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MAY, 1880.



to be
MONTHLY

ADVOCATE

*Devoted to the interests
of the Christian Church
and morality.*

VOL
I.

No. I.



CONTENTS:

PUBLISHER'S NOTICE,	See Cover
INTRODUCTORY REMARKS,	Page 1
THE GREAT DAY,	" 2
THE BIBLE IN PARLIAMENT,	" 6
THE HOME CIRCLE:	
No. 1.—Introductory,	" 6
TASTEFUL DWELLINGS,	" 9
THE WRONG SIDE OF THE GLASS,	" 10
A NOVEL CATECHISM,	" 10
THE POWER OF HABIT,	" 11
JESUS WEPT,	" 13
CHRISTIAN CONSECRATION,	" 14
THE CHILDREN'S PORTION:	
Editor's Preface,	" 15
God and the Children,	" 15
Our Youth due to God,	" 16
A True Story,	" 17
How to get on,	" 18
Bible Questions for May,	" 18
Inquiry Column,	" 18
MISSIONARY INTELLIGENCE,	" 19
GENERAL INTELLIGENCE,	" 19
CHILDREN'S PREMIUMS, SEE 3RD PAGE COVER.	

JOHN W. PEARSON, PUBLISHER

PUBLISHER'S NOTICE.

Inviting the co-operation of Christians to extend the circulation of THE MONTHLY ADVOCATE, we commence its publication with an issue of 1,000 copies. We would esteem it a special favor, if all those who receive copies of this Magazine, would show it to their friends, and endeavour to establish clubs in their localities. It is only in the anticipation of a large patronage that we feel justified in offering the inducements stated below.

Regarding the principle upon which the ADVOCATE is established see "Introductory Remarks." In addition to the general Editorial Department, a special Editor will have charge of the Youths' Column, which will be found an interesting feature of the Magazine. The Home Circle will have a prominent place devoted to its interests. Missionary and other religious intelligence will be given from month to month. Original articles will be contributed by able writers at home and abroad. Current literature, passing events, &c., will be duly noticed in its columns.

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R. A. H. MORROW, Publisher,

INDEX TO VOL. I.

PAGE		PAGE	
Introductory Remarks.....	1	General Intelligence.....	19
The Great Day.....	2	Missionary and General Intelligence.....	171
The Bible in Parliament.....	6	Religious and General Intelligence.....	39
Scotland, Two Hundred Years ago.....	21	“ “ “.....	59
Marriage with a Deceased Wife's Sister.....	25	“ “ “.....	78
Posture in Prayer.....	26	“ “ “.....	123
Wonders of the American Continent.....	27	“ “ “.....	146
Milton's Last Poem.....	28	“ “ “.....	193
Paul and James, or Faith and Works.....	29	“ “ “.....	213
Ornamental Crosses.....	30	Brevities.....	40
Works of Necessity.....	31	Obituary.....	60
Remember the Sabbath Day to keep it Holy.....	32	Notices of Public Events.....	101
The Bush Burning.....	41	Literary Notice.....	103
The Lepers in the Syrian Camp.....	46	Literary Notices.....	148
Is Papacy Predicted in the Writings of Paul?.....	48	“ “ “.....	174
What it is to believe in Christ.....	49	“ “ “.....	233
Gems of Thought.....	50	“ “ “.....	251
Consumptive's Home, Grove Hall, Boston		Young Men's Christian Association.....	125
Highlands.....	50	Notes.....	234
An Atheist in Parliament.....	61	“.....	251
Killing a Neighbour.....	67	The Wrong Side of the Glass.....	10
My Times are in Thy Hand (Poetry).....	70	A Novel Catechism.....	10
Righteousness: The Strength and Glory of a		The Power of Habit.....	11
Nation.....	81	Jesus Wept.....	13
The Shepherd's Crook.....	90	Church Music.....	74
Correspondence.....	91	Japanese Customs.....	115
Christian Union and the Book of Psalms.....	105	Remarkable Coincidences.....	115
Biography: The last hours of James Renwick.....	110	The Claims of the Sabbath (Poetry).....	116
Instrumental Music in Churches.....	112	Crown Him Lord of All.....	141
Funerals on the Lord's Day.....	127	Marriage with Deceased Wife's Sister:	
Forgiveness, &c.....	129	Views of Bishop Lincoln, etc.....	186
The Writings of Charles Dickens.....	134	Resolutions Reformed Presbyery of N. B.	
Temperance.....	134	and N. S.....	186
Grace in Little Things.....	135		
The Cameronian Dream.....	136	THE PULPIT.	
The Presbyterian Council and Psalter.....	151	The Story of Gehazi, and its Lessons.....	63
Whosoever (Poetry).....	156	The Rock in Horeb.....	86
Instrumental Music in Worship.....	175	Motives to Repentance.....	108
Scotch Sermons.....	177	The Dew of Israel.....	136
Sabbath Sickness.....	180	Job's Confession of Faith.....	157
Water and Old Age (Poetry).....	181	God's Rich Supply.....	178
The Bible and Confessions of Faith.....	195	The Conversion of the Philipian Jailor.....	200
Moral Heroism.....	198	The Conversion of the Dying Thief.....	218
The Duke of Argyle on Church Music.....	199	Faith without Works.....	236
The Value of Opportunity.....	199		
The Fisk Jubilee Singers.....	203	THE HOME CIRCLE.	
The Lent Jewels (Poetry).....	204	No. 1.—Introductory.....	6
Will the Punishment of the Wicked be ever-		No. 2.—What Constitutes Home.....	32
lasting?.....	215	No. 3.—The Family Altar.....	51
The Devil and Billy Bray's Tatars.....	220	No. 4.—A Word to Mothers.....	71
Peden's Prayer.....	220	No. 5.—Literature in the Family.....	113
A Syrian Wedding.....	221	No. 6.—Home Responsibilities.....	138
Jesus of Nazareth Passeth by (Poetry).....	223	No. 7.—Family Etiquette.....	205
The Lord's Day.....	223	Home Amusements.....	162
How False Reports may originate.....	224	Tasteful Dwellings.....	9
A Noble Example.....	225	Christian Consecration.....	14
What is the Bible like?.....	225	Father Take my Hand (Poetry).....	54
Hume's Knowledge of the Bible.....	225	Father's Portion.....	73
The use of Fermented Wine forbidden in		Christ in the Home.....	93
Scripture.....	240	To the Third and Fourth Generation.....	95
Redeemed Sinners.....	241	Our Father's Care (Poetry).....	96
Steep the Seed.....	241	Parental Training of Children.....	182
Prohibition of the Liquor Traffic.....	242	Sensible Admonitions.....	186
A Light in a Dark Place.....	243	“There's Summat in it”.....	187
Is the World Dark?.....	243	A Humble Confession.....	188
Leaning on Jesus (Poetry).....	244	The Luther of France.....	208
The Burial of Moses (Poetry).....	122	The Wife and Mother.....	226
New Testament Law of Giving to the Lord.....	168	Good Temper.....	245
Uncle John's Soliloquy.....	170		
Missionary Intelligence.....	19		

INDEX.

THE CHILDREN'S PORTION.	PAGE.	THE CHILDREN'S PORTION-- <i>Cont.</i>	PAGE.
Editor's Preface.....	15	A Penny and a Prayer too.....	120
God and the Children.....	15	Solutions of Questions for September.....	121
Our Youth due to God.....	16	Bible Questions for October.....	121
A True Story.....	17	Practical Thoughts.....	142
How to get on.....	18	What Boys ought to know.....	142
Bible Questions for May.....	18	Six Short Hints for the Young.....	143
Inquiry Column.....	18	The Roll Call in Heaven.....	144
Editor's Address.....	35	A Clean Heart.....	144
Hints for Boys and Young Men to digest.....	36	Baptismal Covenant.....	144
A Book of Bank Notes.....	36	For Mamma.....	144
Talking with Jesus.....	37	Children buy the Truth.....	145
Carrying a Ladder.....	37	Solutions for Bible Questions for October.....	145
Solutions of Bible Questions for May.....	38	Bible Questions for November.....	145
Bible Questions for June.....	38	Practical thoughts for Children.....	164
Inquiry Column.....	38	Be Contented.....	165
Practical Thoughts for the Children.....	55	The Best Guide.....	165
The Dying Boy's Gift.....	56	Even so Father.....	166
If I was a Man (Poetry).....	57	Curiosities of the Bible.....	166
Power of the Bible.....	57	Solutions of Questions for November.....	167
Time—Eternity.....	57	Bible Questions for December.....	167
Editor Junior's Address.....	57	Let Girls Learn.....	168
Solutions of Bible Questions for June.....	58	Wonderful Buildings.....	189
Bible Questions for July.....	58	The New Year.....	190
Inquiry Column: Answer to Questions for June.....	58	Another Milestone.....	191
New Inquiries.....	58	The Years Pass on.....	191
Practical Thoughts for the Children.....	75	Solutions of Bible Questions for December.....	192
Value of Spare Moments.....	76	Bible Questions for January.....	192
Bones in the Body.....	76	The Two Ways.....	209
The Three Sieves.....	77	Little Strings.....	210
Whosoever (Poetry).....	77	The Railway Switch Tender and his Child.....	211
Four Servants of Satan.....	77	Solutions of Bible Questions for January.....	212
Solutions of Bible Questions for July.....	78	Bible Questions for January.....	212
Bible Questions for August.....	78	Christ the Saviour of Children.....	229
Inquiry Column.....	78	What can rub it out?.....	230
Practical Thoughts for the Children.....	97	About Heaven.....	231
God's Word hid in the Heart.....	98	Solutions of Bible Questions for February.....	232
Solutions of Bible Questions for August.....	99	Bible Questions for March.....	232
Bible Questions for September.....	100	The Two Ways.....	247
Inquiry Column.....	100	Solutions of Bible Questions for March.....	250
Little Jamie and the Prince, etc.....	117	Bible Questions for April.....	260
A Covenant (Poetry).....	118		

The Monthly Advocate.

VOL. I.

MAY, 1880.

No. I.

INTRODUCTORY REMARKS.

When the youthful son of Jesse stepped on the field of Israel's conflict with the Philistines, he was met with the taunting challenge of his eldest brother:—"Why comest thou down hither." * * * "I know thy pride and the haughtiness of thine heart: for thou art come down that thou mightest see the battle." To such reproachful and sarcastic utterances, David's calm and dignified response was: "What have I now done! Is there not a cause?" If the little periodical that now ventures on the field of journalism should be met with a similar challenge, it is believed by its projectors, that no other apology is needed than that embodied in the reply of Jesse's stripling:—"Is there not a cause?"

The present is an age when the Press is employed, to a melancholy extent, in the interests of skepticism, superstition, and practical licentiousness. The adversary of truth and righteousness knows the value of types, and in these last days he is pressing them into his service, as in no past period. Noxious literature, of every kind and in every form, is coming in like a flood to enfeeble the mind, to debase the conscience, and to corrupt the heart and life. Even within the precincts of the christian church doctrinal errors are advocated and promulgated that tend to sap the foundations of the christian faith—modes of worship are adopted that are utterly destitute of scripture warrant, and a practical conformity to the world is tolerated and defended that mars her beauty, weakens her influence, and drags her down from her proper moral elevation to the world's low level. The nations of the world have not yet, fully, cordially, practically, fallen in with the Divine decree that has constituted the Mediator, the King of Zion, and "Head over all things to the church." In such a condition of things, it is believed by the projectors of the Magazine that there is *need* for it as a small contribution to the wholesome religious literature of the day; and to every challenge of presumption, their reply is: "Is there not a cause?"

"Speaking the truth in love," is the apostolic utterance which has been selected as the motto of "The Monthly Advocate." It has been adopted because it expresses not only the *work* to be done, but also the *spirit* in which the managers desire and hope to do it. Whilst the elucidation, vindication, and diffusion of evangelical truth will be the great object of the Magazine, it is hoped that those who contribute to its pages will never allow themselves to forget, that if conducted in a selfish, sectarian, and bitter spirit, it will utterly fail to accomplish the design of its publication. Whilst, therefore, it will give no uncertain sound on the great questions of truth and morality—whilst it will be candid and fear-

less in its discrimination between truth and error, righteousness and sin—its aim and effort will ever be to speak the truth *in love*, and it is humbly hoped that “nought set down in malice” will ever dishonour its columns.

It may be proper to observe that the Magazine will not be under the supervision of any ecclesiastical body. It does not come forth under the auspices or as the accredited organ of any particular denomination. For the doctrinal theories that it will advocate, the system of practical morality that it will uphold, and the spirit that it will display in the discussion of all questions, its conductors will be exclusively responsible. The Holy Scriptures of the Old and New Testaments will be its ultimate standard of appeal.

“Speaking the truth in love” will ever be its motto. The advancement of the cause of truth and righteousness will ever be its exclusive aim, and “whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report,” it will be *the monthly advocate* of “these things.”

We enter upon our work, conscious of our personal weakness, yet relying on the promised aid of Him who could make Jesse’s ruddy boy strong against the Philistine of Gath, who could make Gideon’s feeble band strong against the mighty hosts of Midian, and who can make “the weak things of the world confound the things which are mighty and things which are despised, and things which are not, bring to nought things that are.” “May the Lord of Hosts be with us, and the God of Jacob be our refuge.”

THE GREAT DAY.

BY THE EDITOR.

There have been some great and notable days, in the past history of our world. It was a great day when the globe emerged from its primitive chaos—when God said: “Let there be light, and there was light.” It was a great day when “the fountains of the great deep were broken up, and the windows of heaven were opened,” and the waters began to rise, that swept away the world of the ungodly. It was a great day when the sun stood still upon Gideon, and the moon in the valley of Ajalon, and the stars in their courses fought against Sisera. It was a great day when the Son of God was crucified on Calvary, when the sun covered himself with darkness, and the earth quaked, and the rocks were rent, in honour of their suffering Lord. And there will be some great days yet, before that the angel shall stand with one foot upon the sea, and another upon the land, and swear by him that liveth for ever and ever, that “there shall be time no longer.”

There is another, and in some respects, a more notable day than any of these—a day for which all other days were made, around which they all revolve as a centre, and to which they all point—a day that will be ushered in by more marvellous phenomena in nature, than any that have ever yet been witnessed: the closing day of time, the inauguration day of eternity—the day that God has appointed in which “He will judge the world in righteousness”—the day when “the Son of Man will come in His glory”—when “the judgment shall be set and the books opened, and every man shall receive according to his works.” “*The Great Day.*” —Jude, 6th verse.

1. It will be the great *gathering day of angels and men.*

All the *holy* angels will be there; those chariots of the Lord that are twenty thousand, even thousands of angels. All the *fallen* angels will be there—those once spirits of light that broke away from their allegiance to the Most High: all they will be there, to receive their final doom. All the *children of men* will be there—all that have lived on earth, that are now living, and that will live, even till the second advent of the Lamb of God. And Oh! what a great day will that be, when all the millions that are now entombed in earth's central chambers, and the millions that are now living and moving and acting on the surface of the terrestrial globe, and the countless millions yet to come forward—one generation after another—shall appear in one vast assembly: some clothed with shame, others lifting up their head in triumph, their redemption having come. “Behold He cometh with clouds, and every eye shall see Him.” “The rich and the poor shall then meet together.” Whatever distinction, adventitious circumstances of rank or fortune may give one here, it will be of no account on that day. He who on earth was charioted about in splendour, whose home was a palace, and who had more than heart could wish, will then receive no honour on that account. Worldly distinctions will not survive the fires of the last day. The only distinction recognized will be that of *moral character*. Pollock in his “*Course of Time*” thus describes the scene:—

“It was a strange assembly: none, of all
That congregation vast, could recollect
Aught like it in the history of man.
No badge of outward state was seen, no mark
Of age, or rank, or national attire
Or robe professional, or air of trade.”

* * * * *

“It was a congregation vast of men—
Of unappendaged and unvarnished men
Of plain, unceremonious human beings,
Of all but *moral character* bereaved.
His *vice* or *virtue*, now, to each remained,
Alone.”

And vast as that assemblage will be, there will be no possibility of any one being lost in the crowd. Every one will stand before the Throne in his naked individuality, and feel the presence of the Glorious Judge, no less sensibly than if, for him in particular, the judgment was set and the books opened. And great as that congregation will be there will not be

a single *scoffer* there. Days of scoffing will then be over; moreover, there will not be a single *hypocrite* there. Every one will appear in his true character and pass for what he is worth. There will not be a single *prayerless* person in all that vast concourse, Mouths that were never before opened in prayer, will be opened on "that great and notable day of the Lord." That will be the great muster day of the children of men. "The sea shall give up the dead that are in it, and death and hell shall deliver up the dead which are in them." The voice of the Archangel and the trump of God shall be heard in every burying ground, and by the tenant of every grave; and "they shall come forth, they that have done good to the resurrection of life, and they that have done evil to the resurrection of condemnation.

2. It will be the great *distinguishing day of human character.*

In the present condition of the moral world, it is very difficult, and sometimes impossible, for man to distinguish between the righteous and the wicked. They mingle in the same social circle, and are oftentimes partners in the same commercial firm, and shareholders in the same joint stock company. They meet in the same place of worship, and sit together at the same Communion table. They cannot be distinguished by their personal appearance, nor yet by God's providential dealings with them. And sometimes their moral conduct is so similar, that it fails to distinguish them before man, who can only look upon the outward appearance. It is not the rule with God, in this life, always to drag the hypocrite into open day, and show him to society in his true character. It is not His rule always to vindicate calumniated innocence, in this world, bringing forth the righteousness of the upright "as the light and his judgment as the noon day." The consequence is, that whilst the former sometimes holds up his head in society, and in the church, as a christian, and goes down to death with a lie in his right hand, undiscovered, and unexposed, the latter sometimes goes down to the grave under a dark cloud of suspicion.

But there is a time coming, when there will be an everlasting distinction made between the two great classes of mankind. There is a day coming when all those masks and disguises which conceal the false-hearted from human inspection, shall be torn off them, and when those dark clouds of prejudice and suspicion, which so frequently obscure the good man's reputation, shall be blown away. Every one shall then take his right place, and bear his right name. The Judgment day will be the great disclosing day of human character. No hidden things of darkness can be so hidden as to escape the searching scrutiny of that day, and no works of faith or labours of love can be so secret as that they will not then be "known and come abroad." The scrutinising eye of Him that sits upon the Throne will detect the minutest phase of character, and assign to every man his right position. The conscience of every man will also infallibly determine the direction he must take, and the company to which he must go. "The ungodly shall not stand in the Judgment, nor sinners in the congregation of the righteous." "Then shall ye return, and discern between the righteous and the wicked, between him that serveth God, and him that serveth him not."

3. It will be the great *harvest day of human actions.*

"The harvest," says the Great Teacher, "is the end of the world." It is a law of the vegetable world—whatsoever a man soweth that shall he also reap. If he sows *wheat* he may expect to reap *wheat*. If he foolishly sows *tares* he may expect to reap *tares*. It is so in the *moral* world. It is in relation to moral actions that the Apostle says: "Be not deceived; God is not mocked; for *whatsoever a man soweth that shall he also reap.*" Human life is the great moral sowing time. It is then that every one sows those seeds that will yield him a harvest of joy or sorrow, throughout eternity. As in the harvest, the husbandman receives back again the seed that he deposited in the soil, or the legitimate fruits of that seed, so at the great harvest day, every human being will receive back again his moral actions, to his joy or sorrow, his glory or his shame.

Then the *impenitent sinner* will reap the fruits of his impenitence. "He will eat of the fruit of his own way, and be filled with his own devices." No sin that ever he committed can, by any possibility, be forgotten. Even that little falsehood which he told in childhood, and which he thought would never come to light, is not lost. It was a little moral seed sown by childish hands, and that seed will come back to him, in its fruits, in the great harvest day. And so will all the other sins of the finally impenitent. However secretly committed, however artfully concealed, and however long forgotten; they are registered on high, and they will all come back in a harvest of sorrow and shame in "the great and notable day of the Lord."

The *people of God* shall then reap the fruit of their works of faith and labour of love. No christian need fear that any thing he does for Christ will ever be lost. A cup of cold water to a disciple is a small service, but even that shall not be forgotten before God; it will come up again in the final reckoning, and the giver shall in no wise lose his reward. They are remarkable words those of the Apostle in the 6th chapter of Hebrews: "*God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister.*" Sinners saved by grace may fail to keep a record of their service of gratitude rendered to Him who loved them and gave himself for them; but in the Book of God's Remembrance there is not the minutest item of christian service unrecorded. In the Redeemer's own account of the transactions of the great day, He that sitteth upon the Throne is represented as saying to the righteous: "I was hungry, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in," &c. What is their reply?—"When saw we thee hungry and fed thee? or thirsty and gave thee drink?" &c. They forget that they had ever rendered any such services to their Saviour God. But has he forgotten these small items of grateful service? No. They are all recorded in the book of his remembrance, and when the Judgment is set and the books opened, they are all brought forward and exhibited before angels and men as fruits of their faith, evidences of their love, and as a vindication of the Divine righteousness in bestowing upon them a glorious reward of grace. Thus as the good seed that one sows in his garden or field will come back to him in fragrant flowers or golden fruit; so there is not a good word that one speaks, not an act of sincere piety that he performs, not a cent that he

gives away to advance the Lord's Kingdom, or to relieve the needy in his distress, that will not come back to him in its glorious results in that great harvest day when the Redeemer shall say: "In as much as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

To that great and notable day of the Lord, let us daily look forward. For its coming let us daily and diligently prepare. In view of it, "let us lay aside every weight, and the sin that doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus." May the Lord grant that we "may find mercy of the Lord in that day."

THE BIBLE IN PARLIAMENT.

One of the great questions of the day—and deservedly so—is that of *the Bible in the school*. Another question—now largely overlooked—must come to the front some day: *The Bible in parliament*. By an almost universal consent, the Bible is at present, to large extent, a political outlaw. Its right to speak with authority on any question of state is practically ignored. Earth's rulers seem to think that they can legislate successfully without its teachings. This is the great blunder of cabinets and statesmen. The state can no more do without the Bible than the church can. Its counsels are needed by parliaments as well as by ecclesiastical convocations. The Bible embodies the best system of political economy. It contains the great principles of legislation which, if adopted and exemplified, would be sure to purify, elevate and bless the nations. In the exercise of their regal authority, the kings of Israel were to be regulated by the Divine law which they were to keep constantly by them, and, so far as they honoured that law in their judicial enactments and in their private deportment, they were strong, prosperous and happy.

It is, therefore, not without much sorrow that we notice the sad parliamentary affront that was offered to the Holy Scriptures at a recent sitting of the Dominion Legislature. Whether the "laughter" that greeted a member when lifting up the Bible to consult its testimony in a particular case was that of the many or the few, the legislative guilt remains the same, inasmuch as there does not appear to have been any protest against the affront, either by the Speaker or any other honourable members. "Tell it not in Gath; publish it not in the streets of Askelon" that, in the highest legislative assembly of the Dominion of Canada, the word of the Living God was lifted up "amid much laughter!" The only authority that was of any real value in the settlement of the question under discussion—marriage with a deceased wife's sister—was received with tokens of marked contempt! The only book that could authoritatively decide the right or the wrong of the proposed legislation on a subject fraught with such momentous consequences to religion and morals throughout all future time, could not be introduced without profane derision! When men in high places thus despise the true light, is it strange that they should wander in ways of political infatuation, and frame "mischief by a law?" Is there not reason to fear the execution of the Divine threatening:—"Shall I not visit for these things, saith the Lord."

THE HOME CIRCLE.

BY M.

NO. I.—INTRODUCTORY.

The most important association on earth is that of the household. Home is of divine institution. The first home was organized in Eden to continue in succession to the end of time. Its design is to promote God's glory and man's felicity. The individual is solitary, but "God setteth the solitary in families." "He setteth the poor on high from affliction, and maketh him families like a flock" who might praise and adore the name of the Lord. It is, therefore, of the utmost importance that every home should be established upon principles in harmony with its high origin and destiny.

Home is the grand centre of all moral and physical interests—the church and state are here in embryo; character that must develop itself in due time, to the joy or sorrow of every individual member of the family, is here in formation; immortal souls are here in training for eternity. How few realize the responsibility connected with the government of the household! How very few seem to obey the divine injunction: "Train up a child in the way he should go, and when he is old he will not depart from it!" Of what father could it now be said: "I know that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment!" What parent trembles at the Prophet's petition: "Pour out thy fury upon the heathen that know Thee not, and upon the *families* that call not on Thy name!"

Could home and household duties only be viewed in their true light, what a change would soon be manifest in the community. Were it generally believed and acted upon that all real improvements and reforms must take their rise in the domestic circle; that, in no case, could commerce and legislation restore a day of honesty and plenty without the co-operation of the family; and that the only radical cure for all moral and financial evils must begin in the household, how soon would it be said of us "that there be no complaining in our streets."

There is nothing on earth so beautiful as the domestic circle where christian love is radiant with smiles; it is here the voice of rejoicing and salvation is heard. The christian home is the sweetest type of heaven; no cloud can darken its horizon; no storm can shake its foundation, for God's testimony is its guiding star, and its anchor is cast within the veil. It is a place of repose, safety and cheer, that cannot be found elsewhere in this vale of tears, for the toil-worn labourer, the man of business and others to enter when the storms, cares and trials of the day are over. What a hallowed name, "Home, home, sweet home!" Well may it be said "There is no place like home." It may be a rude, rough home in some lonely forest or sequestered dell; but, wherever we wander, we look back to it with the utmost interest. Who can forget the happy home of his childhood! What mingled associations cluster around the old homestead!—In the hours of solitude, how thought rushes upon thought of the happy meetings, sweet interviews, and sad partings we have had with

those we loved under the paternal roof! How vividly flash upon the mind the departure of a pious mother whose loss our heart almost crushed! Or, the last moments of a christian father who may have gone before, pouring out his soul in the following strain:—

“My day is dippin’ in the West, it’s gloamin’ wi’ me noo;
I hear the sough o’ Jordan’s waves, that I maun travel through;
Yet ’tis na Jordan’s waves I fear, nor tremble at the strife,
But oh! this sunderin’ o’ hearts, this leavin’ weans an’ wife.

What tho’ we ken o’ better things—a fairer waurld abune,
Whaur lost frien’s are awaitin’ us, an’ a’ maun travel sune;
This sunderin’ o’ the siller things, that tether heart tae heart,
Oh! it tries puir human nature sair, an’ maks us laith tae pairt.

Gae rax me oure the Bible, wife, while yet I’m fit tae see;
Ere death creep o’er my cauldribe back, an’ slap my failin’ e’e;
An’ let us sing a’e partin’ sang, before we sundered be,
For ye canna ha’e me lang noo—I ha’na lang tae tree.

There—pit the pillow tae my back, an’ ease me up a wee;
An’ bring them a’ tae my bedside, tae see their faither dee;
Noo raise the Bible up a thocht, it’s owre laigh on my knee,
An’ shift the licht a honnet back, it’s owre strong for my e’e.’

He wal’d the sang, the partin’ sang, his voice was firm an’ clear,
An’ read the fourteenth o’ St. John, nor did he shed a tear.
Sae is it wi’ the man o’ God when life’s day’s daung is dune,
Nae future fears disturb his mind, nae raefta’ looks behin’.

‘Oh! but it gi’es me great relief, the singin’ o’ that sang;
My clay is crumblin’ fast awa’, my spirit noo grows strang;
My wife, my weans, we a’ maun pairt, sae dinna sab sae sair,
But dight the tears frae aff yer face an’ let us join in prayer.

An’ let us join in prayer tae Him that’s wantin’ me awa’,
That he may be a faithfu’ frien’ an’ faither tae ye a’.—
He turned his glazin’ e’e tae heaven, an’ raised his withered han’;
Noo safly gone o’er Jordan’s wave, he’s reacht the better lan’.”

Although the lowly cottage where we were born may have been reduced to ruins, and a stately edifice raised on the spot and now occupied by strangers; and although those who once grew in beauty side by side, filling one home with glee, may have been “scattered far and wide, by mountain, stream and sea;” and although the dear friends of our youth may have died, and their bones have been laid in the old church-yard, yet the memories of Home will often be awakened within our bosoms, chequered with the joys and sorrows of life, and we will desire to murmur:—

“Give me my old seat, mother, with my head upon thy knee;
I’ve passed through many a changing scene since thus I sat by thee;
O let me look into thine eyes; their meek, self-loving light
Falls like a gleam of holiness upon my heart to-night.”

What tribute could be paid to the memory of a christian mother greater than this! Such aspirations should encourage those who undertake the duties of a household, to see that their homes are built on correct principles and sure foundations, which alone can constitute a *true home*. Every parent, but especially a wife and mother, must, as life draws to a close, recall many instances of failure—many times when she could have been more affectionate, less exacting and patient, and when firmness and decision, combined with loving words and gentleness, would have secured the desired results far better than sternness or irritability. Many

mothers would willingly undertake the burdens of past years were there any reason to hope that a second trial would be more successful than the first. How plainly they can see, when it is too late, that their own happiness and that of others might have been increased manifold by a different administration of the power committed to them! The true wife and mother sits queen on the quiet throne of home, cherishing and diffusing an influence, deep, sacred and lasting, and requires much co-operation, wisdom and grace to assist, direct and sustain in the discharge of her arduous duties. Our desire, in future articles, will be not only that, by our hints and suggestions, the burdens of the household may be lessened as they come up day by day, but that every member of the family may become happier, and wiser, and better.

TASTEFUL DWELLINGS.

BY D. D. T. MOORE.

As the vernal season opens, the door-yard, garden, etc., ought to receive special attention, being so cleaned up as to present at least a passable appearance. Many complain that they have not time to do this in the busy season, and therefore neglect the matter when it should be done; and too often the procrastination is continued for months, thus rendering the surroundings of what might easily be made an attractive home appear decidedly uninviting, if not actually repulsive. And yet it would take but little time and effort to make a change from slovenliness and dilapidation to neatness and order, while the improvement would be so great as to be noticed and admired by the casual observer, inciting not only attention but favorable comment and imitation. * * * But, aside from any thought of what other people may say on the subject, it should be done for the satisfaction of one's own family—the wife, daughters and others who appreciate neat and tasteful surroundings. It will not only be gratifying to the females, however, but have a tendency to make the boys and young men become attached to the homestead, thus proving an important factor in restraining them from seeking unsafe amusements and companions, or leaving home for uncertain occupations in city, village or elsewhere.

Are not the considerations just named of sufficient importance to induce farmers to clean up and adorn the grounds around their homes every Spring, even though a little extra effort and expense may be required to accomplish the object? We think so, and therefore urge every one who has a "stake in the hedge"—a home in the country and a family, however small—to give the matter early and proper attention. If you desire your family to be happy and to keep its members "at home on the farm," you will perform the christian-like work of rendering that home attractive to both occupants and visitors—and you should do it without unnecessary delay or procrastination.

THE WRONG SIDE OF THE GLASS.

Once, as I stood musing at a window, I saw a fly upon it and made a brush with my hand to catch it. When I opened my hand, the fly was not inside but still on the same place of the glass. Scarcely thinking what I did, I made another brush with my hand, and thought I had captured the insect, but with the same result. There was the victim quietly retaining his place in spite of me. It was on the other side of the glass. And, when I saw that it was so, I smiled at my own folly. Those who attempt to find pleasure out of Christ will experience a like failure, for they are seeking on the wrong side of the glass. When we are on the side of Jesus Christ, and, having believed in Him, are cleansed and forgiven, then our pursuit of joy will be successful, but till then we shall labour in vain, and spend our strength for nought. It is of no use digging for coal where the strata show that there cannot be any; and equally useless is it to try after happiness where God's word, and the experience of those who have gone before us, assure us that happiness cannot be found. But then it is all the more needful that we should seek it where it can be had and give ourselves at once to the search. He who believes in the Lord Jesus is blessed in the deed.—*C. H. Spurgeon.*

A NOVEL CATECHISM.

[From the *New York Observer.*]

Our English newspapers bring us, every week, some new wonder at the height and depth of the nonsense invented by the party in the Church of England who affect Roman Catholic vices and devices. The following is an actual, verbal and faithful report of a catechetical exercise in one of these ritualistic mass-houses on a recent Sabbath day:—

Priest (doing duty for his friend, the rector). "Now, little boy, who is your father?"

Boy. "Bill Jones, sir."

Priest. "Yes, my little man; but I don't mean your father on earth. You have another father in heaven."

Boy. "God, sir."

Priest. "Quite right. Now, tell me who is your mother?"

Boy. "Please, sir, Mary Jones, sir."

Priest. "Well, yes; but I mean your mother in heaven."

Boy. "Please, sir, mother ain't dead yet, sir."

Priest. "Still, my boy, you have a mother in heaven; who is she?"

Boy. (*Silent—dumbfounded at the discovery.*)

Priest. "Don't you know? The Virgin Mary; she is your mother in heaven. Now, tell me who is your father on earth?"

Boy. "Bill Jones, sir, as I said afore."

Priest. "No, my boy; I don't mean him."

Boy. "But, sir, I always calls 'em my father. I always thought as how he was."

Priest. "But who is the father of all! In *my* parish all the people call *me* father. Now, who is the father of all the little boys in this parish!"

Boy. (*Silent—staring with profound wonderment, AS WELL HE MIGHT.*)

Priest. "Why, Mr. — [the rector]; he is the father of all the little boys in this parish."

Boy. "Please, sir, I didn't know that!"

Priest. "Now, who is Mr. — [the rector's] wife!"

Boy. "Mrs. — —" [naming the rector's wife].

Priest. "O, no, my boy: that is not right."

Boy. "Well, sir, I always hears her called Mrs. — —."

Priest. "Yes, my boy: but Mr. — — is married to the church—the church is his bride."

And so ends this sickly aping of Romanism in a protestant church in this year of grace 1879. But this cannot last long; and if churchmen were earnest, the end would speedily come. Should not all good and true men join in bringing about such a consummation?

THE POWER OF HABIT

SELECTED.

Habit in a child is at first like a spider's web; if neglected it becomes a thread of twine, next, a cord of rope, finally a cable—then who can break it? There are habits contracted by bad example or bad management, before we have judgment to discern their approaches, or because the eye of reason is laid asleep, or has not compass of view sufficient to look around on every quarter.

O, the tyranny, the despotism of a bad habit! Coleridge, one of the subtlest intellects and finest poets of his time, battled for twenty years before he could emancipate himself from his tyrant,—opium. He went into voluntary imprisonment. He hired a man to watch him day and night, and keep him by force from tasting the pernicious drug. He formed resolution after resolution. Yet, during all the best years of his life, he wasted his substance and his health, neglected his family, and lived degraded and accursed because he had not resolution to abstain. He would lay plans to cheat the very man whom he had paid to keep the drug from him, and bribed the gaoler to whom he had voluntarily surrendered himself. Terrible, terrible is the despotism of a bad habit. The case of Coleridge is an extreme one of course. But there are many, whose eyes these lines will meet, who are as truly the slaves of a perverted appetite as he. Their despot may be opium, tobacco, drink, or worse; but they are so completely under the dominion of their master, that nothing short of a moral war of independence, which should task all their own strength, and all they could borrow from others, would suffice to deliver them.

J. B. Gough uses the following as a powerful illustration: I remember once riding from Buffalo to Niagara Falls. I said to a gentleman, "What river is that, Sir?"

"That," he said, "is Niagara river."

"Well, it is a beautiful stream," said I; "bright and fair and glossy; how far off are the rapids?"

"Only a mile or two," was the reply.

"Is it possible that only a mile from us we shall find the water in the turbulence which it must show near to the Fall?"

"You will find it so, Sir." And so I found it; and the first sight of Niagara I shall never forget. Now, launch your boat on that Niagara river: it is bright, smooth, beautiful and glossy. There is a ripple at the bow; the silver wave you leave behind adds to the enjoyment. Down the stream you glide, oars, sails and helm in proper trim, and you set out on your pleasure excursion. Suddenly some one cries out from bank "Young men, ahoy!"

"What is it?"

"The rapids are below you."

"Ha! ha! we have heard of the rapids, but we are not such fools as to get there. If we go too fast, then we shall up with the helm and steer to the shore; we will set the mast in the socket, hoist the sail, and speed to the land. Then, on boys, don't be alarmed, there is no danger."

"Young men, ahoy there!"

"What is it?"

"The rapids are below you."

"Ha! ha! we will laugh and quaff; all things delight us. What care we for the future! No man ever saw it. Sufficient for the day is the evil thereof. We will enjoy life while we may; will catch pleasure as it flies. This is enjoyment; time enough to steer out of danger when we are sailing swiftly with the current."

"Young men, ahoy!"

"What is it?"

"Beware! beware! The rapids are below you."

Now you see the water foaming all around. See how fast you pass that point! Up with the helm, now turn! Pull hard! quick! quick! quick! pull for your lives! pull till the blood starts from the nostrils, and the veins stand like whip-cords upon the brow! Set the mast on the socket! hoist the sail!—ah! ah! it is too late! Shrieking, howling, cursing, blaspheming, over they go!

Thousands go over the rapids every year, through the power of habit, crying all the while, "When I find out that it is injuring me I will give it up!"

Few people form habits of wrong-doing deliberately or wilfully; they glide into them by degrees and almost unconsciously, and before they are aware of danger, the habits are confirmed and require resolute and persistent effort to effect a change. "Resist beginning," was a maxim of the ancients, and should be preserved as a landmark in our day. Those who are prodigal or passionate, or indolent, or visionary, soon make shipwreck of themselves and drift about the sea of life,—the prey of every wind and current, vainly shrieking for help, till at last they drift away into darkness and death.

"JESUS WEPT."

What an interest it gives to that scene of weeping to think that, at that eventful moment, the Saviour had before him the bereaved of *all time*—that His eye was roaming at that moment through deserted chambers and vacant seats and opened graves, down to the end of the world. The aged Jacobs and Rachels weeping for their children; the Ezekiels mourning in the dust and ashes of disconsolate widowhood—"the desire of their eyes taken away by a stroke;" the unsolaced Marys and Marthas brooding over a dark future, with the prop and support of their existence swept down—the central sun and light of their being eclipsed in mysterious darkness.

Think, throughout the wide world, how many breaking hearts there are—how loud the wail of suffering humanity, could we but hear it!—those written childless and fatherless and friendless and homeless. Bethany processions pacing with slow and measured step to deposit their earthly all in the cold custody of the tomb! Think of the Marys and Marthas who are now going to some "grave to weep there," perhaps with no Saviour's smile to gladden them, or the desolate chambers that are now resounding to the plaintive dirge, "O Absalom, Absalom, would God I had died for thee; O Absalom, my son, my son!" Think of all these scenes at that moment vividly suggested and pictured to the Redeemer's eye—the long and loud *miserere* echoing dismally from the remotest bounds of time, and there "entering into the ear of the God of Sabaoth," and can you wonder that *Jesus wept!*

Blessed and amazing picture of the Lord of glory! It combines the delineation alike of the tenderness of his humanity and the majesty of Godhead. His *humanity*: It is revealed in those tear drops falling from the human eye on a human grave. His *Godhead*: It is manifested in his ability to take in with a giant grasp all the prospective sufferings of his suffering people. Weeping believer! thine anguished heart was included in those Bethany tears! Be assured thy grief was visibly portrayed at this moment to thine omniscient Saviour. He had all thy sorrows before him—thy anxious moments during thy friend's tedious sickness; the troubling suspense; the nights of weary watching; the agonizing revelation of "no hope;" the closing scene! Bethany's graveyard became to him a picture-gallery of the world's aching hearts; and *hine, yes! Thine was there!* and, as he beheld it, "*Jesus wept!*"

"Jesus wept! These tears are over,
But His heart is still the same;
Kinsman, Friend and Elder Brother
Is His everlasting name.
Saviour, who can love like Thee,
Gracious One of Bethany!"

When the pangs of trial seize us,
When the waves of sorrow roll,
I will lay my head on Jesus,
Pillow of the troubled soul,
Surely none can feel like Thee,
Weeping One of Bethany!

Jesus wept! And still in glory
 He can mark each mourner's tear;
 Loving to retrace the story
 Of the hearts he solaced here.
 Lord! when I am called to die
 Let me think of Bethany!

Jesus wept! That tear of sorrow
 Is a legacy of love;
 Yesterday, to-day, to-morrow,
 He the same doth ever prove.
 Thou art all in all to me,
 Living One of Bethany!"

—*Memories of Bethany.*

CHRISTIAN CONSECRATION.

Take my *life*, and let it be, consecrated, Lord, to Thee.
 Take my *hands*, and let them move, at the impulse of Thy love.
 Take my *feet*, and let them be, swift and beautiful to Thee.
 Take my *voice*, and let me sing, always only for my King.
 Take my *lips*, and let them be, filled with messages from Thee.
 Take my *silver* and my *gold*, not a mite would I withhold.
 Take my *moments* and my *days*, let them flow in ceaseless praise.
 Take my *intellect*, and use every power as Thou shalt choose.
 Take my *will*, and make it Thine, it shall be no longer mine.
 Take my *heart*, it is Thine own, it shall be Thy royal throne.
 Take my *love*, my Lord, and pour at Thy feet its treasure store.
 Take *myself*, and I will be, ever, only, all for Thee.—*Selected.*

Every family should study the cultivation of flowers inside and about the house, and every child should have a plot of its own to cultivate. A bouquet on the table is more refining than the most costly spread. Flowers are God's messengers silently speaking to us, and we pity the man or woman who have no love for these heavenly gems.

HOW TO BE HAPPY.—If we would be happy in this world or the next, we must love and obey God; try our best to make others happy; be content with such things as we have; look on the bright side of things, and feel that our blessings are far more than we really deserve.

Without earnestness no man is ever great, or does really great things. He may be the cleverest of men; he may be brilliant, entertaining, popular; but he will want weight. No soul-moving picture was ever painted that had not in it the depth of shadow.—*Peter Bayne.*

"Temperance, Pro and Con" by Ishmael, says: "The entire inhabitants of our globe are spending nearly \$2,000,000 a day on intoxicating drinks." Only think of it christians!

THE CHILDREN'S PORTION.

The Editor of this department to his readers, greeting:

MY DEAR YOUNG FRIENDS,—How many of you will I have as readers and helpers, I wonder? At least 1,000 copies are to be circulated monthly, so probably 6,000 bright eyes will see in print and read what I am now writing, and that number will be increased largely before long, I hope, by your efforts. From what follows you can hardly form an idea of what will fill this part of the Magazine in future numbers, because I wish you yourselves to supply me with enough matter. As the chairman at a meeting is not expected to say much but merely introduce speakers, so I desire to have little or nothing to do but arrange for the printer what you will forward to me.

The Holy Spirit not only makes us good, but makes us long to do good, and among my—say 3,000—young readers I hope to hear from many who, like myself, would desire to be useful, and to receive from them for publication what they think will interest and benefit one another, and this from a higher motive than merely to see their names or their compositions and selections in print. What is wanted is reading that will, by God's blessing, tend to make us know the Word of God—Christ and the Scriptures—more clearly, love them more ardently, and obey them more faithfully. Anecdotes, Poetry, Enigmas, Inquiries, &c., of such a nature as to cause us to study the Bible, encourage temperance, and promote purity of heart and life, sent by you, I will have far more pleasure in publishing than if selected by myself. Any incident happening in your locality, which would be a lesson to others of us, or any good story you may read or hear which pleased you, send on for the benefit of others.

It is not yours but you—not your money but your good—we seek. If, however, more money be received than the publishing costs, what is over will be used to enlarge and improve the Advocate. In that case neither editor nor publisher will gain pecuniarily by the publication, but there will be, it is hoped, funds sufficient in some way to obtain prizes, not only to those who furnish the best answers to questions, but to those also who aid most in sending what will appear in "the children's portion." A good deal can be written on a one cent postal card. In writing state your age. Anything intended for the next number should be received by the middle of the month, and addressed to

Your sincere well-wisher,

ED. JUNIOR,

P. O. Box 329, St. John, N. B.

GOD AND THE CHILDREN.

God, in Holy Scripture, gives a very important place to children. When He brings His people out of Egypt, He remembers especially the little ones. In all the laws and statutes which He gave through His

servant Moses, God seems to have almost more regard to the children than the grown-up people. With great frequency and earnestness He exhorts the fathers to teach His precepts and commandments to their children, and by daily conversation to impress them on the receptive minds of their little ones. When entering into covenant with Abraham, He remembered the whole household. When the law was read before all the people, God commanded the children also to be gathered, and makes special mention of the children of the stranger "within thy gates, and that their children, which have not known anything, may hear, and learn to fear the Lord your God." Thus Joshua read the law before all the congregation, "with the women, and all the little ones." When Jesus sends His messengers, He sends them not merely to the individual, but to the whole family. "Peace be to this house," is their salutation, and their message, "Believe in the Lord Jesus Christ, and thou shalt be saved, and thy house."—*Saphir*.

OUR YOUTH DUE TO GOD.

"Devote your young years to a good God, and your loving Saviour. The first fruits are to be offered to him. The green ears of our youth are to be carried to his sanctuary. Think it not pity that the vain delights and sinful pleasures of youth should be lost: you shall but exchange them for spiritual delights, which are far more excellent, inward, and lasting. The joy of the Holy Ghost, the rejoicing of a good conscience, communion with God, the sense of his love, and the hope of heaven, are far better than the pleasures of sin, and will more than recompense your loss of youthful and carnal delights. And consider this seriously, that none have usually more comfort in their souls than those who are willing to lose their sinful comforts for God and their soul's sake.

Remember that you must give an account to God how you spend your youth, as well as your old age. Consider, young as you are, how many years are already spent; and what account are you able to give to God of them? One day spent in sin is too much; and the sins of one hour deserve a hell. Younger than you are dead and gone. Let the thoughts of them remind you seriously of your account. Your call to God's bar may be next. Are you ready? Think often what expense of time may be best accounted for to God; and so spend your younger days, as you will wish you had spent them when you come to die and be judged.

Suppose God should call you away suddenly—what sentence could you expect from him? Are you ready, if the Bridegroom should now come? Mat. xxv. 6. It will be no excuse at Judgment, if you be found in your sins, to say, Lord, I was but young. He that is old enough to sin, is old enough for hell. You cannot make sure of God's love, and an interest in Christ, too soon.

Consider those young ones in Scripture, who are commended for their early piety. Samuel was ministering to God in his childhood, 1 Sam. ii. 18. Josiah had a tender heart for God in his tender years, 2 Kings, xxii. 19. Children sang hosannas to Christ, Mat. xxi. 15. Timothy was

a saint betimes, 2 Tim. iii. 15. And let these young ones be your pattern.

The young disciple was the loved disciple. God takes great delight in an early convert. All your life is due to God; let him therefore have all that still remains, and beg his pardon that any of it hath been denied.

In the spring time of life sin is less rooted; Satan not so fortified; grace not so much slighted; the Spirit not so much grieved; and the conscience not so much hardened.

Be sure, therefore, to give God your youth. Resolve now to be seriously religious. Now beg for the pardon of your sins, and the spirit of holiness; and though the generality of youth take another course, yet be not swayed by the multitude, and carried down the stream towards hell; let them go—you shall have better company. The saints of God will love you, the angels of God will guard you, and the presence of God himself shall be with you.”—*Mason*.

A TRUE STORY.

Once upon a time—as stories were generally begun in my childhood days—there lived two little sisters in the town of T——. They loved each other dearly, as sisters and brothers should always do. As they were playing one evening on the pavement before their father's door, the little one, whom we will call “Brown Eyes,” threw a pebble, which unfortunately hit her sister, whom we will call “Blue Eyes.” Several gentlemen standing near, and seeing the accident, expected to hear a loud scream and an angry voice saying, “You ugly thing; I'll just tell mother! You did it on purpose—I know you did—you mean, ugly thing;” and so on, as angry children will talk.

But these gentlemen heard nothing of the kind. For a moment little Blue Eyes stood ready to cry; for, to be hit by a pebble *hurts*. As I said, Blue Eyes stood for a moment looking at poor dismayed Brown Eyes; then she ran to her, threw her arms around her, and said, “Don't cry, little sister; I know you didn't mean to hit me; kiss me, dear;” and the sisters kissed and embraced each other fondly.

The gentlemen who saw the little ones told their father of it; adding, “We never saw anything like that before.”

Alas! and is sisterly and brotherly love and forbearance so rare a thing, that the loving sister's conduct should call forth a remark like that? Dear children, learn of Jesus to be kind and loving to all; and especially so to your sisters and brothers, whom God has given you to love.

“I forget a great many things which have happened in the year,” said a little girl, the tears running down her checks; “but I can't forget the angry words I spoke to my dear dead mother.”

Seek not to be rich, but happy. The one lies in bags, the other in content, which wealth can never give.

HOW TO GET ON.

A certain man, who is very rich now, was very poor when he was a boy. When asked how he got his riches, he said, "My father taught me never to play till my work was finished, and never to spend money till I had earned it. If I had an hour's work in the day, I must do that the *first* thing, and *in an hour*. After this I was allowed to play; and then I could play with much more pleasure than if I had the thought of an unfinished task before my mind. I early formed the habit of doing everything in time, and it soon became easy to do so."—*Early Days*.

BIBLE QUESTIONS FOR MAY.

I.—BIBLE TEXT.

I am a verse in the Scriptures, to be found in a book of thirty-one chapters. In me is mention of an organ of the body and of two kinds of birds of prey. The birds are to destroy that organ if it do not act in a proper manner. Both parents' names occur in me. My whole is a solemn warning to children not to disobey or lightly esteem father and mother. Write out the verse in full.

II.—ANAGRAM.

AAAAAHHHNNPZTEP.

No name of nation or of place,
I, by these letters, mean,
But, if you rightly do them trace
And put each letter in its place,
A word will there be seen.
To know what word these letters spell,
Read your Bible and that will tell;
And when you've searched the scriptures round
It only once can there be found.


III.—SCRIPTURE SCENE.

Before the grand assizes I was brought by strength of arm,
The subject of a sad dispute, while I had done no harm,
Though innocent, yet for myself not one word could I say;
To end the scene, the judge advised that I should die that day.

INQUIRY COLUMN.

The object of this column is to have questions put, to which, in a subsequent number, answers will be given. These questions may take a wide range—be from scripture, doctrinal, practical, historical, etc. Inquiries on subjects calculated to elicit profitable information are invited, as well as answers to any questions that may appear. As examples, the following are given and replies solicited:—

1. Is it right to wear a cross as an ornament?
2. Is it correct to speak of a subject of baptism as being "christened?"

 Parents, S. S. Teachers, and all who are interested in the young, are invited to send matter likely to benefit them.

MISSIONARY INTELLIGENCE.

China.—Thirty-five years ago, not a single Protestant Missionary was living within the bounds of the Chinese Empire. Since then nine provinces have been occupied, and at the 12 treaty ports by forty missionaries, and the other nine provinces have been traversed by missionaries, while of forty thousand nominal Chinese christians, thirteen thousand are communicants. During the past year the Gospel was preached in one thousand towns and cities where it was not previously heard.

Madagascar.—It has been declared that “the number of converts in Madagascar during the past thirty-five years, probably exceeds the number of converts in the Roman Empire for the first three centuries of the christian era.” The Queen of the island is a professing christian, a warm friend to Education and Temperance, and affords every facility for the prosecution of missionary operations amongst her subjects.

Syria.—Syria still continues to be a promising field of missionary operations. The missionaries of the Reformed Presbyterian Church in that land of Bible wonders are prosecuting their work with zeal and encouraging success. New fields of labour are opening before them year by year. In a recent letter Dr. Metheny writes that there are eight villages crying out for the establishment of schools, and offering to provide school houses and accommodation for the teachers. The “handful of corn” is being sown on the mountain tops; “the fruit thereof shall yet shake like Lebanon.”

Aneityum, New Hebrides.—When the Rev. William Geddie, from Nova Scotia, entered upon Aneityum, he was designated by some traders “the fool missionary” for proposing to live and labour amongst the most brutish of all the dwellers in the New Hebrides. In the spirit of the Master who came to seek and save the lost, Wm. Geddie remained and laboured for thirty years, and when he passed away to his glorious reward, those whom he had been instrumental in turning from idols to the service of the living God, wrote this epitaph:—“When he came here there were no christians; when he went away there were no heathen.” The translation of the whole Bible in the language of the people has recently been completed, and three thousand seven hundred pounds of arrow root was not long ago sent to England to pay for the printing by the “British and Foreign Bible Society.”

GENERAL INTELLIGENCE.

The English and American Bible Revision Committees are said to have decided to print the Revised Bible in paragraphs, according to the sense, rather than in chapters and verses, and the poetic parts in poetic measure.

The *Pan-Presbyterian Council* is officially announced to meet in Philadelphia on Thursday, September 23rd, and will close with a devotional meeting on the evening of Sabbath, October 3rd. Preparations for the great gathering are already far advanced

Dr. Verner White, of Liverpool, has made up a table showing that in Great Britain and Ireland, where the growth of Roman Catholicism is such a bug-bear, the proportion of Roman Catholics fell from 27 per cent. of the whole population in 1841 to 18 per cent. in 1871. The Protestants have gained and the Roman Catholics have lost.

At a recent meeting of the British and Foreign Bible Society, a Welsh speaker said:—"Wales is preeminently the land of one book. We owe it to the influence of the Bible that *we have not a single infidel book in our language*, and that Popery has failed hitherto to make any progress among the pure Welsh, because they read and know their Bibles too well."

Slavery has of late been receiving additional death-blows in Africa. King Johannes of Abyssinia has resolved upon the total suppression of the traffic in his dominions. In a letter, prepared by his direction, addressed to Earl Granville, he says:—"Knowing that it is the wish of Her Majesty and the English nation that slavery should be abolished in all parts of the world, and as it is equally distasteful to himself as a christian Sovereign, his Majesty promises to put an end to all traffic in slaves in his kingdom, and to declare all slaves now existing in Abyssinia free men. The purchase and sale of slaves is only carried on by his Mohanmedan subjects, but he will put in force such laws as shall effectually stop it."—*Advocate*.

France, which a few years ago was the most Romish of all Romish Countries, is now wonderfully opening itself to the true Gospel. A distinguished French Protestant, than whom there is no one better qualified to form a correct opinion, in a recent address said:—"Without disguising from myself any of the difficulties and obstacles presented to the progress of religion in our day, I am fully convinced that never since the age of the Reformation was there so favourable an opportunity for the propagation of our doctrines and of our faith." "Lectures! lectures!" says the Paris correspondent of *the News of the Churches*, "It is suprising to see how France is opening to lectures. Something new, something fresh, something to instruct, something to satisfy! And the Gospel contains all this; so that the handful of lecturers, who are going about, telling the people of the true liberty whereby Christ maketh free, of the true love of God which saves and purifies, are eagerly listened to, and colporteurs find a ready sale for New Testaments and Bibles after the meetings." This is particularly the case in the South of France. "The Secretary of the Central Evangelical Society of Paris states that if they had the means, they could found a new Protestant church every week, so eager were the people in the South of France to accept the blessings of the Gospel." May we not hope that a bright day of true liberty has begun to dawn upon that fair yet morally benighted land?

All communications and correspondence connected with the general Editorial Department of the *ADVOCATE*, to be addressed to Rev. J. R. Lawson, Barnesville, N. B.