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THE BIBLE AND CONFESSIONS OF FAITH.

That "the Bible, and the Bible alone, is the religion of Protestants" is an aphorism which, from the days of Chillingworth, has been a household word, throughout evangelical Christendom. Whatever failure there may be in the practical application of it, it is a principle generally acknowledged by all classes of Protestants, that the Bible is a Divine Revelation—infallible in all its utterances—sufficient for all the purposes for which a Revelation is needed, and therefore a full and authoritative directory regarding "what man is to believe concerning God and what duty God requires of man." Whatever may be the practical use made of that Word, it is the generally recognised standard by which are to be tried the faith and practice of individuals, the doctrines, worship, discipline and government of churches, and the constitution and administration of nations. "To the law and to the testimony, if they speak not according to this word, it is because there is no light in them."

If the Bible be thus the inspired, sufficient, authoritative, and exclusive rule of faith and morals, the question may very properly come up: What is the use of those formularies commonly designated Creeds and Confessions of Faith? What need is there for any other bond of union amongst the members of a Christian society, than just the simple acknowledgment of the Holy Scriptures as the only infallible rule of faith and practice? What need is there for any other bulwark against the inroads of error and heresy, than just the requirement from all the members of the church, of a simple confession of a cordial belief in the infallible teachings of God's Word? Would not such an acknowledgment serve all the purposes of the most elaborate human formularies, and furnish a more explicit testimony to the Divine authority and absolute supremacy of Holy Scripture? Would it not be an act of veneration for the Divine Word to sweep away all decrees of Synods, Assemblies and Councils, and adopt, as the only Term of Communion, the forementioned simple formula?

In reply to such questions it may be remarked, that Creeds and Confessions of Faith are not intended either to supplant or supplement the Scriptures as the rule of faith. They are not framed and adopted on the assumption that there are defects in Holy Scripture. On the contrary, they are based on the absolute supremacy of God's Word. Whatever authority they possess is derived from that supremacy. Their binding obligation on the conscience is not derived from any man or any body of men; but from their conformity to the Divine and infallible Standard of truth and duty. That such formularies in the Christian Church do not tend to diminish veneration for the Sacred Scriptures, as is sometimes asserted, is evident from the fact, that those who are most tenacious of

the principle of a well defined formulated creed are always the most loyal to the plenary inspiration, the infallibility, and absolute authority of Holy Scripture.

What, then, is the use of Confessions of Faith? To this we reply, that their use is simply to define how each denomination understands the teachings of God's Word. The *Bible* is the Divine rule: the *Confession* is the human interpretation of that rule. The Bible is the acknowledged Standard of what we *ought* to believe: The Confession is the explicit definition of what we *do* believe. It is an unquestionable fact, that the bare acknowledgment of the Bible, as the infallible rule of faith and manners, is not sufficient to secure full agreement in either creed or practice. Two or more persons may be thoroughly agreed in that acknowledgment, and yet their creed may be very diverse. The one may be an Arminian; the other a Calvinist. The one may be a sprinkler in Baptism; the other an immersionist. The one may stand up for close the other for open communion. Such a phenomenon does not arise from any defect in the Scriptures. It is not because the Bible gives an uncertain sound, or presents to one a view of doctrine or duty totally different from that which it presents to another. It arises from the diversity of medium through which different persons look at the inspired Word. It is a well known law of nature, that every object assumes the colour of the medium through which it is looked at. The actual colour of the object is unchangeably the same, but it apparently varies, according to the colour of the medium through which it is surveyed. In like manner, Bible truth is, like its Author, immutably the same; yet through a diversity in the early training, or the intellectual power, or the moral state, or some other attributes of those whose attention is directed to it, it assumes a very different aspect to their apprehension, and what is received as wholesome truth by the one is regarded as poisonous error by the other.

Let it be supposed, then, that some particular denomination should sweep away all its subordinate standards, and proclaim that, henceforth, its only basis of union will be the simple acknowledgment of the Holy Scriptures. What then? The *Unitarian* will come forward and cordially make that acknowledgment, and though he rejects the fundamental article of the Christian faith—the supreme Deity of Christ, he must be accepted. The *Socinian* will come forward and very cordially accept the simple formula which constitutes the term of communion, and although he rejects the atonement which is the sinner's only hope, he must be received into full fellowship. Even the *Universalist* will cordially accept the basis of union, and although he rejects the doctrine of endless punishment, than which there is not a more plainly revealed article of the Christian faith, he must be at once admitted to membership and privilege. What sort of an ecclesiastical omnibus would a church be that could open its doors to such a motley crowd? Would it be possible to discover in such a corporation any of the lineaments of that church which is "the pillar and the ground of the truth?" How would it be possible for such an ecclesiastical fraternity to obey the Divine injunction: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions

among you ; but that ye be perfectly joined together in the same mind and in the same judgment”?

In order to secure the Church from such discordant sounds as would be the necessary result of the indiscriminate admission of all who would be willing to acknowledge the Scriptures as the rule of faith: and in order to serve as a bulwark against the encroachments of error and heresy, it is absolutely necessary that there should be Creeds and Confessions of Faith. Without such *well defined* and *scriptural* formularies there can be none of that union and harmony which are so essential in the Church of God, and there can be no protection from the ravages of God dishonouring and soul destroying error. When the hedge of well defined and *Scriptural* terms of communion is broken down “the boar out of the wood doth waste” the Lord’s vineyard, “and the wild beast of the field doth devour it.” We quote, with much pleasure, the following excellent remarks on this subject, by the Rev. C. H. Spurgeon.—

“The arch enemy of truth has invited us to level our walls and take away our fenced cities. He has cajoled some true-hearted, but weak-minded believers to advocate this crafty policy ; and, from the best of motives, some foolish brethren are almost prepared to execute the cunning design. ‘Away with creeds and bodies of divinity!’ This is the cry of the day. Ostensibly it is reverence for the Bible, and attachment to charity which dictates the clamorous denunciation ; but at the bottom it is hatred of definite truth, and especially of the doctrines of grace, which has suggested the absurd outcry. As Philip of Macedon hated the Grecian orators because they were the watch dogs of the flock, so there are wolves who desire the destruction of our doctrinal formularies that they may make havoc of the souls of men by their persistent heresies. It is a very high honor to our systems of divinity that the gentlemen of the new school cannot endure them. Their praise would have been a censure tantamount to condemnation ; their abhorrence is an encomium almost equal to an apostolic sanction. Were there no other argument in favor of articles and creeds, the detestation of theologians might go far to establish them in Christian estimation. Weapons offensive to our enemies should never be allowed to rust. Artillery to the front ! Gentlemen, we are greatly obliged by the intimation of your disapproval : we repay you by an additional field piece. May it incite your most cordial horror ! we shall have proof of its efficiency.

Treatises on theology like all human productions, are imperfect ; but this is not an available pretext for their rejection, for on this plea all our ministries, teachings and missions must cease, since they, too, are human and must have their failings. The pretence that articles of faith fetter the mind, is annihilated by the fact that the boltest thinkers are to be found among men who are not fool-hardy enough to forsake the old landmarks. He who finds his creed a fetter has no creed at all, for to the true believer a plain statement of his faith is no more a chain than a sword belt to the soldier, or a girdle to the pilgrim.

If there is any fear that scripture should be displaced by handbooks of theology, we should be the first to denounce them : but there is not the shadow of reason for such a dream, since the most Bible reading of all nations is that in which the Assembly’s catechism is learned by every

mother's son. Far more danger is there that the readers of theological speculations should forsake the simple word, than that students of condensed arrangements of Holy Writ should leave the fountain from which the cup is filled."

MORAL HEROISM.

The moral courage and noble magnanimity of Luther has been deservedly admired when, going to the Diet of Worms, he said to friends who reminded him of personal danger, and who tried to dissuade him, "that were all the tiles of the houses, and the blades of the grass so many devils," he would go and plead the cause of Christ's truth—and when, after his defence before the Emperor and the assembled princes, he exclaimed, "Here I stand; I can do nothing else; God help me."

A similar instance of moral heroism, and honest fidelity, occurs in the history of the Scottish Reformers. Andrew Melville was employed, on one occasion, by his brethren of the ministry, to present a bold remonstrance against the encroachments of the civil power upon the liberties of the Church. Arran, the Regent, who was surrounded with a body of armed men, looking round with a threatening countenance, exclaimed—"Who dare subscribe these treasonable articles?" "We dare," replied Melville, and advancing to the table, he took the pen the clerk held and subscribed.

On another occasion, Melville accompanied a deputation of the clergy for the purpose of remonstrating with king James against a measure which they judged to be fraught with imminent danger to the country. The king having in a coleric manner interrupted James Melville, who, because of his mildness, had been employed to speak for the rest, Andrew Melville could no longer keep silence. He took the king by the sleeve, and calling him "God's sillie vassal," he proceeded to address him in the following strain—perhaps the most singular, in point of freedom, that ever saluted royal ears.—"Sir," he said, "we will always reverence your Majesty in private, and since you are brought into extreme danger both of your life and crown, and along with you your country and the church of God are like to go to wreck, for not telling you the truth and giving you faithful counsel, we must discharge our duty, or else be traitors both to Christ and you. Therefore, Sir, as divers times before I have told you, so now again I must tell you, there are two kings and two kingdoms in Scotland. There is King James, the head of the commonwealth, and there is Christ Jesus, the King of the Church, whose subject James the sixth is, and of whose kingdom he is not a king, nor a lord, nor a head, but a member. We will yield to you your place, and give to you all due obedience, but again, I say, you are not the head of the Church. You cannot give us that eternal life which we seek for, even in this world, and you cannot deprive us of it. Permit us then freely to meet in the name of Christ, and to attend to the interests of the Church of which you are a chief member. Sir, when you were in your swaddling clothes, Christ Jesus reigned freely in this land, in spite of all his enemies: His officers and ministers convened for the ruling and welfare of His church,

which was ever for your welfare, when these same enemies were seeking your destruction. And now, when there is more than extreme necessity for the continuance of that duty, will you hinder and dishearten Christ's servants and your most faithful subjects, quarreling with them for convening, when you should rather commend and countenance them, as the godly kings and emperors did?"

It is related that during the delivery of this honest and striking expostulation, his Majesty's passion, which was very high at its commencement, gradually subsided; and the ministers were dismissed with fair promises.

THE DUKE OF ARGYLL ON CHURCH MUSIC.

On the subject of Church music I shall only say that I am old fashioned enough to prefer greatly the use of the human voice alone, and that I look with some regret on the notion that seems to be growing that when an organ has been introduced the best has been done that need be done to give greater life and variety to our public worship. It has been pointed out by a great authority that there is high traditional witness to an exclusive use of the human voice in the worship of the early Church, and I regard as a misfortune the employment of powerful instruments wherever these are suffered to drown and to supersede the singing of congregations. The strong objection which has prevailed in Scotland against the use in worship of any compositions which are not strictly Biblical, is an objection which deserves, in my opinion, more sympathy and respect than is sometimes accorded it. But this objection, even in its extremest form, cannot apply to such practices, for example, as the reading of the Psalms in alternate and responsive verses by the minister and the congregation. This is a method of using the Psalms which has the double advantage of giving the people a more individual and a more active part in the church service, and of being in special harmony with the form and with the genius of those divine songs. Whether for prayer or for praise, whether for language addressed directly to God or for words yielding comfort and instruction to them who stand by and hear, there is no liturgy comparable with the Psalms. These are the common heritage of the Christian Church, and the more systematic reading of them would alone be a great reform.

THE VALUE OF OPPORTUNITY.

Opportunity is the flower of time, and as the stalk may remain when the flower is cut off, so *time* may remain with us when opportunity is gone.—Opportunity is the golden spot of time. "Work," therefore, "while it is called to-day;" for "now is the accepted time, and now is the day of salvation." Sinners know not the value of those precious, never returning hours, which they revel and tittle away with the most heedless indifference; but the recovery of one hour is not to be purchased with all the Persian treasures, or the mines of both the Indies. Time, once lost, is lost for ever.

THE PULPIT.

THE CONVERSION OF THE PHILIPPIAN JAOLER.

“And at midnight Paul and Silas prayed, and sang praises to God: and the prisoners heard them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one’s bands were loosed. And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled. But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here. Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, and brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.”—Acts xvi. 25-31.

This is one of the most affecting and instructive narratives in the inspired history. For their fidelity in preaching Christ and the resurrection, Paul and Silas are imprisoned by the magistrates of Philippi. The jaoler is commanded to keep them safely; who, having received such a charge, thrusts them into the inner prison, and their feet are made fast in the stocks. At midnight there is an earthquake; the foundations of the prison are shaken: immediately all the doors are opened, and every man’s bands are loosed. The keeper of the prison, finding the doors open, draws his sword to kill himself, supposing the prisoners had fled. Paul cries with a loud voice, Do thyself no harm; for we are all here. Then he calls for a light, and comes in, and tremblingly asks that most momentous question: What must I do to be saved? Paul and Silas immediately reply: “Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.” From this narrative, the following lessons may be learned:—

1 *God can make the very opposition of men to the truth contribute to its advancement.*

By the imprisonment of Paul and Silas, the magistrates of Philippi flattered themselves that they would arrest the progress of the Gospel in that city. Their very opposition, however, was the means of effecting one of the most glorious triumphs which the Gospel ever achieved. So that it is altogether a vain thing for Satan and his emissaries to think, that they can stop the progress of truth by their malignant opposition. God can make even “the wrath of man” to “praise” Him. Haman’s efforts to crush Mordecai were the means of his promotion. Satan thought to secure his interest in the world by the crucifixion of Christ, but yet that was the way to destroy his power and kingdom. He thought to stop the progress of Christianity in the early age, by stirring up a persecution against the Christians in Jerusalem, but that was just the way to scatter them abroad, to sow the seed of Divine truth in all lands. He thought to burn up the Protestant Reformation in Britain, three hundred years ago, by kindling the fires of persecution, but that was just the way to propagate it. “My advice to you,” said an old Friar to Cardinal Beaton, “is that, for the future, you burn these heretics in low cellars, because the reek of Patrick Hamilton’s burning has infected

every one that it has blown upon." It is an aphorism that all history verifies: "The blood of the martyrs is the seed of the church." Men may combine against the truth, as they did against its glorious Author—they may condemn it—they may crucify and bury it—but it will have a resurrection again, and a future glorious triumph.

2 *The depth of guilt and depravity from which a sinner may be rescued by the free grace of God in Christ.*

Perhaps, in all Philippi, there was not a sinner more guilty and depraved than the jaoler. The office which he held, and his cruel treatment of Christ's servants, indicated a peculiarly hardened state of moral feeling, whilst his attempt upon his own life evinced utter recklessness in regard to his eternal prospects. Yet that hardened and apparently hopeless sinner was not too deep in guilt and depravity to be pardoned, converted, and saved. In his case, we see what the grace of God in Christ can do. It can go down to the lowest stratum of human guilt, and raise up those who are sunk deepest in the "fearful pit, and miry clay," to inherit the throne of glory. We see what the Holy Spirit can do in the day of effectual vocation. He can enlighten the most benighted mind—bend the most stubborn will—soften the hardest heart, and make the vilest sinner a "new creature" in Christ. Such is the pardoning efficacy of the Atonement that it can swallow up the highest mountains of human guilt. Such is the mighty power of the Gospel, when accompanied with the energy of the Holy Ghost. It is "like a hammer that breaketh the rock in pieces." It casts down "imagination" and brings "into captivity every thought to the obedience of Christ," and can transform a hardened and cruel heathen jaoler into a meek servant of the "meek and lowly" Jesus.

3 *The deep concern of all those who are truly awakened, in relation to pardon of sin and acceptance with God.*

The Bible speaks of some who "make a mock at sin." But when one's eyes are opened to see what sin is—what sin deserves—and especially his own sinfulness, and the ruin that he has brought upon himself—then his mocking days are over. His heaviest burden is the burden of sin, and his most intense desire is to obtain deliverance from it. Jonathan Edwards, in his narrative of that great awakening that swept over some of the New England States a century ago, states, that the people almost universally were so concerned about their souls that they had no heart to attend to their worldly business. If they attended to it, it was more from a sense of duty than from any interest in it. The floating interests of time were of small moment in comparison with the momentous concerns of eternity.

So it was with the Philippian jaoler. Formerly he had no anxiety about his soul. Things "seen and temporal" occupied all his thoughts, and engaged all his solicitude. But when the arrows of conviction entered his heart and pierced his conscience, there was one anxiety that swallowed up all other anxieties. There was one question that swallowed up all other enquiries. It was the question: "What must I do to be saved."

And let no sinner now imagine that he has not as great reason to be

concerned about his soul as the jaoler. Every unpardoned sinner that hears the Gospel has greater reason to be alarmed than he. He was brought up in utter ignorance of the true God and of the plan of human redemption. No Gospel sound had been heard by him until he met with those servants of Christ whom he had "thrust into the inner prison." He had not, therefore, the guilt resting upon him that they have who, for years, have rejected the rich overtures of Heaven's mercy, and, amid the bright shining of Gospel light, have chosen to walk on in darkness. If, therefore, the jaoler had reason to be alarmed, how much greater reason has every unpardoned Gospel hearer to ask with an agonized conscience and trembling voice that most momentous of all questions, "What must I do to be saved." That is the question of questions for every one whether old or young, parent or child, male or female. And, blessed be God, we are not left to the glimmerings of nature's light to guide us to the answer. We have it in the Revelation of Divine mercy. We have it in the reply of the apostles to the enquiry of the poor, convicted, trembling sinner: "Believe on the Lord Jesus Christ, and thou shalt be saved."

5 *The sure and only way of a sinner's salvation.*

"Believe on the Lord Jesus Christ, and thou shalt be saved." How ready the apostles are to direct this trembling sinner to the path of peace! They have not a chiding word to speak to him. They demand no apology for his cruel treatment of them. They have no account to settle with him for the bloody stripes from which they are still suffering. No sooner does the question fall upon their ear, than they are ready with the answer: "Believe on the Lord Jesus Christ, and thou shalt be saved." In this, how beautifully they resembled Him "who, when He was reviled, reviled not again, who, when He suffered, threatened not," and who, amid the agonies of the cross, prayed for his betrayers and murderers: "Father, forgive them; for they know not what they do."

Then, how *directly* they call this awakened sinner to Christ! They have not a single question to put to him regarding his past life and character. They do not examine him concerning the amount of his knowledge, or the depth of his convictions, before calling him to believe on Christ. Without an *if*, or a *but*, or a preliminary of any kind, they direct him at once, as a poor lost sinner, to cast himself on the mercy of God in Christ, assuring him of a full, free, and everlasting salvation. And in this consists the glory of the Gospel that it takes up the anxious enquirer just *as it finds him*. It looks for no personal qualification as his *warrant* to come to Christ. It puts him upon no course of preparation to "receive and rest upon Christ alone for salvation." It takes up an awakened and convicted Philippian jaoler, just as it finds him with all his guilt, corruption and darkness, and calls him, as a poor perishing sinner, to cast himself *immediately*, and just as he is, upon the Divine mercy in Christ, and the efficacy of the atonement, and so to enter into peace.

And then, finally, how *confidently* they direct him to Christ! Believe on the Lord Jesus Christ, and *thou shalt be saved*. They had not the slightest doubt in regard to the Redeemer's *ability* to save the poor

trembling sinner. They knew that His blood could pardon, that His righteousness could justify, and that His Spirit could renew and sanctify him. And as they had no doubt in regard to the Redeemer's *ability*, so they had none in regard to His *willingness* to save even the chief of sinners. How could they? With the fact before their minds, that "God so loved the world, that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life"—with the fact before their minds, that even when He was enduring the agony of the cross, He saved a dying thief—and with the fact before their minds, that He had saved one of themselves, even when "breathing out threatenings and slaughter against the disciples of the Lord," and whilst on his journey to execute a persecuting commission—with such facts fresh in their minds, how could they doubt the Redeemer's willingness to pardon, accept, and save every penitent believing sinner?

Jesus is the same *now*, in His ability and willingness to save, that He was, eighteen hundred years ago. Just as true *now* as when first uttered are those precious words, "Him that cometh unto me, I will in no wise cast out." Sin burdened, trembling soul, Believe on the Lord Jesus Christ, and *thou shalt be saved.*

THE FISK JUBILEE SINGERS.

Montreal was very much disgraced by the action of two of its leading hotels—the Ottawa and St. Lawrence—in refusing entertainment to the "Jubilee Singers," on the occasion of their late visit to that city. We had fondly hoped that the day had passed when such a mark of contempt would be set upon any persons, simply on account of the colour of their skin, more especially such persons as those against whom these Canadian hotels closed their doors. They are not strolling minstrels of questionable morality, but Christian ladies and gentlemen. They have been travelling, for several years, on a mission of pure benevolence. Their object is to raise funds for the endowment of the Fisk University, Tennessee, established for the education of the coloured people of the South. We believe they are all graduates of that university, and being gifted with the power of song to a most extraordinary degree, they resolved to devote their musical powers to the object of providing for their coloured brethren and sisters in the South, the advantages of a superior education. Once and again they have visited the old countries and have been treated with marked respect everywhere. They have been honoured with the hospitality of the present Premier of England and others of the aristocracy. Such are the persons to whom the Ottawa and St. Lawrence hotels refused their hospitality, simply because their Creator gave them a dark skin. The *Montreal Witness* properly says: "They will gladly entertain any troupe of travelling Mountebanks. They will harbour drunkards and gamblers, and with regard to the former, help to make them, but a party of Christian ladies and gentlemen, who have enjoyed the hospitality of the best classes of English society, are turned from their doors like lepers."

THE LENT JEWELS.

Two lovely children, bright and gay,
 Without a thought of care,
 Came bounding from you princely house
 That towers so nobly there ;
 Two little rosebuds on one stem,
 For all the world is one to them.

To meet their father now they go,
 With joyous, springing feet ;
 And eagerly he presses on,
 His loving ones to greet,
 He clasps them to his heart, and then
 He is the happiest of men.

And every evening finds them there,
 Until, alas ! one day,
 The father to his house pursues
 His solitary way ;
 No children's voices meet his ear,
 With music sweet his path to cheer.

With anxious step he hurries on,
 Inspired with terror strange ;
 He meets his wife without the door.
 "Tell me, oh, why this change !
 The children, what of them?" he cried.
 "Ah! they are well," his wife replied.

"I long to hear their merry voice,
 I long to see them smile."
 "You'll see them very soon," she said,
 "Just hear me for awhile :
 A King some jewels lent to me,
 Which very precious were to thee.

"For seven long years I kept the gems,
 And deemed them as my own ;
 But this same morn a message came
 From the King upon his throne,
 Asking those jewels fair to be
 Restored to *Him*, but lost to *me*.

"Now must I yield them up to Him,
 Or may I keep them still?"
 The husband answer made at once,
 "Yield them! of course you will."
 "I will," she said ; "now come with me,
 And you our children dear shall see."

She led him to an inner room
 (Not speaking all the way),
 Where, stretched upon a bed of death,
 His two fair children lay.
 He only said, "The King who lent
 These priceless jewels now has sent ;

"Nor sent in vain ; they are His own.
 We yield Him what are His ;
 They're safer far beneath His care
 Than in a world like this.
 We cannot *understand* His ways,
 But we can *trust*, so give Him praise."

THE HOME CIRCLE.

BY M.

No. 7—FAMILY ETIQUETTE.

Of all the acquirements of mankind, that of home politeness is by no means the least important. Unmasked civility in the household, combined with christian gentleness, is a priceless gem, sparkling through all the intricacies of life, contributing, not only to the comfort and happiness of the individual, but of society at large.

Genuine politeness is not natural to man it must be acquired by careful culture, beginning with our infancy, and continued through life. It is not like the assumed manners of modern society, which may be taken up and laid down at pleasure; neither can it be properly cultivated in the outer world, but at home in every day life. Hence, parents cannot be too careful in teaching their children from their earliest years the essential principles of true courtesy. When such training is neglected in childhood no amount of after training can compensate for the deficiency. If children are to have good manners when they grow to mature years, they must be encouraged in early life to exemplify them under the parental roof.

In order to cultivate manners that will be really attractive and lasting, we must commence early labouring from the heart and soul outward, and they in their turn will react upon the heart, and aid the growth and development of virtuous character. "If we wish to mould clay, or plaster of paris, or metal, into any shape, we must not wait until it is half hard before we put it into the mould, for then it will be full of flaws and roughnesses, and will not well take the desired form. So if we wish to mould the heart and mind into good manners, we must not wait until a child is half-grown before we begin the training. We must begin with the young child. Greet its waking with a smile and a loving word, that it may learn to wake up pleasantly. Teach it to take gently what is offered it, not snatching, and to return the look and word of thanks. Teach it to share its treasures, to pity and soothe any one who is sick or sad, to pick up what is dropped by its elders, to lend its toys, to reply kindly, to say 'please,' 'thank you,' and 'good-bye'—indeed, there are hundreds of ways to teach a little one good manners." "Cultivate in your children the pleasant manners of a morning greeting, saying 'Good morning' with a smile and a bow; such a greeting makes the whole day go more pleasantly. Do not let the children go to bed without a good-night kiss: they are never too old for that. And how do we know but during the night-watches some one of the family band may take the long and solemn journey to the land that lies very far off? Let the pleasant greetings, morning and night, to all members of the family, be a part of family custom; then your children, going into the world, will carry these gracious home manners with them, and use them to teachers, employers and friends. Teach your children to think of others; to notice

when one is looking for anything, and to join with alacrity in the search; to carry, unasked, a fan to one who is heated, or draw up an easier chair for one who is tired; to bring the father's hat or slippers; to pick up what is dropped; to help mother to keep house—in short to do any little act of kindness that is in their power. Teach them that true courtesy “is real kindness kindly expressed,” and that the first and highest law of good manners is, “Thou shalt love thy neighbor as thyself.” “An intelligent child, taught always to be kindly to others, to cultivate the mind, so as to have in reserve suitable themes for conversation, and to be able to take part in discussing the ordinary topics of the day, with keen intelligence will note the numberless little acts and politenesses which make up good manners, and will cultivate them without mannerisms or affectations. The first examples and teachers of good manners should be parents, and the child should consider its home the first and finest place where it can put in practice the courtesies of life.”

“If we want anything of our children, or our servants, we should not, merely because we have the authority to command, give a bold order; but why not use the gentle ‘Please,’ ‘Will you do this?’ ‘I should like you to do that,’ ‘Oblige me with that.’ When service is rendered, we are not to take it in silence, curtly, rudely, because we have a right to the service; but it is easy to say, ‘Thanks,’ or ‘I am obliged,’ or ‘Oh, that is very nicely done.’ These little every-day courtesies are called the small change of life; but we should be badly off in trade if we had no small change, and must always deal with twenty dollar bills; while the small change mounts up to the great sum in a lifetime. If parents have plenty of this small change of politeness on hand, it will be put in circulation in the family: the children will pay it out to each other, to servants, to playmates, and with it family peace and family affection will be largely purchased.” “Home is the place where true politeness tells.” “If my children get angry with each other,” said a christian father, “I at once make them all sit down and sing together in unison some pleasant hymn or song; its soothing effect is magical, they forget their little quarrels and go kindly to their sports again.” “To make home attractive, affection must lighten every load and sweeten every bitter cup; the music of a child's laugh should be there; hand must be clasped in hand; forbearance, fidelity, and truth must guard every avenue, and love share every toil and pain. Prayer and song should resound within the walls, and Christ be a welcome guest beneath the roof. So shall the live long day be radiant with gladness; in the darkest hour sunshine will irradiate the gloom, and life itself will be a sweet, holy psalm, sung in a wilderness of conflict and of toil.”

“All, whether as husband and wife, parent and child, brethren and sisters, are to do all they can for one another; and, if need be, to die for one another. They are, in all the circumstances of life, to seek each other's holiness, usefulness and happiness. It is affecting to behold—for the same has occasionally been witnessed—a true family; one established and conducted on the Divine basis. No one seeks his own, to the exclusion of another's good; but on the contrary, in lowliness of mind, each esteems the others better than himself. Is there a privation to be undergone? Each prefers to bear the burden, if, by so doing, the rest

can be excused or exempted. Is a favor to be received of such a nature that it can be accepted or enjoyed by one person only? Every true brother prefers that another should receive it, rather than himself.

It has well been said "Good manners should begin at home," extending to social circles. Sincerity and expressions of feeling should characterize our whole deportment, not only in domestic circles, but in every department of society. Like the dial of the watch, they should indicate that the work within is good and true; otherwise they are only a sham, full of hypocrisy, and altogether worthy of eternal condemnation. Is there any justifiable reason why a mother should ruin her child by instructing it to report to any visitor who may call at the front door on wash-day, that, "Mother is not at home," when she is attending to matters in the kitchen? By what law could we justify such hypocritical formality as, by telling Mrs. Smith that we shall be delighted to have her call, when we "wish she would stay away?" Or, how can we expect forgiveness, after assuring Miss Jones that she is our "most confidential friend," when we "abominably abhor her company?" Such are fair samples of popular etiquette acquired through modern customs of hollow society. Again, only fancy the absurdity of members of the family making themselves agreeable in every society but at home! Is there any good reason why a man should needlessly put his wife to the trouble of wiping up tracks when he takes great pains to wipe his feet before crossing his neighbor's threshold? Or, is it consistent that a woman should frown or be too severe on her own husband or son for a little carelessness, while she assures her caller with the most gracious of smiles that "it isn't of the slightest consequence?" Why should a husband assure his friend's wife who had in her haste burned her biscuits, that he "greatly enjoyed them when they were so nice and brown," and grumble and pout at his own wife for meeting with the same misfortune?

In speaking thus, we do not advocate the principle of having any one less considerate of others than members of their own family. The laws of politeness are equally binding on us at home and abroad. No man can be a gentleman, though ever so genial abroad, who is not courteous and genial in his own home; and no woman is a real lady who is not as much of a lady at home in her morning-wrapper as in silk in her neighbor's parlor. Neither can any one who is not *sincere* be really polite in the broad sense of the term.

If parents would only study and adopt the laws of politeness as they are taught in the Bible—for the sacred volume alone teaches the principles of all true etiquette—what a change would soon be apparent in the community at large! Here we have our Divine Lord and Master washing His disciples feet, leaving an example that we should imitate; admonishing us to love our enemies, to bless them that curse us, to do good to them that hate us, to pray for them who despitefully use, and persecute us. Children are here commanded to honor their father and mother; husbands and wives to love, honor and bear with each other's infirmities. We are here taught to honor all men; to fear God; to be patient in tribulation; to comfort the feeble minded; to support the weak; not rendering evil for evil unto any man; but ever following that which is good both among ourselves and to all men. Having food and raiment

in this world we are admonished to be herewith content. If we could only begin and end each day with these admonitions impressed upon our hearts, we would save ourselves a world of trouble and anxiety. But, alas, too many of us forget that we are erring responsible beings and must give an account of our every day conduct to God! No doubt the life of hurry and over-work many of us live has much to do with our impatience and lack of courtesy in our families and elsewhere. Therefore let us seek grace to lead and guide us in the right way; and if we can do anything to remove the cause of family bickerings where ever they exist, let us do it with our whole might, as a matter of duty we owe our Creator, our fellow creatures and ourselves. One member of a family who begins the day with fretful words and harsh tones, is generally enough to spoil the happiness and temper of the whole for the day. Therefore instead of engendering animosity and strife in our households, let us endeavor to go before each other in the promotion of love and harmony, and then we will be able to realize "how good and how pleasant it is for brethren to dwell together in unity." A little time spent judiciously in preventing the cause of family feuds, is better than years of wailing over, "What might have been," or what may be.

THE LUTHER OF FRANCE.

One of the most remarkable men of the day is M. Reveillaud, the French advocate and author, formerly a Roman Catholic; now, a zealous Protestant and evangelist. The great change in his moral condition occurred in July 1878. For some time previously he had been much exercised in mind regarding the comparative merits of the Romish and Protestant systems. His prevailing desire was for more light, and especially for the gift of the Holy Ghost. In the night he dreamed of arguing with a Roman Catholic, and as he repeated the Apostles' Creed, having reached the clause "to judge the quick and the dead," the earth seemed to open and the stars to fall as if the end were come. While seeming to be about to be engulfed, he seized upon the words, "I believe in the Holy Ghost," as on a branch, and was plucked out of danger. Thereafter, he was filled with "the most perfect happiness," with "warm and vivifying sensations," and with the "most vivid perception of the Divine love." Since that momentous crisis in his history, M. Reveillaud has been swallowed up in one grand idea, the making known to his countrymen that Gospel that brought peace and salvation to his own soul. To use the language of another: "Up and down the land he goes like a burning torch." The results are sometimes marvellous. At one conference, 150 people are said to have been won from Romanism. He has been styled by some the Luther of France, and promises to be one of the chief instruments raised up by Divine Providence, to introduce France into the light, life, liberty, and joy of the pure Christian faith. This distinguished evangelist is now in America, to which he has come for the purpose of awakening, in the United States and Canadian churches, a deeper interest in the Reformation which is making such rapid progress in France-

THE CHILDREN'S PORTION.

PRACTICAL THOUGHTS FOR THE CHILDREN.

BY ALPHEUS.

THE TWO WAYS.

Did any of my young readers ever, when travelling, come to a place where the road divided and did not know which to take? Once, with a companion visiting a camp in the woods, Alpheus came to two diverging roads as nearly alike as possible. Which to take we did not know, and there was no finger-board. We had to choose,—took the wrong one, and a weary tramp we had—retracing our steps to the right one, and finally reaching the camp.

This little incident set Alpheus thinking.

In the journey through life we come to two ways unlike those referred to. There is a difference in the appearance of the two ways, there is a finger-board at the cross roads and the company travelling in each is entirely different. One road is broader at its beginning, pleasant in its surroundings, and is of easy descent. The other is narrow at its beginning, its appearance uninviting, and its ascent is steep and rugged. The one commences in brightness and sunshine but the end is obscure in darkness. The other becomes brighter and brighter as the traveller ascends till he finally reaches perpetual sunshine.

The right way would often be mistaken were it not for the finger-board, which, pointing to the least inviting, says: "This is the way walk ye in it."

There is a book that describes both ways and the characters of those who walk in them. In this number of the *Advocate* we will only refer to the characters of the company who travel in these two ways.

Once upon a time a man was travelling and thieves pounced upon him, robbed him, and left him naked and wounded. Travellers on the way, instead of binding up the wounds of the poor man and caring for him, passed by him on the other side.

There are lots of selfish men, caring nothing for the wants of others, envious and quarrelsome people, also many unruly vain talkers and deceivers, people who commit murders, drunkards, and those who are filled with revellings and suchlike. Do you think you would like to walk through the journey of life in such company?

Many lovers of pleasure more than lovers of God put up with the company for what they would call enjoyments.

Some turn back after going a short distance on the way; others, like the Prodigal Son, go to a far country, waste their substance with riotous living and are fain to fill their belly with the husks that the swine do eat before they realize the blessedness of the other way and resolve to arise

and go to their Father. Once a good king was found in this way, who sent a man to the fore front of the battle that he might be killed, and so secure the man's wife to himself, but the Lord was kind to him and sent a special message after him warning him of his sin, and so he was persuaded to leave the way and the company for the better way of truth and righteousness.

The company in the other way are a very different class.

They are the poor in spirit, the meek, the merciful, the pure in heart, the peacemakers, and those who hunger and thirst after righteousness—Jesus himself walked all over the way.

But, it is true, we often find very crooked characters in the way, those who should not be in it, whose actions are not in keeping with the rules that govern the way; but these people are very uncomfortable, they often wish for a short trip on the other way to gratify some sinful desire. The people who like a little of both ways are the most unhappy people in the world.

It requires a new heart and new desires to be able to enjoy the company and the blessedness at the end of the road. The master, who is the way, the truth and the life, gives us this preparation. He, in His rules for the journey, has promised His Holy Spirit to those who ask for Him to be a guide over its roughest places.

I cannot now speak of the character of the way, the rules for wayfarers, or the end of it. Meanwhile let all my young readers be careful in the selection of their company. "A companion of fools shall be known," known to men, known to Satan, known to God; a person is always known by the company he keeps. Choose the company of the good, the noble, the just, and the wise. In their company you will shortly come to an innumerable company of angels, to the spirits of just men made perfect, and to the great king God, the judge of all.

LITTLE STRINGS.

I suppose you have all seen an india-rubber face? And I daresay you have amused yourself in pinching it one way and pulling it another, and seeing what different expressions it will put on. But when you stop pulling or pinching it, it returns to the same face that it was before.

Now, your faces are softer than india-rubber, and they are full of little strings called muscles. The muscles, or strings, are pulled one way, or pulled another, just according to your feelings. For example, you feel happy and glad, and the little muscles pull your face into smiles and dimples, and you look just ready to burst out into a broad laugh.

But when we commit sin, wicked feelings are at work pulling these strings. Anger pulls one set of strings, and then you know what a disagreeable look the face puts on in a moment! Pride pulls another set of these strings, and so does vanity, or envy, or deceit, or discontent; and each of these brings its own peculiar look or expression over the face. And the worst thing about it is, that if these strings are pulled too often

the face will not return to what it was before, but the strings will become stiff, like wires, and the face will keep wearing all the time the ugly look it has put on. By giving way to sin, or indulging their bad feelings, some people get their faces worked up to such a dreadful look, that the moment you see them, you can tell what their character is.

Any face, however lovely, if it has the passion of anger often pulling at it, will get at last to wear all the time a sullen, cross, dissatisfied look. Or, if any man loves money better than anything else, and is sordidly selfish, this will pull a set of strings that will fix a close, mean, grasping look upon his face, so that as you pass him you will be ready to say, "There goes a miser." Or, if one learns to lie and steal, his face will show it by-and-by; it will be impossible for him to put on an honest truthful look.

My dear children, don't let anger, or pride, or passion get hold of the "little strings" of your faces, they will make you appear so ugly that no one will love to look at you. But let love, and gentleness, and goodwill, and truth, and honesty and all the other Christian graces have hold of them, and they will make your faces beautiful and lovely.—*Dr. Newton.*

THE RAILWAY SWITCH TENDER AND HIS CHILD.

Oh! the value, the great value to youth, of a prompt obedience to parental commands! An anecdote strikingly illustrative of this, as well as setting forth Christian heroism of an exalted character, has recently occurred in Prussia. On one of the railroads in that country, a switch-tender was just taking his place, in order to turn a train then in sight, on to a different track, to prevent a collision with a train approaching in a contrary direction. Just at this moment, on turning his head, he discerned his little son playing on the track of the advancing engine. What could he do? Thought was quick at such a moment of peril! He might spring to his child and rescue him, but he could not do this and turn the switch in time, and for want of that, hundreds of lives might be lost. Although in sore trouble, he could not neglect his great duty, but exclaiming with a loud voice to his son, "Lie down," he laid hold of the switch, and saw the train safely turned on to its proper track. His boy, accustomed to obedience, did as his father commanded him, and the fearful heavy train thundered over him. Little did the passengers dream, as they found themselves quietly resting on that turn-out, what terrible anguish their approach had that day caused to one noble heart. The father rushed to where his boy lay, fearful lest he should find only a mangled corpse; but, to his great joy and thankful gratitude, he found him alive and unharmed. Prompt obedience had saved him. Had he paused to argue, to reason whether it were best—death, and fearful mutilation of body, would have resulted. The circumstances connected with this event were made known to the King of Prussia, who, the next day sent for the man and presented him with a medal of honor for his heroism.

SOLUTIONS OF BIBLE QUESTIONS FOR JANUARY.

XXVI. DAVID and BARZILLAI: 2nd Samuel XIX.

XXVII. MARTHA and MARY: John XI.

M-ary.	Acts XII.
A-bigail.	I. Samuel XXV.
R-achel.	Genesis XXX.
T-abitha.	Acts IX.
H-agar.	Genesis XVI.
A-nna.	Luke II.
A-pplia.	Philemon I.
N-naomi.	Ruth I.
D-elilah.	Judges XVI.
M-aacah.	II, Samuel III.
A-gar.	Galations IV.
R-ahab.	Josh. 2.
Y-oung women.	Titus II.

Correct answers to both questions have been forwarded by Mary L. Fullerton, H. Lawson, M. Lawson, Jessie M. Grindon, George Margeson, and W. J. C.; and to the three previous questions for December by M. L. C., Ireland.

BIBLE QUESTIONS FOR FEBRUARY.

XXVIII. What prophet predicts the destruction of four ancient cities in one short verse?—J. R. T.


XXIX. Where is it mentioned that five women married their cousins?—J. R. T.

XXX.

ACROSTIC.

An officer in the army of Israel.
 An idolator who hired a priest to officiate for him.
 A rich man who refused to give a king a portion of his meat.
 A name signifying prince.
 A name applied to part of David's army.
 The name of a bird frequently mentioned in Scripture.
 An officer of State.
 One of the early stations of the Israelites.
 A king of Egypt.
 A place where one of the leaders of the Israelites lived and was buried.

The initials form one of the attributes of God.—M. L. F.

 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.

RELIGIOUS AND GENERAL INTELLIGENCE.

THE PROGRESS OF THE GOSPEL.

“Fifty or sixty years ago,” says a Missionary report, “Japan was sealed. Morrison was alone in China. Judson and his wife were prisoners in Burmah, and thankful for eighteen converts. Bishop Heber declined to baptize a native, lest he should excite hostility. From India to Syria there was not a single missionary. There were none in Turkey. There were two or three along the west coast of Africa, and as many on the south. Madagascar had been only just entered. The Church Missionary Society were rejoicing over the first convert in New Zealand. Williams was gathering in the first fruits in Polynesia; and there were not six thousand native christians in heathen countries outside Guiana and the West Indies. Now, in Japan there are native churches, native ministers, and native students for the ministry, and a community of eight thousand to gather round the word of God. In China the christians multiply six fold every ten years. For every convert then in Burmah, there are more than a thousand now. In India there are not only accessions of a hundred thousand in ten years, but of a hundred thousand in two. In West Africa there are powerful christian communities; and in South Africa, where Moffat waited years for a conversion, there are fifty thousand christians. There are a hundred thousand in Madagascar, and there are large islands in Polynesia and the Western Seas where an idol would be as great a curiosity as in London.”

A CITY IN RUINS BY AN EARTHQUAKE

The municipal authorities in Agram, Austria, have prohibited for the present the use of gas. Vehicles are not allowed to drive at a rapid rate through the streets, as the slightest shock might cause the houses to fall in. No fires are lit, the chimneys being all destroyed or damaged. The main walls have rents in them every where, and the town bears the appearance of having been subjected to bombardment. Three castles in the neighbourhood are heaps of ruins. The inhabitants are very patient in their misery, but the rain adds to their sufferings. Houses are falling continually. The shops are all closed. The people assemble in the open places, not knowing what to do, and are panic stricken. The churches and schools are closed, not only in Agram, but in the surrounding country, which has also greatly suffered. All danger is not yet over. A strong wind would bring down many houses that have been seriously damaged. A special commission is visiting one by one every house in the town. There are about two thousand altogether.—*Witness.*

THE AMERICAN BOARD OF FOREIGN MISSIONS.

The Secretary in his report for the past year, states the following encouraging facts:—"The statistics show an increase at almost every point save in the working force of missionaries; a hundred more places in which the Gospel is preached; eleven more churches organized; nearly twenty-five hundred more on the roll of Church membership; four hundred more youth in higher institutions of learning; hundreds, perhaps thousands, more of women reached by christian influence in their homes; christian literature scattering its leaves more and more widely in advance of all other agencies; and as expressive of the appreciation of the people for the Gospel and its results, larger sums than ever before raised and expended on our mission fields, amounting in the aggregate during the year to not far from fifty thousand dollars."

REFORMED PRESBYTERIAN MISSION IN ANTIOCH.


The Rev. Dr. Martin thus reports:—"The interest of the young men not only continues, but seems quickened. Every available seat is occupied at the Sabbath morning services; and sometimes a number of the younger hearers are seated on the floor. The attendance on the Sabbath afternoons, and on Thursday evenings, shows a large increase; while, as to the open air preaching, I addressed recently one of the largest audiences I have had. I have great pleasure, too, in my Bible class of boys in the schools. There is an improvement this year in answering; and the conduct, never bad, is now quite satisfactory. * * * Further, among the hopeful signs may be mentioned the close and earnest attention given by the people during the preaching."

BREVITIES.

Henry Martyn once said—"If I ever see a Hindoo converted to Jesus Christ, I shall see something more nearly approaching the resurrection of a dead body than anything I have ever yet seen." To-day there are about five hundred thousand converts in India.

A wild Anti-Jewish agitation has commenced in Berlin, and is rapidly spreading throughout Germany; a sad illustration of the intolerance and ignorance still prevalent in professing christian countries.

"One hundred Jewish families," says a contemporary, "have petitioned the 'Israelite Alliance' to purchase land for them in Palestine, where they may found an agricultural colony."

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