in the world is the Pilot Knob of Missouri; it is two hundred and fifty feet high, and two miles in circuit. The best specimen of Grecian architecture in the world is the Girard College for orphans, Philadelphia. The largest aqueduct in the world is the Croton Aqueduct, New York; its length is forty and one-half miles, and its cost twelve million five hundred thousand dollars. The largest deposits of anthracite coal in the world are in Pennsylvania, the mines of which supply the market with millions of tons annually, and appear to be inexhaustible.—*S. S. Visitor.*

## MILTON'S LAST POEM.

The following sublime and affecting lines were discovered amongst the literary remains of the great epic poet:—

I am old and blind!  
Men point at me as smitten by God's frown;  
Afflicted and deserted by my kind!  
Yet I am not cast down.

I am weak, yet strong;  
I murmur not that I no longer see;  
Poor, old, and helpless; I the more belong  
Father, Supreme, to Thee.

O, merciful One!  
When men are farthest, then Thou art most near;  
When friends pass by me, and my weakness shun,  
Thy Chariot, I hear.

Thy glorious face  
Is leaning towards me; and its holy light  
Shines in upon my lonely dwelling place,  
And there is no more night.

On my bended knee  
I recognize thy purpose, clearly shown;  
My vision Thou hast dimmed, that I may see  
Thyself, Thyself alone.

I have nought to fear;  
This darkness is but the shadow of Thy wing;  
Beneath it, I am almost sacred; here  
Can come no evil thing.

O, I seem to stand  
Trembling; where foot of mortal ne'er hath been,  
Wrapped in the radiance of that sinless land  
Which eye hath uever seen.

Visions come and go;  
Shapes of resplendent beauty round me throng;  
From angels' lips I seem to hear the flow  
Of soft and holy song.

It is nothing now,  
When heaven is opening on my sightless eyes,  
When airs from Paradise refresh my brow,  
That earth in darkness lies.

In a pure clime  
My being fills with rapture; waves of thought  
Roll in upon my spirit; strains sublime  
Break o'er me unsought.

Give me now my lyre;  
I feel the stirrings of a gift divine;  
Within my bosom glows unearthly fire,  
Set by no skill of mine.

## PAUL AND JAMES, OR FAITH AND WORKS.

"Being justified by faith, we have peace with God."—*Paul.*

"Ye see then how that by works a man is justified, and not by faith only."—*James.*

It is one very satisfactory evidence of the Divine original of the Holy Scriptures, that the writers, tho' living in different countries, and ages, are so harmonious in their teachings regarding "what man is to believe concerning God, and what duty God requires of man." Their perfect agreement, in such circumstances, cannot, reasonably, be accounted for, in any other way than by ascribing it to that supernatural influence by which they were infallibly directed in all their utterances. The only rational and scriptural theory of their harmony is—"Holy men of God spake as they were moved by the Holy Ghost."

To this unity of sentiment that characterises the inspired writers, the apostles Paul and James do not constitute an exception. It is true that there *seems* to be a disagreement between the teachings of these apostles, at least on one point, and on the ground of that *apparent* discrepancy, some impugn the divine original of the writings which bear their name. Paul asserts that "by the deeds of the law no flesh shall be justified," and that "a man is justified by faith without the deeds of the law." James asserts, with equal positiveness, that "by works a man is justified and not by faith only;" and in confirmation of his proposition, he mentions the case of Abraham, who was justified by works, when he had offered his son Isaac upon the altar, also the case of Rahab, who was justified by works, when she had received the messengers, and had sent them out another way." Paul takes the side of *faith*, in the matter of justification. James takes the side of *works*. Paul makes nothing of works, and everything of faith. James makes nothing of faith without works, asserting that "faith if it hath not works is dead, being alone."

Now, the important question arises—"How are we to reconcile the teachings of these two apostles on this most momentous of all subjects; for they may be most triumphantly reconciled? Let it be considered, that there is a two-fold justification. There is that which is of *God*, and that which is of *man*. There is a justification that is "an act of God's free grace, whereby he pardoneth all our sins, and accepteth us as righteous in His sight, only for the righteousness of Christ imputed to us, and received by faith alone," and there is that justification which consists in the testimony of his own conscience, and in the testimony of one's fellow men concerning him, that he is in possession of that faith that justifies in the sight of God. Paul treats of the *former*; James treats of the *latter*. Paul treats of justification in the *sight of God*; James treats of justification in the *sight of Men*. Paul shows that the former is by *faith*; James shows that the latter is by *works*. When the question is asked—"How shall man be just with God?" Paul replies: "By the deeds of the law shall no flesh be justified in the sight of God." "Not of works lest any man should boast." "Ye are saved by grace, through faith and that not of yourselves, it is the gift of God." But when the question is asked—"How shall the sinner know that he is justified in the sight of God? or how shall he show to others that he possesses that faith that saves the soul? James replies: "Show me thy faith without thy works and

*I will show thee my faith by my works.* When the awakened sinner, trembling in apprehension of coming wrath, asks that infinitely momentous question—"What must I do to be saved," Paul replies: "Believe on the Lord Jesus Christ, and thou shalt be saved." But when the believing sinner next inquires—"How shall I know that I am saved, or how shall I show to others that I am saved?" James is ready with the reply: "Faith without works is dead being alone."

It is therefore evident that the two apostles are not like two combatants contending with each other. They are rather like two combatants, standing back to back, and contending against common enemies, assailing the truth from opposite directions. From one direction comes the legalist, who goes about to establish his own righteousness, not submitting himself to the righteousness of God. Paul faces *him*, and conclusively shows, in all his epistles, that vain is the hope that is founded on personal merit, and that it is the righteousness of Christ imputed to the sinner and received by faith, that alone secures his acceptance before God. From an opposite direction, comes the antinomian, who insists that the Moral Law, even as a rule of life, is made void by the law of faith, and that the liberty wherewith Christ makes his people free, is an emancipation from all moral obligations. James faces *him*, and shows that the Moral Law is unalterable in its obligations—that salvation by grace was never intended to relax the christian's obligation to personal holiness; and that any assent of the mind to the truths of christianity, or any profession of faith in those truths, is vain and delusive, except in so far as it prompts to personal obedience, and the cultivation of that "holiness without which no man shall see the Lord."

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### ORNAMENTAL CROSSES.

"I am crucified with Christ—with him nailed upon the tree:  
Not the Cross, then, do I bear, but the cross it beareth me.  
Solemn Cross on which I died, one with him the Crucified.

Shall I take that blood-stained Cross—Cross of agony and shame,  
Cross of Him who fought my fight—Cross of Him who overcame?  
Shall I deck myself with thee, awful Cross of Calvary?

Shall I drag thee through the crowd, 'mid the laughter that is there;  
Whirl thee through the giddy waltz, bound upon my neck or hair!  
Awful Cross of Calvary, shall I deck myself with thee?

Shall I make that lowly Cross minister of woman's pride,  
Drawing eyes to me that should fix upon the Crucified?  
Awful Cross of Calvary, shall I deck myself with thee?

Shall I call this glittering gem, made for show and vanity—  
Shall I call this gaud a cross, Cross of Him who died for me?  
Shall I deck myself with thee, awful Cross of Calvary?"

St. Paul would have shrunk with horror from the idea of glorying in a mere piece of wood. I have no doubt he would have denounced the Roman Catholic adoration of the crucifix as profane, blasphemous and idolatrous.—*Ryle.*

O you who use a cross as an ornament, why do you so? Will you make an adornment of that which was your Master's death? I had as soon wear about my neck a butcher's knife, which had killed my mother, as a cross on which my Saviour was murdered. It looks as if you sided with his murderers and gloried in the instrument of his torture.—*Surgeon.*

In these days the cross is an ornament. It is jewelled, gilt, pretty. It tinkles among the trinkets of the mincing girl, who hangs it round her neck before the glass. It is worn by the painted harlot, as well as by the simple nun. Forget not its rudeness, its suffering, its terrible truth, its burning, blushing shame.—*Rev. Harry Jones.*

### WORKS OF NECESSITY.

When Mr. Hartshorn began in business he determined that his works, as well as his family and himself, should rest upon the Lord's day.

It was not long before the foreman came to say there was something wrong about the machinery, and that it would be necessary to have it repaired upon the coming Sabbath. Mr. Hartshorn asked if the work could not be done after hours, or a night couldn't be taken for it?

"No, that would be impossible," replied the foreman.

"Then we must use a day. We will have no Sabbath work here," said Mr. Hartshorn.

The foreman looked astonished. "Take a day for it!" he gasped. "Stop the works! and with such a press of orders as we have on hand?"

"Certainly, if there is no other way," said Mr. Hartshorn decidedly.

The foreman went off, and somehow another way was found. The works were not stopped, and the repairing was not done on the Sabbath.

In connection with his bleachery, Mr. Hartshorn had something like a mile of shed-room, where the cloth was spread to dry, and when it was not ready to take down on Saturday, several men were needed to look after it during the Sabbath.

"This will not do," said Mr. Hartshorn. "Everybody and everything belonging to me shall have rest upon the Lord's day."

"It can't be helped," said the men. "Thousands of yards of cloth will be mildewed and spoilt if they are not looked after. Any one can see that this is a work of necessity. There is not one week in four when the cloth is all fit, to be taken down on Saturday night. And look at the Globe bleacheries over here. Isn't Deacon Green one of your Sabbath men? Deacon of the Baptist church; should think he ought to be as particular as anybody; and *he'll* tell you it is impossible to carry on the bleaching business and not have some looking after it done on the Sabbath now and then."

"We will try it, however," said Mr. Hartshorn. "We won't have any cloth put out later than Thursday if the weather seems doubtful."

It is twenty years since Mr. Hartshorn began work on this plan. His bleachery has prospered, and he is a rich man, and to-day stands at the head of his business. And in all these years he has never found Sabbath work to be a work of necessity, nor, as I have it from his own lips, that his business has suffered in the end from resting on the Lord's day.

## REMEMBER THE SABBATH DAY TO KEEP IT HOLY.

George IV. of England, when prince of Wales, appointed a grand military review to be held on the Sabbath day. The venerable Bishop Porteous, then Bishop of London, was confined to his habitation by that illness which issued in his death five days after, yet he hastened to the palace and sought an interview with the prince. Feeble and almost voiceless, he entered the royal apartment supported by attendants.

The scene was very affecting. With the tenderness of a father, and with the earnestness of one expecting to appear before the King of kings, he spoke of the evil and sin of desecrating God's holy day, and urged upon the prince the bad effects which the example of one in his exalted station would have upon his subjects. The prince, much affected, fell on his knees, while the venerable man of God implored the blessing of heaven on him, rejoicing that the last act of his failing strength could be exerted in attempting to stop the progress of Sabbath desecration.

## THE HOME CIRCLE.

BY M.

## No. 2.—WHAT CONSTITUTES HOME.

It is much easier defining the negative than the positive of what constitutes a *true home*. Vague ideas are often cherished regarding the principles upon which the domestic circle is established. Some conjecture that the household is only a necessarily natural association, composed of the nursery, the parlor, the exterior of domestic life, based upon some fleeting passion, some sensual motive or mercenary policy. Others look upon home as the mere dwelling place of their parents, and the theatre upon which they acted the part of merry childhood—simply a habitation, identical with the abode of the brute creation. However far these superficial ideas may appear to harmonize with human nature, they are far from satisfying the rational inquirer who has been led to believe that,—

“Home’s not merely four square walls,  
Though with pictures hung and gilded;  
Home is where affection calls—  
Filled with shrines the heart hath builded.”

The *true* idea of home-institution may be obtained from the unerring and imperishable record of the Creator himself, from whom the Charter of home has been derived, and “of whom the whole (Christian) family in heaven and earth is named.” We are hereby taught by precept and example, that *Home* is a divine institution of the same age and birth with man, ordained in connection with the marriage relation, upon laws as sure and steadfast as the Eternal Throne, any deviation from which leads to discord and ruin. In this mirror we can *view* the Christian

home on earth, reflecting the image of the eternal home in glory. We are here led to consider the household as a normal organization—the first form of society, the nursery of the Church and State, the foundation of all our relationships in life, a body politic in which we lose our individuality and come to the realization of our inherent relation to others. In this organic capacity the household may be viewed in a two-fold aspect—physical and moral—which are inseparably interwoven; and the complete idea of home as we view it in this connection, centres in the union of both—the former being that living whole or oneness into which all the parts are bound up; and the latter comprising the union of the moral life and the present and future interests of the entire members of the family. It cannot, therefore, be matter of indifference, whether our homes be established upon correct principles, essential to the construction of a *truly happy* Home; or, those modern notions relative to the formation of the household, the consequences of which are so mischievously unfolded in the systems of Socialism, Fourierism, Mormonism, Communism and other baneful natural outgrowths of the sly, insidious infidelity whose poisonous leaven has infected some of the most sacred relations of life; and, which is rapidly permeating the legislative halls of our land, by its prompting to the adoption of those enactments whereby the accursed system of “Free Love” may be tolerated to any extent, thus destroying the constitution of the household. Hence, the great question at issue is, upon what platform should the domestic circle be organized?

The solution of this problem becomes obvious when we consider that the same grand fundamental principles govern alike the moral and the physical economies, viz., LOVE and ORDER. *These, and these alone*, are the principles upon which the household *must* be established, if it is to fulfil the true end of its mission. They are grand governing principles all-powerful in heaven and on earth—each a corner-stone of happiness forming and cementing together the very foundation of prosperity and of peace. The Divine Governor of all things who has all love and harmony in his essential nature, has imbedded these principles as the fastnesses of the foundation of home; and other foundation can no man lay, with impunity, than that which has already been laid. It becomes therefore, incumbent upon those who possess a home, to observe how far it is governed by these twin principles; to consider well whether every action of every day life is prompted by love and carried out by order. Man though naturally an affectionate and orderly creature, is by no means patient or enduring. His mind cannot possibly be reconciled to habitual aversion and disorder. Truly has Wisdom recorded: “Better is a dinner of herbs where *love* is, than a stalled ox and hatred therewith.”

It is an innate principle in every son and daughter of Adam, that he or she shall have a home of their own, and that that home shall be the happiest, pleasantest, brightest and most attractive spot on earth—in fact, that no other place shall be like it. But alas, how many fail to realize their momentary dream of bliss, from the fact that their homes were only built upon the mere shallows of matrimonial convenience, and as a natural consequence, became wrecked upon the reefs of domestic formality and confusion.



The following epistle from a loving pastor to one of his flock, unfolds the secret of conjugal felicity:—

“Permit a friend, Eliza dear, to write these lines to you,  
While yet your morn of life is clear, and worlds of hope in view;  
Remember life is but a dream—the vision of a night;  
And man at best, a mere moon-beam, and changing as its light.

He may be true, but O! how oft’ deceit is in his smile;  
His language may be kind and soft, while in his heart is guile.  
Man’s heart by nature is most frail, and oft’ deceives itself,  
And when he tells love’s pleasing tale, that love may be for self.

The fortune-hunter clothed in smiles will flatter every charm,  
Till he obtains by numerous wiles, the fortune or the farm,  
The hoary miser rich in gain, and boasting of his gold,  
The youthful heart should still disdain, lest it be bought or sold.

The gaudy coxcomb full of airs, and peacock strutting pride,  
Should still be shunned, because he bears the mark he cannot hide,  
The man of meanness, worthless, low, that meanness cannot cure;  
Nor can he feel the noble glow of friendship true and pure.

But why, Eliza do I roam o’er subjects all may trace,  
Wherever mortals have a home or find a dwelling place?  
It is, beloved, to direct your young and artless mind,  
From ways of sin and wretchedness, although they seem most kind.

To place no confidence at all in happiness below,  
For rich and poor, and great and small, are all the sons of woe,  
Trust not in princes nor man’s son is still your duty here,  
Till days of glory are begun, and you in heaven appear.

Now place thy hope in God alone, cast anchor in the vail;  
And rest in Him whose dying love for ever shall prevail,—  
He knew you e’er the world began, and if you love his name,  
In this vain world you never can be put to any shame.

And He will guide you better far than all the world beside;  
And He will be your morning star whatever may betide;  
Commit thy way to Him, and seek direction from His word;  
The female heart when truly meek, is guided by the Lord.

Take then the man attached to truth, and truth’s Eternal Lord,  
To be the husband of thy youth; and pledge thy bridal word;  
For she who does not seek the Lord, her youthful heart to guide,  
Shall not be counselled by His word, nor be a happy bride.”

## THE CHILDREN'S PORTION.

*My dear young Readers,—*

I greet you again and hope you were interested in your portion last month and benefitted by it. One person writes that he liked it, but says that the selection I most wished you to ponder and pray over, namely, "our youth due to God," is "intensely true, but the style is a little too heavy for the ordinary child's mind." Perhaps he did not know that the author lived over two hundred years ago, but among you I have young men and maidens, and you who are not mere children would understand and profit by it I trust. I take leave to give you another short extract on the same important subject from the same old divine. This shows not only that youth is the *most favorable* time, but that conversions in youth are *less questionable*. He says: "A forsaking of sin when you are most capable of pleasure or honour by it, and a turning to God when you are most capable of enjoying the world, is a clear evidence of your conversion, for it thus appears that God is loved for Himself, and Christ is preferred above the flesh, and grace above the sweetest delights of the world." I might add, conversion in youth is also *more frequent* than in later years. Every day you remain unconverted your salvation becomes the more improbable. I once read and kept a note of the following record of Dr. Spencer:—Of 230 converts in his church, 135 were under twenty years of age, 65 between twenty and thirty, 22 between thirty and forty, 7 between fifty and sixty, and 1 over sixty years old. May the Holy Spirit, in view of this, enable you, if not already converted, to "Remember now thy Creator in the days of thy youth." To-DAY, "arise, He calleth thee." Tomorrow it may be too late—too late!

"T." kindly sends us the following:—You ask for any stories or pieces we might hear or read. My minister in two sermons recently told us the following, which you can insert if you approve. 1. The first story was about a little boy who, it is said, placed a silver dollar before one eye, and closed the other, and because the dollar hid the sun from his sight, told his mother that the dollar was larger than the sun. This was to illustrate the anxiety which many christians have to become rich in the goods of this world. "The dollar" hides the Sun of Righteousness from their view, and they labor and toil for it as of greater value and of more importance than the Redeemer. 2. The other story was about a little girl four years of age, who was often seen and heard pray very earnestly. On being asked, "Why do you pray to God?" she replied: "Because I love to pray to Him, and I know He hears me." When asked again, "How do you know He hears you?" she placed her little hand upon her heart, and said, "I know He does, because there is something here that tells me so." This was to illustrate the faith Christians should have in the power and willingness of God to hear their prayers; and also the unspeakable satisfaction enjoyed by all fervent in prayer. True prayer increases faith, makes life enjoyable, and fills the soul with

inexpressible delight. "The effectual fervent prayer of a righteous man availeth much."

A friend hands in the following, and states if these suggestions are followed a reward will be reaped, not only in this life but that which is to come :—

HINTS FOR BOYS AND YOUNG MEN TO DIGEST.

*Always speak the truth*—A liar is never believed when correct, and has no promise of future happiness.

*Be honest*—Honesty is the "Keystone of the whole arch of manly and Christian qualities."

*Obe your parents and teachers*—"This is well-pleasing unto the Lord."

*Ask God to direct in all you do or say*—He alone is the fountain of true wisdom.

*Remember that God's eye is ever upon you*—He knows your every thought and will bring you to judgment.

*Fear God and keep his Commandments*—"This is the whole duty of man."

*Love and confide in your mother*; tell her all your little plans, and ask her advice in everything—She is your best earthly friend and loves you always.

*Be slow to speak, swift to hear, and patient if injured*—These things are right.

*Never read sensational stories*—They will dwarf your mind and oft' lead to ruin.

*Read good books*—Books are our silent companions and should be such as elevate the mind and lift the soul to God.

*Imitate noble and good men*—Mean men are vanity and must prove miserable guides.

*Never use intoxicating liquors or tobacco*—They are poisonous, and will hurt your health and may ruin your soul.

*Choose good company*—You are better alone than with bad companions.

*Be kind to your sisters, brothers and playmates*; forgiving all their injuries to you—You will find it better than resentment in the end.

*Make a wise choice of a profession*—Seek God's blessing in all your undertakings; and never engage in anything upon which you cannot ask or expect the divine blessing.

*Have purpose, system, decision and perseverance in all you undertake*—Be a whole man at everything; never despise your calling; make the best use of your time; never shirk a duty. Forget not that your "chief end is to glorify God and enjoy him forever."

James R. Toland, Passekeag, sends the two following selections :—

I. A BOOK OF BANK NOTES.

I have many books that I cannot sit down to read. They are, indeed, good and sound, but, like half-pence, there goes a great quantity to a little amount. There are silver books, and a few golden books, but I have one Book worth more than all the rest,—it is called the Bible, and that is a book of bank notes.—*Newton.*

## II. TALKING WITH JESUS.

A Gentleman in visiting the poor in a city in Scotland came to a lighthouse, and was told that in the garret lived an old woman whom the neighbours knew little about. On reaching it he found there was a small light, a very little fire, a table, a chair, a bed, and an old woman with a large New Testament on her lap. Upon asking her if she ever felt lonely she replied, "Na, na." He inquired, "What do you do here all these long winter nights?" Oh, I just sit here wi' my light, and wi' my fire, and wi' my New Testament on my knee, cracking wi' Jesus." "Cracking," with Scotch people, means having a familiar talk. She was having this with Jesus. How thankful we should be for that Book which brings Jesus near to us, whether we dwell in a palace or a garret, and makes us to talk with him!

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The following extract has been sent to me:—

"CARRYING A LADDER.—Did you ever see a person carry a ladder? He puts it on his shoulder, or it may be, puts his head between the rounds, and has one of the sides resting on each shoulder, and having it nicely balanced walks along. A man with a ladder is an interesting object in a crowded street. He looks at the end before him, but the end behind him he cannot see. If he moves the front to the right side to get out of the way of a person, away goes the rear end just as far in the opposite direction, and the slightest turn of his body, only a few inches, will give the ends a sweep of several feet, and those in the way may look out for bruised hats and bumped heads, while the window glass along the street is in constant danger from the unseen rear end of the ladder. When a small boy, I was carrying a not very large ladder, when there was a crash. An unlucky movement had brought the rear end of my ladder against a window. Instead of scolding me my father made me stop, and said very quietly: "Look here, my son, there is one thing I wish you to always remember; that is, every ladder has two ends." I never have forgotten that, though many, many years have gone. Don't we carry things besides ladders that have two ends? When I see a young man getting "fast" habits I think he sees only one end of that ladder, the one pointed towards pleasure, and that he does not know that the other end is wounding his parents' hearts. Many a young girl carries a ladder in the shape of a love for dress and finery; she only sees the gratification of a foolish pride at the forward end of that ladder, while the end that she does not see is crushing modesty and friendship as she goes along thoughtlessly among the crowd. Ah! yes, every ladder has two ends, and it is a thing to be remembered in more ways than one.

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✉ I am obliged to those of my readers who have written me already, and I hope before 15th June to have letters, selections, and answers to the questions on next page from many more. My address is

EDITOR JUNIOR, P. O. Box 329, St. John, N. B.

## SOLUTIONS OF BIBLE QUESTIONS FOR MAY.

I. "The eye that mocketh at his father and despiseth to obey his mother, the ravens of the valley shall pick it out and the young eagles shall eat it.

Proverbs xxx. 17.

II. Zaphnath-paaneah.—Genesis xli. 45.

III. 1 Kings III. 23-25.

Nos. I, II, and III, correctly answered by Maggie Lawson, Hattie Lawson, and "Jessie." Nos. I and II, by A. J. Brown, Maggie Brady, Annie S. Maxwell, and ———; No. I, by A. M.; No. II, by Jas. R. Toland; No. III, by J. K. M.

## BIBLE QUESTIONS FOR JUNE.

IV. Is the word "girl" mentioned in the Bible? If so, how often and where?

J. K. M.

V. Where are we told in one verse in the Old Testament not to do a thing and in the next to do it?

VI. 1. One of David's chief rulers.

2. The youngest son of the builder of a noted city.

3. One whose sons sold part of their land.

4. The assumed name of a child of sorrow.

5. A farmer who offered some of his property to the service of God.

6. The country of an Anxious Inquirer after truth.

7. The character of one of the early Churches.

The *initials* form the names of a young man whose life was in danger, but who was saved, in answer to prayer. The *finals* form the name of his father.

## INQUIRY COLUMN.

### ANSWERS TO QUESTIONS FOR MAY.

I. The Cross is a favourite symbol in Popish and Ritualistic worship, and Protestants who wear it give a Popish look to their persons, please Romanists (who speak of this growing custom as an evidence of the progress their cause is making), dally with the forms of Popish superstition, and, if not actually seduced into Popish error, make the step Romeward easier for "them that are weak." See selections, page 30.

II. To call the baptizing of any the "christening" of them is, says Fisher, "an encouraging of the superstitious popish notion that baptism makes one to become a Christian." The Church of Rome looks on all outside of her own pale as infidels and that all who die without being "christened," or made a Christian by a Romish Priest, are lost. It is to be lamented that Protestants, who are supposed not to believe this, should continue to use this Papist word.

### NEW INQUIRIES FOR JUNE.

III. Is the giving of the name in baptism a part of the ordinance, and necessary or important?

Who wrote and where are to be found the following lines:—

"He that is down needs fear no fall;

He that is low, no pride.

He that is humble, ever shall

Have God to be his guide."

IV. In what work is the following sentence found?

"Whatever farce the boastful hero plays,

Virtue alone has majesty in death."

(Questions 3 and 4 from J. K. M., Hamilton, Ont.)

## RELIGIOUS AND GENERAL INTELLIGENCE.

The Queen of Madagascar has issued an important proclamation, a portion of which is as follows:—"I thank God very much because the Gospel of Jesus Christ has entered my land and my kingdom, to make wise my people, and to make them know God, that they may obtain everlasting life in the end. And on account of this protection which I have got from God, which I see is very good, then I rested my kingdom upon God." Amongst other laws is one against making, selling, or drinking native rum; also, laws having reference to Churches, and their orderly management, forbidding work on the Sabbath, and one against unjust weights or balances. It would be well if rulers in more enlightened lands would imitate the queen in these things.

Extensive preparations are being made for the celebration of the founding of Sabbath Schools. It is just a hundred years since Robert Raikes started a School for the poor children of the city of Gloucester, England. A grand International Convention will be opened at the Metropolitan Tabernacle in London, on the 26th inst. The opening sermon will be preached by the Rev. C. H. Spurgeon, and meetings will be held the following week in the principal cities of England and Scotland. Delegates from the United States will attend; and the occasion is anticipated with much interest as a great religious festival.

The Washington correspondent of the *Christian Union*, in reference to Mrs. Hayes, the wife of the President, thus writes:—"She came to Washington determined not to offer wine to her guests. This was the determination of a lifetime, and she would not and could not abandon it. To give a state dinner without wine was declared to be impossible. All Washington society was opposed to her; I believe it even became a cabinet question. For a year she was a target for the arrows which it is hard to bear unflinchingly. But she bore it all by her patient persistence, and her tact carried the day. She never has offered wine." All honour to the President's noble wife.

An English paper states that when the present incumbent of St. Paul's Church, Manchester, entered upon his duties, only two candles were used at the early celebration of the Lord's Supper. Since then they have been increased to forty-two. The result of this advance in ritualism is indicated as follows:—"Concurrently with this, the people's warden reported that the collections for church expenses had decreased from £115 to £41. The collections for the Sabbath School had decreased from £23 to £9. The income from sittings and pew rents from £105 to £35, and the number of sittings from 187 to 51. "More candles, but less light," is the comment of the *New York Observer*.

One of the greatest triumphs of engineering skill has just been achieved by the completion of the St. Gothard Tunnel. It is about 12 miles in length. By the completion of this wonderful work, those who had been obliged to toil for many hours *over* the St. Gothard Pass, can

now reach Italy from Switzerland, *under it*, in five and twenty minutes. A railway has also been completed, running from the level of the Bay of Naples, up the slopes of Vesuvius to the verge of the crater.

Scarcely has any ecclesiastical appointment given more satisfaction to the friends of evangelical truth, than that of the Rev. J. C. Ryle to the Bishoprick of the newly constituted Diocese of Liverpool. Mr. Ryle is the author of some of the most widely known and valuable devotional tracts in the English language. "His appointment," says *Evangelical Christendom*, "is a guarantee that in the new diocese now constituted Ritualism and Ritualistic innovations, whether in doctrine or worship, will find no favour, and that if they hold or gain ground, it will not be as the result of episcopal encouragement."

Reports of some of the May meetings in London have been received At the British and Foreign Bible Society's 76th Anniversary, Exeter Hall was crowded. The Report acknowledges receipt of funds sufficient to carry on the year's work and make up for the deficiencies of the past two or three years. More than a quarter of the free income was from legacies. One friend donates £1000 for colportage in China. The interior of that country is widely traversed by colporteurs and the work hopeful. Japan, with its 35,000,000 of people, is making amazing progress in the path of religious liberty. A native christian bookseller last year, as a private venture, brought out an edition of a portion of the Bible in Japanese.

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## BREVITIES.

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In the present British House of Commons, there are eight or nine Quakers, sixteen Unitarians, five Jews, and one Atheist.


The French Senate, by a majority of 55 has passed the first reading of a Bill to repeal the law of 1814, which rendered obligatory the observance of Sabbaths and holidays.

There are fourteen hundred millions of people in the world, and one thousand millions have not yet heard the Gospel.

A Missionary labouring amongst ten thousand Fijians says:—"I do not know a single house in which there is not family worship."

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All communications relating to the general editorial department of the *Monthly Advocate*, Books for review, &c., to be addressed to Rev. J. R. Lawson, Barnesville, N. B.

 All correspondence relating to the "Youths' department," to be addressed to Editor Junior, P. O. Box 329, St. John, N. B.

## CHILDREN'S PREMIUMS.


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