

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/  
Couverture de couleur

Coloured pages/  
Pages de couleur

Covers damaged/  
Couverture endommagée

Pages damaged/  
Pages endommagées

Covers restored and/or laminated/  
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/  
Pages restaurées et/ou pelliculées

Cover title missing/  
Le titre de couverture manque

Pages discoloured, stained or foxed/  
Pages décolorées, tachetées ou piquées

Coloured maps/  
Cartes géographiques en couleur

Pages detached/  
Pages détachées

Coloured ink (i.e. other than blue or black)/  
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/  
Transparence

Coloured plates and/or illustrations/  
Planches et/ou illustrations en couleur

Quality of print varies/  
Qualité inégale de l'impression

Bound with other material/  
Relié avec d'autres documents

Continuous pagination/  
Pagination continue

Tight binding may cause shadows or distortion along interior margin/  
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/  
Comprend un (des) index

Title on header taken from: /  
Le titre de l'en-tête provient:

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/  
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title page of issue/  
Page de titre de la livraison

Caption of issue/  
Titre de départ de la livraison

Masthead/  
Générique (périodiques) de la livraison

Additional comments: /  
Commentaires supplémentaires:

This copy is a photoreproduction.

This item is filmed at the reduction ratio checked below /  
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

**H. & T. CRAWFORD,**  
**180 UNION STREET, - ST. JOHN, N. B.,**

Dealers in the

**“DOMESTIC,” “ROYAL,”**

AND OTHER FIRST-CLASS

**MACHINES,** Varying in price  
from \$5 to \$50.

Machines repaired. Machine Findings furnished at lowest  
price on application. Inspection solicited

**AGENTS WANTED.**

We are prepared to give steady employment to 200 intelligent Men and Women in the Sale of New  
and Choice Publications with Families. The sales effected by suitable Agents are often sur-  
passing. Clergymen, Teachers, Students, and others wishing to make money, if we has done good in  
their Leathin, should write us for Circulars with terms, giving a description of each work which  
will be sent free by mail to any address.

**E. A. H. MORROW, Publisher,**

98 Charlotte Street, St. John, N. B.

**The Best Remedy yet discovered for Rheumatism and other  
forms of Pain:**

**GRAHAM'S PAIN ERADICATOR.**

Has stood the test of more than half a Century.

It had been used for more than twenty years by one of the best Physicians of  
the British Army, who found it to be an unfailing remedy for Rheumatism.

For the past twenty years it has been before the public in the Provinces, and  
has made such remarkable cures that it is regarded as the "WONDER OF THE AGE."  
Many of the Medical Faculty recommend it to their patients; and is recommended  
by those having tested its virtues as surpassing any Liniment or Pain Killers in use.  
It causes no smart or unpleasant sensation, and effectually relieves pain by ERADI-  
CATING DISEASE. PRICE 25 Cents.

**GRAHAM'S CATARRHINE!**

**A SOLUBLE SNUFF FOR THE CURE OF CATARRH AND COLD IN THE HEAD.**

PRICE 25 CENTS A BOX

No. 112 DRAUGHT STREET, HALIFAX, N. S., AUGUST 4th, 1870

Messrs. T. Graham & Son. - Dear Sirs, It gives me great pleasure to inform you of my perfect  
cure of Catarrh, from which I have suffered in its most severe form for twelve years without being  
able to find a remedy for it, and I had long thought nothing could cure me; but thanks to Pro-  
vidence and the use of your valuable preparation CATARRHINE, I have been completely cured of that  
distressing, and I might say disgusting complaint, and I only used one box. I can confidently  
recommend it to any suffering from that complaint. Yours truly,  
C. F. F. SCHOPPE.

Prepared by **T. GRAHAM & SON,**

ST. JOHN, N. B.

May, June (2 copies), July, Aug, Sep 1880  
 here

SEPT., 1880.



THE  
**MONTHLY**

**ADVOCATE**

*Devoted to the Faithful*  
**I.**  
**No. 5.**



**CONTENTS**

PUBLISHER'S NOTICE .....	2nd page Cover
RIGHTEOUSNESS: The Strength and Glory of a Nation .....	page 81
THE PULPIT: The Rock in Horeb .....	" 86
THE SHEPHERD'S CROOK .....	" 90
CORRESPONDENCE .....	" 91
<b>THE HOME CIRCLE:</b>	
Christ in the Home .....	" 93
To the Third and Fourth Generation .....	" 95
Our Father's Care, (Poetry) .....	" 96
<b>THE CHILDREN'S PORTION:</b>	
Practical Thoughts for the Children, by Alpheus, No. 8 .....	" 97
God's Word His in the Heart .....	" 98
Solutions of Bible Questions for August .....	" 99
Bible Questions for September .....	" 100
Inquiry Column .....	" 100
NOTICES OF PUBLIC EVENTS .....	" 101
LITERARY NOTICES .....	" 103
PUBLISHER'S NOTICE TO YOUNG PEOPLE .....	" 103

R. A. H. MORROW, Publisher.



# The Monthly Advocate.

VOL. I.

SEPTEMBER, 1850.

No. 5.

## RIGHTEOUSNESS: THE STRENGTH AND GLORY OF A NATION.

"Righteousness exalteth a nation."—Prov. XIV. : 34.

It would be scarcely possible to suggest a subject, on which the sentiments of men in general are more various than the question: What is it that makes a people truly great, prosperous, and happy? One measures a nation's greatness, by the extent of its territory, the amount of its population, and its agricultural capabilities. Another sees a nation's prosperity, in that which constituted the motto of the first Napoleon: "Ships, Colonies, and Commerce." Another sees the assurance of a nation's career of glory, in the intelligence of its people, the political sagacity of its statesmen, and the heroism of its soldiers and seamen. One sees the germ of national greatness, in the principle of Free Trade, whilst another sees it, in the national policy of Protection. Now, whatever degree of importance may be attached to any of these factors in the creation of a nation's material wealth, there is another element essential to the true "theory of the wealth of nations." There is another ingredient in every true system of national policy, without which, the most splendid material advantages, and the best devised system of political economy, will ever fail to secure the prosperity and happiness of any people. That essential element is *righteousness*. "Righteousness exalteth a nation."

It is of some importance, at the outset of our remarks, to notice the distinction between *righteousness in a nation*, and *national righteousness*. The proper idea of a *nation* is not that of a collection of people, living on the same soil. It is a body of people, organized into *civil society*, united together by the bond of a social compact, and under an acknowledged government. The *righteousness of a nation* is, therefore, properly speaking, not that of the individual inhabitants of a country: it is that of the *nation as such*. It is the righteousness of "the body politic." It is very evident, that there may be many righteous persons on the soil—righteous families—righteous institutions of various kinds, and yet the nation *as such* may not be so, in regard either to its constitution, or its administration. In the United States, there are many true Christians, but yet the *nation* is not Christian. In the constitution of the country, which is the bond of the national compact, there is no acknowledgment of God, the source of all authority and power; no acknowledgment of Christ, to whom all judgment has been committed, and no acknowledgment of the Word of God, as the basis and standard of legislation. It is the testimony of one of the greatest men in the United States, that no change would be needed in the constitution of

Vol 1, No 5, Sept 1850

the Republic, to adapt it to a Mohammedan people. Whilst therefore, it is utterly impossible to overestimate the importance of *personal* righteousness, as the sole basis and guarantee of *official* righteousness, in either Church or State, yet it is to the latter, or *national* righteousness, that we desire to call the reader's attention, in the sequel of this article.

1. National righteousness includes the *public formal acknowledgment of the Mediator as "King of nations."*

The enthroned Saviour is "Prince of the kings of the earth." He has on his vesture, and on his thigh, a name written: "King of kings and Lord of lords." These titles are not empty compliments. They are not expressive merely of personal excellence, or physical power. They are significant of legal authority. The Lord Jesus Christ is the "King of nations," in the sense that He is their lawful Head. By the appointment of Him whose will is that all men should honour the Son as they honour the Father, the Mediator is Head of every national organization under the sun. Him, the rulers of every land are to acknowledge as their Supreme Head. To Him they are to bear true allegiance. His will they are to honour and obey, in all their official acts, on pain of his certain, righteous, and most dreadful displeasure. "Be wise now, therefore, O ye kings; be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son lest he be angry, and ye perish from the way, when his wrath is kindled but a little." Ps. II. 10, 11, 12.

2. National righteousness includes the *adoption of the Word of God as the basis and rule of legislation.*

It is one of the most dangerous blunders into which even wise men sometimes fall, to assert, that the Bible has nothing to do with politics. The Bible has to do with every thing that it professes to deal with. Take every thing relating to State management out of the Bible, and it will be materially reduced in its dimensions. The Word of God is not only intended to be the rule for men in their *private*, but also in their *official* procedure. It is not only the Divine rule for the government of the Church, but also the State. Civil rulers may no more ignore that Word, in their State enactments, than ecclesiastical rulers, in determining the doctrines, the worship, the discipline and government of the Church. The Bible's claim to a place in Parliament is just as valid, as its claim to a place in Convocation, Synod, or General Assembly.

And, yet, is it not a melancholy fact, that in almost all the nations on earth, in the present day, the Word of God, as the rule of legislation, is to a large extent, practically ignored? How little it is regarded, *in the setting up of rulers!* That Word declares that State rulers must be "able men, men of truth, men fearing God and hating covetousness." It declares that "he that ruleth over men must be just, ruling in the fear of God." And as a warning against the setting up of persons of an opposite character, it asserts that "the wicked walk on every side, when the vilest men are exalted." How little such solemn enactments are heeded! Men are appointed to office without any regard to *moral* qualifications. The swearer, the Sabbath breaker, the libertine, &c., are as eligible to political office, as the man that "fears God and keeps His commandments." Even a blaspheming Atheist has now taken his seat

in the Legislature of a Christian country. How little is the Bible honoured, moreover, in *the framing of national laws!* The kings of Israel and Judah were required to keep a copy of the Divine law constantly by them, that they might rule in God's fear. The Bible was to be their great "Statute Book and Directory." But, how little is that Word honoured now, in the cabinets of princes, and in the halls of legislature! How seldom is the Bible quoted in support of, or in opposition to, any proposed measure! The Word of the Eternal is sometimes treated as an intruder, when introduced into State Councils. It is not long since, in the highest legislative assembly of the Dominion of Canada, the Statute Book of heaven was lifted up "amid much laughter." Is there not reason to apprehend fearful national judgments, when the Word of the Governor amongst the nations is thus treated? "Princes, and all judges of the earth" are required to honour that Word, in all their judicial proceedings. They are required to bow before it, whether on the throne, or the bench, or in the senate house. In so far as they do so, they exemplify that righteousness that "exalteth a nation."

3. National righteousness includes a *national acknowledgment of the Church of Christ, and legislation to further her interests.*

All the mediatorial authority of the Redeemer has been given Him for the good of the Church. He has been constituted "Head over all things to the church, which is His body, the fullness of Him that filleth all in all." If, then, He reigns as "King of nations," the design is, to promote the interests of the church "which He purchased with His own blood." If, in the exercise of that office, He sets one man on the throne, another on the bench, and gives another a seat in parliament, the ultimate design is, that they may use their authority, and influence, to promote the interests of that kingdom which "is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost."

To assert the contrary, is inconsistent with reason, as well as scripture. To affirm that the Redeemer, and His cause and interest in the world, have claims upon one in a *private* station, so that he is to live and labour and pray, that God's kingdom may come and His will may be done on earth, as in heaven, but that when he steps into an *official* position, as a king, a judge, or a subordinate magistrate, he is *officially* freed from all obligation to the church, and cause of the Redeemer in the world; is wholly inconsistent with enlightened reason. Such a theory would transform a private christian into an official infidel. It would extirpate every thing like national christianity from the earth—rob the Redeemer of His crown as "Prince of the kings of the earth," and free the State from all responsibility to Him who is "the Head of His body, the church."

How different is the teaching of the inspired Word, on this subject! "The nation and kingdom," says the Redeemer to His church; "that will not serve thee shall perish; yea those nations shall be utterly wasted."—Is. LX. 12. In that good time coming of which prophecy speaks, when the nations of earth shall be thoroughly christianized, one of its brightest glories will be the fulfillment of the promise: "And kings shall be thy nursing fathers, and their queens thy nursing mothers." The potentates of earth shall then bring their glory and honour into Zion. National resources shall be employed, not to foster error as is the

Vol. 1, No. 5, Sept 1880

case now, to a melancholy extent, but in the interests of truth and righteousness. "The kings of Tarshish and of the isles shall bring presents. The kings of Sheba and Seba shall offer gifts. Yea all kings shall fall down before Him; all nations shall serve Him."

Such are some views of national righteousness. It remains, that a few remarks be made in illustration of the proposition, that it "*exalteth a nation.*" In the 72nd Psalm, in reference to the Millennial reign of the Messiah, it is declared: "The mountains shall bring peace to the people, and the little hills, by righteousness." Mountains and hills, in the symbolic language of scripture, are significant of the higher and lower departments of civil government. In the bright era approaching, these will bring peace by their righteousness. When the rulers are righteous rulers; when the laws are righteous laws; when justice and judgment are the characteristics of the throne, and all the streams of authority that flow from it; the result is peace and enlarged prosperity. The righteous Lord that loveth righteousness, bestows the blessing that "*maketh rich and adds no sorrow.*"

The history of the kingdoms of Israel and Judah strikingly illustrates the connection between national righteousness and a nation's well-being. Look at the kingdom of *Israel*. All its kings were wicked men. They walked in the ways of Jeroboam, the son of Nebat. Their public career was marked by an utter disregard of the Divine law. What was the result! How short was the reign of the majority of these kings! How frequently the dynasty was changed, the sceptre passing from one family to another. What signal judgments were, sometimes, sent upon the land; as in Ahab's day, when there was no rain for three years and six months! How weak, moreover, in the hands of Israel's foes! The final result was, that after a few centuries of mis-rule and confusion, the national institutions were overturned, the land was given over to desolation, and the people were carried captives to Assyria.

Look, again, at the kingdom of *Judah*. The majority of its kings were pious men. They did that which was right in the sight of the Lord. They discouraged idolatry—supported the ordinances of religion—and sought to engage their subjects in the worship and service of Jehovah. Josiah, Asa, Jehoshaphat, and Hezekiah, are honoured names in the history of the church, and in the annals of national religion. What was the result? How lengthened was the reign of many of Judah's kings! There was no change of dynasty; the family of David holding the sceptre, during the whole term of the national existence. How strong, moreover, was Judah against its invaders, tho' but a little kingdom, comprehending the tribe of Judah, and the little tribe of Benjamin! How remarkably the God of Israel sometimes interposed on its behalf, as when in Hezekiah's day, He sent an angel, "and smote in the camp of the enemy a hundred and fourscore and five thousand." And this course of national prosperity continued for many generations, until at length Judah forgot God—fell into idolatry—lost the favour and blessing of the Governor amongst the nations, and was given into the hand of the proud enemy, who desolated her cities, and carried her sons and daughters away into captivity. The great principles of the Divine government are immutably the same in all generations. God still "rules



the nations." "*Righteousness exalteth a nation; sin is a reproach to any people.*"

The history of Continental Europe, during the last twelve hundred years, furnishes many a painful illustration of the sad results of a national policy that ignores the claims of Christ, and His Word, and His Church. During that lengthened period, the European nations have been in league with the "Man of sin," devoting their national resources to the advancement of his interests, and, of course, in opposition to Christ "the Prince of the kings of the earth." There has been no national acknowledgment of the enthroned Mediator, as King of nations; no national acknowledgment of the Bible, as the standard of legislation; no national acknowledgment of the Church, which, during the reign of Anti-Christ, is represented as a woman in the wilderness, shut out of view, desolate and forgotten. Well, what has been the history of Europe, during those years, but the narrative of its commotions, revolutions, and wars? Take away from the history of Europe the record of its convulsions and bloodshed, its oppression on the one hand and its struggles for freedom on the other, its wars and rumours of wars, and its social and commercial disasters consequent thereon; and little more than a blank will remain. But, when that great revolution will take place, which inspired prophecy foretells, when Anti-Christ shall fall, and all the obstinate supporters of that system—when the great principles of "the testimony of Jesus Christ" shall triumph—when the Redeemer shall be universally acknowledged as "King in Zion" and "Prince of the kings of the earth"—when "the kingdoms of this world" shall "become the kingdoms of our Lord, and of his Christ"—then, glorious and blessed will be the results. "The mountains shall bring peace to the people, and the little hills, *by righteousness.*" Wars shall cease to the ends of the earth. "They shall beat their swords into ploughshares, and their spears into pruning hooks," and there shall be an "abundance of peace, so long as the moon endureth." There will be enlarged and enduring prosperity. "For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron." "The earth shall yield her increase; and God, even our own God, shall bless us." Then, there will be a very glorious and universal exemplification of the great Bible truth: *Righteousness exalteth a nation.*

---

There is no wilderness so dreary but that Christ's love can illuminate it; no desolation so desolate but that He can sweeten it. I know what I am saying. It is no delusion. I believe that the highest, purest happiness is known only to those who have learned Christ in sick-rooms, in poverty, in racking suspense and anxiety, amid hardships and at the open grave.—Mrs. E. Prentiss.

None will have their residence in heaven hereafter who have not their conversation in heaven here. None will be with the Lord forever, but those that find it their happiness for the Lord to be with them now,—*Wm. Jay.*

A prayerless soul is a Christless soul, and a Christless soul is a helpless soul.

Vol I No 5, Sept 1850

## THE PULPIT.

## THE ROCK IN HOREB.

"And all the congregation of the children of Israel journeyed from the wilderness of Sin, after their journeys, according to the commandment of the Lord, and pitched in Rephidim; and there was no water for the people to drink. And Moses said unto him, Why chide ye with me? Wherefore do ye tempt the Lord? And the people thirsted there for water; and the people murmured against Moses, and said, Wherefore is it that thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst?"

And Moses cried unto the Lord, saying, What shall I do unto this people? they be almost ready to stone me. And the Lord said unto Moses, Go on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take in thine hand, and go. Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel. And he called the name of the place Massah, and Meribah, because of the chiding of the children of Israel, and because they tempted the Lord, saying, Is the Lord among us, or not?"—*Exodus XVII.: 1-8.*

The children of Israel were now in the wilderness on the way to Canaan. They came to a place where they could find no water. As was their custom, they murmured against Moses. As was his custom, Moses cried unto God. In answer to prayer, a rock was showed him, which he was commanded to smite with his wonder working rod. He did so, and abundant waters gushed out for the refreshment of the many thousands of Israel. In that miraculous interposition of the God of Israel, to supply His thirsty people with water in the wilderness, there is strikingly symbolized that wonderful provision of Heaven's mercy, by which souls are saved from eternal death. That the spiritually minded Israelites viewed it in that light, and that when they partook of the water flowing from the smitten rock, their souls drank by faith of the water of everlasting life, flowing from the pierced side of Immanuel, is evident from the apostolic testimony: "They drank of that spiritual rock that followed them: and that rock was Christ." Let us notice:—

## I.—THE ROCK.

"Behold, I will stand before thee there upon the *rock* in Horeb." What a lively symbol of Christ is a rock! How suggestive it is of what He is *in Himself!* What durability and strength characterize Him who is "the same yesterday, to-day, and for ever," and who will never fail those who build on Him as the rock of their salvation. How suggestive, moreover, is a rock, of what the Redeemer is to *His people.* He is the *foundation* of all their hopes. "Behold, I lay in Zion for a foundation, a stone, a tried stone, a precious corner-stone, a sure foundation." Those who build their hope of eternal life on any other foundation, are on the sand. They who build on Christ, the per-

son, sacrifice, advocacy, and promises of Christ, are on the Rock, and the gates of hell—the powers of darkness, cannot prevail against them. In Christ, the people of God also find *safety*. “The name of the Lord is a strong tower, the righteous runneth into it, and is safe.” It is the safety of the christian, that he is “in the clefts of the rock.” There he is secure in every time of temptation and trial. What David said to Abiathar, the Redeemer says to each of his followers: “With me, thou shalt be in safeguard.” In Christ, the believer finds, moreover, a *refreshing shade*. What the shade of an overhanging cliff is to the traveller in the arid wastes of Eastern regions, with the rays of a vertical sun darting down upon him with intolerable fierceness, the Redeemer is to His people. He is “the shadow of a great rock in a weary land.” Happy they who build upon that *sure foundation*, who repair to that safe *hiding place* in times of danger, and sit “under His shadow with great delight.”

## II.—THE SMITING OF THE ROCK.

“*Thou shalt smite the rock.*” We are thus reminded of the words of God by Zechariah: “Awake, O sword, against my shepherd, \* \* \* smite the shepherd.” We are reminded of the words of Isaiah: “He was wounded for our transgressions, He was bruised for our iniquities: \* \* \* with His stripes we are healed.”

1. The smiting of the rock was the act of *Moses*. To him, God said, “thou shalt smite the rock.” Moses was the representative of the Law. He received it from the Law-giver, and was, in an important sense, its divinely appointed guardian and representative. We are thus reminded that as it was *Moses* that smote the rock in Horeb, so it was the *Divine Law* that inflicted on the Redeemer, all His sufferings. He was “made under the law to redeem them that were under the law.” That law declares that “the soul that sinneth it shall die.” The Saviour, having become a sinner by the voluntary assumption of His people’s guilt, must therefore die. The unchanging law of the Eternal pronounces a curse upon “every one that continueth not in all things written in the book of the law to do them.” The Redeemer, though without sin personally, yet having voluntarily assumed the guilt of transgressors, must bear the curse. “He hath redeemed us from the curse of the law, having been made a curse for us.” The unchangeableness of the Divine law, and the absolute impossibility of any abrogation or relaxation of any of its requirements, may be plainly seen in the sufferings of the “Man of sorrows.” Surely, if that law could have been relaxed in its requirements and penalties, it would have been in the case of “the Only Begotten and well beloved Son of God,” who was personally holy, and who only became a sinner by the imputation to Him of the guilt of others. But could the law mitigate any of its requirements even in His case? No. And if that holy, and unchanging law of the Eternal could not abate one particle of its severity, even in favor of the Son of God, when He took upon Him His people’s guilt; Oh, how can they escape who are personally transgressors, and who turn away from that Saviour by whose “stripes” alone any sinner can be “healed.”

Vol 1, no 5, Jan, 1880

2. The rock was to be smitten *publicly*. Considerable importance seems to be attached to this in the narrative. "Go on *before the people*," was the command to Moses, "and take with thee of the elders of Israel," \* \* \* "And Moses did so in the sight of the elders of Israel." When the Passover lamb was to be sacrificed, direction was given that it should be done publicly. There was thus symbolized the historic fact, that the sacrifice of the Redeemer was a *public act*. "Herod and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together" to put Him to death. It was not by chance that there were dwelling at Jerusalem, at the time of our Lord's crucifixion, "Jews, devout men, out of every nation under heaven" also "Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea and Cappadocia," &c. It was of God who has the hearts of all men in His hand; and no doubt one reason of the Divine arrangement was, that they might be witnesses of those stripes by which we are healed.

The Redeemer chose to die *publicly*, and it was eminently fitting that it should be so. Man by sin had trampled under foot the law of God, and it was fitting that it should be publicly vindicated and honoured. By sin, he had denied the holiness and justice of God, and it was requisite that the testimony which the Cross bore to these attributes, should be a public testimony. A full, free, and everlasting salvation to countless millions of Adam's lost race, was to flow from that sacrifice. The water of life streaming from that smitten rock, was to flow not only to the uttermost ends of the earth, but downwards to the last generation of men. The Jew and Gentile, Scythian, Barbarian, bond and free, were to be called by the Gospel to come and "take of the water of life freely." It was therefore requisite, that an event fraught with such momentous consequences to a great multitude that no man could number, of all nations, and kindreds, and people, and tongues, should be attested by such a multitude of witnesses, as to banish from the minds of men in every age all doubt of its reality.

3. The rock was to be smitten only *once*. A second time, in Israel's journeyings through the desert, water had to be brought to them out of the rock. At Kadesh, where Miriam died and was buried, their supply of water was again exhausted. "And the Lord said unto Moses: Take the rod, and gather thou the assembly together, thou, and Aaron thy brother, and *speak ye* unto the rock before their eyes; and it shall give forth his water, and thou shalt bring forth to them water out of the rock: so thou shalt give the congregation and their beasts drink."—Num. XX.: 8. Let it be noticed that on this occasion, the rock was not to be *smitten*: it was only to be *spoken to*. When one is in bondage to angry feelings, he is not in a favourable condition for rendering obedience to the Divine command. Moses, the servant of the Lord, was at the time angry, and therefore instead of only *speaking* to the rock, in calm composure and faith, he "lifted up his hand, and with his rod he smote the rock twice." For that sin of disobedience to an explicit command, he was doomed to leave his bones in Nebo, and was not permitted to enter the promised land.

Thus the great Gospel truth was symbolized, that the sacrifice of Christ is not to be repeated. The "Rock of ages" has been smitten

once, and "by that one sacrifice of Himself, He hath for ever perfected them that are sanctified." All that is now requisite to salvation, is to look to Him in faith, and speak to Him in prayer. Christianity does not know any class of men called *Priests* in any other sense than that in which all christians are, who present their bodies a living sacrifice. It does not know any distinct class of christians called *priests*, because it has no work for them to do—no atoning sacrifice to offer. True christianity does not know any such thing as an *Altar* in its churches, because there is no sacrifice to be offered upon it. It knows no sacrifice for sin, but that of Him who offered Himself "without spot to God, *once for all*," and who on Calvary, exclaimed: "It is finished."

### III.—THE STREAMS FLOWING FROM THE SMITTEN ROCK.

"Thou shalt smite the rock, and there shall come water out of it." Every where in Holy Scripture, water is used as a most expressive emblem of the blessings of salvation. "There is a river the streams whereof make glad the city of God." "Ho, every one that thirsteth, come ye to the waters." The last call upon a slumbering world, before the globe is wrapped in flame, is a call to come, and "take of the water of life freely." And is there any emblem that could more forcibly remind us of the *necessity* of salvation? Water is one of the great necessities of our physical life. Nothing can be a substitute for it. It is said that one could live longer without food than without water. Salvation is the great necessity of our *Moral* nature. Nothing in the universe can be a substitute for it. The Saviour's testimony on that point is very explicit: "What would it profit a man tho' he should gain the whole world, and lose his own soul?" Moses realized the truth of that, when he "esteemed the reproach of Christ greater riches than the treasures in Egypt." Paul could say: "But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord."

1. The water flowing from the smitten rock was *abundant*. The abundance of those waters thus miraculously supplied, was celebrated in the songs of the church in after years. "He brought streams also out of the rock, and caused waters to run down like rivers." "Behold, he smote the rock, that the waters gushed out, and the streams overflowed." And in Jesus is there not an abundance of grace to supply the wants of all those who call upon His name? Until the rock in Horeb was smitten, it yielded no water; but being smitten, it yielded abundant supplies; so Christ being made perfect through suffering, "became the author of eternal salvation to all that obey Him." From Jesus Christ, and Him crucified there flows forth "abundance of grace"—pardon for the guilty, purity for the depraved, consolation for the sorrowful, grace to help in every time of need. "It pleased the Father that in Him should all fullness dwell." So that in Christ there is not merely a fullness, but an *all fullness* of new covenant blessings. And this all fullness *dwells* in Christ. It is not like a stream that is sometimes full and sometimes empty, but like a noble river, always full and

Vol 1, No 5, Sept 1880

flowing. It is an inexhaustible fullness. 'The saints of God have been receiving out of it in all past time, and yet it is *all fullness* still, and the last sinner saved by grace will come to a fountain of living water as full and unfailling, as that to which sinners are now invited, that their souls may live.

2. *All were welcome to partake of these waters* flowing from the smitten rock. As there was a supply for all, so there was a welcome for all. No thirsty Israelite was excluded. In like manner, all that feel their need are welcome to Christ. None are excluded from a participation in the blessings of the great salvation, but those who exclude themselves by their impenitence and unbelief. The invitations of the Gospel are most precious and encouraging: "Ho, every one that thirsteth, come ye to the waters." "Look unto Me, and be ye saved, all the ends of the earth." "Whosoever will, let him take the water of life freely."

3. The water from the smitten rock *continued to flow as long as it was needed*. There was not only a present supply, but provision made for future necessities. Refreshing streams followed them through all their windings and turnings, in that dry and parched land, until they came to the land of rest, "of fountains and depths that spring out of valleys and hills." And those who come to Christ may rejoice in the assurance that He will never forsake them. That "spiritual rock" will follow them in streams of heavenly grace and consolation, all their journey through the wilderness, and the people of God may sing in triumph "those strains that once did sweet in Zion glide."—

"Goodness and mercy all my life,  
Shall surely follow me:  
And in God's house for evermore,  
My dwelling-place shall be."

### THE SHEPHERD'S CROOK.

In the recently published "Life of Dr. Duff," the famous missionary, is the following incident:—

In 1849 Dr. Duff was travelling near Simla, under the shadow of the great Himalaya mountains. One day his way led to a narrow bridle-path cut out on the face of a steep ridge. Along this narrow path, that ran so near a great precipice, he saw a shepherd leading on his flock, the shepherd going first, and the flock following him. But now and then the shepherd stopped and looked back. If he saw a sheep creeping up too far on the one hand, or going too near the edge of the dangerous precipice on the other, he would at once turn back and go to it, gently pulling it back. He had a long rod, as tall as himself, around the lower half of which was twisted a *band of iron*.

There was a crook at one end of the rod, and it was with this the shepherd took hold of one of the hind legs of the wandering sheep to pull it back. The thick band of iron at the other end of the rod was really a staff, and was ready for use whenever he saw a hyena, or wolf, or some other troublesome animal, come near the sheep; for, especially

at night, these creatures prowled about the flock. With the iron part of the rod he could give a good blow when any attack was threatened.

In Psalm 23: 4, we have mention made of "*thy rod and thy staff.*" There is meaning in both, and distinct meaning. *God's rod* draws us back kindly and lovingly if we go aside from His path; *God's staff* protects us against the onset, open or secret, whether it be men or devils that are the enemies watching an opportunity for attack. In this we find unspeakable comfort. The young, inexperienced believer may reckon on having the *crook* of that blessed *rod* put forth to draw him back from danger and wandering; and also may expect that the *staff* of it shall not fail to come down upon those that "seek his soul to destroy it."

---

### CORRESPONDENCE.

The following communications were received some time ago, but were crowded out of our columns. It will be seen that they were written in reference to certain answers to questions in the "Inquiry Column" of the *Advocate* for June. As the subjects are well worthy of the consideration of our readers, we willingly publish the letters.—EDITOR.

*To the Editor of the Monthly Advocate,*

DEAR SIR,—The selections under the heading "Ornamental Crosses," in the June No. of the *ADVOCATE* appear to me to teach a Theology of a very doubtful nature. The apparent tendency of those extracts, with the exception of that from Ryle, is to show that the cross being the form of the instrument on which Christ suffered is thereby rendered sacred. It may be that the authors would disclaim any such interpretation, but I fail to see that any other meaning can be found in their statements. The author of the poetical selection, Dr. Bonar, I believe, speaks of the Cross as "Lowly,"—"Awful,"—"Solemn." Such terms are, no doubt, peculiarly applicable to the death of Christ upon the Cross, but to apply them, as he does, to the Cross itself, is wholly unwarranted, and seems to tread very closely in the steps of Romish adoration. In like manner, Spurgeon, reproving the use of the Cross as an ornament, asks—"Will you make an adornment of that which was your Master's death?" To refuse to use the Cross *because* it was the "Master's death," the "instrument of his torture," is an act of reverence for the form, differing in degree but not in spirit, from the worship of the Popish devotee. The comparison used by Mr. Spurgeon in the same extract, is utterly irrelevant,—the Cross did not cause the death of Christ,—mark His own words—"I lay down my life that I might take it again. No man taketh it from me, but I lay it down of myself: I have power to lay it down, and I have power to take it again." It was in the exercise of this power and not as a victim to the cruelties of Roman soldiers and Jewish people that the Saviour died.

It is good, Paul tells us, to avoid the use of anything whereby a "brother stumbleth, or is offended, or is made weak." This is virtually the reason assigned in the "Inquiry Column" of the *ADVOCATE* for not using the Cross, and if these results follow from its use, as they doubtless may, then "it is good" to abstain therefrom, but besides this, and the fact that it has the "appearance of evil," I do not think any scriptural reason can be assigned. These, however, are quite sufficient.

W.

CORNWALLIS, N. S., June 12, 1860.

*To the Editor of the Monthly Advocate,*

SIR,—The following account of a "Christening" appeared in a western paper some time ago, on which, with your permission, I will make a few remarks:—

There was a christening in Baltimore on New Year's day, which was not a christening. A minister went, by request, to the house of an acquaintance to baptize a child in the presence of a few invited friends. The ceremony proceeded smoothly until the parents were asked the name of the child: when it was discovered that the house was divided against itself, the mother giving one name, and the father another; neither would yield, and the clergyman extricated himself from an embarrassing situation by postponing the ceremony."

Vol 1, p 5, Sept 1860

Three points in this article claim special attention. 1st. *Christen* or *Christening*. 2nd. *Naming the child*. 3rd. *The private administration of the Ordinance*.

1st. By the term "Christen," those who use it, mean baptize. *Baptize* is the scriptural name, but has been corrupted by the Church of Rome to *christen*. That corrupt Church looks on all outside her own pale as infidel, and indeed as scarcely human, and unless christened, or made Christians by a Romish priest, perdition will be their inevitable portion. It were well if the use of that Popish name were confined to that Church, but it is to be lamented that it is commonly used in almost all the Protestant Churches. Much might be said on this point, but space forbids.

2nd. *Naming the Child*. An ignorant and absurd notion is entertained by a large and otherwise intelligent part of the Christian Church, that *naming* the child by the minister is a part of the ordinance. Now, pronouncing the name is intended for no other purpose but for the information of the assembled people. Most ministers are in the habit of saying: "A. or B. I baptize thee," etc., mentioning the name solely for the information of those present. But too many actually think that the minister, in baptism, gives the child the name, that he baptizes it A. or B. and that the right to use that name flows from the application of the water. Hence the question is often asked: "When will you name the child?" The infant is often called *little nameless*, until it is baptized, making the name a part of the ordinance. It would be well if ministers would more diligently instruct their people in this important matter.

3. The last and most important point is that of the *private* administration of the ordinance. How often is it administered in the family and in a private room, instead of in the face of the congregation, showing that there is a deplorable degree of ignorance both on the part of the pastor and the people. They can have no clear views of the design and significance of that holy ordinance. Baptism is only for *christians* and *their offspring*. And inasmuch as the profession is always public on the part of the parent, so it should be on behalf of the child whom that parent represents. The private administration of the ordinance of baptism is wholly unscriptural and is followed by injurious consequences to all concerned. "The nature and design of the institution," says a distinguished living author, "require that it should not be dispensed in private, but in the house of God, and in the public assemblies of the Church. It is the badge of a public profession of the religion of Christ; it is an open joining of the subject of baptism to the Lord's people, and a recognition, on the part of the Church, of one who has been added to its fellowship and admitted to its privileges." \* \* \* "While it is admitted that, in some special cases, such as in times of persecution, and when the health of parent or child would be seriously endangered by attending upon the ordinance in the place of public worship, baptism may be elsewhere administered, it should, in every instance, be dispensed in connexion with teaching from the Word, and in presence of members of the Church, who are notified and encouraged to attend upon the occasion of the administration."

The private administration of the ordinance of baptism is a deviation from "the footsteps of the flock" in the purest times, and has been condemned by the most distinguished witnesses for truth. Calvin declares, that "this sacrament which introduces us into the Church, and is a sign of our adoption, cannot validly be dispensed except in the public assembly of believers. Private baptism neither agrees with the ordinance of God, nor the practice of the apostles." In the *Directory for Worship*, the Westminster divines say: "Baptism is not to be administered in private places, or privately, but in the place of public worship, and in the face of the congregation, where the people may, most conveniently, see and hear." The Church of Scotland, in its best days, ever discouraged private baptism. Bishop Burnet says, that the Church of England at the Reformation, judged it expedient to "have all baptisms done in the Church, and permitted the other only in cases of necessity." The Reformed Church of France declares that "no baptism shall be administered but in Church assemblies." The Church of Geneva enacted: "No baptism shall be celebrated but in the ecclesiastical assemblies, immediately after sermon."

It would be well if christian pastors and people would study this subject more attentively.



## THE HOME CIRCLE.

## CHRIST IN THE HOME.

"And the ark of God remained with the family of Obed-edom. And the Lord blessed the house of Obed-edom, and all that he had."—1 Chron. XIII.: 14.

It is said that one night when some English soldiers were shivering in the cold of the Crimea, some band began to play the familiar tune of "Home, Sweet Home," and that they all burst into sobbing, because the air went straight home to the heart. Yes! "there is no place like home." No place like it this side the grave, for there is the place where his heaven or his hell begins for each. There, after all, is the sanctuary of life; there the man is most real; there the character is formed. There is the centre of the true life now, and thence one day he must set out on the last long journey to the far away land.

In speaking of home we propose to say a few words, first, about some things you cannot keep out of the home, then about one thing you can bring into it, and the marvellous change which occurs when it is welcomed there.

There are some things, then, which you cannot keep out of your home. For instance, you cannot make a home that will be proof against *sin*. You may make the walls, and the furniture, and all the arrangements perfect enough to please the most fastidious taste, but you cannot make the inmates perfect. You cannot even make yourself perfect. \* \* \* There are faults of temper and character in every man and woman that breathes. Neither can you make a home proof against *trouble*. Red eyes and sore hearts are not peculiar to homes of any one class. You will find them in the palace of cedar, as well as in the cottages of the poor. In one a son has turned out badly, and in another there is a daughter that causeth shame. Family troubles are the commonest kind of troubles, and no troubles wring the heart like them. God only knows how bitter they are, and the worst of them is that they are so often self bred. They come of neglect and carelessness, and inattention to duty—of evil influence and bad example. \* \* \* It is impossible, also, to make a home proof against *sickness*. Its shelter may be as perfect as can be against rain and cold and heat. Every thing likely to preserve health may be there. But in spite of all you can do, illness will come in: there are always sick homes, and every home in its turn is sure to be a sick one. And then, last of all, and worst of all, you cannot prevent *death* from coming in, and taking away your treasures. The dread foe is always abroad, dropping in unexpectedly on one home after another. Now death comes and snatches away the very pillar of the home—the father or brother on whom the keeping together of the home depends. Or it comes and carries off the mother under whose wings the little ones were wont to nestle up lovingly—the softest and warmest covering in all the world. \* \* \*

So much, then, for the things you cannot keep out of the home; and now a word respecting the one thing which you can bring in. You

Vol I, No 5, Sept 1880

probably know what the Ark of God was, and the place it held under the Old Testament dispensation. It was called also "the Ark of the Covenant," and was a small chest, made under God's direction, containing the two tables of stone, some manna, and other sacred things. But the chief thing about it was that the blood of atonement was sprinkled yearly on its lid, called the mercy-seat, and that over that lid the little cloud, which was the visible token of God's presence, used to appear. It was a beautiful type of the Lord Jesus Christ, and of the good things that are offered to sinners, and come to sinners, through what He has done. What he has done to make reconciliation for sinners through his own blood; and the result of that reconciliation, when it is believed in and accepted, is the presence of God, and of every good thing which the presence of God brings with it. By a remarkable train of circumstances, Obed-edom had the opportunity of bringing the Ark of God into his house. Other people were afraid of it, because a man had been struck dead who handled it improperly. But Obed-edom saw very clearly that what people should be afraid of was not the Ark of God, or His presence, but the profane and improper tampering with it. So he opened the door of his house to receive it, and what followed was a very rich reward for that act of child-like faith.

Now all this is like a parable to us. We can bless God that not only may we bring Christ into our homes, but that He stands knocking at the door, entreating us to let Him in. Whatever the home may be as to outward things, it is nothing without Christ. He is the "chief corner-stone" on which God builds whatever is good and lasting, and no man can build a home, or anything else that is good and lasting, without making Him the corner-stone. Jesus comes into the home by coming into the hearts of those who live in it. Religion is the only satisfactory basis of family life. Human affection may alter or grow cold, human authority may be weak, or unwisely exercised; but when you bring in Christ, and put Him on the Throne, and distinctly recognize Him as the centre and lawgiver of family life, you have done the one thing needful for the making of a real home, a home that will never bring you shame or pain, a home that will live for ever in the grateful recollection of all who have been privileged to dwell in it.

Now I do not blame any one for wanting to make a home nice and comfortable, a place it is a pleasure to go into. And it may be that you have been lately thinking of some things that you want in your house to make it more what you would like to see it. Perhaps you have been thinking of a new carpet, or of some more pictures, or of something fresh to replace the furniture which has become shabby with the wear of years. Or it may be that you are fond of flowers, and have been thinking where you can get some nice plants to make the conservatory gay, or to give an air of cheerfulness to the room. But oh, friends, the great want of your house is none of these things. You may get them all, bring them all in—without bringing a blessing. What you want, what we all want at home, is Jesus, and more of Jesus. \* \* \*

You know about the man who had a house full of many things—but without the one thing. What did he do but climb up into a tree to see Jesus as he passed? And what did Jesus do but look straight into his

face, and say: "Come down, for to-day I must abide at thy house." So down he came at once, and went off and threw open the door and brought Jesus into his home; and that day did salvation come to that house. Salvation in your house; think of it! The Ark of God had to go from Obed-edom's house in a few months; but this never goes out of the house when once it has come in. Oh, then, see that Christ is in it! "Ark of God," come in! My dwelling is humble in Israel; but thou regardest not the outside. Come in, O Saviour, and abide with us.—*Selected.*

---

"TO THE THIRD AND FOURTH GENERATION."

---

Four generations before this present time, a christian husband and wife agreed to spend one hour of the first Sabbath of every month in special prayer for the conversion of their children, and also to plead for spiritual blessings upon their descendants to the remotest generation. These parents began to do this with the understanding that each child, when converted, and his or her companion, if married, should also sign and observe the same covenant. It is a good thing if you make a covenant to have it in writing. Eleven children came into this christian home, under the sheltering wings of prayer, two of whom died in early childhood, and nine—seven sons and two daughters—lived to a mature age. Eight of these nine children, with their husbands and wives (for they were all married,) ultimately united in the same covenant with their parents. The ninth died in early manhood, but not until he had given evidence that he too had become a child of God.

Six of the sons, having been hopefully converted, became honoured officers in the Church of Christ, and married eminently christian wives. The daughters were also converted in early womanhood, married christian husbands and trained their children in the nurture and admonition of the Lord. The whole family, sons and daughters, with their husbands and wives, were gathered, by the blessing of a covenant-keeping God, into one common fold. Thus God's mercies covered two generations.

But these covenant blessings did not cease with the second generation. Forty-two grandchildren lived to years of discretion in the line of these blessed generations. Of these all but one, or possibly two, have been converted, and most of them have reared christian families. Five of these grandchildren of the original covenant-makers, and one great-grandchild, became ministers of the gospel of Jesus Christ. Three of the grandchildren and one great-grandchild have been sent out to foreign lands as missionaries to the heathen. The great-grandchildren of this covenanted family are very numerous, and a large number of them are still young in years. They are so widely scattered that they cannot now be readily traced. The older portion of them hold very respectable, and some of them quite conspicuous and useful positions in society. How many of this fourth generation are now christians cannot be ascertained at this time. But it is not known that a single adult descendant of the original covenanted parents has died without giving comforting evidence of true piety.

Vol 1, No 5, Sept 1880

## OUR FATHER'S CARE.

"Your heavenly Father knoweth that ye have need of all these things."

The golden lights of the summer  
 Lie on the laughing land ;  
 The voice of song is borne along  
 By the breezes on every hand.  
 The flowers spread out their beauty  
 Above the vivid green ;  
 And the water's rush, and the forest's hush,  
 Make tender the glowing scene.  
 But the cooling kiss of the summer air,  
 And the joy and beauty everywhere,  
 Are proofs of Almighty, loving care.  
 For our heavenly Father knoweth  
 We have need of all these things.

There are sounds of a gathering tempest,  
 And the clouds are as black as night ;  
 O'er the earth is spread a shade of dread,  
 And all things sigh for light ;  
 The leaves of the green woods quiver,  
 And a silence falls around,  
 Till over the hills with a haste that thrills,  
 The thunder peals resound,  
 And angry falls the pelting rain,  
 And sullenly roars the mighty main,  
 And the heart grows sad with a fear of pain.  
 But our heavenly Father knoweth  
 We have need of all these things.

The daylight calls to labor,  
 And the work we have to do  
 Claims all our powers for the flying hours,  
 And we must each task pursue.  
 Although we are often weary,  
 And the aching hands hang down,  
 There is much to be done ere the rest be won,  
 And we wear the victor's crown.  
 But the toil that comes to us by day,  
 And even the troubles that throng our way,  
 More proofs of the love of God display.  
 For our heavenly Father knoweth  
 We have need of all these things.

Yes, need of the light and shadow,  
 Need of the loss and gain,  
 Need of the rest and the labor,  
 Need of the ease and pain ;  
 For some great useful lesson  
 Is taught by all that falls  
 On our spirits here, till the rest be near.  
 And the voice of the angel calls.  
 Praise unto God! His love shall guide  
 To the sheltered place by the Saviour's side,  
 And all is good whate'er betide :  
 For our heavenly Father knoweth  
 We have need of all these things.

# THE CHILDREN'S PORTION.

## PRACTICAL THOUGHTS FOR THE CHILDREN.

BY ALPHEUS.

No. III.

Ugh! what an ugly spider! but what a beautiful web it has with true skill suspended to this branch by a cable here and a rope there. See what a cosy little house it has built in the centre, where it may be gently rocked by the wind, and quietly rest in the centre of its domain, procuring food for its little ones by the fine-spun snare which it has hung, with apparent calculation, in the right spot and at the right angle. What lessons, I wonder, can Alpheus and the children learn from the spider?

Well, I notice it starts out in life with a high ambition. This spider has hung its airy web from the limb of a tree, but often it will choose the best parlor in the house, and even the "king's palace" is not beyond its reach. If a young person is grounded on right principles, there need be no limit to his aspirations. "First be sure you are right, then go ahead." Many a bright life has been blighted by neglecting present opportunities. Our life is so interwoven with circumstances that no one can calculate how much we may lose by neglecting the golden opportunities that come to every one. "There is a tide in the affairs of men that, taken at the flood, leads on to fortune."

I notice again the patient industry displayed in repairing the breach that I may make in its handiwork. Again and again I may brush part of its web away, but instantly it sets to work to mend the rent. Many a time, when reverses occur to young people starting out in life, discouragement causes them to break down. The spider teaches us never to give way under trials, but rather surmount and overcome them. "There is no use crying over spilt milk," is a trite saying. The time and energy spent in repining are much better spent in repairing. The kite rises highest when held by a string.

Trials are intended for our advancement. They are blessed who endure temptation. They finally obtain eternal life.

But what an ingenious fellow this is! We will make this one a captive for a little, and watch his movements. Here is a tub of water with an upright pole in it. We will place him on the pole. See how nimbly he runs to the bottom. Does he intend to swim ashore? Mr. Spider is not created with web feet, and well he knows it is no use trying that. Now he is perched on the top, and a slender thread is slowly drifting in the wind. Patiently he waits and spins till the thread is fastened to the shore and on it he at once descends to liberty. And I thought surely our minds and intellect were given us for some purpose. Yet how many mope and repine, and hide their talents away in a napkin, instead of diligently using them. We cannot expect Providence to interfere in our behalf till we have gone to the limits of our own abilities, and, by freely

Vol 1, No 5, Sept. 1880

using those we have, we expand them. Providence always helps them that help themselves. Surely, Mr. Spider, you deserve your freedom for teaching me this lesson.

But possibly there may be negative lessons that the spider may teach me. Its life-work is trapping and snaring others. Is this the reason why it manifests ambition, ingenuity, and industry? How many boys and girls will toil and weary themselves at play or mischief, and then think it cruel bondage to perform some slight duty in the home. The spider reminds me oftentimes of the great enemy in all conceivable ways spreading nets for the unwary—luring them to destruction. *His* snares are specially set for the young. The lad is enticed, by a companion perhaps, to smoke a cigar, or take the first glass, or go to wicked amusements, and the beginning of sin is like the letting out of water. Never forget the warning of the wise man: "My son, if sinners entice thee consent thou not." Every young person should study carefully the book of Proverbs, where are the choicest maxims for every day life.

But after all, how shallow is its confidence,—how frail the thread on which it puts its whole trust. The falling of a leaf,—a breath of wind,—a passing shower,—a brush of the hand, and it is gone. Three thousand years ago Job spoke of the paths of those that forgot God and the hypocrite's trust being just a spider's web; and a later prophet makes the statement, that those whose lips speak lies, whose fingers work iniquity, whose tongues are perverse, who do not like justice, who trust in vanity, who speak lies, who conceive mischief, who bring forth evil, are just weaving a spider's web. Now surely that is a sweeping statement, their trust so frail that a breath may carry it away.

Now let us see what lessons we have learned, and we will go over them backwards:—

1. If you are wicked and serving Satan, you have no surer foundation than the spider's web.
2. It seems more congenial to our nature to practise evil rather than good. Carefully examine what spirit you are of, and seek to delight in duty rather than sin.
3. Having laid a right foundation, use every gift for God's glory.
4. Instead of repining under adversity, set instantly to work to repair the breach.
5. Never neglect present opportunities.

---

### GOD'S WORD HID IN THE HEART.

---

Children, there was once a little boy who went to Sabbath School regularly, and learned all his lessons well, so that he had a great many Bible verses in his mind. He was a temperance boy. This boy was on a steamboat making a journey. One day as he sat alone on deck looking down into the water, two ungodly gentlemen agreed that one of them should go and try to persuade him to drink. So the wicked man drew near to the boy, and in a very pleasant voice and manner invited him to go and drink a glass of liquor with him. "I thank you, sir," said he, "but I never drink liquor."

"Never mind, my lad, it will not hurt you; come and drink with me."  
 "Wine is a mocker—strong drink is raging. Whosoever is deceived thereby is not wise," was the boy's ready answer.

"You need not be deceived by it. I would not have you drink too much. A little will do you no harm, and will make you feel pleasantly."

"At the last it biteth like a serpent and stingeth like an adder," said the boy. "I feel safer, and I think it wiser not to play with adders."

"My fine little fellow," said the crafty man, putting on his most flattering air, "I like you; you are no child; you are fit to be a companion of gentlemen. It will give me great pleasure if you will come and drink a glass of the best wine with me."

The lad looked him steadily in the eyes and said, "My Bible says, 'If sinners entice thee, consent thou not.'" That was a stunning blow to the tempter; and he gave up his wicked attempt, and went back to his companion.

"How did you succeed?" said he. "Oh, the fact is," he replied, "that little fellow is so full of the Bible you can't do anything with him."

Children, that is just what we are trying to do. We wish to get every boy's mind, and every girl's mind, so full of the Bible, that wicked tempters cannot do anything with them.

Now, children, there is one Bible verse which shows that this is just the right use to make of the Bible. I wish you all now to learn it, and recite it with me. I will say it alone twice, and then you will say it with me.

"Thy word have I hid in my heart, that I might not sin against thee."

Children, hide just as much of God's precious word in your hearts as ever you can.—*Dr. Nelson at the St. Louis S. S. Institute.*

A SEA OF LOVE.—How little of the sea can a child carry in his hand? As little do I take away of my great sea—the boundless love of Christ.  
*Samuel Rutherford.*

## SOLUTIONS OF BIBLE QUESTIONS FOR AUGUST.

IX. The initials form the name PORTER, given to God.

- |               |                   |
|---------------|-------------------|
| 1. P-eniel.   | Gen. XXXII. 30.   |
| 2. O-upri.    | I. Kings XVI. 22. |
| 3. T-almal.   | II. Sam. III. 3.  |
| 4. T-atnai.   | Ezra V. 3.        |
| 5. E-bonezer. | I. Sam. IV. 1.    |
| 6. R-emphan.  | Acts VII. 43.     |

Another answer to this question has been furnished by Minnie McLaughlin, of Cornwallis, N. S., and J. S. M.: Their solution is as follows:—

- |                  |                      |
|------------------|----------------------|
| 1. M-amre.       | Gen. XVIII. 1.       |
| Mahanaim.        | Gen. XXXI. 2.        |
| 2. A-hab.        | I. Kings XVI. 20.    |
| Ahaziah.         | I. Kings XXII. 51.   |
| 3. S-annacherib. | II. Kings XVIII. 13. |
| 4. T-atnai.      | Ezra V. 3.           |
| 5. E-bonezer.    | I. Sam. IV. 1.       |
| 6. R-immon.      | II. Kings V. 18.     |

Vol 1, No 5, Sept 1880

Two other young ladies also send the name MASTER as the answer, but the names they give opposite 3 and 4 are not exactly correct. Sanballat was not a heathen king, nor was Tobiah a governor.

Another correct answer is given by James R. Toland, as follows:—

KEEPER; see Psalm CXXI. 5th verse.	
K-eilah.	I. Sam. XXIII. 10, 11.
E-lah.	I. Kings XVI. 8.
E-sarhaddon.	II. Kings XIX. 37.
P-ontius Pilate.	Matthew XXVII. 2.
E-ben-ezer.	I. Sam. IV. 1, 2.
R-emphan.	Acts VII. 43.

X. Moses and Samuel; Proof, Jer. XV. 1.

One gives the answer thus: "Moses; see Ex. XXXIII. 9, 23, and Deut. XXXIV. 10." Three others answer, "Elijah; James V. 17"; two others answer, "Jacob; Genesis XXXII. 28;" and one "Abraham."

XI. Judges IX. 48, 49. Abimelech and his men about to set fire to the town of Shechem.

Correct answers to this question received from Minnie McLaughlin, Katie H. Newcomb, Mary Magee, H. Lawson, M. Lawson, J. S. M., Annie L. McCullagh, and James R. Toland.

## BIBLE QUESTIONS FOR SEPTEMBER.

XII. Is there a verse in the Bible in which the letter T is to be found 53 times, and, if so, where?—E. H. B.

XIII.

### A SCRIPTURE ENIGMA.

The Bible tells a story, strange yet true,  
Where God His footsteps hides from you;  
In far off Eastern land, a creature dwelt,  
Who homage gave to God; but never knelt.  
It lived and moved where sinners throng,  
But lived apart from sin and wrong;  
And yet a living soul in it abode,  
Which guilty gave account to God.

XIV. A word only once mentioned in the Bible and made up of these letters:—

AAAA DHHNPRST.

The word is the name of the son of a wicked man. Where is it to be found?

J. R. T.

XV. The initial letters of the following form the name of a female deliverer mentioned in one of the minor Prophets and other parts of the Bible.


1. Trees mentioned only twice in the Bible.
2. One of David's sons.
3. A celebrated city.
4. A symbolical name given to the Messiah.
5. A hard stone mentioned by a Prophet.
6. A plant with very small seed.

ANNIE LAWSON McCULLAGH, St. Andrews.

## INQUIRY COLUMN.

1. Who was first put to death in England for being a Protestant? In what year and in whose reign?

2. Who was the first martyr during the first reformation in Scotland, and in what year was he executed? \_\_\_\_\_ J. K. M.

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



## NOTICES OF PUBLIC EVENTS.

It appears that the case of Professor Smith, which has so long agitated the Free Church of Scotland, is not yet settled. At the meeting of the General Assembly in May, he was restored to his Professorial Chair, with a solemn admonition tendered by the Moderator. Although many persons in and outside the Free Church felt that the interests of precious truth were not sufficiently conserved by the Assembly's decision, yet all were disposed to hope for the best, more especially as the learned Professor had accepted the admonition in a spirit that gave promise of greater loyalty in future to the recognized Standards of the Church. It will astonish many of our readers, therefore, to hear, that at that very time, an article from his pen was on the eve of publication, in which his old offence is repeated in a more aggravated form. One of the most prominent leaders in the Free Church has stated, in regard to that article, that its "appearance, after all that is come and gone, and after the termination of the previous case, is an event that is deplorable." A new process for heresy is about to be instituted against the Professor, and it is to be hoped that it will be conducted in a spirit of uncompromising loyalty to the Word of God and the subordinate standards of the Presbyterian Church.

In France, according to the recent decree of the Government, more than forty Jesuitical establishments have been broken up, embracing more than five hundred inmates. The justification of the measure is found in the fact that "the existence of the Jesuits as a distinct class is inimical to the civil and religious interests of the country. This is proved by the nature and laws of the order, and by the facts of their history. No country prospers where the Jesuits are supreme; and though the act of expulsion may seem arbitrary, the French Government is to be commended for its decision." It would be well, however, for France and every other country to consider, as *The Christian Statesman* observes, that "no mere decree of authority, backed up by force, can ever prove a safeguard against moral dangers. A false religion can only be supplanted by the true. The main reliance of the Government in all such cases ought to be on moral and religious forces. Only the Protestant religion can rid France of her most dangerous foes."

The cause of Temperance has recently gained two signal triumphs in the British Parliament, in the passing of the Local Option Bill, and more recently, the Bill to shut Public houses in England on the Sabbath. By the former measure, somewhat similar to the Permissive Bill of the Dominion of Canada, it is left to the people of any particular district to determine whether or not they need any places for the sale of intoxicating liquors. The experience of Ireland, where public houses have been closed on the Sabbath for some time, and where, as a consequence, convictions for crime committed on that day have fallen off seventy per cent., no doubt greatly facilitated the passage of the latter measure. It is to be hoped that the time is not far distant, when the legislators in all

Vol 1, No 5, Sept 1880

countries will see, that a traffic that causes so much misery and crime, is bad not only on the Sabbath but every day, and must be suppressed by the strong arm of a righteous prohibitory legislation.

The British public have been again startled by sad news from Afghanistan. At the time when the British forces were about retiring from that country, leaving the people to enjoy the privileges and bear the responsibilities of self-government, an attack was made upon them by Ayoub Khan, an aspirant to the throne. It is estimated that about 3,000 soldiers have been cut to pieces. The emergency is evidently considered by the British authorities very grave when General Wolsely, the Wellington of the day, has been so suddenly despatched to the seat of war, to assume the supreme command of the troops. It is to be hoped that by his wisdom and valour, and through the favour of the Governor amongst the nations, the insurrection will soon be suppressed, and peace and order restored to that distracted land.

The past season in Britain has been remarkable for its commemorative services. Besides those held in honour of Raikes, the Gloucester printer, the founder of Sabbath Schools, some very interesting and enthusiastic meetings were held in different parts of Scotland to commemorate the struggles and sufferings of the Scottish martyrs two hundred years ago. One of the largest and most animated was that held in the Old Greyfriars Church yard, Edinburgh, in view of the monument erected in memory of 18,000 persons who suffered martyrdom from 1660 till 1688. It is computed that about 10,000 persons were present. Similar services, on a smaller scale, were held in many other places; sometimes at the graves of the martyrs. Whilst it is pleasing to note the disposition thus manifested to honour the memory of those "of whom the world was not worth," it would be more pleasing still to note a more general appreciation of the principles for which "they loved not their lives unto the death."

Formerly, Dissenters in England were not allowed to bury their dead in the Parish grave yards, unless they consented to use the burial service of the Established Church. The "Burial's Bill," which has recently passed the House of Lords, removes all such restrictions, and now non-conformists can bury their dead either with or without any religious services, in any Parish burying ground within the kingdom.

A London paper states, says the *New York Observer*, that the following directions are given to those who attend the Ritualistic Church of St. Michael: "During prayer all are requested to kneel. The kneelers should be hung on the hooks provided for the purpose, by those who have used them."

A Boston paper says that Miss Anna Oliver, who cannot get ordination in the Methodist Church, was advised to be a preacher, by friends who said that "she had a remarkable talent for talking." The *New York Observer* states, that "if such a talent were the only prerequisite to the ministry, it is quite probable that millions of men as well as women would press and be pressed into it, who are not now called."

## LITERARY NOTICE.

The faithful Servant of God in Life and Death. A discourse preached at Kellswater on Sabbath, June 6th, 1860, in reference to the death of Rev. James Dick, D. D., Professor of Theology. By Thomas Houston, D. D., Knockbracken. Published by request.

This is an eminently plain, practical, and impressive discourse. It is founded on Deut. XXXIV. 5, 6. "So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord. And he buried him in a valley in the land of Moab, over against Beth-peor: but no man knoweth of his sepulchre unto this day." The subjects discussed are: 1. Moses as the servant of Jehovah, and his service and character. 2. His death and burial. 3. The Voice and Lessons of the removal of Faithful Servants. Prefixed to the discourse is an excellent photograph of the venerable deceased brother. It also contains a Memorial Sketch which needs no other recommendation from us than just to say, that the writer is Professor Houston, and the subject is the late lamented Professor Dick.

## PUBLISHER'S NOTICE TO YOUNG PEOPLE.

We are delighted to inform our young friends once more that orders are steadily coming in for the *Advocate* through their efforts. Last month we published the names of all young people who had their lists of subscribers forwarded previous to July 20th, and we hope to have another large list to record at no distant day. We sincerely ask every little reader of the *Advocate*, who has not already done so, to go to work at once, and raise a club of subscribers in her or his locality. Those who have already established clubs, could doubtless obtain some additional subscribers, by a little extra effort. Our faith is strong in the ultimate success of young people when they undertake any good work in real earnest. We have just provided a new supply of handsome things for presents for little workers. It is not our desire to ask our friends to work for nothing. "The labourer is worthy of his hire," and besides, children ought to be encouraged.

If our young friends could only come and see our premiums, we feel confident they would lose no time in securing them. We are pleased to say, however, that we have recently had the pleasure of seeing a few of our little workers, to whom we have awarded premiums, that we know are appreciated. We have also had letters from others regarding the satisfaction afforded by the reception of their premiums. Two young ladies (sisters we believe) write:—"The albums arrived here safely Saturday night, and they suited nicely, and we are very much obliged for them. We must try and get a few more subscribers." Another says:—"My Bible is handsome, I don't know how you can give it for so

Vol 1, No 4, Sept 1860

few subscribers." One lady states: "I have now sent in 21 names, and will do my best to raise 30, as I want to get 'Bryant's Library of Poetry and Song,' in handsome Morocco binding." Another says: "'The Complete Home' is the best book I ever saw. It is just lovely. I must try and get some more names." The following has just been received from Hamilton E. Grindon, Esq., Queensville: "Many and best thanks for your beautiful Premium, 'The Complete Home.' The name of the author is a sufficient guarantee of its great worth. Its perusal is a rich treat I assure you."

These extracts we merely refer to so that our young friends may be encouraged to persevere in extending the *Advocate*.

The premiums we offer are all choice; (see Book Premium list on second page cover) and will be forwarded immediately on receipt of orders. We assure our young friends that we appreciate their labours, and earnestly ask their continued assistance.

In working for Prizes it should be remembered that 50 cents must be remitted to us for each subscriber to the *Advocate* for one year, before we can send the Prize desired. We also wish it to be understood that we give those getting up clubs the privilege of obtaining subscribers anywhere. Instead of sending all to one address, as is generally required in forming clubs, we will mail direct to each subscriber, no matter how far apart they may reside. For instance, we will send one copy to New York, another to Toronto, a third to London, a fourth to Halifax, etc. We have thus arranged, so that our friends who undertake to work for Prizes may be encouraged; and also that those who desire to send the *Advocate* to their friends at a distance, may do so without any extra charge.

#### YOUNG PEOPLE'S PRIZE LIST.

- For 2 Subscribers we will send any of the following prizes desired:—  
A handsome Autograph Album, Lady's Penknife, Money Wallet,  
Nickel-plated Penholder, and Pencil Case combined, a handsome  
Pocket Bible or New Testament with Psalms.
- For 3 Subscribers: An Autograph Album worth 75 cents.
- For 4 Subscribers: An Autograph or Scrap Album worth \$1.00.
- For 6 Subscribers: An Autograph or Scrap Album worth \$1.50.
- For 8 Subscribers: An Autograph or Scrap Album worth \$2.00.
- For 10 Subscribers: A superior Reference Pocket Bible, with any name  
desired stamped on cover in gold letters.

Although we offer the above prizes, we will substitute anything desired of the same value, if at all available, that can be sent by cheap post.

Those having anything interesting for the "Children's Portion" should send it along. Our Editor Junior wishes to have an item from every little reader, with their name to publish. He is determined to make the *Advocate* interesting to children. (See his P. O. address on page 100. See also how to send money, &c., on second page cover.)

We will send a number copies of the *ADVOCATE* free, for samples, to all little folks who intend getting up clubs for it, if they give us their address.

# BOOKS TO BE PUBLISHED SOON.

## SELECT DISCOVERIES

ON

### THE DOMINION AND GLORY OF THE REIGN

THE SUPPORT AND CONFIDENCE OF THE

AND THE JOY OF THE HEART

BY THOMAS HOUSTON, D. D.

(WITH A PORTRAIT.)

THIS VOLUME will be in foolscap 8vo. elegantly bound in cloth, and published for Subscribers in Great Britain to non-subscribers \$1.50. Subscribers in Great Britain 4/; non-subscribers 5/.

Parties desiring to secure this book should send their copies or parcels, without delay, to the Author, Ireland, or to the Publisher of the *Monthly Advertiser*, and the work will be forwarded to them by mail, soon as issued.

## “SERMONS BY MARTYRS”

A LARGE VOLUME OF NEARLY 700 PAGES, FOLIO.

INCLUDING SOME SIXTY SERMONS, LECTURES, AND ADDRESSES.

*Delivered during the hottest times of the Persecution in Scotland, Two Hundred Years ago!*

BY

RICHARD CAMERON,  
WILLIAM GUTHRIE,  
MICHAEL BRUCE,

JOHN WELLWOOD,  
JOHN WELCH,  
DONALD CARGILL,  
ALEXANDER PEBEN.

JOHN GUTHRIE,  
JOHN LIVINGSTON,  
ALEXANDER SHIELDS,

*Carefully collected and transcribed from manuscripts.*

ILLUSTRATED WITH VIEWS OF THE FOLLOWING PLACES OF MARTYR INTEREST:

The Grassmarket of Edinburgh; Canongate Tolbooth; Martyrs' Monument, Greyfriars; House where Cameron was Born; Netherbow Port, Edinburgh; Greyfriars' Churchyard; Monument at Ayr; Bannockburn; and all other places of interest.

A brief biographical notice of each of the Authors of the Sermons, with an Introduction.

THIS VOLUME will be of great value to the families, as well as an interesting reading. It will be furnished to subscribers at the price of \$1.50; to non-subscribers at the price of \$2.00.

Orders should be forwarded immediately to R. A. H. Greenock, Scotland, or to R. A. H. Glasgow, Scotland.