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CHRISTIAN UNION AND THE BOOK OF PSALMS.

It would be utterly impossible to overestimate the importance of a thorough agreement amongst the people of God, in all matters of faith and practice. Their own personal edification and comfort, their influence in conquering the prejudices of the enemies of the truth, and the relation that they sustain to each other, as members of the same household of faith, all require that there should be no divisions among them but that they should walk "according to the same rule and mind the same things." The divided state of the Church of God, creating oftentimes alienation, bitterness, and strife, amongst the members of the mystical body of Christ, is a great moral evil. It is an unsightly blotch on the fair face of Christianity—dishonouring to the Spirit who is a Spirit of unity—detrimental to the growth and comfort of Christians—marring the communion of saints, and hindering the progress of the Gospel throughout the world.

All Christians are one *essentially*. They are all one *flock*, of which the Redeemer is the Shepherd—one *family*, of which He is the Father—one *building*, of which He is the Foundation, and the Chief Corner Stone—one *bread*, as they are all partakers of that one Bread. Members of Christ, they are members one of another. Redeemed by the same blood—justified by the same righteousness—quickenened, renewed, and sanctified by the same Spirit—eating the same spiritual meat, and drinking the same spiritual drink—engaged in the same service, that of Him who purchased them with His blood, and journeying to the same glorious inheritance beyond the skies; *they are all one in Christ Jesus*. Existing divisions in the Church are, therefore, wholly incongruous with her essential unity. Differences of sentiment, and their usual concomitant, alienation of affection, should have no place amongst the redeemed family of Heaven. Being one *essentially* the people of God ought to be one *visibly*: "endeavouring to keep the unity of the Spirit in the bond of peace," and "perfectly joined together in the same mind and in the same judgment."

The Redeemer's intercessory prayer recorded in the seventeenth Chapter of John is wonderfully expressive of the *nature* and *importance* of true Christian union. "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." How *thorough* is the unity of sentiment between the Father and the Son! In their basis of union there is no open question. There is absolute unanimity on all points. Such is the model of Christian union. That they all may be one; *as thou, Father, art in me, and I in thee*. Christianity altogether repudiates any divergence of creed amongst the people of God, in regard to the

great matters of faith and holy practice. Having the same Bible, and the same Spirit, to guide into all truth, and the same interests at stake, they ought to be one in sentiment, in heart, in aim, and in the exemplification of "whatsoever things are true, honest, just, pure, lovely, and of good report." Such was the Church in Pentecostal times. "The multitude of them that believed were of one heart and of one soul." Such will be the Church in the glorious Millennial era. "In that day shall there be one Lord and his name one." The "watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion." How forcibly we are reminded, too, in the same intercessory prayer, of the vast importance of Christian unity, in its bearing on the ultimate triumph of Christian truth. "That they all may be one * * * *that the world may believe that thou hast sent me.*" The divided state of the Church is the great hindrance to the progress of the Redeemer's cause. It is one of the "great mountains before Zerubbabel," which must become "a plain," before the world shall be won to Christ. The natural prejudices of the human heart against Christianity are intensified by the discordant sounds that are daily heard within the pale of the visible Church. The world will never acknowledge the claims of the Messiah, and bow before His sceptre, so long as His professed followers are so much divided in sentiment and alienated in affection. It will be only when Christians have become one—one in mind and in heart—one, as the Father and the Son are one—that Christianity will shine forth before the world in its innate lustre, and there will be a glorious repetition of the Gospel's primeval triumphs, when, as described by an eloquent writer, "Philosophy did obeisance before it—eloquence was struck dumb in its presence, and the feeble arm of human power, like that of Jeroboam when stretched out against the man of God, fell paralysed, when attempting to stop its progress: heathenism speedily became a wreck; its temples were deserted; its altars crumbled into ruins; and its Dagon fell before the Ark of God."

Now, if "the divisions of Reuben" be so inconsistent with the relation that Christians sustain to each other, and such a weakening of their influence, as witnesses for Christ to an unbelieving world, is it not evident, that any thing tending to perpetuate such a divided state of Christendom, should be put away? If divisions in the Church be wrong, any thing tending to perpetuate them, must be wrong also. If the visible unity of all the people of God be so dear to the heart of Jesus as indicated in His intercessory prayer, any thing that tends to hinder it, must be an evil of enormous magnitude. It is just here that the question of Psalmody, in one important aspect of it, comes in. The practice of superseding the Psalms of David by hymns of human composition in the praises of the Sanctuary, is one of the great hindrances to the union of the churches in the present day. These hymns are, generally, more or less *sectarian* in their character, and so tend to foster a spirit of denominationalism in the minds of those who use them as the subject matter of praise. If all such hymns were laid aside, and the "Songs of Zion" exclusively used in the service of Christian praise, a very important advance would be made towards the repairing of "the breaches of Zion," and

the full realization of the Church's glorious unity—"That they all may be one." On this subject we make the following quotation, to which we ask the earnest attention of our readers:—

"It is a remarkable fact that those who are generally branded as obstructives to the union of the churches are in reality the best friends of that union. The epithets, bigoted, exclusive, narrow-minded, are never used with so much freedom as when they are applied to those who insist upon an inspired psalmody, and especially those who make the practical acknowledgment of the principle, a term of ecclesiastical communion. But is it so that they are the narrow-minded exclusives, and enemies to union that they are represented to be? I very emphatically deny it. They are the very best friends and promoters of true scriptural union. On no other principle than theirs, can existing differences ever be removed, and the churches become really one. Almost all existing hymn books are sectarian and are often a source of discord. There are Methodist hymn books, Baptist hymn books, Episcopal hymn books, and Presbyterian hymn books. All these are sectarian. They embody the peculiarities of the respective denominations that use them. Just so long as these hymn books are used, these peculiarities will be perpetuated, and by the power of song, men's minds and hearts will be more and more deeply impregnated with their respective religious systems. It is very evident, therefore, that before these existing differences can be removed, and the churches become really one, there must be an entire change in the psalmody of the hymn-singing denominations. They must give up their sectarian hymn books, else they never will, they never can become truly one. They must adopt a system of praise that is entirely free from every sectarian element, else their differences will be everlastingly perpetuated. The advocates of an inspired psalmody see the difficulty, and they offer to the churches the only solution. The inspired Book of Psalms is not sectarian. It is neither Methodist, Baptist, Episcopalian, nor Presbyterian. It belongs to the universal church of God. Let the different sections of the church lay aside their denominational hymn books and return to an inspired psalmody—let them return to the one Hymn Book provided by the Saviour through the inspiring influences of His Spirit, suited to the church and intended for the church in every age—let the same scriptural, inspired, and non-sectarian songs of praise ascend to the Throne from the family altars, the prayer meetings, and the sanctuaries of the people of God, and then we may look forward with joyful hope to the speedy realisation of the church's unity, when the Lord "shall be one and His name one throughout all the earth."

"I have been a member of your Church for thirty years," said an elderly Christian to his pastor, "and when I was laid up with sickness only one or two came to see me. I was shamefully neglected." "My friend," said the pastor, "in all those thirty years how many sick have you visited?" "O," he replied, "it never struck me in that light. I thought only of the relation of others to me, and not of my relation to them."

THE PULPIT.

MOTIVES TO REPENTANCE.

“Turn ye, turn ye from your evil ways; for why will ye die, O house of Israel.”—*Ezekiel XXXIII. : 2.*

The Almighty in this chapter is expostulating with the rebellious Jews who had not only violated his commands, profaned his name, defiled his altars, and polluted his worship, but proceeded further: they murmured against God; they represented Him as not equal in his dealings—severe in punishing! A God thus ungratefully treated might speak in other terms than those of mild remonstrance; yet He whose right it was to take men to account for their conduct, condescends to give them an account of his! He argues the case with them: he appeals to their reason, whether He did not observe the strict rules of equity in his dealings with them. “Hear now, O house of Israel,” He says: “are not my ways equal.” And when He sees them still hardened against his remonstrances, how does He entreat them?—“Turn ye, turn ye from your evil ways; for why will ye die, O house of Israel.”

Now there is something very significant in all this. Does the Almighty threaten us? We tremble, yet have hope that mercy may interpose. But does God, as it were, lay aside his Majesty? Does He, instead of threatening, seek to convince us of the reasonableness of His dealing and of the evil consequences to ourselves of disregarding His Word? Then we are sure that His forbearance is well nigh exhausted—that the day of grace is about to close. Therefore it is that the words in the text strike upon the ear as almost the last accent of the mercy of God. The Lord of heaven and earth appeals to sinful men as to the justice of His administration. He challenges them to establish one instance of injustice towards them. “O My people” He says. “What have I done unto thee? testify against Me.”

All God’s ways with sinful men are ways of mercy and forbearance. How great is his long suffering! To this men owe the delay of punishment and the opportunity of repentance. God has not dealt with us after our sins. In mercy He has preserved us. Surely His sparing mercy must be intended to bring us back to Himself. He restrains His anger that our hard hearts may be melted down by a sense of His goodness. And how wonderful, above all, is His goodness as seen in the sufferings and death of the Lord Jesus Christ! Would He have ransomed sinners at so costly a price?—Would He have astonished angels by so wonderful an act of mercy and love as to send Him who was the brightness of his glory, to assume the nature of feeble flesh, to submit to our low condition, to endure the agony of Gethsemane, the ignominy of the cross—had not He been “long suffering and gracious, slow to anger, and abundant in mercy?”

He not only contrived the plan of our redemption, but proposes the most powerful inducements to us to comply with His merciful designs. Every thing that could be supposed to work upon our feelings or our fears is set before us. The veil is lifted up from the invisible world. The joys of saints and the sufferings of the lost are revealed to us. He

shakes the rod that by timely submission we might avert the stroke. And when all methods to reclaim the sinner have proved ineffectual, with what reluctance does He execute His terrible vengeance at the last! He says: "How shall I give thee up, Ephraim? How shall I deliver thee Israel? Mine heart is turned within Me." "Oh, that My people had hearkened unto Me! that Israel had walked in My ways!"

Nor must we imagine that these are mere words. For, what could have been done that God has not done to give effect to His gracious designs? He has caused the Gospel to be brought to our very doors. He has instituted the ministry of the Gospel to proclaim to all the corners of the earth the glad tidings of a Saviour. And it is worthy of note how, in order that we might have the firmest persuasion of the goodness of God, He has not only given manifold declarations of His mercy, but has selected some of the most notorious offenders in all ages to be monuments of His grace, so that the vilest and worst may thus be encouraged to come to Him for pardon and salvation. God every where appears stretching forth His arms to the returning prodigal, and in all the ages His voice is heard, "Why will ye die."

If God is thus merciful, and slow to anger, all the more certain and severe must be the punishment to those who obstinately resist His will, and despise His grace. The end will be death. For though God has no pleasure in the death of a sinner, but rather that he should turn and live, yet it is decreed that he that will not turn shall not live. Life and death are proposed to us as the reward of good and evil; and to the man who is fully bent upon evil death must be the reward. The wages of sin is death. God will not always strive with man. He is indeed long suffering; but there is a degree of provocation beyond His endurance—a time when the day of grace will close, and that of judgment begin; when sinners shall feel what it was to have wearied out the patient endurance of God.

It is easy for men to make plausible excuses—to complain of the difficulties in the way—of the temptations to which they are exposed. But there is no difficulty to those who seek the help of God's grace—no temptation from which God will not make a way of escape. The real difficulty is that men are not willing to give up their sins and "turn from their evil ways." Without true repentance, as well as true faith, there can be no salvation. Jesus came to save from sin as well as to save from hell. "Repentance unto life is a saving grace, whereby a sinner out of a true sense of his sin, and apprehension of the mercy of God in Christ, doth with grief and hatred of his sin, turn from it unto God, with full purpose of and endeavour after new obedience."

Oh then, now, while the day of reckoning is yet delayed, while there is space given for repentance, let sinners hasten to the refuge provided against the impending storm; let them flee to that refuge set before them in the gospel, and let them do so *now*; "For now is the accepted time, now is the day of Salvation." "Turn ye, turn ye from your evil ways; for why will ye die, O house of Israel."—*Selected.*

God has promised forgiveness to your repentance; but he has not promised a to-morrow to your procrastination.

BIOGRAPHY.

THE LAST HOURS OF JAMES RENWICK.

James Renwick was the last of the Scottish martyrs who suffered under the bloody house of Stuart. When a youthful student in Edinburgh University, he stood at the foot of the scaffold from which old Donald Cargill passed away to glory. He marked the countenance of the dying martyr. He listened with wrapt attention to his exposition and vindication of the principles for which he suffered, and then and there the youthful listener dedicated himself to the same cause. Passing over into Holland, he was licensed and ordained by a Presbytery of the Dutch Church, to minister to the small remnant in Scotland, who still braved the fury of persecution, rather than desert the banner of truth. For five years he continued to preach on the mountains and in the glens, to the undaunted few who dared to listen to him. At length, his noble warfare came to an end. He was apprehended, brought before the Council, and condemned to be executed in the Grassmarket, Edinburgh; and from the same scaffold on which Donald Cargill died, he went to receive the martyr's crown. He was of stature somewhat low, and like the son of Jesse, of a ruddy and beautiful countenance. Even his murderers spoke well of him after he was dead, and expressed their conviction that he went to Heaven. He was distinguished for his uncompromising loyalty to truth, and his unshaken confidence in its ultimate triumph. One of the councillors, when speaking of him, said, "He was one of the stiffest maintainers of his principles that ever came before us. Others we used always to cause one time or other to waver, but him we could never move. Where we left him there we found him; we could never make him yield or vary in the least." The following brief account of his last hours is extracted from Dr. Houston's Introduction to *The Letters of the Rev. James Renwick*.

On the morning of his execution, he wrote his last letter to his most attached friend, Sir Robert Hamilton, who was then an exile in Holland, for the sacred cause for which Renwick suffered. Every part of this brief epistle is calm and thoughtful, and bespeaks the joyful serenity of the martyr's spirit. "This," he writes, "being my last day on earth, I thought it my duty to send you this, my last salutation. The Lord has been wonderfully gracious to me since I came to prison. He has assured me of his salvation, helped me to give a testimony for Him, and to say before his enemies all that I have taught, and strengthened me to resist and repel many temptations and assaults." He closes, with these simple, solemn, and affecting words—"But I must break off, I go to your God and my God. *Death is to me as a bed to the weary.*"

When the drums beat for his execution, he exclaimed, "Yonder is my welcome call to the marriage. The Bridegroom is coming. I am ready. On the scaffold, he sung the first part of the third Psalm, read the nineteenth chapter of Revelations, and prayed. When he was rudely interrupted, he said, "I shall soon be above these clouds." "Then shall I enjoy Thee and glorify Thee, O my Father, without intermission and interruption for ever." In the few sentences that he was permitted to

speak to the spectators from the scaffold, after commending the Lord's special mercy to him, in washing away his sins, and honouring him to suffer for his name's sake, at the close, he said, "I leave my testimony against Popery, Prelacy, and Erastianism, and against all profanity, and every thing contrary to sound doctrine, and the power of godliness; particularly against all usurpations and encroachments made upon Christ's rights, who alone must bear the glory of ruling His own kingdom, the Church; and in particular, against this absolute power, usurped by this usurper; that belongs to no mortal; but is the incommunicable property of Jehovah; and against this toleration flowing from this absolute power."

Here he was compelled to leave off speaking, and to go up the ladder. He then prayed again, and said, "Lord! I die in the faith that Thou wilt not leave Scotland, but that Thou wilt make the blood of thy witnesses to be the seed of the Church, and wilt return again and be glorious in our land. And now, Lord, I am ready; the Bride, the Lamb's wife, hath made herself ready." When the napkin was tied about his face, he uttered a few affectionate words to the single friend who was permitted to attend him on the scaffold; his last counsels then spoken to the suffering remnant, show how much his heart was with them, and the cause of truth in their hands. "As to the remnant I leave, I have committed them to God. Tell them from me, not to weary, nor be discouraged in maintaining their testimony. Let them not quit or forego one of these despised truths. Let them keep their ground; and the Lord will provide them churches and ministers. And when He comes, He will make these despised truths glorious in the earth."

In the close of his testimony, written in prison, the day before his execution, there are those sublime and affecting expressions, which were designed to be his last words from the scaffold—"Farewell, beloved sufferers, and followers of the Lamb. Farewell, christian and comfortable mother and sisters. Farewell, sweet societies and desirable general meetings. Farewell, night wanderings in all seasons for Christ, and all sublunary things. Farewell, conflicts with a body of sin and death. Welcome, scaffold, for precious Christ. Welcome, heavenly Jerusalem. Welcome, innumerable company of angels. Welcome, crown of glory. Welcome, above all, O Thou blessed Trinity and one God. O Eternal One. I commit my soul into thy eternal rest."

The relentless persecutors of our Presbyterian forefathers were not content with removing this eminent servant of God, by a violent death. As if to throw upon him the utmost indignity, his body was buried in the common grave of felons, at the lower entrance of the Greyfriars' Church-yard. A plain slab of stone erected over the spot, states that the dust of the Rev. James Renwick lies interred with that of eight other martyrs, and with the remains of a hundred common felons. The emblem and inscription on the stone point, however, to the glory reserved for faithful servants of Christ, when the sufferings of the Church shall have been completed, and antichristian power shall have been overthrown. The emblem is an open Bible, with the words in Revelation VI. 9-11, inserted underneath—"And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: and they cried with a loud voice,

saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow-servants also and their brethren, that should be killed as they were, should be fulfilled."

INSTRUMENTAL MUSIC IN CHURCHES.

A correspondent has sent us the following brief article for publication. Whether it be *original* or *selected*, we cannot say. Believing, however, that it is a correct statement of historic facts, we willingly insert the communication, hoping that it will be duly pondered by our readers.—*Editor.*

Under the Jewish dispensation, instrumental music was employed in the Temple service. That service consisted of a series of ceremonies; and the building, the altar, the sacrifices, the incense, the priests, and the music were all symbolical. But the Temple service was not the *ordinary* worship of the mass of the Jewish people, for none but the priests and Levites usually joined in it. The male Israelites of a certain age were required to repair three times in the year to Jerusalem; but, even then, many of them knew little of what was going on in the Temple, properly so called, as the court of the priests was separated by a partition from the court of the people. In the Synagogue, where the *ordinary* Jewish worship was celebrated, *no instrumental music was employed.* Such also was the case in the early Christian Church. The ancient fathers condemned the employment of mechanical instruments in worship. One very early record states expressly that "the use of singing with instrumental music was not received in the Christian churches, as it was among the Jews in their infant state, but only the use of plain song."

In the middle ages, organs were introduced; and in cathedrals the service was, to a great extent, reduced at length to a kind of musical entertainment. The Reformers strongly objected to this sensuous worship; for men hungering and thirsting after things spiritual, deemed their time misspent in listening on the Lord's day to the swelling notes of an organ. So strongly did this feeling prevail, that even in the English Convocation, in the beginning of the reign of Elizabeth, instrumental music, as a part of Public Worship, narrowly escaped proscription. The grave sweet melody of the human voice is the appropriate service of believers in Christ. "By Him, therefore, let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name." Heb. XIII. : 15.

If you saw a good Churchman and a good Dissenter on their knees, and you were to close your eyes and not your ears against the prayers that were offered up, you would not be able to find out which was which.

THE HOME CIRCLE.

BY M.

No. 5.—LITERATURE IN THE FAMILY.

Far more than is generally supposed of the happiness and prosperity of the household depends upon the character of its literature. The mind, like the body, needs nourishment, and is developed according to the quality of the aliment partaken. If the food we eat be scant or unwholesome, the body will soon manifest symptoms of decline. In like manner, if the mind be either starved or supplied from an impure source, the soul must eventually become deteriorated.

Hence it should be matter of the gravest inquiry with every household, what kind of literature he allows in his family. It is the duty of parents to provide for the moral as well as the physical requirements of their offspring. No man has a right to bring up his children in ignorance and superstition. By doing so, he not only wrongs his own family but society at large. Every man should endeavor to provide an ample supply of *wholesome* reading material for his household—such as elevate the mind and lift the soul to God. Children learn to read by being in the presence of books. The love of knowledge is thus engendered and increased in the young mind; and it is not only a powerful safeguard against vice and temptation, but a strong incentive to noble and good actions.

An observant writer has wisely said: "It has long been my opinion that one of the chief ways of making home happy, thriving and useful in its influence, is to supply it with books and papers. Having carefully observed and contrasted homes well furnished with reading matter, and homes where literature is unknown, I find that intelligence, family affection, thrift, economy, business habits, and joyous home-loving mark the homes with books; and bickering, wastefulness, general ignorance, and idle pleasure-seeking, characterize the others."

Another has added his testimony, derived from ripe experience, to the value of sound literature in his family. He says: "My boys never had to hang around a store, or a grog-shop, or a bar-room to learn what was going on in the world; consequently they never learned to drink grog nor waste their time. Many is the hint we've got on stock raising, in fruit and vegetable culture, and many is the poor bargain we've been saved from making, by reading a good, respectable, law-upholding, honest-dealing paper. We took care as to the quality of our papers. We took our church papers, too, and then we knew what was being done by the church, and where we'd better give when we had a little to spare; and our minister didn't have to talk himself hoarse explaining things which it was our business to know; we enjoyed the sermons more, and felt ourselves stirred up and more a part of the church for reading all about it; and the children had *Sabbath* reading, and did not find the *day* a weariness."

The influence of literature upon mankind is remarkable; "it makes the man." One's reading is usually a fair index of his character. A man is as easily judged by the books he reads as by the company he keeps. The boy who reads deeds of manliness, noble daring and true bravery, feels the spirit of emulation rising in his bosom, prompting him to heroic endeavours after exalted life. On the other hand, all the life and feelings of a youth fascinated by some glowing love romance or tragedy, becomes coloured and shaped by the page he reads.

What a reckoning will those parents be called to make at the bar of God, who have ruined the souls of their children by allowing in their families that cursed "Yellow covered literature" of the day—those exponents of a vitiated taste and a corrupt society, suited to destroy the young for ever—which is being circulated throughout the length and breadth of the land by unscrupulous publishers and news vendors, who—no matter how high their character may stand—are moral pests in the community.

Although many excellent publications are in circulation, and which ought to be daily perused in every family; yet the Bible should be the chief text-book of home-education. Where it is otherwise, parents are unfaithful to their duty. It is the basis of all teaching, revealing "the truth, the way and the life." It is God's testimony and message, and is "profitable for doctrine, for reproof, for correction, for instruction in righteousness," and was written "for our learning, that we, through patience and comfort of the Scriptures, might have hope," and be made "wise unto salvation." "Of all the books ever written, no one contains so instructive, so sublime, and so great a variety, as the Bible. Resolve to read three chapters each day, for one year, and you will find realities there, more wonderful than any pictures of fiction that have been drawn by the finest pencillings of the master hand of the most practical novel writer, who has shone in the dazzling galaxy of ancient or modern literature." The Bible is "a book for the mind, the heart, the conscience, the will and the life." "It is simple, yet grand; mysterious, yet plain; and though from God, it is, nevertheless, within the comprehension of a little child." Timothy knew its divine teachings from his infancy. "You may send your children to school to study other books, from which they may be educated for this world; but in this divine book they study the science of the eternal world." Do you wish to inspire your children with song? What songs so sweet as the songs of Zion? Do you desire them to come under the influence of eloquent oratory? What orations so eloquent as those of the prophets, of Christ, and of his apostles? Do you desire to refine and elevate their souls with beauty and sublimity? In these sacred pages there is a beauty ever fresh, and a sublimity which towers in dazzling radiance far beyond the reach of human genius. What stories so thrilling as the stories of the Bible? What a mine of treasure the Bible unfolds! Here we have history, geography, astronomy, ethics, poetry, biography, geology, the present, past and future scenes of our world combined in one harmonious whole, and depicted in language adapted to the weakest capacity of our nature. Take this grand old book from the family, and woman "will degenerate into a mere conventionalism," marriage into a "civil contract," the spirit of mother will depart;

natural affection will sink to mere brute fondness, and what we now call home would become "a den of sullen selfishness and barbaric lust!" It is the family Bible that has given to the Christian home that unmeasured superiority in all the dignities, decencies and enjoyments of life, over the home of the heathen. It has elevated woman to that position she only occupies in the Christian household.

O then Christian parents teach your children daily from this sacred volume. Let its precepts be always fresh before your little ones, that they may be engraven upon the tablets of enduring memory; and then whatever may come in the way of temptation or trial, your children will be prepared to meet it with Christian resignation and fortitude, having made God's Word the guiding star of their youth.

JAPANESE CUSTOMS.

Is it because they live on the other side of the world that the Japanese do almost everything opposite from what we do? Their day is for the most part our night; and except that they do not walk on their heads instead of their feet, every thing seems strangely topsy-turvy. Their books begin where ours end, and are written from top to bottom, from right to left, and in perpendicular instead of horizontal lines. Keys turn in their locks towards the left; and the kitchen is in the front of the house, while the parlour is in the rear. Horses stand in the stables with their heads where we place their tails; bells to the harness are always fastened on the hindquarters instead of the front; and men mount the animals from the off side. Old men fly kites and children look on. The carpenter draws his plane *toward* him; the tailor stitches *from* him, ladies blacken their teeth instead of keeping them white; and gentlemen have trains to their trowsers. This fashion gives them an irresistibly comic air. Their feet look as if thrust into the knees of the garment, and they shuffle along much like a man walking upon stumps.

If it was only their manners that appeared to us strange and twisted, we should be amazed; but the thought of the crooked lives which grow out of an ignorance of the true God must make us sad, and fill us with a longing to send them the Gospel.—*Well-Spring*.

REMARKABLE COINCIDENCES.

Michael Servetus, the great champion of Socinianism, and John Calvin, the great defender of the faith, were born in the same year, (1509). Napoleon Buonaparte, who threatened to reduce all Europe to subjection, and the Duke of Wellington, by whom he was defeated at Waterloo, were born in the same year, (1769). Dr. Henry Montgomery of Dumfurry, the great advocate of Unitarianism, and Dr. Henry Cooke, of Belfast, the great defender of Calvinism, were also born in the same year, (1788).

[Original Poetry.]

THE CLAIMS OF THE SABBATH.

God gave command 'mid thunders from His hill,
 "One day in seven give to Me entire.
 Repent thy sins, bow humble to My will,
 Jehovah's goodness know and dread his ire;
 Then at thy death—the dread result of sin—
 Heaven's gates shall open to thy spirit life.
 Refuse, forget thy crime and thou shalt win
 Hell, and all miseries of Eternal strife."
Obey His will! Who'd dare to disobey,
 When Hell unending gapes its wide profound.
 Refuse? Who so irrational as play
 Above Niagara's verge or Norway's Malestrom round.
Obey His will! Who would not gladly serve,
 With Heaven in endless life as a reward,
 When nameless joys, eternal, in reserve,
 With angels mingle and with God accord.
One day in seven! What false mind so base
 As to refuse that time unto his God.
 One seventh of life! Who would for this erase
 Their names from th' list, communion with their God.
 What man? Alas! in numbers are they found,
 In thousands, nay, in millions are they found,
 How Hell rejoices at, Heaven mourns the sound,
 That rises myriad tongued from Sabbath days profaned.
 How strange that man, by God created, and
 By Him pardoned, though disobeyed,
 Should ever wish to resist the divine command
 Wherein God's wisdom's for their wants displayed.
 However strange, 'tis true. Man's sins past number;
 Through life, his sins are counted by his heart,
 No moment passes but he hastes to encumber
 His Book of Life with blots in every part;
 And on the Sabbath, as grown desperate,
 Strives to exceed each preceding crime;
 Sins on as usual, curses his hard fate,
 Profanes God's holy day, His own appointed time.
 But why should he? God's forethought shown in all;
 Works of necessity stern, or mercy, He
 Allows man to perform at urgent call.
 Why not stop others? Why not fear Divinity?
 Why should amusements on that day be sought,
 Save the real pleasure, worshipping our God?
 'Tis time to pause. Stay idler! give one thought!
 Hast thou no fear of His avenging rod?
 Do'st think with thy mean, weak, and puny might,
 That thou canst, with success, resist a God?—
 Heathen knew more, without our Holy Light—
 Short is thy span and soon the cov'ring sod.
Wake careless Christian! Wake! in thunder loud
 Thy warning voice be heard the world around.
Shout! till thy voice reach even to the cloud;
Shout! till it reaches earth's remotest bound.
 Hundreds are dying in our land to-day.
 Hundreds will die before to-morrow's sun;
 Canst not thou warn them of their evil way,
 Why not have Jesus say: "Servant, well done!"

THE CHILDREN'S PORTION.

Our friend "Alpheus" must be busy, for there are no "Practical Thoughts" from him this month. I hope, however, you will have No. IV. from him in next issue.

The following anecdote, said to be of Prince Arthur, has appeared in print and is probably true. I would like some of my young friends to tell us in next month's "Portion" what great truth it not unaptly illustrates:—

A little boy, who lived in Scotland, felt a very great desire to see Her Majesty Queen Victoria. He was an orphan boy, and had no one to care for him, and he thought if he could only see the queen, she would pity him, and send him to school, where he might learn to read and write, and thus try to work for his bread afterwards. Little "Jamie," for that was his name, started off one fine morning for Balmoral, to talk to the queen, as he said. Those who heard him thought he was a very foolish, ignorant little boy, to think that Her Majesty would have any thing to say to such a little ragged and poor boy as he was; but Jamie did not mind what they said. He was quite determined to see the queen, and tell all his wants. Well, when Jamie came to the castle gate, he was going to walk right in, but a great soldier stepped out quite crossly, and said—

"You cannot go in there! What do you want?"

And Jamie answered, "Please, soldier, I want to see the queen."

But the soldier only laughed, and told him to "be gone"; that such ragged boys as he could not get into the beautiful palace; and so the poor boy drew back with a heavy heart, and, sitting down on a stone some few yards in front of the gate, he began to cry piteously.

Just then a young gentleman came near, and hearing Jamie sob, went up to him, and said kindly:

"Well, my little man, what is the matter?"

He spoke gently, and he looked so very good, as Jamie glanced at him through his tears, that he regained confidence, and told his trouble to the young gentleman, who, when he had heard it all, only smiled and said:

"So, my little man, you want to see the queen, do you?"

And Jamie said, "Yes, sir."

"Well," said the gentleman, "will you come with me, and I will bring you in?"

But Jamie answered doubtingly, "Oh, but sir, yon big soldier will na let ye by neither."

"Oh yes, he will," said the young gentleman; "only try him now. Just put your hand in mine, and trust me, and I will get you in; for he must let me through."

Half doubtingly little Jamie took another good look at the young gentleman, and then checking his sobs, he boldly put his dirty little hand into that of his kind conductor, and walked off with him to the gate.

Here the soldier stepped out, and moved his gun, and little Jamie thought he was going to shoot him, but he was not, for he very respectfully presented arms to the young gentleman, and did not mind the little lad at all. Jamie jumped for joy when he got inside the gate; but he soon began to be troubled again, for he saw another great soldier near the palace door, so he turned to the young gentleman, and said, as he looked down upon his rags, that the soldier would not let them pass; but the young gentleman replied:

"Don't fear, Jamie, my lad, only hold my hand and trust me. I'll bring you to the queen."

And the little boy asked, "Gentleman, who are you who is so kind to poor Jamie?"

The young gentleman said: "Oh, I am the queen's son, so you see you need not fear."

The little lad did not fear after that, but boldly walked past the soldier who was at the door, and wondered how it was that the prince would walk with such a very poor looking boy.

And by and by the prince walked into a beautiful large room, and left Jamie alone for a little bit, whilst he went and told her majesty; and presently he was brought in to the queen, who was so kind to him, and pitied him so much, that she sent him to a good school, where he was looked after and taught to read and write.

I know some little folks that sometimes pry into other people's affairs too much. One once opened and read a letter addressed to another so anxious was he or she (Whether was it a boy or girl do you think?) to know what was in it, and might have been sent to the Penitentiary if informed on. We must not allow our curiosity to permit us to do a dishonorable or dishonest thing. The following story shows how it led to wrong doing:—

Willie and Ned are often employed to go on errands. Squire Evans at the Hall sent them over to the station, five miles off, to fetch a hamper and some parcels for him, and told them to make haste back. In general they were very good boys and did their errands quickly and well, but to-day a spirit of curiosity seemed to have come over them, and they wondered what was in this parcel, and in that, and especially in the hamper. They shook it, and smelt it, and tried to peep in, but they were no wiser.

At last, when they reached the milestone, they resolved to sit down and undo the fastenings and look in. Alas! alas! one wrong step led to another. When they opened it, they found the top of the basket was filled with beautiful grapes. One bunch of white grapes especially attracted them. "How good they look," said Ned, and then they each took one, "just to taste," they said, but that led to their taking more, till the bunch looked so bare they thought they had better eat it up or they would be found out. Then they tied up the hamper again, and set off for the Hall with not very light hearts.

Squire Evans saw the boys coming, as he was speaking to his gardener.

"Ah, lads! you've brought the things, I see; have you got them all right?"

"Yes, sir," said Ned, touching his cap, though he did not look up.

"This hamper looks as if it had been opened," said the Squire; "it is tied up very strangely."

"Is it, sir?" said Ned awkwardly.

The Squire thought the boys did not look very comfortable, so he said,

"Go down and ask cook to give you some dinner, and come up here again for your money."

When the boys were gone, the Squire and his man opened the hamper.

"It is very strangely fastened, James," said the Squire.

"It's been opened, sir, sure enough," returned the man.

Inside the hamper was a note from the friend who had sent it, saying that the grapes were pretty good he hoped, but one bunch he was sure was good, a white bunch, the only one he had. And no white bunch was found!

"Call the boys up," said the Squire. "Where is the bunch of white grapes?" he asked as the boys appeared.

They both looked very frightened, but did not speak. Presently Willie said, "Oh, sir, we did not mean——"

"Mean what?"

"We didn't mean to take them at first; we only meant to peep in."

"Then you opened the hamper?"

"Oh, please sir, forgive us; we'll never do such a thing again," said the boys in great trouble.

"I ought to have you locked up for stealing," said Squire Evans severely.

"Oh, please sir," exclaimed both boys with tears, "please let us go this time, and we'll never do such a thing again."

"But," said Squire Evans, "you have been guilty of theft. This is a sin against God as well as a loss to me. You richly deserve punishment; and although I won't lock you up this time, of course I shall not pay you, and I shall expect you to pay me three shillings for the worth of the grapes. As soon as you earn it you must bring the money to me, and I hope this will be a lesson to you not to steal again. I hope you will seek God's forgiveness also for your sin."

The boys went away very sad, but after that they were very careful not to touch what did not belong to them, and I am told that they both grew up honest men after all.

Boys, beware of the beginnings of sin! The first step, however small, is sure to lead to another more serious still.

"A COVENANT."

"Now, Lord, I giye myself to Thee,
I would be wholly Thine;
As Thou hast given Thyself to me,
And Thou art wholly mine;
Oh, take me, seal me as Thine own,
Thine altogether—Thine alone."

A PENNY, AND A PRAYER TOO.

"Was that your penny on the table, Susie?" asked grandma, as the children came in from Sabbath-school. "I saw it after you went, and I was afraid you had forgotten it."

"O no, grandma; mine went into the box all safely,"

"Did you drop any thing in with it?" asked grandma.

"Why, no, ma'ma," said Susie, looking surprised. "I had'n't any thing to put in. You know I earn my penny every week by getting up early and going for the milk."

"Yes, I remember, dear. Do you know just what becomes of your penny?"

"No, ma'ma."

"Do you care?"

"O, indeed I do, a great deal. I want it to do good somewhere."

"Well, then, every Sabbath when you drop your penny in, why don't you drop a prayer in too, that your penny may be blessed in its work and do good service for God? Don't you think, if every penny carried a prayer with it, the money the school sends away would do wonderful work? Just think of the prayers that would go out, some across the ocean, some away off among the Indians!"

"I never thought of that, grandma. The prayer would do as much good as the penny if it was a real true prayer, wouldn't it? I'm going to remember, and not let my penny go alone again."

"FATHER KNOWS."

"Johnny, don't you think you have got as much as you can carry?" said Frank to his brother, who was standing with open arms receiving the bundles his father placed upon them. "You've got more than you can carry now."

"Never mind," said Johnny, in a sweet happy voice, "my father knows how much I can carry."

How long it takes many of us to learn the lesson little Johnny had by heart—"Father knows how much I can carry." No grumbling, no discontentment, but a sweet trust in our Father's love and care that we shall not be overburdened!

The Holy Spirit alone can teach us how to trust God as little Johnny did his father; for He alone can "reveal to us the love of God which passeth knowledge." Let us ask Him to do so on our knees, "*Lord, teach Thou me!*"

DO YOU KNOW WHAT IT IS?—If ye never had a sick night and a pained soul for sin, ye have not yet lighted on Christ.—*Samuel Rutherford.*

Keep your own secrets; for if you discover them to another, and he reveals them, he is only treacherous by your example.

SOLUTIONS OF BIBLE QUESTIONS FOR SEPTEMBER.

XII. Esther VIII. 9.

XIII. The great Fish. Jonah I. 17.

XIV. Parahandatha. Esther IX. 7.

XV. MIRIAM. Micah VI. 4.

M-yrtele.

I-thream.

R-ome.

I-mmanuel.

Adamant.

Mustard.

Zech. I. 8 and 11.

I. Chr. III. 3.

Acts XXVIII. 14.

Isa. VII. 14.

Ezek. III. 9.

Matt. XIII. 31.

Four questions answered by Hattie Lawson and M. Lawson; three by W. J. C., K. H. N., Annie M. McCullaugh, Minnie McLaghlín, and two by J. R. Toland and Georgie Margeson.

INQUIRY COLUMN—ANSWERS.

1. William Swartre, 1401, Henry IV.

2. Patrick Hamilton, 1528.

Correctly answered by James R. Toland and M. E. N.

— M. L. C., Ireland,—your letter received.

BIBLE QUESTIONS FOR OCTOBER.

DOUBLE ACROSTIC.

XVI. The initials and finals of the following form two most important christian duties:

1. The name of a disciple.
2. One of the names of our Lord.
3. A son of a Levite.
4. A material used in building Solomon's throne.
5. An assembly of lawgivers among the Jews.
6. A high Priest of Israel.

J. S. M.

XVII. On one occasion a ransom was paid for 273 persons. Where is this recorded?—M. McL.

ACROSTIC.

XVIII. The initials form one of the offices of Christ.

1. A man who died because his counsel was rejected.
2. One who raised an uproar against Paul.
3. A Queen who refused to obey a King's command.
4. A deliverer of Israel.
5. An animal the Jews were forbidden to eat.
6. The father of Aholiab.
7. A King of Assyria.
8. Tree mentioned once in the Bible.

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

THE BURIAL OF MOSES.

BY MRS. C. F. ALEXANDER.

By Nebo's lonely mountain, on this side Jordan's wave,
 In a vale, in the land of Moab there lies a lonely grave;
 And no man knows that sepulchre, and no man saw it e'er;
 For, the angels of God upturned the sod, and laid the dead man there.

That was the grandest funeral that ever passed on earth;
 But no man heard the trampling, or saw the train go forth—
 Noiselessly, as the Daylight comes back when Night is done,
 And the crimson streak on ocean's cheek grows into the great sun.

Noiselessly, as the spring-time her crown of verdure weaves,
 And all the trees on all the hills open their thousand leaves;
 So, without sound of music, or voice of them that wept,
 Silently down from the mountain's crown, the great procession swept.

Perchance the bald old eagle, on grey Beth-Peor's height,
 Out of his lonely eyrie, looked on the wondrous sight;
 Perchance the lion stalking still shuns that hallowed spot,
 For, beast and bird have seen and heard that which man knoweth not!

But when the Warrior dieth, his comrades in the war,
 With arms reversed and muffled drums, follow his funeral car;
 They show the banners taken, they tell his battles won,
 And after him lead his masterless steed, while peals the minute-gun.

Amid the noblest of the land we lay the Sage to rest,
 And give the Bard an honoured place, with costly marble drest,—
 In the great minster transept, where lights like glories fall,
 And the organ rings, and the sweet choir sings, along the emblazoned wall.

This was the truest warrior that ever buckled sword;
 This the most gifted poet that ever breathed a word;
 And never earth's philosopher traced with his golden pen,
 On the deathless page, truths half so sage as he wrote down for men.

And had he not high honor,—the hill-side for a pall?
 To lie in state, while Angels wait, with stars for tapers tall!
 And the dark rock-pines, like tossing plumes, over his bier to wave!
 And God's own hand, in that lonely land, to lay him in the grave!

In that strange grave without a name,—whence his uncoffined clay
 Shall break again, O wondrous thought! before the Judgment day,
 And stand, with glory wrapt around, on the hills he never trod,
 And speak of the strife that won our life, with the Incarnate Son of God.

O lonely grave in Moab's land! O dark Beth-Peor's hill!
 Speak to these curious hearts of ours, and teach them to be still.
 God hath His mysteries of grace, ways that we cannot tell;
 He hides them deep, like the hidden sleep of him He loved so well!

RELIGIOUS AND GENERAL INTELLIGENCE.

It has been suggested by some persons that the forty days fast of Dr. Tanner, of New York, may serve to cast some discredit on the *miraculous* character of the fasts of Moses, Elijah, and our Lord. It has been well observed, however: "Moses was with the Lord on the Mount forty days and forty nights, and he did neither eat bread *nor drink water.*" At the end of the time he came down from Sinai bearing in his own hands the two tables of stone, and was a finer looking man than when his fasting began, and just as ready for all his duties. What possible relation is there between this fast of Moses, and that of the poor emaciated creature that figured in Clarendon Hall? The difference is as wide as that between a man sustained by the infinite God in doing His will, and a man putting himself to the torture to make money and notoriety thereby.

The British Imperial Legislature is taking an advancing step in the matter of education. Attendance on schools is now to be compulsory in England and Wales, as it has been in Scotland since 1872. It appears that both the great political parties in England are in favour of the measure. This is evidently a movement in the right direction. It is manifestly improper that children should be deprived, through the criminal neglect of parents, of that education which the State provides. It would be well if the Educational authorities in all countries would look into this matter, and improve upon their school systems by making attendance compulsory.

The *Times of India* states that the car of Juggernaut, one of the most noted symbols of heathenism, was not dragged through the streets of Puri this year, as usual, on the 9th July * * * The omission is the more important because, according to the religious law or custom, if the car be not drawn on the ninth day of the car festival, twelve years must elapse before it is again used. We may hope that before the twelve years shall have passed, the eyes of the people will be sufficiently opened to this senseless act of idolatry to suppress the custom for ever.


As Turkey rapidly approaches its inevitable destruction it makes rapid advancement in intolerance. The British ambassador at the court of the Sultan has been officially informed that hereafter *no Moslem shall be allowed to leave his religion and become a Christian under penalty of death.* On the other hand, there are signs of religious awakening and inquiry after Gospel truth in some parts of the Empire where the night of priestly ignorance has long reigned unbroken.

Interesting accounts have been received of the opening and dedication of the Palace Church at Antananarivo (Madagascar)—an elegant stone building, the foundation of which was laid in July, 1869. The Queen, Prime Minister, and many of the higher officers and their families, were among the congregation. Perhaps the most interesting feature of the proceedings was the reading, by the Prime Minister, of a narrative of "the origin of the praying" and of the Queen's conversion; not, as he himself said, in his official capacity, but as "a simple member of the Palace Church." "It was not through any human instrumentality," said the speaker, "that the Queen first became a Christian, but through the influence of the Word of God, blessed by the Holy Spirit; and I will show you the very Bible, by which she was led to believe." He then took from the table in front of the Queen a very clean copy of the Bible, printed by the British and Foreign Bible Society in 1865, and holding it up, proceeded to narrate how its perusal had been blessed by the Spirit of God to Her Majesty's conversion to Christianity.—*Do.*

Dr. Chamberlain of the Arcot Mission, India, says that fourteen years ago, in a walled city of 18,000 inhabitants, the people had risen in a mob to drive him out. They told him that if he uttered another word he should be killed. They had torn up the paving stones from the streets, and filled their arms with them. After a little parley he persuaded them to let him speak once more, and then they might do as they pleased. While they stood around ready to kill him, he began to tell the story of all stories, from the birth in Bethlehem to the death on the cross on Calvary, in such words as God gave him that day. By-and-bye their tears began to fall, and they threw the stones away. Then they came forward and bought Scriptures and Gospels, and paid the money for them, for they wanted to know more of that wonderful Saviour of whom he had told them.—*Evangelical Christendom.*

On the occasion of their recent journey to the Pacific Coast, President Hayes and his truly Christian wife refused the proffered hospitality of the Mormon authorities. If all in high place were to manifest a similar spirit, and refuse "fellowship with the unfruitful works of darkness," iniquity as *ashamed* would be more likely soon to hide its head.

The Jewish population of the world at the present is variously estimated. The Jewish Calendar of Grand Rabbi Servi puts the number at 9,210,000. Others estimate it at six millions. An accurate census is scarcely possible, owing to the scattered condition of the Jewish people.

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

THE YOUNG MEN'S CHRISTIAN ASSOCIATION

OF

ST. JOHN, N. B.

BY A MEMBER.

It is difficult at present to get at the particulars of the history of the Young Men's Christian Association, in this city, as most of the records were destroyed in the great fire of June, 1877. The old Association, which was kept together until 1860 or 1861 was rather a literary society than a Y. M. C. A.

It is believed that its failure was due to its devotion to the intellectual, rather than to the moral and spiritual interests of young men. It was one-sided. What Christian young men needed to hold them together, and enthuse them was something broader—something that would develop them, not only mentally, but also physically and spiritually, and which would also meet the requirements of their social instincts. The old Association, however, did a good work, so far as it went. It established a fair library—it brought the magazines of the day within the reach of many, who would have otherwise been without them—and by its public debates, gave the public pleasant entertainment, and what is better, helped to make speakers of some of the foremost public men of this day. But the society lacked vitality, and like many others of the same class, and conducted upon the same principle, soon passed into oblivion. It was not, until the month of November, in the year 1867—the year of the confederation of the British Provinces of North America, under the name of the Dominion of Canada, that the Young Men's Christian Association, of St. John was permanently organized. The Association, before this time, had been well established in the neighboring province of Nova Scotia, and had held a Provincial Convention in the summer of 1867, in the city of Halifax, N. S. This convention was attended by a number of the Christian young men of St. John, whose zeal was so enkindled, that when they returned home, they earnestly set about the work of organizing a Young Men's Christian Association. They so far succeeded that on the 28th of November, 1867, a public meeting was held in the lecture room of the St. David's, Presbyterian Church, at which most of the Evangelical clergymen of the city, and a large representation of the mercantile and professional community were present. At this meeting the formation of the Association was announced and received the hearty endorsement of the clergy and citizens present.

The Association continued to meet weekly in the lecture room of St. David's Church for several months, it then met for a short time in the school room of the St. John's Episcopal Church. The increasing membership and interest of the Association made it a matter of plain duty to secure a room which could be kept open every day, and where more frequent and varied meetings could be held. Accordingly a large and centrally situated room was secured in Horton's building, in which the association continued to meet until the year 1873. From that time the association continued to increase and enlarge its field of usefulness. It secured a young man to take care of the rooms, opened a free reading room, established a library, a musical society, a Tuesday evening literary meeting, a Thursday night prayer meeting, a Sabbath evening union prayer meeting, a Sabbath afternoon Bible class. In a short time the young men added to this indoor work, the distribution of tracts, the holding of cottage open-air meetings, visiting the marine and general hospitals, the visitation of the sick and imprisoned. The Sabbath evening prayer meeting, held after the church services were ended, has always been an open meeting, free to every person, but the Thursday night prayer meeting, was for a long time exclusively for young men. The afternoon Bible class was for several years, one of the most useful of the association meetings, presided over by a warm-hearted, liberal, and cultured gentleman, Dr. Botsford. It was the scene of many pleasant Scriptural conversations. We had not been many years in the rooms in Horton's building, when it was found that that place was too small for us, especially the Sabbath evening meetings, which were uncomfortably crowded. In 1869 the Inter Provincial Convention was held in St. John, and attended by a large number of delegates from various sections of the Provinces of Nova Scotia,

New Brunswick, and Prince Edward Island. This convention was so successful that Wm. Welsh, Esq., President of the Association, at that time, and the Managing Committee thought it a favorable opportunity to negotiate for a new building. With much prayer and faith, they followed up the convention with a public meeting of the citizens, at which a subscription of \$8,000 was raised, much of it was given by the young men themselves, those of them connected with the Association at that time. Emboldened by their success, a Building Committee was appointed, who bought an eligible site for the building, in the midst of the business portion of the city, and in the year 1873 had the new building finished, and moved into their new home the same year.

The building consists of three stories and a basement. The front or face of the building is of cut free-stone. In the basement are the furnaces for heating the building, and the water for the baths, a place for storing coal, etc. The gymnasium is upon this floor, and supplied with the usual apparatus. On the street floor is the wide and handsome entrance to the building and the stores. Back of these are the bath rooms, wash rooms, etc. On the second story is the reading room, being a good size, and well supplied with the leading papers and most choice magazines of the day. The library is in this room, containing about 600 well selected volumes. The parlor is also on this floor, and is a magnificent large room, having three large windows in it, these being hung with handsome lace curtains, with gilt cornices. The room is carpeted handsomely, and furnished with leather seated *arm-chairs, piano, organ, tables* for chess or checkers, fancy stands with growing ferns upon them, etc., choice engravings, paintings, brackets with vases of flowers, adorn the beautifully tinted walls. On the opposite side, opening out from the parlor and reading room is the private office of the General Secretary, Mr. James A. Gauld, which is carpeted with tapestry, lace curtains, the same as in the parlor upon the window, and furnished with desk and office chairs, choice pictures and framed texts of Scripture, adorn the walls. On the other side of the hall, which runs across the building, and opposite the parlor and reading room, is lecture or class room. This room will seat 200 persons, and is furnished with benches and chairs. Framed Scripture texts and pictures adorn the walls of this, as well as the reading room. Prayer and the week-day meetings of the association are held in this lecture room. The public hall occupies the whole of the third story, and will comfortably seat 800 persons. Beside the building, the association has put up and paid for a commodious Mission Chappel in Sheffield street, in the very midst of what may be called the "Five Points" of St. John. Here, workers from the association carry on a Sabbath school, and on Friday and Sabbath nights evangelistic meetings. The field is a difficult one, but has not been without fruit. One young woman, converted at this Mission, is at present a most earnest and devoted worker for the Master, among the same class from which she herself was rescued.

The Literary part of our work is under the care of a Literary Committee who arrange for Lectures, Concerts and suitable Entertainments.

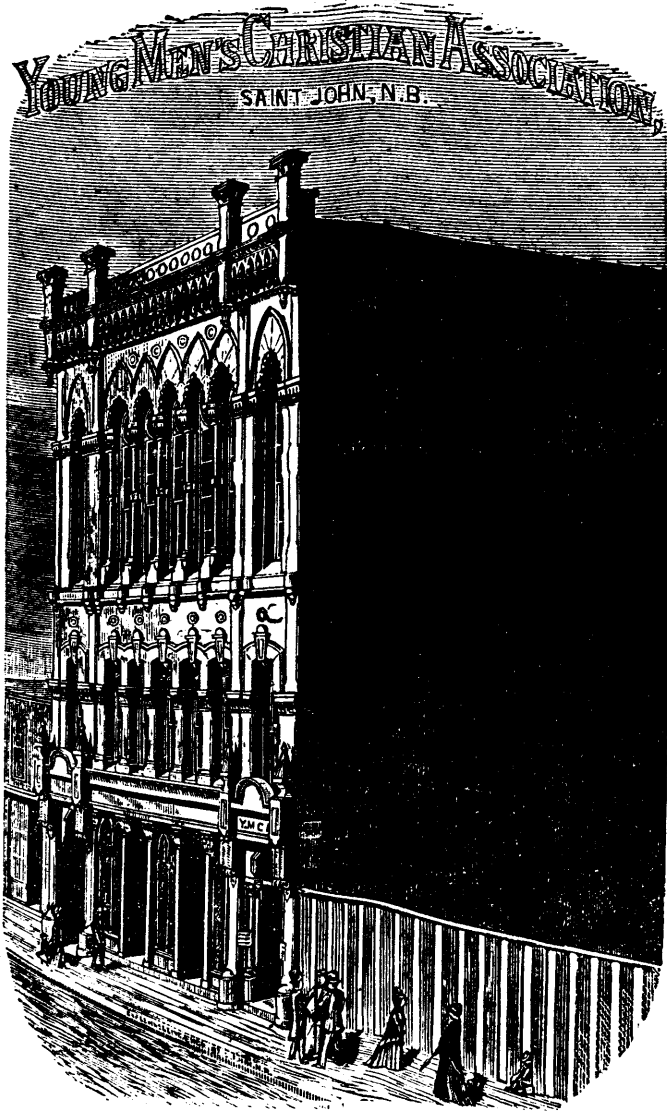
The Ladies' Representative Committee connected with the association work, meet twice a month, and provide Parlor Receptions from time to time. They also visit the Hospitals, Poor House and other Institutions, distributing flowers and speaking kind words to the different inmates.

Our reading room is open daily (Sabbath excepted) from 7.30 A. M. to 10 P. M., and is free to strangers visiting the city.

Residents of the city frequenting the rooms are required to become members. Of course this rule is not rigidly enforced—still, it is the rule, and we think it a good one.

Looking back at the work of our association, which I have recorded from memory, without reference to records, but without intentional exaggeration, and feeling thankful to Almighty God, for what little good the association has been the means of doing, we feel encouraged and hopeful, that the work of the Lord will still go on and prosper in our hands. The names on our roll of workers have greatly changed since the old days when we met in the school-room of St. David's Church. Some who were then active, have gone to other fields, and some have grown indifferent. Yet there are still an average number at work; and instead of those who have gone, men have come, and we find it true, that though the workers pass away, God's work goes on.

Strangers are very cordially invited to
call at the



WHEN VISITING THE CITY.

LeBARON BOTSFORD, M. D.,
President.

JAMES A. GAULD,
Secretary.

PUBLISHER'S NOTICE TO YOUNG PEOPLE.

We again thank our young friends for their efforts to assist in circulating the *Advocate*. We ask their continued assistance. Although orders are coming in steadily, yet we want more. We now issue 1,000 copies Monthly, but we aim at 10,000, and look to the little readers of the "Children's Portion" to do the work; and we are prepared to reward them handsomely for their labours.

In addition to our present Book Premium list (see 2nd page cover) we will have ready for distribution in a few days, several hundred copies of the choicest juvenile books published. Many of our young friends, we trust, who have already received Premiums, as well as every little reader of the "Children's Portion," will endeavour to obtain copies of these works. We cannot publish their titles for want of space, but we know they will give satisfaction. Their prices range from 20 cents to \$2.00 per volume; and we will distribute them according to the number of subscribers received. Should any little worker be able only to raise one subscriber for the *Advocate*, we will send him or her a nice little book with pictures. Those who are able to come and see us, could select for themselves.

The following letter has just been received from a worker in Ireland, to whom we sent the "Complete Home" for 16 subscribers; and gives some idea of how the *Advocate* and our Premiums are appreciated:—

"I feel much obliged for the very handsome Premium you were kind enough to send me. It is both useful and interesting. I am well pleased with it. I trust I shall continue to take an interest in the *Advocate*, not so much for fee or reward as on account of its esteemed merits."

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 give those getting up clubs the privilege of obtaining subscribers anywhere. 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.

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.

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 121. 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.