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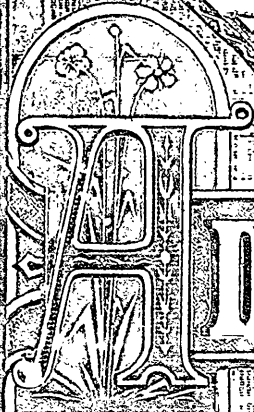
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VOL. II.

No. 3.



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The Monthly Advocate.

VOL. II.

JULY, 1881.

No. 3.

THE REVISED NEW TESTAMENT.

The Bible is a wonderful book. It is the oldest book in the world; yet it is the freshest. It is the most necessary and valuable book in the world; yet it is the cheapest. It is the most profound book in the world; yet it is the simplest. It is a book in immeasurable advance of the brightest discoveries of the learned; yet it is the book for the masses. It is the most hated book in the world; and yet it is the most influential and popular.

Many sceptical critics, and their unthinking followers have taken up the position, that the Bible is lagging behind in the march of human progress,—that it is beginning to lose its hold on the human mind, and that there is a general yearning for something fresher, livelier, and more stimulating. Even if that were the case, it would not make against the character of the Bible, any more than a sickman's disrelish for a particular article of food would be indicative of its unwholesomeness. A honey comb is not less sweet and nutritious because a "full soul" may loathe it. The Revelation of God to man is not less precious and desirable, because man, in the depravity of his heart, may undervalue it. It is not a fact, however, that the Bible is beginning to take a "lower room" in human estimation. Of this we have indisputable evidence in the fact that on one day,—the 20th of May last—*two and a quarter million* copies of the Revised New Testament were purchased in England and America. Can the annals of literature furnish an example of such intense and general eagerness to obtain possession of any other book? Can such an unparalleled demand for the New Revision be accounted for by ascribing it to mere curiosity? Admitting that curiosity has much to do with it, the question still comes up—Why such unexampled curiosity in this case? Why such an intense and general inquisitiveness in regard to the work which has been brought to completion? The only satisfactory solution of the problem will be found in the fact that, notwithstanding all the hostile criticism of those who are "wise in their own eyes and prudent in their own conceits," the Bible is still, as its name imports, *the Book*. It still retains its hold upon the minds, if not the hearts of men, such as no other book ever had, or can have, to the end of time.

In looking into the New Revision now before the public, it is most pleasing to note, that not one vital doctrine of the evangelical faith has been displaced or weakened. The most unreserved adoption of it would not require the slightest change in any doctrinal proposition or any moral precept. The grand old Version of 1611, has been subjected to the most searching investigation of the noblest minds in Britain and America, and yet the result has only been the wiping away of some specks of dust from the diamond, making it only more clear and transparent.

Sixty of the best Bible scholars of two continents have been studying that version for ten years, scrutinizing chapter after chapter, verse after verse, and word after word, reading and re-reading, revising and re-revising, and yet their verdict is, that "not one jot or tittle of any fundamental doctrine of our holy religion is to be altered or amended by the severest scrutiny of the text of the Sacred Record." So that whatever may be the favour shown to the New Revision, it is very certain that the present version will continue to retain its place in the confidence and affections of English speaking Christians, as a faithful expression of the Divine Mind regarding those things that "man is to believe concerning God, and what duty God requires of man."

And yet, notwithstanding the acknowledged excellence of the time honoured Authorized Version, it has long been felt by Christians generally that a revision would be desirable in the interests of clearness and accuracy of expression. All human works are imperfect. Whilst all Scripture was originally given by inspiration of God, it is not claimed that the copyists of the original manuscripts, and translators, were inspired men. If we had the manuscripts of any portion of the Sacred Writings as they came from the original pensmen, an attempted revision of such portions would be impiety. It would be an attempt to improve on the infallibility of inspiration. No such manuscripts, however, are now extant. They have all perished by the corroding tooth of time. The best now in existence are only copies from former manuscripts, made out by human hands, and consequently are not secure from defects and literary errors. Our present translation, therefore, though secured by the special providence of God from any error affecting the faith and hope and morals of His people, contains some inaccuracies of expression which mar its beauty, obscure its meaning, and weaken its force. Several words in the New Testament have changed their meaning since the days of King James' translators. The words "prevent" and "let" have a meaning now the very reverse of what they expressed then. The word "prevent" then signified to go before, to precede; now, it signifies to hinder. The word "let" then meant to prevent; now, it signifies to permit. The word "conversation," as used in the New Testament, signifies conduct; in common language it denotes speech. The word "carriages," as used in the Acts of the Apostles, denotes baggage; now, it signifies wheel conveyances. The word "by-and-by," as used by the daughter of Herodias, formerly signified forthwith or immediately; now, it denotes after a little while. It has been considered that such words, and some that have entirely dropped out of use, should be replaced by others that convey to the reader the true meaning of the original.

It is also to be considered, that much progress in Biblical study has been made since the present version was adopted. The study of Hebrew and Greek was then comparatively in its infancy. But during the last 250 years, there has been wonderful advance in the knowledge of the original languages in which the Scriptures were written. The increased knowledge of cognate languages, too, such as the Arabic and Syriac, has shed much light on the meaning of Bible words. There has been a great advance also in Biblical geography. Bible lands were in a great measure unknown to the translators of the present version. It is probable that

not one of them ever saw Syria or Palestine or Egypt. Now, these countries are almost as well known as our own, and the increased knowledge of them has materially aided Bible study. Ancient manuscripts have, moreover, come to light, much earlier than those used by the translators of our present version, and more likely to be correct, in consequence of not having passed through the hands of so many copyists. Now it has been properly thought that all this advance in the knowledge of the original languages, and in the knowledge of Bible countries and Bible archaeology, should be brought into requisition for the purpose of correcting any errors that may have crept into the commonly received translation. The object, as stated by one of the revisers, has been "not to destroy the past, not to obliterate any of the excellencies of the present version, but to make a good translation better, a correct translation still more correct, and to bring the Bible of the English speaking race up to the present standard of the English language, and of Biblical scholarship.

Such has been the object of the revisors in the work that is now before the public. To what extent they have accomplished their object is the question that is now agitating the public mind. As might be expected, on this question there is a great diversity of opinion. In Britain the prevailing sentiment appears to be less favourable than in America. Some think that the revisors were too *conservative*, and that some additional changes would have enhanced the value of the Revision. Such was the opinion of the American Committee who sought to have some additional alterations introduced, to which the British Committee refused their consent. Others look with disfavour on the work, on the ground that it is too *radical*, that the revisors were not true to their pledge to introduce the fewest alterations possible—that a great many changes are unnecessary, "frivolous and capricious," "adopted for reasons of mere literary criticism," and to "attain dry and merely mechanical accuracy of expression"—and that the revisors "have stripped the noblest book in the English language of much of its beauty, and have destroyed many of its historical associations."

Of course, it would ill become us to express a dogmatic opinion at present in regard to the general merits of the work, when older heads and more mature judgments feel the need of caution; yet we may venture on the remark that, whatever value may be in *a priori* reasoning, seems to favour the New Revision as a correct translation of Holy Scripture. When sixty of the ripest scholars of England and America, of different creeds and of unquestioned piety, devote ten years of painstaking yet gratuitous service to the work of revision, the strong probability is, apart from all examination of the work, that it would be as true to the original as could be expected from fallible men. The character of the men for piety and scholarship, their facilities for the successful prosecution of the work, their entire freedom from all embarrassment arising from human dictation, their solemn pledge to introduce the fewest alterations possible, and the length of time occupied in the work, all these furnish at least strong presumptive evidence that it would be as near perfection as uninspired men could make it. "By long study," says the New York *Independent*, these men have made themselves more com-

petent to have an opinion than the whole English speaking world besides. That is the simple fact. Probably almost any one of them would carry more weight of reason than any hundred of their captious critics."

The true state of the case seems to be presented in the following quotation from a religious Journal: "It is not a new Bible, but a revision of a revision of the English translation. The object is to give plain men a plainer Bible, not a new Bible. All the study has been to more faithfully represent the words of the original tongues. Such a work had become necessary. The original had been more carefully studied by scholars; the English of the old version is not always faithful to the Greek, partly because our language has changed, partly because the old revisors of 1611 had a passion for variety of expression which sometimes led them astray. Paul is much more intelligible—the 'things hard to be understood' are less so—in the new English text. * * * In language, the new revision is like the old—venerable, stately and solemn—but it is much more intelligible. Doctrines are not affected; but the sense is often illumined by changes in the English words."

What action will be taken in regard to the new version, by Bible societies and ecclesiastical bodies, cannot be now safely predicted. It is certain to evoke very grave discussion, and many years must pass away before it will come into such general favour as to supersede the old translation, in regard to which one has eloquently said: "Its words live on the ear like music which can never be forgotten. Its felicities often seem to be things rather than words. It is part of the national mind, and the anchor of national seriousness. The memory of the dead passes into it. The potent traditions of childhood are stereotyped in its verses. The power of all the griefs and trials of a man are hid beneath its words. It is the representative of his best moments; and all that there has been about him of soft and gentle, and pure and penitent and good, speaks to him for ever out of his Bible."

Let us hope and pray that the New Revision, now so eagerly sought after, and so extensively circulated, may lead to a more general and deeper study of that Word which is "able to make wise unto salvation." If such should be the result, the revisors will not have laboured in vain, even though the general verdict of English speaking Christendom, after painstaking and prayerful investigation, should be, "The old is better."

Grace and glory are not so different as some may imagine. They differ only in degree; the state is the same—the nature is the same. Grace is glory in the bud, and glory is grace in the flower; the one is the child, the other the man; the one the dawn, the other the day. For what is heaven? It is a condition, in which all worldly distinctions will be done away, and only those remain, which resulted from character. The Christian is rising towards it now. "In his eyes, a vile person is contemned; but he honoureth them that fear the Lord."

Drunkenness is a beastly sin—a voluntary madness—a distemper of the head—a subversion of the senses—a tempest in the tongue—a storm of the body—the privation of reason—and the shipwreck of virtue.

THE PULPIT.

THE OFFERINGS OF THE PRINCES OF ISRAEL.

"And it came to pass on the day that Moses had fully set up the tabernacle, and had anointed it, and sanctified it, and all the instruments thereof, both the altar and all the vessels thereof, and had anointed them, and sanctified them; that the princes of Israel, heads of the house of their fathers, who were the princes of the tribes, and were over them that were numbered, offered: and they brought their offering before the Lord, six covered wagons, and twelve oxen; a wagon for two of the princes, and for each one an ox: and they brought them before the tabernacle. And the Lord spake unto Moses, saying, Take it of them, that they may be to do the service of the tabernacle of the congregation; and thou shalt give them unto the Levites, to every man according to his service. And Moses took the wagons and the oxen, and gave them unto the Levites. Two wagons and four oxen he gave unto the sons of Gershon, according to their service: and four wagons and eight oxen he gave unto the sons of Merari, according to their service, under the hand of Ithamar, the son of Aaron the priest. But unto the sons of Kohath he gave none: because the service of the sanctuary belonging unto them was that they should bear upon their shoulders."—Numb. vii., 1-9.

It was a sad censure the Apostle was compelled to utter, when he said, "All seek their own, not the things that are Jesus Christ's." But it is delightful to see a public spirit in religion. And we have some noble instances of it recorded, not only in the New Testament, but in the Old. With regard to the incident recorded in the verses before us, we may observe:—First, the *donors*. These were "the princes of Israel, heads of the house of their fathers, who were the princes of the tribes, and were over them that were numbered." This was well. They who are placed above others are peculiarly bound to take the lead in everything moral and religious. They are under an obligation of *gratitude* to Him who has distinguished and indulged them. They are also under an obligation of *justice*, which requires them to meet the design of their elevation, which is, not the indulgence of their vanity, pride, and selfishness, but their glorifying God, and serving their generation according to His will. They should consider their resources and influence as talents, and use them as stewards of the manifold grace of God. Having more means and opportunities of usefulness than others, they will be the more guilty if they neglect or misimprove them.

Secondly, their *offering*. They "brought before the Lord six covered wagons, and twelve oxen: a wagon for two of the princes, and for each one an ox." As twelve oxen were necessary, every prince could give one: but as six wagons only were required, had each wagon been given by an individual, six only could have been gratified; but by uniting in pairs, all the twelve could equally share in the honour and pleasure.

Their use was to aid in the present service of the tabernacle. That service would not be needful when the ark had a fixed abode in Zion: but in its moveable state, assistance was required, in transporting it from place to place. These oxen therefore were to draw the vehicles containing the appendages pertaining to the sanctuary; and hence the waggon was covered, not only to preserve the sacred furniture from vulgar and rude gaze, but to keep them from dust, and rain, and sunshine, and all the injuries of the weather.

Thirdly, *the manner of their giving*. There is no doubt but these oxen were excellent, strong to labour and well trained: and that the wagons were of the best materials and workmanship, and well covered in honour of their destination and use. We know some who, if they could not have escaped giving, would have looked out the leanest beast, and the least valued vehicle they had. And we know the complaint brought by God himself against the Jews in the days of Malachi: "Ye said also, Behold, what a weariness is it! and ye have snuffed at it: and ye brought that which was torn, and the lame and the sick; thus ye brought an offering: should I accept this of your hand? saith the Lord. But cursed be the deceiver, which hath in his flock a male, and voweth, and sacrificeth unto the Lord a corrupt thing: for I am a great King, saith the Lord of hosts, and my name is dreadful among the heathen." But we may fully presume that these pious donors presented what they deemed the best they had. And we are sure they gave *readily*: for they did it the very "day that Moses had fully set up the tabernacle, and had anointed it, and sanctified it." They gave as soon as the things were wanted; yea, before they were wanted, in order to be in readiness. Here was no hanging back, hoping the offering might be dispensed with; or to see what others did first, to save as much as possible their pocket, without losing their credit. They required no excitement, no sermon full of motives from Moses or Aaron to work upon their feelings—They were volunteers; self-moved; they chose to be examples rather than followers. God loveth a cheerful giver.

Fourthly, *the acceptance and application of the present*. At first Moses seems to have hesitated whether they should be used in the service of the tabernacle. The reason probably was, that God had given him before a model of every thing, and had said, "See that thou make every thing according to the pattern showed thee in the mount." But the pattern did not extend to this, and here he was without orders. The thought had sprung from the pious reflection of these men; and it is not necessary that every minute circumstance in the administrations of religion should be prescribed; many things, or the world could not contain the books that would be written, may be, and must be, left to expediency. Thus David established the orders of singers; and thus the Jews, after their captivity, formed synagogues, in which our Saviour often taught and worshipped. Moses therefore is enjoined to receive this donation, and consecrate it to the purpose for which it was designed: "Take it of them, that they may be to do the service of the tabernacle of the congregation; and thou shalt give them unto the Levites, to every man according to his service. And Moses took the wagons and the oxen, and gave them unto the Levites."

But see how they were *distributed*; for this will be found very instructive. To "the sons of Gershon he gave" but "two wagons and four oxen;" but this is said to be "according to their service;" for they had only to carry the drapery, the curtains and hangings. To "the sons of Merari he gave four wagons and eight oxen, according to their service;" for they had to bear the heavy luggage, the boards, pillars and sockets; and these were heavy. "But to the sons of Kohath he gave none, because the service of the sanctuary belonging unto them was,

that they should bear upon their shoulders." We may hence observe, First—That there is a difference in the services to which we are called. Some of them are more public, and some more private: some more painful, and some more pleasing. One serves God more relatively, another more personally—his work, so to speak, is more shoulder work. They have no outward resources: no wagons or oxen—They cannot command others by their authority or their abilities, but they can give themselves. If they are without substance, they can act, they can collect, they can teach in a Sabbath school, they can visit the fatherless and the widows in their affliction. "Having their gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering: or he that teacheth, on teaching; or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness." "For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body were an eye, where were the hearing? if the whole were hearing, where were the smelling?"

Secondly, there is a *proportion between our work and our strength*: and "according to" our "service" is the assistance provided. Every Christian may claim Asher's promise; "Thy shoes shall be iron and brass: and as thy days so shall thy strength be." "He will not suffer you," says the Apostle, "to be tempted above that ye are able." And has not this been exemplified in the experience of His people in all ages? And have not we found it true? Let the thought at once annihilate every tendency to envy or despair. Say not, Ah! such an one has four wagons and eight oxen! But see what he has to carry! You may not know the extent and degree of his burden; but the Lord knows; and therefore as the sufferings abound the consolations abound also. Be not afraid of any work or trial that lies before you. View the things which would discourage you, not simply as they are in themselves, but relatively to your resources. There is nothing to which He will call you for which He has not made provision; and His grace will be sufficient for you, for His strength is made perfect in weakness. What is it for your difficulties or duty to be increased, if there be an increase of the supply of the Spirit of Jesus Christ?—*Selected.*

THE VIRGIN MARY.

Jesus Christ himself is the expression of the love of God, of the fatherly and motherly nature in him. But this great truth was lost sight of in the dark ages; and the strange idea arose that even Christ himself was what God was formerly conceived to be, a stern and angry Judge, needing intercession and scarcely appeased. The manhood in him, from its very sinlessness, was implacable; and therefore the pitying, compassionate womanhood was personified by his mother, who acted the part of intercessor between Him and a guilty world. She was a human being,

having all a human being's experience of sin, its temptations, trials, and sorrows; having the consciousness of weakness in herself, teaching her how hard it is not to sin, which would necessarily make her compassionate towards others. We all know how step by step she has been raised from that position of participation in human sin and sorrow to an exemption from the human lot and an elevation above all human frailty. We can trace this gradual ascent in the pictures of her which exist in the Roman Catholic Church from the earliest times, representing her first as alone; then with the infant Saviour in her arms; then with Christ crowning her; then as kneeling before him; then sitting a little lower than He; then on a level with Him. And now there is a tendency to place her above Him; for throughout Christendom there are far more churches dedicated to Mary than to her divine Son. In the Eternal City it is not the one God of Jews and Christians who is worshipped; it is not He whom Christians believe to be God blessed forever, incarnate in the flesh of man. God the Father is almost unknown, and God the Son has ceased to be an Object of adoration. The former is represented in the pictures in the churches as an old man, and the Saviour is uniformly exhibited as a little child; and both are made subservient to the glorification of the Virgin Mary, who is clothed with the incommunicable attributes of the Godhead itself. But this last monstrous development of Mariolatry will, in the end, defeat the very purpose for which it exists. By making the doctrine of the immaculate conception of the Virgin an essential article of the Romish creed, and thus paying Divine honours to her, she is removed further from the sympathies of men, and the attraction of her intercession will ultimately be weakened. What made her worship so alluring was the mistaken idea that just because she was a tender, human being—a loving, sainted mother—having the knowledge of sin, she would be less severe towards the frailties of men. But this charm she will lose by her deification. The same process of moral deterioration will take place in the minds of her votaries regarding her which took place in the minds of the worshippers first of the Father and then of the Son. She, too, in the end will come to be regarded as a stern and implacable judge, having no sympathy with men because she is herself withdrawn from the possibility of their frailties; and the confiding trustfulness with which prayers are now offered to her will be altogether unknown. Indeed the change has already taken place, and the supposed mother of the Virgin, called St. Anne, is now invoked to entreat her daughter to ask her Son to be propitious to the suppliant. Where is to be the end of such mediatorship? May not the Virgin's grandmother be also brought in? And if the Virgin is to be regarded as conceived without sin, must not her mother also—and so on—back to Adam?—and thus the doctrine of the fall and of original sin be done away with altogether, and with it the standing-ground and necessity of the Church! How simple and satisfactory the truth itself which is thus so shockingly perverted! "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."—*Rev. Dr. Hugh Macmillan.*

GEORGE MULLER.

Almost anything concerning this remarkable man is of interest to Christians. His fame is world wide; and the influence of his teachings and his faith has been felt around the earth. In a recent address he stated the following interesting facts. He has been fifty-four years in the Gospel ministry and nearly fifty-one years in pastoral work, including almost forty-eight years that he has been pastor of the same church in Bristol—a church of 1,100 members and the largest in that city. He has travelled within the last six years, through eleven countries, preaching as an evangelist, and has been in America for several months laboring chiefly among the Germans. His life has been a busy one, not only in looking after his large parish of 1,100 communicants, but also after his orphanages and Bible colleges and missionary enterprises, which require the constant employment of nine assistants to attend to his correspondence. He receives 30,000 letters annually in three languages, and about 8000 more in other languages. In the early years of his ministry he wrote out his finished sermons and then committed them to memory so as to avoid reading them. But under these efforts the people would often go to sleep, as they do now under well-prepared theological essays. He was forced by circumstances on one occasion into an exposition of a portion of Scripture, and, noticing its good effect upon the congregation, he has adopted that method ever since. When he wants a text he prays for it and reads for it until it is impressed upon his mind. Then he meditates over it, and on his knees he has learned more of theology and biblical interpretation than he ever learned in the university. He studies in the original Bible tongues, occasionally using a commentary or encyclopedia. He, however, finds the Bible its own best expositor. He urged his brethren to preach Christ, not philosophy, history, politics and science. If two or more texts or subjects impress themselves on his mind he takes that one which makes the deepest impression and lays over the other for subsequent consideration. He advised the preachers not to neglect their own souls' welfare because their time is so much taken up with parishioners, told them plainly that they must look out for answers to prayer if they wanted their prayers answered, and besought them to cultivate a lowly mind. Ministers, he said, are tempted to walk carelessly and loosely, and in conformity with the world.

JOHN KNOX'S DEATH-BED.

Step into this room where the greatest Scotsman lies dying. From the iron grasp of kings and princes Knox had wrung the rights of Scotland. Ready to contend even unto death, he had bearded proud nobles and prouder churchmen; he had stood under the fire of battle; he had been chained to the galley's oar; he had occupied the pulpit with a carbine leveled at his fearless head; and to plant God's truth, and that tree of civil and religious liberty which has struck its roots so deep in our

soil, and under whose shadow we are this day sitting, he had fought many a hard battle; but his hardest was fought in the solitude of the night, and amid the quietness of a dying chamber.

One morning his friends enter his apartment. They find him faint and pallid, wearing the look of one who had passed a troubled night. So he had; he had been fighting, not sleeping; wrestling, not resting, and it required all God's grace to bring him off conqueror. Till day-break Jacob wrestled with the Angel of the Covenant; and that long night Knox had passed wrestling with the prince of darkness. Like Bunyan's pilgrim, he met Apollyon in the valley, and their swords struck fire in the shadow of death. The lion is said to be boldest in the storm. His roar is never so loud as in the pauses of the thunder; and when the lightning flashes, brightest are the flashes of his cruel eye; and so he who, as a roaring lion, goeth about seeking whom he may devour, often seizes the hour of nature's distress to assault us with his fiercest temptations. Satan tempted Job when he was bowed down with grief. Satan tempted Jesus when he was faint with hunger. Satan tempted Peter when he was weary with watching, and heart-broken with sorrow: reserving, perhaps his grand assault on us for times that offer him a great advantage, it was when Knox was worn out, left alone, his head laid low on a dying pillow, that Satan, like a roaring lion, leaped upon his bed. Into the room the enemy had come; he stands by his bed; he reminds him that he had been a standard-bearer of the truth—a reformer—a bold confessor—a distinguished sufferer—the very foremost man of his time and country; he attempts to persuade him that surely such rare merits deserve the crown. The Christian conquered—but hard put to it—only conquered through Him that loved him.

FATAL PRESUMPTION.

"Shall you anchor off—Point, Captain—?" asked a passenger.

"I mean to be in the dock with the morning tide," was the captain's brief reply.

"I thought perhaps you would telegraph for a pilot," returned the passenger.

"I am my own pilot, sir:" and the captain whistled contemptuously.

"He's in one of his daring humours, and I'll bet anything you like that he takes the narrow channel," quietly remarked a sailor, as he passed to execute some order.

"Is it dangerous?" asked the same passenger, uneasily.

"Very, in a gale—and there's one coming on, or I'm no sailor," replied the man; "but if any man can do it, it's himself. Only he might boast once too often, you know."

Evening came, and the gale was becoming what the sailors call "pretty stiff," when the mate touched my arm, arousing me from a pleasant reverie, in which smiling welcome home held a prominent place.

"We are going it by the narrow channel, sir," said he; "and with the wind increasing, we may be dashed to pieces on the sand bank. It is fool-hardiness, to say the least. Cannot you passengers compel him to take the safer course?"

I felt alarmed, and hastily communicated with two or three gentle-

men ; and proceeding together to the captain we respectfully urged our wishes, and promised to represent any delay, caused by the alteration of his course, as a condescension to our anxious apprehensions. But, as I anticipated, he was immovable.

"We shall be in dock to-morrow morning, gentlemen," said he. "There is no danger whatever. Go to sleep as usual, and I'll engage to wake you with a land salute."

Then he laughed at our cowardice, took offence at our presumption, and finally swore that he would do as he chose—that his life was as valuable as ours, and he would not be dictated to by a set of cowardly landmen.

We retired, but not to rest ; and in half an hour the mate again approached, saying "We are in for it now ; and if the gale increases, we shall have work to do that we did not expect."

Night advanced, cold and cheerless. The few of us who were apprehensive of danger remained on deck, holding on by the ropes, to keep ourselves from being washed overboard. The captain came up equipped for night duty, and his hoarse shout in the issue of commands was with difficulty heard in the wild confusion of the elements ; but he stood calm and self-possessed, sometimes sneering at our folly, and apparently enjoying himself extremely, surrounded by flapping sails, groaning timbers, and the ceaseless roar of wind and wave. We wished we were able to sympathize in such amusement ; but we supposed it must be peculiar to himself, and endeavoured to take courage from his fearless demeanour. But presently there arose a cry of "*Breakers ahead!*" The captain flew to the wheel—the sails were struck. But the wind had the mastery now, and the captain found a will that could defy his own.

"*Boats make ready!*" was the next hurried cry. But as too often occurs in the moment of danger, the ropes and chains were so entangled that some delay followed the attempt to lower them,—and in the meantime, we were hurrying on to destruction. The passengers from below came hurrying on the deck in terror, amidst crashing masts, and entangled rigging. Then came the thrilling shock which gave warning that we had touched the bank ; and the next was the fatal plunge, that struck the fore-side deep into the sand, and left us to be shattered there at the wild waves' pleasure !

It is needless to dwell upon the terrors of that fearful night. I was among the few who contrived to manage the only boat which survived.

Scarcely had I landed with the morning light, surrounded by bodies of the dead, and fragments of wreck, borne in by the rising tide, ere I recognized the lifeless body of our wilful, self-confident, presumptuous captain.

He was like one of those who, on the voyage of life refuse God's counsel, and despise instruction ; who practically recognize no will but their own ; who are wise in their own conceits, and are satisfied with their own judgment, and trust in their own hearts. If left to be filled with their own ways, they must make frightful shipwreck, just where they suppose themselves sure of port. And as that mistaken man was accompanied into eternity by those whose lives he had endangered and destroyed, so no man lives or dies unto himself, but bears with him, when all self-deception ends, the aggravated guilt of the ruin of others, through the influence of his evil precept and example.

[Original Poetry.]

IS THERE A GOD?

By W. H. M., FICTIOU ACADEMY.

Is there a God? Nay look not so surprised
 Until you learn the reason why I ask,
 I have not doubts within my heart surmised,
 But would from careless eyes tear a deceitful mask.
 You say there is a God, you spreading heaven
 With earth and stars and sun repeat thy voice;
 The many forms to which He life hath given,
 The mighty woods, the flowers that in the field rejoice.

There is a God. Creation starts with awe
 To think that any doubt could be expressed
 Of this, the truest, grandest, natural law
 That ever God, Most High, on human heart impressed.
 And as there is a God, is there a Hell,
 Or do we live from danger wholly free?
 What need was there for Christ on earth to dwell
 If men before were sure of blest eternity?

Many profess the Bible to believe,
 That 'tis a wondrous Book, by God inspired,
 One moment pause! do not your hearts deceive,
 You've read? Can then, of hell, be farther proof devised?
 There is a God, there is a Hell, you say
 With not a single quaver in your voice;
 Truly, when such a courage you display,
 You must be sure of Heaven, and how you must rejoice.

For earth, during threescore years and ten, is naught
 Compared to an eternal Heaven or Hell;
 We must rejoice that you, through danger brought,
 Of Heaven are sure and can in perfect safety dwell.
 You *must be safe*, for none, with any fear,
 Could live in careless pleasure as you do,
 Ne'er trembling when of Heaven or Hell you hear,
 As certainly you would if you of danger knew.

Sleeper, awake! With soul believe the truth
 That Hell's prepared for such as you who sleep;
 Satan his thousands slays, he knows not ruth;
 Wake! e'er the dreadful day consign you to the deep.
 Wake! there's a Christ who shed His blood to save;
 Wake! there's a God who for Christ's sake will bend;
 Lift a repentant voice, and pardon crave;
 He'll hear, and grant you Heaven and an eternal Friend.

THE HOME CIRCLE.

LOYALTY TO HOME.

BY JOEL. TEAZ.

Loyalty in its generally accepted meaning denotes fidelity to king or country, and as such we have it often exemplified in history. In the sixteenth century, when Philip the Second of Spain assembled his armies for the conquest of England, Elizabeth, England's greatest Queen appealed to the loyalty of her people; and what a transformation took place. A frail merchant service soon became a formidable fleet, and the ramparts of the nation were filled, as if by magic, with brave and willing hearts, ready to hurl defiance at the wicked aggressor. Again in 1860, Lincoln, in our neighbouring nation, appealed to the loyalty of his countrymen with a similar result. During four long trying years, the American atmosphere was heavy with martial music, the thrilling drum-beat, and the steady tramp, tramp of armies going forth to victory or death. This principle, however, is not confined to the sphere of the nation; nor is it always on the rampart, or the battlefield that it has its noblest exemplification; but in the burning fiery furnace at Babylon, in the lion's den, at the stake, or in the fever stricken city, men or women are found loyal to God, to truth, or to suffering humanity. But as the beautiful flower blooming on desert or mountain top, when transplanted in the garden often sheds forth a richer fragrance, so this principle when found in the home, or family circle, appears, if possible, more exquisitely attractive. There, the husband and wife, moving in a sphere made sacred by the formal marriage bond, and the still stronger bonds of natural affection, and sanctified love, and the children nurtured from infancy in the same holy atmosphere—here is the nursery from which men and women ever come, to stand loyally in the more prominent posts of duty. There is something indescribably attractive in the family circle where the members are all loyal to one another, and to their home. We think of Eden, but the serpent entered before there was time to draw a picture of it. In such a home the parental voice is ever heard like the still small voice of conscience itself, only, more mellowing in its influences, the names of father, mother, son, daughter, brother, sister are holy things; they fall like music on the ear, they are but different names for the one family bond—but different parts of the one family chord, which, touched anywhere, vibrates everywhere. It is a place into which the joys and sorrows, the hopes and fears of a household are poured, and out of which all equally, willingly drink; it is a place around which the world itself revolves, in its varied and multifarious developments. Men and things are tested by the home standards, weighed in the home balances, and if found wanting, ever afterwards remain on the other side of an imperishable gulf. Boys go forth from such a home to noble daring and doing; girls also to hallow earth with their footsteps, to duplicate Eden in all its loveliness, and to make a conception of the garden possible even to the depraved mind. Evil men shun such a holy place, even the slimy serpent itself might well pause before entering its

portals. Home is the place where character is formed, moulded, beautified; but without loyalty all of this is impossible. Enter the mouth of yonder distant quarry, see the broken fragments of rock that lie in heaps around, step upon them and your feet are wounded and bleeding; move them and their rough and ragged edges grate harshly upon each other. Again go to yonder seashore and notice the beautiful white pebbles as they lie in heaps along the beach, they are rounded and polished, they have been transformed into every conceivable form of size and beauty. Whence the difference? They are both of the same material—both of the same rocky hardness, but those pebbles on the seashore have been for years jostled and rubbed, and disintegrated by the advancing and receding waves, until at last they have attained to their present comely proportions. Here we drop the picture. In the home the various members meet, and mingle, and talk, and laugh, and weep, one with the other, and for the other, and all together, loyalty is the disintegrating element that pervades, controls and directs, every thought, word, movement, and thus they become moulded, and prepared to adorn life in any sphere. This principle though defying analyzation, is nevertheless a real thing, it pervades every home to a degree, yet, it is only in the shadow of the family altar where the holy fire is kept continually burning that it can ever attain to its present and noblest development. Home, loyalty, what words so musical, so thrilling to men, what sentiment so pleasing to God. Be loyal to your home, young or old, it is to be loyal or true to yourself, and thus being "true unto thyself, thou canst not then be false to any man."

"Mid pleasures and palaces though we may roam,
Be it ever so humble there's no place like home."

CHRIST EVERYTHING.—"The Saviour is in a pre-eminent sense, the consolation of His people, because He is the basis of all their comfort. Take Him away and what becomes of the work of the Spirit in our souls? Faith has nothing to rest upon. Repentance has nothing to which to look. Hope has no prospect to realize. Take away Christ, and heaven has *no charm*; for who knows not that but for the presence of Christ, even heaven must be a *barren place*. Christ, then, is the comforter of His people, because He is the basis and source of all their consolations."
—EVANS.

Prayer, like Jonathan's bow, returns not empty. Never was faithful prayer lost at sea; no merchant trades with such certainty as the praying saint; some prayers, indeed, have a longer voyage than others, but they return with the richer lading at last.

A Christian is one who imbibes the spirit, participates the grace, and is obedient to the will of Christ. His character exceeds all others as much as the blaze of the meridian sun outshines the feeble light of the glow-worm.

THE CHILDREN'S PORTION.

THE HUMAN BODY.

ESSAY BY MASTER H. S. COSMAN, ST. JOHN, N. B.

This house of clay is wonderfully made. In this tenement dwells the spirit of man. The Apostle Paul calls our body "the Temple of God."—1 Cor. 3: 17. First let us notice the skeleton of man standing erect, and we find there are two hundred and eight bones, each fitting in the place that the Creator has designed. There are places for the eyes, ears and all the different members of the human body, when the pulse is beating, and the blood is trickling through the veins. "Lo, these are parts of his way; but how little a portion is heard of him."—Job 26: 14. Second—we look at the wisdom of God in making man so conveniently that nothing is lacking. He can twist around in several directions, and occasional falling does not at all injure him. He is wonderfully formed, and if we were to see the heart throbbing, the diastole and sistole expelling and receiving the blood with all the arteries, veins and livers doing their office work, it would be a sight too terrible to look at. The backbone is another curiosity on to which the neck is fastened, and a hollow down through it, into which the spine is placed; and this shews the wisdom of God for He knew the dangers that would attend that most important part of the body.

And then the muscles, which number four hundred and forty-six, are arranged in different parts of the body, which only could be done by the power of God.

Man has also five senses, viz., to smell, taste, see, hear, and touch, and were it not for these life would be miserable. With the nose he smells of fragrant flowers; with the tongue he tastes of his food, and can tell whether it is saccharine or not, (although the tongue is not the principal organ of taste, but the palate); with the eyes he gazes upon the beauties of creation, and can see the goodness of God in everything that surrounds him; with the ear he can hear the kind tones of a friend, the prayer of the anxious mother going up to God in his behalf, and with his hands he can handle objects, shake hands with a loving friend, and "earn his bread by the sweat of his brow;" so he can exclaim: God is good!

I have endeavoured to give a number of benefits which he receives from the hand of his heavenly Father, "for He careth for us."

The Lord gave man an intellect; and a will to use it. He also gave him hands and strength to build a residence for himself, and use "all of his powers to glorify God."

As you have read this subject carefully, you have thought how much greater man is than the animals in his existing form, but you are mistaken, for he has no pre-eminence over the beasts as far as existence is concerned.—Ecc. 3: 18-20.

Lastly, I notice that he is mortal, death comes, and numbers him with

the pale nations of "the dead, and the place that knows him now will know him no more forever."

Has he no place of abode after death? I answer, yes! "God formed man of the dust of the earth, and breathed into his nostrils the breath of life, and man became a living soul."

At first he was in a happy state, but he ate of the forbidden fruit and his eyes were opened; and he was as God knowing good and evil.

He sinned grievously against God, and as the Lord visited judgment upon him it tended to harden his heart more and more. There was no one to undertake his place for "all had sinned," so God looked down from the realms of glory upon man that he had made and schemed the great plan whereby man could be justified in the sight of God. He loved us while we were enemies to Him so well that He "sent His only begotten Son that whosoever believeth in Him should not perish but have eternal life."—John 3: 16.

"May the God of grace keep our minds in perfect peace," and when the great change comes when we shall be removed from earthly eyes and earthly shapes, and leave behind us all that is near and dear, "for we brought nothing into this world, and it is certain we can carry nothing out," may we be enabled to sing the song that angels can't sing, for our blessed Redeemer's sake. Amen.

THE BEST CLASSICS.

The best classics are the word of God. I will put the story of Joseph against any narrative in any language. The oldest epic is not that of Homer, but the book of Job. It is full of scientific truths, of beautiful imagery. If some of his expressions were found in Aristotle, they would be canonized by the philosophers. Take the narrative of the raising of Lazarns from the dead, as recorded in the New Testament—could it be amended? I think not. There are twelve verses in the 12th chapter of Romans, which a little girl could commit to memory before breakfast, that contain more true principles to put us through this life than all the writings of heathen philosophers or sages.

BE CAREFUL WHAT YOU SAY.

In speaking of a person's faults, pray don't forget your own;
Remember those with homes of glass should seldom throw a stone;
If we have nothing else to do than talk of those who sin,
'Tis better to commence at home, and from that point begin.

We have no right to judge a man until he's fairly tried;
Should we not like his company, we know the world is wide.
Some may have faults—and who has not? the old as well as young;
Perhaps we may, for aught we know, have fifty to their one.

I'll tell you of a better plan, and find it works full well;
To try my own defects to cure ere others' faults I tell;
And though I sometimes hope to be no worse than some I know,
My own shortcomings bid me let the faults of others go.

Then let us all, when we begin to slander friend or foe,
Think of the harm one word may do to those we little know.
Remember—curses, sometimes, like our chickens—"roost at home;"
Don't speak of others' faults, until we have none of our own.

IS GOD EVERYWHERE?

"Jim, can you tell me a place where God is not?"

"Yes," said Jim, "I think I can."

"Well, then, do you not believe what the Bible says?"

"Surely," said Jim, "I believe the Bible. It is God's Word and absolutely true."

"How then," rejoined his brother in triumph, "can you say that you know a place where God is not? What the lesson says is very plain, and I have a great many proofs besides."

"Why, I said so just because I believe the Bible," was Jim's answer.

"You must be wrong, Jim. For if you believe the Bible, you must believe that God is everywhere present!"

"Still, Tom, I think I am right, and that I know a place where God is not."

"Whatever do you mean, Jim?"

"Well, Tom, if you look up Psalm x. 4, you will, I think, see what I mean; and see also that there is a place where God is not."

Tom eagerly turned and read: "The wicked, through the pride of his countenance, will not seek after God: GOD IS NOT IN ALL HIS THOUGHTS!"

Tom did not know what to say. His brother's reply took him quite out of his depth. He thought Jim's answer not altogether satisfactory; yet he could not point out wherein it was wrong. The practical result of the discussion, however, was that Tom in the future was much more slow to contradict Jim than he had been.

We hope all our young readers see through the quibble in Jim's answer. It was a clever answer, but not quite true. For to be ourselves unconscious of God's presence does not banish Him. He is really and truly everywhere present.

A GREAT PRACTICAL TRUTH.

The one great practical truth that ought to be driven over and over again into his own mind by every young man is, that he should not care a button for his likes and dislikes; but should do what ought to be done, in spite of any disagreeableness. This lesson of self-denial is far beyond any other in importance. It must be repeated a thousand times over before it is really learnt by heart, but oh, how worthy the pains! Happy is he who has learned not to seek what is pleasant, but to go on doing everything that he knows to be good, and kind, and right, in utter disregard of self. How a man might ennoble and invigorate his life, if he would work this principle into the very grain of his mind, and strenuously act upon it, invariably striving not after what would be pleasantest, but what would be best. In fact, it is the very essence of all that is good and great in human life; and not only so, but is the true road to happiness. This, doubtless, is what our Saviour means when He says that he that hath left home and brethren for His sake shall receive a hundred-fold, even in this life.—*Selected.*

SOLUTIONS OF BIBLE QUESTIONS FOR MAY.

XXXIV. It is in I. Chron. VII., 20-22, where it is said that a father lost nine sons, apparently all at once.

XXXVII. Answer: CANDLE, Ps. XVIII, 28. MAMMON, Luke XVI. 13.

C-osa-M.	Luke III. 28.
A-man-A.	Cant. IV. 8.
N-imri-M.	Isa. XV. 6.
D-iblai-M.	Hosea I. 3.
L——O.	Matt. XXIV. 23.
E-lhana-N.	I. Chron. XX. 5.

XXXVII. How many women are mentioned by name in the Bible from the creation until two thousand years after? Various answers have been sent in to this question. A learned English editor answers this in his own Magazine thus:—"Six—Eve, Adah, Zillah, Sarah, Hagar, Milcah"; but why omit "Naamah" (Gen. IV. 22)? Then, if the three latter should be included, why not also Iscab, the sister of Milcah and of Lot? But should Abram's wives be included? Was Abram born before 2000? Bishop Usher and eminent chronologists give the date of the call of Abram as B. C. 1921. He was then 75 years old, *i. e.* born B. C. 1996, or 2008 years after the creation. A correspondent, W. J. C., in answering this question, gets at Abram's age in another way, also making it out that he was not born until eight years after the 2000 had expired. Sarah was ten years younger than Abram; Hagar was probably younger than Sarah, and Milcah being the daughter of a younger brother of Abram, was certainly younger than he. The answer can not be six. It might be more, but more probably should be four: Eve, Adah, Zillah, Naamah.

XXXVIII. Answer: REVELATION.

R-ahab.	Psalm LXXXIX. 10. Marg. Ref.
E-kanah.	I. Samuel I. 23.
V-engeance.	Romans XII. 19.
E-liasaph.	Numbers III. 24.
L-ot.	Genesis XIX. 36-37.
A-nah.	Genesis XXXVI. 24.
T-opaz.	Revelation XXI. 20.
I-bzan.	Judges XII. 8.
O-reb.	Judges VII. 25.
N-ehushtan.	II. Kings XVIII, 4.


BIBLE QUESTIONS FOR JULY.

XXXIX. A name given to a place and made up of the following letters:

A A E H H H I K L M R T U Z Z.

XL. The initial of the following form the name of one who was highly exalted:

- One of the tribes of Israel.
- A captain of the host of Israel.
- A woman whose heart was rent with bitterness.
- A chief ruler about David.
- A king who reigned over Israel.
- The name of a woman once mentioned in Scripture.

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

NOTES.

The case of Professor Smith of Aberdeen is now, it is to be hoped, finally disposed of by the Free Church of Scotland. The action of the Commission in suspending him from his office as professor of theology, has been approved by the Assembly, at its late meeting. Although the learned professor is a man of acknowledged talents, and profound Biblical scholarship, yet his views of inspiration are evidently so loose that the Church has considered it unsafe to recognize him as one of her theological tutors. He is now finally divorced from his chair, and in this decision every lover of the stricter and more conservative view in theology must greatly rejoice.

Perhaps no place in the world has been the scene of such terrible calamities during the present century as the island of *Scio*—or “Chios,” as it is called in the Acts of the Apostles. It lies off the coast of Asia Minor. It is about ninety miles in circumference, and its chief town has borne the same name as itself in both ancient and modern times. In 1822 forty thousand of its inhabitants were massacred or carried into captivity by the Turks. Very few remained. As soon as the population was in a measure restored, an earthquake desolated a large portion of its chief city. And now another fearful desolation has befallen that ill-fated island. Dr. Cuyler thus describes the scene which he witnessed as the result of the recent earthquake: “The city of Scio lies close to the sea, at the base of a steep range of volcanic mountains. As we drew up into the harbour, we could see from the ship’s deck, the desolation on the shore, extending even to the half-dozen neighbouring villages. Arriving at the wharf, such a scene of havoc and of horror presented itself as I have never beheld. * * * We walked through several streets that were heaped up with ruins to the depth of six feet! Every house on both sides was a mass of mingled walls, rooms and roofs thrown into the wildest confusion. * * * As far as I could judge, about half of the city is destroyed.”

This year, 1881, which will be memorable by the appearance of the Revised New Testament, is also marked by another significant event in connection with the Bible—the commemoration of the five hundredth anniversary of Wycliffe’s translation. This was the first translation of the Holy Scriptures into the English language. Since the day of Pentecost no event has had such an important bearing on the world’s evangelization. “Its results,” says the *Christian Monthly*, “are seen to-day in the churches and the philanthropic works of Great Britain, the United States, Australia, British India, the European Continent, and all the mission fields.” May it be commemorated with profound gratitude to God for what He has accomplished by His Word in the past, and in joyful hope of greater triumphs to be achieved in the future, when “the light of the knowledge of the glory of God shall cover the earth as the waters cover the sea.”

The mighty impulse given to the human mind by the invention of printing has been shewn by the fact that, since that discovery, three million printed books have been issued. The British Museum authorities propose to issue a complete catalogue of these books, at the rate of five volumes every year. The whole work will comprise two hundred volumes and will require forty years for its completion. It is very doubtful if the publication of such an enormous catalogue will serve any good purpose at all commensurate with the expense. It will serve, however, to illustrate one Bible utterance—"Of making many books there is no end."

On that very spot on the banks of the Thames where King Henry and the Bishop of London caused the first edition of Tyndall's New Testament to be burned, now stands the great Bible house of the British and Foreign Bible Society, from which the Word of God is sent forth to almost all parts of the earth. What mighty changes does the Governor amongst the nations work in His providence!

The *Religious Intelligencer* has fallen into a mistake in relation to the action of the General Assembly of the United Presbyterian Church at its late meeting in Pittsburgh. It was not decided to permit the use of instrumental music in the worship of the Church, but only to send down the question in *overture* to the Presbyteries to report upon at a future meeting. Such was the decision that was reached by a vote of 131 to 22.

By a majority of 146 in a house of 180, the second reading of the Bill for closing public houses on the Sabbath in Wales was carried. The opposition was feeble. The Bill was supported by Mr. Gladstone.

At a recent Sabbath School celebration in Brooklyn, a speaker in vehement tones asked—"Where are our young men?" This question was suggested by the absence of young men from the celebration. The chaplain of the Penitentiary was in the audience, and when the question was asked, he rose up and replied—"I'll tell you where they are. I preached to four hundred of them yesterday in the Penitentiary."

The London *Religious Tract Society* recently held its eighty-second annual meeting. During the past year 627 new publications have been issued, of which 137 were tracts. The work of the society extends to all parts of the world, and the tracts and other publications are printed in about 150 different languages.

The General Assembly of the Presbyterian Church in Canada commenced its sessions on the 7th June in Kingston, Ontario. The opening sermon was preached by the retiring Moderator, the Rev. D. Macrae, D. D., St. John. The Rev. Dr. McVicar was chosen to the Moderatorship by a large majority.

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

Premium List for July.

Persons getting up clubs of Subscribers for the *Advocate*, who do not wish to retain cash discounts, mentioned on 2nd page cover, and who will remit 50 cents for each Subscriber, will have the following Premiums forwarded to their address on receipt of order:—

For 2 Subscribers,	"Todd's Lectures to Children,"	.....	worth \$ 0.35
" 3	" "The Prince of the House of David,"	" "	.75
" 4	" "Temperance Pro and Con by Ishmael,"	" "	1.00
" 5	" "Story of the Great Fire, St. John, '77,"	" "	1.25
" 6	" "Life and Labours of Dr. Livingstone,"	" "	1.50
" 8	" "Prayer and its Remarkable Answers,"	" "	2.00
" 10	" "Autobiograph and Memoir of I. r. Guthrie,"	.....	2.50
" 12	" "The Royal Path of Life,"	.....	2.75
" 16	" "The Complete Home,"	.....	3.75
" 18	" "Farming for Profit,"	.....	4.00
" 22	" "Bryant's Library of Poetry and Song,"		
	Cloth,	.....	5.50
" 30	" "Bryant's Library of Poetry and Song,"		
	$\frac{1}{2}$ Morocco,	.....	8.50
" 48	" "The Pictorial Family Bible,"	.....	15.00

YOUNG PEOPLE'S PREMIUM.

We have just procured a lot of the neatest Pocket Bibles with Psalms we could find, in Morocco binding, one of which will be sent as a premium to any young person who will go to work and raise a club of five subscribers for the *Advocate*; or for six orders we will stamp any name desired on the cover in gold letters.

As an extra inducement to persons getting up clubs we will send a copy of "Both sides of the Psalmody Question" to every new subscriber who orders this month.

See how to send money, &c., on 2nd page cover.

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