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NOV., 1881.

THE  
MONTHLY

ADVOCATE

Devoted to the interests of  
the Christian Church  
and morality  
VOL. II.  
No. 7.



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ST JOHN N.B.

R. A. H. MORROW, Publisher.

## PUBLISHER'S NOTICE.

With this number commences the second year of the *Monthly Advocate*. Thanking our patrons for past favors, we solicit their continued support. Our desire is to make the *Advocate* increasingly interesting to young and old—an evangelical Magazine worthy of having a place in every Christian household. Although we have now a large subscription list, yet we want to see it larger. Our Motto is "Onward." Wishing therefore to encourage our readers to co-operate with us in extending the circulation of the Magazine, we have arranged to offer extra inducements to all workers, which will be seen on third page cover.

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# The Monthly Advocate.

VOL. II.

NOVEMBER, 1881.

No. 7

## THE NATION A MORAL PERSON AND CHRIST THE KING.

A movement is making progress in the United States among Christian men in the different churches called National Reform. The object is to have the constitution, government, laws and institutions of the nation bear the impress of the Christian religion, and to hasten the time when the kingdoms of this world shall become the Kingdom of Him who is King of Kings and Governor among the nations. Ingersoll and many others from whom better might be expected speak as if there should be a complete divorce between religion and politics—as if such an idea could be consistently carried out—as if such a thing were desirable, even if practicable. Whatever claims God has upon an individual, He has upon a community which is an *individual* in His sight. The nation, as such, is a subject of the kingdom of Prince Messiah and there is no difference between the allegiance which it owes to Him, and that of any other subject of His kingdom. And inasmuch as nations are placed in a state of moral subjection to the Lord Jesus Christ, the Prince of the kings of the earth, they are under obligation to acknowledge His mediatorial authority, and submit to His sceptre; framing their laws, appointing their rulers, and regulating their obedience, in agreeableness to the moral principles of the Gospel, and in subserviency to the interests of the kingdom of Christ. Religion, therefore, should be the grand aim, object, and governing principle of all men in all the relations of life which they are called to sustain. To entitle a realm to the character of a religious nation—a “righteous nation that keepeth the truth”—the fundamental principles of its constitution must be based upon the revealed will of God, and its enactments regulated by the same unerring standard. Could we suppose it possible that all or the greater number of the members of a family, were religious persons, and yet the family, as such, never engage in domestic exercises of religion, would we not be compelled to characterize it as a “family that called not upon God’s name?” The organ of the movement referred to, an excellent weekly, is the *Christian Statesman*, published in Philadelphia. From a recent number we take the following extracts:—

“Civil society is a divine institution. The State has its origin in the will and arrangement of God, and its powers and functions are determined by Him.

Nations are moral persons, and subjects, therefore of the moral government of God. In suitable ways, every nation should acknowledge its dependence on Almighty God and the supreme authority of His Law.

The Lord Jesus Christ has been appointed by the Father to be Governor among the nations. To Him their allegiance and service are due. Through Him, national homage is to be paid to God, and national blessings, and the forgiveness of national sins, are to be sought for His sake.

A written Constitution, being the fundamental law of the government, ought to contain explicit evidence of the Christian character and purpose of the nation, and explicit provisions against the adoption, by her public servants, of an irreligious or an unchristian policy. The silence of the American Constitution in this respect, and the fact that this silence is used as an argument against all that is Christian in the national life, show the necessity for such an amendment as will indicate that this is a Christian nation, and will place all the Christian laws, institutions and usages of the government on an undeniable legal basis in the nation's fundamental law."

"There are many persons who shrink from the abyss of national atheism, who see no reasons why nations or their governments should be, in any distinctive sense, Christian. The acknowledgment of a Supreme Being, an acknowledgment in which Jew and Deist can unite, would satisfy them. The whole Christian doctrine concerning Jesus Christ, and his work as the Redeemer of the World, they conceive to belong to the realm of individual Christian experience,—a body of facts and principles with which civil society has nothing to do.

There are three reasons which forbid this conclusion :

1. Nations are benefitted by the truth which Christ, as Mediator between God and men, has revealed. All the knowledge of God and his law which distinguishes Christian from Pagan nations, which is incorporated into our moral code and embodied in our statutes, comes to the world through Christ. Civilized nations walk in the light of which He is the source, whether they acknowledge the fact or not. The mission and work of Christ, therefore, are not, and cannot be, matter of indifference to them.

2. National sins are forgiven, and the Divine clemency and forbearance are exercised towards nations, only through Jesus Christ. We do not say that there is any such formal expiation made by the Redeemer of the world for national as for individual transgressions. But we affirm, what we think no Christian man will dispute, that forgiveness of sin takes place under the government of God only in connection with the work of Christ. Sinful men, in all their relations, as individuals, families, churches, nations, are encouraged to pray and hope for pardon only through the mediatorial work of Jesus Christ. As nations have sins to confess, and are exposed to God's judgments unless they obtain pardon, the work of Christ cannot be a matter of indifference to them.

3. The moral government of the world has been placed in the hands of the Lord Jesus Christ, and nations as moral persons are bound to submit themselves to Him. This is an inevitable inference from the uniform teachings of the Word of God concerning the absolute universality of the Redeemer's authority. He Himself declares, "All power is given unto Me in heaven and in earth." Paul declares that God hath "put all things under His feet, and gave Him to be head over all things to the church." In these words his spiritual kingdom the church, is clearly distinguished from that wider kingdom which he governs in the interest and for the good of his people. And in both these passages the authority spoken of is not the essential dominion which belongs to Him as the Son of God, but the delegated authority which is conferred upon

Him as the Mediator between God and man. It is a power which is "given" to Him; all things are "put" under Him. The extent of this grant of power is emphatically declared by the same apostle in other words when he says "It is manifest that He is excepted which did put all things under Him." This is the only instance in which any exception is intimated to the universality of the Redeemer's kingdom, and that exception is God, the Father, Himself who confers on him the mediatorial dominion. So, once more, the same truth is presented with equal emphasis in the epistle to the Hebrews where it is declared "He left nothing that is not put under Him."

Now since nations are moral persons, capable of doing right and wrong, competent to resist and oppose or to favor and assist the great work for which He came to the earth, it follows irresistibly that nations are subject to His authority.

Without trenching on the field of sundry subtle theological disputes, the National Reform movement has from the first recognized the great truth that the allegiance and homage of nations are due to Jesus Christ. It proposes to the American people to acknowledge Him as the Ruler of nations. This lends a distinctively Christian character to this movement. It connects it with some of the most vital and precious truths of the gospel. It gives it a claim on the sympathy and help of Christian men, which it could plead on no other ground. If it be objected that this is a peculiar religious doctrine, and wholly strange to the majority of the people, our answer is that we profess to be a Christian people, and what is so plainly written in the Bible ought not to be strange to us. We have learned many other truths in the course of our history, some of them after painful discipline, and if this be indeed the truth, it can easily be taught to the nation. With an open Bible universally circulated, and the testimony of faithful witnesses to interpret it, and the omnipresent Spirit to lead into all truth, the kingly claims of Christ may be speedily made plain to all eyes. If He is indeed the Ruler of nations and demands their submission to Him, it is at our peril we fail or refuse. No objection from any disbelieving minority can be allowed to hinder the nation from doing what it believes to be its duty and necessary for its life. Let it be known and read of all men that the National Reform movement is a movement to place this nation in relations of acknowledged submission and allegiance to the Lord Jesus. We would rather fail under that banner than succeed under any other."

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#### APOSTOLICAL SUCCESSION.

An old Puritan doctor, Sibbes, wrote a book called *The Bruised Reed*, and that book having fallen into the hands of Richard Baxter brought him under the influence of spiritual religion. Baxter wrote a book entitled, *A Call to the Unconverted*, and, long, after he had ceased to write, that book met the eyes of Philip Doddridge, and was the means of bringing him to a broader knowledge, and richer faith, and deeper experience in the things of God. Again, Doddridge wrote a book called *The*

*Rise and Progress of Religion in the Soul*; and at a critical period of his history it fell into the hands of William Wilberforce and awakened him to seriousness, thought, and prayer. William Wilberforce wrote a book called *Practical Christianity*, and in the sunny Isle of Wight it reached the heart of Legh Richmond. And Legh Richmond wrote the annals of a Methodist girl, and published them under the title of *The Dairyman's Daughter*, and into how many languages, I should like to know, has that book been translated, and in how many has it been made by God a powerful instrument in spreading the truth? There is another great result of the circulation of *Practical Christianity* besides that which I have mentioned. That book went to a secluded parish in Scotland, and found there a man who was preaching a gospel which he did not know; and it led him to preach it in a very different manner, till all Scotland rang with the eloquence of Dr. Chalmers. Let them look at that succession of names:—Richard Sibbes, Richard Baxter, Philip Doddridge, William Wilberforce, Legh Richmond, and Thomas Chalmers. Was not that an apostolical succession?—*Dr. Morley Punshon.*

---

A FEW WORDS WITH A "RATIONAL CHRISTIAN"  
(UNITARIAN.)

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Sometime ago, a subscriber to this magazine was sent a copy of a Unitarian paper called "The Rational Christian," and he wrote to its editor disapproving of the doctrines which this Unitarian organ taught. The following is the concluding portion of the letter, and we have pleasure in inserting it:—

\* \* \* "As I understand Unitarianism, it teaches that Christ was only a mere man, although a very good man, and that the example of his spotless life, and heroic death, is worthy of all imitation and praise.

Now in the Book which contains the history of the life and death of this 'good man' according to Unitarians,—this 'God-man' according to Trinitarians,—I find it recorded that he proclaimed himself equal with God the Father, and that he was put to death by his enemies, because as they said, 'he being a man made himself God.' Now, I submit, that Christ must either be what he announced himself to be, or he could not possibly be what Unitarians profess to regard him as, viz.: 'a good man;' to regard him as such, and yet at the same time to deny the truthfulness of his own utterances is, to my mind, neither 'rational' nor logical. To sum up the whole matter: The *Trinitarian* trusts in a Divine Saviour, the *Unitarian* in his own skowing, trusts in an 'arm of flesh,' and the Scriptures declare that, 'cursed is the man that trusteth in man and maketh flesh his arm.' So, my dear friend, as far as I can see things yet, this Trinitarianism is the more 'rational' and logical of the two, and that even from a human stand-point.

Yours,

"Pembroke, Ont.

ORTHODOXY."



## EXEGETICAL.

BY J. TEAZ.

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."—2 Timothy iii., 16-17.

There are three general thoughts which appear prominently on the surface of this passage, viz.: the *inspiration*, the *use*, and the *end* or *design* of Scripture. The inspiration of Scripture, in one form or another, has been held by the Church in all ages; various theories, however, have been propounded in regard to this doctrine. For example, there is the *partial* theory, according to which only certain parts of Scripture are inspired. Then there is the *imperfect* theory, which holds to an inspiration consistent with error. To this belongs the opinion held by many, that the thoughts only, and not the words, are inspired. Others take inspiration to be merely *suggestion*, or *superintendence* on the part of God; others, that it is only the elevation of man's so-called higher reason to such a degree of intensity that he discerns spiritual truth not otherwise attainable.

Now, in opposition to, and in confutation of all such speculative theorizing, the Apostle says: "All Scripture is given by inspiration of God." The word *all* is comprehensive. We cannot confine it to one part of Scripture to the exclusion of another; nor to the thoughts, to the exclusion of the words, for in many cases the word and thought must stand or fall together. Hence we have the evangelical doctrine of *plenary*, that is a full and complete inspiration which extends to the writers, as also to the thoughts and words contained in the writings. Such a complete Divine influence is necessary, for it is evident that a fallible man cannot deliver an infallible message, unless he himself is rendered infallible, at least for the time and occasion. So we find the Apostle Peter declaring that "prophecy came not in old times by the will of man, but holy men of God spake as they were moved by the Holy Ghost." Moreover the writers were not mere machines—not the pens, but the penmen of Scripture—the mouthpieces, as it were of God, as Peter declared, just before the day of Pentecost, that "the Holy Ghost spake by the mouth of his servant David." This view is supported by the language of the writers themselves. The common introduction to prophetic address is, "thus saith the Lord," and it was at men's peril if they refused to accept the prophet's words as the very words of God himself. "All Scripture," in the text refers mainly to the Old Testament, but the old and the new stand or fall together. They evidence themselves to be parts of one complete whole, and like the two sides of an arch, what supports one, supports both. The word "inspiration," is a very proper rendering of the original. The Greek word is *Theopneustos*, and means, simply, God inbreathed, and so may be applied with equal propriety to the writers, as well as to the thoughts and words written.

*Inspiration* proper, must be distinguished from *revelation*. All Scripture is inspired, but all is not revealed. For example, a large proportion of Scripture is a simple narration of historical events, most of which may

have come under the writer's personal observation, and which he was inspired to record: while other portions, such as predictions of future events, divine truths, and laws, have in them revelation and inspiration combined. *Plenary* inspiration, therefore, as taught in the Scriptures, and as held by evangelical christians is such an extraordinary influence of the Holy Ghost exercised on and through the natural faculties and acquirements of the writers of the Bible as enabled them to communicate God's will to men with absolute correctness. Here some one may ask, is our English version inspired? We reply no, nor is it necessary that it should be. It no more requires Apostolic inspiration to translate, than it does to read that translation when made. An educated infidel even, may make a very fair translation of many parts of Scripture, but no infidel can read the Bible as God would have us read it to the saving of our souls. God has given the gracious illumination of His Spirit to all His people, and this, with a proper education is sufficient to translate, while nothing less than this is sufficient to read and understand any version of Scripture.

There are other arguments, which in themselves, are irresistible in support of inspiration, but which are foreign to our present purpose. The internal argument, however, will appear incidentally as we proceed.

"All Scripture," therefore, "is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction."

Here the *use* of Scripture is presented, and it is in a fourfold form. This is not any vain repetition, for every word may have a distinct place assigned to it in the sphere of Christian experience. "*Profitable for doctrine*," that is mainly for theoretical instruction in the fundamental principles of religion. This is not what is to-day called the *popular* use of Scripture. Men, in their folly are heard at times declaiming against doctrinal preaching, and asking to be taught the simple, saving and comforting truths of the gospel, while they forget that these same saving and comforting truths are the very *doctrines* which they cry out against. What truth so satisfying to the guilty, penitent sinner, as is the grand old doctrine of the atonement: or, to the discouraged Christian as the doctrine of "the perseverance of the Saints." What sinful, suffering humanity needs to day, is not any sickly, sentimental gospel, nor any setting forth of so-called new truths, but such an earnest statement of the old doctrines of both law and gospel, in new forms, if you choose, or at least in such terms of thought, as will carry force and conviction to the conscience of the present generation.

"Profitable for doctrine," next, "*for reproof*." Confutation, perhaps, would best express the thought here. Man, by nature, is not only ignorant but also sinful: his mind and heart are filled with false views of God and divine things. Now Scripture is profitable or useful to confute, or as the text has it to reprove these erroneous and soul-destroying views of religious things. The Psalmist says, the entrance of God's word gives light: now light is there opposed to ignorance and error, and just as light expels darkness from a chamber, so divine truth expels ignorance and error from the chambers of the human heart. The Saviour's prayer is, "Sanctify them through Thy truth, Thy word is truth." Now sanctification is but a persistent, progressive confuting or reproofing: or, rather

it is a progressive disintegrating of the false, and a restoring of the true, in the human heart. The christian graces can find a substantive existence only in the heart that is permeated with saving truth. Truth is not arbitrary in this disintegrating and reorganizing process; received into the heart it commends itself to the renewed reason and judgment, and becoming part of the consciousness, conscience itself is clarified, and the whole man becomes so to speak, an incarnation of truth. Such an one needs not to publish to the world that he is a Christian, he is a living "epistle known and read of all men," and in whatever sphere of life he moves, he is ever, like Scripture, a standing reproof and confutation of error in every form.

But as imperfection is written on every footprint of humanity, the christian is ever prone to fall into sin, and to wander from the way of holiness, so the Apostle adds another word "*correction.*" There, in general, the idea is, amendment, improvement, setting right again. As in sanctification we are co-workers with God; so here Scripture is presented as the means by which we may find the way when lost, and progress onwards and upwards until at last we stand accepted in His presence in glory. The Bible is ever to be the man of our counsel; its precepts, warnings and exhortations are ever to be as "lights shining in a dark place until the day dawn and the day star arise in our hearts."

Another word completes the enumeration, viz.: "*instruction.*" Here the word used in the original has reference to the training of a child, and signifies development as well as instruction. In warfare, soldiers are instructed, developed, educated in the movements and practice of arms; so the Christian life being a warfare, the church is the camp or training ground, the Bible the great storehouse from which we have our armor, and by the reception of Scripture truth and prayerful meditation thereon we become developed and trained for the conquest of evil within us, or around about us. Ignorance of Bible truth is not, perhaps, the great fault of the church to day, and yet, in a sense it is, for no man can be said to know truth properly until he has yielded heart and life to its power. The Apostle in the Epistle to the Hebrews speaks of "those who by reason of use have their senses exercised to discern both good and evil:" now such in part would seem to be the force of the word "instruction" in the text. It means education in the broadest and most comprehensive sense of the term. And then as if to unify and concentrate this quadruple use of Scripture, Paul adds "*in righteousness.*" This is the sphere in which this multifarious process is carried on, the circle in which all is embraced, the point to which all converges: and as "the natural man receiveth not the things of the Spirit of God," so apart from Christ, or outside of this sphere of righteousness, Scripture truth can have neither saving or sanctifying power. Hence regeneration is always the first necessity; after that holiness in heart and life. "In righteousness," these words unmistakably consign all jesuistic casuistry to the devil where it belongs. No motive however pure can justify a wrong act in the sight of God; the man, the motive, and the act must all be in the sphere of righteousness, in order to obtain the divine favor and the promised blessing. This principle is very broad, and yet it is intensely practical even among christians.

Scripture truth, therefore, traced to its source terminates in God; traced to its influence upon the heart and life it terminates in righteousness. And, here, reverting for a moment to the thought first presented, viz., inspiration, we have the Bible containing sixty-six books, by some forty writers of various attainments, in various countries, extending over a period of 1700 years, the writers unknown to one another, without common plan or purpose, and yet the influence exerted by all and every part of this book is to make men holy and God-like in character. Is it inspired of God, or not? Surely the answer, even by the honest sceptic must be—*truly this is the book of God.* This thought will appear more fully developed in the next verse, which presents the end or design of Scripture; viz.: "*that the man of God may be perfect thoroughly furnished unto all good works.*"

The term "man of God," is an unusual form of expression in the New Testament: it occurs frequently in the Old, and there it is applied to a prophet or teacher, as in the case of Elijah. In this passage, it no doubt primarily refers to the New Testament teacher, but we think it is to be taken in a generic sense, and as such it embraces all Christians. We are all in a sense men of God, if we have become united to Christ by faith: more than this, we are said to be sons and daughters of God Almighty, and it is God's desire that we should be perfect; as our Saviour said, "be ye perfect even as your Father which is in heaven is perfect." This, however, is not absolute perfection, as that cannot be attained by the creature; neither is it a perfectly sinless state, for "there is no man that liveth and sinneth not;" but there is a relative perfection or completeness of character, at which we should aim, and which by God's grace results from a proper use of Scripture. This state is perhaps best expressed by the last clause of the verse, viz.: "thoroughly furnished unto all good works;" and a man "thoroughly furnished unto all good works" is perfect. Perfection was a characteristic of humanity at its inception—now it is imperfection. Coming from the hand of his Creator there was no duty to which man was inadequate—now imperfection and inadequacy are written on every thought, word and action. Man sinned against his Maker, and as sin is a demoralizing and enfeebling principle, it has crushed and paralyzed every faculty of the human soul, nay, man died morally and spiritually by sin. This, however, is so far negative, but sin is also positive in its effects; it has not only incapacitated man for the perception of the true and the good; but it has set him at war with God and everything God-like. Now as perfection consists in harmony with the divine will, sin and its effects upon the human soul must be removed before perfection is possible; and just here the end or design of Scripture is manifest. Scripture was but the preparation for, and is but the exhibition of Christ and his redemptive work. In him we have not only the model, but through him perfection is made possible to the most sinful. By Christ life comes to the dead soul, demoralization is replaced by order, feebleness by strength; enmity, barrenness and stagnation in the human soul are replaced by all the graces of the Spirit. Moreover as internal perfection implies external effectiveness, the man becomes thoroughly furnished unto all good works. He is renewed, re-clothed, rehabilitated in relation to God and all the surroundings. This

is the state to which Paul exhorts the Ephesians to attain to in the 6th chapter and 13th and 17th verses inclusive of that epistle. There is but one thought, therefore, in this verse in the text, and yet it is viewed in two aspects—subjective perfection, and objective effectiveness. In the one case the Christian stands firm and unshaken by the attacks of evil around him, in the other he is ever aggressive against the false, and in support of the true. It is such completeness and effectiveness of character that the cause of truth needs to-day, neither is this any mere dream of an enthusiast, for history furnishes many such examples. Paul, Luther, Knox, each one of these stood invincible and aggressive until tyrants trembled, and error and wickedness fled away ashamed.

This perfectness of Christian character is not limited to the public arena, but in the business circle, in the home, in the sick chamber, everywhere, we may see the same symmetry, beauty and effectiveness.

As in the natural world the springtime sun decks valley and plain and hilltop, by clothing each plant and tree and shrub with its own peculiar beauty, so the Sun of Righteousness, sending forth his rays by means of Scripture truth, is intended to clothe every condition and relation in life with the graces of the Spirit, adapted to its own peculiar sphere. Such then is the end of Scripture, "that the man of God may be perfect thoroughly furnished unto all good works."

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### SINNER, LOOK TO CHRIST.

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The Holy Spirit's work is to turn our eyes from ourselves to Jesus Christ; but the devil's work is the very opposite.

"You are guilty," says the devil—that is self. "You have no faith" that is self. "You have none of the joy of the Spirit, and therefore cannot be one of His"—that is self.

Thus the devil goes on picking holes in us; whereas the Holy Spirit takes self entirely away, and tells us that we are indeed nothing at all, but that "CHRIST is all in all."

Satan brings the carcass of self and pulls it about, and because that is corrupt, tells us that most assuredly we cannot be saved. But remember, sinner, it is not thy hold of Christ that saves thee—it is Christ; it is not thy joy in Christ that saves thee—it is Christ; it is not even faith in Christ, though that is the instrument—it is Christ's blood and merits.

Therefore look not so much to thy hand with which thou art grasping Christ, as to Christ; look not to thy hope, but to Christ the source of thy hope; look not to thy faith, but to Christ, the author and finisher of thy faith.

If thou do that, ten thousand devils cannot throw thee down. But as long as thou lookest at thyself, the meanest of those evil spirits may tread thee beneath his feet.—*Selected.*

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The parent who would train up a child in the way he should go, must go in the way he would train up his child.

Let me suggest, that in giving you being, God locked up in your nature certain forces and capabilities. What will you do with them? Look at the mechanism of a clock. Take off the pendulum and ratchet and the wheels go rattling down, and all its force is expended in a moment; but properly balanced and regulated it will go on, letting out its force tick by tick, measuring hours and days, and doing faithfully the service for which it was designed. I implore you to cherish and guard and use well the forces that God has given to you. You may let them run down in a year, if you will. Take off the strong curb of discipline and morality, and you will be an old man before your twenties are passed. Preserve these forces. Do not burn them out with brandy, or waste them in idleness and crime. Do not destroy them. Do not use them unworthily. Save and protect them that they may save for you fortune and fame. Honestly resolve to do this, and you will be an honor to yourselves and to your country.—*President Garfield to Young Men.*

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A naval officer being at sea in a dreadful storm, his wife sitting in the cabin near him, filled with alarm for the safety of the vessel, was so surprised at his serenity and composure that she cried :

“My dear, are you not afraid? How is it possible you can be so calm in such a dreadful storm?”

He rose from his chair, drew his sword, and pointing it at the breast of his wife exclaimed :

“Are you not afraid?”

She immediately answered, “No.”

“Why?” said the officer.

“Because,” replied the wife, “I know that sword is in the hands of my husband, and he loves me too well to hurt me.”

“Then,” said he, “I know in whom I believe, and that He who holds the wind in His hand is my Father.”—*Selected.*

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“One evening,” says Wm. Howie Wylie, “at a small literary gathering, a lady, famous for her ‘muslin theology,’ was bewailing the wickedness of the Jews in not receiving our Saviour, and ended her diatribe by expressing regret that he had not appeared in our own time.” “How delighted,” said she, “we should all be to throw our doors open to him, and listen to his Divine precepts. Don’t you think so, Mr. Carlyle?” Thus appealed to, he replied: “No, madam, I don’t. I think that, had He come very fashionably dressed, with plenty of money, and preaching doctrines palatable to the higher orders, I might have had the honor of receiving from you a card of invitation, on the back of which would be written, ‘To meet our Saviour’; but if He had come uttering his sublime precepts, and denouncing the Pharisees, and associating with the Publicans and lower orders, as He did, you would have treated Him much as the Jews did, and have cried out, ‘Take Him to Newgate and hang Him.’”

THE CANCELLED BOND.

He gave me back the bond,  
It was a heavy debt ;  
And as he gave, he smiled, and said,  
"Thou wilt not me forget."

He gave me back the bond,  
The seal was torn away ;  
And as he gave, he smiled, and said,  
"Think thou of ME *alway*."

That bond I still will keep,  
Although it cancelled be ;  
It tells me what I owe to him  
Who paid the debt for me.

I look on it and smile,  
I look again and weep ;  
This record of his love to me  
For ever will I keep.

A *bond* it is no more,  
But it shall ever tell,  
That all I owed was fully paid  
By my Emmanuel.

—Anon.

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HARVEST.

BY H. H.

"What enemy hath done this thing?" I cried.  
"Oh! treachery that plotted while I slept!  
Oh! Foe that stole while I, confiding, kept  
No watch my fairest, dearest field beside;  
My noble field, so sunny and so wide.  
Only at midnight could a foe have crept  
To work this harm."

Alas! in vain I wept;  
Too late the poison tares to pluck or hide.  
My loss is loss; such hurt cannot be healed;  
Forever, spite of all new seed I sow,  
Past Summer's sun and Winter's purest snow,  
Forever poison tares my beauteous field,  
Its shining harvests waving to and fro,  
Forever poison tares is doomed to yield!

And I, with swift clear-sightedness from pain,  
Like one long blind, who, sudden gaining sight,  
Cries out at first, in suffering at the light,  
Look back and know, with anguish keen as vain,  
No foe who had in treacherous ambush lain,  
And stealthy sowed his poison tares by night,  
Did work upon my beauteous field this blight.  
Humble I walk beside the loaded wain;  
My head bowed down by shame, and dumb my tongue;  
Fate gives each man the gifts he has bestowed,  
And meets exact all measures which are owed.  
The seed from which these poison tares have sprung.  
One idle day my own hand careless flung.  
I only reap the harvest that I sowed.

## THE HOME CIRCLE.

### MOTHERS' WORDS.

As I crossed the end of a lane in a thickly-peopled town I heard a loud and angry voice, and turned to see who spoke. A knot of women stood talking at one of the doors. The voice came from one of them, who broke off from the conversation to call to her little boy, who was playing with another child some way down the lane. "Come here, child," cried the mother. The boy looked up, but did not stir. "Come here, this minute," was repeated in a louder tone. Still the child did not come. "Do you hear?" shouted the woman at the full pitch of her voice. "You come when I call, or I'll break every bone in your skin when I catch you." The two children only gathered up their marbles, and moved off to a greater distance, out of sight and sound. The mother gave one angry look after them, and then turned round and continued the conversation as if nothing had happened. As for me, I went sadly on my way; and as I went, I thought on "mothers' words." Here are some of my thoughts.

I thought of my own mother, long since gone to her rest. I remembered that her words were always gentle, and always minded. No harsh word ever passed her lips—to her children at least. There was love even in her reproofs. But there was truth also. She never said what she did not mean; and what she said, we knew she would do, though sorry to give us pain. And so her children loved her. And long after she was gone from among them, they loved her still. A mother's love kept a deep place in their hearts: her words were not forgotten.

I thought to myself, Will that little boy love his mother's memory? Does he love her now? Does he respect, or even believe her? Certainly there was no sign of love on either side: on her side, loud, angry words, which meant nothing; on his cool disobedience. He thought it as well not to let her "catch" him; but he did not think her in earnest. He knew full well that her words would end in nothing, if he did but get away for the moment; so off he went. And he judged rightly. The woman whose words were so outrageous was the next moment deep in gossip again, and when next the boy came in her way, most likely had forgotten all that had happened. And so, probably, this mother and son went on together always. The boy got many angry words, and many a cuff too; but his mother had no control over him. How should she, when there was neither truth nor love in her conduct towards him? Most probably he did much as he liked, and cared little for his mother or her words. What will be his recollection of his mother when gone? What influence will her words have on him in after life?

I fear there are many such mothers. I have often been pained at hearing how mothers speak to their children. They seem to think words are nothing. If one ventures to reprove them,—but this must be done with judgment, for some will hardly bear it,—"Oh!" they cry, "its only words: I don't mean anything."



Only words! Not mean anything! Alas! whether you mean anything or not, you will find your words have a meaning, and a sad one too, I fear, in many cases. I dare say if I had gone down the lane, as perhaps I ought to have done, and spoken to that woman about using such violent words to her child, she would have made that very answer—"I don't mean anything." But that was the very thing that was wrong: at least one of the things. I knew she c'd not mean all she said; and the boy knew it too, and therefore her words went for nothing with him. Mothers! you *ought* to mean what you say. Or, to speak more properly, you ought never to say anything to your children which you do not mean. Never think it does not much signify what you *say* to them, so long as you *do* what is right towards them. It *does* signify, and very much too.

For, in the first place, though you may not do all you say, and carry out your own rough words, yet your sayings and doings are much of a piece. A mother who speaks thoughtlessly, unkindly, and fiercely to her children, is not very likely to treat them wisely, kindly, and well. Besides, saying *is* doing; words are a part of your conduct. And perhaps there is no part which will have so much influence on your children, for good or for evil. Children have sharp ears. They see, and hear, and think far more than people suppose. They can tell right from wrong in what you say to them.

A mother's words *may* be the greatest blessing to a child. John Newton led a most wicked life for many years, but afterwards became a most devoted Christian minister. His mother died before he was seven years old; but he says of her, "She made it the chief business and pleasure of her life to instruct me, and bring me up in the nurture and admonition of the Lord." Who can doubt that this pious mother's words to her little boy had much to do with the happy change that took place in him in after-life? Numberless other cases of the same kind might be named. And I venture to say (for I have done the thing myself) that if any one will go to a book-shelf, and take down, one after another, the volumes which contain the lives of good men, ministers, missionaries, and others, he will find that the greater part of them had pious mothers, who taught them aright when young.

Alas! no books need be written to show the opposite of this—how many bad men have had bad mothers. We all know too well, by what we see and hear, how boys and girls, who have heard little but evil from their parents' lips, turn into ungodly men and women.

Mothers, you are doing good or harm to your children by your words every day. Whatever you may think, your words do not go for nothing. Weigh them well. Mind how you speak to your children. Let me give you a few hints about it.

1. Never let your children hear *bad* words from your lips. Shall a child learn to slander, to lie, and to swear, from its own mother? For their sake, if for no other reason, watch against bad words of every sort. You would not wish *them* to grow up to swear and lie: take care you do not teach them. These things are easy to teach, but hard to un-teach.

2. Do not speak *harshly* to your little ones. I have heard many mothers do so, who I am sure did not feel harshly; only they had got a habit of speaking so. Remember, children have feelings. It gives pain

to a child to be called hard names for the least fault, or for no fault at all. At least it gives pain, till the feelings are blunted by such treatment: but then, remember, *love* is blunted too! and you would not wish your children not to love you. Children are tender things. They ought to be spoken to gently, not as if they were so many stocks and stones. "Oh, but you don't know *my* children; they are such plagues, it's of no use speaking gently to them; they wouldn't mind it a bit." Not so fast,—are you sure they would not mind it? Have you ever tried it? It is plain your present plan does not answer; for your children, you say, are plagues to you. If you had always spoken kindly to them, instead of roughly, it might have been otherwise. Even now it is worth trying. Come, see what a kind word will do. Show them that you love them. Try leading, instead of driving. Let them hear "mothers' words," such as mothers' words ought to be.

3. But do not think I am all for kindness and petting. Perhaps in some cases I should be more severe than you. I would have you be *strict*, though kind. When they do wrong, punish them; not in a passion, so as only to make them think, "What a rage mother is in!" but justly, calmly, and firmly. Never threaten them, as that woman did. Let us have no nonsense about breaking their bones, and so forth; but tell them what you are going to do and why, and then do it. One such punishment as this will do more good than twenty angry threats or hasty blows. More good, did I say? Nay, these last do nothing but harm.

4. Try to make your children *love* you. A child's love is worth having; and if you do not get it while they are young, you are not likely ever to have it. Love to his mother has helped to keep many a young man right, and been made the means of bringing some back from an evil course. You love *them* though you do speak roughly to them sometimes: then try, by word and deed, to make them love you.

5. Above all, speak such words as shall lead your children to God. I do believe there is nothing like "mothers' words" for this, no means that God so blesses as a pious mother's words to her children. How deep they sink! how long they stay! Begin early. Speak to your little ones about sin, and eternity, and God, and Jesus. Show them the *love* of God in Christ, and try to lead their young hearts to the Saviour. Ah, mothers! when you speak to your children thus, and pray that the Holy Spirit may bless your words, you are doing more for them than if you gave them all the riches of the world. Long after you are in the grave perhaps, the seed you are sowing in their hearts will spring up and bear fruit a hundred fold.

Only, you cannot give what you have not got. You will never lead them to a Saviour whom you yourselves do not know. Mothers! for your own sake, and for your children's sake, learn to know Jesus, the only Saviour for you and for them. Ask for the Holy Spirit; seek the gift of a new heart; that so you yourselves may come to Jesus in penitence and faith, and begin to lead a new life. Then you will not be content that your children should be without Christ. "Out of the abundance of the heart, the mouth speaketh." When once your heart has learned to love him, then your lips will have something to say for him, and you will delight to speak to your children of Jesus and his love.

## THE CHILDREN'S PORTION.

## THE BEETLE AND THE HONEY.

I have got a story to tell you, and then something to say about it. The story is this;—Once upon a time there was an eastern prince, eighteen years of age; and he offended the king to which his country was then subject. So the king took him, and shut him up in a very high tower, and gave orders that in three days he should be put to death. Now there was an Arab maid that loved him, and she went and sat at the foot of the high tower, trying in vain to find some way by which she could get in to him, or he could get out and be free. At last she went to an old Dervish, and told him, with many tears, that she could not find any way of saving her lover. The Dervish stroked his beard, and gave her a *black beetle* alive, and told her to observe his directions about it. So next morning about sunrise she came to the foot of the tower. The first thing she did was this: She fastened a very fine green silk thread round the middle of the beetle, and set him clinging with his feet on the wall of the tower, with his ugly head looking upwards. The second thing she did was this: she touched the nose of the beetle with a single drop of honey; and then she stepped back, and smoothed her hair off her face, and folded her arms before her, and watched what the beetle would do. Now, the first thing that happened to the beetle was this,—he smelt the honey. Then next, he began to think, (if black beetles do think), "I wonder where this honey can be. It is somewhere before me, I know. I wonder if I shall have to go far before I find it. But the least that I can do is to try." So off he set, straight up the tower, literally following his nose, (and his nose, you remember, was turned to the top of the tower). He crawled slowly and steadily, and often stopped, much disappointed that he had not yet come to the honey. But as often as he stopped, the scent of the honey came fresh and strong to him again; so off again he went to reach it, dragging up after him all this time the fine green silk thread. And when he came about seven feet from the top, the prince, who had been looking over the top of the parapet with wild eyes, observed him. And he held his breath, and waited; and as soon as the beetle crawled up to the ledge of the parapet the prince with a trembling hand seized upon the green silk thread, and commenced to wind it up from the bottom of the tower. But the Arab maid had fastened it at the bottom to a very long cord; and he pulled that up by the thread; and with the cord he pulled up a stout rope; and with the rope he pulled up a capital ladder. And he made fast the ladder to the parapet, and so came down from the tower; and he and the Arab maid fled away together, and lived happily ever after; but what became of the poor black beetle no one knows.

Now that is the story; and you need not believe any more of it than you like. I do not believe a word of it. It is just an "Eastern story." But what I wish to speak about in it is that deceived beetle. The poor

beetle! He got no honey after all; and, for aught I know, the prince may have trodden upon him when pulling up the rope.

Now, many people in this world believe that you, and I, and all men, are just like that poor beetle. They say and would fain have you believe that the desire of happiness and the belief in it, which is the secret, and constant and deepest thing in your hearts is a pleasant fancy but that there is no such thing, but *this is false*. The longing for some infinite good in life, the belief of its existence is from God *and it is true*. There is an infinite blessedness and gladness and happiness—an infinite and eternal good, waiting and in store, laid up and reserved eternally in the ever blessed God; and God has revealed this to every one of your hearts and consciences. Never forget this, whatever else you learn—and you have to learn a great deal. You have to learn that this blessedness is a holy blessedness, and that you are unholy in the thoughts of your heart and the works of your hands. How can you reach it? You have to learn that you not only do evil things, but that you yourselves are unholy and evil; and that is a hard lesson. For what have you, evil and unholy, to do with happiness? You have to learn that our first father Adam, whom God set by the door of blessedness, that he and we might enter together, turned away and followed that dark Shadow whom Scripture reveals to us as the Devil; and that, therefore, we are all born subjects of his evil kingdom, and heirs of wrath rather than of blessedness. You have to learn all this: and then, you may ask, Why has God left in our hearts this testimony to a great happiness somewhere before us, which we, by our sin, have so wholly lost? And I answer: I cannot tell—unless it be this, which is the chief thing that you and I have to learn in this short and evil life—that now, once more, God has sent into the world his only-begotten Son to die for sinners, that they who are justly doomed to die might through him have that ancient, eternal, blessed life, and might have it more abundantly. Doubtless God left this thirst for happiness in men's hearts, because in the fulness of time Jesus Christ was to come into the world, saying, "If any man thirst, let him come unto me and drink." And certainly this is why God has put it in your hearts this day,—you who hear and read the gospel of his Son.

"In God's presence there is fulness of joy: at his right hand there are pleasures for evermore." But oh! remember what a solemn thing it is for you to have this revealed to you, even in the whispers of your own hearts, and much more in the truth of God. Do not, dear children, "count yourselves unworthy of eternal life." Him who does so, God counts to be worthy of eternal death. But for him who comes as a miserable, guilty, death-deserving sinner to Jesus Christ the Lord, God reserves an eternal weight of unbroken blessedness and glory, not only greater than eye hath seen or ear heard, but greater far than it has entered into any one of your hearts even to conceive.

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A little boy being asked, "How many Gods are there?" replied, "One." "How do you know that?" "Because," said the boy, "there is only room for one, for he fills heaven and earth."

SLA SHORT RULES FOR YOUNG CHRISTIANS.

BY BROWNLOW NORTH, ESQ.

I.

Never neglect daily private prayer; and when you pray, remember that God is present, and that he hears your prayers. (Heb. xi. 6.)

II.

Never neglect daily private Bible reading; and when you read, remember that God is speaking to you and that you are to believe and act upon what he says. I believe all backsliding begins with the neglect of these two rules. (John v. 39.)

III.

Never let a day pass without trying to do something for Jesus. Every night reflect on what Jesus has done for you, and then ask yourself, What am I doing for him? (Matt. v. 13-16.)

IV.

If ever you are in doubt as to a thing being right or wrong, go to your room, and kneel down and ask God's blessing upon it. (Col. iii. 17.) If you cannot do this, it is wrong. (Rom. xiv. 23.)

V.

Never take your Christianity from Christians, or argue that because such and such people do so and so, that therefore you may. (2 Cor. x. 12.) You are to ask yourself, "How would Christ act in my place?" and strive to follow him. (John x. 27.)

VI.

Never believe what you feel, if it contradicts God's Word. Ask yourself, Can what I feel be true, if God's word is true? and if *both* cannot be true, believe God, and make your own heart the liar. (Rom. iii. 4; 1 John v. 10, 11.)

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SELF-SACRIFICE.

Whoever of our readers have not heard a little Hindoostanee fable illustrating the spirit of self sacrifice will be glad to see it. The Hindoos fancy they can see a *rabbit* in the moon; and the Chinese often paint the moon with a rabbit in the middle of it pounding rice. The fable thus explains it:—

Three animals, a fox, a monkey, and a rabbit, lived together in a large forest. One day a poor old man came to see them. "My children," he said, "do you live in this calm spot. Do you never feel afraid?"

"We are peaceful and happy," they answered. "We live in love though of different families. The green grass is our carpet, and the shady boughs our roof."

"I heard of it," said the old man, "and came a great distance to visit you. I am old and weary. I suffer from hunger. Can you give me something to eat?"

The three little animals, moved with pity, leaped away in three different directions to find food. Galloping to the river's brink, the fox seized a silvery fish, fresh and dripping, and brought it between his teeth, and laid it at the old man's feet. The monkey climbed the highest trees, and fetched him the finest fruits. The rabbit came back as he had gone out, empty handed, with nothing to offer the old man.

"The monkey and the fox have had pity on me," he said sadly. "Does rabbit despise me?"

"Dear friends," said little rabbit to the fox and monkey, "will you heap a pile of wood and dead leaves for me?" When they finished heaping the pile, the rabbit set it on fire, and then said, "Good old man, I am little and feeble. I looked everywhere, and found nothing worthy to bring you; but I will offer my body for your repast." With that he jumped into the fire and roasted himself to death."

The old man then threw off his disguise and appeared as one of the gods. He gathered up the bones of the poor little rabbit, and said, "I am deeply touched by this sacrifice, and as a reward, I will place the rabbit in the middle of the moon, that his memory may never perish."

## SOLUTIONS OF BIBLE QUESTIONS FOR SEPTEMBER.

XLIV. II. Chron. XXXVI. 21.

XLV. Deut. XXVIII. 12.

XLVI. Hagar, Gen. XXVI. 9. Onesimus, Philemon 10.

XLVII. Aaron, Deut. IX. 20. Miriam, Num. XII, 13-16.

Correctly answered by J. L. M., W. J. C., H. Lawson, and M. Lawson.


Answers to Questions for August received from M. L. Campbell, Rathfriland, Ireland.

## BIBLE QUESTIONS FOR NOVEMBER.

XLVIII. What chapter gives four witnesses to Christ's mission on earth?

XLIX. What was there in the first Temple which was not in the second? And what was in the second which had been in the first?

L. Who made the mount of Olives a place of weeping? Who made it a place of idolatry? And who made it a place of prayer?

 Communications for the Children's Portion to be addressed: Ed. Junior, P. O. Box 295, St. John, N. B., and should be received not later than the 15th day of the month.

## NOTES.

The lax divorce laws in some of the States of our neighbouring nation, and their effect upon the permanency of republican institutions are attracting the most serious attention of thoughtful minds. In a paper lately read before the "American Social Science Association," the writer notices the fact, that in some of the States, one in ten of the families formed by marriage are yearly broken up by divorce; and this sometimes for causes the most trivial. Speaking of the evil resulting to the individual from such a state of matters, he says: "the glory of man above the brutes, and of the cultivated man above the savage, is, to a great degree, in his power to draw motives from the past and the future. Culture extends the range of human motive. That man is best prepared for citizenship who comes to the discharge of its duties and to the enjoyment of its privileges from a home which has charged his whole being with the principles and purposes which only a permanent family relation and life can impart and continually bring to bear upon him. That citizen who has been reared in a home where the permanency of the marriage relation has never been in doubt and who has been carefully trained by the motives of family life, drawn from such permanency, has a prudence, a courage, an insight and a foresight, and a staying power that tend to make him a wise ruler and a valuable member of society."

This is the matter viewed simply from a rational stand-point; but when we think of the accumulated guilt upon the nation that deliberately and persistently degrades and demoralizes the Divine Institutions of the family by unholy laws, we tremble for the future reckoning which must come. The family is the fountain from which most assuredly either blessing or cursing will flow to both church and state.

The death of the late President of the United States has brought the subject of prayer and its efficacy before the minds of men as perhaps never before at any period of the world's history. Through daily and weekly papers wherever the English language is spoken, and even beyond the confines of the Saxon tongue, men have earnestly asked the question, Does God answer prayer? And there has been no time, perhaps, when so much has been intelligently written on the subject. One writer draws an important distinction between "faith in prayer," and "prayer in faith;" the former being only an ignorant superstitious confidence in the prayer itself, somewhat similar to that which the Romanist reposes in his crucifix, while the latter is an intelligent and abiding trust in the mercy and wisdom of God in ministering to the real and pressing needs of men. Prayer in faith is not the mere selfish outpouring of the heart, but it is the earnest pleading of the devout soul to be relieved, yet conscious of its own ignorance of what is best, ever willing to say, "not my will but thine be done." The humble christian who has once learned by experience the way to God needs no argument in support of the efficacy of prayer, but remains at the mercy seat until even disaster is turned backward, or else made luminous, and prophetic of impending blessing.

In view of late developments in relation to the Sabbath question in this city, we commend to the sober reflection of all good people the following paragraph, selected from the report of a Committee of the Wesleyan Conference lately held in England. They say:—

“We cannot shut our eyes to the fact that our Sabbath is threatened, formidably and resolutely threatened. It may be that the struggle upon which we have already entered will determine whether in this Protestant land we are to have a Continental Sunday: a Popish Sunday, frittered away in unhallowed frivolities and desecrated by secular trafficking and amusement; or whether we are to retain and transmit to coming generations that calm and quiet Sabbath, that hallowed and blessed Sabbath which we have inherited from our forefathers and to the devout observance of which we owe so much of our sober force and tranquil perseverance.”

Perhaps, after all, the most effective testimony in support of the Divine authorship of the Bible is to be found in the depths of Christian consciousness and experience. Its truths ever commend themselves to the renewed reason and judgment, while the book itself adequately meets human need, whether in the palace or the cottage, and is read with as much satisfaction and delight by the venerable sage as by the little child of the tenderest years. These thoughts are suggested by the following, which we select from the Autobiography of one of Germany's greatest poets and philosophers. He says:—“I had put too much of my best soul into this book to be able ever afterward to dispense with it as part of my spiritual nourishment. This enlistment of my best feelings on the side of the book made me proof through life against whatever sneers or rallery I might find directed against it: for the spiritual good of which I had been partaker from the book had convinced me experimentally of the dishonesty of all such irreverent assaults.”

African, or colored Christianity is fast assuming proportions of great magnitude. From late statistics at hand, and which seem to be perfectly reliable, it appears that the whole number of members in the various evangelical churches approaches the round sum of  $\approx 300,000$ , of which a very large majority is found in the United States. In Africa the number returned by the different missions is 115,000 members, while the West Indies and Guiana report 105,000, of these about two-thirds are colored. When the time comes for Central Africa to be opened up to civilization, there will be a mighty army as admirably fitted by nature as by grace to carry the light of the glorious gospel to its benighted inhabitants.

Affairs in Ireland continue troubled; indeed the Land Bill accepted by fair minded men, and even by the Roman Catholic Hierarchy as a boon to the entire country seems to be powerless of results, owing to the strange perversity and frenzied madness of the people, or perhaps more properly of the leaders of the Land League. How long this state of matters may continue, at present seems doubtful; but all right-hearted men must devoutly wish the efforts of the British government to prevent the continuance of such lawlessness may be crowned with success.



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