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The Monthly Advocate.

VOL. I.

APRIL, 1881.

No. 12.

A WORD TO SUBSCRIBERS AND AGENTS.

By the good hand of our God upon us, we have completed one year of our journalistic labours. Looking back on the way by which we have been led, and the support received from christian friends of different denominations, and in different countries, we thank God and take courage. With no promise of assistance either pecuniary or literary—with scanty resources from which to draw our monthly supplies—and unpatronized by any many popular magazines already in circulation—and unpatronized by any ecclesiastical body—it was felt by ourselves and, no doubt, by others, that our enterprise was somewhat of a rash venture. It was with some misgivings that, twelve months ago, we launched our tiny craft on the sea of journalism, not, however, without some faint hope that, freighted with truth, and through the favour of our God who is wont to bless the feeblest efforts to advance His cause, it might live, and serve as an auxiliary to those moral forces, already in the field, which aim at the subjugation of the world to Christ. We are thankful to be able to record that our misgivings have been dispelled, and our hopes more than realized. Evidence has been forthcoming, from month to month, that the enterprise has been increasingly appreciated. Letters of commendation have reached us from distant regions; whilst the list of subscribers has increased beyond our most sanguine anticipations.

Whilst fully sensible of many imperfections in the discharge of our editorial duties, we are conscious that, from the commencement, we have been actuated by an honest purpose to exemplify the adopted scriptural motto of the *Advocate*—"Speaking the truth in love." Whilst we have uncompromizingly endeavoured to exhibit and defend the truth, according to the measure of our knowledge and convictions, we have uniformly endeavoured to cultivate and manifest a spirit of christian kindness and courtesy to those who may differ most widely from us. The same spirit which has characterized the *Advocate* in the past, will, it is hoped, be adhered to in the future; whilst the grand aim will be "that God, in all things, may be glorified, through Jesus Christ."

With gratitude to God, and thankfulness to our numerous friends and supporters, we close the first year of our editorial labours. Encouraged by past experience, and relying on the continued favor and blessing of Him whose we are, whom we serve, and to whom we desire to commit our way, we shall enter upon the second year of our journalism with a large measure of joyful hope. To our numerous agents and subscribers of all denominations, we look with confidence for their continued support, and aid in the circulation of the magazine, assuring them that our best efforts will be put forth to make it still more worthy of their patronage, as the *Advocate* of "whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report." "To God only wise, be glory through Jesus Christ for ever. Amen."

THE PULPIT.

FAITH WITHOUT WORKS.

“For as the body without the spirit is dead, so faith without works is dead also.”—James ii. 26.

It is not saving faith of which the apostle speaks in this passage. The faith that is “of the operation of God,” and therefore “unfeigned,” always “works by love, purifies the heart, and overcomes the world.” It is as natural to true faith to produce good works, as it is to the shining sun to emit light, or a good tree to bring forth good fruit. The faith of which the apostle speaks is a speculative acquaintance with truths that find no lodgement in the heart. It is a rational conviction of the reality of certain doctrines that excite no emotion in the soul, and find no development in the life. It is a mere profession of christianity, without the animating principle of all true profession—faith in Christ and love to God—and without corresponding fruits of holiness in the life. Such a cold hearted assent of the understanding to truths that do not warm the heart, purify the conscience or sanctify the life is a “faith without works,” and is dead. When one professes to believe the Bible and yet lives as if he did not believe it—when he professes to believe in God, and yet lives as if there was no God—when he professes to believe in Christ, and yet does not commit himself to Christ, or devote himself to the service of Christ—when he professes to repent of sin, and yet indulges in it—when he believes in a future state of rewards and punishments, and yet uses no diligence to secure “an abundant entrance into the everlasting kingdom of our Lord Jesus Christ.”—his faith is “without works,” and it is dead. “For as the body without the spirit is dead, so faith without works is dead also.”

The similitude here employed to represent the state and character of the lifeless, unsanctified, and fruitless professor suggests the following thoughts:—

1. The body without the spirit, or the dead body, is *incapable of all enjoyment.*

Present the most beautiful pictures before a dead body, it is utterly insensible to their beauty—pour the sweetest sounds into the ear, it is not moved by their melody—place the choicest dainties on the table before it, it cannot enjoy or even partake of them. And as the body without life, so “faith without works” is dead to all enjoyment also. The mere formalist may come to ordinances, but he can derive no spiritual enjoyment from them—he may read the promises, but he can draw no comfort from them, “exceeding great and precious” though they are—he is as unmoved by the great and glorious realities of the kingdom of God, as the dead body is by the beauties, and harmonies, and all the varied attractions of the surrounding world.

There can be no doubt that this *incapacity for spiritual enjoyment* that characterizes those who have but a name to live is the great reason why such persons do usually, sooner or later, abandon even the “form of godliness.” Strangers to that enjoyment which the service of the living God brings to all those who engage in it heartily, it is not to be

wondered at that they should abandon that bodily exercise which has not profited them, and, if not verbally yet practically, say—"What profit is it that we should serve the Lord, and walk mournfully before him."

This incapacity for spiritual enjoyment, furthermore, renders the mere professor, of all men the most miserable. Shut out by his profession from the grosser enjoyments which even common decency reprobates, and having, usually, as much regard to consistency as interferes with an unrestrained indulgence in the more refined pleasures of sin, and excluded, by his alienation from God, from those pure pleasures which flow from the throne of God and the Lamb—he is of all men the most miserable. He can neither enjoy heaven nor earth. He can neither enjoy the pleasures that flow from an unbridled licentiousness, or that "joy unspeakable and full of glory" that flows from an elevated spirituality. In such a state of feeling, is it strange that he should seek emancipation from the fetters of a profession that never did any thing for him, that he should abandon ordinances from which he never derived any enjoyment, and seek in the pursuits and pleasures of the world that happiness which he could not find in the church of the living God.

2. The body without the spirit, or the dead body, is *insensible to its own condition*.

It knows not that the eye cannot see, that the ear cannot hear, that the blood cannot circulate, that the hands cannot handle, or the feet walk. It is not only insensible to the objects and events around it, but also to its own condition. So it is one of the most melancholy attributes of man, in his unrenewed state, that he is insensible to his moral condition. Tell him of his guilt, depravity, helplessness, and danger; these are strange things to him that he cannot understand. The most hopeless feature of the moral condition of the Laodiceans was that they did not know they were "wretched, and miserable, and poor, and blind, and naked." So it is with all those who, Laodicean like, have but a name to live. Thousands of lusts may be rankling in their heart, myriads of corruptions may be preying upon them; but yet they are as insensible to these corruptions as the dead body is to the worm that is feasting upon it. Hence, when such an one hears the real christian bewail his guilt, his depravity, his tendency to depart from God—when he hears him mourn over the darkness of his understanding, the waywardness of his will, and the carnality of his affections—when he hears him speak of his conflicts with Satan, the world, and his own corruptions—these are strange things to him that he cannot understand, because he has never felt them in his own experience.

In these circumstances, it is not impossible that the mind of such an one may pursue a line of thought leading him to the conviction that he is in advance of *ordinary* christians—that he has got into a higher region of christian experience—a region beyond the reach of those doubts and difficulties and conflicts of which others complain—a region from the high moral elevation of which he can look down upon christians of smaller stature and say,—“I am holier than thou.” And that such should be the promptings of the human heart in those circumstances will not appear strange, when it is considered that it is “deceitful above all things.”

But, then, the mind of such an one more frequently takes another course, and that is one that leads him to question the genuineness of all,

so called, christian experience. Hearing others give expression to feelings that he never experienced—confessing sins that he never felt the burden of—bemoaning tendencies to evil that never gave him any uneasiness—and speaking of conflicts in which he never engaged—there is nothing more natural than that a spirit of skepticism should take possession of him, and that he should be ultimately led to consider all religion as a delusion or a sham. Thus, as John Bunyan saw in his dream, that there was a way from the gates of paradise to the regions of despair, we may see that there is a direct path from the visible church, and even from a sacramental table, to the lowest depths of a scornful infidelity.

3. The body without the spirit is *undergoing a gradual process of decay, and will ultimately be entirely disorganized.*

It is true that, the ingenuity of man has discovered means by which the human body can be preserved in an organized state, for a length of time after the vital spark has fled. By means of the process of embalming, the dead body may be preserved hundreds of years. Still, it is only a question of time. No sooner has the breath left the body than the process of decay begins, which will, sooner or later, issue in the entire decomposition of the physical frame, whatever efforts may be made to retard its progress. So, a faith without works, a religious profession without life and love, will gradually decay also, and be ultimately decomposed. This process of moral decay may not, for a length of time, be apparent to one's own consciousness, or visible to others; still it is going on; particle after particle of a mere formalism is yielding to its influence, and it is as sure to eventuate in entire moral decomposition, as the body, deposited in the grave, is sure to be undistinguishable, in the lapse of time, from its kindred dust of the grave-yard.

This *process of decay* usually shows itself first in the *closet*. The morning and evening prayer, if not entirely neglected, is slurred over in such a manner as demonstrates that there is no "thirsting for God the living God." From the closet it extends to the *family*. The morning and evening sacrifice is no longer presented on the family altar, with the regularity of former days. More and more irregular, family worship and family catechising become, until at length these pillars of domestic piety fall, and with their fall perishes the last vestige of family religion. From the family it extends to the *prayer meeting*, and then there is no *time*, because there is no *disposition*, to unite with the twos and threes, in the unexciting exercises of private social prayer and praise. The *sanctuary* is usually the last place where this decay begins to appear, because in the excitements of public worship, there is less to repel a carnal spirit, than in the less exciting scenes of more private devotion. But even in the *sanctuary*, this moral decay begins, ultimately, to show itself. The preacher is not then what he was in former days. His sermons are either too long or too short, too poetic or too prosy, too pointed or too general. The distance to the house of God is greater, and the roads and streets muddier, than in former years. And then, that most mysterious of all the ills to which flesh is heir—the Sabbath morning headache—that disease that is peculiar to the Sabbath—which needs nothing to remove it but a little rest—and which invariably disappears in good time for Monday's business—that disease is more frequent and virulent in its attacks than in bye gone days, and one's seat is more fre-

quently vacant in the "habitation of God's house, the place where his honour dwelleth."

Abundant illustrations of the truth of these remarks can be furnished by the records of any christian society. How many examples do these records furnish of persons who once made a plausible profession; with apparent heartiness gave themselves to the Lord and his people, and vowed to walk in all the commandments and ordinances of the Lord. But where are they now? And this is just what might be expected. It is the natural result of that law of decay which operates in the *moral* as well as the *physical* world. And such a process will go on in the case of every dead professor—unless divine grace prevent—until no more shall be seen of his profession, than of the dead body, after it has slumbered for years in the dust, and been mingled with its kindred clay.

4. The body without the spirit, or the dead body, *is useless.*

Of what use is the tongue that cannot speak, the eye that cannot see, the hand that cannot handle, or the foot that cannot walk? Of what use is the elaborate mechanism of the human frame that has no motive power to impel it to action? And of what utility is a faith without works, a religion without life? Of what use to the *professor* himself is a religion that can bring no peace to the conscience, or joy to the heart, that can neither justify nor sanctify, that can neither work by love, nor purify the heart, nor overcome the world, that can neither secure the hundred fold in the present time, or, in the world to come, life everlasting? And, then, of what use to *others* is a religion that prompts to no work of faith or labour of love, that breathes no prayer, puts forth no effort, and makes no sacrifice that the ignorant may be instructed, the careless awakened, and souls saved from eternal death? Of what use to *himself*, or the *church*, or the *world* are that person's convictions that yield no fruit either to the glory of God or the good of man? "For as the body without the spirit is dead, so faith without works is dead also."

Let all who have named the name of Christ, therefore, closely examine their state and character. Let them inquire what has their assent to the great truths of revealed religion done for them, in elevating them above the moral status of those who are strangers to their belief. Let professors of religion inquire as to what their *profession* has done for them. Has it made them better husbands and wives, better parents and children, better masters and servants, better in all the relations of life? If not, their religion is unprofitable and vain. Old Rowland Hill used to say that he would not give a fig for that man's religion whose dog and cat were not improved by it. Those who are yielding themselves to the same unsanctified tempers, and are in bondage to the same proud, selfish and worldly spirit, as in former years, may be persuaded that, though they have a name to live, they are dead—though they have on the livery of Christ, they are in the ranks of his enemies—and though they be professedly on the way to heaven, they are really on the way to everlasting destruction from the presence of the Lord and the glory of His power. "For as the body without the spirit is dead, so faith without works is dead also."

THE USE OF FERMENTED WINE FORBIDDEN IN SCRIPTURE.

FROM AN ARTICLE BY REV. J. M. FOSTER.

The Bible speaks of two kinds of wine, the one unfermented, the other fermented; the one a blessing, the other a curse; the one a symbol of good, the other a symbol of evil. A careful induction of the facts clearly establishes this position. It is the key to this whole vexed question. Take the *unfermented* wine. In a multitude of Old Testament passages wine is used in connection with temporal blessings promised to the Jews. Eight different Hebrew words are used in these passages, and they every one mean the unfermented contents of the grape, either before or after it is expressed. Yayin—the liquid or solid produce of the vine; Tirosh—the vine-fruit before being trodden; Soveh—a rich, thick, and boiled wine, being more of a jelly than a liquid; Shemarin—preserves or sweetmeats at Eastern banquets; Khemer—unfermented wine in natural state; Ahsis—fresh sweet juice as it issues from the trodden cluster; Ashishah—pressed cakes of grapes; Shakar—the sweet juice of fruits. These are all the words for wine used in connection with *blessings* and not one of them contains the least shadow of fermentation. It is unfermented wine all the while. This is the wine in Isaac's prophecy concerning Jacob, "plenty of corn and wine;" in Jacob's prediction of Judah, "washing his garments in wine, his eyes shall be red with wine and his teeth white with milk;" in the blessing of the "corn, the wine, and the oil;" and in the prospect of drinking "the pure blood of the grape." This is the wine used in the Canticles, "I have mingled my wine with my milk." It is the wine used by the prophet, "come, buy wine and milk." And it is the Saviour's "new wine, that must be put into new bottles." Take the *fermented* wine. It is ever used in Scripture as a symbol of *evil* and divine wrath. This is indisputable in such phrases as, "the wine of astonishment;" "in the hand of the Lord there is a cup, and the wine is red; it is full of mixture;" "The cup of his fury—the cup of trembling;" "The wine cup of this fury;" "Babylon is a golden cup; the nations have drunken of her wine; therefore the nations are mad;" "I will make Jerusalem a cup of trembling;" Babylon "made all nations drink of the wine of the wrath of her fornication;" "the wine of the wrath of God which is poured out without mixture into the cup of his indignation;" and "the cup of the wine of the fierceness of his wrath." The use of *fermented* wine is positively and absolutely forbidden in the Scriptures. The *Priests* were forbidden to use it when they ministered before the Lord. And will it not necessarily follow that in these New Testament times, when all God's people are kings and priests unto God, that all are prohibited from the use of intoxicating drinks? Jewish *rulers* were forbidden to use it. "It is not for kings, O Lemuel, it is not for kings to drink wine, nor for princes strong drink." This is a standing law for all civil rulers in all time. *Bishops* or *ministers* and deacons were "not to be given to wine." All were positively forbidden to use it. "Look not upon the wine when it is red, when it giveth its bubble in the cup." No one can question the universal obligation of this command. It is

denounced as a *dangerous evil*. "At the last it biteth like a serpent, and stingeth like an adder." Prov. xxiii. 32. "Wine is a mocker, strong drink is raging." Prov. xx. 1. It is associated with revolting crimes. Noah's shameful exposure of his person, Lot's incests with his daughters, Nabal's unnatural selfishness, Ahasuerus' drinking feast and the divorcement of Queen Vashti that grew out of it, Belshazzar's drunken revellings in his palace which brought the handwriting upon the wall and the doom of Babylon, are so many beacon lights warning us against the rock alcohol.

REDEEMED SINNERS.

"Who gave himself for us that he might redeem us from all iniquity and purify unto himself a peculiar people." What then was his object? To redeem us, to buy us back from bondage, to save us by the payment of a ransom price, not only from the punishment of sin, but from its power, from its love, from its pollution, from its foul and hideous embrace, no less than from its sword and from its chains. It was to set us free from sin itself that Christ redeemed us; not from sin, but from all sin; not that we should still remain, or afterwards fall back under the dominion of the very tyrant from whose power he redeemed us; not that we should merely exchange one hard master for another, or for many;—no, he "gave himself for us," he laid down his life for us, he died upon the cross for us, "that he might redeem us from iniquity."

Nor was this deliverance from sin as well as punishment intended merely for our advantage, but for his. He had an end to accomplish for himself. He died to purify us, not merely that we might be pure and therefore happy, but also to purify a people for himself; a possession of his own, a Church, a body of which he should be Head, a kingdom of which he should be the Sovereign. Over none but a purified and holy kingdom could he condescend to reign. Over none but a purified and holy body could he be the Head. Justification would have done but half the work for which Christ died; his end would not have been accomplished if he had not redeemed us from iniquity as well as condemnation, if he had not purified a people for himself, for his own use and his own honor; a people in their measure like himself, his own exclusively, his own forever, his inalienable right, his indefeasible possession, his "peculiar people."—*J. A. Alexander.*

STEEP THE SEED.

"They that sow in tears shall reap in joy."

An old divine states that he knew two farmers: both sowed good seed, while one always got a better harvest than the other. At last the one whose harvest was generally inferior asked the other how it was to be accounted for, and ended by saying, "My seed is always as good as yours." "True," was the reply; "but, friend, I steep my seed and you do not." He was a godly man, and meant he *prayed over it*.

PROHIBITION OF THE LIQUOR TRAFFIC.

The following are some of the results of prohibition in Carrollton, Georgia, U. S., as detailed by a resident of the town. We believe that correct statistics will show equally satisfactory results in all places where the law of prohibition has been honestly enforced.—*Ed.*

1. The trade of the town has been more than double. Before the liquor traffic was abolished the trade of the place was about \$200,000 a year, now it is \$500,000 a year. There are thirty stores in town, and I do not know of a single merchant among them who would not vote against the liquor traffic, on purely business grounds. Mr. John W. Stewart, who has made a fortune here, says, as a business man, that he would not have liquor back for any consideration. Some of our leading merchants were opposed to prohibition at first, because they feared that it would injure their trade. They are unanimously in favor of it now. The \$30,000 that was spent here for whisky prior to 1875 is now spent in building houses, improving stock, draining lands, and paying taxes. The farmers are nearly all out of debt. Many of the men who were spending all their money for whisky have quit drinking and are making a support for their families.

2. The argument that men would drink anyhow does not hold good but with very few.

Perhaps there are in every town some few men who have drunk so long that they are slaves to the habit. Such men would send off and get whisky, and drink anyhow. But we have learned that, with nearly all the people, whisky is like watermelons—the supply creates the demand. Do away with the supply, and there will be no demand, as a general thing. By prohibiting the sale of whisky in the towns of Georgia we will soon have a generation of young men who will have no desire for it whatever.

3. We have two drug stores here; but not a particle of liquor is sold in either of them. The leading druggist here told me that he kept alcohol in the store; but he used it only for tinctures. An attempt was made by one of the druggists to sell bitters; but the grand jury soon found so many true bills against him that he promised the people of the towns if they would ask the judge to be as merciful in his fines as possible, he would never sell another bottle of bitters or drop of whisky.

4. In a *moral* point of view, the results of this movement in our town have been perfectly remarkable. The solicitor of this judicial circuit says there is less crime in this county than in any other in this circuit. Most of the people have joined the church. Profanity is almost unknown. On the train that comes daily into Carrollton, not an officer or train-hand on it ever swears an oath.

The soberness and quiet which prevail here, even on election days and court weeks, strike visitors as being wonderful. At a barbecue here last year, though there were together about four thousand people, Col. Thomas Hardeman, who spoke on the occasion, said that he did not see a drunken man. He regarded it as something almost new under the sun. A committee of good men revised the jury-box, leaving the names of those out who habitually drank whisky. The county has been electing, for the

past twelve years, Dr. D. B. Juhan, ordinary, who will not grant licenses to sell liquor anywhere in the county, for love, or threats, or money. He has done a grand work for the county, and so could every ordinary, if he would.

The prohibition movement in this county is a grand success. Three-fourths of the white people in Carrollton are opposed to the sale of liquor and nearly the same proportion in the county.

A LIGHT IN A DARK PLACE.

The noble missionary, Moffatt, tells a beautiful story. He says: "In one of my early journeys I came, with my companions, to a heathen village on the banks of the Orange River. We had travelled far, and were hungry, thirsty, and fatigued; but the people of the village rather roughly directed us to halt at a distance. We asked for water, but they would not supply it. I offered the three or four buttons left on my jacket for a little milk; but was refused. We had the prospect of another hungry night, at a distance from water, though within sight of the river. When twilight grew on, a woman approached from the height beyond which the village lay. She bore on her head a bundle of wood, and had a vessel of milk in her hand. The latter, without opening her lips, she handed to us, laid down the wood, and returned to the village. A second time she approached with cooking vessel on her head, and a leg of mutton in one hand and water in the other. She sat down without saying a word, prepared the fire, and put on the meat. We asked her again and again who she was. She remained silent until we affectionately entreated her to give a reason for such unlooked for kindness to strangers. Then the tears stole down her sable cheeks, and she replied: 'I love Him whose you are, and surely it is my duty to give you a cup of cold water in His name. My heart is full, therefore I can't speak the joy I feel at seeing you in this out-of-the-world place.' On learning a little of her history, and that she was a solitary light burning in a dark place, I asked her how she kept up the light of God in her soul in the entire absence of the communion of saints. She drew from her bosom a copy of the Dutch New Testament, which she had received from Mr. Helm when in his school some years before. 'This,' said she, 'is the fountain whence I drink; this the oil that makes my lamp burn.' I looked on the precious relic, printed by the British and Foreign Bible Society, and the reader may conceive my joy while we mingled our prayers and sympathies together at the throne of the Heavenly Father."

IS THE WORLD DARK?

A pale consumptive once said to his pastor, "They say that this is a hard dark world. It is no such thing. It is a bright and a blessed world. Jesus Christ has been in it; *He is in it yet.*"

We leave this beautiful line as a motto, and a watchword for every tried or afflicted or disheartened reader of this paragraph: Be strong, and of good courage; Jesus Christ is in this world yet! His promise to his people is, *Lo! I am with you always!*

[Sacred Poetry.]

LEANING ON JESUS.

As, when the tempest rages,
 And rolls the thunder crash,
 The babe on mother's bosom
 Heeds not the lightning flash :

So safely and securely
 We lean on Jesus' breast ;
 The storm may sweep around us,
 His children are at rest.

Oh, Guardian of our being,
 In vain with tears and strife
 We watch and toil and struggle,
 Thou only art our life.

For all Thy faithful keeping
 We praise Thy gracious name,
 For ever and for ever,
 Eternally the same !

Then suffer us to ask Thee,
 Be with us, Father, still !
 In every time of trial
 Teach us to love Thy will.

And let Thy grace, descending,
 Draw all we love to Thee,
 Older and younger blending,
 One happy family !

Cheer with Thyself the lonely,
 Bring all the wanderers home,
 Pour blessings on the needy,
 And bid the sorrowing come.

Light up the couch of sickness,
 Be Thou the mourner's joy,
 And give to troubled spirits
 Thy bliss without alloy.

And lastly we implore Thee
 Of all Thy gifts the best,
 Oh, let Thy Holy Spirit
 Fill every aching breast.

Guide us from grace to glory,
 And let each new day be
 Even from its very dawning
 An offering to Thee !—*Selected.*

THE HOME CIRCLE.

GOOD TEMPER.

Good temper is like a sunny day, it sheds its brightness on everything. No trait of character is more valuable than the possession of good temper. Home can never be made happy without it. It is like flowers springing up in our pathway, reviving and cheering us. Kind words and looks are the outward demonstration; patience and forbearance are the sentinels within.

If a man has a quarrelsome temper, let him alone. The world will soon find him employment. He will soon meet with some one stronger than himself, who will repay him better than you can. A man may fight duels all his life if he is disposed to quarrel. How sweet the serenity of habitual self-command! How many stinging self-reproaches it spares us! When does a man feel more at ease with himself than when he has passed through a sudden and strong provocation *without speaking a word, or in undisturbed good humour!* When, on the contrary, does he feel a deeper humiliation than when he is conscious that anger has made him betray himself by word, look or action? Nervous irritability is the greatest weakness of character. It is the sharp grit which aggravates friction and cuts out the bearings of the entire human machine. Nine out of every ten men we meet are in a chronic state of annoyance. The least untoward thing sets them in a ferment.

There are people, yes, many people, always looking out for slights. They cannot carry on the daily intercourse of the family without finding that some offence is designed. They are as touchy as hair triggers. If they meet an acquaintance who happens to be preoccupied with business, they attribute his abstraction in some mode personal to themselves and take umbrage accordingly. They lay on others the fruit of their irritability. Indigestion makes them see impertinence in every one they come in contact with. Innocent persons, who never dreamed of giving offence, are astonished to find some unfortunate word, or momentary taciturnity, mistaken for an insult.

To say the least, the habit is unfortunate. It is far wiser to take the more charitable view of our fellow beings, and not suppose that a slight is intended unless the neglect is open and direct. After all, too, life takes its hues in a great degree from the colour of our own mind. If we are frank and generous, the world will treat us kindly; if, on the contrary we are suspicious, men learn to be cold and cautious to us. Let a person get the reputation of being "touchy," and everybody is under restraint, and in this way the chances of an imaginary offence are vastly increased.

Do you not find in households—refined, many of them—many women who are jealous, exacting, and have a temper that will be swayed by nothing; and do we not see in another family circle, a man as coarse and foul mouthed as a despot? The purpose of the existence of a score of people is to make him happy, fan him, feed him, amuse him, and he

stands as a great absorbent of the life and heat that belongs to the rest. Many sermons tell you to be meek and humble, but you don't hear many which tell you you live in your families to growl, to bite, and to worry one another. You ought to make in your households the outward and visible life-work for this spiritual and transcendent life. There can be nothing too graceful and truthful, generous, disinterested and gracious for the household. All that a man expects to be in heaven, he ought to try to be from day to day with his wife and children, and with those that are members of his family.

It is said of Socrates, that whether he was teaching the rules of an exact morality, whether he was answering his corrupt judges, or was receiving sentence of death, or swallowing the poison, he was still the same man; that is to say, calm, quiet, undisturbed, intrepid, in a word, wise to the last.

A man once called at the house of Pericles and abused him violently. His anger so transcended him that he did not observe how late it was growing, and when he had exhausted his passion it was quite dark. When he turned to depart, Pericles calmly summoned a servant and said to him, "Bring a lamp and attend this man home."

Like flakes of snow that fall unperceived upon the earth, the seemingly unimportant events of life succeed one another. As the snow gathers together, so are our habits formed. No single flake that is added to the pile produces a sensible change. No single action creates, however it may exhibit a man's character; but as the tempest hurls the avalanche down the mountain, and overwhelms the inhabitant and his habitation, so passion, acting upon the elements of mischief which pernicious habits have brought together by imperceptible accumulation, may overthrow the edifice of truth and virtue.

Truly, a man ought to be, above all things, kind and gentle, but however meek he is required to be, he also ought to remember that he is a man. There are many persons to whom we do not need to tell this truth, for as soon as they only think of having been offended or that somebody has done them any harm, they fly up like gunpowder. Long before they know for a certainty that there is a thief in the garden they have the window open and the old gun has been popped. It is a very dangerous thing to have such neighbours, for we could sit more safely on the horns of a bull than to live in quietness with such characters. We, therefore, should form no friendship with persons of a wrathful temper, and go no farther than is needful with a man of fiery and unrestrained spirit. Solomon said, "He that is slow to wrath is of great understanding, but he that is hasty of spirit exalteth folly."

Our advice is, to keep cool under all circumstances, if possible. Much may be affected by cultivation. We should learn to command our feelings and act prudently in all the ordinary concerns of life. This will better prepare us to meet sudden emergencies with calmness and fortitude. If we permit our feelings to be ruffled and disconcerted in small matters, they will be thrown into a whirlwind when big events overtake us. Our best antidote is, implicit confidence in God.—*Selected.*

THE CHILDREN'S PORTION.

PRACTICAL THOUGHTS FOR THE CHILDREN.

BY ALPHEUS.

THE TWO WAYS.

In the February number I spoke of the broad way with its pleasures; the wicked company found in it, its downward course, and the narrow way, its upward tendency, its delightful company and increasing joys ending in the purest pleasures.

Let us now have a little talk about the influences that are at work in drawing us into the different ways.

Long ago, when Adam and Eve lived in Eden, they enjoyed to the full the unalloyed pleasures of walking in the right way; but one day the serpent, one of the most beautiful and intelligent of God's creatures, came and entered into conversation with Eve. It was Satan who spoke through the serpent, and he said: "Strange that God should limit your enjoyments," but Eve replied: "All the fruit of the garden is ours but that of this one tree, and God says we will die if we eat of it." "No," said Satan, "If you only eat God Himself knows that your eyes will be opened to new enjoyments and new pleasures." So she saw that it was "pleasant to the eyes," "good for food," and that it would increase her wisdom. She took the fruit, and by the act was the first to travel in the forbidden road. This act of disobedience caused the closing of the other way, and all her children ever since have had a preference for the way opened up by the wiles of Satan. You see, children, that it was one act of disobedience that has opened up this broad way with all its sorrows and leaves us with the inheritance a preference for it.

The three temptations by which Satan lured them into the broad way through the eye, appetite, and a thirst for knowledge, he has been practising successfully on humanity ever since. Perhaps in no way are we more tempted into the wrong way than by the eye. A little girl sees a neighbor with a better dress than her own and she envies her. Another sees one going in forbidden paths and the pattern is followed. A little boy sees lovely apples in an orchard and he covets them. When a little older, he sees obscene pictures and his passions are influenced. He sees a gilded saloon and he must know the hidden mysteries of it though it should cost him his precious soul. In every one of these temptations through the eye, Satan is saying "It is all right, God never intended to limit you. 'Ye shall not surely die.'"

The other temptation, that Satan brought to Eve, he is plying us with every day. Appetite! How many thefts are committed through it! How often do we give way to forbidden desires and pleasures that he whispers are good for us, and that our better nature tells us are wrong. Then acquired habits that are foreign to our nature are used by him to

great advantage. "A little wine, a little brandy is good for you," Satan says, "what a pleasant time you will have if you only take a little." Yes, a little water trickling out of the mill-dam unheeded rapidly widens the breach and soon a roaring torrent will carry all before it as it rushes down the valley. The beginning of sin is like the letting out of water. A tiny germ grows to a big tree; a little leaven leavens the whole lump. The first glass of beer may lead to eternal ruin. The first cigar may lead to a poisoned and enfeebled frame, mental weakness, and an early grave. A trifling disobedience may have tremendous results. A little fruit cost our first parents the pleasures of Eden and entailed a world of misery.

Then a craving after unknown things is also a source of great temptation to boys and girls in their teens. Satan stimulates the vanity of many to boast of their misdeeds that the young listener may be charmed to follow the same vice; one who thinks that he has a larger experience by living a fast and loose life often awakens unholy desires in the minds of his companions. The boy is often measured by his shrewdness, his wit and wisdom. There is a glamour about knowing more than our neighbours, and forbidden ways are sometimes chosen to acquire wisdom. In the books they read the youth of his generation are beset by temptations on every hand. Satan has willing agents in diffusing an unhealthy literature, and thereby it sometimes finds its way even into the libraries of our Sabbath schools. Nothing will dwarf your mind and unfit you for the duties of life like giving yourself over to the intoxication of following the hero of a dime novel. Boys and girls may think that these things are "to be desired to make one wise," but they do not reckon the fearful cost of such wisdom. These three temptations: The lust of the eye; appetite; and a thirst for unlawful knowledge, are as bad in their results to-day, as they were at the world's beginning, and the prince of evil is constantly urging us on to our ruin. Little do we know how many unseen agencies are at work drawing us into the wrong way; and were it not that there is a greater power than Satan's, and a new and living way opened by Him who could not be tempted, and who has promised that in every temptation He will make a way of escape for us "that we may be able to bear it" we might despair. These better influences leading to the right way will be the subject of our next paper.

Not long ago, a South-Sea Islander was dying. As he was talking about heaven, he said to the missionary who was standing near: "When I get to heaven, I shall, first of all, praise and thank Jesus for having saved a poor creature like me. Then I'll tell him about you; for it was you who first told me the way to heaven. Then I'll look about and see where the door is through which the spirits go up; and, if I find such a place, I will sit and wait for you. When you come, oh, what a happy day that will be! Afterwards I'll take you by the hand, and lead you to Jesus, and say to him: 'Jesus, Jesus, this is the man I told you about.'"

A little boy about four or five years old was returning from school one day. He bounded into the house, exclaiming as he hung up his hat in the entry, "This is my home! this is my home!"

A lady was then on a visit to his mother, and was sitting in the parlor. She said to him, "Willie, the house next door is just the same as this; suppose you go in there and hang your hat up in the lobby, wouldn't that be your home as much as this house?"

"No, ma'am," said Willie, very earnestly, "it would not."

"Why not?" asked the lady. "What makes this house your home more than that?"

Willie had never thought of this before. But after a moment's pause he ran up to his mother, and throwing his little arms around her neck, he said, "Because my dear mother lives here."

It is the presence and company of those we love which makes our earthly home; and it is just so with our heavenly home—that home which our dear Saviour has gone to prepare for the children of God.

A little Sunday school boy lay upon his dying bed. His teacher sat at the bedside holding the hand of his scholar. "I'm going home to heaven," said the little fellow.

"Why do you call heaven your home?" asked the teacher.

"Because Jesus is there."

"But suppose," said the teacher, "that Jesus should go out of heaven?"

"Then I would go out with Him," said the dying child.

A mother, one morning, gave her two little ones books and toys to amuse them, while she went to attend to some work in an upper room.

A half hour passed quietly, and then a timid voice at the stairs called out:

"Mamma, are you there?"

"Yes darling."

"All right, then;" and the child went back to its play.

By-and-by the question was repeated,—

"Mamma, are you there?"

"Yes."

"All right, then;" and the little ones, reassured of their mother's presence, again returned to their toys.

Thus when God's little ones, in doubt and loneliness, look up and ask:

"My Father, art Thou there?" and when there comes in answer the assurance of His presence, our hearts are quieted.

Behold the Book whose leaves display
Jesus the Life, the Truth, the Way;
Read it with diligence and prayer,
Search it, and you shall find HIM there.

JAMES MONTGOMERY.

SOLUTIONS OF BIBLE QUESTIONS FOR MARCH.

XXXI. MAGOR-MISSABIB. Jeremiah XX. 3, 4.

XXXII. BRANCH. Zechariah III. 8.

B-abbler.	Acts XVII. 18.
R-ama.	Matthew II. 18.
A-gabus.	Acts XI. 28.
N-azareth.	John I. 46.
C-yprus.	Acts XXI. 16.
H-ermogenes.	II. Timothy I. 15.

XXXIII. CRUSHAN-RISHATHAIM. Judges III. 8, 10.

The above correctly answered by H. Lawson, M. Lawson, Annie L. McCullagh and J. Margeson. XXXI. and XXXIII. correctly answered by Mary White, A. A. Bowles, A. M. Rainnie and E. M. R. XXXI. by J. S. M., Otis Shaw and Emily A. Smith. XXXIII. by W. J. C. and Jas. R. Toland.

Correct answers received to questions for February from M. L. C., Rathfriland, Ireland, and Mary Magee, N. S., but too late for acknowledgement last month.

BIBLE QUESTIONS FOR APRIL.

XXXIV. Where is it said that a father lost *nine* sons, apparently all at once?

XXXV. An ancestor of Joseph the husband of Mary.

A Mountain near Lebanon.

A stream mentioned by Isaiah and Jeremiah.

The mother-in-law of one of the minor Prophets.

An interjection frequently use in Scripture.

A distinguished warrior in the time of David.

The initials of the above form a Scripture emblem, and the finals the name of something that interferes with our serving God.

ANNIE L. McCULLAGH, St Andrews.

XXXVI. AAAEZTHJY. These letters form the name of the son of a very wicked man, and are only to be found once in the Bible.

J. S. M.

XXXVII. How many women are mentioned by name in the Bible from the creation till two thousand years after?

 Communications for the Children's Portion to be addressed: Ed. Junior, P. O. Box 329, St. John, N. B., and should be received not later than the 15th day of the month.

LITERARY NOTICES.

Sermons delivered in times of persecution in Scotland, by sufferers for the royal prerogatives of Jesus Christ. With illustrations. Edinburgh. Johnston, Hunter and Co. 1880.

This is a volume of nearly 700 pages, "in memory of those eminent servants of God in Scotland who, two hundred years ago, were honoured to suffer for the royal prerogatives of the Lord Jesus Christ; and who secured those civil and religious liberties presently enjoyed throughout the British isles." It is composed of some fifty sermons by the most eminent of those sufferers for truth, together with Lectures and Sacramental address. The volume is enriched by a number of striking illustrations of martyr scenes, and with short biographical notices of those by whom the discourses were delivered. There is also prefixed to the volume an excellent discourse by the Rev. James Kerr, Greenock, preached in Greyfriars Churchyard, Edinburgh, on Sabbath 20th June, 1880, on the "piety, principles, and patriotism of Scotland's covenanted martyrs; with application to the present times." We trust that the book will be extensively circulated and read, not only for the sake of the precious truth contained in it, but also for the sake of keeping up the grateful remembrance of those who "overcome by the blood of the Lamb, and the word of their testimony, and loved not their lives unto the death."

The Advocate: a bi-monthly magazine, in behalf of reformation principles, missionary enterprise, and the revival and extension of true religion. Glasgow.

This is one of the cheapest and best magazines in circulation. Without any addition to its former price, it has now been enlarged from 44 to 64 pages each issue, thus furnishing, for 60 cents, post free, nearly 400 pages of excellent reading matter, on almost every topic connected with the kingdom of God. All communications to be addressed to Rev. James Kerr, 23 Brisbane St., Greenock, Scotland.

Orders sent to R. A. H. Morrow, St. John, N. B., shall have prompt attention.

NOTES.

The necessity for the inspection of convents in Great Britain is beginning to receive a large measure of attention. The Protestant Alliance has issued a circular on the subject. It calls attention to the fact that "in every other country in Europe, Protestant and Roman Catholic, monastic establishments are subjected to restriction and State supervision. In several countries these institutions have been abolished, whilst in others, laws have been passed providing for their inspection by the civil power, for the restraint of clerical influence in the inducing of young persons to embrace a monastic life, for regulating the period for which

monastic vows may be taken, for enabling nuns to quit a conventual life, and for protecting and securing their property to their own use." The *Weekly Review* says,—"The state of conventual institutions in Britain is an anomaly. To immure English women, guilty of no criminal offence, in buildings provided with bolts, bars, high walls, and every precaution of a gaol, in order to maintain their safe custody, is contrary to the principles of the Constitution, and is a condition that requires the active interference of the law, and demands that protection should be given, such as has been afforded to lunatics in asylums, to women and children in our factories, and even to felons in our gaols."

The falling off in the attendance at religious services in both Britain and America, is exciting the anxious attention of earnest men in both countries. In *England* the Bishop of Manchester details some painful facts in regard to his own diocese. One parish has a population of eight thousand, but only *five per cent.* of the people attend any church service. In another Parish there is a population of ten thousand, whilst the ordinary Sabbath congregation is only about *one hundred*. In London and throughout England generally, church attendance statistics present some equally painful facts in regard to the indifference of the masses to divine ordinances. In *America* the condition of things is no better. Dr. Cuyler presents a gloomy picture of the state of matters in New York. Writing in the *Congregationalist*, he says, "It requires but half an eye to discover the alarming fact that this attendance is falling off, both in the cities and in the country, both at the east and in the west. Forty years ago it was claimed that one-half of the population of the city of New York was either wholly or partially connected with some Protestant congregation. Now only *one-fourth* of the population are ever seen in any Protestant place of worship." The reports from other cities, and even from country districts, are as gloomy as those from New York. In one large district of country, where able ministers had long laboured, the proportion in attendance on ordinances had fallen from *four-fifths* to less than *one-half* of the population. Dr. Cuyler concludes his statement with these words, "Let us face the terrible fact that while the population of our beloved land is rapidly increasing, there is a lamentable falling off in attendance upon the public worship of Jehovah, and in listening to the great truths of salvation."

The devoted French evangelist, M. Revillaud, affirms that "*not one-tenth* of the French people are really Roman Catholic: that the peasantry are not in sympathy with the Romish church, and that France is now open to the Gospel, and will welcome it every where."

The Bible production in our time is equal to more than a million copies a year, or say more than nineteen thousand every week, more than three thousand every day, three hundred every hour, or five every minute of working time. At this rate the press is producing an English Bible or New Testament every twelve seconds.

VICE-CHANCELLOR BLAKE makes the following reference to "the white fields of France" in his excellent monthly magazine, the CHRISTIAN REPORTER:—The reason that Robt. Raikes should be brought so prominently before us is to show what a man of moderate ability can do when his mind is possessed of these two little words "trust" and "try." McAll's work was pre-eminently a work of "trust" and "try." He could not speak a word of the French language, but as he and his wife, a few years after the Communistic troubles in France, were walking through Paris he was accosted by one of the working-men who was passing-by, and who addressed him as an Evangelist. Pointing with his finger to the worst locality in the whole of Paris, the Belleville Quarter, he said: "You think that this neighbourhood is peopled by nothing but Atheists. That is false, sir; there are multitudes in this street who sigh after a religion of truth and love, and who desire to listen to those who will come and teach them." McAll left Paris, but there rang through his ears—just as there did through the ears of Robert Raikes—these words: "Come and teach us a religion of truth and of love;" and so he set to work, and by January, 1872, was there to teach them this religion. At the first meeting he had present 43. Now he has twenty-three of these meetings in Paris alone, and eleven of them outside of Paris, and the report tells us that in the year 1879, they had held 2,686 meetings, and that there were present 328,000 people. The instruction given to each Evangelist as he went on his work was this: "Don't attack any person but Satan, and don't exalt any person but Christ."

The queen of Madagascar does not tolerate slavery in any portion of her dominion. "By the enlightened policy of that Christian queen, and of her prime minister," says a contemporary, "the bonds of at least fifty thousand enslaved Africans were broken at a stroke. These once oppressed children of the dark continent were not only set at liberty and allowed to hold land, and enjoy the privileges of freedom, but one of their number has just been elevated to the dignity of a crown officer. This is one of the grand results of Christian missions in Madagascar."

Lieut. Schwatka relates that in the whole course of his long and arduous sledge journey of three thousand miles in the heart of the Arctic wilds, with the thermometer sometimes sixty degrees below zero, not a single drop of spirituous liquor was used. The men, however, were warmly clad, and supplied with abundance of nutritious food, expressly selected for its heat producing qualities.

A contemporary says that a Roman Catholic bishop of New York "is reported to have made the startling statement that the work of the confessional revealed the fact that *nineteen* out of every twenty women who fall and are lost can trace the beginning of their sad state *to the modern dance.*"

The Mormons in Utah are engaged in the erection of a magnificent temple. Up to the present time it has cost fourteen million dollars. It is said that when completed, it will have cost twice that amount, and will be the grandest building in America.

A reliable exchange of a late date says:—"The inhabitants of Edward County, Ill., do not support any temperance lecturers, or spend their time talking about temperance. They decided twenty-five years ago that no liquor should be sold in the county, and since that time they have sent but one person to the penitentiary, and he committed a crime while drunk with whisky procured in an adjoining county; they support but two or three paupers, and their jail is empty most of the time. The taxes are 32 per cent. lower than the adjoining counties, and their terms of Court occupy three days in the year, while their tax rolls show that they return more property than any other county in the state of equal proportion."

At a Wesleyan Missionary Meeting, held lately at Sheffield, England, the Rev. Dr. Punshon, referring to the Friendly Islands, said there had been accomplished, in the work of a single man—the Rev. John Thomas, the first missionary to the Islands—the Christianization of the whole people. It was now a Christian nation, governed by a Christian king, who was a local preacher, and they had raised a thansgiving fund, and wonderful to say, they had a surplus left. The Islanders were puzzled at first as to the disposal of the money, but they had sent £100 of it as a contribution to build Methodist chapels in the dark benighted city of London.

In Polynesia Christianity has gained wonderful victories. Could there be a more striking illustration of the success of Missions in the South Seas, than the fact that people who were cannibals a generation ago have, in their turn, become missionaries to other cannibals, and laid down their lives in the cause of Christianity?

There are two hundred and twenty Missionaries to the Jews. More Jews have been converted to Christianity in this than in any previous age. Conversions are reckoned at 100,000 since 1800, and now increase at a rate of more than 1000 a year.

We have it direct from unquestionable authority that the State of Maine saves annually fully *twenty-four million dollars* through its Prohibitory Liquor Law, which but for it would be spent and wasted in drink.

A colporteur in Japan recently sold a thousand copies of the Scriptures in two weeks, and the Mayor of Yokohama has ordered ten copies of the New Testament to be placed in one of the schools.

The City Council of Glasgow, after a discussion of three nights, has refused to grant permission to open the museums and art galleries on the Lord's day.

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