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INSTRUMENTAL MUSIC IN WORSHIP.

The introduction of instrumental music into the services of the sanctuary is not only a violation of the true principle of Christian worship, but it is also a prolific source of congregational dissension. Artistic music is too dearly purchased when its enjoyment involves the disturbance of the peace of those who would otherwise dwell together in unity. And yet, it not unfrequently happens, that leaders in the instrumental movement are quite willing to sacrifice the Church's peace, rather than deny themselves the luxury of their favourite organ. If sowing "discord among brethren" be one of those "seven things" that are "an abomination" to the Lord, those persons have, certainly, reason to apprehend the Divine displeasure, who for the sake of musical gratification, are willing to mar the Church's fellowship, and weaken her influence.

Cases in illustration are of frequent occurrence. The Calvin Presbyterian Church in Pembroke, Ontario, has been much agitated by the persistent efforts of some of its members to introduce an organ into its public services. At a congregational meeting, held to take the vote of the people on the question, it was ascertained that a majority was in favour of the innovation. Several families have since left the Church, and many others are much dissatisfied, though they still retain their connexion with the congregation. At the meeting referred to an address was delivered by A. Irving, Esq., a member of the Church, and Registrar for the County, explanatory of his reasons for voting against the introduction of the instrument. We very willingly transfer a portion of the address to our pages, with the hope that it will be attentively read, and duly pondered, by the readers of the *Advocate*:—

Mr. Chairman,—This subject and this occasion are alike painful and trying to me. I have not been unaware of the growing desire among many in the congregation to have instrumental music introduced in the conduct of the praise; but I had hoped for the sake of peace, and from a fear of offending the weaker brethren, the parties anxious for the innovation would hesitate before bringing the matter to a vote. But my expectations and hopes have all been disappointed, and the question has now to be met and looked squarely in the face.

I am uncompromisingly opposed to the use of instrumental music in the Church of God, and look upon the innovation as one of the surest indications of a departure from the scriptural simplicity of apostolic worship, and from the faith and principles of our venerated forefathers. At the Reformation, the Presbyterian Church, both in Britain and on the Continent, separated herself, root and branch, from the corrupt Church of Rome; gave up the traditions and commandments of men; and consequently banished everything sensuous or merely aesthetic, either as to the Bible, without note or comment, as her only rule of faith and practice, took the Bible, from her public worship. If this can be established, it ought to have some weight with us to-night as to the way we cast our votes. Permit me, then, to begin with a quotation from our own glorious reformer, John Knox, to whom, under God, Scotland and the world owe so much and who, as Froude the

historian shows, saved Protestantism to England. He holds that the true principle of Christian worship is "what hath God required, and *not what has He forbidden*, and that reformers are to be guided by the principles contained in Christ's permanent commission to his ministers in Matt. xxxvi. 20: 'Teaching them to observe all things whatsoever *I have commanded you.*' According to this all worshipping, honoring, or other services invented by the brain of man in the religion of God, without His own express commandment, is idolatry." This principle not only purified the Church of human inventions and popish corruptions, but restored plain singing of Psalms unaccompanied by instrumental music.

John Calvin comes next—a tower of strength to any rank—and he says: "Instrumental music was only tolerated on account of the times and people; but in gospel times we must not have recourse to these unless we wish to destroy the evangelical perfection, and to obscure the meridian light which we enjoy in Christ our Lord."

Gillespie, Rutherford, Henderson, and Baillic, the Scotch commissioners to the celebrated Westminster Assembly of divines which gave us our Confession of Faith and Catechisms, pronounced by Krummacher, the great Prussian theologian, to be the greatest body of divines in the world, in writing to the General Assembly of their own Church an account of their labors, state; "We cannot but admire the good hand of God in the great things done here already; altars are removed; the great organs at Paul's and Peter's in Westminster are taken down; images and many other monuments of idolatry are defaced and abolished." It is noticeable here how closely the use of the organ is connected in the mind of these good and great men with superstition and idolatry. And the General Assembly in their reply say: "We are greatly refreshed to hear that many corruptions, as altars, images, and other monuments of idolatry are removed, effaced and abolished; the service book in many places forsaken, and plain, powerful preaching set up; the great organs at Paul's and Peter's taken down."

Luther, the great German reformer, reckoned organs in the public worship of God to be "among the images of Baal." "Hence," says Echard, "they are laid aside in most of the Reformed Churches; nor would they be retained among the Lutherans unless they had forsaken their own Luther."

The late Dr. Cooke, of Belfast, not long before his death, rose in the highest Court of the Church and said, in reply to a motion to consider the matter of instrumental music in public worship, "that it was an organic fundamental law of the Church that the praises of the Lord should be sung without the accompaniment of instrumental music and it could not be allowed."

Dr. Adam Clarke, the great Methodist divine and Biblical scholar, in his commentary on Amos, says: "And I further observe that the use of such instrumental music in the Christian Church is without the sanction and against the will of God; that they are subversive of the true spirit of devotion, and that they are sinful. If there was a woe to them who invented instruments of music, as did David under the law, is there no woe, no curse to them who invent and introduce them into the worship of God in the Church of Christ? I am an old man and an old minister, and I here declare that I never knew them productive of any good in the worship of God, and I have had reason to believe they were productive of much evil. Music, as a science, I esteem and admire; but instrumental music in the house of God I abominate and abhor: this is the abuse of music. The introduction of such instruments into the worship of God is calculated to delapse and ultimately ruin the spirit and influence of the Gospel; and should not all who wish well to the spread and establishment of pure and undefiled religion lift up their hand, their influence, and their voice against them?"

Spurgeon, the greatest living preacher, says, in speaking of organs in public worship: "We have had nothing novel to attract this multitude, nothing by way of gorgeous ceremony; there is not even the swell of an organ. I declined its pealing notes lest we should seem to depend in the slightest degree, from a thread to a shoe latchet, upon any thing but the preaching of the Gospel. The preaching of the Cross is enough to draw the people, and enough to save the people; and if we take any thing else we lose our power and shear away the locks that make us strong."

So you cannot fail to see, by the few authorities quoted, that instruments of music in Churches have always been disapproved of by great and good men, and

by the best and greatest of our reformers. Luther, Calvin and Knox are certainly the greatest trio. This disturbing innovation, it will be noticed, was introduced into the Christian Church during the dark ages, and it is significant as well as instructive that, in these lapsed days of Scottish Presbyterianism, such a growing desire is being manifested to have organs introduced as a necessary adjunct in the praises of God's house. The enemy knows well the time to try his hand at corruption; he is always on the alert, always in his place, and never wearies at his work. I fully believe with a writer on this subject, that "instrumental music has the effect of carnalizing the worship of God by changing the spiritual service of praise into a sensuous scientific performance, not to the edification of the congregation and the glory of God, but too often for the honour of the musician and the gratification of the musical taste of the hearers. It is calculated to profane the worship of God, and to make His house more like a place of recreation than a temple of the Most High."

Believing this to be true and not in any sense exaggerated, I will oppose the introduction of instrumental music into this Church by all legitimate means in my power. I hold that the praises of God in His house should be *song*, not *played*. God is a Spirit, and they who worship Him, whether in prayer or praise, must worship Him "in spirit and in truth"; and I believe that organ grinding in churches does not tend in this direction, but necessarily has the opposite effect. * * *

"Thus saith the Lord, stand ye in the ways, and see, and ask for the old paths; where is the good way, and walk ye therein, and ye shall find rest to your souls. But they said, (and they are saying so still); We will not walk therein."—Jeremiah vi. 16.

SCOTCH SERMONS.

The Presbyterian Churches of Scotland will have plenty of work on hand for some time, if they set themselves vigorously to root out the heresies which are cropping up among their ministers. In the Free Church, the case of Professor Smith will have to be adjudicated upon afresh; and now in the established Kirk, the "Scotch Sermons" have appeared in which there is everything to satisfy the taste of the most advanced school of rationalism. All these discourses are by ministers of good standing, and some of high standing in the Church of Scotland. They are dedicated to Dean Stanley which is, certainly, not a good omen of their orthodoxy. The plenary inspiration and infallible authority of the Holy Scriptures are unblushingly denied. The ultimate standard of authority is what is called after the jargon of the German rationalists, the "Christian consciousness." Whenever the teachings of the Bible are at variance with that, they are to be rejected. The great leading doctrines of the Presbyterian standards—the fall of man—the imputation of Adam's first sin to his posterity—the consequent death of all men in sin—the redemption in Christ of an election according to grace—justification by the imputed righteousness of the man Christ Jesus—the eternal punishment of those who remain unregenerate—all these are swept away by these Scotch Presbyterian rationalists. It is peculiarly painful to note, what is stated in the preface to these Scotch Sermons, that they "are given to the public as specimens of a style of teaching which increasingly prevails among the clergy of the Scotch Church." If this be so, *Ichabod* may soon be inscribed on the Presbyterian Church of Scotland—"the glory is departed."

THE PULPIT.

GOD'S RICH SUPPLY.

BY DR. CUYLER.

"But my God shall supply all your need according to his riches in glory by Christ Jesus"—Phil. iv. 19

Human nature is a mass of wants. The earliest cry of infancy means want of food, or sleep, or relief from pain. The silent appeal of old age in its arm-chair is for a daily supply of daily necessities. Columns of our daily journals are filled with the catalogues of "wants." The chief purpose of all trade, manufactures and commerce is to supply the various needs of humanity; and God's grandest ministration of love is to supply the endless necessities of his dependent children.

What a glorious promise that is which Paul records in his letter to the generous Philippians. They had been kind to him, and he writes back to them: "My God will supply all your need according to his riches in glory, by Christ Jesus." That is a divine promise, made to be kept. I can put that away where I put my U. S. bonds, with a comfortable certainty of no defalcation. This passage is one of the "government securities" of Heaven. It is my God who issues the promise; my own personal Father. He does not bind himself to give me all I may lust after; no, not even all I may pray for. Many of my wants are purely artificial and born of selfishness. I may crave wealth; and He may see that my soul would be richer if I were poor. I may ask for some promotion; and He may know that my road to holiness lies through a valley of humiliation and disappointment. So He only agrees to give me what as an immortal being I need, which is a very different thing from what I may be craving.

Let us observe, too, on what a munificent scale our God supplies our necessities. He gives "according to his riches." When old John Jacob Astor was once solicited to subscribe to a certain object, the solicitor pointed to his son William's name on the list, as an inducement for him to give. "Ah!" said the shrewd old German, "he can afford to put down his name. He has got a rich father." The poorest widow in her attic, the coarsely-clad missionary in his frontier cabin has this comfort, that their Father has the resources of the universe at his control. Human love is a taper, easily blown out. God's love is the inexhaustible sun, which lavished as much light to-day as it did on Creation's morn. When some people read this text we are looking at, they imagine God pays his children "in glory." So He will in Heaven; but not here. We have not reached that stage yet. The passage signifies "in a glorious way." It is not the substance of the supply, but the method of it. When our God guarantees to provide for his trusting children, He does it after no stingy and scrimping fashion, but He does it gloriously.

Rowland Hill once had a hundred pounds put in his hand for the benefit of a poor minister. He sent the poor man five pounds, and added in his letter: "There will be more to follow." A little while after, he remitted another five pounds, with the same assurance, "More to follow," and so on until the whole hundred had been forwarded. This

prudent process kept the minister from any rash extravagance, and also kept him in pleasant expectation of good things to come. In like manner, our Heavenly Father sends converting grace with the assurance that sustaining grace is to follow. If He calls us to a labor that is hard or a duty that is difficult, He promises to bestow strength equal to the day. So it will be until the dying hour; and then there will be infinitely "more to follow"—even the exceeding and eternal weight of glory. And all this supply comes to us "by Christ Jesus." It is on account of the merits and the mediation of the Redeemer that all these rich blessings are guaranteed to the believer, "He that spared not his own Son, but delivered him up for us all, how shall he not with him freely give us all things?"

This promise is a casket of heavenly jewels. The believer who has locked it up in his or her heart should never have an ague of disquietude. It covers the whole range of actual necessities. Our deepest need, after all, is to be delivered from vain, wicked desires, and to covet only the best gifts. The curse of life is to hanker for what we ought not to have. But when our desires are purified, and we only long for those things which are for our eternal good, oh! in what a glorious way God loves to supply all our need! Do we need forgiveness? He delighteth in mercy and is just to forgive us our sins. Do we need purification from guilt? The blood of Jesus Christ cleanses us from all iniquity. Do we need guidance? His word is a lamp unto our feet, and where our Bibles do not meet the case his providence often opens the pathway. "Unto the upright there ariseth light in the darkness." A young friend of mine, who had long been hungering to preach the Gospel, has had his way into the ministry cleared before him with as distinct an interposition of the Divine Hand as was the multiplication of the loaves and the fishes to the hungry multitude.

Do we need strength to resist temptation? He is able to succour those who are tempted. Do we need a "hope of glory"? Christ is formed in us. Do we need the preparation for Heaven? He maketh us meet for the inheritance of the saints in light. No child at our tables can need daily bread more than we need the Holy Spirit. I open God's Promise-book and read that if earthly parents are willing to give bread to their children, how much more will our Heavenly Father give his Spirit to them that ask him.

God's way of giving is a glorious way, in that He so often grants us more than we pray for. Like the man who rapped at the door at midnight for "three loaves" and received "as many as he needed," we go away often laden with a sense of God's liberality. Solomon simply asked for a "wise and understanding heart"; but God was so pleased with the request that he gave him, in addition "riches and honor." The Syrophenician mother only begged for the healing of her daughter. Christ kept her at arm's length until he had tested her faith; and then gave her not only the boon she asked, but also his priceless commendation: "Great is thy faith. Be it unto thee even as thou wilt!" She really got Christ himself. This is the highest achievement of prayer, to win for ourselves the very God of our life.

Some earnest Christians wonder why they do not have their needs

supplied sooner, and why they have to "wrestle" for the coveted blessings. One reason is, to strengthen and compact their faith. Then, too, as an acute writer has well said, the real wrestling is not with the loving God so much as it is with the obstructions which lie between God and us—such as selfishness, or fear, or unbelief. When those are got out of the way, the stream of blessings flows in. There is many a church that will have to wrestle with their worldliness and self-sufficiency, or their wretched quarrels and backbitings, before the Spirit's blessings are poured out.

Nothing will so purify and enlarge our desires as love. If we love God, we shall desire his glory. If we love Jesus, we shall desire the coming of his kingdom. Even the slave of the intoxicating cup will find the new love of Christ expelling his desire for the deadly thing. The deeper and purer our need, the more abundant will be the flow of heavenly gifts. As we draw closer up to the fountain head, we shall be filled with all the fullness of God. He will supply every right desire according to his riches, in his glorious way, through Christ Jesus.

SABBATH SICKNESS.

This remarkable disease has not been treated in books of pathology.

It is of the intermitting kind, attacking the patient by violent paroxysms, which return every seventh day.

These paroxysms return only on the Lord's Day, hence it is called the Sabbath sickness; but by the faculty it is technically known by no other name than *Des Domini Morbus*.

The patient is sometimes deprived of his limbs, and especially the legs and feet, so that he is indisposed to walk to the house of God.

In some cases this attack has come upon them after they have gone to the house of God, and has been attended with yawning and slumber.

In other cases there has been great uneasiness in the house of God, and a disposition to complain of the length of the sermon, though they have been known to sit very contentedly in a play-house several hours at a time, or stand on the street in the cold several hours to listen to a political harangue.

These persons often surprise their neighbors with their great activity and health on Monday, however unfavorable the weather may be.

Most of the faculty agree that there is a low fever heat, technically called *febris mundi*, or fever of the world, which may be detected in these patients during the days of the week.

There also seems to be a loss of appetite for savory food, and a want of relish for *panis vite*, bread of life, which is an indispensable remedy for this disease.

Persons affected with this disease generally have a disrelish for private religious exercises of the closet, and reading of the Scriptures.

It is also contagious—neighbors take it from neighbors, and children from parents.—*Banner of Truth*.

WINTER AND OLD AGE.

Winter is come, the rude winds blow,
The frost bites sharp and keen,
Like a vast winding-sheet, the snow
O'er all the land is seen,
Yet but a little while ago
The fields were bright and green.

It seems, too, but a little while
Since I a thoughtless boy,
In sport and play would hours beguile,
Pleased with some trifling toy ;
But Time, swift rolling like the Nile
Has marred my childish joy.

For while as back I turn my eyes
To Scottish burn and glen,
Old Time flies on, and as he flies
Brings threescore years and ten ;
And now almost to my surprise
I'm numbered 'mongst old men.

Threescore and ten ! how brief the space !
It seems almost a day
Since in the spring time of my race
All things looked bright and gay ;
But wintry age comes on apace
And I am old and gray.

But has my God, who did create
Me in my mother's womb,
In store for me no better fate
Than the cold dismal tomb ?
Say, must I here for ever wait
Wrapped in eternal gloom ?

Will this brief little span of years
Be all I e'er shall see,
And when I've passed this vale of tears,
Must I then cease to be ?
No, longing soul, beyond appears
A bright Eternity.

Who made it bright ? The Living one
Who died and rose again,
Who fought the deadly fight alone
In sorrow, grief and pain ;
For me eternal life He won
And I with Him shall reign.

'Tis this that cheers my waning years
'Tis faith instead of sight,
And not far off to it appears
Sweet scenes of calm delight,
When God Himself shall dry my tears
And I shall dwell in light.

THE HOME CIRCLE.

PARENTAL TRAINING OF CHILDREN.

BY THE EDITOR.

“Train up a child in the way he should go and when he is old he will not depart from it.”

There are just two ways in one or other of which all the children of men are walking. There is the broad way of sin, and there is the narrow way of holiness. If it be desired that children should walk in the former of these ways, there is no training needed. If the husbandman would have weeds grow in any portion of his fields, there is no need that he sow the seeds of those weeds, or devote any time to their cultivation. All that is needful is, that he leave that portion of his fields uncultivated for a few years and then those nuisances of husbandry are sure to grow up in rank luxuriance. So, if parents would have their children grow up as moral weeds, exhaling a noxious moral effluvia in the family and in society, there is nothing more required than that they be left to choose their own companions, to gratify their own inclinations, and to walk in their own counsels. Thus left to themselves, they are as sure to grow up in ungodliness and vice, as smoke when unobstructed is sure to ascend or as weeds are sure to grow luxuriantly in neglected fields.

But if parents would have their children grow up as “olive plants,” ornaments in the Church and blessings to society, and prepared, in due time, to be transplanted into the Paradise beyond the skies, it will not do to leave them to themselves. A positive agency is absolutely requisite. They must be *trained*. “Train up a child in the way he should go, and when he is old he will not depart from it.” This training includes—

1. *The communication of scriptural instruction.* The command of God to Jewish parents was, “These words that I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.” In the seventy eighth Psalm it is declared, that “He established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children; that the generation to come might know them, even the children which should be born, who should arise and declare them to their children.” Parents in Gospel times are, certainly, under a no less weighty responsibility in regard to the instruction of their children in Divine truth. This responsibility they *cannot transfer to others*. No sponsor, Sabbath school teacher, or minister of the Gospel can relieve parents of that obligation which the God of the families of Israel has imposed upon them in the command, “And thou shalt teach them diligently

to thy children." The Bible in the *School* can never be a legitimate substitute for the Bible at *Home*. The introduction of the Catechism into the Sabbath school can never justify its removal from the fireside. If Sabbath schools in the present day are doing a great and glorious work, in one direction, it is to be feared that, through the subtlety of the great Adversary, they are made the occasion of much evil in another. The evil is, that many professing Christian parents leave to the *Sabbath School* the work that properly belongs to the *Home*, and which they cannot evade without much guilt, and ruinous consequences to themselves and their children.

Further remarks on this subject may be desirable at some future time. In the meantime, it may be proper to observe, in passing, that this parental instruction should begin *early*. Satan very early begins to sow tares. Parents should begin early to sow the wheat of Divine truth in the minds and hearts of their children. "*From a child*" Timothy knew "the Holy Scriptures, which are able to make wise unto salvation through faith which is in Christ Jesus."

2. *The exercise of scriptural discipline.* The admonitions of God on this subject are very numerous and explicit. "Chasten thy son while there is hope, and let not thy soul spare for his crying." "Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him." "Withhold not correction from the child; for if thou beatest him with the rod, he shall not die." "The rod and reproof give wisdom: but a child left to himself bringeth his mother to shame."

Eli, the priest of the Lord, neglected these admonitions. "His sons made themselves vile, and he restrained them not." The result was, his two sons Hophni and Phinehas became more and more vile, until they were at length smitten down by a stroke of Divine vengeance, and the marks of Jehovah's anger were visited upon Eli, and were entailed upon his children and his children's children. "I said indeed," was the utterance of the Lord God of Israel, "that thy house, and the house of thy father, should walk before me for ever; but now the Lord saith, Be it far from me; for them that honour me I will honour, and they that despise me shall be lightly esteemed."

A very different line of conduct was pursued by the "father of the faithful." Abraham felt the responsibilities that cluster around the parental relationship. He felt that something more was necessary than that he should merely instruct and counsel his children. He felt parental authority to be a very essential element in that "godly upbringing" that would secure blessed results. He would, therefore, not only instruct and counsel, but he would also "*command* his children." In this he had the marked approval of the God of Abraham. "Shall I hide from Abraham that thing which I do; seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? For I know him, 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, that the Lord may bring up on Abraham that which He hath spoken of him." Let all Christian parents do likewise. By the sad results of Eli's negligence, and by the Divine commendation of Abraham, let them be persuaded to hold the reins of government

with a steady yet gentle hand. Let them see that the Divine law is honoured in their Home Circle. "Children obey your parents in the Lord for this is right." Let each parent see that his family constitutes an honourable exception to the common rule of family government in these latter days. "Sometimes people say," is the remark of a shrewd observer, "that government is not kept up in families as in former times. But that is a mistake. There is just as much family government now as ever there was. However, there is this difference, that in former times, parents governed the children, now the children govern the parents."

3. *The maintenance of a consistent Christian example.* "How shall I train my children in the way they should go?" was the question which a Christian parent once put to his Pastor. The reply was: "Just walk in that way yourself." The most powerful influence that parents can bring to bear upon their offspring, either for weal or woe, is that of *example*. It has been sometimes observed, that the children of the most plausible professors are not unfrequently the most profane and abandoned. Such a sad phenomenon in professing Christian circles may be ascribed, in many cases, to the deteriorating influence of parental example. The life of the parent is in no measure consistent with the profession. The children witness this from day to day, and hence they cannot resist the conviction that, whatever may be said in favour of religion at the fireside, or in the Sabbath school, or in the pulpit, such talk is no better than "sounding brass or a tinkling cymbal."

The case of Lot is well worthy of being pondered in this connexion. It does not appear that there was a pious person in his family but himself. His wife, his unmarried daughters, his married daughters, and their husbands, were all godless. How is this to be accounted for? Will it do to resolve it into the sovereignty of God, and then dismiss the subject? God is sovereign in His bestowments of saving mercy, but yet He is wont to accomplish His purposes of sovereign grace to sinners in connexion with their diligent observance of His appointed ordinances. Look at the choice Lot made when it became necessary for him to part company with Abraham on account of their herdsmen's disputes. He "pitched his tent towards Sodom." He did not consider the moral dangers to which his family would be there exposed. He considered the quality of the soil and the water rather than the moral character of the people. He made his choice on worldly principles, just as those do who "have their portion in this present life." This was palpably inconsistent with Lot's character and profession. He professed to be a worshipper of the true God, and to set his affections on things above and not on things on the earth. The members of his family could not but observe the incongruity between his profession and his every day spirit and conduct, and hence the sad phenomenon of a whole family of a righteous man leaving "the paths of uprightness to walk in the ways of darkness."

Above all things, then, let Christian parents endeavour to shine before their families with the splendour of a holy life. Let them endeavour to be themselves what they would like their families to be. Let them avoid those habits against which they would warn their children, and practice the virtues to which they would train them. Thus, their instructions, counsels and reproofs will have a moral weight which will tell on the

hearts and consciences of their children and domestics, and, by the blessing of the Holy Spirit, save them from darkness, delusion, and death.

4. *Fervent and believing prayer.* When Hedley Vicars was twelve years old, his dying father laid his hand upon his boy's head, and prayed that he might be saved from sin, and become a good soldier of Jesus Christ. That father died, and that son went out into the world, thoughtless, prayerless, profane. A few years roll past, and a thoughtless and pleasure seeking young British officer arrives in Halifax, Nova Scotia, with his regiment. He is there brought in contact with the late Dr. Twining, chaplain to the forces. Under the ministrations of that devoted servant of God, the young officer is arrested in his career of folly. He is alarmed in his conscience. He feels that he is a lost sinner. His all-absorbing enquiry is, "What shall I do to be saved?" Sitting in his room, full of terrors, with an open Bible before him, his eye lights upon those blessed words, "The blood of Jesus Christ his Son cleanseth us from all sin." A ray of hope enters his heart, and then and there he devotes himself to the service of his father's God. It is Hedley Vicars. From that day till the day of his death on the bloody heights of the Crimea, he was one of the most devoted servants of his country, and one of the truest servants of his God, that ever adorned the ranks of the British army. Such is the efficacy of a father's prayers for a thoughtless, wayward boy.

Seldom was the Redeemer angry whilst he tabernacled on earth. Yet, there was one occasion when he was much displeased. It was when the disciples rebuked parents for bringing their children to Him that He might bless them. "When Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God." Moreover, let it be noticed, that the little ones were brought to Christ that He might "put his hands on them" and bless them. That was all that the parents desired. But was the compassionate Redeemer content with a bare compliance with their request? No. "He took them up in his arms, put his hands upon them, and blessed them." From that incident let parents draw abundant encouragement to present their children before God in prayer, assured that He is "able," and willing as He is able "to do" for them and theirs "exceeding abundantly above all that we ask or think."

A Sabbath school female teacher, who had been remarkably successful in her work, not long since, passed away to glory. In her diary, after her decease, there were found the three following entries: "Resolved this day, that I will pray *daily* for *each member* of my Sabbath school Class." Farther on in the diary, there was found the following: "Resolved this day, that I will pray *daily* for every member of my class, and that I will *agonize in prayer*." Farther on, there was found another entry: "Resolved this day, that I will pray *daily* for every member of my class, that I will *agonize in prayer*, and that I will *expect an answer*." Christian parents, pray for your children: pray for them *daily*: pray for them *by name*: *agonize in prayer*, and *expect an answer*. Thus praying, the promised blessing will not be withheld, "I will pour my Spirit upon thy seed, and my blessing upon thine offspring"

PROPOSED CHANGE IN THE CIVIL LAW OF MARRIAGE.

We copy the following from the *Christian Statesman* of 25th Nov. :—
 “The Bishop of Lincoln in opening a Diocesan Conference a fortnight ago, read an address on the law of marriage and divorce, in which he strongly argued against the bill for legalizing marriage with a deceased wife’s sister, and declared his conviction that England would before long, unless the clergy and laity awoke to their duty in reference to the question, take her place in degradation by the side of America and other countries where the proportion of divorce cases was so high. * * * It would be an evil day for England when, by the change of the law of the land, the clergy of the National Church were compelled to choose between loyalty and obedience to man on the one hand, and the law of God on the other. The Canada Presbyterian Church had this subject before them at the last meeting of their Assembly and took strong action against such marriages. The position of the Presbyterian Church in the United States on this subject is frequently misunderstood. While such marriages have been tolerated, they have never been expressly sanctioned, and the whole weight of the Church’s deliverances has been against them.”

At a meeting of the Reformed Presbytery of New Brunswick and Nova Scotia, held in St. John, N. B., on the 2nd November, the following resolutions were unanimously adopted:—

I. That marriage with a deceased wife’s sister, or a deceased husband’s brother is at variance with the law of marriage revealed in the Holy Scriptures, and should not be practised or countenanced, in any community favoured with the light of Divine Revelation.

II. That inasmuch as it has been publicly intimated, that a measure to remove all legal hindrances to such marriages, throughout the Dominion of Canada, similar to the one defeated last Session, will be introduced at the approaching meeting of the Legislature: we hereby, in our constituted capacity, express our strong condemnation of such a measure, as dishonouring to the law of God—subversive of that righteousness that “exalteth a nation,” and fraught with manifold social and moral evils.

III. That in our different spheres of labour and influence, we shall endeavour to diffuse sound, scriptural views and sentiments on the subject, and thus aid in the creation of such a wholesome public opinion as, by the blessing of Him who has all hearts in his hand, will again defeat a measure, the adoption of which would bring a heavy burden of guilt upon our beloved country.

Signed by order.

ROBERT STEWART, *Moderator.*

SENSIBLE ADMONITIONS.

- Don’t buy a piano for your daughter while your sons need a plow.
- Don’t let your horses be seen standing at the beer saloon; it doesn’t look right.
- Don’t give the merchant or printer a chance to dun you; prompt payment makes independent men.
- Don’t leave to memory what should be written; it makes lawsuits.
- Don’t become security for him who waits for the sheriff.

“THERE'S SUMMAT IN IT.”

“BY THEIR FRUITS YE SHALL KNOW THEM.”

“Well, Thomas, is all ready for the meeting to-night?”

“No, Sir; I was just going to name to you that there's no oil for the lamps. What you ordered from town, sir, has never come. I thought maybe it might be lying at the station, but I sent Bob over in the light cart to enquire, and it wasn't there.”

“Then drive down to the village, Thomas, and get what you want at Tomlinson's.”

Thomas stood irresolute, the old habit of military obedience preventing a negative reply to any order.

“What is it, Thomas?”

“Sir, you remember what the old man said the last time we went to his shop for oil?”

The Colonel smiled. “Did not approve of these meetings, rather inclined to denounce them, was not that it?”

“Yes, sir,” said Thomas; “he flew out at me quite spiteful, and said he would refuse to send oil to help such doings.”

“Well,” continued the Colonel, “though I pity the old man's ignorance, I cannot but admire his honesty and independence, for he must have known that he was risking our custom in speaking so.”

“He doesn't believe in either God or devil, so I'm told,” said Thomas, with suppressed wrath.

“Poor fellow! He will learn better by-and-bye. We must pray for him. His must be a dismal life with a creed like that. However,

Thomas, we must face the enemy again; you and I don't believe in discouragement, do we? You just drive over and give my compliments to the old man, and say I particularly want a supply of oil for the meeting to-night, and if he declines, we must have wax lights, that is all.”

Thomas was, like his master, an old veteran, but like many of his class he could face the roar of cannon far more bravely than the strife of tongues, and his heart sank in a manner very unusual to it, during his drive to Fullerton.

Jerry Tomlinson's store was in the middle of the village, and being the only shop in the place, the old man did a thriving business, though his rough eccentric manners frightened many of his customers, and he made no secret of his contempt and hatred for everything “religious.” Some of his neighbours who had attended Colonel Waldegrave's meetings, and had learned there of pardon and peace through the atonement of Jesus, often looked with pity at the gloomy, hard-faced man, and prayed that the Sun of Righteousness might shine into the darkness of his heart, but they dared not speak.

But by this time Thomas had arrived at his door. The upper half was swung back on its hinges, and over the lower half the old man was to be seen peering out into the gloom. He came forward with unusual politeness as Thomas drove up, and listened attentively to the Colonel's message, which Thomas delivered with a quaking of heart that no one would have suspected who looked at his erect bearing and unmoved face.

Jerry paused a moment in his reply, and then spoke with great deliberation: "Ye mind t'answer I gied ye when ye cam' on that business afore, and I wonder that ye'd come again, but ye soldiering folk don't give in for a trifle I reckon. Anyhow, I ain't a-going to give t'same answer this time, and I'll tell ye why. I know all t'folks about here as well as I know my own mother. They've been born in t'village and come in and out o' this door since they were big just enough to stand a tip-toe and peep over t'bottom half. And some of them's honest and some isn't. It's only a sprinkling here and there that manages to keep out of debt, and there are dozens in t'village that got into my books and never cared about getting out again, until, a few weeks ago, first one came and cleared a few shillings off, and then another, and now they've squared it all off. Though I've said nought to them, nor them to me, I've noticed that it's them as has been keenest about going to your master's meetings that have changed their manners so much, and old Jerry can put two and two together as well as most folks. So now let me know how much oil you want, and you shall have it, and make my respects to t'Colonel and say that if his religion teaches folks to be honest and pay their debts, there must be summat in it, and for the future I'll be glad to let him have all the light he wants for nothing."

A striking lesson, never more needed than in these times. It is easy to say "Lord, Lord," when saying so does not put the life in jeopardy, it is not so easy to be true in all our words and honest in all our dealings for His sake. A devout believer who "adds to his faith" towards God, this "virtue" of fair dealing towards his fellow-men, does more to disarm an infidel of his best weapons, than could the cleverest book on the "Evidences."

M. C. F.

A HUMBLE CONFESSION.

Several years ago, in a Western Town, a young lawyer, a member of a large church, got drunk. The brethren said he must confess. He demurred. He knew the members to be good people, but that they had their faults, such as driving sharp bargains, screwing the laborer down to low wages, loaning at illegal rates, misrepresenting articles they had for sale, &c. But they were good people, and pressed the lawyer to come before the church meeting and own up his sin of taking a glass too much for they were a temperance people and abhorred intemperance.

They sinner finally went to the confession, and found a large gathering of brethren and sisters, whose bowed heads rose and whose eyes glistened with pure delight as the lawyer began his confession.

"I confess," he said, "that I never took ten per cent. for money." On that confession, down went a brother's head with a groan. "I never turned a poor man from my door who needed food and shelter." Down went another head. "I confess I never sold a skim-milk cheese for a new one"—whereupon a sister shrieked for mercy. "But," concluded the sinner, "I have been drunk, and am very sorry for it." Whereupon the meeting very peaceably adjourned.

THE CHILDREN'S PORTION.

PRACTICAL THOUGHTS FOR THE CHILDREN.

BY ALPHEUS.

WONDERFUL BUILDINGS.

What a delight it is to look at one of those grand old castles where turrets and domes are yet standing as ornaments to the old ruin! And we think the man must have had a great mind who planned the whole.

Come with me and look at this stately new building just completed. See those massive pillars, polished and cut. Notice how each exactly fits the other. If that little stone were left out what an ugly scar would have appeared! What cutting and hewing must have been necessary to bring all these stones into shape! Yet we are told all was prepared in the quarry one hundred miles away.

Surely it would be a pity if such a noble edifice were devoted to any thing but a noble purpose.

Did you ever think that our bodies are far more wonderfully made than that building? Some one in the August number of the *Advocate* tells the children how many bones are in the body. Look at the joints in your fingers and see how neatly every bone is fitted into its neighbour. Study how all the bones are held together by thousands of small cords called muscles, which, by an exercise of our will, move the bones hither and thither. Just think of that wonderful object by which you see the page on which this is printed, its delicacy, and the care by which it is protected, and that no less wonderful organ by which we hear. Then, again, ask why we feel any thing with the points of our fingers, why the nerves like electric wires run all over the body, and bring the whole into sympathy. And then, again, how the veins and arteries carry the blood to and from the heart. No building ever made by man can match this building of God's making.

The Bible tells us that this body is the temple of the Holy Ghost; that it is the temple of the living God. Yet, in how many ways do we deform this wonderful dwelling place of the soul.

Sometimes we do it by carelessly risking ourselves in dangerous places, without a due regard to the consequences. Sometimes accidents overtake us, over which we have no control, and the consequence is a deformity which we carry to the grave. But bad habits do more to mar this goodly structure than all other things combined. Often the health is injured by intemperance in eating and drinking. And strange, is it not, that some men and boys will saturate this temple with tobacco juice and expect God to forgive them. I think, too, how the tongue will some times speak unguarded words, and the eye lust after things forbidden; and also how the hands will do things that dishonour this temple, and how the whole body can be made the slave of vices that leave their mark

on the countenance that was once beautiful. Thus it is that sin, Satan and our own evil hearts too often deform God's handywork.

But there is another temple more beautiful than all the rest. Every stone in it is bought at a very great cost. Every one is polished and renewed. You may read about the foundation of this temple by turning to 1 Cor. 3-11, and about the stone in it in 1 Cor. 3-9.

You will find the cost of the stones in Titus 2-14 and 1 Peter 1-19. And you will find all about what kind of a temple it is by reading Eph. 2-20.

Now read all these passages and you will see something of the design of the Builder. Surely stones that cost so much should make a beautiful temple,

But I need not tell you that all our badness must be removed, our desires set on purer objects, and that our actions must all be better before we can take a place in this building. We must be cut and polished just the same as the big rough stones are fitted for the other building.

Some children may say this temple is only for great and good men. I may tell you that the children are just as needful to this building as the little stones are to the other. If only a little one were wanting, this beautiful temple would not be perfect. All the great and good men and women are like the big stones in the building, but the children who belong to Jesus are the gems by which the palace is adorned. Therefore, children, aim to occupy a place in it. What that place will be greatly depends on what your aims are—whether the heart is pure or not. The wise master-builder has laid the foundation. He prepares all the stones, large or small, for their right place. His own words are: "Behold I will lay thy stones with fair colors, and thy foundation with sapphires, and I will make thy windows of agates and thy gates of carbuncles and all thy borders of pleasant stones. And all thy children shall be taught of the Lord, and great shall be the peace of thy children."

Bear trials and resist temptations, for he has said, "Him that overcometh I will make a pillar in the temple of my God."

Thus the whole building fitly framed together will grow into a holy temple of the Lord.

HOW TO PASS FROM THE OLD INTO THE NEW YEAR,—One, when dying, said, "My last act of faith I wish to be to take the blood of Jesus, as the high priest when he entered within the veil; and, when I have passed the veil, I would appear with it before the throne." So in making the transit from one year to another this is one most appropriate exercise. We see much sin in the retrospect; we see many a broken purpose, many a mispent hour, many a rash and unadvised word; we see much pride, and anger, and worldliness, and unbelief; we see many a long track of inconsistency. There is nothing for us but the great atonement. With that atonement let us, like believing Israel, end and begin anew. Bearing its precious blood, let us pass within the veil of a solemn and eventful future. Let a visit to the Fountain be the last act of the closing year; and let a new year still find us there.—*Hamilton.*

ANOTHER MILESTONE.

Another year has ended
 Another milestone past.
 How have we spent the hours
 That glided by so fast?

New Year's day is a milestone marking off the past from the future. Our rapid passage by these way-marks reminds us of the lapse of time. The former one was passed but a moment ago; we glide on with railroad speed and yet are unconscious of the swiftness of our course till we dart past one of these reminders. The ordinary current of life flows so quietly as to rouse us only when we shoot a rapid, or pass some landmark on the shore.

As we pass another of these signals, stop and meditate on the shortness of the way ahead. This year will be as the past. Long as it may appear in the distance it will be quickly traversed. The year will be but a span at the close. Let the past year be a measure for the ensuing. It will afford you no time to spare, none to run to waste. Be wise to make the most of the moments. When lost they cannot be gathered or purchased with much fine gold.

THE YEARS PASS ON.

"When I'm a woman, you'll see what I'll do!
 I'll be great, and good, and noble, and true;
 I'll visit the sick and relieve the poor—
 No one shall ever be turned from my door,
 But I'm only a little girl now."
 And so the years pass on.

"When I'm older I'll have more time
 To think of heaven and things sublime;
 My time is now full of studies and play,
 But I really mean to begin some day.
 I am only a little girl now."
 And so the years pass on.

"When I'm a woman," a gay maiden said,
 "I'll try to do right, and not be afraid;
 I'll be a Christian and give up the joys
 Of the world with all its dazzling toys;
 But I'm only a young girl now."
 And so the years pass on.

"Ah me!" sighed a woman gray with years,
 Her heart full of cares and doubts and fears.
 "I've kept putting off the time to be good,
 Instead of *beginning* to do as I should;
 And I'm an old woman now."
 And so the years pass on.

Now is the time to begin to do right;
 To-day, whether skies be dark or bright;
 Make others happy by good deeds of love,
 Looking to Jesus for help from above,
 And then you'll be happy now,
 And as the years pass on.

SOLUTIONS OF BIBLE QUESTIONS FOR DECEMBER.

XXII. Ezekiel XXVIII. 13; also I. Kings I. 9. I. Chron. XII. 40, II. Chron. XXXVI. 10, Haggai I. 1.

XXIII. Shepherd, also Redeemer.

S-almon, Ruth IV. 20, 22.

H-ebron, Gen. XLIX, 29-30.

E-drei, Num. XXIII. 33, 35.

P-ashur, Jer XX. 1-6.

H-ierapolis, Col. IV. 12, 13.

E-hud, Judges III. 12, 30.

R-uth, Ruth I.

D-oeg, I. Sam. XXII. 9-19.

R-hesa, Luke III. 27, 35.

E-phron, Genesis XLIX. 30, 31.

D-othan, II. Kngs VI. 13.

E-leazar, Exodus XXVIII. 1.

E-phesus, I. Timothy I. 2, 3.

M-iriam, Micah VI. 4.

E-sther, Esther V. VI. VII. VII. VIII. and IX. Chaps.

R-eloboam, II. Chron. XII. 1.

XXIV. Judges XVII.

XXV. Hezekiah, Isaiah XXXIX. 2-7.

Correct answers received from H. Lawson, M. Lawson and W. J. C. The two last correctly answered by J. R. Carson, Iowa, and the last three by Mary Magee. No XXIV. by I. R. Toland, and Nos. XXIII. and XXIV. by Mary L. Fullerton.

Correct answers to November Questions sent by M. L. C., Rathfriland, Ireland, and L. Margeson, Nova Scotia.

BIBLE QUESTIONS FOR JANUARY.

SCRIPTURE SCENE.

XXVI. Two great men are in earnest conversation, a king and a commoner. The king had passed through great trouble, and in the time of his adversity, when others forsook him, this man acted generously toward him. Now the king's good fortune had returned, and he insisted on taking this man to his capital, and rewarding him for his fidelity. The man would not go. He pled that he was very old, that he had lost his taste for fine viands, and cared no longer for grand music. The king yielded, took his son in his stead, and honoured him.

SCRIPTURE WOMEN -AN AROSTIC.

XXVII.

A woman whose house once a shelter did prove.

A woman of beauty, sense, patience, and love.

A woman whose son saved the life of a nation.

A woman of kind deeds though lowly in station.

A woman from whom sprung a nomadic race.

A woman who held at Christ's birth a high place.

A woman to whom an epistle was sent.

A woman whose heart was with bitterness rent,

A woman whose soul on base treach'ry was bent.


A woman whose son a great rebel became.

A woman a type—and Mount Sinai the same.

A woman whose life once did hang on a thread.

A class whom Paul wished should be soberly led.

The INITIALS the names of two women will spell,
Whose lives in true beauty and love did excel.

 Communications for the Children's Portion to be addressed: Ed. Junior, P. O. Box 329, St. John, N. B.

RELIGIOUS AND GENERAL INTELLIGENCE.

THE STATE OF IRELAND.

The condition of Ireland is still alarming. Intimidation and assassination are still rife. The High Sheriff of one of the most important counties has asserted that the public are not made acquainted with more than one quarter of the crime committed in connexion with the anti-rent agitation. Meetings of the Land League are held in all parts of the country, at which the most inflammatory speeches are made. It is becoming more and more apparent that the objective point aimed at by the leaders of the movement is nothing short of a repeal of the Union for which O'Connell and his allies agitated so much some years ago. It is utterly vain to hope that any land measure, however liberal in the interests of the tenants, will secure quietude to Ireland. The anti-rent agitation is only the cover of a deeper scheme which aims at the entire disruption of the legislative union with England and the establishment of an Irish Parliament, which, being interpreted, means Romish ascendancy in Ireland. What is to be the result of the excitement it is hard to say. It is to be feared that the State trials will only serve to clothe the leaders with the character of Martyrs, and give them more influence over the public mind. It is not likely, that any evidence of guilt that can be brought forward will secure from an Irish jury, such a verdict as will be a sufficient vindication of law and justice, in the present excited state of the country. Our comfort is that *Messiah reigns*. He sits above the floods of human passions, and can make the wildest excitement subserve the evolution of His plans and the coming of His kingdom.

QUEEN VICTORIA.

Since the accession of Queen Victoria she has witnessed some remarkable changes. She has outlived every bishop and judge whom she found seated on the benches in Scotland, England, and Ireland. She has witnessed the funeral of every Premier under her rule except Mr. Gladstone and Lord Beaconsfield. Not a single Cabinet Minister of her predecessor's day now survives. Four only of the Privy Council who, in June, 1837, administered to her the oath are still living. She has received the homage of four Archbishops of Canterbury, four Archbishops of York, and five Bishops. She has twice appointed Chief Justices. She has received the addresses of four Speakers of the House of Commons. She has entrusted the Great Seal of the kingdom to no less than nine Lord Chancellors. Twice she has escaped assassination. And she still lives a model mother, and the most illustrious lady that ever graced a throne.—*Intelligencer*.

BOAT RACING AND ITS ATTENDANT EVILS.

We learn from a contemporary, that a certain Institute in Halifax "has been distinguishing itself by discussing Boat racing and its attendant evils, and after a lengthy and able debate, deciding in favour of the sport." It is just possible, that the decision alluded to may have regarded the *ability* with which the question was discussed, and not the *merits* of the question itself. Such is the construction which, in the judgment of charity, we are strongly disposed to put upon it. It is scarcely supposable that an Institute, in connexion with any Christian Society, could be so far insensible to moral distinctions, as to vote in favor of a "sport" which has not a single redeeming quality to mitigate "its attendant evils." To the *rowers* themselves, it is little short of the prize fight, in cruelty. To the *community*, it is one of the most prolific sources of moral corruption. Drunkenness, gambling, quarrelling, selfishness and profanity are its universal concomitants. To sanction such a "sport" as that, is to take under one's patronage all the physical, social, and moral abominations that invariably flow from it. Boat racing is one of the popular practices of the times, against which all Christians should uncompromisingly set themselves, as "evil, only evil and that continually."

BREVITIES.


The British Colonial authorities at the Cape have got into another little difficulty. The trouble, this time, is with the Basutos who are in rebellion. The Colonists will probably have to fight their own battles, for the present, as the Home Government, having Irish troubles on hand, will not be able to do much for them. Missionary operations are likely to be very much interrupted.

Another terrible explosion has occurred at a colliery in South Wales. The shock was so violent that it was felt for miles around. It is believed that 87 lives have been lost.

The London *Spectator* asserts that the reconquest of Ireland by military force, is the only and inevitable result of the present struggle in that island.

An old Carmelite Convent in Lisbon, Portugal, now bears over its gateway the inscription "Presbyterian Church," the building having been purchased of the Portugese Government.

The Minister of Public Instruction in France proposes to devote eighteen million dollars next year to educational purposes, particularly to the education of girls, for he says the best advisers he ever had were women.

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