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# The Monthly Advocate.

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## THE SABBATH: ITS CHARACTER AND CLAIMS.

"Remember the Sabbath day to keep it holy." Such was the utterance of the Holy One, amid the "thunders and lightnings" of Sinai. Such is the unchanging law of the Eternal to every human being still, and will be, until the angel shall "set his right foot upon the sea, and his left foot upon the earth, and swear by Him that liveth for ever and ever that there shall be time no longer."

The law relating to the Sabbath occupies a central position in the decalogue—between the first and second tables. This position is suggestive of the relation that the Sabbath sustains to both classes of precepts; that the whole moral code, to a large extent, hangs upon it, and derives life and authority from it. The Sabbath is a powerful auxiliary to virtue in all its other departments. By a people's regard for that institution may be measured their practical regard for "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report." Hence a distinguished writer says:—"History shows that nations which have been strict in the observance of the Sabbath have had the purest morals." President Robinson, of the United States asserts: "In our own land, wherever the Sabbath is misused, our institutions are recognized as in peril." Another distinguished jurist has declared: "If the Sabbath laws be neglected or despised, the laws of person and property will soon share their fate, and be equally disregarded." They are the true conservatives of the rights both of God and man who stand up for a better observance of the Sabbath.

It is one of the many heresies of the present day, that the Sabbath was exclusively a *Jewish* ordinance—that it was peculiar to the Jewish economy—and that, like the other rites of the ceremonial law, it was abrogated, as a religious institution, at the setting up of the Gospel dispensation. Such a theory is contrary to scripture, reason, and historic fact. The Sabbath was not an ordinance peculiar to the Jewish people. It was instituted at the creation of the world when "God blessed the seventh day and sanctified it, because that in it he had rested from all His work which God created and made." The first morning that dawned upon the father of our race was a Sabbath morning. It is true that nothing is said about the Sabbath during the long space of two thousand five hundred years from the creation until Israel's sojourn in the wilderness. But that silence no more proves that it was not observed during that time, than the silence of scripture concerning the practice of circumcision from the entrance of Israel into Canaan till the birth of John the Baptist, proves that there was no case of circumcision during that long period. The ceremonial law was not instituted when the manna was given, and yet the Sabbath was then mentioned as an institution already

known: "To-morrow is the rest of the holy Sabbath unto the Lord." It is evident from such language that the Sabbath was not a new institution. Had it been so, Moses would certainly have given the people some information regarding its design, responsibilities and duties, whereas he simply reminds them of it as the reason of the command to gather a double quantity of manna on the preceding day. The word "Remember," with which the precept begins, would seem to imply a previous knowledge of the Sabbath and of its observance. "It is probable," says a judicious writer, "that it had been much neglected in Egypt; and as the Israelites were in a state of slavery, it is not likely that they would be permitted by their cruel task-masters to desist from work one day in seven. Through the necessity of their circumstances, and their own indifference, the observance of it might have been in a great measure suspended, and this may be the reason why it was inculcated anew, and their attention was so particularly called to it: "Remember the Sabbath-day, to keep it holy." The Sabbath is not Jewish, ceremonial, and temporary, but moral, universal, and permanent. It was not a law to the Jews, and abrogated with their other Levitical institutions, but also a law to Christians, to continue in the full force of its obligation until the end of time. Such was the teaching of the Saviour when He declared: "The Sabbath was made for *man*." Not for the Jew to the exclusion of the Gentile, nor for the Gentile to the exclusion of the Jew, but for *man*,—universal man,—man in every age, dispensation, and clime. And in the glorious millennial era, when the Lord shall be one, and his name one throughout all the earth, it is promised that "from one Sabbath to another, all flesh shall come to worship before me, saith the Lord."

That there is Divine authority for the change of the Sabbath, in Christian times, from the seventh day to the first, is established from various sources of evidence. True, there is not a positive precept enjoining the change, but there is the example of the Apostles, who were under the infallible guidance of the Holy Spirit, also the approved example of the early Church. The disciples beginning to assemble on the first day of the week, immediately after our Lord's resurrection, and continuing to do so after His ascension, and the pouring down of the Spirit on the day of Pentecost—the Redeemer frequently honouring them with His presence in their meetings on that day, prior to His departure—the disciples coming together at Troas on the first day of the week to break bread, and Paul preaching to them—the direction of the apostle to the Corinthians to lay by them in store on the first day of the week as the Lord had prospered them—from these and such like historic facts, we derive the inference that it was by Divine authority that the Old Testament seventh day was changed into the Christian first day of the week, "to continue to the end of the world, which is the Christian Sabbath." It is still, however, the seventh day in this sense, that it is the seventh portion of time that is consecrated to God, as in Jewish times, but designed to be a memorial of the finishing of an infinitely greater work than creation, viz., that by which the incarnate Son of God—God manifest in the flesh—"finished transgression, and made an end of sin, and brought in everlasting righteousness," whereof God "hath given assurance unto all men, in that He hath raised Him from the dead."

As the Sabbath is a Divine institution, so it is to be religiously observed. It is not merely a day of rest from physical and mental toil, a day to recuperate the wearied energies of body and mind. It is a great religious institute. It is not a holiday in the ordinary sense of that term, but a holy-day. The God of the Sabbath calls it, "my holy day," and again, "the holy of the Lord." God thus claims a special property in the Sabbath as His own institution, in the proper observance of which, He is honoured, and the happiness of man secured, "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and shalt honour the Sabbath a delight, the holy of the Lord, honourable; and shalt honour Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it."

On the Lord's day there must be an *entire cessation from all secular work*. When Nehemiah saw some "treading wine presses on the Sabbath, and bringing in sheaves, and lading asses, as also wine, with grapes and figs, and all manner of burdens, which they brought into Jerusalem on the Sabbath day;" then, said he, "I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the Sabbath day?" The Lord's call by Jeremiah to His people was, "Take heed to yourselves, and bear no burden on the Sabbath day, nor bring it in by the gates of Jerusalem. Neither carry forth a burden out of your houses on the Sabbath day, *neither do ye any work*; but hallow ye the Sabbath day, as I commanded your fathers." "Remember the Sabbath day to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor the stranger that is within thy gates." Such is Sabbath law in all generations: *In it thou shalt not do any work*.

Such a prohibition is not to be understood, however, in its most absolute sense. There are secular works that are allowable on the Sabbath. These are commonly designated works of *necessity* and *mercy*. By the former are intended those works which could not have been done on the preceding day, or deferred till the day after. Travelling to and from the house of God—guarding our property when suddenly exposed to danger from fire or storm—preparation and partaking of necessary food—such operations as we are impelled to by circumstances over which we have no control are works of *necessity*, and, although they break in on the literal rest of the Sabbath, are allowable on that day. By works of *mercy* are meant those that are done out of compassion to one's fellow-creatures. Visiting the sick, and ministering to their necessities—visiting the fatherless and widows in their affliction—caring for the irrational creatures of which we have charge—these and such as these come under the head of works of *mercy*, as well as of *necessity*, and are lawful on the Lord's day. We have the authority of the Lord of the Sabbath for exempting from its prohibitions such works of *mercy*: "Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the Sabbath day?"

The question is beginning to be seriously agitated by many Christians: Are funerals lawful on the Sabbath? The question is very important. Burying the dead is purely secular work. Conveying a dead body to the burying ground—depositing it in the grave, and covering it up, is as much secular work as sowing and reaping, and gathering the grain into the garner. Its lawfulness, then, in any particular case, is wholly a question of necessity. Could the burial not be attended to on the preceding day, or deferred till the day following, then it is lawful on the Sabbath. But if, on the other hand, there be no absolute necessity for it on the Lord's day,—if there be no insuperable difficulty to hinder the burial on some other day,—if it be appointed on that day simply as a matter of convenience, or in conformity to custom, or in anticipation of a larger gathering, then it is a violation of the holy Sabbath. The devotional exercises in connexion with the burial can no more give it a religious character and make it harmonize with the design of the Sabbath, than prayers and exhortations in the hay field could make it morally right for the farmer to mow and cure his grass on the Lord's day. A very valuable lesson, in regard to the respect that is to be shown to the Sabbath, may be learned from the example of the holy women who followed the Redeemer to the cross, and saw Him die. Although they had "prepared sweet spices that they might come and anoint Him," yet the Sabbath was too sacred a day for even such an operation as that. The sweet spices, though previously prepared, must remain unapplied; the dead body of their loved Saviour and Master must remain unanointed; that they might "rest the Sabbath day according to the commandment." If respect for "the day that the Lord hath made" constrained these pious women to leave their Saviour's body unanointed, till the Sabbath was past, is it not seemly that Christians now should leave their dead unburied, that they may rest the Sabbath day "according to the commandment."

The Sabbath requires, moreover, an *entire cessation from all worldly recreations and pleasures*, even such as are lawful on the other days of the week. It is true that the Sabbath is preeminently a day of pleasure. Commemorating the most joyful event that ever occurred in the history of the world, and typifying the rest that remains for the people of God, it is intended to be a joyful day to the saints. "This is the day that the Lord hath made; we will be glad and rejoice in it." Waiting upon God in the ordinances of His grace, their soul is satisfied as with marrow and fatness and they "praise Him with joyful lips."

The Sabbath, however, is not a day for carnal enjoyment. It is not a day for recreation and merriment, any more than for secular business. "Finding thine own pleasure" is no more allowed than "doing thine own ways." Complimentary visiting of friends is wholly foreign to the design of the Sabbath. And yet, alas! to what a melancholly extent is "the holy day of the Lord" secularized in this way! How many regard it simply as a weekly holiday, and spend its sacred hours in worldly amusements, complimentary visiting of acquaintances, and excursions for carnal recreation! How many professing Christians spend one portion of the day in the formal devotions of the Sanctuary, and devote the remainder to the pursuit of worldly pleasure? Such persons violate the spirit, de-

sign, and law of the Sabbath equally with those who devote it to "buying, selling, and getting gain." Let professing Christian people suffer the word of exhortation on the subject The Sabbath is not the day for common secular intercourse with friends and neighbours. God has given six days of the week for that and other secular purposes. The seventh He has authoritatively and graciously set apart for infinitely higher and nobler ends. To devote, therefore, any portion of that sacred time to the common intercourse and civilities of life, is to pervert it from its original design—it is to rob God of that time which He has specially set apart for Himself—it is to treat with contempt one of God's most honoured institutions—and it is to exclude ourselves from that pure and satisfying enjoyment promised to those who remember the Sabbath day to keep it holy: "Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil."

The sanctification of the Sabbath, furthermore, requires an *attendance on the institutions of Divine worship*. It is true that every day is to be a worshipping day. From the closet and family altar there ought to ascend every day the homage of grateful hearts, and the tribute of prayer and praise. Daily mercies should be acknowledged with daily thanksgivings. Daily necessities should be acknowledged by daily prayer. "Every day will I bless Thee," says the Psalmist, "and I will praise thy name for ever and ever." Still, the Sabbath is the great worshipping day. It is specially the day for *public worship*. "Ye shall keep my Sabbaths and reverence my Sanctuary; I am the Lord." "Enter into His gates with thanksgiving, and into His courts with praise." Attention to the *private duties* of religion will not be accepted in lieu of *Sanctuary services*, except from those who are providentially excluded from the house of God. According to the Mosaic law all oblations must be brought to the tabernacle of the congregation, and offered there. The God of Israel would thus set his seal upon *public worship*, and teach that no amount of secret or domestic devotion could constitute a valid excuse for its omission. "The Lord loveth the gates of Zion more than the dwellings of Jacob." No amount of private observances can be ordinarily, accepted as a substitute for public worship. Every Christian should, therefore, rejoice in the Sabbath, specially because it is the day in which it is his privilege to come into God's house in the multitude of His mercy, and to worship toward His holy temple. "I was glad," says the Psalmist, "when they said unto me, Let us go into the house of the Lord." "A day in thy courts is better than a thousand." Such is the sentiment of every pious heart, and such will be the prevailing sentiment throughout the world in that "good time coming" when "many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths."

"In holy duties, let the day,  
In holy pleasures, pass away.  
How sweet a Sabbath thus to spend,  
In hope of one that ne'er shall end!"

## THE PULPIT.

## THE ROYAL PRIEST.

"He shall sit and rule upon His throne; and He shall be a Priest upon His throne."—Zech. VI. 13

A throne is literally the seat of a king, and therefore the emblem of royalty. Solomon's throne was made of ivory and gold; it was six steps high; and had the same number of lions on each side of it; so, "that there was none like it in any kingdom." But a greater than Solomon is here, and a greater than angels—"Of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire: but unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." In the year that Uzziah died, says the prophet, "I saw the Lord sitting upon a throne, high and lifted up; and his train filled the temple." And the Evangelist makes no scruple to add, "These things said Isaiah when he saw *his* glory and spake of *him*."

Yet, however sublime and unrivalled, it is *his* throne. He has dearly earned it, and He sees in it "the travail of his soul." Because his soul was made an offering for sin, He sees his seed, and prolongs his days, and the pleasure of the Lord prospers in his hand. Because He humbled himself, and became obedient unto death, even the death of the cross, God hath highly exalted Him, and given Him a name above every name. But this throne is *his*, not only by Divine ordination, but by the *suffrage of his people*. They are all made willing in the day of his power. They all acknowledge with shame and sorrow, O Lord, other lords beside thee have had dominion over us"; but they can all avow, "Henceforth by thee only will we make mention of thy name."

"Jesus is worthy to receive  
Honor and power divine;  
And blessings more than we can give,  
Be, Lord, for ever thine."

Faith is our amen to God's testimony, especially as it concerns the record that He hath given to us eternal life, and that this life is in his Son. It brings us into *His* views and designs, and by enabling us to adopt them it makes them our own acts and deeds. Hence we are considered as doing what He does: "The children of Judah and the children of Israel shall be gathered together, and appoint them one *Head*, and they shall come up out of the land."

Many, if they ascend a throne, can hardly be said to "*sit and rule*" there. They are soon hurled from it by violence, or drop from it by weakness. And if they continue a while on it, they have little pleasure or repose. They are filled with cares and fears, and cannot do the things that they would. The sovereign of a hundred and twenty-seven provinces labours hard till the going down of the sun to save his prime minister, but in spite of him Daniel is thrown into the lion's den. *What*

a wretch is Ahab, who, though king of Israel, is sick, and can neither eat nor drink, because he cannot get a few feet of garden ground from a faithful subject whose principle he ought to have admired! But Jesus "shall sit and rule upon his throne." This intimates successful government, established dominion, continued possession, and full enjoyment. Zion's glorious King will never be deposed; will never die. His enemies shall be made his footstool. He has enemies, but he rules in the midst of them. It comports with his plan to suffer them to continue and to oppose Him for a time; but He has them in derision, and shall ultimately "speak to them in his wrath and vex them in his sore displeasure," and "dash them in pieces like a potter's vessel." He will display his wisdom and power in frustrating their designs, and in making their efforts subserve his own purposes. The wrath of man shall praise Him, and the remainder of wrath He will restrain.

For though his spiritual empire at present be limited, yet let two things be remembered—First, his *real* dominion is universal. He is not only the "King of saints," but also the "King of kings," and the "King of nations." All creatures are his servants, from a worm to an archangel. Not only are the treasures of grace his, but the elements of nature, and all the dispensations of providence. "The Father loveth the Son and hath given all things into his hand." He has power given Him over all flesh, that He should give eternal life to as many as the Father hath given Him. He is Head over all things to the Church. And this was necessary; for unless all things were put under Him how could He make them all work together for the good of his people? Yet this is the case; and it will be a noble part of our future employment and pleasure to trace the correspondences, and to acknowledge that all his ways have been mercy and truth. Secondly, though at present his spiritual kingdom be limited, and the subjects who obey Him from the heart be comparatively few, it will not be *always* so, nor will it be so long. He shall have "the heathen for his inheritance, and the uttermost parts of the earth for his possession." "He shall have dominion from sea to sea, and from the river unto the ends of the earth." All kings shall fall down before Him; all nations shall serve Him." Let the prospect and the assurance enliven our exertions and encourage our hope. "Let the children of Zion be glad in their King."

"And He shall be a Priest upon his throne." In the Jewish economy, kings were not priests, nor priests kings. The offices were always separated. God divided them between two tribes and two families. The diadem was given to Judah, and the censer to Levi. The one belonged to the house of David, the other to the house of Aaron. And so evil and dangerous was it to unite them, that when Jehoshaphat dared to burn incense his hand withered, and he was taken out of the temple a spectacle of Divine displeasure. But Jesus is anointed with the oil of gladness above his fellows. He combines these functions and dignities. He is a Priest upon his throne.

Something of this kind had indeed occurred before the Law, in the case of Melchisedec. He was "priest of the Most High God," and he was also "king of righteousness," and "king of Salem, which is, king of peace." Hence the apostle considers this wonderful character as a



greater type of the Messiah than any of the Aaronical order, because he was not only to officiate as a priest, but to rule as a king.

Now let us look after this fact, and we shall see that He never appeared in one of these offices without exemplifying the other. Do we view Him when He was more peculiarly the *Priest*, that is, in the days of his flesh, when his whole life seemed a sacrifice, and He died upon the cross? Do we here see the Priest only? Does not the King also appear? Did not the wise men from the east come to worship Him as born king of the Jews? Did not the winds, and waves, and diseases, and devils, yield Him subjection? And when He poured out his soul unto death, did not the sun, and the earth, and the rocks, and the graves, adore Him? Did He not by a look turn the heart of Peter? Did he not promise the dying thief a place in Paradise with Himself? And did He not rise from the dead as the Lord both of the dead and living? Or do we view Him when He seems more peculiarly the *King*, that is, after He was received up into Heaven, and was crowned with glory and honour, and had a name given Him above every name? Do we here see the *King* only? Does not the *Priest* also appear? Did not John see Him "clothed with a garment down to the foot, and girt about the paps with a golden girdle?" Did he not see Jesus "in the midst of the throne as a Lamb that had been slain?" Did he not hear the songs of the blessed, saying, "Thou wast slain, and hast redeemed us to God by thy blood?" Do not his ministers preach Him as crucified? Does not the Lord's Supper show forth his death? On earth the Redeemer performed the sacrificial part of his office, but He performs the intercessory and benedictory part above, where, as a *Priest*, He ever liveth to make intercession for us, and, as a *King*, "commands the blessing even life for evermore." Thus He is a *Priest* upon his *throne*.

Whence, see the nature of our condition since the fall. How necessitous it is, and how various as well as numerous are our wants! We are *ignorant* and need enlightening—*enslaved* and need redemption—*guilty* and need pardon—*unholy* and need renovation—*lost* and need all the salvation of the *Cross* and the *Throne*. And what a multiplicity of excellencies and influences do we behold in the Lord Jesus! "Thou art fairer than the children of men."—*Jay*.

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### ONLY A CUP OF WATER.

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The brave Sir Philip Sydney, one of the Queen Elizabeth's favorite and trusted soldiers, was severely wounded at the battle of Zutphen. Scarcely able to sit on his horse, his agony was so great that he was obliged to call for water while being conducted from the field, and when it was brought to him, as he put it to his lips, he saw a common soldier being carried past, whose eyes were fixed with a sad and wistful longing on the cup. Without hesitating, the brave general put it from him and passed it to the dying man, with these words: "Thy necessity, friend, is greater than mine." A few days afterwards he himself died from his wound, and though that was in 1586, three hundred years ago, that one act of self-denial is remembered still.

## THE TWO SAILORS.

A mother on the green hills of Vermont was holding by the right hand a son, sixteen years old, mad with love of the sea. And as she stood by the garden-gate one morning, she said:

"Edward, they tell me—for I never saw the ocean—that the great temptation of a seaman's life is drink. Promise me, before you quit your mother's hand, that you will never drink liquor."

"And," he said, for he told the story, "I gave the promise, and I went the globe over—to Calcutta and the Mediterranean, San Francisco and the Cape of Good Hope, the North and South Poles. I saw them all in forty years, and I never saw a glass filled with sparkling liquor, that my mother's form at the gate did not rise up before my eyes; and to-day I am innocent of the taste of liquor."

Was not that sweet evidence of the power of a single word? Yet that is not half. "For," still continued he, "yesterday there came into my counting-room a man, forty years old."

"Do you know me?"

"No."

"Well," said he, "I was brought, drunk, into your presence on ship-board; you were a passenger; they kicked me aside; you took me to your berth, and kept me there till I had slept off my intoxication. You then asked me if I had a mother. I said I had never heard a word from her lips. You told me of yours at the garden-gate; and to-day I am master of one of the finest ships in New York harbor, and came to ask you to come and see me."

The mother's words on the green hills of Vermont! God be thanked for the mighty power of a single word.—*N. Y. Observer.*

## JESUS IS ALIVE.

A few years ago, an intelligent working man asked a striking question of a near relative, who had begun to think seriously, and who was speaking to him on the all-important subject of salvation. "Is Jesus dead, or is He alive?" was the question he asked; "I used to think," he said, "he was just a man, and that he was dead, and that there was no more of him." We have been told that this working man is now living under the power of the assurance that Jesus *is* alive. Yes, *Jesus is alive*. This is just the assurance that is needed by all, and very specially needed, in the present day.

To be assured that Jesus, who was crucified, is not dead but is alive, would turn unbelievers into Christians. To realize it would turn nominal into real Christians; for O! how much it implies. That He is alive in His perfect humanity, and in His supreme divinity; in the merits of his death and righteousness on earth, and in the unchangeableness of his love and power to save—that He is alive, and very near; to know this, and receive Him thus into the heart, is to have vice and sin cast out; to have begun fellowship with God our Saviour; to be fitted for usefulness here, and for glory hereafter.

### A GOOD PRESCRIPTION.

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A rather eccentric, yet eminent, physician was called to attend a middle-aged rich lady, who had imaginary ills. After inquiry about her symptoms and manner of life, he asked for a piece of paper, and wrote down the following prescription: "*Do something for somebody.*" In the gravest manner he handed it to the patient and left. He heard nothing from the lady for a long time. But one morning he was hastily summoned to the cottage of a washerwoman. "It's my wrist, doctor, that's ailing. You see, I was going out into the dark for a few bits of wood, when my foot struck this basket. It stood there, like a big mercy, as it was, full of soft flannel from Mrs. Walker. She told me that your medicine cured *her*, doctor. So, if you please, put a little of the same on my wrist; I'll be none the worse for it." "It's a powerful remedy," said the doctor gravely. And more than once in after years he wrote the prescription, "*Do something for somebody.*"

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### A HOLY LIFE.

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A holy life is made up of a number of small things. Little words, not eloquent speeches or sermons; little deeds, not miracles, nor battles, nor one great heroic act, nor mighty martyrdom, make up the true Christian life. The little constant sunbeam, not the lightning; the waters of Siloam, "that go softly" in their meek mission of refreshment, not "the waters of the river, great and many," rushing down in torrent noise and force—are the true symbols of a holy life. The avoidance of little evils, little sins, little inconsistencies, little weaknesses, little follies, little indiscretions, little imprudences, little foibles, little indulgences of self and of the flesh—the avoidance of such little things as these goes far to make up, at least, the negative beauty of a holy life.—*Christian Standard.*

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### CHILDREN.

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Be ever gentle with the children God has given you. Watch over them constantly; reprove them earnestly, but not in anger. In the forcible language of Scripture, "Be not bitter against them." I once heard a kind father say, "I do not like to beat my children—the world will beat them." It was a beautiful thought, though not elegantly expressed. Yes, there is not one child in the circle round the table, healthful and happy as they look now, on whose head, if long enough spared, the storm will not beat. Adversity may wither them, sickness may fade, a cold world may frown on them; but, amidst all, let memory carry them back to a home where the law of kindness reigned, where the mother's reproving eye was moistened with a tear, and the father frowned "more in sorrow than in anger."—*Elihu Burritt.*

[Sacred Poetry.]

WHERE DOTHTH GOD DWELL?

“Where doth God dwell?” Go, ask it of the sun,  
Who day by day his vast career doth run,  
The whole world cheering with his glad beams bright,  
Until he dies in western seas at night.

“Where doth God dwell?” Go, ask of every star  
Which watches earth when quenched the sunbeams are,  
Go, ask it of the dewdrop on the rose,  
And of the silent, softly-falling snows.

Go, ask the springs that bubble from below,  
Then, swoll'n to streams, to meet the ocean flow.  
Ask the loud blast, and breeze with gentle sigh  
Of our old earth the nurse's lullaby.

Go, ask the whirlpool, that with giant lips  
Sucks in remorselessly the mightiest ships;  
Ask lovelier things—tall oak, and flow'ret gay,  
And bid the grassy vale and meadow say.

Ask the huge whales, that in the ocean sleep,  
The giant monarchs of the rolling deep;  
Ask all that breathes, from eagle o'er our head  
Among the clouds, to worm on which we tread.

Go, ask the mighty mountain solitudes,  
And rocks, where ne'er the foot of man intrudes;  
And ask the snow-wreaths in their stainless white,  
That lie unmelted on each Alpine height.

Go, ask the storm that in fell power doth sweep  
Alike o'er lofty hill and valley deep;  
When through the air the thunder's chariot rolls,  
And earth seems shook from centre to the poles.

Go, ask the icebergs, those huge mountains cold,  
Where nought but frozen seas you can behold;  
O'er all the broad horizon, where with dread  
The sailor sees the North's ice round him spread.

Go, ask the gentle winds that, soft and calm,  
Come rich-perfumed with fragrant herbs and balm;  
Yea, look around, and all that thou dost see  
Will loud proclaim that there a God must be.

In one large voice doth all creation cry,  
Where, save in God, doth our existence lie?  
“Heaven is His throne—His works are His abode,  
Say, where were we, if there were not a God?”

## THE HOME CIRCLE.

### THE TRUE WIFE.

From an article by Rev. J. D. Houston in the *Scottish Advocate*.

The wife's kingdom is at home, and she maintains her rule in it by love—a love that “beareth all things, believeth all things, hopeth all things, endureth all things”—a love that will cast out, and away, all fear and doubt. The wife can make the home a happy realm, or the reverse, as she bears herself. If she makes the home a real home, a calm retreat where all fair graces reign, she will do much to gain the husband. What drives, sometimes, the poor man from his home? Is it not the neglect, the slatternlyness of the wife? The drunkard is often driven to the alehouse by the unlovely nature of his surroundings at home. This is certainly no palliation of his vice, but the wives should look to it. If the wife makes the home comfortable, if she has a joyous welcome for her toiling, tired husband, he will be gained—the might of love will save him. The power of a true wife over a man, to drive the wild beast out of him, cannot be expressed. There have been rough, cruel, ill-tempered men who, as soon as they came within reach of the living influence of a saintly woman, have changed completely for the time, the spell of a holy anointing seemed to come upon them, and their angry tones have softened down to the harmonies of love. But this is not invariably the case. There are many bad husbands, who have not yielded to the might of loving tenderness; men of brutal passion, the devotees of strong vice, utterly selfish, “without natural affection.” Some of the truest women have been linked to such men, and they have done their part nobly, though it has pressed their very life out. They have trodden their dark pathway with the step of heroines. They have not told the world their unparalleled sorrow. Neglected, trampled down, treated with devilish cruelty, they have never forgotten their vow, which bound them to love and to cherish till parted by death. Through all their darkness, in spite of the burden of broken-heartedness which they can hardly bear, these noble souls have held on their way, never losing their faith in wifehood, though the man no longer deserves the name of husband—though the wretch who once vowed before God to love and to cherish her has rudely dashed her from his heart, and has darkened and desolated the home which he once made for her. We never can gauge the faithfulness of a true woman's heart. She hopes against hope. She holds by duty though her wifehood is but a cruel irony; and if at any time, after long long waiting and praying, her husband comes back, and sits down clothed and in his right mind beside her, how readily will all the dark past be forgotten and forgiven, and the receiving of him who comes back shall be, to her who has waited and prayed, indeed life from the dead.

Perhaps we sum up all the conditions of true wifehood when we say the true wife is the *helper* of her husband. “I will make him an help meet for him.” So said God as He admitted the sore want of the first

of men, and as He declared His will to gratify his longing desire. There is a world of meaning in the sentence. The ideal wife is the helpmeet of her husband.

“Thy likeness, thy fit help, thy other self,  
Thy wish exactly to thy heart's desire.”

Not by any means the slave of man, but his co-partner in bearing the burdens of this mortal life. It is only in savage state that the wife is made the hewer of wood and the drawer of water to her indolent and haughty lord. The condition of the wives in dark lands is the impressed stamp of heathenism, the sure token of uncivilization and savagery. Wherever the light of Christ has pierced the darkness, woman at once takes her place side by side with man—his equal, companion, helper. How well she can help. No one can help better. She can do so many things, and so deftly, that he can never do. By a gentle word, by a loving look, by a trustful bearing, she can strengthen her husband for his task. With her larger faith, with her better hope, with her less-mingled single-heartedness, she drives away the clouds from his sky. Seeing her in her attitudes of assistance, feeling the touch of her thousand unspoken sympathies, the despondent man takes heart again. The sunshine of her appreciation will enable him to bear the cold blasts of the world's neglect. She can help him in many ways. She may not actually go out and do his work for him, but she can make his work lighter, yea transform it into a pleasure task. She may not actually write his books or his sermons for him, but she can keep step with him in the high paths of literature and truth, and she can cheer and direct him by the utterances of her instinctive and quick realization of the true, the beautiful, and the good. Some of the grandest and brightest souls have leant much upon their wives, and have readily acknowledged their indebtedness to them. It is sad to think that many of the kings of literature have been unhappy in their marriages. They have been joined to uncongenial spirits, and it is to be feared that they have not done much to make their wives the helpers which they ought to be. But there are bright exceptions. It makes that great man who has lately passed away doubly dear to us to read the beautiful words in which he speaks of his wife. Let us not forget as we read the magic words of Thomas Carlyle, that the loving ministering of his wife, in many indefinable ways, helped him to write them.

Once more we must seek the conditions of true wifehood in the woman's husband. A man can do much to make or to mar the wife which he takes to his bosom. If she is a bad wife the fault may not altogether lie at her own door. She is the weaker vessel, and she is a plastic vessel which can be easily fashioned to honour or dishonour. A fair young girl is taken from a happy home, uninitiated into the world's ways, with leaping desires of undefined pleasure, bright with a joyous hope in the future; he who takes her can at least help in the fashioning of her into a true wife. If he fulfils his marriage vow, if he loves and cherishes his wife, if he is utterly faithful to her, his influence will touch her fine spirit to finest issues. If he trusts her all in all, if he confides in her, if he takes her always into his counsel, if he is guided by her wise advice, if he permits no shadow of a secret to be between her and

him—he will have the satisfaction of seeing her become what she should be. It is only the overweening conceit of his sex, or something worse, that will hinder a man from consulting his wife on all occasions, and in regard to all things. To put it on no other ground, he will be the better of consulting her. Her keener insight into things, her instinctive perception of the right and the wrong, her knowledge of character obtained often by a glance, will make her advice valuable and worthy of reliance. Let him give her her true place, and she will never prove untrue to it or unfaithful to him. There is between the two parties thus united a wondrous co-partnership of fashioning; their lives touch at a thousand points. Even physically, man and wife gradually grow into the same mould; they get like each other often in lines and lineaments. In habits they grow in similitude, but chiefly in mental and spiritual attributes. The wife shapes herself in high and fair lines, and the husband shapes her also. There is a reciprocally fashioning process ever going on, for weal or for woe, often unacknowledged, almost imperceptible, but none the less certain.

A man in search of a wife needs a word to be spoken in his ear. Sometimes a good deal of romantic interest is attached to him. Often he is the subject of the merriment of society, and there is a tendency to expose the ridiculous side of his character as he pursues his search. But it is a grave quest, and brings weighty consequences in its train. Therefore, set not out upon it lightly, but seek the counsel of heaven, for it is only the favour of God that will guide you to it. And if the favour of God *does* guide you to it, you shall find a good thing. If God fulfils the wishes of your heart, He will, in the gift which he bestows, bless you every day. He will give you a fair jewel, the price of which is above rubies; one in whom your heart can safely trust; one whose love will not grow dim as years advance; one who will cling to you in prosperity and adversity; one who will rejoice in your joys, and sorrow with you in your sorrows. Such a wife will do you “good and not evil all the days of your life.” She may go first and you may be left behind, or you may go first and she may be left behind, but whether it be the one case or the other, you will have enjoyed a rich heritage of blessing. Your life has daily come in contact with a noble and saintly life, receiving ennoblement from the contact; and it may be, that in that far off country to which we are journeying, though, there, these earthly relationships shall have no counterparts, we being as the angels—not bound by any ties save those which bind us to God himself—you shall recognise and know her who was your dear companion, your helper, as you walked the ways of earth, and so will heaven be made more dear.

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A real Christian is a good subject to his king, a pillar to the state, an ornament to society, and a blessing to the world.

What a majesty is there in the Christian's death! what a glory in his hope! As rivers roll the smoothest the nearer they approach the ocean—as the rose smells the sweetest when dying—as the sun appears the most glorious when setting—so it is with the Christian.

# THE CHILDREN'S PORTION.

## PRACTICAL THOUGHTS FOR THE CHILDREN.

BY ALPHEUS.

### SOWING AND REAPING.

Now in the spring time every farmer is busy sowing and planting. He stalks over his fields, casts the seeds around him, then with a harrow covers it out of sight, and takes no rest till all his reserved grain is thus disposed of. To one utterly ignorant of the results, the farmer's action seems very foolish. Why throw away precious grain? What madness to waste the good mercies given us! Well the farmer knows that the only way to increase his substance is to scatter it abroad. It would mean certain poverty were he to greedily hold on to all he secures from the farm. The same principle holds good in every walk of life and is as true to-day as when the wise man said it. There is that scattereth and yet increaseth. There is that withholdeth more than is meet and it tendeth to poverty. We are all sowers and like the farmer we will all in due time reap. But the spring time of life is when the soil is mellow, and the youthful nature is full of hope; is when the seeds daily sown are the sure index of what our future shall be, both in time and eternity. What are some of those seeds that the young readers of the *Advocate* are sowing? Do little acts of selfishness often exhibit themselves in the daily life? If so, these will in due time ripen into meanness—and in the final harvest these will be a total unfitness for the company of Him who “though He was rich yet for our sakes became poor, that we through his poverty might be made rich.” Or are you constantly dropping seeds of disobedience, discontent, wilfulness and waywardness? If so, what fruit will we look for in the coming harvest? Every seed will be many times multiplied, and unless you are renewed by God's grace you can have no place in heaven. You remember the young man who demanded his portion and then went to a far country and wasted his substance in riotous living. In his reaping time he joined himself to a citizen of that country who sent him into his fields to feed swine, and he then was fain to fill his belly with the husks that the swine did eat, and he was despised by everybody, till he came to himself; and this is the certain harvest of every selfish person. Perhaps some one is thinking it is better not to take the trouble to put in *any* seed. What will be the result if the farmer leaves his fields unploughed, and uncared for and unsown? Why a heavy crop of tangled weeds fit only to be gathered and burned. And if any of you neglect the positive formation of character while young, then a like result will be seen in the aimless, thriftless afterlife. When we look for fruit there will be nothing but leaves and the whole life will turn out an utter failure. Now, what are some of the seeds we should be constantly planting in this spring time? I will only name a few of them. *Be kind one to another.* If you plant two or three of this particular seed every day you will have such a big return when the full harvest comes that you will scarcely believe your own senses; you will perhaps say “where saw we the hungry



and fed them, or naked and clothed them, or sick and in prison and ministered unto them?" What a harvest there will be when the Judge of all shall say "Inasmuch as ye did it unto one of the least of these, ye did it unto me. Come ye blessed of my Father inherit the kingdom."

*Be patient.*—Every child has opportunities of dropping this seed daily. In the after battle of life it will all come back to you an hundred fold.

*Be gentle.*—A rough disposition is very unlovable. Try how often you can drop this seed in and watch the results.

*Have charity.*—You cannot have true happiness without this being formerly planted in your nature; be forgiving and loving and your reward will be very great.

*Be generous.*—This is a very precious seed and few will yield a better return. This, you know, means a great deal more than simply forgiving one another. It means using what we have for the good of others. Never forget that what you have is not your own. God has lent it to you, and you will have to give Him an account of how you use it. Perhaps you have heard the old adage: "What I used I had, what I kept I lost, and what I gave away I have." Only what we use for our own and others' good, is rightly used. Try how many ways you can do good to those about you.

Try and think how many more good seeds you can plant in the spring time of life. Plant them in faith that a rich harvest time is coming. Do it just as the farmer does, and then like him, patiently wait remembering that after the seed is buried the sower can do no more for it, God must do the rest. Were He to withhold the showers and the sunshine, there would be no return to the farmer. Can any of the boys or girls say how a blade of grass grows—how a bud or a blossom is brought into existence? Did you ever examine the rich colors and delicate tints of many of the flowers in our gardens? Did you ever consider the lilies how they grow; they toil not neither do they spin? It requires the omnipotent power that created the world and gave us being to paint the rose or cause a blade of grass to grow. So you see we may do all in our power, using every talent God has given us, and then we must look to the giver of all good to work for us and in us so that ours may be a joyful harvest time.

### CHILDREN CAN SERVE CHRIST.

The boy that carried the five loaves and two fishes was of some service to the benevolent and wonder working Saviour.

A little boy once said to his mother, "I should like to have lived in the time of our Saviour that I might have done something for Him."

His mother smiled and said:

"What could a child of your years have done for Him to prove your goodwill?"

The little boy thought a moment and then said:

"I would run everywhere doing His errands."

Now this boy could still serve Christ by giving his little savings to translate, print, and circulate Bibles and Testaments. The Lord Jesus could still see him do it, and still remember all he did for heathen boys and girls.

## FRANK AND SUSIE.

"There, that kitten's run into the pantry," said Mrs. Lee, as she was hurrying about her dinner. "Children, one of you get her out, won't you?"

"I will," said Frank, clattering into the pantry. "Here! 'scat! clear out!"

Poor Kitty, frightened with the noise, ran wildly in every direction but that of the door, and finally crept behind a barrel. Frank, of course, could not move it, and as little could he get the kitten out. When he found that she would certainly stay where she was as long as he scolded, he tried coaxing, but it was too late: Kit would not trust him.

"Here, Kitty, Kitty, come, little Kitty," said Susie, in gentle tones, as she came with quiet footfall into the pantry. Kitty knew that pleasant voice, and she put her head out, but hesitated.

"Come, Kitty, dear little Kitty," said Susie again, and she came. Mrs. Holmes heard it all.


"Which do you think the better way, my boy?" she asked, laying her hand on Frank's shoulder,—*"Susie's or yours?"*


"Susie's," Frank replied.

"Remember, then, little ones, always, that gentleness and kindness are better than roughness, and the rule of love better than that of fear."

## THE CONTENTED HERD-BOY.

In a flowery dale a herd-boy kept his sheep; and because his heart was so joyful he sang so loudly that the surrounding hills echoed back his song. One morning the king, who was out on a hunting expedition, spoke to him and said: "Why are you so happy, dear little one?"—"Why should I not be?" he answered; our king is not richer than I."—"Indeed," said the king; "tell me, then, of your great possessions." The lad answered, "The sun in the bright blue sky shines as brightly upon me as upon the king. The flowers on the mountain and the grass in the valley grow and bloom to gladden my sight as well as his. I would not take a hundred thousand thalers for my hands; my eyes are of more value than all the precious stones in the world; I have food and clothing too; am I not therefore as rich as the king?"—"You are right," said the king, with a laugh, "but your greatest treasure is a contented heart; keep it so and you will always be happy." "No heart, however, should be truly contented without Christ dwelling in it as the hope of glory." "Godliness with contentment is great gain."—1 Tim. vi. 6. But contentment without godliness is deep and irreparable loss.

 Bible Questions will have attention next month.—More answers to those in last month will be gladly received.

 Communications for the Children's Portion to be addressed: Ed. Junior, P. O. Box 329, St. John, N. B., and should be received not later than the 15th day of the month.

## NOTES.

Accounts from London of some of the May meetings have come to hand. The British and Foreign Bible Society's seventy-seventh anniversary passed off successfully. The Earl of Shaftesbury now over eighty years of age presided for the thirty-second time. The expenditure for the year was over £190,000, and the income fully that amount. Earl Cairns spoke of this society as the helper and hand-maid of all other societies and the rival of none, and said among other things:—"I like to think of those 240 languages and dialects into which, through the instrumentality of this society, the Scriptures have been translated; so that a wonder almost greater than the wonder of Pentecost has been accomplished, and not merely "Parthians, and Medes, and Elamites," but multitudes of nations, of many of whom we hardly know the names or countries, have "heard in their own tongue in which they were born the wonderful works of God." (Loud cheers.) I like to think of those great, almost stupendous, arithmetical figures,—90 millions of copies of the Bible circulated; 9,000,000*l.* of money spent; an income of over 100,000*l.* a year, and about as much more derived from the sale of the Scriptures. (Cheers.) And then I like to turn back to the beginning again,—to the little grain of small seed from which the spreading and magnificent tree has been produced. This great society, starting with its paltry income of five or six hundred a year, has accomplished to the letter the great wish of the great martyr Tyndal, that every boy in England who drove the plough might have as ready access to the Bible as any priest in the land. (Cheers.) And, my Lord, above all, I like to look at this society, not merely as a national protest in favour of an open Bible, but also as, in these days of rationalism and unbelief, a national testimony to the truth and power of God's Word. (Cheers.) It is not as a code of morals, however excellent; it is not as a strain of poetry, however beautiful; it is not as a chronicle of history, however thrilling; but it is as a glorious revelation of God's love and God's redemption; it is as the gracious channel of God's mercy and God's comfort; it is as the greatest because the only Divine civilizer of humanity that we join in spreading and circulating this priceless Book."

The Lord Bishop of Rochester, Bishop Thorold, referring to a visit he once made to the Convent of St. Catherine, on Mount Sinai, to see the famous Tischendorf Manuscript, now in St. Petersburg, said: "Something else I saw in the library evidently not felt to be of so much value as this manuscript, though you and I should consider it to be of greater value. There were a number of Bibles covered with dust. They had evidently not been looked at since they were laid there. They had been given by Dr. Wolff some years ago, and the monks had accepted them, but they were never touched. And for this very reason, which I have under abundant authority, that not one of the monks could read."

It was announced in the Report that the proper course for the British and Foreign Bible Society to take, in reference to the Revised Version of the English Scriptures, has already engaged the careful attention of the Committee, regard being had to the regulation which provides that the only copies in the languages of the United Kingdom to be circulated

by the society shall be the "Authorized Version." On the publication of the New Testament, the desirableness of so modifying this rule as to admit of the new version being circulated concurrently with the old, will be considered; and it is probable that the Committee may shortly deem it necessary to call a special general meeting of the society for that purpose.

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It is refreshing to read the following account of the improvement in Sabbath observances in Washington:—"A Sabbath in Washington is now more quiet and orderly than in the largest New England towns. All public buildings are closed, and the public business is wholly suspended. Stores, barber shops, and drinking saloons are closed. Cigar and periodical stands are only open to a limited extent. Hotel bars, as well as all others, are closed, though a few of all classes are accessible. \* \* \* Hacks do not stand in the streets. A theatrical performance would be an impossibility. In short, so far as is possible, there is complete outward respect to the Sabbath in the administration of the national and municipal governments, and this occasions no complaints \* \* \* There is no city in the land where there is more general attendance upon religious worship. It is a respectable thing to attend church on the Sabbath in Washington. The congregations are large, and the churches are well sustained. Public men attend in large numbers." It is stated that every member of president Garfield's cabinet is a regular church goer.

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A distinguished Physician of New York says of the liquor traffic:—"The burden it imposes upon capital, upon labour, upon physical health, upon police and courts of justice, and upon the general morals of the people, is so grievous that *what to do* comes to the front as the most pressing social question of the age. Political economy and statesmanship must seek some solution. It is too enormous an interference with the well-being of society to be passed lightly by. It involves too much for the nation to be passed over to the care of temperance societies and philanthropists." The required solution of the vexed question will be found in nothing short of legislative *prohibition*.

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"One of the most successful missions of modern times is that of the United Presbyterian Church of America to the *Copts*, in Egypt. There are now numbers of small churches of native converts scattered along the banks of the Nile, reaching to Upper Egypt. These are, in many cases, self-supporting—devoted to the scriptural education of the young, and of a fine missionary spirit. Not unfrequently the singularly cheering occurrence is witnessed of a meeting of presbytery being held, of which the moderator and clerk, and all the other constituent members, are native Egyptians, and the proceedings are conducted, and the records are written, in the Arabic or the ancient Coptic language."—*Dr. Houston*.

“Uneasy lies the head that wears a crown.” This aphorism is strikingly exemplified in the case of the young Emperor of Russia, who, with his father’s throne, has inherited his father’s troubles. Threatened with assassination, which he knows is no empty threat, he is in a most pitiable condition. His palace is a fortress, surrounded by cordons of soldiers who guard him from his own subjects. It is said that his wife, who is a sister of the Princess of Wales, is almost crazed with fear. The Nihilist conspiracy is strong and wide-spread, and some high in authority and near the throne are implicated in it. It seems utterly vain for the Emperor to think of holding out against the strong current of popular frenzy which is only intensified by the coercive measures adopted to put it down. It would be wise policy in him to yield at once to the inevitable, and grant to his subjects that constitutional liberty for which they are clamouring. Thus, discontent would in a great measure cease, and he would sit quietly on his throne. This, however, he is unwilling to grant, and hence his continued troubles. It is a comfort to know that Messiah reigns, and that He will make the commotions of nations, and even the blunders of cabinets and rulers, subserve the advancement of His own cause, and hasten the full triumph of His kingdom when “men shall be blessed in Him, and all nations shall call Him blessed.”


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The Bradlaugh case in the House of Commons is now, it is to be hoped, finally disposed of. He should never have been allowed to take his seat, but now that he has been unseated, and disfranchized so that he is no longer eligible to a place in Parliament, every true Christian shall cordially rejoice. A Christian Legislature is not the place for an avowed Atheist. The functions of government are too sacred to be in the hands of wicked men of any type, especially those who proclaim their denial of the being of God. Now that British law, as interpreted by the law officers of the Crown, unchangeably demand that every legislator must be a believer in the existence of a Supreme Being, it is to be hoped that we will hear no more of a blaspheming Atheist in any of the British Houses of Parliament.

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From Spain there comes the pleasing intelligence that Senor Antonio Martinez, a preacher of the Gospel, imprisoned for holding a religious meeting of more than twenty persons, has been pardoned and released from custody. We learn also that “the judicial proceedings which had been instituted against several other Protestants have been abandoned, and that the prospects of religious liberty in Spain are much brighter than they were but lately.”

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