

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Cover title missing/
Le titre de couverture manque

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/
Transparence

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/
Comprend un (des) index

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title on header taken from: /
Le titre de l'en-tête provient:

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments: /
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
						✓					

MAY, 1887.

THE MONTHLY ADVOCATE



Devoted to the interests
of Christians in truth
and morality.

VOL
2
No. 1.

CONTENTS:

THE SCRIPTURE RULE OF WORSHIP.....	Page 1
PAINK AND PAYSON: or, The Infidel and the Christian.....	" 4
SUNDAY.....	" 5
THE PULPIT: The Gathering of the Saints.....	" 6
THE ENGLISH PURITANS.....	" 8
THE SECRET OF MOODY'S POWER.....	" 10
POETRY: The River of Peace.....	" 11
THE HOME CIRCLE:	
Sobriety in the Household.....	" 12
THE CHILDREN'S PORTION:	
The Two Ways.....	" 15
About Tobacco.....	" 10
Bible Questions.....	" 18
NOTES.....	" 19

ST. JOHN N. B.

R. A. H. MORROW, Publisher.

A
05

INDEX TO VOL. II.

	PAGE,		PAGE-
The Scripture Rule of Worship	1	A Receipt in Full	187
Paine and Payson: or, the Infidel and the Christian	4	Innocent Amusements	188
Sunday	5	How Shall we Spend our Winter Evenings	190
The English Puritans	8	God's Work Must be Done	191
The Secret of Moody's Power	10	The Sabbath School	192
The River of Peace (Poetry)	11	The Book of Books (Poetry)	193
The Sabbath: Its Character and Claims	21	Will you be There	194
Only a Cup of Water	28	The Relation and Duty of the Pastor in His Study to Foreign Missions	201
The Two Sailors	29	Medicine for the Distracted	204
Jesus is Alive	29	Right versus Expediency	207
A Good Prescription	30	Pride	210
A Holy Life	30	Our Ancestry	212
Children	30	Peden at the Grave of Cameron (Poetry)	213
Where doth God Dwell (Poetry)	31	Christ Everything	54
The Revised New Testament	41	Pleasures which the Christian must Forego	175
The Virgin Mary	47	Health	216
George Muller	49	The Formation of Character	221
John Knox's Death-Bed	49	An Interesting Prayer Meeting	226
Fatal Presumption	50	Christianity claims the allegiance of Nations	227
Is there a God (Poetry)	52	The Mysterious Stranger	227
Essential and Non-Essential	61	Counsels for Young Men	230
Execution of Lord Warriston	62	Praying with Children	231
The Scottish Covenanters	64	O, why should the Spirit of Mortal be proud? (Poetry)	234
The Holy Land	69		
"It is I, be not Afraid" (Poetry)	71	THE PULPIT.	
The Caraites	81	The Gathering of the Saints	6
Muckle Bess	87	The Royal Priest	26
Jesus Worthy to be Trusted	90	The Offerings of the Princes of Israel	45
The Theatre	91	Moral Responsibility	65
The Palace o' the King (Poetry)	92	Reconciliation and Safety	84
Letter from the Editor	101		
The Pentecostal Effusion of the Spirit	102	THE HOME CIRCLE.	
The Death of President Garfield	105	No. 8.—Sobriety in the Household	12
Critical Hearers, and How to Treat them	107	No. 9.—Punctuality in the Household	215
Change of Heart	108	No. 10.—Family Bereavements	235
Whosoever and Whatsoever	109	The True Wife	32
What's in thine Hand	110	Loyalty to Home	53
Cleft for me	111	Loyalty to Church	72
A Sublime Faith	111	Married People	93
There's Danger in the Town (Poetry)	112	The Lord's Day at Home	113
The Nation a Moral Person and Christ the King	121	Mothers' Words	132
Apostolical Succession	123	A Word Fitly Spoken	153
A Few Words with a Rational Christian	124	Forbearance at Home	174
Exegetical	125	A Mother's Training	175
Sinner, Look to Christ	129	A True Story of Home Life	195
The Cancelled Bond; Harvest (Poetry)	131		
The Last Times	141	THE CHILDREN'S PORTION.	
The Incomparable Excellence of the Knowledge of Jesus	144	The Two Ways	15
Testing Questions	147	About Tobacco	16
Skip the Hard Words, Please	148	Bible Questions	18
Excitement	149	Sowing and Reaping	35
And then	150	Children Can Serve Christ	36
Eternal Truth	151	Frank and Susie	37
The Ark of Safety	152	The Contented Herd-boy	37
Thoughts at the Close of the Year	161	The Human Body	55
The Use of Time	163	The Best Classics	56
Stealing Time	163	Be Careful what you Say, (Poetry)	56
The Last Great Prayer-Meeting	165	Is God Everywhere	57
Living out the Gospel	166	A Great Practical Truth	57
Patsy and the Squire	167	Solutions of Bible Questions for May	58
Modern Martyrs	170	Bible Questions for July	58
Systematic Charity	172	The Sparrow's Shelter	74
Desire of Help (Poetry)	173	A Boy's Definition of Faith	75
The Closing Year	173	The Happy Little Girl	75
Christian Morality in our Schools	181	Trying to be Good	76
Too Many Societies	182	Solutions of Bible Questions for July	77
Answering our own Prayers	183		
Improvement of Time	185		

RA
205
MON

7E

INDEX.

THE CHILDREN'S PORTION—Con.		THE CHILDREN'S PORTION—Con.	
	PAGE.		PAGE.
Bible Questions for August.....	77	A Coward.....	199
Does God Speak to Me.....	96	Solutions of Bible Questions for January.....	200
How to Treat Brothers.....	97	Bible Questions for February.....	200
John Newton's Two Heaps.....	97	Short Talk with the Children about the Bible.....	217
Love Makes the Difference.....	98	Out of the Depths.....	218
A Seaman's Confidence.....	98	A Hive of B's (Poetry).....	218
Solutions of Bible Questions for August.....	99	Jesus Pierced.....	219
Bible Questions for September.....	99	Tender Ties.....	220
Narrative of Conversion.....	116	A Child's Faith (Poetry).....	220
The Gift of God.....	117	No. 2.—Talks about the Bible.....	238
He Cannot Deny Himself.....	118	Choosing Company.....	239
The Beetle and the Honey.....	135	Decision of Character.....	240
Six Short Rules for Young Christians.....	137	Integrity.....	241
Self-sacrifice.....	137	Forming Habits.....	242
Solutions of Bible Questions for September.....	138	Self Control.....	243
Bible Questions for November.....	138	Scripture Enigma (Poetry).....	244
Little Pim's Two Wishes.....	155	Notes.....	19
Guard all Round.....	167	".....	38
The Dusty Room.....	167	".....	59
Solutions of Bible Questions for November.....	168	".....	78
Bible Questions for December.....	168	".....	100
His Commandment.....	176	".....	119
Habits of Study.....	176	".....	139
Christmas Day (Poetry).....	177	".....	159
Solutions of Bible Questions for December.....	177	".....	178
Bible Questions for January.....	177	Literary Notice.....	80
Life Lessons.....	198	".....	180

The Monthly Advocate.

VOL. II.

MAY, 1881.

No. 1.

THE SCRIPTURE RULE OF WORSHIP.

That God is to be worshipped is a dictate of nature itself. The most darkened heathens have some notion of a Supreme Being whom it is their interest to please, and to whom they render such a worship as is in harmony with their conception of his character. What the light of nature suggests Revelation enjoins. "Give unto the Lord the glory due unto his name; worship the Lord in the beauty of holiness." "Make a joyful noise unto the Lord, all ye lands. Serve the Lord with gladness: come before his presence with singing. Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name."

Whilst all christians are unanimous in the recognition of God's claim to universal worship, there is scarcely anything in which there is a greater divergence of sentiment and practice than just the *mode* of that worship. If an intelligent heathen from the South Seas should make the tour of Protestant Christendom, and as he passes along, should step into the churches where the God of christians is formally worshipped, it would be difficult for him to realize that the same God is the common Object of all their devotions. Seeing one assembly approach Him through a liturgy, another in the exercise of free prayer;—one assembly using exclusively the psalms of inspiration, another using hymns of human composition,—one assembly offering "the sacrifice of praise," exclusively with "the lips giving thanks to his name," another praising Him who is a Spirit, in the use of "things without life giving sound,"—one assembly rising up when called to the mercy seat, another irreverently keeping their seats in the presence of the King Eternal—seeing all this diversity, he would naturally enquire, "Do all these Christian congregations worship the same God and Father of the Lord Jesus Christ?"

In view of all this divergence of sentiment and practice, the question naturally arises, Is there any fixed rule of worship? Is there any established Bible principle to determine the worship which God will sanction and accept? If there be so, what is it? This is the question which, in a few remarks, we propose to answer.

In regard to what is allowable in the worship of the Supreme Being there are two theories very diverse in their nature and operation. One is, that any thing is allowable that is not positively *forbidden* in the Divine Word. Such a theory cannot stand the test of either scripture or reason. If any rite or ceremony, not positively prohibited, may be admitted into the worship of God, then the way is open for the introduction of the silliest childishness and even the grossest profanity. On such a principle drums and trumpets might be welcomed into the house of God, lighted candles, holy water, incense, crucifixes, images, and other meretricious adornments of the "mother of harlots" might find a place in Protestant

sanctuaries. "The most advanced ritualists might practise their "involutions and evolutions, their flexions and genuflexions, bowings to the east and curtsavings to the west," to their heart's content. None of these things are positively forbidden in holy scripture. Any theory is radically anti-christian that would admit of such apings of Romanism in the house of God.

The true scriptural theory is, that every thing in the worship of God is unwarranted and sinful that is not either expressly, or by legitimate inference, *enjoined*. Such was the recognized principle of the *Old Dispensation*. Nothing was left to be determined by human taste or consciousness. Even Moses himself was invested with no discretionary powers. The Divine command to him was, "According to all that I shew thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it." This rule he was required to observe with scrupulous exactness: "And *look* that thou make them after their pattern which was shewed thee in the mount." Similar directions were given in regard to the temple which succeeded the tabernacle. God gave the pattern of it to David, and "made him to understand in writing by his hand upon him, even all the works of this pattern." In those days the God of Israel would not sanction or accept any observance that He had not prescribed. Divine appointment was the rule in regard to worship, from which, in ordinary circumstances, no deviation could ever be allowed. The sin of Nadab and Abihu, for which they were devoured with fire from the Lord, was a presumptuous offering of that in worship which God had not instituted. Their sin was not the offering of that which was *positively forbidden*, but of that which was *not commanded*. They "offered strange fire before the Lord, which he commanded them not." "It is a dangerous thing," says a distinguished commentator, "in the service of God, to decline from His own institution. We have to do with a God who is wise to prescribe His own worship, just to require what he has prescribed, and powerful to avenge what He *has not prescribed*."

In *New Testament times*, Divine appointment is still essential to the validity of religious observances. The Great Object of worship is immutably the same. His sovereign right to prescribe the way in which He may be acceptably approached by His creatures cannot be affected by lapse of time, or change of dispensation. The "liberty" which is peculiar to the Gospel dispensation, and in which Christians are admonished to "stand fast" is not a freedom to worship God according to one's own taste or his ever varying consciousness. Such a liberty would be licentiousness, and is just as incompatible with the freedom of the Gospel as it was with "the law of commandments contained in ordinances." All christians are free from the burdensome yoke of the ceremonial law, but they never can be free from the obligation to worship God according to His own prescription. When the Redeemer commissioned His apostles to make disciples of all nations He was careful to add, "Teaching them to observe all things whatsoever I have commanded you." The disciples of Christ, then, throughout all the ages of the Gospel, "even unto the end of the world," are to be instructed to observe, not whatsoever is not forbidden, but whatsoever the Redeemer has *commanded*. The Corinth-

ian christians though "called to liberty" did not feel warranted to consult their christian consciousness or their taste, in regard to the ordinances that they should observe. They would not be a law to themselves, but felt the need of a Divine directory. Hence the apostolic commendation—"Now I praise you, brethren, that ye * * * keep the ordinances, as I delivered them to you."

That God has Himself appointed the way in which he is to be approached, and that no man or body of men has the right to introduce any element into Christian worship which He has not prescribed, has been one of the fundamental principles of the Christian Church in her purest and best days. It was the principle of Calvin and the Geneva reformers. It was the principle of Knox and the Scottish reformers in the first and second Reformations. It was the principle of the Westminster divines, and occupies a prominent place in the authorized subordinate standards of the Presbyterian Church. In the *Confession of Faith* xxi. chap. it is declared, "The acceptable way of worshipping the true God is instituted by himself, and so limited by His own revealed will, that He may not be worshipped according to the imaginations and devices of men, or the suggestions of Satan, under any visible representation, or any other way not prescribed in the holy Scripture." The *Larger Catechism* declares, "The sins forbidden in the second commandment are, all devising, counselling, commanding, using, and any wise approving, any religious worship not instituted by God himself;" &c. The *Shorter Catechism* asserts, "The second commandment forbiddeth the worshipping of God by images or any other way not appointed in His Word."

In his *Discourses on the existence and attributes of God*, the renowned Charnock gives utterance to the following sentiments on the foregoing subject:—"What work will human wisdom make with Divine worship, when it will presume to be the director of it, as a mate with the wisdom of God! Whence will it take its measures, but from sense, humour and fancy? as though what is grateful and comely to a depraved reason, were as beautiful to an unspotted and Infinite Mind. Do not such tell the world that they were of God's cabinet council, since they will take upon them to judge, as well as God, what is well pleasing to Him? Where will it have the humility to stop, yet hath the presumption to add any one thing to revealed modes of worship? How did God tax the Israelites with making idols 'according to their own understanding?' imagining their own understandings to be of a finer make, and a more perfect mould than their Creator's; and that they had brought more light from the chaos of their own brains, than God had from eternity in His own nature. How slight will the excuse be, 'God hath not forbidden this, or that,' when God shall silence men with the question, Where, or when, did I command this or that? There was no addition to be made under the law to the meanest instrument God had appointed in His service. The sacred perfume was not to have one ingredient more put into it than what God had prescribed in the composition; nor was any man upon pain of death to imitate, nor would God endure that sacrifices should be consumed with any other fire than that which came down from heaven. So tender is God of any invasions of His wisdom and authority. In all things of this nature, whatever 'voluntary humility' and respect

to God they may be disguised with, there is a swelling of the 'fleshy mind' against Infinite understanding. Such mixtures have not been blest by God. As He did not prosper the mixtures of several kinds of creatures to form and multiply a new species, as being a dissatisfaction with His wisdom as Creator, so He doth not prosper mixtures in worship, as being a conspiracy against His wisdom as a lawgiver. * * * Such as make alterations in religion, different from the first institution, are intolerable busy bodies, that will not let God alone with His own affairs. Vain man would be wiser than his Maker, and would be dabbling in that which is His sole prerogative."

PAINE AND PAYSON:
OR
THE INFIDEL AND THE CHRISTIAN.

An authentic letter, circulated throughout the United States, contains an account of the last hours of the infidel Paine, by the nurse who had been employed to take care of him during his last illness. From it we make the following extract:—"He is truly to be pitied. His cries when he is left alone are heart-rending. 'O Lord, help me.' he will exclaim during his paroxysms of distress, 'God help me! Jesus Christ help me,' repeating the same expressions without the least variation, in a tone of voice that would alarm the house. Sometimes he will say 'O God, what have I done to suffer so much,' then shortly after, 'But there is no God,' and again a little after, 'Yet if there should be, what would become of me hereafter?' Thus he will continue for some time when on a sudden he will scream as if in terror and agony, and call out for me by name. On one of these occasions, which are very frequent, I went to him and inquired what he wanted. 'Stay with me,' he replied, 'for God's sake, for I cannot bear to be left alone.' I often observed that I could not always be with him, as I had much to attend to in the house. 'Then,' said he, 'send even a child to stay with me, for it is a hell to be alone.' I never saw, she continued, a more unhappy, a more forsaken man. It seems he cannot reconcile himself to die."

Contrast with such a scene the deathbed of Payson. To some young friends whom he invited to visit him he said:—"My young friends, you will all one day be obliged to embark on the same voyage on which I am just embarking; and as it has been my special employment, during my past life, to recommend to you a pilot to guide you through this voyage, I wish to tell you what a precious pilot he is, that you may be induced to choose him for yours. I feel desirous that you might see that the religion I have preached can support me in death. You know that I have many ties which bind me to earth,—a family to which I am strongly attached, and the people whom I love almost as well; but the other world acts like a magnet, and draws my heart away from this. Death comes every night and stands by my bedside in the form of terrible convulsions, every one of which threatens to separate the soul from the body.

These continue to grow worse and worse, until every bone is almost dissolved with pain, leaving me with the certainty that I shall have it all to endure again the next night. Yet while my body is thus tortured, the soul is perfectly—perfectly happy and peaceful—more happy than I can possibly express to you. I lie here, and feel these convulsions extending higher and higher, without the least uneasiness; but my soul is filled with joy unspeakable. I seem to revive in a flood of glory which God pours down upon me. And I know, I *know* that my happiness is but begun; I cannot doubt that it will last forever. And now, is all this a delusion? Is it a delusion which can fill the soul to overflowing with joy in such circumstances? If so, it is surely a delusion better than any reality; but no, it is not a delusion; I feel that it is not. I do not merely know that I *shall* enjoy all this,—*I enjoy it now.*”

Reader, which death would you choose, that of Paine or Payson? Remember, then, that Infidelity led to the former, and Christianity to the latter.

SUNDAY.

We have unconsciously fallen into the habit of calling the first day of the week *Sunday* without for a moment pausing to reflect on what is implied in calling our sacred festival by that heathen term. The earliest and worst form of idolatry known to our fathers, was that of the *Sun-god*. It was the first form of superstition that declared a crusade against Jehovah and His worshippers—that attempted and succeeded in all lands in raising the standard of revolt against the true and ancient faith—that aimed at the extermination of that religion, and of substituting the ritual of Sun-worship in its room. Readers of the Bible know the rivalry, the bitter hostility, the undying hatred between the followers of Baal and the worshippers of Jehovah. The greatest insult perpetrated by the apostate kings of Judah on the religion of their fathers lay in stabling the horses of the Sun in the temple of the Lord. Every country bears the marks of the struggle with the Sun-worshippers, in its history or mythology. Probably the divine reason for creating in Israel a nation to serve God, to restore and preserve His worship, lay in the fact that that worship had all but been suppressed in the world by the worshippers of the Sun. Now the first day of the week among the Romans, and other idolatrous nations, was the festival of the Sun—the *dies solis*, or Sunday! And strangely enough, this is the word which we Christians in England employ to indicate “the day which the Lord hath made.” Had we hunted in the dictionaries of the ages for the most offensive term that could be applied to it—had we tortured our ingenuity to discover the worst conceivable epithet—nay, had we consulted the archfiend himself as to the term that would best stand as a deep and permanent insult to his enemy, we could hardly have succeeded better than in calling the day of God by the name of the *Sun-god*? It is true, however, that none of us attach any such meaning to that word. It is one of the sins of what a great preacher terms “popular ignorance.”—*R. Balgarnie, in Weekly Review.*

THE PULPIT.

THE GATHERING OF THE SAINTS.

“Gather my saints together unto me.”—Ps. L. : 5.

These are remarkable words. The people of God are called his “saints.” In other passages they are termed “his elect.” Paul addresses the Christians at Rome as the beloved of God, “called to be saints.” The saints, then, are the elect of God; and the elect of God are called to be saints, sanctified in Christ Jesus. And this is their happiness—that they are God’s elect—that, when the great day comes, they shall be found gathered together—that there shall not be found one of them wanting—that none of them shall come short of heaven. For, however they may suffer here, as they do differ in many things, yet, agreeing as they do agree, in love to God—in love to Christ and to his people—to his Word and ordinances—in their hatred of sin, and in their cultivation of holiness, they shall all be gathered together, and presented before God’s throne “with exceeding joy.”

His people are very dear to God. He that touches them “touches the apple of his eye.” He that would persecute them does injury to God. “Gather my saints together unto Me,” says God. They shall gather his elect from one end of heaven to the other,” says Christ. So that God’s people are his. They are his, for He hath chosen them from before the foundation of the world. They are his, for He paid for them the ransom price of his own blood. They are his, and they shall be his for ever. “They shall be mine,” saith the Lord, “in that day when I make up my jewels.” “Gather my saints together unto Me.” Now, it is obvious from these words that the “saints” were previously at a distance from God; for they are here said to be gathered to Him. And it is clear that the text supposes them to be separate, perhaps divided, one from the other; for they are said to be gathered together. The question arises from these two points—*how* they shall be gathered, and the *purpose* for which they shall be gathered together.

First, the saints are gathered unto God by his *grace*. It has been already observed that the saints were by nature at a distance from God, but they are brought nigh by the blood of Jesus Christ his Son. Formerly they were strangers and pilgrims; but now they are fellow-citizens, and of the household of God.

Again, this gathering is effected by the *Holy Spirit* of God, whereby his people are sealed unto the day of redemption. Without His blessed influence sinners would remain at a distance from God still, without even a desire to be numbered amongst his people. He it is that draws them to Christ—that enables them to look to Him as their salvation; and none can effectually resist his call. The hardest heart is melted down; the most stubborn will is turned, and the coldest affections are warmed. Under his sacred influence the poor outcasts, with one heart and one soul, flock to Christ, “as doves to their windows.”

Various indeed are the *means* by which God gathets his people unto Him. The sinner is brought to God perhaps by some calamity, which, while it interrupts his personal enjoyment, withdraws his thoughts from this world, and forces him to think of eternal things. Through some afflictive providence, perhaps, he is led to see the brief and uncertain tenure by which this life is held, and the wisdom of securing an interest in a better world. Numerous are the methods by which the minds of God's people are wrought upon, and brought to see how vain is every human calculation, how shallow is every worldly consolation, and how we should lay up for ourselves "treasures in heaven."

There is, however, one agency especially blessed by the Holy Spirit to gather the people of God, viz., *the preaching of the Word*. He appoints his heralds to go through the world proclaiming the kingdom. He sets apart his ministers to sound the gospel trumpet, and vast multitudes hear "the joyful sound." The greater proportion of those who have been gathered by grace within the pale of the Church have been so instrumentally by the preaching of the gospel—the glad tidings, "God so loved the world that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." God thus by his grace gathers together his people unto Him, introduces them into his family, unites them to Christ, their loving Head; a gathering to be effected by God's providences, by means of the ordinances, and by the operation of the Spirit; a gathering to be carried on till death, and to be completed on the morning of the resurrection.

What a glorious gathering shall that be! No river of death shall separate the believer and the Object of his love. All shall be gathered unto God. "He shall send forth His angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." "I beheld," says the apostle John, "and lo, a great multitude, which no man could number, of all nations and kindred and people and tongues, stood before the throne and before the Lamb, clothed in white robes, and palms in their hands; and they cried with a loud voice, saying, Salvation to our God, which sitteth upon the throne, and to the Lamb." However the people of God may be separated here, however severed by circumstances of time, or place, or polity, yet the friends in Christ and for Christ, shall at length be gathered together in heaven to part no more.

Various are the causes that combine to separate them on earth. Foreign lands may hold them—oceans may roll between them—bodily infirmities may hinder their visible communion—the distinctions of name or sect may divide them—yet they form but one family. How delightful the thought to the Christian that he is one with all the believers on earth; and not only so, but one with all the redeemed in yonder world of glory! And, after a few more passing years, he shall be united to them in reality, as he is now in spirit. Indeed, it is so now. The saints in heaven and the saints on earth form but one communion. They are subjects of the same grace—they love the same saviour—they are washed in the same blood—they are sanctified by the same Spirit—adopted into the same family—heirs of the same glory. God disperses his people throughout the earth, as He scatters the stars in the firmament, that

they may shine as lights in the dark places of the world; but the day of ingathering will come, and this partial and temporary dispersion will but make the final meeting more sweet. It will but heighten the joys of reunion when believers will be for "ever with the Lord."

Finally, *death* separates the people of God for awhile one from the other. The home circle is invaded by the destroyer, the happy circle is broken. By repeated inroads it becomes less and less, till one feels himself almost alone in the world. A sense of solitariness creeps over him, as though there were none left with whom to take sweet counsel, as in days that are past. But all is arranged in infinite love, and all will work together for his good. Our hearts must be cleansed, self must be abased, the work of the refiner must be done. Who does not know that the loss of a something that we loved will often lead us to seek with earnestness a more precious good? Who does not know that, in proportion as the heart is broken, the soul will often soar heavenwards, as on eagle's wings? Who does not know that their best lessons in spiritual truth—their clearest views of the glories of heaven—their largest apprehensions of the work of the Mediator—their fullest conviction of the preciousness of Christ—were all acquired when joy after joy had departed, and sorrow after sorrow had been given them to bear!

Nor does the believer wonder at this, as though some "strange thing had happened unto him." He finds there is nothing singular in his own case, but that his predecessors in the faith have also been his predecessors in suffering. He finds in their history a counterpart of his own, and as with them, so he, too, finds that difficulties and trials do not hinder but help. He remembers, too, that though man's life is full of trouble, it is but short—that death will soon discharge his debts, finish his cares, and veil all his infirmities—that then all tears shall be wiped away from every eye, and all sorrow from the heart. So that, though trouble after trouble, like wave upon wave, may come upon him, yet these things move him not. He knows that all the trials and changes of this mortal life are working together for the final good of God's chosen people, are carrying out the purpose and the Word of God when He says, "Gather my saints together unto Me."—*Selected.*

THE ENGLISH PURITANS.

FROM A LECTURE BY DR. RYLE, BISHOP OF LIVERPOOL.

The following is an extract from a Lecture delivered some years ago, in Exeter Hall, London, before the *Young Men's Christian Association*. It is a loving tribute to the memory of those whose principles were much misrepresented in their own day, and to whom, in many circles of society, the finger of scorn is still frequently pointed. In the vocabulary of many persons the epithet *Puritanic* is a synonym for ignorant, ascetic, Pharisaic, and seditious. It is a happy circumstance that, in the midst of so much ignorance and supercilious contempt of men "of whom the world was not worthy," God is raising up, from time to time, "men of

renown," like Bishop Ryle, to vindicate their principles and character, and to establish their claims to the admiration and gratitude of posterity.

—*Ed.*

* * * You are allowed to associate together upon evangelical principles, and for religious ends, and no one hinders you. You are allowed to meet in large numbers, and take sweet counsel with one another, and strengthen one another's hands in the service of Christ, and no one interferes to prevent you. You are allowed to assemble for devotional purposes, to read the Word of God, and to stir one another up to perseverance in the faith, in the midst of this great Babylon, and no one dares to prohibit you. How great are all those privileges! How incalculable the benefit of union, conference, sympathy, and encouragement, to a young man launching forth on the stormy waters of this great city! Happy are the cities where such institutions exist! Happy are the young men whom God inclines to join them! Blessed is the labour of those by whose care and attention these institutions are kept together! They are sowing precious seed. They may sow with much toil and discouragement; but they may be sure they are sowing seed which shall yet bear fruit after many days.

But never, never forget to whom you are indebted for all this liberty of conference and association which you enjoy. Never forget that there was a time when informers would have tracked all your steps—when constables and soldiers would have rudely broken up your gatherings, and when your proceedings would have entailed upon you pains, penalties, fines, and imprisonments. Never forget that the happy and profitable freedom which you enjoy was only won by long-continued and intense struggles, by the blood and sufferings of noble-minded men, of whom the world was not worthy; and never forget that the men who won this freedom for you were those much-abused men—the Puritans.

Yes! you all owe a debt to the Puritans, which I trust you will never refuse to acknowledge. You live in days when many are disposed to run them down. As you travel through life, you will often hear them derided and abused as seditious, rebellious levellers in the things of *Cæsar*, and ignorant, fanatical, hypocritical enthusiasts in the things of *God*. You will often hear some semi-popish stripling fresh from Oxford, puffed up with new-fledged views of what he calls "apostolical succession," and proud of a little official authority, depreciating and sneering at the Puritans, as men alike destitute of learning and true religion, while, in reality, he is scarcely worthy to sit at their feet and carry their books. To all calumnies and false statements, I trust you will never give heed.

Settle it down in your minds that for sound doctrine, spirituality, and learning combined, the Puritans stand at the head of English divines. Settle it down in your minds that with all their faults, weaknesses, and defects, they alone kept the lamp of pure, evangelical religion burning in this country in the times of the Stuarts,—they alone prevented *Laud's* popish inclinations carrying England back into the arms of Rome. Settle it down in your minds that they fought the battle of religious freedom, of which we are reaping such fruits—that they crushed the wretched spirit of inquisitorial persecution which mis-guided high-Churchmen tried to introduce into this land. Give them the honour they

deserve. Suffer no man to speak lightly of them in your presence; remember your obligations to them. Reverence their memory. Stand up boldly for their reputation. Never be afraid to plead their cause. It is the cause of pure, evangelical religion. It is the cause of an open Bible, and liberty to meet and read and pray together. It is the cause of liberty of conscience. All these are bound up with Baxter and the Puritans. Remember this, and give them their due.

THE SECRET OF MOODY'S POWER.

Messrs. Moody and Sankey are now in California, and are meeting with their usual success in stirring up the masses—the former by his plain and pointed appeals to the conscience and heart, the latter by his musical powers in “singing the Gospel.” Even the *secular* press of San Francisco devotes considerable space to favourable notices of the men, their labours, and their successes. Concerning Mr. Moody—“by far the stronger of the two”—the *Post* thus writes:—“The prime secret of his power is that he seems to be thoroughly in earnest. He does not talk like a man who is hired to talk at so much a month. He tells many unpalatable truths. He hits right and left, much as Peter or Paul might have struck. He does not stop to think whether what he had to say may please certain members of his congregation whose support is necessary. He says it right out, as if he felt that the Master bade him say it, leaving the issue in the Master's hands. He utters no appeal for money. He does not engage in discussion with philosophers or unbelieving thinkers. He might exhort a thousand years without converting one such. That difficult task is for the trained pastors. But Mr. Moody preaches Christ. Planting himself firmly upon the Bible, evidently having no comprehension of any necessity for proving the inspiration of that grand book, he deals with its miracles as unquestionable facts, with its utterances as direct inspirations from the Supreme Being, with Jesus as the very Son of God. This much being accepted—and the mass of piously raised people, after all, accept it in their hearts, even though they be backsliders from the practice of their faith—he is fortified at every point, and has an answer ready for every question. His speech is suited to the common comprehension, his method of application is concise and direct. He preaches no intricate doctrines, but only the love and fear of God and the duty of righteousness. His utterances go to the hearts of men who have only been waiting for some warning and cheering word, and they come into the fold.”

It is related of one who had thoughtlessly sacrificed the duties of a rational and moral creature to the guilty pleasure of the world, that being awake in his dying moments to all the horrors of his situation, he exclaimed:—“The battle is fought—the battle is fought—but the victory is lost for ever!”

[Sacred Poetry.]

THE RIVER OF PEACE.

Like a river full and flowing
Descends the peace of God,
Through the channel Christ hath opened,
Where His wounded feet have trod.
Wide-spreading o'er the desert,
I see its healing stream,
And I stand amazed, and marvel
As though I dreamed a dream.

The valleys of my sorrow,
The mountains of my sin,
Are hid beneath its waters,
As if they ne'er had been;
And my soul is carried onward
With the river's mighty swell,
Towards the sunny, sinless haven
Where God's redeemed ones dwell.

Sweet gift of God through Jesus,
This peace is from His hand
Who knoweth how we need it,
In this parched and weary land.
He knows how faint and thirsty
His children pant and pine,
And sends o'erflowing measure
Of peace and joy divine.

O wondrous heart of Jesus!
The fountain head of peace,
When may I nestle near Thee?
When may my darkness cease?
Yet I love Thee, dearest Saviour,
For the clouds that come between;
For I need the dreary darkness
When nor sun nor star is seen.

And I learn how strong my anchor
That holds within the veil,
When I cannot see before me,
And my other moorings fail:
Thy word still cheers my spirit,
For there I meet with Thee,
And better far than sunlight
Is Thine own self to me.

Thou art my hope of glory,
Give me Thyself, I pray;
Then will I sing in triumph
Through the dark and cloudy day;
And the dark, cold border-river
Shall not appal my heart,
For its billows bear me onward
To be with Thee where Thou art.

THE HOME CIRCLE.

BY M.

No. 8.—SOBRIETY IN THE HOUSEHOLD.

Having treated on family etiquette in a former paper, we now come to consider its twin-sister sobriety. "Be courteous," "be sober," are Divine injunctions of equal import. The observant spectator requires no argument to satisfy him that wherever the principle of sobriety is discarded—whether in Church, State, or the domestic circle, it is impossible to maintain anything like good order. Hence the necessity of adopting this fundamental principle in the government of the household, which, as we have already shown, constitutes the mainspring of all society.

In considering the subject the question naturally arises, what is the real meaning of the term sobriety? The most distinguished lexicographers define it thus: "Habitual soberness or temperance as to the use of spirituous liquors;—habitual freedom from enthusiasm, inordinate passion, or overheated imagination;—gravity without sadness or melancholy; moderation, calmness, coolness, seriousness, solemnity." This definition evidently covers the whole ground, and furnishes ample food for thought. Doubtless its primary meaning is to keep in check every evil propensity of our degenerate nature. However, in viewing the subject in connection with the appropriation of the term as it is generally used at the present day, we are led to consider *total abstinence from intoxicating liquors*. This limited appropriation has been adopted owing chiefly to the prevalence of intemperance in drinking, as the one giant *vice* which has become so wide spread and alarming, that we are almost compelled to forget all other evils as we think sadly of this mighty one that rests like a blighting, withering curse on our social life, sending up a long, sad wail from desolated homes, broken hearts, crushed hopes, squandered fortunes all over the land, and bearing with it on the breeze the despairing cry "Is there no help for us?" In this sense we shall view it in this article; and in doing so, we feel justified in attributing the extent of the *evil* to the *popular* custom of moderate wine drinking in the family circle. With all due respect to those who differ from us in this matter— if such there are—we emphatically denounce the whole system though time-honoured—of fashionable home drinking, as the great curse of our land. It is an upas tree whose pernicious roots are unblushingly permeating every department of society. Were it not for such convivial association the bar-room tippler could find no pretext for his revolting condu. It is respectable, careful, Christian, moderate home wine-drinkers, who send forth, chiefly, from the high places of society, and sometimes even from the portals of the sanctuary, an unsuspected, unrebuked, but powerful influence, which is secretly and silently on every hand doing its work of death. It is this orthodox drinking that furnishes a *salvo* for the inquietude of the drunkard's conscience, which saves the dram-shop loafer from deserved reproach, and encourages youth in occasional drinking excesses. We feel

convinced in our very soul that if the temperance cause has an enemy upon earth it is the respectable moderate home wine-drinker. Hence the wheels of reform must move slowly until the pernicious custom of home drinking be abandoned. In our introduction to the Home Circle a year ago, we hinted that all *real* improvements and reforms must take their rise in the domestic circle, and also that the only radical cure for all moral and financial evils must begin in the household, and our convictions in regard to this matter are now fully confirmed.

Imitation of customs of those in higher ranks by those who move in humbler spheres, is evidently a natural failing that is almost irresistible. Were it otherwise the evil of dram-shop tipping could be easily remedied. Who would wish to imitate the ragged, squalid, brutal drunkard, who raves in the bar-room, consorts with swine in the gutter, or fills with clamor and dismay the cold and comfortable abode, which, in the spirit of a demon he returns to at night? Human nature recoils at the very idea that he should be imitated. His example, as illustrated in self-degradation, alone, has the contrary effect. Every one seems to shudder at the thought of becoming a drunkard. He is a miserable outcast, a pest in society, having no hope of eternal life.—That no drunkard “shall inherit the kingdom of God” is the language of Inspiration. Drunkenness is, therefore, terrible. Half the miseries of the world spring from it, and are known to spring from it. God’s faithful ambassadors in many lands have borne testimony to the fact that, “Intemperance has done, and is to-day doing more to destroy the souls of men, corrupt the morals of society, and otherwise obstruct the work of the church, than all other known evils combined.” History, observation, experience, all go to convince that those who once throw themselves into its deadly grasp—if not restrained by sovereign grace—must reap the penalty of shame, disgrace and ruin!

With such overwhelming testimony as to the ravages of intoxicating liquors, is it not surprising that intelligent men and women should sanction their use as a harmless beverage? The time was when ignorance of their *true* character might have been offered as a plea for their place on the sideboards of Christians. However this may have been in the past, no plausible excuse for their continuance as such can possibly be framed to-day. That strong drinks are not only the prolific source of crime, but that they work evil and that continually, is now too well known for any rational being to frame an apology for their internal use. With such knowledge pressing upon our minds it becomes every lover of mankind, but more especially professing Christians to ask themselves individually, What can I do to suppress the dreadful *vice* of intemperance? Such would be a step in the right direction. And it is pleasing to know that much is being done to arrest the evil. Governments are legislating, moralists reasoning, Christians remonstrating, and thus forming public opinion for a grand onset against the liquor traffic.

Notwithstanding all this, the axe *must* be laid to the root of the tree, otherwise the process of destruction will go on till all that is cheering and sublime in our world, fade and disappear before it. This is strong language, but we feel justified in speaking thus. We believe it is not too much to say that as surely as the nation of ancient Israel were driven

into prolonged captivity through the effects of strong drink, so surely will our fair land be chastised for the intemperate habits of its people, if not speedily reformed of the evil. And in order to effect a reform there is no half way measure. If we rid ourselves of the drunkard's drunkenness, we must rid ourselves of the drunkard's drink. Of this there can be no question. Cause and effect have ever and must always go hand-in-hand. As a natural consequence intemperance is always filling up its ranks from the army of moderate drinkers. No man becomes a sot at once or from choice. The drunkard's downward course is naturally *progressive*, and the majority of confirmed inebriates can trace the origin of their wayward career to the drinking associations of their early home. Many a murderer in reply to the inquiry as to what induced the *act*, has poured out his soul in the following strain: "It was wine at my father's table. Before I left the shelter of the parental roof, I had learned to love the drink that has been my ruin. O! that I could only portray the horrors springing from the first glass, given by a mother's hand! Would to God I had died before I knew the love or passion strong drink can bring to its poor deluded victims; for then I would have had kind friends to weep and think kindly of me, as in silence they gazed into my tomb! But now I *must* fill a murderer's grave! I am lost, lost, eternally lost! O, parents, if you value the souls of your children, dash from your firesides the cursed drink! And O, young man! by all that you hold dear, shun the cup—the fatal cup!"

Christian parents, we ask you in all sincerity to think seriously of the matter; and if you have been in the habit of using wine at your table, we entreat you to give up the custom, and let it be banished from your homes at once and for ever. In using intoxicating liquors, in moderation, you may fancy you feel tolerably safe yourselves, but are you prepared to say that your children are safe; or that your example will not ruin them? Whatever opinion may be cherished regarding the abolition of the liquor traffic, there is no room for dispute here. If your children are trained in the principles of *total abstinence* from infancy, they are not likely to turn out drunkards in after life. On the other hand, if you teach them to love strong drink, it is a dangerous experiment, and their troubles, in future years, may bring your grey hairs down with sorrow to the grave. No matter who may think to the contrary, experience goes to prove that entire safety from the ravages of strong drinks lies in wholly abstaining from their use. Hence, will you not teach your children this principle? Will the discharge of this duty awaken in your bosom misgivings now, or regrets hereafter? Let conscience answer. But should you continue the moderate use of wine in your family, and your children become drunkards thereby, what sad coloring must it give to life's last moments; the thought of leaving behind a family of depraved children to nurture other children equally depraved;—thus transmitting the misery you entailed upon them to a remote posterity! Only think of these things; they are stern realities, and must be encountered here or hereafter. We entreat you, therefore, to act wisely in your present decision. To-day if you will hear the voice of reason harden not your heart. Seek infinite wisdom to direct in the right way, and your household will not only be blest but become a blessing.

THE CHILDREN'S PORTION.

PRACTICAL THOUGHTS FOR THE CHILDREN.

BY ALPHEUS.

"THE TWO WAYS."

In a former paper I spoke of the many evil influences attending the life of the young. In this one I wish to speak of a more comforting and delightful subject, namely, one or two of the good influences that are provided to keep and sustain God's children in the right way.

When the new and living way was opened up by our Lord and Master, it revealed to us something of God's marvellous love and grace. You know, children, how hard it is for any one of you to love, speak kindly to, or to do a kind action for, a bitter enemy; but our heavenly Father did all this for us. When we were enemies He loved us, and gave His Son to die for us. When we were rebellious He sought after us and brought us back, and, now I want to refer to some of the things He does for us after restoring us to the right way.

He defends us in a great many ways, but one special way is by the ministry of His good angels. Some people think that an angel is sent to minister to, and defend every child born into this world. Be this as it may, this we do know, that a great many angels are specially commissioned to wait upon, direct, and defend every one brought into the new and living way.

Once a good prophet was sorely beset by his enemies, a whole army compassed him about to take him, and his servant cried out "Alas! master! what shall we do." The servant did not know how well he was protected. His master prayed: "O Lord open the young man's eyes that he may see." And, when they were opened in answer to the prophet's prayer, he saw that the whole country was full of chariots of fire and horses of fire, a wall of protection to God's servant. It is recorded of another of God's faithful servants, that once when distressed he fasted in sackcloth and ashes, and engaged in prayer. Just as he commenced, the angel Gabriel was commanded to fly swiftly to strengthen him and give him comfort regarding the thing for which he prayed.

How many of you boys and girls can possibly tell how many times you are diverted from danger, kept from evil or influenced to stay away from doubtful recreations or amusements by the same agency? Did you ever observe some strong influence drawing you in one way rather than another? It might have been to keep you from harm, just as when the angel was sent to shut the lions' mouths that they could not hurt Daniel. While some of God's good angels are sent on errands of judgment, like the one who smote a hundred and four score and five thousand men in the camp of the Assyrians, we ought to be glad "that the angel of the Lord encamps round about them that fear him, and delivers them;" "that He gives his angels charge over us, to keep us in all our ways."

Not only does he defend us, but he directs us when in the way. How does he do it? In giving his children a complete chart of the way. All

the way is plainly marked out in the Bible. The experiences of a great many good men are given while travelling on the way, the dangers they met and overcame, all the bars and quicksands on which wrecks have been made, are carefully pointed out, that they may now be avoided. But the best of all experiences is that of Jesus himself, who went all over the way and left a careful record that we might follow in his foot-steps. If it is a slough of despond, He knows how to help us. If it is a valley of humiliation, He humbled himself to help us there. If it is a hill of difficulty, He provides resting places for the pilgrim. If it is the valley of the shadow of death, His rod and staff will comfort us. All through the way the light from the Sun of righteousness will shine upon the path and lead safely to His home prepared for those who overcome the trials of the way.

If a blind man were walking along the road it would be all the same to him whether the sun was shining or it was pitch dark. So all the things I have been writing about in this paper would be of no use to us unless our eyes were open and our minds enlightened. When children, or older people, are starting on the new way they don't feel at home (so to speak) at first. They go in new company, and engage in new employments; they practice new habits, and, as with a child born into the world, everything is to learn. Gracious provision is made for all this. The Holy Spirit enlightens the mind to see all the rich provision made for us in the gospel of his grace, and, under His teaching, everything becomes plain, and like the child we grow into a more perfect knowledge of all the good things prepared for us; thus the path grows brighter and brighter to the perfect day. You, children, I hope have not thought me tedious. I have tried to show you how God, by his angels, will defend you in the way; how His holy book will direct you in the way, and how His Holy Spirit will open your eyes to see what He has done for you. And may you all be led by that blessed Spirit into the paths of righteousness, the end of which is eternal blessedness!

ABOUT TOBACCO.

1. An orphan boy named George applied for a situation in a store. The merchant liked his looks and was on the point of engaging him, when he saw a cigar sticking out of his coat pocket. Then he said "You won't do for me, my lad. I don't want a boy who smokes." George had some companions who had learned to smoke, and he was following their bad example. He was greatly distressed at the thought of losing the place he wanted to get. He went to his room, threw himself on his bed, and burst into tears. He remembered the words of his dying mother, how she had warned him not to follow the example of bad boys. Then he kneeled down and confessed his sin to God. He asked God to forgive him and give him grace to do better. After this he went right back to the merchant and told him about his mother's counsel; how sorry he was that he had forgotten it; how he had asked God to forgive him and help him to do better, and how he had made up his mind to try and do so. "And now, sir," said the boy, with tears in his eyes, "all I ask is that *you will just try me.*" He did try him, and never had cause to regret it.

2. A very great number of boys who would not think of using a pipe or a cigar, will buy and smoke cigarettes. A doctor in England lately, because he saw so many boys smoking, began to see if it was not injuring them. He examined thirty-seven boys between the ages of nine and fifteen years, and in twenty-seven cases smoking had already done great harm. Twelve had frequent bleeding at the nose, ten had disturbed sleep, twelve had ulceration of the mucus membrane of the mouth, and twenty-two had various disorders of circulation and digestion, and a marked taste for strong drink. Boys, don't smoke! It spoils your nerves, makes your breath bad, makes it not half as pleasant for your mothers and sisters to kiss you, and will gradually, as a rule, weaken your minds as well as bodies.

A traveller in Scotland observed some choice and rare plants growing on the edge of a precipice. He could not reach them, but offered to a little Highland boy a handsome present, if he would consent to be lowered to the spot by a rope around his waist. The boy hesitated. He looked at the money, and thought of all that it would purchase, for his parents were poor, and their home had few of the comforts of life; but then, as he glanced at the terrible precipice, he shuddered and drew back. At length his eye brightened, and he said, with decision, "I'll go if father will hold the rope." And he went.

"This boy's trust," says the Rev. Dr. Wise, "is a beautiful illustration of faith; for, as he puts himself into his father's hands to be bound with the rope and lowered down the gorge to pluck the coveted flowers, so must you put yourself into Christ's hands to be pardoned."

A street boy in London had both legs broken by a dray passing over them. He was laid in one of the beds of the hospital to die, and another little creature of the same class was laid near by, picked up sick with famine and fever. The latter was allowed to lie down by the side of the little crushed boy. He crept up to him and said: "Bobby, did you never hear about Jesus?" "No, I never heard of Him." "Bobby, I went to Mission School once, and they told us that Jesus would take you to heaven when you die, and you'd never have hunger any more, and no more pain if you axed Him." "I couldn't ask such a great big gentleman as He to do anything for me. He wouldn't stop to speak to a little boy like me." "But He'll do all that if you ax Him." "How can I ax Him if I don't know where He lives; and how could I get there when both my legs is broke?" "Bobby, they told me at Mission School, as how Jesus passes by. Teacher says as He goes around. How do you know but that He might come around to this hospital this very night? You'd know Him if you was to see Him." "But I can't keep my eyes open. My legs feel so awful bad. Doctor says I'll die." "Bobby, hold up yer hand, and He'll know what you want when He passes by." They got the hand up. It dropped. Tried again. It slowly fell back. Three times he got up the little hand, only to let it fall. Bursting into tears,

he said: "I give it up." "Bobby, lend me yer hand; put your elbow on my pillar. I can do without it." So one hand was propped up. And when they came in the morning the boy lay dead, his hand still held up for Jesus.

A little girl sat trying to pick out a seam that she had sewed together wrongly. Her chubby fingers picked at the thread, that *would* break, leaving the end hidden somewhere among the stitches that she had laboured so wearily to make short and close; and though the thread came out, yet the needle-holes remained, showing just how the seam had been sewed; and with tears in her eyes she cried, "Oh, mamma, I can't undo it!"

Poor little girl! you are learning one of the saddest lessons there is. The desire of undoing what can never be undone gives us more trouble than all the doings of a busy life; and because we know this so well, our hearts often ache for the boys and girls we see doing the things they will wish so earnestly by-and-by to undo. And now where is the bright side? Right here. Let us try to do a thing the first time, so that we may never wish to undo it. We can ask our Heavenly Father. He never leads us wrong; and anything we do under His guidance we shall never wish to undo.

BIBLE QUESTIONS.

Questions for March correctly answered by M. L. C., Rathfriland, Ireland. Fewer answers to questions for April have been received than for any previous month—perhaps because the questions are more difficult. Our young friends must make another effort to answer them. They are repeated, (See below) except No. XXXVI. which has been answered by W. J. C., Mary E. Shaw, H. Lawson, M. Lawson and Jas. R. Toland. To No. XXXVII. the answer from two was four and from other two six. Which is correct? Give the proofs.—(Ed. Jr.)

XXXIV. See April Number.

XXXV. do.

XXXVII. do.

XXXVIII.

ACROSTIC.

A name for the land of Egypt.

A prophet's father.

What belongs to God alone.

The chief of the Gershonites.

The father of the Moabites.

A man that found mules, while feeding his father's asses.


A precious stone.

A judge of Israel.

A prince of Midian.

A name given to a type of Christ.

The initials give the name of a priceless boon God has given to men.—R. P.

 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.

NOTES.

One of the greatest obstacles to the success of the Gospel in China is the trade in opium. The Society of Friends in England have issued an appeal to their fellow-countrymen on the subject. They express their conviction that the British Government "have, for a long series of years, been pursuing a course of conduct wholly opposed to Christian morality in relation to the opium trade between India and China." They plead that they should no longer delay to "put a stop to the issuing of licenses to grow opium in our Indian territories," and that they should "cordially co-operate with the Chinese Government in putting down the trade in that noxious drug, thus seeking to make some tardy amends for the injustice of which our country has been so long guilty." Such a step would be an important advance in the direction of that righteousness that "exalteth a nation."

The progress of missionary effort in China and Japan is attracting more and more the attention and awakening the surprise of the churches in all countries. In Japan the first Protestant church is scarcely eight years old, and of the sixty-seven now organized few are more than four. Missionaries report that whole towns are persuaded to give up their idols, and the calls for more helpers to proclaim the truth as it is in Jesus are most urgent. Several foreign consuls in China write of the inevitable spread of Christianity among the teeming millions of that empire.

"The world," says a contemporary, "can scarcely be aware of the magnificent work being done by the missionaries among the South Sea islands. A few years ago these distant lands were supposed to be almost irrevocably in the hands of cannibal heathens, from which nothing but a miracle could rescue them. And now we are told that these islands are eagerly accepting Christian civilization, and that at the present time there are among them not less than three hundred and fifty thousand Christians of native blood. These are for the most part gathered into well-organized congregations, with their own pastors and teachers, and are in return preparing to send out to the more remote islands evangelistic workers from their own ranks."

At a recent term of the Quarter Sessions Court of Potter County, Pennsylvania, the district attorney informed the court that he had no indictments or bills to present to the Grand Jury. The sheriff also stated that he had no criminals in the prison. The directors of the poor reported that they had no one to keep at the County's charge or expense. Potter County has had no tavern license for ten years, and this is given as the reason for the lack of Court business.—Lebanon *Times*, Pa.


An American journal says that "amongst the last acts of President Hayes was an order issued through the War Department, prohibiting the sale of intoxicating liquors at military posts and stations. This is an important measure of protection for the army on the frontier and for the Indians. President Garfield will not annul, we are persuaded, this beneficent regulation. But what is good for soldiers would be good for

other classes. Step by step we are drawing toward the conclusion that the whole business everywhere must be abolished."

The great adversary of truth and righteousness, if he cannot hinder the progress of a good cause, will endeavour to make it subserve in some way the interest of his kingdom. This is done when in connexion with, and for the promotion of, the cause of Temperance, literary and musical entertainments are held on the Lord's day. Such gatherings are alien to the sacred purpose for which the Sabbath was instituted. We are pleased to learn that the ministers of San Francisco are beginning to realize the sin and moral danger of such a mode of promoting temperance. A contemporary informs us that "a Sabbath evening literary and musical Temperance entertainment was given for some time in the hall of the Young Men's Christian Association, but, in consequence of the objections made by the ministers of this city, the hall is no longer granted for the purpose." It would be well if ministers in other places would imitate such an example.

The proposal to open the public museums on the Sabbath has been again defeated in the English House of Lords. Lord Shaftesbury, to his honour be it recorded, generally takes a leading part in efforts to conserve the Christian institutions of the country, and to resist the inroads of practical ungodliness. It is peculiarly painful to note that so many ministers of the gospel sanction the opening of museums, picture galleries, and public gardens, on the Lord's day. A petition recently addressed to Mr. Gladstone in favour of the movement bore the signatures of two hundred and eighty-three clergymen. On the other hand, it is a ground of much thankfulness that, so strong is the feeling against such a desecration of the Sabbath, that between the 10th of February and the 22nd, no fewer than fifty-eight thousand signatures were obtained to the petition to the House of Lords, "praying not only that the great national museums might not be opened on the Lord's day, but that the collections at Hampton Court, Greenwich, &c., might be closed on that day."

Comparative quietude has at length been restored to Ireland. The "Coercion Bill" and the "Arms Bill" have both passed the Legislature and are now in operation. It is to be hoped that there will be no need to apply them with any degree of rigour. It is generally thought that the Land Bill, which has been introduced into Parliament, will so adjust the relations between landlord and tenant as to meet the just demands of both classes. The measure will embody the three F's. for which the Irish tenants have been so long clamouring, viz., fair rents, fixture of tenure, and free sales. A permanent land commission will be appointed to settle all difficulties between landlord and tenant, from whose decision there will be no appeal. The commission may loan money to a tenant, on satisfactory security, to enable him to purchase his holding, if the landlord be willing to dispose of it, and thus to establish a peasant property in the soil.

 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 June.

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, '7,"	"	1.25
" 6	" " "Life and Labours of Dr. Livingstone,"	"	1.50
" 8	" " "Prayer and its Remarkable Answers,"	"	2.00
" 10	" " "Autobiography and Memoir of Dr. 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 little Pocket Bibles with Psalms we could find, in Morocco flexible binding with circuit rim and elastic band. 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.

R. A. H. MORROW,

28 Charlotte Street, St. John, N. B.

E. & T. CRAWFORD,

CHARLOTTE STREET, - - - ST. JOHN, N. B.

DEALERS IN THE

"DOMESTIC," "CROWN," "ROYAL,"

AND OTHER FIRST CLASS

SEWING MACHINES, *Varying in prices
from \$20 to \$60.*

Old Machines taken in part payment. Large discounts made for cash. Sewing Machines of all kinds repaired. Machine Findings furnished at lowest rates.

Circulars sent to any address on application. Inspection solicited.

BOTH SIDES OF THE QUESTION:
A CORRESPONDENCE ON PSALMODY,

BETWEEN

The Editor of the "Daily Telegraph," St. John, N. B., and
Rev. J. R. Lawson, Barnesville.

Single copies by mail to any address, 20 cents. Address

REV. J. R. LAWSON, Barnesville, N. B.

N. B.—Copies may be had at MORROW'S Book Store, 28 Charlotte Street, St. John.

SELECT DISCOURSES

—ON—

THE DOMINION AND GLORY OF THE REDEEMER.

BY REV. THOMAS HOUSTON, D. D.

Cloth--480 pp.--Price \$1.25.

—ALSO—

SERMONS BY MARTYRS.

Including 60 Sermons, Lectures and Addresses, delivered
during the Persecution in Scotland 200 years ago.

CLOTH--NEARLY 700 PAGES--PRICE \$1.75.

Either of the above Works mailed to any address on receipt of price.

R. A. H. MORROW,

28 CHARLOTTE STREET,

ST. JOHN, N. B.