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R. A. H. MORROW, Publisher,  
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JAN., 1882.

THE MONTHLY

# ADVOCATE

Vol. II. No. 9.



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R. A. H. MORROW

## PUBLISHER'S NOTICE.

With this number commences the second year of the *Monthly Advocate*. Thanking our patrons for past favors, we solicit their continued support. Our desire is to make the *Advocate* increasingly interesting to young and old—an evangelical Magazine worthy of having a place in every Christian household. Although we have now a large subscription list, yet we want to see it larger. Our Motto is "Onward." Wishing therefore to encourage our readers to co-operate with us in extending the circulation of the Magazine, we have arranged to offer extra inducements to all workers, which will be seen on third page cover.

We earnestly ask our young friends and others who have so nobly assisted us in the past to continue their labours with renewed diligence, and we promise to reward them liberally: Our faith is strong in personal effort. We believe in the old adage, "Good words are good, but good deeds are better" Every reader of the *Advocate*, we believe could, by a little effort, induce some friend to subscribe.

To those of our present subscribers who will renew their own subscription, and send \$1.00 additional for two new subscribers before the end of this month, we will send as a premium, any book desired, worth 35 cents. We will also send each new subscriber who orders this month, a copy of "Both sides of the Psalmody Question," worth 20 cents.

The projectors of the magazine have no hope or desire to reap pecuniary benefit from its publication. Their labor is a labor of love. They desire to circulate wholesome reading among the people. Should more money be received than is required for publishing, it will be used to improve and enlarge the *Advocate*.

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SEE PREMIUM LIST THIRD PAGE COVER.

# The Monthly Advocate.

VOL. II.

JANUARY, 1882.

No. 9.

## THOUGHTS AT THE CLOSE OF THE YEAR.

BY J. TEAZ.

Before the eyes of my readers rest on these pages the shadows of the old year will have passed away forever, and the light of the new will have dawned upon us, and who is there, even among the most careless, that can think of such a transition without having his soul stirred to serious reflection and self-examination? The swift flight of time and the impossibility of recalling it, are equally proverbial. "Time is the warp of life," says one, "Oh, tell the young, the old, the gay, the fair, to weave it well." It is divided into periods—the day, the week, the month, the year, all furnishing opportunities for review. Just as the traveller passing over the country pauses on the hill-top and casts his eyes backward over the landscape, beautiful or otherwise, before proceeding onwards, so the thoughtful mind pauses on the hill-top, the point of time which divides the old from the new. In such an hour what thoughts arise, what memories gather around us! The loved companions of the early months are no longer by our side, the hand whose grasp gave courage, and the eye whose glance inspired to noble daring and doing have long since lost their magic power. Even our own good resolutions, upon which we builded ample hopes of future greatness—have these not too often proved themselves to be but foundations of sand? It is not well, however, to think too much of the irrevocable past, of the lost opportunity, the abused privilege, or the wasted power. Better it is to examine our remaining resources, as well as to test the reality of our attainments so that we may, if possible, enter the new year with some degree of confidence and hope. This is but common prudence in the ordinary affairs of life, but, oh, how it becomes intensified when we enter the sphere of the religious and the spiritual. Life is, or ought to be, a continued growth and development. The new principle planted in the human heart at regeneration is capable of, and is destined to illimitable and eternal development. It is a going onward "from strength to strength." And now, fellow-Christians, as we stand together on the boundary line between the old and the new, let us talk together in regard to our attainments during the past year.

I. Have we made proper attainments in knowledge? This is the privilege as well as the duty of every Christian. There ought to be, as Paul expresses it, a forgetting of the things that are before. In order to this, it is necessary for us to imitate the example of Mary, and seat ourselves at the feet of Jesus, who is the great teacher. We also need the Holy Spirit to illumine our darkened understandings, purify our hearts, and thus prepare them for the reception of truth. The creature,

at best, can make but feeble advances in the knowledge of God and divine things. Our first parents even in their state of innocence, endowed with the capacity of acquiring knowledge by direct and immediate communion with their Creator, could have made but trifling conquests in the fields of infinite wisdom, yet had they retained their integrity they would have advanced beyond anything of which we have any conception. Sin, however, entered our world, breaking the channels of communication with heaven, destroying the spiritual susceptibilities, demoralizing and blunting even the natural faculties and powers of the soul. How much need, therefore, we have to seek the vivifying power of Divine Grace that we may rise above, and in despite of this ruin sin has wrought. Has this been our aim during the months past, and have we sought it in the divinely appointed ways? Do we realize in our hearts more and more of that love which passeth knowledge, and from the advances in the past, have we a well grounded hope that we shall soon "come in the unity of the faith and of the knowledge of the Son of God unto a perfect man unto the measure of the stature of the fulness of Christ?" This is the true goal of the Christian life.

II. Have we made advances in holiness? "Be ye holy, for I am holy," is the divine injunction. Holiness in the creature is only a relative term, and as such, admits of degrees. Our Saviour likened the kingdom of heaven to "a little leaven which a woman took and hid in three measures of meal until the whole was leavened." Now the kingdom of heaven there, is simply the power of vital religion in the heart and life, and as the leaven gradually but surely extends its influence through the entire lump, so this godly principle once implanted in the heart is intended to transform the whole man into the image of God himself. The Spirit is of course the agent in this work, but we ourselves are co-workers with Him. It is a continual putting off of the works of darkness and putting on the garments of light, and if we do not feel and know that the evil desires and propensities of our depraved nature are being brought under and crushed out more and more, then we have reason to fear that we have not only not made advances in holiness, but that God's grace has not yet found a lodgment in our hearts; but on the other hand, if we can realize from a blessed experience that though sin yet dwells in us, yet it is growing weaker day by day, then we should thank God and take courage, assured that He who has begun the good work in us will carry it on to perfection.

III. Have we grown in happiness? Religion is intended to make men happy. Even in the present it lifts him up to a position from which he can aspire to, and lay hold of pleasures that can satisfy the deepest needs and longings of his immortal spirit. The advent of the Saviour was heralded by angels who proclaimed "glad tidings of great joy to all people;" and wherever this gospel has been preached and men have yielded themselves to its power, there we find the highest forms of human happiness. The happiness of the true Christian is like the mighty river flowing onward to the ocean, at times perhaps pressed into a narrow channel, yet the great volume remaining, it only awaits the opportunity to again expand itself into the open valley beyond.

A great writer collected over two hundred opinions in regard to human

happiness, but he never once thought that there is but one thing needful, viz., to have Christ himself formed in us. We sometimes speak of the joys of the young convert who has first tasted of the Saviour's love, but these are not to be compared with those of later years. It is ever brighter farther on, less demonstrative perhaps, yet much more deep and less easily moved.

IV. Finally, have we grown in usefulness or effectiveness? This necessarily follows from the other thoughts just stated. When a man becomes intelligent, holy and happy in his christian life, he must needs be a power anywhere in the cause of truth and righteousness. It cannot be otherwise. Every step of such a man is a precept incarnated, so to speak; every look is a fatal stroke to wickedness; every smile goes to the heart like heaven's sunlight, divine and enriching in its influences. When such a man prays and pleads at the throne of grace Satan's kingdom trembles, and the arm of Omnipotence begins to move. This was the character of the Saviour, and the Christian life is simply a growing up to him in all things. The power of intelligence, of a holy life, of a happy Christian, are alike proverbial. We have all felt the transforming power of such lives; moral darkness and sceptical thoughts are dissipated at their approach, and the heart, prison-bound, beats again with a new vigor. Have these been the ever developing tendencies of our lives during the months past?

As we stand on the dividing line between the old and the new, do we realize from a blessed experience that we have grown in knowledge, in holiness, in happiness, in effectiveness for God and truth? If so, then we may well bid *all hail* to the coming year, and trusting in Divine Grace, "go forth to meet the shadowy future with a manly heart and without fear."

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### THE USE OF TIME.

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The celebrated Lord Coke wrote the subjoined distich, which he strictly observed in the distribution of time:—

"Six hours to *sleep*, to law's grave *study* SIX,  
FOUR spend in *prayer*, the rest to nature *live*."

But Sir William Jones, a wiser economist of the fleeting hours of life, amended the sentiment in the following lines:—

"SEVEN hours to *law*, to soothing *slumber* SEVEN,  
TEN to the *world* allot, and ALL TO HEAVEN."

---

### STEALING TIME.

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Our heading is not intended to intimate that there is a time for stealing, that is, a time when it is lawful to steal. Some are so fond of quoting certain passages, such as, there is "a time to dance," and "a time to laugh," that it would not be strange if they thought that stealing was one of the all things for which there is said to be a time. Such an idea were not more absurd than the applications sometimes made of the passages above quoted.

“What right have I,” said M’Cheyne, “to steal and abuse my Master’s time?” To steal is to take without liberty, and to abuse is to appropriate an object to a use different from that for which it was designed. When we take any portion of time for our own use without asking God’s permission, we steal it, and when we use it in any way not designed by Him, we abuse it. Stolen time is always abused.

Time spent in *unnecessary sleep* is stolen. We have no right to steal our Master’s time and pass it away in sleep. A certain portion of time was given for sleep. We do our duty by devoting that time to sleep. When we thus sleep, we are doing the will of God as truly as when we are praying for revival, or urging sinners to flee from the wrath to come. But when we spend more time in sleep than is needed to refresh our bodies and our minds, we rob God, and sin against Him as truly as if we were to steal money from His treasury. There are great numbers who thus steal and abuse time. He who gives to sleep two hours a day more than is necessary, robs God of one-twelfth of his time. In the course of a single year he steals a whole month; in twelve years a whole year. Some of my readers may be guilty of having thus stolen and abused several entire years!

Time is stolen and abused when it is *spent in idleness*. God says to every one, “Go work to-day in my vineyard.” “Work. . . while it is day.” “Whatsoever thy hand findeth to do, do it with thy might;” and He sets before us a Divine example: “My Father worketh hitherto, and I work.” And yet many professed followers of Christ spend a great deal of time in idleness. They cannot say that no man has hired them. They cannot say they have nothing to do. There is work abundant, and God’s commands are urgent, and yet they are idle. What right have they to steal and abuse their Master’s time? What will they say when the Master cometh and reckoneth with them?

Time spent in *foolish amusement* is stolen and abused. There is a time for relaxation. Neither the mind nor the body are always to be kept on the stretch of exertion. We are to work with our might, but not beyond our strength, nor in contravention of the laws of our nature. Suitable relaxation is a duty, but foolish amusements are sinful. That Christians often indulge in vain pursuits, cannot be denied. Some may persuade themselves that such amusements are lawful; others may regard them as slight and venial sins. The truth is, the time thus spent is stolen from the Lord. It is stolen from the Lord and given to the devil. And will any one ask—“What harm is there in that?” You will get the answer by-and-by.

We shall all have to render an account of the manner in which we have spent the time allotted to us soon enough. O be prepared for the scrutiny which awaits you! Give to each hour of the day its appropriate employment. And at the close of each day inquire—“Have I stolen and abused any of God’s time to-day?”

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Our hearts are like instruments of music well-tuned; they will make no melody in the ear of God, unless they be gently touched by the finger of the Spirit.



## THE LAST GREAT PRAYER-MEETING.

The account of it may be found in the sixth chapter of Revelation: "And they said to the mountains and rocks, fall on us, and hide us from the face of Him that sitteth upon the throne, and from the wrath of the Lamb." This is the prayer that will be offered.

There will be a *great multitude* at that prayer-meeting. Many prayer-meetings are very thin—few are present. Not so this one. All that have ever treated the Lamb of God unworthily, and persisted in it, will be present. Millions have done this. Millions more will probably do it. They will all be at the meeting.

*Distinguished persons* will be present. Those who live upon the high places of the earth usually have little to do with prayer-meeting. They are above such things. They leave such meetings for the poor, the unlearned, the low in life. But they will come to this meeting. We have express mention of this: "And the kings of the earth, and the great men, and the rich men, and the mighty men, said 'Fall on us.'" They may never have been in a meeting where there was prayer before, but they cannot stay away from this.

There will be *great emotion* in that meeting. It will not be dull, and drowsy, and formal. There will be feeling—the deepest feeling. Men must have some terrible emotions, when they are led to cry to the rocks and mountains to fall on them. How dreadful must be the sight of Him that sitteth on the throne, when their fear inspires such a prayer as this! There will be no difference in that meeting.

They will *all* pray. Some prayer-meetings have but two or three, a few at most, that take any part in them. The mass often take little or no part in the meeting. Not so of this meeting. The record runs, that not only the great men above mentioned shall pray, but "*every* bondman, and *every* freeman." And then the nature of the object before them, viz., God on his throne of judgment, and the Lamb in his wrath, decides that all will pray. The whole assembly, feeling the same terrible emotions of dread, will be constrained to offer the same prayer.

And what a prayer! It is not addressed to God, or the Lamb. They never received any spiritual homage from the multitude present at this meeting. They so ill-treated the blessed God, and carried it to such desperate length, that they now despair, as they well may, of any mercy. Hence the dreadful prayer before us. They would go anywhere, or suffer anything, to escape or hide from God. "Hide us from the face of Him that sitteth on the throne." They begged to be crushed beneath the mountains, rather than meet the frowning face of God. They chose that the rocks should fall on them, and grind them to powder, rather than encounter the wrath of the Lamb. To what desperate misery must men be driven, when they can offer so dreadful an imprecation upon themselves! The attendants upon this meeting are all from this world. "The kings of the *earth*," etc. We have divine assurance that all who persist in treating Christ unworthily, are on their way to this meeting. The multitudes who are now doing this, think little of this matter, yet every day spent in sin is hastening them toward it. Most of them have little to do with prayer-meetings in this world, and none of them have

anything to do with the spiritual service of God. They refrain from prayer now, but they will pray then. God's character and claims were not in their thoughts here, but they will be deeply moved by a consideration of them there.

Reader, are you on your way to this meeting? You hope not. But it is your *manner of life*, and not your *hope*, that determines this. If you have little or nothing to do with prayer in this world—if no family or secret altar is fragrant with the incense of your supplications—if you are now averse to drawing nigh unto God, you are certainly on your way to this meeting. If you do not pray here, you assuredly will there.

Be persuaded to avoid that meeting. There will be enough there without you. Let the blessed duty of prayer be your joy here, from day to day. Love it. Watch unto it. Persevere in it. In faith and humility carry it on. Let nothing but death stop you. Then, while others pray for the rocks and the mountains to hide them from the face of Him that sitteth on the throne, you will sing, "Worthy is the Lamb that has redeemed me unto God by His blood."—*The Gospel Field.*

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#### LIVING OUT THE GOSPEL.

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This is something which every Christian must be doing. It may be that we have little to give towards the support of gospel institutions. The building of churches, the distribution of the word of God, the carrying forward of missionary enterprises, must depend, perhaps, more upon our prayers than upon our purses. We are, possibly, not capable of rendering very efficient service in the labors of the Church. We are not "apt to teach" in the Sunday-school, and it is more from principle than from the hope of profiting others, that we take any share in social meeting. But there is one thing every child of God can do. By the grace of God, all can *live out* the gospel. And he who is earnestly striving to do this is a workman that needeth not to be ashamed.

We speak much of the importance, of the dignity, of the efficacy of preaching the gospel. This is the best preaching, this is the highest style of preaching. It is a kind of preaching which our Lord Jesus Christ expects of every follower. Every believer is called of God as was Aaron for this, and is anointed of the Holy Ghost, and sealed with the spirit of promise. A Christian life is the most commanding pulpit. No words are so telling as a good man's daily walk. And nothing so checks and counteracts the preaching of God's ministers as the want of a consistent life on the part of God's people. The thunders of a Christian Demosthenes may roll along the sky, and no one tremble, because the unfaithful lives of the members of the church muffle the sound.

When Christians visibly take upon themselves what they preach to the world, and the rainier can point and say: "Behold how this gospel does honor and glorify men, see what fruits it yields, hear the joyful salutation of believers, look on their daily honesty, witness how gently and peacefully they go into the world loaded with blessings,"—was there ever eloquence like that? Is it not now the great drawback to our

preaching, that we have no better practising? Suppose that every minister who stands in the pulpit should be touched with seraphic fire, would the world be so speedily converted as it would if every Christian in all the church communions of the earth, should at once stand forth clothed in the full power and beauty of the Christian life?

By many motives we are urged to personal holiness. Our Master calls us to it. Angels call us to it. Heaven calls us to it. But no call is louder than the call of a world lying in wickedness. The despairing cry of dying men is a call to all of us so to live the gospel that we shall adorn the doctrine of God our Saviour. We are preaching more sermons every week than our minister preaches from his pulpit in a year. We are preaching to men in the byways, to strangers, to those who hear no words from his lips. Our life, our conversation, our business habits, our unconscious influence is preaching. Is it preaching Christ? How much of Christ is it preaching? Is it illustrating what is taught in the sanctuary? Is it clinching the utterances of the pulpit? Do we take the messages of the pulpit, to send them out into the world so burdened down with the rich fruits of gospel living that men welcome them, take the truths into their hearts and feed upon them for their eternal life?

If Christians will live out the power of Christ's life great will be the company of the preachers, and glorious the results achieved.

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### PATSY AND THE SQUIRE.

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Patsy O'Blane was a poor lad, living on a wild Irish moor. He folded the sheep, stacked the peat, and dug the potatoes; he also cooked the food, and swept the clay floor, while his father herded the cattle of the squire, who owned all the lands and cottages around them. Theirs was a poor dwelling, with its one only window; but was *home*, and therefore dear to them.

Dan O'Blane owned one book, the Bible, which he and Patsy dearly loved, for it had raised them from the dust to be "kings and priests unto God."

One evening, as Patsy sat at the door, with his pet lamb at his side, and the Bible on his knee, awaiting the return of his father, he heard the loud voice of the blunt but good-natured squire.

"Pat, my boy," he shouted, "leave that great book for priests and bishops to read, and go hunting with O'Rook's boys."

"Please, yer honor," said Patsy, "Im forbid o' my father to go with them same at all, for they takes the name o' God in vain."

"But you can go hunting with them without swearing," said the gentleman.

"Ah! sir, I know it's not easy to go into the fire without being burned," replied the lad.

"Well, my fine fellow, what do you find in that great book? With all my learning, I don't understand half of it," said the squire.

"And now, yer honor, doesn't yer own word show how thrue this book is?" asked Pat, "for it says, 'He hath hid den these things from

the wise and prudent, and revealed them unto babes.' There's ye, sir, as rich as the king, and as wise as a bishop—ye aren't *sure* that it is God's word at all; and here's us, as poor as my lamb Betty and not much wiser—we believe every word o' it, and takes it into our hearts, and makes it our meat and our drink. So, after all, begging yer pardon, we is richer nor ye. Only last night, when ye and yer company was feasting and singing at the hall father said he was amazed at the grace of God that made him and ye to differ. This poor cabin was a little heaven, sir, yesterday, when some of the poor people left the foolish mass to hear father read how Jesus came to preach the gospel to the poor, and to open heaven to them."

"Don't you think Dan would change places with me, boy, soul and body?" said the squire smiling.

"What, sir! sell heaven, where mother and the baby is, and give up Christ? Och! no, sir; ye haven't gold enough to buy the new heart out o' Dan O'Blane," answered the boy, folding the Bible to his breast.

"How can these things be?" exclaimed the squire.

"Ye mind me, yer honor, o' the ruler o' the Jews, who crept to Jesus like a thief by night. He too asked, 'How can these things be?' when Jesus told him, 'Ye must be born again!'" said Patsy.

"How can you prove, boy, that a man is *born again*, as you call the change you talk about?" asked the squire.

"Jesus didn't try to prove it to the ruler, sir, nor will I to ye. If ye see a man walking on the highway ye don't bid him stop and prove to you that he was ever born, for ye know he was, or he wouldn't be there alive," replied Patsy. "So, when ye see one like father, once dead in sin, now alive and walking in the road to heaven, ye may know he's born again, widout him proving it to ye, sir."

The scoffer's smile faded from the lip of the gentleman, as he stood before this poor lad, who evidently pitied him. "Pat," he said, "there was a time when I wanted this same faith myself. I had nothing to ask for *here*, but I knew I could not carry my treasures to eternity; so I wanted something beyond. I asked God for this new heart, and he didn't hear my prayer as your father said he would."

"Och! sir, but ye asked amiss—all from selfishness! Ye war rich now, and ye wanted to be so for ever. But ye war'n't rich at heart, because ye had sinned against God; yer soul didn't cry out to have *him* glorified whatever became o' ye. Likes enough ye went to God feeling ye was Squire Phelan and no mean man; and that it was great condescension in ye to seek his face. But ye'll never find the Lord so, sir," said the boy.

"How did you go to him, Pat?" said the squire.

"Meeself, is it, sir? Like the poor miserable sinful child that I was. 'I'm evil altogether,' I said, 'and as ignorant as a baste before thee—ignorant of all that's holy, but wise enough in what's unholy.' I sin in ten thousand ways and has no claim on God's pity. 'If he send my soul to hell,' I said, 'he'll do only right; but it is to heaven I want to go, where Jesus is, and where there is no sin. If ye take me, Lord, it must be just as I am, for I can niver make meself a whit better.'"

"Patsy, my boy," said the squire, "you talk like a bishop; but you

are only a poor herd's boy, after all, and may be mistaken in this matter. What would you do then?"

"Och! sir, that *cannot* be; for I have the word of God himself, and that can niver fail," replied the lad.

"But you may mistake the meaning of the word on which you build your faith," suggested the gentleman.

"Och! your worship, when it is so plain how could any one help comprehending it?" asked the lad. "Sure, doesn't it say just here"—and Patsy turned the leaves rapidly over until he came to the place he sought—" 'A wayfaring man though a fool' (and I'm not so bad as that yet), 'need not err therein?'"

"And how did you bring your mind to believe this first, boy?" asked the squire.

"Sure, I did not *bring my mind* at all, sir; I just read the words o' Jesus, and belaved them. I was lost, and he found me, and bid me follow him; and so I did, and that's all I can tell about it."

"And you feel quite sure you have a new heart, do you?" asked the gentlemen.

"I feel it's not all the same heart that used to beat in my bosom, sir. When I had the ould heart, sir, I hated everybody as war better off nor meeself. When I'd be trudging, cold and hungry, through the bog, I'd often see your illigant young sons, and the heir o' Sir Robert mounted on their fine horses; then the ould heart in me would speak out almost aloud, 'Bad luck to the proud young spalpeens! Why warn't I born the gintleman, and themselves digging ankle-deep in the bog, or herding the cattle?' And once, I mind me, I looked after them as they dashed down the hill, wishing the royal grey would toss your heir, sir, over his head, and bring his pride down," added the boy.

"I never knew, Patsy, that there was so much malice in your heart," exclaimed the squire.

"Och! sir, and it's not all cleaned out intirely yet," answered the lad. "But I gives it no rest; for I'll niver shelter an inimy o' Jesus *here* in peace." And the poor boy smote his breast.

"And how do you feel towards my brave boys now, Pasty?" asked the squire.

"How do I feel now, is it? Och! sir, but I love the very sound of the hoofs that brings them fornit me. I cries out, 'Lord love the jewels! Give them every blessing thou hast to give below, but don't be putting them off with earthly good; give them thy grace now, and after this a mansion better than the hall, that will be eternal in the heavens.' 'Deed, sir, I love the whole world now, and I'm just the happiest lad in all Kerry. I don't envy the young prince, nor anybody else, but mind my cattle wid a heart full of blessed thoughts. And, sir, if yer go to Jesus like the poor needy sinner ye are, *not like Squire Phelan*, he'll take ye, too, for his own, and then ye'll *know* what the new heart is like.—*Canadian Independent.*"

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As Noah's dove found no footing, but in the ark; so a Christian finds no contentment but in Christ.

## MODERN MARTYRS.

In former ages the tests of fidelity to Christ were severe. Go into the Church of San Stefano at Rome, and the panels set forth the tribulations through which the early disciples entered the Kingdom of God. Stephen was stoned, Peter crucified, James beheaded, Paul torn to pieces of wild beasts, if these traditions be true. Some were boiled in cauldrons of oil; others were stretched on the rack, burned at the stake, buried alive; no ingenuity was spared that could, by the refinements of cruelty, put faith and faithfulness to the test.

But in these days we face no such horrors and terrors. The tests of Christian character and loyalty are no longer exile, persecution, imprisonment, torture and death. Civilization has brought toleration, and made cruelty distasteful even to those who are not Christian disciples. In enlightened communities the profession of Christ is rather a glory than a shame, and the church is the highway to popular respect and regard. In God's providence, to confess Christ is no longer linked with loss of property, liberty or life.

Is there then any room for martyrs in modern times? Are there tests of our piety and loyalty to Christ, which, though different in form, are as decisive as the old ordeal of fire?

1. The modern martyr is he who dares to live an *unworldly life*. Before the days when Constantine wedded the profession of piety with the possession of state patronage, secularism had begun to invade the house of God. The spirit of the world was shaping the doctrine, deportment, policy and polity of the Church. Worldly men and maxims and measures began to control and prevail, and even the Reformation of the sixteenth century, which did so much to revive evangelical faith, did very little to divorce Church and State, and separate the secular from the spiritual. Nothing is more needed to-day than practical separation from the world, not in form like the anchorite, but in fact, in spirit, like the Master, who even at the wedding feast at Cana manifested forth his glory. To be brave and interpid enough, firmly and fearlessly to protest both by his lips and life against worldliness in the Church; the spirit of caste invading Christian equality; the spirit of fashion turning the sanctuary into a place of display; the spirit of frivolity treating, with lightness, sacred and solemn things; the spirit of selfishness that sneers at self-denial; the spirit of rationalism that would take out from the Bible all miracle and mystery,—all this demands the faith and firmness of a martyr to withstand and oppose. The drift is toward the world, and he who swims heavenward opposes the current. The preacher, the editor, the disciple, who in these days dares patiently, constantly, firmly to "stand up" for spiritual truth, worship, teaching and holy living, may still find that "all who will live godly in Christ Jesus shall suffer persecution."

2. There is room for martyrdom still in unswerving *loyalty to Scripture principle and practice*. The tendency always is to make void the Word of God through human tradition, to disregard the divine pattern of heavenly things, and introduce into God's house what is foreign to the spirit of the Gospel. From time to time devout and godly souls

are moved to attempt reforms, to purge out the old leaven and insist on reforming even the conduct of worship. These are God's checks of apostasy. A few men may stand as a barrier to arrest the downward movement of the Church, and turn the tide into pure channels. Crises arise now and then which involve principles, and which way the crises shall determine may under God depend on one heroic soul, who at the opportune moment speaks or acts. In the Church, as in the world, there are always many who will follow if some one will lead. The outspoken conviction becomes the voice for the unspoken convictions of the multitude; and he who dares to do, marshals into line the host who would do if they dared.

The writer is not alone in his experience as a pastor, in recalling at least one occasion in his ministry, when one interpid man, breasting an opposing current that threatened to sweep away cherished landmarks, actually gave shape to the whole future of that church. And no man can look at our current history carefully, without observing that an evangelical pulpit or a thoroughly religious newspaper is a bulwark for the faith as against the liberalism and laxity both of belief and conduct that threaten to sweep away the very lines of distinction between religion and infidelity.

After all, if we study the secrets of the triumphs of faith, they are the same in all ages. They appear first in *character*, in the power to *perceive*, and the power to *receive* the things of God; and then in *conduct*, in the heroic endeavor and patient endurance, which belong to all holy living. To every saint these triumphs are equally open and needful, and sometimes the subtlest temptation is that which is the least apparent. Prosperity ruins more souls than adversity, and popularity is a worse snare than persecution. It is easier to go to the stake once for all than to bear a *daily* cross without murmuring or faltering. As Dr. John Hall says, "There is still room for heroes, and heroes are still wanted."—*Dr. Pierson in New York Observer*.

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The Sunday School Journal, exhorting the teachers from the text, *Give yourselves to the work*, thus illustrates the necessity of so doing: "Your neighbor, the gardener, has fine returns in the autumn, but then, corresponding to his big income, what an outgo there is! He puts time, puts muscle, puts money, puts himself, you might say, into his garden." In the Lord's vineyard it peculiarly is true that the more one puts *himself* into the work the finer and larger returns he has. The sheafless results of much of the teaching in the Sunday School are due to the fact that the teachers put into their work little time, little care, little conscience, and no heart to speak of.

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They that are professors only, and make show of religion for sinister ends, are like Orpah; in times of affliction they will kiss their mother, and be gone; they will soon take leave of the church of God. But they that are true Christians, are like Ruth; they will cleave to her, stay by her, live and die with her, and never depart from her, Ruth i. 14.

## SYSTEMATIC CHARITY.

A merchant in the United States said, in answer to inquiries relative to his mode of giving—"In consecrating my life anew to God, aware of the ensnaring influence of riches, and the necessity of deciding on a plan of charity before wealth should bias my judgment, I adopted the following system. I decided to balance my accounts as I could every month, reserving such portion of profits as might appear adequate to cover possible losses; and to lay aside by entry on a benevolent account, one-tenth of the remaining profits, great or small, as a fund for benevolent expenditure,\* supporting myself and family on the remaining nine-tenths. I further determined that if at any time my net profit *i.e.*, profits from which clerk-hire and store-expense had been deducted, should exceed five hundred dollars in a month, I would give twelve and a half per cent.; if over seven hundred dollars, fifteen per cent.; if over nine hundred dollars, seventeen and a half per cent.; if over thirteen hundred dollars, twenty two and a half per cent.; thus increasing the proportion of the whole as God should prosper, until at fifteen hundred dollars I should give twenty five per cent., or three hundred and seventy-five dollars a month. As capital was of the utmost importance to my success in business, I decided not to increase the foregoing scale until I had acquired a certain capital, after which I would give one quarter of all net profits, great or small; and on the acquisition of another certain amount of capital, then to give the whole of my net profits.

"It is now several years since I adopted this plan; and under it I have acquired a handsome capital, and have been prospered beyond my most sanguine expectations. Although constantly giving, I have never yet touched the bottom of my fund; I have repeatedly been surprised to find what large drafts it would bear. True, during some months I have encountered a salutary trial of faith; when this rule has led me to lay by the tenth, while the remainder proved inadequate to my support. But the tide was soon turned; and, with gratitude, I have recognized a heavenly hand more than making good all past deficiencies."—*Rev. P. B. Power, M. A.*

Dr. Cuyler compares wholesale revival work to the obtaining of fruit by shaking the tree, which leaves it on the ground bruised and battered, and conversion by private conversation to *hand-picking*, which takes the fruit carefully off and places it uninjured in the basket. He says: "The shaking process makes a great noise—it brings a temporary credit and *eclat* to the man who does the shaking—but it does not gather the 'fruits of the Spirit,' in the shape of intelligently-converted men and women into the church of Jesus Christ." It is a fact that often has been commented upon, that a considerable proportion of the "shaken" fruit does not keep very well.

Christians' hearts are as iron; if they be once made hot with the love of God, they will more easily be joined together in love one to another.



[Original Poetry.]

DESIRE OF HELP.

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Jesus, Saviour, Prince of Heaven, listen to my earnest cry,  
Thou the 'Crucified for sinners,' now ascended up on high,  
Thou, who when the world was grovelling in the mire of sloth and sin,  
Died that man the disobedient, heaven and heavenly joys might win.

Plead for me for I am sinful, born an heir to Adam's crime,  
Supplicate the great Creator, aid me to repent in time;  
Plead my cause, I have no hope but in that saving blood of thine;  
Help me, Christ, for oh, how futile are those sin-choked prayers of mine.

Satan stands for ever urging me to curse my King and God,  
Urging not to seek the narrow way, but hasten down the broad;  
Aid me, oh my Father, aid me, I Thy help do ever need;  
Aid me to resist hell's art, and shun each sinful word and deed.

May my mind for ever ponder on that 'Holy Word' of thine,  
May I linger, weighing fondly, every chapter, verse and line;  
May it be the lamp to guide my every footstep I would take—  
Guide me to the loving Saviour, pierced on Calvary for my sake.

'Tis the darkest just ere daylight, I will trust that it is so,  
And that to me soon my Saviour will the way to heaven show:  
Help me take His yoke, and learn of Him the duty that is right,  
"For His yoke," He says, "is easy, and His burden truly light."

M.

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THE CLOSING YEAR.

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Lord, grant me grace these seasons fleet  
To Thee alone to spend,  
That I with joy Thy face may meet,  
When life's short course shall end:  
And teach me on that Saviour's love  
To build my only trust,  
Who, though He fills a throne above,  
Was once allied to dust.

Oh, then, while days and years shall glide  
In silent speed away,  
My soul shall view the ebbing tide,  
But know no sad dismay:  
For still my Saviour God shall be  
At hand, though unperceived,  
And I salvation nearer see  
Than when I first believed.

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"Not many lives, but only one have we,  
One, only one;  
How sacred should that one life ever be,  
That narrow span!  
Day after day filled up with blessed toil,  
Hour after hour still bringing in new spoil."

## THE HOME CIRCLE.

### FORBEARANCE AT HOME.

In order to make home pleasant it is necessary that the different members of the family should try to please one another. Attention to the wants of others will ensure friendly feeling in any position, but in no place is it more essential than in the family circle. In our dealings with the outside world we may perhaps be excused for carefully considering our own interests; but when within the precincts of home, we should remember that the members of the family are bound together by one tie, and however numerous the family may be, they are in reality but one, and whatever affects one member affects the whole.

In a large family there is, of course, a great variety of tastes and inclinations. To make home pleasant it is necessary that these tastes should be gratified as far as practicable. But who does not know that in many instances members of a family seem to think their own desires must be gratified, irrespective of the wants of others. This is one of the most frequent causes of jangling between husband and wife. Failing to appreciate each other, they often neglect those little attentions that give to married life its happiest hours.

There are numerous dainty dishes that the husband enjoys, and that can be easily prepared; and there are "hundreds" of trifling presents, one of which would require but a small outlay, and yet would carry joy to the wife's heart.

Nothing tends to mar the happiness of home life more than an irritable temper. "Snappish" words are like thorns that prick the flesh, but inflict no serious injury. They hinder the cultivation of many good qualities, arouse feelings of dissatisfaction, and make life very uncomfortable. We have seen people who would become vexed at the merest trifle; the displacing of anything, or the failure to have everything right the first time, causes frowns and sharp words. Such people cannot fail to make every one around them uncomfortable, and at home they not only annoy other members of the family, but also set an example which, if followed, will make home as unpleasant as it can be. And it is extremely apt to be followed by younger members of the family; for children learn from their superiors, and wherever we find surly, irritable children, we usually find the parents irritable also.

But an irritable temper not only makes others uncomfortable, but causes serious discomfort to the possessor of it. Who can be more unhappy than he who pauses at every little obstacle in his pathway, or cries at every pain? Therefore, we say, be kind and courteous to one another. Carefully consider others' wants and bear and forbear.

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Outward comforts are like the rotten twigs of a tree; they may be touched, but if they are trusted to, or rested upon, they will certainly deceive and fail us.

## A MOTHER'S TRAINING.

There were six children in the household—three sons and three daughters. The mother was a cheery, quiet, religious woman, thoroughly bound up in her household. The husband, was a resolute, defiant outspoken unbeliever. He was a journalist, and lost no opportunity to have his fling at Christianity. Unbelievers, bitter as himself, were frequent guests at his table, and made themselves merry with the Bible and religious faith before the children. The mother seldom bore any part in the conversation. Not one of the children entertained the opinions of the father. As they grew up, one after another came into the church. The sons, especially were noted for their intelligent piety. I felt a great curiosity to know how Mrs. Long accomplished her difficult task—by what means she had neutralized the influence of her husband, and how she had led her entire flock into the fold of the Redeemer. I asked Mrs. Long to give me some clue to her method. "Well," she said, "it is a very simple matter. I never opposed my husband, never argued with him, nor disputed on the subject of religion. I never belittled him in the eyes of the children. But I never allowed them to go bed without reading a few short verses of something the Saviour had said. I put his words over against the words of men. If the devil cast in the tares and went his way, might not the truth be as potent? And that's the whole of it.—*Matthew Hale Smith.*

## PLEASURES WHICH THE CHRISTIAN MUST FOREGO.

1. Those as to the propriety of which you are in doubt.—Rom. xiv. 23.
2. Those in which you cannot indulge without danger that your example may lead others into sin.—1 Cor. viii. 9; Rom. xiv. 15.
3. Even those in which, if you engage, you will grieve weak Christians, who disapprove them much more than those which Christians universally condemn.—1 Cor. viii. 12, 13; Rom. xiv. 15; Mark ix. 42.
4. Those which have the taint of sin upon them.—Jude 23.
5. Those which, if indulged in, would place you in a false position. (1 Thess. v. 22; 2 Cor. viii. 21), and seem to identify you in taste and life with a sinful world, from which you should be separated.—Rom. xii. 2; 2 Cor. vi. 14-17.
6. Those which might gain the mastery over you, which would interfere with anything of more importance.—Eph. v. 18; Phil. iv. 5; 1 Cor. vii. 31.
7. Those into which you cannot carry your religion without incongruity (1 Cor. x. 31), on which you cannot ask God's blessing (Col. iii. 17), in which you cannot shew forth the shining graces of a Christian character to the honour of God (Matt. v. 16), and in which you cannot breathe the atmosphere of Christ's presence.—Col. iii. 11; Phil. iv. 8.

## THE CHILDREN'S PORTION.

### HIS COMMANDMENT.

"This is His commandment, that we should believe on the Name of His Son Jesus Christ." This is a command from the King of kings. He claims our obedience. He has a right to it, and we are disobedient if we do not do as He has said.

It is not the command of a king who is far away from us, and does not know what we are. It comes from One who loves us, who showed His love by giving His beloved Son to redeem us, and save us from eternal separation from Him. And He calls upon YOU, however weak and young you are, to give your heart to Him at once, to believe that Jesus Christ came to die in your room and stead, and to love Him for His great love to you.

Yes, dear young reader, however "good" you may be outwardly, you have a sinful heart; and God says, "the soul that sinneth, it shall die," and "the wages of sin is death." Oh how God hates sin, and cannot suffer it to go unpunished! This is why a sinful child or grown person fears to die, because he knows God must punish him for his sin. But the young Christian has no fear of death, for he has believed the good news—

"That, out of pity, Jesus said  
He'd bear the punishment instead."

This is why He came to earth to bear our sins in His own body on the tree. "He became obedient unto death, even the death of the cross," that we might never die. He died, "the just for the unjust, that He might bring us to God." And now He calls us all, young and old, to come to Him and trust in Him, and be saved.

May God give every young reader grace to obey *at once!* If you do what a happy New Year—what a happy new life you will enjoy.

### HABITS OF STUDY.

Do get on with your studies. If you acquire slovenly or sleepy habits now, you will never get the better of them. Do everything in its own time. Do everything in earnest. If it is worth doing, then do it with all your might.

Above all, keep much in the presence of God. Never see the face of man till you have sought His face who is our life, our all. Pray for others: pray for your teachers and companions.

Pray that the Holy Spirit would not only make you a believing and holy lad, but make you wise in your studies also. A ray of Divine light in the soul sometimes clears up a mathematical problem wonderfully. The smile of God calms the spirit, and the hand of Jesus holds up the fainting head, and His Holy Spirit quickens the affections; so that even natural studies go on a million times more comfortably.—*M<sup>c</sup>Cheyne.*

CHRISTMAS-DAY.

Joy to the world! the Lord is come;  
Let earth receive her King;  
Let every heart prepare Him room,  
And Heaven and Nature sing.

Joy to the earth! the Saviour reigns;  
Let men their songs employ;  
While fields and floods, rocks, hills, and plains,  
Repeat the sounding joy.

No more let sins and sorrows grow,  
Nor thorns infest the ground:  
He comes to make his blessings flow,  
Far as the curse is found.

He rules the world with truth and grace,  
And makes the nations prove  
The glories of His righteousness,  
And wonders of His love.

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Do you want to know what makes a New Year happy?  
A good little heart that wants to make others happy.  
Kind lips that will not speak harsh words.  
Quick feet that run to help others.  
Gentle hands that love to carry gifts.  
Bright eyes that let the sun look right through.  
Try it, little friend, and see what the New Year will be to you.

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SOLUTIONS OF BIBLE QUESTIONS FOR DECEMBER.

LI. The Rod of Moses and Aaron.

LII. Judges IV. 18-22.

Correctly answered by L. Margeson, M. Lawson, H. Lawson, and J. S. M.

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BIBLE QUESTIONS FOR JANUARY.

LIII. Was there a King in Israel before Saul?

LIV. What beautiful Prayer does our Lord reveal to us which He only could have heard?

LV. Is there anything to shew that the book of Joshua was written not long after the events recorded?

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 Communications for the Children's Portion to be addressed. Ed. Junior, P. O. Box 295, St. John, N. B., and should be received not later than the 15th day of the month.

## NOTES.

The year 1881 just closed will be long remembered as one of sad disaster. During the early summer months the steamboat catastrophe in our own Dominion on the River Thames clothed many families with sorrow, and called out the sympathy as well as the indignation of the entire country; then followed forest fires in Michigan, burning up whole townships and leaving many hundreds homeless and penniless, next come the dastardly assassination of the President of the United States awakening the horror of men everywhere. This latter event was truly unique in character as also in its results. No other event in modern times, so touched human feelings, proving the old adage true as ever, that "one touch of nature makes the whole world akin." The closing months of the year have been noneless productive of strange phenomena in the vicissitude of human existence. The men whose business it is to go down to the sea in ships have seen God's wonders in the mighty deep. Ships have been retarded on their ocean journeys, many lives and much property have been swallowed up in the raging sea. On *terra firma* the devouring fire has carried away its victims with almost unparalleled fury. Many examples are set fresh in the mind of every one, perhaps the most appalling are the burning of the theatre at Vienna, in which over six hundred persons lost their lives, and the late colliery explosion in England, in both cases—from the intoxication of sensuous enjoyment as well as from laborious toil, men were called unexpectedly into the presence of their Maker and their Judge.

The political outlook at the close of the year is also such as to awaken serious thought in the mind of every one.

There are no great wars being waged on the tented fields, yet, on the fields of human society and human rights, men are struggling with one another. Ireland continues to present a sad spectacle to the world, agrarian crimes are multiplied, prisons are being filled with the haters of law and justice is often powerless to enforce her decisions. Ireland after all is not so exceptional; in the green fields the sores are open, while in other European countries they are only festering. Russia, Germany, Spain, &c., all are in a state of seething restlessness. A meeting of Emperors on whatever pretext makes European cabinets tremble and state policies feverish. When will wars and rumors of wars come to an end? When will the rights of men find a true solution in the enforcement of the rights of God? When will the God of all the earth arise to take vengeance upon the workers of iniquity, and to free the oppressed from their oppressors? When will men open their eyes to the truth that sin is the only cause of sorrow and disaster, and that there is a remedy provided? There is "balm in Gilead," there is a physician there—"a tree whose leaves are for the healing of the nations," a Saviour who was "lifted up" on Calvary as the hope of a sin-cursed world, and there is salvation in no other for the material, social or national troubles of men. "He is our peace."

Looking at the world from a Missionary standpoint we have the bright side of the picture presented. From a late book by Dr. Christlieb, entitled "Protestant Foreign Missions" we have selected some statistics indicative of the success which has attended modern missionary enterprise. He says in substance, as follows:—At the close of the last century there were not more than seven Protestant Missionary Societies, now these have increased to seventy in Europe and America alone. At the same time the whole number of male missionaries was one hundred and seventy, to day there are in the employ of the seventy societies over 2,400 ordained Europeans and Americans, hundreds of ordained native preachers, over 23,000 native helpers, catechists, &c., not counting the many female workers and colporteurs of the Bible Societies. He places the number of heathen converts, eighty years ago at 50,000, while to day they have increased to almost 2,000,000. Eighty years ago the total number of evangelical missionary schools was not over seventy, to day they number nearly 12,000, with more than 400,000 scholars. Eighty years ago there existed only about fifty translations of the scriptures, distributed in about five millions copies, to day the Bible, or principal parts have been translated into at least two hundred and twenty-six different languages and dialects. Strange as it is with this bright picture before him he entertains fears in regard to the future, and one of the strongest is, that the growth of the missionary spirit at home may not keep pace with the extension and needs of all the fields abroad. This is a thought demanding the attention of all the churches. The fundamental and self-perpetuating principles of the church are essentially *missionary*, and every individual christian ought to be, in himself and in his work, a true exponent of both principles.

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The question of disestablishment is likely to engage the attention of the British Parliament before many months have passed. This time it is Scotland, the home of Presbyterianism. At a late meeting of the Free Church Commission, a vote of one hundred and twenty-five to twenty, was passed in favor of a complete disestablishment of the old State Church. Should this measure be carried out, then the days of the English establishment are also numbered.

Erastianism in both countries has been a fruitful source of evil to the church, and if disestablishment will result in the destruction of Erastianism it should be hailed with delight by the lovers of pure and undefiled religion everywhere; but if the other extreme, Secularism, be the result, as some would appear to wish, matters will not be improved. The Secular theory of Government—a nation without national religion—is as anti-scriptural and as anti-christian as Erastianism. A Scriptural Establishment, such as existed in Scotland at the time of the Reformation, when the nation held firmly the principles of national religion and yet did not claim control or exercise authority over the Church, is what those who have the good of the Church and nation at heart should labor and pray for. The time will come when "Kings shall be nursing fathers to the Church and Queens nursing mothers."

The following paragraph from an exchange speaks for its self.—“Some of the priests of Canada are disobeying the orders of the Pope and Archbishop Taschereau commanding them to remain neutral in elections. A priest in Warwick told his people from the pulpit that they were bound to vote for the Catholic and French candidate.”

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At a meeting of the general Synod of the Church of England in Australia, held in Sydney, a resolution was passed thanking the revisors of the New Testament for their labors and expressing satisfaction with the “faithfulness of the revised translation to the authentic Greek manuscripts.”

The General Synod approves the use of the Revised Version in the service of the various congregations.

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## LITERARY NOTICE.

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*Practical Guide to Housekeeping in all its Departments, comprising a Repository of valuable information designed to promote Domestic Happiness and Comfort.—Published by R. A. H. Morrow, St. John, N. B.*

This is a neatly paper bound household manual, just published. It is evidently all that its title implies. No hint conducive to home comfort, happiness and even beauty, seems to be omitted. It contains the cream of many volumes, as well as much useful information never before published. The time spent on the preparation of this book must have been very great. The alphabetical list of contents occupies three pages, and one can hardly think of a subject or matter connected with the home or household that is not treated. After a careful examination we can heartily and conscientiously recommend it as a healthy and valuable publication, calculated to do much good. We are convinced, were its directions faithfully followed in the household, the labours and perplexities of each day would not only be lessened, but every member of the family would become happier and wiser and better. The work is mailed by the publisher to any address on receipt of 25 cents, and those who procure a copy will find it a good investment.



# A New Household Book

OF INTEREST TO EVERY FAMILY.

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