

Technical and Bibliographic Notes / Notes techniques et bibliographiques

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

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

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

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

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

Cover title missing/
Le titre de couverture manque

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

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

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

Showthrough/
Transparence

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

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

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

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

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

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

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Généricur (périodiques) de la livraison

Additional comments: / This copy is a photoreproduction.
Commentaires supplémentaires:

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

| | | | | | |
|--------------------------|--------------------------|--------------------------|-------------------------------------|--------------------------|--------------------------|
| 10X | 14X | 18X | 22X | 26X | 30X |
| <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input checked="" type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 12X | 16X | 20X | 24X | 28X | 32X |

The Best Remedy yet discovered for Rheumatism and other forms of Pain:

GRAHAM'S PAIN ERADICATOR.

Has stood the test of more than half a Century.

It had been used for more than twenty years by one of the best Physicians of the British Army, who found it to be an untailing remedy for Rheumatism.

For the past twenty years it has been before the public in the Provinces, and has made such remarkable cures that it is regarded as the "WONDER OF THE AGE." Many of the Medical Faculty recommend it to their patients; and is recommended by those having tested its virtues as surpassing any Liniment or Pain Killers in use. It causes no smart or unpleasant sensation, and effectually relieves pain by ERADICATING DISEASE. PRICE 25 Cents.

GRAHAM'S CATARRHINE!

A SOLUBLE SNUFF FOR THE CURE OF CATARRH AND COLD IN THE HEAD.

PRICE 25 CENTS A BOX.

No. 115 GRAFTON STREET, HALIFAX, N. S., AUGUST 4th, 1879.

Messrs T. Graham & Son: Dear Sirs, It gives me great pleasure to inform you of my perfect cure of Catarrh, from which I have suffered in its most severe form for twelve years without being able to find a remedy for it, and I had long thought nothing could cure me; but thanks to Providence and the use of your valuable preparation CATARRHINE, I have been completely cured of that distressing, and I might say disgusting complaint, and I only used one box. I can confidently recommend it to any suffering from that complaint.

Yours truly,

C. F. F. SCHOPPE.

Prepared by T. GRAHAM & SON,
SAINT JOHN, N. B.

R. A. H. MORROW

PUBLISHER,

Wholesale and Retail Dealer in

BOOKS AND STATIONERY,

Young Men's Christian Association Building,

28 CHARLOTTE STREET,

SAINT JOHN, N. B.

TEMPERANCE LITERATURE, SABBATH SCHOOL LIBRARIES, STANDARD PUBLICATIONS, SCHOOL BOOKS, BIBLES, OFFICE AND SCHOOL STATIONERY, LEDGERS, DAY BOOKS, JOURNALS, BLANK BOOKS, &c.,
FURNISHED TO ORDER AT THE LOWEST RATES.

SPECIAL DISCOUNTS TO SABBATH SCHOOLS, CLERGY AND TEACHERS.

AGENTS WANTED.

We are prepared to give steady employment to 200 intelligent Men and Women in the sale of New and Choice Publications and Family Bibles. The sales effected by suitable Agents are often surprising. Clergymen, Teachers, Students, and others wishing to make money, as well as do good in their local ties, should write us for Circulars with terms, giving a description of each work, which will be sent free by mail to any address. Address

R. A. H. MORROW,
28 Charlotte Street, St. John, N. B.

JULY, 1880.

THE
MONTHLY

ADVOCATE

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

VOL. 1.

No. 3.



CONTENTS:

| | | |
|--|----------|-------|
| PUBLISHER'S NOTICE..... | 2nd page | Cover |
| THE BUSH BURNING..... | Page | 41 |
| THE FOUR LETTERS IN THE SYRIAN CAMP..... | " | 46 |
| IS THE PARACLY PREDICTED IN THE WRITINGS OF PAUL?..... | " | 47 |
| WHAT IT IS TO BELIEVE IN CHRIST..... | " | 49 |
| GEMS OF THOUGHT..... | " | 50 |
| CONSUMPTIVE'S HOME, GROVE HALL, LEESON HIGHLANDS..... | " | 50 |
| THE HOME CIRCLE: | | |
| No. 3.—The Family Altar..... | " | 51 |
| Father Take My Hand, (Poetry)..... | " | 54 |
| THE CHILDREN'S PORTION: | | |
| Practical Thoughts for the Children..... | " | 55 |
| The Dying Boy's Gift..... | " | 56 |
| If I was a Man, (Poetry)..... | " | 57 |
| Power of the Bible..... | " | 57 |
| Time & Eternity..... | " | 57 |
| Editor Junior's Address..... | " | 57 |
| Solutions of Bible Questions for June..... | " | 58 |
| Bible Questions for July..... | " | 58 |
| Inquiry Column: Answers to Questions for June..... | " | 58 |
| New Inquiries..... | " | 58 |
| RELIGIOUS AND GENERAL INTELLIGENCE..... | | |
| OBITUARY:—Rev Jas. Dick, D. D..... | " | 60 |
| CHILDREN'S PREMIUMS, SEE 3RD PAGE COVER. | | |

W. H. JOHNSON

R. A. H. MORROW, Publisher.

The Monthly Advocate.

VOL. I.

JULY, 1880.

No. 3.

THE BUSH BURNING: OR, SCOTLAND TWO HUNDRED YEARS AGO.

In the Old Grey Friars Churchyard, Edinburgh, there is a monument erected to the memory of 18,000 persons who suffered martyrdom from 1661 to 1688. Of that "noble army of martyrs" the first was the Marquis of Argyle, one of the ancestors of the present Governor General of Canada, the Marquis of Lorne; the last was the youthful, the devoted, the immortal Renwick. Having, in a previous paper, presented a brief historical sketch of the persecution, it remains that some notice be taken of certain questions suggested by that narrative.

1st. Were those people who refused the proffered Indulgences justifiable in their refusal? These were offered on three separate occasions, viz.: in 1669, 1672, 1679. And then there was the "Toleration" granted by King James in 1687, one year before the Revolution. The great body of Presbyterians accepted these Indulgences—complied with the conditions on which they were offered, and in the case of the Toleration of James, went so far as to send up an address of thanks to the king, for his "surprising favour." A small party, however, would neither accept the Indulgences of Charles nor the Toleration of James. Were they justifiable in their declinature?

This question leads to an inquiry into the *nature* of these Indulgences, the *source* whence they flowed, and the *conditions* on which they were granted. In regard to the whole of them, truth requires the assertion, that they flowed from the King's usurped supremacy in ecclesiastical causes. To have accepted them, flowing from such a source, would have been a recognition of that anti-christian supremacy. It would have been a virtual and practical abandonment of the great leading principle of the Presbyterian Church, viz.: that "the Lord Jesus Christ is the sole Head and King of His Church, and hath therein appointed a government distinct from that of the civil magistrat." It would have been a virtual abandonment of their ministerial commission from Christ, and a taking out of a new commission from an earthly king. And, then, these Indulgences were all clogged with such conditions as no faithful minister of Christ could comply with; such as that they were not to go beyond the boundaries of their own parish—they were not to preach in the fields—they were not to allow persons from other parishes to wait on their ministry, and they were not to open their lips to speak against the ecclesiastical supremacy of the king. What faithful minister of Christ could yield to such conditions? Hetherington, the Free Church historian, expresses the truth on this subject, when he declares: "Not one of the

Vol. 1, No 3, 1880

ejected ministers ought to have accepted the Indulgence, because it was impossible to do so, without sacrificing the fundamental and essential principle of the Presbyterian Church, that which constitutes its glory and its life, *the sole sovereignty of Christ.*

2nd. Were those stricter Presbyterians who refused the Indulgences, justifiable in declining ecclesiastical fellowship with those who did accept them? We enter upon the examination of that question with a deep sense of the evil of schism in the Church of God. It is a sin of no ordinary magnitude, to break the bond of ecclesiastical fellowship on trifling grounds. The Church of God is one *really*, and ought to be one *visibly*. And when things shall be restored to their right condition, there will be not only "one Lord," but also "one faith" and "one baptism." It is also an un doubted fact, that in the whole Church of God, there were none more deeply sensible of the evil of schism, than those who most rigidly adhered to the national Covenants, one of the great principles of which was the recognition of the duty of endeavouring to promote union and uniformity amongst the Churches of Christ, not only in Britain, but throughout all lands. That there was a separation, and that there was sin in that separation, are facts that cannot be disputed. But on which party did the guilt of schism rest, is the question at issue.

It will serve to throw some light on that subject to suppose a parallel case. An association is formed on the basis of a definite constitution, and all is in harmony for a time. At length a party in that association pursues a course in entire opposition to its known and recognised principles. The faithful members of the society cry out against the defection. They say: "You are pursuing a divisive course; you have broken your pledge; we cannot recognise you until you come back to the ground you have abandoned." On whom does the guilt of the disruption rest in that case? Most assuredly not on the faithful party, but on those who have made defection. The Church of Scotland was precisely an association of that kind. She had a most definite constitution, the corner stone of which was the explicit and practical assertion of the exclusive Headship of the Lord Jesus Christ, his exclusive sovereignty in and over His Church, and her consequent independence of all state control. That was the great principle of the Church of Scotland. Now, they who accepted the royal Indulgences, plainly resiled from that principle. They made defection from the very constitution of the Church, and therefore it was upon *them* that the guilt of schism rested, and not upon the faithful few who determined to adhere to their principles, at all hazards. It is true that the former were the majority; but majorities never settle the morality of questions. The history of truth in its conflicts with error in past ages, demonstrates that on great moral questions, the majority has frequently been in the wrong. As well might a train of railway cars, that has been switched into the wrong track, cry schism to a single car that they could not drag with them into the wrong direction, as that the majority in the Church of Scotland, that had been switched off the right path by royal Indulgences, should try to fasten the odious epithets, exclusive, narrow-minded, schismatic, etc., upon Cameron, Cargill, Renwick, and their followers, who heroically resolved to keep in the track of the Covenant, even though it should lead them to the dungeon, the rack, and the scaffold.

3rd. Were the persecuted sons of the Covenant justifiable in offering armed resistance to the civil power? That they did so on several occasions, as at Drumclog, Bothwell, and Airmoss, is historic fact. Were they justifiable in offering that resistance? Let that question be answered by asking another—Are a people justified in taking up arms at any time for the defence of their *civil* rights? That they may do so, is the voice of scripture, of reason, of history. If men may contend for their *civil* rights, who then will say that they may not contend for their *religious* rights? If, for their *properties*, who will say that they may not contend for their *religion*? Is not one's religion infinitely more precious to him than all other interests combined? It was when those rights of conscience, which no man can take from us, were mercilessly invaded—it was when to petition was illegal, and to remonstrate was treason—it was when the fountains of justice were all polluted—when an infuriated soldiery were scouring the country converting their beloved land into a hunting field, entering their houses, destroying their property, insulting their wives and their children—it was when all milder means of redress had proved abortive—it was then that the down-trodden sons of the covenant girded on the sword, in defence of their homes, their wives and children, their loved pastors, and especially their consciences. And who will blame them except the minions of the despot and the tyrant? If the English nobles were justifiable in girding on their good broad-swords on the plains of Runnemede, that they might wring from king John that Magna Charta, which is the bulwark of British liberty to this day—if the American Colonies were justifiable in striking for their rights and liberties in the days of Warren and Washington—if the Neapolitans were justifiable, a few years ago, in resisting the oppression of their tyrant king, and even expelling him from the throne—then who will have the hardihood to say, that our persecuted Presbyterian ancestors two hundred years ago were not justifiable in resisting, even unto blood, the worst despotism that ever trampled on the rights and liberties and consciences of any people?

4th. Were Cameron, Cargill, and Renwick, and their followers justifiable in ultimately renouncing the authority of the king? That they did so, is a fact. That they did so on rational and scriptural grounds, is the question at issue. It will serve to throw some light on that question, if it be considered that in every constitutional monarchy there is a contract between the king and the people. As is the case in every contract, there is a pledge on the one side, and a conditional pledge on the other. There is the coronation oath on the one side, and there is the oath of allegiance on the other. In that coronation oath, the monarch swears that he or she will govern according to certain fixed principles, designated the Constitution, and in the oath of allegiance, the people swear that they will bear true allegiance to him or her *in thus governing*. Thus the contract is mutual. The ruler is as much under a pledge as the subject. It will appear very evident, then, that if there be a failure on the one side, there is a corresponding freedom from obligation on the other. If the king violate his pledge, the people are *ipso facto* freed from theirs. If he wantonly and persistently tramples upon his coronation oath, the people are no longer bound by their oath of allegiance. They may cast off his authority.

Ms. B. 1, No. 3, 1850

Now, amongst the most rigid adherents of the Covenants, there was not one who had any disposition to cast off the king's authority, in the constitutional government of the kingdom. There was nothing in the Covenants, by which they were bound, that was of a seditious character. In the *Solemn League and Covenant*, they say: "We shall, with the same sincerity, reality, and constancy, in our several vocations, endeavour with our estates, and lives, mutually to preserve the rights and privileges of the parliaments, and the liberties of the kingdoms, and to preserve and defend the king's majesty's person and authority, in the preservation and defence of the true religion, and liberties of the kingdoms; that the world may bear witness with our consciences, of our loyalty, and that we have no thoughts or intentions to diminish his majesty's just power and greatness." It is a calumny on these people to assert that they were opposed to a monarchical form of government. They loved a monarchy guarded by proper restrictions, and regulated by Scripture principles. They were even attached to the house of Stuart. They were not satisfied with the Protectorate of Cromwell; and they rejoiced with unfeigned joy when that protectorate was abolished, and monarchy restored in the person of their constitutional and acknowledged king.

And it was not until Charles II. had proved himself a tyrant and a traitor—it was not until he had violated every constitutional pledge to his people—broken his coronation oath in the most glaring manner—blasphemously usurped the prerogative of the Lord Jesus Christ as King of Zion—and during twenty years of despotism and tyranny, trampled upon the dearest rights and liberties of his people—that they saw it to be their duty to cast him off and even to declare war against him. And if they had reason for renouncing the authority of Charles, they had stronger reasons for denying allegiance to his successor James; for he was a professed papist, and as such, according to the acknowledged constitution of the realm, could not be a lawful king. "Shall the end of government be lost," said they in one of their public declarations, "through the weakness, wickedness, and tyranny of governors. Must the people, by an implicit submission, and deplorable stupidity, destroy themselves, and betray their posterity, and become objects of reproach to the present generation, and pity and contempt for the future. Have they not in such an extremity, good ground to make use of that natural power they have, to shake off that yoke which neither we nor our fathers were able to bear." "Such," says the impartial historian Hetherington, "were the sentiments of that greatly oppressed and much slandered people, and instead of condemning severely the strong language which they use, we may rather admire their free and manly sentiments which they so well express, at a time when nearly the whole aristocracy of the land were bowing their necks beneath the most degrading bondage, and uttering the language of fawning and sycophantic slavery."

But whether these people did right or wrong in casting off the authority of king Charles and his Popish brother James, the historic fact is certain, that five years afterwards, the whole nation endorsed their deed. Cameron, Cargill, and Renwick, and their followers, only took the initiative in that undertaking which the whole nation shortly afterwards perfected, when rising in its might, it hurled James the second from the throne,

and called a new dynasty to take possession of it. "Like the alarm shot of the faithful sentinel, for which he pays the forfeit of his life, these people," says the historian McCrie, "raised the alarm cry which was soon silenced in the dungeon and on the scaffold; but that cry, feeble as it was, served to arouse the slumbering nation, and five years afterwards, found its echo in the thunder of a nation's wrath against the merciless tyrants." It has been noticed that the published declaration of these people when they renounced the authority of the tyrants, was almost a *fac simile* of the declaration of the Convention of Estates when they withdrew their allegiance from James and declared the throne vacant. The difference between the two documents lay in this—the latter was the deed of the whole nation; the former was the deed of a small party whom that nation despised and persecuted.

If then, these people were not justifiable in disowning James II. the whole nation was not justifiable in disowning him five years afterwards, and the glorious Revolution, as it is called, was a rebellion against legitimate authority. If the deed of Cameron, Cargill and Renwick and their followers, was a rebellion in *the bad sense*, then William III. had no right to the throne of Britain, not one of his successors has had any right to occupy the throne, and all the laws that have been placed on the Statute book ever since are a nullity, seeing that they have their foundation in a national rebellion against the house of Stuart, that only differed from that of Renwick and his followers in that it was the result of the aggregate voices of the whole people.

There are many other questions in relation to these sufferers for truth that it might be interesting and profitable to discuss; but space at present forbids. No people were more misrepresented in their own day, and no people are more generally misrepresented now. It is a ground of thankfulness, however, that there is a spirit of inquiry abroad that will ultimately set the Scottish martyrs in their right position, and gain for them that honour to which they are justly entitled as the true heroes of conscience, and as the true enlightened patriots, who would rather die than surrender the liberties of their country into the hand of the tyrant. So long as ardent piety, devoted attachment to the truth, enlightened patriotism, and indomitable courage shall be valued, the martyrs of Scotland shall be held in grateful, loving remembrance. "They overcame by the blood of the Lamb and by the blood of their testimony, and they loved not their lives unto the death."

"Full flashing on our dormant souls the firm conviction comes,
That what our fathers did for their's, we could do for our homes.
We too could brave the giant arm that seeks to chain each word,
And rule what kind of prayer alone shall by our God be heard.
We, too, in triumph or defeat, could drain our heart's best veins,
Whilst the good old cause of liberty for Church and State remains."

A good man, who had peculiar ways of expressing himself, was returning from Church one Sabbath, when he met a godless neighbor driving home a cart loaded with hay. "There! there!" he suddenly called out, "its broke! You've run right over it!" "Run right over what?" gasped the neighbour, stopping his team in alarm. "The Sabbath. You've run over God's Fourth Commandment, and broken it all to pieces."

Vol 1, no 3, 1880

THE PULPIT.

THE FOUR LEPERS IN THE SYRIAN CAMP.

"And there were four leprous men at the entering in of the gate; and they said one to another, Why sit we here until we die? If we say, we will enter into the city, then the famine is in the city, and we will die there; and if we sit still here, we die also. Now therefore come, and let us fall into the host of the Syrians; if they save us alive, we shall live; and if they kill us, we shall but die. And they rose up in the twilight, to go into the camp of the Syrians; and when they were come to the uttermost part of the camp of Syria, behold, there was no man there. For the Lord had made the host of the Syrians to hear a noise of chariots, and a noise of horses, even the noise of a great host; and they said one to another, Lo, the king of Israel hath hired against us the kings of the Hittites, and the kings of the Egyptians, to come upon us. Wherefore they arose and fled in the twilight, and left their tents, and their horses, and their asses, even the camp as it was, and fled for their lives. And when these lepers came to the uttermost part of the camp, they went into one tent, and did eat and drink, and carried thence silver, and gold, and raiment, and went and hid it; and came again, and entered into another tent, and carried thence also, and went and hid it. Then they said one to another, We do not well: this day is a day of good tidings, and we hold our peace: if we tarry till the morning light, some mischief will come upon us: Now therefore come, that we may go and tell the king's household. So they came and called unto the porter of the city: and they told them saying, We came to the camp of the Syrians, and, behold, there was no man there, neither voice of man, but horses tied, and asses tied, and the tents as they were. And he called the porters; and they told it to the king's house within."—2 Kings VII. 3-11.

Samaria was besieged by the Syrians. The city was surrounded by the host of the enemy; the siege had lasted long; there was a great famine. The distress was extreme. The least morsel of food sold at a great price; women bargained for and ate their own children. There seemed nothing but a miserable death before all the people, when God in His mercy was pleased to deliver them. He did it in a remarkable way; the instruments he used were these four lepers.

1. The story is full of lessons; let us notice this as the first—that God can deliver by the weakest and most unlikely means. The king of Israel was powerless; he could but see the misery of the people, and rend his clothes, and put on sackcloth, and vent his feelings in wicked and foolish threats against the prophet Elisha. The lords of the land could do nothing; one of them, in his hopeless despair, did but mock when the prophet, in the name of the Lord, foretold coming plenty. Some horses, and horsemen, and soldiers still remained; but, shut up in the city, they could do nothing for its relief; the more the mouths the greater the misery. King, nobles, and soldiers—those who might naturally have been looked to for deliverance—were all equally powerless. But there

were four lepers at the gate; poor outcasts; men who might not mix with others; the most weak and helpless in all the place; by them it pleased the Lord to deliver.

God often delivers thus; choosing "the weak things of the world to confound the things which are mighty," and showing that He can "save by many or by few." Thus he humbles pride, making it plain that deliverance is of Him, and not of man. And thus He encourages His servants to hope and trust. For, though no likely means of deliverance appear, yet He can deliver by the most unlikely. Let them but seek Him and trust Him, He will be at no loss for instruments to do His will.

2. The argument of the lepers teaches us another lesson. They sat at the entering of the gate, and talked together. Perhaps, in Eastern fashion, they had sat there long in gloomy silence. But at last they roused themselves and one another. "Why sit we here until we die." Yet if they went into the city, nothing but death awaited them there. What should they do then? There was but one thing to do: they would give themselves up to the Syrians. If they killed them, they would but die; and die they must, whether they stayed where they were, or went into the city. But perhaps they would save them alive. It was their only chance. They would bestir themselves. They would not sit still and die. They would flee to the Syrians.

Sinners, also, if they sit still and do nothing, must die. And if they think to flee to any source but one, they must die too. There is but one Refuge—Christ. Perhaps they have looked on God as their enemy; for they have indeed made themselves his enemies by wicked works: perhaps they have never had any feeling towards Him but fear. But they need not fear, He is gracious and merciful, ready to forgive, both able and willing to save. Jesus Christ came to seek and to save that which was lost. All who come to God by Him will be received. It is sometimes hard for a poor simple creature to believe this. He has so long neglected God and sinned against Him, that a full and free forgiveness for Christ's sake is almost more than he dares to hope for. Yet, if he can raise his thoughts no higher, let him at least flee to Jesus with the leper's feeling: if I stay as I am, I die; if I flee elsewhere, I die; if I flee to Him, I can but perish, but it may be that He will have mercy and save me.

3. The lepers acted on their resolution. They rose up in the twilight to flee to the Syrians' camp. But when they got to the uttermost part, the beginning of it, what did they find? To their surprise, instead of a great host, they found not a man. The camp was there, but the men were gone. The horses they found tied up as usual, and the asses; the tents were standing; but, instead of the din of a camp, no voice of man did they hear. They went from tent to tent; there was no one to hinder them; they ate and drank as much as they pleased, these famished wretches; they found treasure—silver and gold and raiment—they took possession of it, carried it off and hid it, and then went back and carried off more from another tent, and hid that too. All they found was theirs. There was no one to say them nay. No more want, misery, poverty. Their plan had succeeded beyond their utmost hopes. They had fled

Vol 1, No 3, 1880

with the bare hope of life; they had found life, and food, and riches. Did it not seem to them like a dream?

He who flees to Christ as a refuge from death finds in Him far more than his utmost hopes. His soul's wants are abundantly supplied. He is more than pardoned and saved from eternal death. He is fed with spiritual food; he receives the Holy Spirit; he becomes partaker of a treasure—the unsearchable riches of Christ are made open to him. There is nothing to pay. All this is quite free. And all comes from his not sitting still to die, but rising and fleeing to Christ Jesus. He was in danger, now he is in the way of salvation; he was poor, now he is rich.

4. Once more. The lepers intoxicated by such unlooked-for good fortune, thought of nothing else, at first, but gathering treasure for themselves; but afterwards they came to a better mind. "We do not well," said they; "this day is a day of good tidings, and we hold our peace." So they left off going from tent to tent to gather treasure to hide for themselves, and went back and told the good news in the city.

So it is with the repenting sinner who has found salvation in Christ. His first feeling is joy on his own account; now at length he has escaped, now he has found the true riches. But almost immediately he thinks of others. There are numbers, he considers, in the same danger from which he has been rescued; numbers still poor and wretched, with nothing but death before them. He will go and tell them what he has found, and try to make them sharers in his happiness. He who is truly converted to God becomes at once a worker for God. It is one sign of having found the treasure, that a desire is awakened in the soul to make others partakers in it.

Let us not fail in this. If at any time sluggish, self-indulgent, backward in this work of God, let us bethink ourselves of the leper's words: "We do not well; this day is a day of good tidings, and we hold our peace." Yes, it is indeed a day of good tidings, a gospel day, a day of salvation; let us not hold our peace; let us tell the good news to all we can; let us seek to win souls to Christ; and life and happiness, and heaven.—*Selected.*

IS THE PAPACY PREDICTED IN THE WRITINGS OF PAUL?

Canon Farrar is oftentimes more dogmatic in his assertions, than conclusive in his reasonings. In his "Life of Paul" he ventures on the rash proposition, that no one of "competent scholarship" will in these days assert that the Papacy is foretold by St. Paul under the title of "the man of sin." Dr. Christopher Wordsworth, Bishop of Lincoln, took far higher honours at Cambridge, both in Mathematics and Classics than did Dr. Farrar. He is some twenty or thirty years his senior—has been a diligent student and expositor of Scripture for many years, and ought, therefore, to be regarded as possessed of "competent scholarship" to deal with any theological question. In a little pamphlet recently published, entitled "Is the Papacy predicted by St. Paul," the Bishop fully discusses the question. In that pamphlet, after proving exhaustively and conclusively that Paul's reference can be to nothing else but to the modern Papacy, he concludes the whole inquiry with the following remarkable words:—

"In this solemn question we have now appealed, not to uninspired men but to St. Paul. We have inquired of the Holy Ghost. We have heard the testimony of God. Thence we may conclude as follows: If the *mystery of iniquity* is the same thing as the *mystery of godliness*; if the man of sin is a man of God; if *deceivableness of unrighteousness* is the same thing as godly sincerity; if *strong delusion* is the same thing as sound persuasion; if *to believe a lie* is the same thing as to hold the truth; if to be in peril of condemnation is the same thing as to be saved; if to be consumed with the Spirit of Christ's Mouth is the same thing as to hear from Christ's lips the joyful words: Come ye blessed of my Father, inherit the kingdom prepared for you;—then, Romanism is a safe religion; then it is not sinful to encourage it; then it is a matter of little moment whether you belong to the Church of England, or fall away to the Church of Rome;—*but not otherwise.*"

WHAT IT IS TO BELIEVE IN CHRIST.

It is to believe that He is the only Saviour; that there is no salvation in any other; no other name under heaven, given among men, whereby we must be saved, Acts XVIII. 12.

It is to *feel your need of Him*; that you are guilty, and need forgiveness; sinful, and need to be made holy; under condemnation, and need to be pardoned; lost, and need to be saved.

It is to believe that He is *able and willing to save you, and to save you now*. He is *able*; "almighty"—"able to save to the uttermost them that come unto God by Him," Heb. VII. 25; *willing*; "not willing that any should perish, but that all should come to repentance," 2 Peter III. 9; ready to save you *now*; for *now* is the accepted time, and *now* is the day of salvation, 2 Cor. VI. 2.

It is to cast yourself *at once, and without reserve, on His mercy, trusting in Him alone for salvation*, renouncing self-righteousness and self-dependence, all idea of meriting salvation by any thing you can do, and relying on what Christ has done; to give yourself up to Him, just as you are, to be accepted, forgiven, purified, directed, and saved; to take Him for your Prophet to teach, your Priest to atone, your King to rule over you and in you, and your Exemplar to be imitated in all your feelings, purposes, and conduct. Do this, and you will be a believer in Christ; and He shall be your refuge, your portion, your saviour, all your salvation, and all your desire.

Prostrate I'll lie before the throne,
And there my guilt confess;
I'll tell Him I'm a wretch undone,
Without His sovereign grace.

I can but perish if I go;
I am resolved to try;
For if I stay away, I know
I must forever die.

Vol. 1, No. 3, 1880

GEMS OF THOUGHT.

When a man is wrong and wont admit it, he always gets angry.

A proof that we believe in the reality of religion, is that we walk in the power of it.

All flattery is dangerous. So people always think if it is addressed to others, but never when it is addressed to themselves.

Under our greatest troubles often are our greatest treasures.

Men are more inclined to ask curious questions than to obtain necessary instruction.

Money and time are the heaviest burdens of life, and the unhappiest of all mortals are those who have more of either than they know how to use.

*Live while you live, the epicure would say,
And seize the pleasures of the present day;
Live while you live, the Christian preacher cries,
And give to God each moment as it flies:
Lord, in my view, let both united be;
I live in pleasure, while I live to Thee!*

CONSUMPTIVE'S HOME, GROVE HALL, BOSTON HIGHLANDS.

The following items of information have been sent us by "C. D." Wilnot, who was for some time connected with the above Institution, which appears to rank high in the list of schemes of christian charity. —Ed.

"Charles Cullis, M. D., of Boston, is the founder of this institution; and from relieving the wants and alleviating the sufferings of a few needy and helpless ones, the work has grown to its present proportions."

"The Consumptive's Home, located in the Boston Highlands, is intended to accommodate one hundred patients, together with the workers needed to carry out all the details of the work in the most thorough and systematic manner. All who visit the Home are struck with the care and tenderness bestowed upon minor matters, giving a homelike and cheerful appearance to every thing connected with the interior. A few steps from the Consumptive's Home stands the *Spinal Home* for the care of those suffering from spinal disease. On the same grounds stand the *Children's Homes* for the care of the children of the patients who die in the Home, and who are adopted by Dr. Cullis. Almost in the shadow of the Main Home stands the Chapel for Divine service, and the Deaconesses' Home for the training of women for home and foreign missionary labour. The *Cancer Home*, located in Walpole, some miles out of Boston, is a branch of the same work."

"There is no endowment, or pecuniary provision existing, for the support of this work. No human friend has ever made any promise, expressed or implied, to relieve its necessities or preserve its standing. It is emphatically a "work of faith" as well as a "labour of love." With reverence and admiration we stand silently before the revelation of Himself who hath said "Go! show them the works that I do: they testify of Me."

THE HOME CIRCLE.

BY M.

No. 3—THE FAMILY ALTAR.

The most lovely spot on earth is the home of the young family consecrated by piety, love and prayer. Here an incense well pleasing to God ascends from the family altar at the morning and evening sacrifice of prayer and of praise. Here the Holy Spirit loves to dwell, forming a canopy of sanctity, protection and of peace. It is an oasis where the weary traveller may safely turn to rest. Here woman, truly virtuous and benevolent, sensible of her obligation and her influence, occupies that position the Creator designed she should, viz., queen of home, and man's only true help-meet. Strength and honor are the clothing of such a household. "The husband is known in the gates, when he sitteth among the elders of the land." Children are here as olive plants around the table, rising up and calling their parents blessed. Who can estimate the value of such a home? Its "price is far above rubies." Here mutual confidence, forbearance, cheerfulness, clarity, kindness, prudence, peace, and the fear and love of God are manifested as the embellishments of the true home. If the christian home be otherwise, well may it be asked, "Is there not a cause?" On the other hand, no place so melancholy as the abode, where these essentials to true happiness are lacking. The curse of the Lord is in such a dwelling. Its inmates "are like the troubled sea when it cannot rest." "The way of peace they know not." There is no recognition of the Most High in all their doings. They have no family altar to constitute a bond of union and hence they have no protection. Living without God, they enjoy no peace here, neither have they any hope beyond the grave.

"Tis religion that can give sweetest pleasure while we live,
"Tis religion must supply solid comfort when we die."

If we would have a happy home on earth and an eternal home in heaven, we must endeavor that our household be right with God. Our sincere resolve should be that of Joshua, "As for me and my house, we will serve the Lord." It is only in the way of appointed means that we can expect a blessing. Every house should be a sanctuary, and every parent a minister in holy things to its members. God's word should be the rule of faith and practice in every family, and wherever man has a tent, God should have an altar. Such is a duty enjoined by God and cannot be discarded. Man's responsibility and God's sovereignty are here unfolded. The family demands prayer as much as our nature demands home. It is the channel through which blessings descend. Communion with God constitutes a part of the intercourse and society of home. The first family began to call upon the name of the Lord. The first parent acted as priest of God in his family. Family religion is therefore of ancient origin. We find it not only in Eden, but in the tents of the

Vol 1, no 3, 1880

patriarchs and prophets. It is also a prominent feature of the Gospel economy. It was practiced in the homes of the primitive christians. Tertullian says, "they are united in spirit and in flesh; they kneel down together, they pray and fast together, they teach, exhort and support each other with gentleness." The Reformation period of the 16th century was marked by the glow of piety flashing upon the home altar. Genuine christians in every age and country have felt it as being essential to their very existence, to keep the flame burning continually upon the family altar. It is a well known fact that declension in religion commences by the omission of the closet and family devotion. Hence, how true that,

"Prayer is the Christian's vital breath, the Christian's native air;
His watchword at the gates of death: he enters heaven with prayer."

We see, therefore that family devotion is not a trifling measure, but an essential ingredient in the very constitution of home, and co-existent with home itself. The necessity of family prayer arises out of the constitution and mission of home. Family mercies and blessings, family weaknesses and dangers, family hopes and temptations,—all bespeak the importance of family worship.

The duty therefore to establish and maintain family prayer is imperative. It is a privilege and blessing as well as a duty incumbent. It is the condition of parental efficiency in the discharge of all other duties; and the true mission of home cannot be complete without it. The moral and spiritual development of the household depends upon it. All instruction, discipline and example of parents are vain without it. When faithfully performed it is one of the most effective means of grace. It is a powerful bulwark against sin; a benign promoter of family peace, prosperity and happiness—its hallowed and harmonizing influences distilling like the dew of Hermon, thus forming home into a paradise, and causing each member thereof to realize "how pleasant it is for brethren to dwell together in unity;" and that *here* the Lord commands "the blessing even life for evermore." Family devotion is moreover a sure preparation for the sorrows and separations which sooner or later must overtake every household. Its influence not only smooths the pillow of death, but restores many a prodigal to his father's house. Hence nothing can justify its omission. Christian parents are bound to the performance of this duty by the most sacred covenant obligations as well as by the interests of their household. Those who have dedicated their little ones to God in baptism, and pledged themselves to train them for His service, cannot be faithful to their vows, or hope to see their children walk in the true path, if the family altar is neglected.

Notwithstanding, it is fearful to contemplate that no home-duty is more grossly abused and neglected than that of family prayer. Many attend to it only in a formal manner and at intervals—perhaps only in times of sickness and distress, or on the Sabbath. Others observe it more regularly, merely to satisfy their conscience of having discharged a duty; without seriously considering that, "Prayer is an offering up of *our desires* unto God for things agreeable to His will, in the name of Christ, with confession of our sins, and thankful acknowledgment of His

mercies." Some seek to justify their neglect of family prayer by the most frivolous excuses, such as press of business, incapacity, shame, &c., and fancy they will be excused if they perform the duty of private devotion. Such Christians are unworthy of a home, or of having immortal souls committed to their care; and cannot expect the blessing of a faithful God, who will pour out His fury upon the families that call not on His name; and who will assuredly bless the tabernacles where prayer is wont to be made. No excuse need be framed for the neglect of family devotion. "Prayer hinders no man's journey." "No ponderous intellectual machinery is needful to its dignity; no loftiness of reasoning, no magnificence of imagery, no polish of diction, no learning, no art, no genius. In its very conception, prayer implies a *descent* of the Divine mind to the homes of men; and with no design to lift men up out of the sphere of their lowliness, intellectually. Bruised reeds, smoking flax, broken hearts, dumb sufferers, the slow of speech, timid believers, tempted spirits,—weakness in all its varieties,—find a refuge in that thought of God, which nothing else reveals so affectingly as the gift of prayer, that He is a very *present* help in every time of trouble. He whom the heaven of heavens cannot contain, has come down and placed Himself in the centre of the little circle of human ideas and affections, as if for the purpose of making our religion always the homestead of common feelings."

Hence, Christian parents should take encouragement, and see that their home is a house of prayer, where their little flock can join at the family altar in sweet communion with God. They should continually "*watch* and *pray*" lest they enter into temptation. They must guard their precious charge from the snares of the wicked one; and in discharging every duty which they owe to their household, they must aim to be circumspect, redeeming the time because the days are evil. Yet, with the most vigilant concern, they should constantly cherish distrust of their own powers, and should seek for themselves and their children the guidance of the wisdom that descends from above. Of themselves they are wholly insufficient for the proper performance of any of their important duties. Even in relation to the things of the present life, it is not in man that walketh to direct his steps; and parental training will assuredly fail of realizing any good fruits, if those who conduct it lean upon their own understanding. There is all encouragement, however, in bringing children to Christ, and in depending on Him who can own and bless the feeblest instrumentality. Let parents learn daily to place their children under the guardianship of the Shepherd and Watchman of Israel. Let them look to Him for direction and strength in relation to their own duty, and for protection and blessing to their children. He is faithful who has promised, He will remember mercy to them that fear Him and keep His commandments through many generations. "The children of His servants shall continue and their seed shall be established before Him." Therefore with united voice of prayer and praise may the Christian household confidently encircle the family altar, and plead the blessing of Him who has promised to "be the God of all the families of Israel," and who alone is the hearer of prayer, unto whom all flesh should come.

Vol. 1, No. 3, 1888

FATHER, TAKE MY HAND.

The way is dark, my Father. Cloud on cloud
Is gathering thickly o'er my head, and loud
The Thunder roars above me. See, I stand
Like one bewildered! Father, take my hand,
And through the gloom
Lead safely home
Thy child!

The day goes fast, my Father! and the night
Is drawing darkly down. My faithless sight
Sees ghostly visions; fears, a spectral band,
Encompass me. O Father! take my hand,
And from the night
Lead up to light
Thy child!

The way is long, my Father! and my soul
Longs for the rest and quiet of the goal;
While yet I journey through this weary land,
Keep me from wandering. Father, take my hand;
Quickly and straight
Lead to Heaven's gate
Thy child!

The path is rough, my Father! Many a thorn
Has pierced me; and my weary feet, all torn
And bleeding, mark the way. Yet thy command
Bids me press forward. Father, take my hand;
Then, safe and blest,
Lead up to rest
Thy child!

The thorn is great, my Father! Many a doubt
And fear and danger compass me about,
And foes oppress me sore. I can not stand
Or go alone. O Father! take my hand,
And through the throng
Lead safe along
Thy child!

The cross is heavy, Father! I have borne
It long, and still do bear it. Let my worn
And fainting spirit rise to that blest land
Where crowns are given. Father, take my hand;
And reaching down,
Lead to the crown
Thy child!

THE CHILDREN'S PORTION.

PRACTICAL THOUGHTS FOR THE CHILDREN.

BY ALPHEUS.

No. I.

Once more the *Monthly Advocate* has come and gladdened our home, a welcome visitor. "Alpheus," having had a chequered experience, and being childish in his ways, although his hair is gray, thought he might recount some of the lessons he has learned in his journey through life, and, perhaps, by ransacking memory's storehouse, find some incident whereby both the writer and reader might profit.

Young as you, readers of the *Advocate*, are, you have no doubt observed that most of our troubles come from our own mistakes. Our neighbours will be to us just what we are to them. Are we cold and indifferent to the wants of those about us?—They will be the same to us. Are we obliging and ready to help others?—Well, everyone may not help us, but the rule is that more help will come to us than we have given to others. And there is no maxim more sure than the Divine one, as a man, a woman, a boy, and girl sows, "so shall they also reap."

Once upon a time I undertook the journey under the great Fall of Niagara. The guide went ahead with rope in hand along the dark, slippery, and dangerous pathway. A dread came over me, as I groped amid the spray, and reflected that a mis-step might shut out the light of day to me forever; but I could not go back, I had hold of the rope, and was led on. But as we emerged on the other side, I was fully repaid for all my fears at the sight of the majesty of the tumbling waters, as they came thundering down into the abyss at our feet; terror was forgotten in the most intense enjoyment, and the lesson I learned was that our best pleasures are enhanced by difficulties. The trials of life sweeten the rest that follows. Although life's pathway may be dark and dangerous, if we are united to the best of all guides, we must, in faith, hold fast and push forward. The rest beyond will enhance it all.

Not long ago I listened to a sermon from the text, "we all do fade as a leaf, and our iniquities like the wind have taken us away." The preacher said somewhat as follows: "You, no doubt, have watched spring foliage budding and cheering the face of nature—emblem of youth; or the full leaf of summer, when its grateful shade is sought for refreshment—emblem of manhood; or you may have from an elevation watched the glory of the summer sunset, descending over the deep and mellow autumn tints—emblem of mature age; or the November blasts may have been whirling the sere and yellow leaf in its dance of death, and we have said—surely this is the emblem of old age. In the fulness of its foliage one might ask, Will all these leaves fall? Yes! they will *all* fall. But when will *this one* fall? No one knows that. Then, by the certainty that *all* will die, also by the uncertainty of which *one* will die, make to-day, your peace with God."

Vol 1, No 3, 1880

I have now given three little lessons: 1st. Always seek to do others good: it will come to you again. 2nd. Do not murmur under difficulties; no cloud but has its silver lining. 3rd. Give your heart to God in your youth, remembering your need of the Holy Spirit and encouragement to expect His gracious operation on your heart. Read and ponder Luke xi, 13.

"Alpheus," it will be noticed, has marked the above excellent original article "No. 1," so that it looks as we might hear from him again. We hope so.

The following selection has been kindly forwarded by a lady from Titusville, N. B.:

THE DYING BOY'S GIFT.

A few years ago there lived a little boy in this city who had an aunt residing at a small village on the Mississippi river. This aunt was once on a visit to her relations and friends in the East, and one Lord's Day she took this little boy with her to church. After the services were over and while her mind was filled with the solemn and pleasing impressions of the sanctuary, she talked with Willie about the goodness of God and the love of the Saviour in permitting them to enjoy such privileges. As she spoke of these things she thought of her distant home in the far West, and the few opportunities the people there had of attending upon the services of God's house, and with deep feelings she exclaimed, "Oh, Willie! how I wish the people at M—— had a church, that they might together worship their God and Saviour." This remark made a deep impression on Willie's mind, and he often thought of it afterwards. Some time after this, Willie was taken sick and confined to his bed. Every attention was bestowed upon him, physicians and friends did all they could to restore him to health, but God thought it best to take him to His heavenly home, and so He did not permit him to get well. During his sickness he talked a good deal with his mother about the Sabbath school and about the Saviour. A little while before he died he asked his mother to bring him his little money box. When she brought it and laid it by him on the bed, he put his hand upon it, and said to his mother, "Mamma, I am now going to die, and I want you to take my money and build a church in M—— for aunty." Very soon after uttering these words his sweet spirit was borne by angels to his Father's house in heaven. His father and mother and sisters and brothers felt very sorrowful, for they loved Willie dearly, but they were comforted by the thought that Jesus had taken him to Himself and that they would meet him again. Willie's mother often thought of the money box and the little treasure which it contained. She wondered how she could ever accomplish Willie's wish about building a church in the far West. She prayed that God would direct her in her efforts, and God has been helping ever since. She went to some of her friends and told them what Willie had said, and they gladly promised to help her. In a short time she collected five hundred dollars, and put this sum, with what was found in Willie's box, into the bank, where it now remains, ready to be used as soon as it is needed. Before long, a church will be built where Willie's aunt lives, and then all his last wish expressed in this world be fulfilled. How happy his mother must be in having such a memorial of her dear

boy; and Willie's aunts and cousins, whenever they enter the church, will think of the Temple above, where his glorified spirit mingles with the shining throngs in praising God day and night.

IF I WAS A MAN.

If I was a man, do you suppose I'd beat
My faithful horse up and down the street?
No! I'd feed him so well, I'd have to say,
He would go so fast, "Hey! pony, hey!"

If I was a man, should they scent me far
By the puffing smoke of a dirty cigar?
No! I'd choose some other pleasure than this,
And keep my lips clean for the girls to kiss.

If I was a man, do you suppose I'd dare
In the face of my Maker to curse and swear?
No! I never would give to good people pain
By a habit that brings neither pleasure nor gain.

If I was a man do you suppose I'd think
For a moment of tasting the drunkard's drink?
No! it only brings a man trouble and woe,
And I'll be a temperance man wherever I go.

The above is a boy's production. We hope the author and all the boys who read this will neither drink, smoke, swear, nor be cruel to animals, and then each, if spared, will be A MAN indeed, worthy to be respected—and kissed too.

We will be glad if some more of our young friends will forward some original poetry, or letters, or selections. The following has been sent in:—

POWER OF THE BIBLE.

A Bible distributor going through a place where they were building a railroad, gave some copies to the men. A Romish priest, hearing that one had been left at an Irish dwelling, told the father that it was an improper book to read and ordered him to burn it up. The man thought he would look into the book and see what was dangerous about it. He read in the New Testament and had his eyes opened. He left off his Romish ways and joined (with his whole family) the Protestant church.

W. S. BROWN.

TIME.

"Time is—thou hast; employ the portion small;
Time was—thou hast not, canst not it recall;
Time future is not, and may never be;
Time present is the only time for thee."

ETERNITY.

"Eternity! ah! know you what it is? It is a timepiece, whose pendulum speaks, and incessantly repeats two words only in the silence of the tomb—NEVER! NEVER!—EVER! EVER! and FOREVER!"

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

Vol 1, no 3, 1850

SOLUTIONS OF BIBLE QUESTIONS FOR JUNE.

IV. Once.—See Joel III. 3.

V. See Proverbs XXVI. 4, 5.

VI. Genesis XXI. 16, XVI. 16.—ISHMAEL. ABRAHAM.

- | | |
|----------------|--------------------|
| 1. I-r-a. | II. Sam. XX. 26. |
| 2. S-egu-b. | 1. Kings XVI. 34. |
| 3. H-am-o-r | Joshua XXIV. 32. |
| 4. M-ar-a. | Ruth I. 20. |
| 5. A-rauna-h. | II. Sam. XXIV. 22. |
| 6. E-thiopi-a. | Acts VIII. 27. |
| 7. L-ukewar-m. | Rev. III. 16. |

Correct answers received to Nos. IV., V. and VI., from Hattie Lawson, James R. Toland, and J. S. M., Barnesville; to Nos. IV. and V. from "Sandy," Upper Gagetown, "N. M.," Minnie McLaughlin, Union Square, N. S., Annie E. Grindon, Frederickton; to Nos. V. and VI. from M. Lawson, Barnesville; to No. IV. from M. MacM., Boston, and to No. V. from Jessie M. Grindon and Mary Magee.

BIBLE QUESTIONS FOR JULY.

VII. Where do we find a divided word occurring only once in the Bible suggesting safety, strength, and division?—J. K. M.

VIII. What sentence composed of three words appears no less than 25 times in one book of the Bible, and forms the chief thought in it?

IX. The initials of the following form a name given to the Deity:

1. A meeting place of a good man and God.
2. The name of a king of Israel.
3. The name of a heathen king.
4. A governor under a heathen king.
5. A place where the Israelites were defeated.
6. Name given to a heathen god.

INQUIRY COLUMN.

ANSWERS TO QUESTIONS FOR JUNE.

III. Bunyan—Pilgrim Progress; The Shepherd Boy's Song.

IV. Young—Night Thoughts; Book I.

V. The giving of the name in baptism is not a necessary or even important part of the ordinance. Some talk, however, as if it were. Ask "What is the baby's name?" and probably the answer will be, "She is not baptized yet," or, "That is 'little nameless'—he is not yet 'christened'." The name of every baptized member of the Church should be recorded in the Church books, and for this, as well as other reasons, should be known, but a baptism administered *without a name* would be as valid as if one were mentioned; and there is nothing in the essential nature of the case, to prevent the name, if given, from being reconsidered and altered afterwards. Some ministers, after the rite is administered, and not until then, announce the name.

NEW INQUIRIES.

VI. Granting that the game of Chess or Draughts is not wrong, is it any harm to play at Dominoes?

VII. What is the origin of taking the oath by kissing, and what arguments can be adduced against the practice?

RELIGIOUS AND GENERAL INTELLIGENCE.

Temperance reform appears to be advancing in England. The Chancellor of the Exchequer recently said in a public address: "The evils of drunkenness become more and more patent. We are more and more impressed with the frightful evils that arise from it." It is computed that there are 315 members of the new Parliament favourable to the principle of "local option," including Mr. Gladstone and the Marquis of Hartington. It is hoped that there will be soon some wholesome legislation in the way of restricting the sale of intoxicating liquors. It is pleasing to note that "coffee houses are growing to be a formidable rival of the liquor shops as places of social rest for the masons."

The Rev. Dr. Somerville, of Glasgow, has commenced a series of evangelistic services in the city of Rome. "Despite the opposition of the municipality," says a telegram, "the reverend doctor was to-night able to address 1,500 persons in the Alhambra. At the close of the meeting Dr. Somerville was by acclamation invited to continue the series, which at Florence and Naples has already attracted such numerous audiences, and which no where but in Rome has encountered municipal opposition."

There is nothing to which the Turkish authorities appear to be more averse, than the fulfilment of their promises in regard to *religious toleration*. It is but a few weeks since the British Ambassador, at the Court of the Sultan, received the assurance that the Moslem might become a Christian without incurring any penalty. That there was no sincerity in that ostentatious assurance of religious freedom is apparent from the refusal of the government of the Sultan to protect the recently converted Mahommedan, Mustapha. After having received the promise of protection in the profession of his new faith, he was recently obliged to leave his home and seek safety in flight from Moslem fanaticism. Passing events make it more and more apparent, that Turkey is incapable of reform, and is doomed to inevitable and speedy destruction.

It is expected that the revised New Testament, in which so much labor has been expended by scholars in England and America, will be published in a short time. It is nearly six years since the work began, and eighty men have been engaged upon it. The revision, it is said, will nearly resemble the present version. Two years must elapse before the whole Bible will be completed.

Livingstonia is the name of the Free Church Mission on Lake Nyassa, Central Africa. It is called after the celebrated explorer, Dr. Livingstone, who sacrificed his life in the interests of African evangelization.

"At the Chapel attached to the Russian Embassy," says a telegram from London of June 4th, "to-day a Solemn Requiem Mass was sung for the repose of the soul of the late Empress (of Russia) * * * The Prince of Wales appeared clad in complete black, and took the position of one of the chief mourners. He, and one of the other principal mourners, at a certain stage of the Mass, arose from their seats, and took lighted candles in their hands, which, still standing, they held until the conclu-

Vol. 1, No. 3, 1888

sion of the last chant, when at a signal, the candles were simultaneously extinguished. This is the first time that a Prince of the present royal house has ever taken part in a mass."

The General Assembly of the Presbyterian Church of Canada, met at Montreal on Wednesday, the 9th ult. Rev. Donald Macrae, M. A., St. Stephen's Church, St. John, was unanimously chosen Moderator. Delegates from Scotland and Australia were present, and delivered thrilling addresses. The various schemes of the Church were reported to be in a hopeful condition.

The Synod of the Reformed Presbyterian Church in the United States, met at Philadelphia on the 26th May. The Rev. David McAlister was chosen Moderator. The various schemes of the Church, particularly the Syrian and Chinese Missions, were reported to be in an encouraging state. Interesting Reports on Sabbath Observance, National Reform, Sabbath School Work, Temperance, Missions, &c., were read. The next meeting was appointed to be held at Pittsburgh, in May, 1881.

There is a scheme set on foot for the purchase of Palestine. Several wealthy Jews contemplate the formation of a Company to buy the Holy Land out and out. It is thought that in the present depressed state of the Turkish exchequer, the purchase could be made for six millions sterling. This movement on the part of wealthy Jewish capitalists is peculiarly interesting, when viewed in the light of Scripture prophecy—that seems to warrant the belief, that the now scattered sons of Abraham will yet be restored to their own land, the land of Palestine.

The appointment of a Roman Catholic to the Governor Generalship of India is causing much dissatisfaction among many Protestants. Lord Ripon is a pervert. His secession to the Church of Rome some time ago made no little stir, and he has since been signaling himself by his zeal in promoting the interests of Romanism. Mr. Gladstone was a more zealous Protestant in opposition, than he promises to be in the Government.

OBITUARY.

The cause of Christian truth and morality has suffered serious loss by the decease of the Rev. James Dick, D. D., who expired on the 24th May last, in his 81st year, at the residence of his son, the Principal of the Academical Institution, Londonderry, Ireland. Deceased was, during 54 years, pastor of the Reformed Presbyterian Congregation of Kellswater, near Ballymena. He was also for many years one of the Professors of Theology for the R. P. Church in Ireland. Dr. Dick was a man of strong mind, a close and conclusive reasoner, a powerful preacher, and in the Courts of the Church exerted a great influence. A touching incident occurred on the occasion of the venerable father's interment at Kellswater. From the entrance of the burying ground his remains were borne to the grave on the shoulders of *four* sons, whom he has left behind, in the ministry of the church of which he was such a distinguished ornament.

Ⓐ All communications relating to the general editorial department of the *Monthly Advocate*, Books for review, &c., to be addressed to Rev. J. R. Lawson, Barnesville, N. B.

Vol 1, No 3, July 1880

CHILDREN'S PREMIUMS.

We want all our young friends to go to work at once and assist us in circulating the *Advocate*, and we promise to pay them liberally for their labors. It is surprising what little folks can do when they set about any good work in *real* earnest. Nothing shall be wanting on the part of our Junior Editor to make the "Children's Portion" of the *Advocate* interesting, and if every little reader of these columns would only go around and show the *Advocate* to their friends, we feel assured, that each could soon get up a club of subscribers. Now is the time to undertake the work in order to succeed. Many will desire the first number of the Magazine as it commences with introductions to the "Home Circle," "Children's Portion," and Editor's Remarks, portions which every subscriber will desire to see. We have provided a large number of handsome Premiums which will be distributed as follows:—

A beautiful FLORAL AUTOGRAPH ALBUM, worth \$1.50, will be sent to any of our little readers who will get up a club of six subscribers for the *Advocate* for one year at 50 cents each. Should any raise a club of TEN, we will, in addition to the Autograph Album, send a nice SCRAP ALBUM, value for \$1.00. Those who may not be able to raise over two or THREE subscribers will be entitled to a neat little Testament, Autograph Album, or some other handsome present.

Should none of the above Premiums be desired by any of our little workers, we shall be pleased to send them anything they may wish, of the same value, instead, that can be sent by book postage. When sending list of subscribers only let them state what they wish most—as premiums—and if they are to be had, we will comply with their wishes. We have lots of nice things in stock, suitable for children, and if all our little workers could only give us a call, we think we could give them just what they want.

We have nice pocket Bibles varying in prices from \$1.50 to \$5.00 each. Should one of these be preferred to other premiums we will print any name desired on cover in gold letters free of charge.

All orders should be accompanied by Cash, and the Premiums will be mailed at once on receipt thereof to any part of Canada, the United States or Great Britain.

 See how to send Money, &c., on second page cover.

We will send a number of copies of the *ADVOCATE* free, for samples, to all little folks who intend getting up clubs for it, if they give us their address.

R. A. H. MORROW, PUBLISHER,
St. John, N. B.