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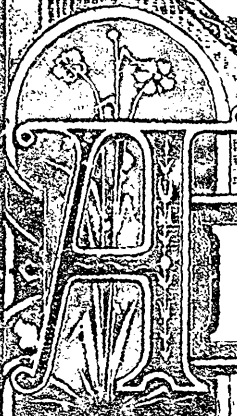
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AUGUST, 1880.

# ADVOCATE



*Devoted to the cause of*  
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# The Monthly Advocate.

VOL. I.

AUGUST, 1880.

No. 4.

## AN ATHEIST IN PARLIAMENT.

It must be painfully apparent to those who look at public movements from a Bible stand-point that the course of British national legislation, during the last few years has been morally downwards. This has been particularly the case in relation to the terms of admission to the Imperial Legislature. *Fifty years ago*, the oath of parliament was such as to exclude *Romanists*. *Now*, the minions of Antichrist are swarming in the legislative halls of a professedly Protestant people. In the present Parliament, there are more than sixty pledged supporters of the Papacy, all whose energies will be directed to the securing an increase of Romish endowments, and more enlarged national privileges for that mystery of iniquity which aims at the subversion of Protestantism, and the replacement of the nation under the yoke of Rome. *Twenty-five years ago*, the parliamentary oath was such as to exclude *Jews*, who could not swear "on the true faith of a Christian." *Now*, that oath is modified in express accommodation to the unbelieving sons of Abraham, who have a constitutional right to legislate for a Christian Church, although they reject and professedly despise the Christian's acknowledged Saviour. *One year ago*, the ground of *Theism* still remained entire, and it was hoped that the clause in the oath: "So help me *God*," would be an effectual barrier against the entrance of Atheists into the Legislature. *Now*, even that ground has been abandoned; and for the first time in the history of Britain, there is presented before the world, the melancholy spectacle of an avowed *Atheist* in the British House of Commons.

After much manœuvring by the Gladstone cabinet, the atheist Bradlaugh has been allowed to take his seat in Parliament, as the representative of an English constituency. Expediency has again triumphed over christian and moral principle. An avowed enemy of the christian religion has taken his place amongst the legislators of a professedly christian nation. The blasphemer of the Most High is now an acknowledged legislator of an empire that owes its wealth, its liberty, its all, to that God whom he reviles. It is specially sad to notice, that he owes his elevation to the persistent efforts of a professedly christian statesman, and government. The British Parliament has thus virtually endorsed the blasphemer's atheism, and has thus set itself in opposition to Him by whom "kings reign and princes decree justice."

It is much to be regretted that such a man as C. H. Spurgeon should allow his Liberal proclivities to warp his judgment in such a case. Verily, he was not the Spurgeon of former years, when he penned the following sentiments: "The fitness of a man to represent us politically, cannot be measured by his piety or his orthodoxy. We employ a physician, not because he is a Baptist, but because he understands medicines, and so

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we vote for a man to sit in parliament, not because he is orthodox in religion, but because he holds views in politics which we regard to be right." In uttering such a sentiment as that, Mr. Spurgeon must have forgotten the plain declarations of that Word which has been given for a "lamp to our feet, and a light to our path," in all the relations of life. What mean those utterances of the king of Israel under the inspiration of the Holy Ghost?—"The God of Israel said, the Rock of Israel spake to me, He that ruleth over men must be just, *ruled in the fear of God.*" Do the words which we have italicised, favor the doctrine that a man's moral and religious qualities have nothing to do with his fitness to bear rule in the State? How could one rule in the fear of God without possessing that fear as the governing principle of his own life? Then, what mean those words of heavenly wisdom in the Book of Proverbs: "Shall he that hateth right govern?" "The throne is established by righteousness." "Righteousness exalteth a nation," &c.

There is one utterance of Holy Scripture which by no critical ingenuity can be made to harmonize with the theory that a man's moral character is no lawful impediment to possession of political office. It would be well if Mr. Spurgeon and others of similar sentiments would seriously consider its import. The royal Psalmist of Israel said long ago: "*The wicked walk on every side, when the vilest men are exalted.*" The judicious commentator, Henry, remarks on that passage: "When the vilest men are exalted to places of power and trust \* \* \* then the wicked walk on every side, they swarm in all places, and go up and down seeking to deceive, debauch, and destroy others." \* \* \* "It is bad with a kingdom, when vile men are preferred; no marvel if wickedness then grows impudent and insolent. *When the wicked bear rule the people mourn.*" Has a man's moral and religious character then, nothing to do with the question of his fitness for a political office? If a wicked man's influence for evil be proportioned to the degree of his exaltation in society, then does it not follow that they who elevate that man to office, are responsible for the malarious moral effects of his debasing and corrupting influence? Surely if Mr. Spurgeon, and others who would divorce religion from politics, and eliminate the idea of moral character from a man's fitness for legislative responsibilities, would calmly and prayerfully consider the matter, they would tremble at the very thought of giving their sanction to the elevation of a vile man, and so placing him in a position in which the corrupting influence of his teachings, and his example, will be vastly more powerful than it would be in a more private and humble sphere of life.

That a blaspheming atheist is numbered amongst "the vilest men," Mr. Spurgeon will hardly deny. To say, then, that the atheistic licentiousness of Charles Bradlaugh has nothing to do with his political aspirations, and that it was perfectly proper for the constituency of Northampton to elect him as their representative, and that it was perfectly right and proper for the Imperial Parliament to receive him to its privileges and honors, is just to affirm that it is right to exalt him to a position in which his prestige as an M. P. will secure more readers for his vile publications, impart more potency to his atheistic harangues, and make him tenfold more successful in his efforts to drag immortal souls into the depths of a dark and cheerless atheism.

We are persuaded that Mr. Spurgeon, on more mature reflection, will abandon such a sentiment. He will see that according to the teaching of that Word that furnishes the best system of political economy, a man's moral and religious character is an *essential* element in his fitness for office in either church or state, and that to exalt a wicked man to office, whatever be his intellectual and political excellencies, is to run counter to the will of Him who is the Governor among the nations, and to open the flood-gates for a more desolating licentiousness. Whatever men may say in the heat of political partizanship; looking at the matter from a Bible stand-point, we unhesitatingly express our conviction that the elevation of Bradlaugh to a seat in the Imperial Parliament is an outrage on the eternal immutable principles of truth and righteousness, and is an incalculable addition to the nation's guilt. By his action in the matter, we are persuaded, that Mr. Gladstone has inflicted a blow on his christian reputation, and his popularity as a professedly christian statesman, from which he is not likely soon to recover. He has left the impression on the minds of many of his ardent friends, that after all his pretensions, Party is more to him than Principle, and that an atheistic Liberal is of more account than a christian Conservative. It is not to be forgotten that the present Premier did good service to the cause of national christianity, by denouncing so fearlessly and faithfully the Afghan and Zulu wars of the Beaconsfield administration; and it was by his righteous denunciations of such wars, that he won his way to the hearts of British christians, and to his present honoured position. It will, nevertheless, be very hard to convince the majority of his supporters that the Beaconsfield Government ever committed an official act involving such a compromise of true christian principle, and so disastrous in its results on religion and morals, as that recent act of the national Legislature, by which, at the instigation and under the auspices of the Gladstone Cabinet, a blaspheming atheist has been allowed to take his seat in the Imperial Parliament.

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### THE PULPIT.

#### THE STORY OF GEHAZI, AND ITS LESSONS.

“But Gehazi, the servant of Elisha the man of God, said, Behold, my master hath spared Naaman this Syrian, in not receiving at his hands that which he brought: but, as the Lord liveth, I will run after him, and take somewhat of him. So Gehazi followed after Naaman. And when Naaman saw him running after him, he lighted down from the chariot to meet him, and said, Is all well? And he said, All is well. My master hath sent me, saying, Behold, even now there be come to me from Mount Ephraim two young men of the sons of the prophets: give them, I pray thee, a talent of silver, and two changes of garments. And Naaman said, Be content, take two talents. And he urged him, and bound two talents of silver in two bags, with two changes of garments, and laid them upon two of his servants; and they bare them before him. And when he came to the tower, he took them from their hand, and bestowed them in the house: and he let the men go, and they departed. But he went in and stood before his master. And Elisha said unto him, Whence comest thou, Gehazi? And he said, Thy servant went no whither. And he said unto him, Went not mine heart with thee, when the man turned again from his chariot to meet thee? Is it a time to receive money, and to receive gar-

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ments, and oliveyards, and vineyards, and sheep and oxen, and men servants, and maid servants? The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed for ever. And he went out from his presence a leper as white as snow."—*II. Kings V., 20-27.*

It is sometimes the privilege of bad men to have good servants. Potiphar had a Joseph. Ahab had an Obadiah. Nebuchadnezzar a Daniel. On the other hand it is not unfrequently the affliction of good men to suffer from bad servants. Elisha had a Gehazi. The narrative under review teaches, amongst others, the following lessons:

I. *Without the blessing of the Holy Spirit, the most favourable circumstances are utterly useless to secure true piety.* Seldom has one been placed in a more favourable position for the cultivation of pious affections than Gehazi. He was the servant of Elisha, the man of God. He dwelt with him under the same roof. He was his confidential travelling companion. He was a constant hearer of his pious discourse, and a witness of his pious example. And yet, as far as the evidence goes, he remained unpardoned, unsanctified, and unsaved. So that one may receive the best instructions—be a witness of the best example—go out and come in under the shadow of the purest piety, and yet "live without God," and die "without hope." One may be a servant of Elisha and develop into a Gehazi. One may hear the gracious words of the Redeemer himself and develop into a Judas. Let all, then, realize the need of God's special grace, and the agency of the Holy Spirit, without which the most favourable opportunities, and the most powerful means of grace, will but deepen their darkness, harden their hearts, and sink them into a more profound and hopeless ungodliness.

II. *We are taught the difficulty of discerning human character, and how cautious we should be in our judgment of others.* Elisha was a man of unusual sagacity, and yet, although Gehazi lived in the same house with him, and was admitted to a very close familiarity as his constant travelling companion, he did not rightly discern his true character. He treated him in every respect as a true man and faithful servant. How difficult it is to know our most intimate acquaintances, and how cautious we should be in our judgment of character and motives. The apostle Paul has set before us a beautiful example of such caution. When in one of his epistles he characterizes Epaphras as "a faithful brother unto you," he cautiously adds: "as I suppose." Although the disciples went out and in with Judas for a length of time, it does not seem that any of them suspected him of perfidy. When the Redeemer at the last supper intimated that one of them would betray him, there was no voice to respond: Lord is it Judas? There was not one of them that knew him well enough to suspect him.

And how forcibly we are reminded that we should not condemn one or cast him off on mere suspicion. It could scarcely be that such a man as Elisha could live in confidential relations, for a length of time, with such a person as Gehazi without detecting some little evidence of sordidness and duplicity—some little thing that would excite suspicion. Yet he would not act upon that suspicion. He would not dismiss him from his service on account of it. He would bide his time. He would wait for the developments of Providence, assured that if his servant was a bad man, God in due time would drag him into light, and his wickedness



would be exposed. The Redeemer did not merely suspect, but knew from the very first that Judas was a traitor, and yet He would not act even on his Divine knowledge of the disciple's character. He would treat him precisely as the other disciples. He would wait for some plain and palpable development of false-heartedness. He would wait until Judas "by transgression" would fall, before He would cast him off. Such should be our course. In our treatment of each other, we should wait for infallible *proof* of guilt before we condemn. Even a Gehazi has a right to be recognized as upright until he proves himself to be false. Even a Judas must be treated as a true disciple until he proves himself a traitor.

III. *We are taught the malignant nature and tremendous danger of the sin of covetousness.* This was the root of Gehazi's wickedness. It was the corrupt tree that yielded such bad fruit. He would be rich. Vineyards and olive yards, sheep and oxen, men servants and maid servants, he must have. He sees more glory in these than in the testimony of a good conscience, the favour of God, and the hope of glory. The world gets into his heart; it makes his head to reel, and as a moral drunkard he rolls into the vortex of eternal perdition. "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts which drown men in perdition." In the case of Gehazi we see the havoc that avarice makes of the character when it takes possession of the heart. We see that when one yields himself to it, there is no depth of meanness to which he is not prepared to descend, no principle that he is not prepared to sacrifice, no obligation that he is not ready to violate, no enterprise too mean or demoralising for him to engage in, provided there is the prospect of money in it.

Look at some of the elements in Gehazi's fraudulent scheme. What fearful *impiety* there was in it: "Behold my master hath spared Naaman this Syrian, in not receiving at his hands that which he brought: but, as the Lord liveth, I will run after him, and take somewhat of him." "*As the Lord liveth!*" O, what impiety it is to swear by the name of that God who is "of purer eyes than to behold iniquity," that he will commit that very sin that is an abomination in His sight. And, then, what hypocrisy! It is not for *himself* that he wants the money! It is for a religious object. It is to help two young men in training for the ministry! "My master hath sent me, saying, Behold, even now there be come to me from Mount Ephraim two young men of the sons of the prophets: give them, I pray thee, a talent of silver, and two changes of garments." It is always wicked to lie, but peculiarly nefarious to do so, in the name of religion. It is a sad perversion of what is right to sacrifice truth for the sake of worldly gain; but the guilt is tenfold more aggravated, when religion is dragged in as a factor in the scheme of dishonesty. And then, Gehazi wrongs his master, abuses the confidence reposed in him, and tramples under foot every principle of honour, integrity, and truth.

How malignant the nature and tremendous the power of that avarice that could produce such dreadful results! How malignant the nature of that "love of money" which is said to be "the root of all evil," that could make Ananias and Sapphira lie, even to the Holy Ghost; that could make Judas betray his master for a few pieces of silver, and that

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could transform a Gehazi into a monster of meanness, duplicity, and profaneness for "a talent of silver and two changes of garments." Let us watch and pray and strive against such a spirit as that. Let us listen to the words of the Great Teacher: "Take heed and beware of covetousness, for a man's life consisteth not in the abundance of the things of earth that he possesseth." Let us realise that there is something better than earth's "uncertain riches." There is something better than "vineyards and oliveyards, and sheep and oxen, and men servants, and maid servants." There is "a better and a more enduring substance" in heaven. On celestial treasures—satisfying and eternal, let our affections be ever set. For the enjoyment of them let us diligently prepare, and in view of them "let us run with patience the race set before us."

"The smiles of joy, the tears of woe  
Deceitful shine, deceitful flow,  
There's nothing true but Heaven."

IV. The narrative reminds us *that the commission of one sin commonly leads to the commission of another.* It is seldom that one deviation from the path of rectitude stands in its isolated individuality. It naturally and almost necessarily leads to another. Having lied to Naaman, Gehazi, for the purpose of concealment, must lie to Elisha. Thus one falsehood commonly begets another. One wrong act almost invariably propels to a succession of such acts. The course of sin is downhill. The first step in moral evil is an entrance on an inclined plane. Every subsequent step of a departure from moral prescription increases the velocity of the descent, and diminishes the power of moral resistance. The lesson to be learned is: *Avoid the beginning of evil.* It is the first glass that makes the drunkard: it is the first oath that makes the swearer: it is the first act of dishonesty that makes the swindler and the thief. The call of heavenly wisdom is: "Enter not into the path of the wicked, go not in the way of evil men: avoid it, pass not by it: turn from it and pass away."

V. We are reminded that *secrecy in the commission of crime is no security against subsequent discovery.* Everything in Gehazi's fraudulent enterprise gave promise of permanent secrecy. His heart is gladdened, and his eye brightened by his fancied success. Naaman is now far away on his journey home, and will probably never speak of the matter,—perhaps never think of it. The servants that carried the bags of silver have gone away to Syria also. He has hid the money carefully by in "the tower," as it is called, or as it might be rendered with equal propriety, the secret place. No human eye but his own will ever discover its whereabouts. With such thoughts and self congratulations, he goes in as formerly, and boldly stands before Elisha, as if all were right. But all is not right. There is an eye above that looks down upon the whole scene—an eye from which no darkness can conceal, and which no brazen-faced falsehood can deceive. The "God of the spirits of all flesh," who "knows our down-sitting and our up-rising," and who has direct access to every human mind, discloses the whole transaction to the view of Elisha, and drags the miserable culprit into the clear light of day, a naked victim trembling in the hands of his wronged master, and his insulted God.

A similar experience was that of Achan, the son of Carmi. He sees among the spoils of Jericho "a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold." He covets them, and hides them in the earth in the midst of his tent, and he walks forth flattering himself that his fraud will remain an everlasting secret. But there is an Omniscient Detective on high, and the traitor will in due time be found out. Israel must come by their tribes, and the tribe of Judah is taken. Judah must come by its families, and the family of the Zarhites is taken. The family of the Zarhites must come man by man, and Zabdi is taken. Zabdi's household must be brought forth man by man and Achan, the son of Carmi, of the tribe of Judah is taken, exposed and punished. Light, gladness, and strength immediately return to Israel.

Let no one, therefore, venture on sin with the hope of secrecy. There is One to whom the darkness and the light are both alike alway, and what is "spoken in darkness" He can make to be heard "in the light," and what is "spoken in the ear in closets," He can make to be proclaimed "on the housetops." Let the words of the royal Psalmist be ever ringing in our ears:

"O Lord, thou has searched me, and known me.  
 Thou knowest my down-sitting and mine up-rising,  
 Thou understandest my thoughts afar off.  
 Thou compassed my path and my lying down,  
 And art acquainted with all my ways.  
 For there is not a word in my tongue,  
 But, lo, O Lord, thou knowest it altogether.  
 Thou hast beset me behind and before,  
 And laid thine hand upon me.

If I say, Surely the darkness shall cover me;  
 Even the night shall be light about me.  
 Yea, the darkness hideth not from thee;  
 But the night shineth as the day:  
 The darkness and the light are both alike to thee."

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### KILLING A NEIGHBOUR.

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"It is a hard case truly, friend Levering," said a Quaker to one who complained bitterly to him of an unkind selfish neighbour. "It is a hard case, truly. Our neighbour, Hardy, seems possessed of an evil spirit."

"The spirit of the devil," was answered with feeling.

"He's thy enemy, assuredly; and if thee doesn't get rid of him he will do thee great harm. Thee must, if thee would dwell in safety, friend Levering."

[The Quaker's face was growing very serious. He spoke in a lowered voice, and bent toward his neighbour in a confidential manner.]

"Friend Martin!" The surprise of Paul was unfeigned.

"Thee must kill him."

"Kill him?" he ejaculated.

"If thee doesn't kill him he'll certainly kill thee one of these days,

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Friend Levering. And thee knows what is said about self preservation being the first law of nature."

"And get hung!"

"I don't think they'll hang thee," coolly returned the Quaker. "Thee can go over to his place and get him all alone by thyself. Or thee can meet him in some by-road. Nobody need see thee, and when he's dead I think people will be more glad than sorry."

"Do you think I'm no better than a murderer? I, Paul Levering, stain my hands with blood!"

"Who said anything about staining thy hands with blood?" said the Quaker, mildly.

"Why, you!"

"Thee's mistaken. I never used the word blood!"

"But you meant it. You suggested murder."

"No, friend Levering; I advised thee to kill thy enemy, lest some day he should kill thee."

"Isn't killing murder, I should like to know?" demanded Levering.

"There are more ways than one to kill an enemy," said the Quaker.

"I've killed a great many in my time and no stain of blood can be found on my garments. My way of killing enemies is to make them friends. Kill neighbour Hardy with kindness, and thee'll have no more trouble with him."

A sudden light gleamed over Mr. Levering's face, as if a cloud had passed. A new way to kill people.

"The surest way to kill enemies, as thee'll find, if thee'll only try."

"Let me see. How shall we go about it?" said Paul Levering, taken at once with the idea.

"If thee has the will, friend Levering, it will not be long before thee finds the way."

And so it proved. Not two hours afterwards, as Mr. Levering was driving into the village he found Dick Hardy with a stalled cart-load of stone. He was whipping his horse and swearing at him passionately, but to no purpose. The cart wheels were buried half way to the axles in stiff mud, and defied the strength of one horse to move them. On seeing Mr. Levering, Dick stopped pulling and swearing, and getting on the cart, commenced pitching the stones off on the side of the road.

"Hold on a bit, friend Hardy," said Levering, in a pleasant voice, as he dismounted and unhitched his horse. But Dick pretended not to hear, and kept on pitching off the stones. "Hold on, I say, and don't put yourself to all that trouble," added Mr. Levering, speaking in a louder voice, but in kind and cheerful tones. "Two horses are better than one, and with Charlie's help we'll soon have the wheels on solid ground again."

Understanding now what was meant, Dick's hands fell almost nerveless by his side.

"There," said Levering, as he put his horse in front of Dick's, making the traces fast, "one pull and the thing is done," and before Dick could get down from the cart it was out of the mud-hole, and without saying a word more Levering unfastened his horse, and hitching him up again, drove on. On the next day Mr. Levering saw Dick Hardy in the act of strengthening a weak fence through which Levering's cattle had broken

once or twice, thus removing temptation, and saving the cattle from being beaten and set on by the dogs.

"Thee's given him a bad wound, friend Levering," said the Quaker, on getting information of the two incidents just mentioned, "and it will be thy own fault if thee does not kill him."

Not long afterward, in the face of an approaching storm, and while Dick Hardy was making haste to get in some clover hay, his waggon broke down. Mr. Levering, who saw from one of his fields the incident, and understood what its loss might occasion, hitched up his waggon and sent it over to Dick's assistance. With a storm coming on that might last for days, and ruin two or three tons of hay, Dick could not decline the offer, though it went against the grain to accept a favour from a man he had hated for years, and injured in so many ways.

On the following morning Mr. Levering had a visit from Dick Hardy. It was raining fast.

"I have come," said Dick, stammering and confused, and looking down upon the ground instead of at Mr. Levering's face, "to pay you for the use of your team yesterday in getting in the last of my hay. I should have lost it if you hadn't sent your waggon, and it is only right that I should pay you for the use of it."

"Nay, friend Hardy," answered Paul Levering, cheerfully, "I should indeed be sorry if I could not do a neighbourly turn without pay. You are quite welcome, Mr. Hardy, to the waggon. I am more than paid in knowing that you saved that nice piece of clover. How much did you get?"

"About three tons. But, Mr. Levering, I must"—

"Not a word, if you don't want to offend me," interrupted Mr. Levering. "I trust there isn't a man around here that wouldn't do as much for a neighbour in time of need. Still, if you feel embarrassed—if you don't wish to stand my debtor, pay me in good will."

Dick Hardy raised his eyes slowly, and looking in a strange, wondering way at Mr. Levering, said, "Shall we not be friends?"

Levering reached out his hand. Hardy grasped it with a quick, short grip, and then, as if to hide his feelings that were becoming too strong, dropped it and went off hastily.

"Thee's killed him!" said the Quaker, on his next meeting with Levering; "thy enemy is dead!"

"Slain by kindness," answered Paul Levering, "which you supplied."

"No, thee took it from God's armoury, where all men may equip themselves without charge, and become invincible," replied the Quaker. "And I trust, for thy peace and safety, thee will never use any other weapons in fighting with thy neighbours. They are sure to kill."—  
*Selected.*

HOIST THE FLAG!—A good woman once asked her minister what she ought to do, there were so many worthless characters came in to sit with her husband of an evening. "Put the open family Bible on the table," said he, "and that will drive them off." And so it was; she was not troubled with them any more. "He that doeth evil hateth the light; neither cometh to the light, lest his deeds should be reproved."

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## MY TIMES ARE IN THY HAND.

My times are in Thy hand !  
 I know not what a day  
 Or e'en an hour may bring to me ;  
 But I am safe while trusting Thee,  
 Though all things fade away.  
     All weakness, I  
     On Him rely,  
 Who fixed the earth, and spread the starry sky.

My times are in Thy hand !  
 Pale poverty or wealth,  
 Corroding care or calm repose,  
 Spring's balmy breath, or winter snows,  
 Sickness or buoyant health—  
     Whate'er betide,  
     If God provide,  
 'Tis for the best—I wish no lot beside.

My times are in Thy hand !  
 Should friendship pure illume,  
 And strew my path with fairest flowers,  
 Or should I spend life's dreary hours  
 In solitude's dark gloom.  
     Thou art a Friend  
     Till time shall end,  
 Unchangeably the same. In Thee all beauties blend.

My times are in Thy hand !  
 Many or few my days,  
 I leave with Thee ; this only pray,  
 That by Thy grace, I, every day  
 Devoting to Thy praise,  
     May ready be  
     To welcome Thee,  
 Whene'er Thou comest to set my spirit free.

My times are in Thy hand !  
 Howe'er those times may end,  
 Sudden or slow my souls release,  
 Midst anguish, frenzy, or in peace,  
 I'm safe with Christ, my Friend.  
     If He be nigh,  
     Howe'er I die  
 'Twill be the dawn of heavenly ecstasy.

## THE HOME CIRCLE.

BY M.

## No. 4.—A WORD TO MOTHERS.

Mothers, if you desire your children to honor you through life, to be ornaments to society, to lisp your name in the cold embrace of death, be careful to train their infant minds by precept and example, in the way of virtue, morality and religion. You must not say go, but follow. The majority of the "great men who have adorned human nature and reflected a halo of glory upon their country, have been those who in infancy learned to clasp their tiny hands and kneel at a mother's side, and dedicate their hearts to God." It is said that the last words of the celebrated and lamented Henry Clay, were "My mother—mother—mother."

Hence, parents should be careful how they train their little ones. The potency of a mother's influence in forming the character of a child is beyond dispute. "What man is there who cannot trace the origin of many of the best maxims of his life, to the lips of her who gave him birth? How wide, how lasting, how sacred, then, is that part of woman's influence! Who that thinks of it, who that believes that any good may be produced or any evil prevented by it, can need any arguments to prove the importance of the character and capacity of her who gives its earliest bias to the infant mind?

"Holy, thrice holy, is the part through life to thee that's given;  
Well may the Poet say, thou art the link 'twixt earth and heaven.  
Such art thou, Woman, when thy mind equals thy loving form,—  
When not thy dearest foe can find one trace of passion's storm!"

Notwithstanding, how few seem to realize woman's true mission! "How many forget that her hands are small and soft, and all unfitted to grapple with the hard, iron man, yet full of a most wonderful skill to mould the pliant material of childhood!" It is sad, that so many mothers "are insensible to the high mission whereunto they are called; that so many let the fair garden given them to tend lie clothed with weeds, and every good plant to struggle in a feeble or gnarled growth!" "In a defective home education lies the groundwork of much of the evil that afflicts society. If the thoughts of parents were more centred in their homes, and as earnestly exercised in the devising of ways and means for rightly educating the moral and intellectual natures of their children as in procuring food and raiment for the perishing body, they would render a service to society far greater than if they had built a city or founded a nation. If mothers wisely developed the higher and better sentiments of their sons, and cultivated in them, as far as that were possible, gentleness and forbearance towards others, there would be fewer unhappy wives in the coming generation."

Mothers cannot be too careful how they exercise the powers that God hath given them. If this world is ever to become better and happier, woman must be a prime mover in the great work. It rests with her, in a preeminent degree, to give tone and elevation to the moral education of the age, by deciding the degrees of virtue that shall be necessary to afford a passport to her society.

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The world will not soon be made better through woman's influence, as a lecturer, debater, or propagandist. She has failed in her work, and is likely ever to fail, in seeking to sway opinion, and create a new public sentiment through appeals to the matured understanding. How different the result when limiting her efforts to the powers conferred and the materials given her to work with! In the home circle she is all-potent. "Home, sweet home, is her theatre of action, her pedestal of beauty and throne of power, or, if seen abroad, she is seen to the best advantage when on errands of love and wearing her robe of mercy." Her plastic hand is stretched forth, and lo, forms of beauty grow under it, instinct with celestial life. Surrounded with young immortals, she is called to the honorable and holy office of educating them *through love* for a life of eternal usefulness. A mother's love can never be forgotten. A wayward son may wander far from home and indulge in many vices, but the soft and tender voice of a kind and gentle mother that once fell upon his ear may win him back.

Children are as olive plants and should be tenderly cared for. They should never be scolded or shamed under any circumstance, but soberly and quietly reprov'd. Neither should they be reprov'd before others. The suffering of such treatment is acute; it hurts self-respect and awakes in their bosoms malignant feelings. "A child is defenceless; he is not allowed to argue. He is often tried, condemned, and punished in a moment. He finds himself of little use. He is put at things he does not care for, and withheld from things which he does like. He is made the convenience of grown up people; is hardly supposed to have any rights, except in a corner, as it were; is sent hither and thither; made to get up or sit down for everybody's convenience but his own; is snubbed and catechised until he learns to dodge government and elude authority, and then be whipped for being 'such a liar that no one can believe you.'"

We refer to these things because they illustrate a too common and fatal error in the management of children. It is the duty of parents to punish their children for wrong doing; but, the parent who strikes or even chides a child in anger frustrates the true design of parental correction, and is unfit to be trusted with a parent's responsibilities. Whatever the meed of punishment due a child, no parent can be justified in judging of the delinquency under the influence of anger. Their duty is, "Speak not in reproof; lift no chastening rod till your anger has thoroughly cooled; wait, if need be, till the quietude and solemnity of evening when the business and play of the day are ended. Be grave, be deliberate; explain the nature of the misconduct, and show that love and not revenge, impels you to punish. Thus will you awaken the child's conscience, and win it to your side. With penitential feelings and purposes of amendment, the little offender will fall asleep, and awake with a warmer filial affection, and strengthened desire to do right." Parents who adopt this principle in the correction of their children may safely look for a blessing to accompany the discharge of the duty of chastisement, however painful, satisfied that they are following the example of our Divine Parent, who deferred visiting our first parents, who had transgressed in Eden, until "the cool of the day."

Mothers think of these things, and however heavy the sceptre you



wield may have become for hands growing feeble through infirmity, labour, and anxiety try to do your duty to your offspring. They will not trouble you long. The little crib may soon be empty; or, at least, the years of maturity will soon come when your child may leave the paternal roof to fight life's battles in a distant land. The time may come when there will be no more noise in the hall; when there will be no skates, sleds, knives, bats, balls, shoes, hats, or strings left scattered about; when there will be no disputes to settle, nobody to get off to school, no fingers to tie up, no faces to wash, no rips to mend, no collars to arrange, no hair to comb, no bedclothes to tuck up; in short, nothing to look after,—there will be no children in the house.

## FATHER'S PORTION.

“Husbands love your wives, and be not bitter against them.” “Fathers provoke not your children to anger, lest they be discouraged,” “but bring them up in the nurture and admonition of the Lord,” are Divine precepts of the weightiest magnitude. The man who is continually bickering and fault-finding in the domestic circle is the most detestable creature upon earth. “A continual dropping in a very rainy day” is nothing in comparison. He who does not study to cultivate cheerfulness, forbearance, sobriety, and respectful bearing in his own household, is unworthy the name of husband or father. Every man should study to assist in making his own fireside the most desirable place to be found. Few women would incline to be morose at home were husbands only faithful, loving, considerate. A husband should continually bear in mind what his wife was when he took her from a choice, based on what he then considered her, superior to all others. He should still remember that she has left all that she held dear, to unite her destiny with his, that his home might be happy.

“O husbands! think upon your duty. You who have taken a wife from a happy home of kindred hearts and kind companionship, have you given to her all of your time which you could spare; have you endeavoured to make amends to her for the loss of these friends? Have you joined with her in her endeavours to open the minds of your children, and give them good moral lessons? Have you strengthened her mind with advice, kindness, and good books? Have you spent your evenings with her in the cultivation of intellectual, moral, or social excellence? Have you looked upon her as an immortal being as well as yourself? Have you earnestly considered that she is bone of your bone and flesh of your flesh, and requires a kind look, a cheerful word, a helping hand, to buoy her spirits under the pressure of domestic cares and other anxiety?

What a luxury it is for a man to feel that in his home there is a true and affectionate being, in whose presence he may throw off restraint without danger to his dignity; he may confide without fear of treachery; and be sick or unfortunate without being abandoned. If, in the outer world, he grows weary of human selfishness, his heart can safely trust in one whose indulgence overlooks his defects.” The treasure of a wife's affection, like the grace of God, is given not bought, and must be retained by reciprocal love. Hence the husband is responsible if the wife of his bosom becomes cold, selfish and indifferent. If any man has failed to

estimate the affection of a true-hearted wife, he will be likely to mark its value in the loss when the heart that loves him is still in death.

"Books addressed to young married people abound with advice to the wife to control her temper, and never to utter wearisome complaints or vexatious words when the husband comes home fretful or unreasonable from his out-of-door conflicts with the world. Would not the advice be as excellent and appropriate, if the husband were advised to conquer *his* fretfulness, and forbear *his* complaints, in consideration of his wife's ill-health, fatiguing cares, and the thousand disheartening influences of domestic routine? In short, whatsoever can be named as loveliest, best, and most graceful in woman, would likewise be good and graceful in man."

Husbands, ponder and remember that a kind word cheers your family. Children are observant, and love to imitate their father. Study to foster a love of the elegant and refined in your household, and gradually will you see prosperity, peace and happiness, blending in "sweet accord" around the domestic hearth.

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### CHURCH MUSIC.

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A common sense listener thus describes the performance of some of our popular church music, and the effect produced upon his mind :

"The solemn worship of God was introduced by a solo, 'Consider the lilies,' performed by the leading singer of the choir, and gracefully accompanied by the organ. So far as the music was concerned, it was beautifully and faultlessly rendered. The effect upon my own mind, however, was anything but devotional. The singer commenced 'Consider the lilies of the field,' etc., and when she came to the application, it ran thus: 'And yet I say unto you—that even Solomon in all his glory—was not arrayed—was not arrayed—like one of these—was not arrayed [interlude by the organ] was not arrayed [interlude by the organ] like one of these.' And then she went back again, and asservated in the most emphatic manner, 'I say unto you that even Solomon in all his glory was not arrayed—was not arrayed—was not arrayed,' (pause) until I began to despair for poor Solomon lest he should never get the very first of his garments on. There was yet another piece of church—not sacred—music, in which the soprano led off with the announcement 'I will wash ;' and then came in the contralto, 'I will wash ;' and then the tenor, 'I will wash ;' and then from the profoundest depths comes up the guttural of the basso, saying also 'I will wash ;' and last of it they strike together, crying out in concert 'I will wash.' No one could imagine that this singular and oft repeated announcement of an intended ablution, was rendering a sacred song for the spiritual edification of a Christian congregation, of those solemn words of the Psalmist, 'I will wash mine hands in innocency ; so will I compass Thine altar, O Lord !'"

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NOT SAFE TILL SHUT IN.—An awakened soul is not a saved soul : you are not saved till God shuts you into Christ, the Ark of safety.—*R. M. M'Cheyne.*

# THE CHILDREN'S PORTION.

## PRACTICAL THOUGHTS FOR THE CHILDREN.

BY ALPHEUS.

No. II.

Have any of my young readers ever watched carefully the doings of a colony of ants? The other day I was much interested in a number of them excavating a hole in a sand hill. It was wonderful what heavy burdens in the shape of grains of sand they would carry, and how nimbly they would work, and deposit their load on the outside of a rapidly growing ridge around their little cave. Their burden would usually roll away to the bottom of the mound by its own weight, showing method and calculation in their work. Once in a while, however, a lazy fellow would deposit his load on the inside of the ridge, and hurrying away would find that it had reached the bottom on the inside as quickly as himself. So it had to start and do its work over again, or, if it was left another must pick it up and leave it at a safe distance. "How like human nature!" thought I. "Men and women, boys and girls alike. One with painstaking care will do every duty faithfully; another will do it in a slipshod way, and the work must be gone over again and again, multiplying the labour by carelessness." I learned this lesson by considering the little ant:—Every duty should be performed faithfully. We only add to our labour by half doing a task. "Whatever is worth doing is worth doing well." Study Prov. vi., 6.

I remember once reading of one who was delighted with the production of an eminent artist. He studied the picture in all the peculiar lights calculated to produce an effect. Its various shades were admired and extolled. Out of one of the dark corners a portion of the picture was stealthily cut in order that the admirer might possess a portion of the master's handiwork. Now, what did he have? Only a dark, meaningless blotch when separated from the picture. When in its proper place it stood out as a necessary part of the whole, and then there was meaning in every shade, and in every touch, but separated it was a blank.

Take God's word as a whole. You cannot fathom the full meaning of the writer of a Book of the Bible without examining his whole argument; then let the light of one Book illumine the other, and by so doing you will reach nearer to "the light that lighteneth every man that cometh into the world."

My dear young readers try to make each of these two lessons govern your every day life; the first will be of immense value to you in the battle of life; your success depends upon it. By practising the second, you will attain to the largest share of the best of all knowledge, that of God Himself. It will fit you to enjoy in the best way His teaching in this world, and prepare you for His company for ever.

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 VALUE OF SPARE MOMENTS.
 

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A boy poorly dressed, came to the door of the principal of a celebrated school, one morning, and asked to see him. The servant eyed his mean clothes, and thinking he looked more like a beggar than anything else, told him to go round to the kitchen.

"I should like to see Mr.—," said he.

"You want a breakfast, more like."

"Can I see Mr.—?" asked the boy.

"Well, he is in the library; if he must be disturbed he must."

So she bade him follow. After talking awhile, the principal put aside the volume he was studying, and took up some Greek books, and began to examine the new comer. Every question he asked the boy, was answered readily.

"You do well," exclaimed the principal. "Why, my boy, where did you pick up so much?"

"*In my spare moments,*" answered the boy.

He was a hard-working lad, yet almost fitted for college by simply improving his spare moments. What account can you give of your *spare* moments?

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 'BONES IN THE BODY.
 

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"How many bones have I in my whole body, mother?" asked Charlie, one day.

Charlie was washing his hands at that moment, and as he washed them he kept opening and shutting them, and twisting them about in all sorts of ways; and as he did this he couldn't help seeing that the hand was not one single piece, but was made of a good many pieces. And from that he began to feel his head and his body, and to look at his feet and his legs, and he saw that he was all made of little pieces. That was what led him to ask the question.

"You would be surprised if I should tell you," answered the mother; "will you try to remember?"

"Yes'm, indeed I will," said he. "Just let me see if I can guess—as many as fifty, I do believe."

"More than that, my son—two hundred and eight."

"Two hundred and eight! I can hardly believe it. There's one great round one for the head, and—"

"Stop, my dear. Instead of the great round one, it takes thirty small bones to make a head. Then there are fifty-four in the body, thirty-two from the shoulder to the finger tips, and thirty from the thigh to the ends of the toes. The hand is a most wonderful little machine, and so is the foot. See how you can move them about. How many things they will do for you! I hope you will never let your hand or foot, or any other part of this body, which God has so wonderfully and beautifully made, be used to commit sin."

THE THREE SIEVES.

"O, mamma?" cried little Blanche Philpott, "I heard such a tale about Edith Howard! I did not think she could be so very naughty. One"——

"My dear," interrupted Mrs. Philpott, before you continue, we will see if your story will pass the three sieves."

"What does that mean, mamma?" inquired Blanche.

"I will explain it. In the first place, *Is it true?*"

"I suppose so; I got it from Miss White, and she is a great friend of Edith."

"And does she show her friendship by telling tales of her? In the next place, though you can prove it to be true, *Is it kind?*"

"I did not mean to be unkind, but I am afraid it was. I should not like Edith to speak of me as I have of her."

"And, *Is it necessary?*"

"No, of course, mamma; there was no need for me to mention it at all."

"Then put a bridle on your tongue, dear Blanche, and don't speak of it. If we cannot speak well of our friends, let us not speak of them at all."

"WHOSOEVER."

There were children on the floor,  
Conning Bible verses o'er.

"Which word, all the Bible through,  
Do you love best?" queried Sue.

"I like Faith the best," said one;  
"Jesus is *my* word alone."

"I like Hope," "and I like Love,"  
"I like Heaven, our home above."

One more small than all the rest—  
"I like Whosoever best;

"Whosoever—that means all,  
Even I, who am so small."

Whosoever! Ah! I see:  
That's the word for you and me.

"Whosoever will," may come,  
Find a pardon and a home.

FOUR SERVANTS OF SATAN.

1. *There's no danger.*
2. *Only this once.*
3. *Everybody does so.*
4. *By and by.*

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

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## SOLUTIONS OF BIBLE QUESTIONS FOR JULY.

VII. Sela-hammahlekoth. I. Sam. XXIII, 28.

VIII. Under the Sun. See Ecclesiastes.

Both correctly answered by Hattie Lawson and M. Lawson. (No answer received to No. IX. Don't give it up. It is repeated in this number. Correct answers to Questions for May received from M. L. C., Rathfriland, Ireland. E. H. B. should have sent the answer along with his question. If he sends the answer, the question will appear, although it is one rather fanciful than profitable. We want questions that will not only cause the Scriptures to be searched, but the answer to which it would be well to ponder in the heart. Ed: Junior, Box P. O., 329, St. John, N. B.)

## BIBLE QUESTIONS FOR AUGUST.

IX. See July Number.

X. Who in old Testament times would appear to have had the greatest success with God in intercessory prayer?

XI. A vast company of warriors are all rapidly descending the side of a richly wooded mountain. They are headed by a warlike chief, whose appearance is full of ferocity and desperate resolution. Every man carries on his shoulders a green branch, and as they rush wildly on towards the plain, the armed band of soldiery presents the strange aspect of a waving forest in rapid movement. Where is the scene recorded?

## INQUIRY COLUMN.

### ANSWERS TO QUESTIONS FOR JULY.

VI. Q. Granting that the game of Chess or Draughts is not wrong, is it any harm to play at Dominoes? *Ans:* Yes. The former are games of skill while Dominoes, Cards, Dice, &c., are games of chance, so-called. In selecting the Dominoe there is an appeal to some power. The thing to be determined is who shall get the best hand; and who decides this? The players? The Dominoes are shuffled for the very purpose of putting it beyond their reach. Does "chance" determine it? Christians do not believe in chance, or fortune. There is no such thing. Nothing happens without a cause. To deny this is to deny the superintending, all-directing Providence of Jehovah, which extends to every one of his creatures and to the most minute circumstance. The appeal then, is to God Himself and the decision is with Him. The lot is scriptural—but should only be used in lawful and momentous matters beyond human prudence to decide. The casting of the lot should be regarded as an immediate appeal to Jehovah, as an act of solemn worship paid to Him, and as "the whole disposing thereof is of the Lord," He should be reverently invoked to decide.

Childish games, such as Dominoes, which involve this appeal to God, though otherwise innocent, become on this account sinful and profane—an abuse of God's holy ordinance of the lot.

VII. What is the origin of taking the oath by Kissing, and what arguments can be adduced against the practice? *Ans:* (from *Advocate*, Scot.) The practice of kissing the Book is of heathen origin. The heathens were accustomed to kiss whatever god or idol they worshipped, or, if the object was not within reach, they kissed the hand, bowing toward the idol, hence the word adoration, (*ad*, to; *os*, mouth). The Papists stand when the Gospels are read, sit at other parts. The Gospels only are in the book kissed. Swearing in this way was introduced about the fourth or fifth century. The practice was condemned by the early Christian authors—as Athanasius, Chrysostom, Parasus; also in later times by Goodwin, Nye, Burroughs, Owen, Hall, &c., and was condemned by the Reformed Church of France in 1603. Swearing with the uplifted hand is Scriptural, was the ancient practice among the Jews, and ought to be followed by all Christians. (See Deut. xxxii. 40; Daniel xxi. 7; Genesis xiv. 22; Job xxxi. 26, 27, 28.)

## RELIGIOUS AND GENERAL INTELLIGENCE.

One of the most important cases that came before the Free Church General Assembly in May, was that of Professor Smith of Aberdeen, who had been charged with heretical teachings on the Pentateuch and other Biblical subjects. The case had been under discussion in the Church Courts during three years. It was finally decided that the Professor should be sent back to his professorial chair, from which he had been suspended, with an admonition, which was solemnly tendered by the Moderator. It will, no doubt, appear to very many that the decision was not such as the important interests involved would seem to demand. At the same time, it is pleasing to note that in the speeches, even of those who advocated the mildest measures, there was not a single expression of sympathy with the Professor's teachings, on which the libel was founded. It is pleasing also to note that Professor Smith himself accepted the admonition in a humble spirit. "I hope" he said, "that I am not out of place when I say that, while I thank God for the issue of this evening—an issue which I trust will be for His glory and for the maintenance of His truth—I have never been more sensible than on the present occasion of the blame that rests upon me for statements which have proved so incomplete that even at the end of three years, the opinion of this house has been so divided upon them. I feel that, in the providence of God, this is a very weighty lesson to one placed, as I am, in the position of a teacher, and I hope that by His grace, I shall not fail to learn by it."

The Mission of the Reformed Presbyterian Church in Syria still continues to enjoy prosperity. At the late meeting of Synod in Philadelphia a "luminous and exceedingly interesting" report was read by Rev. Robert Sommerville, a summary of which we copy from the *Philadelphia Inquirer* :—

In view of the resignation of Dr. Beattie, Rev. W. J. Sproull had been appointed to fill the vacancy, and early in October, he and his wife sailed from New York in company with Miss Mary Carson, who has received appointment as teacher. Dr. Metheny and wife were passengers on the same steamer. The word of life has been preached regularly in Latakia, Syria. At present there are eighty-seven communicants, exclusive of Missionaries, in that place. In the boarding school are seventy pupils. There are two day schools with one hundred and sixty boys and sixty-one girls on the register. To counteract this work, the Greek bishop opened a school and forbids the people to attend the other. There were already four schools on the mountains of Lebanon, and owing to the liberality of the ladies of the Second Congregation, New York, four additional schools were opened.

There are many hopeful signs of the success of the work in Syria. There is a growing dissatisfaction of the people with their condition, and their manifest admiration for the principles of the church. Every where the kindest feelings prevail toward the Missionaries, regarding their position far ahead of Oriental sects. Another hopeful sign is the ever increasing interest of the people in the education of their children. Not less significant and encouraging is the prevalent feeling that the infidel government under which the work in Syria is conducted shall soon be overthrown. An impression among Mohammedans is that the whole world is soon to be judged for its wickedness. At no previous time has the work been so encouraging and prosperous.

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The progress of the Gospel in Japan, during the past ten years has been very remarkable. *Ten years ago* there were not ten converts; no Church organized; no native agency; no schools for the training of such an agency; no missionary devoted to preaching; only the scantiest christian literature, and that derived from China; placards appeared every where denouncing the very name of christian. *To-day*, there are more than two thousand five hundred professed believers in Christ, a recognized evangelical community three times larger; a fine body of earnest and faithful native preachers; christian schools for the preparation of a native ministry; a christian literature, including more than one hundred thousand copies of portions of the new testament; editions of the Life of Christ, and other works, reckoned by thousands, and finding a ready sale; and a christian newspaper that circulates in all parts of the empire. The American Board of Foreign Missions has been cultivating that extensive field, with much zeal, and joy inspiring success.


Amid the commotions still prevailing in Russia, owing to the spread of Nihilism and the unavailing efforts of the government to suppress it, it is pleasing to note that the Word of the Lord is having free course, and is glorified in many parts of the empire. Colporteurs in various places report a thirst for the water of life, and that the people regard the Bible as a treasure of inestimable value. "In it you will find God's love to man." "You will find in God's book the salvation of your souls." "It is life! it is freedom!" Such are the terms in which, sometimes, priests and nuns express their admiration of its precious truths. Happy would it be for Russia, and every other people, if they would learn that their only hope of national well-being, lies in the circulation of these leaves of the tree of life which are "for the healing of the nations."

The anti-Jesuit decrees of the French government have been put into execution. On the 20th June their establishments were broken up in Paris and elsewhere. It is reported that one portion of the exiled fraternity intend to locate at Charlottetown, P. E. Island, and to take charge of the Roman Catholic College at that place. Wales is also spoken of as the future abode of the prohibited community. Would it not be a painfully significant fact, if the Jesuits, expelled from Roman Catholic France, should find a legal asylum in Protestant England or its Dependencies?

The Reformed Presbyterian Synod of Ireland met in Londonderry on the 21st June. Rev. A. M. Stavely, late of St. John, N. B., was unanimously chosen Moderator. Rev. Messrs. Brown and Maxwell were appointed delegates to the Pan Presbyterian Council to be held in Philadelphia in September. Mr. Brown may possibly visit the Maritime Provinces.

The General Assembly of the Presbyterian Church in Canada, at its late meeting in Montreal enjoined upon its ministers to discourage Sabbath funerals. That is evidently a move in the right direction.

The Bill to legalize marriage with a deceased wife's sister has been again rejected in the house of Lords.

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



## PUBLISHER'S NOTICE TO YOUNG PEOPLE.

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Last month we promised to publish the name of every little worker for the *Monthly Advocate*, who should have her or his list of subscribers sent in before the the 20th ultimo, and now we do so with pleasure. As none of our friends have stated their age we take it for granted they are all *young*, and report accordingly. If we have made any mistake in this matter, we crave indulgence.

Three months ago we issued the first number of the *Advocate*, with an appeal to the young folks to assist in its circulation, believing that any good work they undertake must advance, and now we are pleased to inform them that our expectations have been fully realized. We hereby beg to thank one and all those who have responded so promptly to our request to establish clubs in their respective localities. We assure our friends that their labors are appreciated. We ask their continued assistance, and we are prepared to reward them more than ever for their labours. It is not the design of the promoters of the magazine to make money, but to circulate wholesome literature among the people. The *Advocate* is adapted to every family. The price at which it is published is very low. "Speaking the truth in love" is the principle upon which it is established. It is intended to be the *Monthly Advocate* of things pure, true, lovely and of good report. Our field is the world, and our motto is "onward." We now issue 1000 copies monthly; the "Children's Portion" of which, at least, we presume, is read by 5,000 young people. If each of these would only go around and show the *Advocate* to their friends, we feel satisfied they could soon increase its circulation to 10,000 copies. Will not every little reader, then, try to raise two or more subscribers before the end of this month? In anticipation of their doing so we have provided a large and varied supply of choice things suitable for Premiums. (See Book Premium list on second page cover.)

In working for Prizes it should be remembered that 50 cents must be remitted to us for each subscriber to the *Advocate* for one year, before we can send the Prize desired. We also wish it to be understood that we give those getting up clubs the privilege of obtaining subscribers anywhere. Instead of sending all to one address, as is generally required in forming clubs, we will mail direct to each subscriber, no matter how far apart they may reside. For instance, we will send one copy to New York, another to Toronto, a third to London, a fourth to Halifax, etc.

**EDITORIAL NOTICE.**

We have arranged, so that our friends who undertake to work for Prizes may be encouraged; and also, that those who desire to send the *Advocate* to their friends at a distance, may do so without any extra charge.

**YOUNG PEOPLE'S PRIZE LIST.**

For 2 Subscribers we will send any of the following prizes desired:—

A handsome Autograph Album, Lady's Penknife, Money Wallet, Nickel-plated Penholder and Pencil Case combined, a handsome Pocket Bible or New Testament with Psalms.

For 3 Subscribers: An Autograph Album worth 75 cents.

For 4 Subscribers: An Autograph or Scrap Album worth \$1.00.

For 6 Subscribers: An Autograph or Scrap Album worth \$1.50.

For 8 Subscribers: An Autograph or Scrap Album worth \$2.00.

For 10 Subscribers: A superior Reference Pocket Bible, with any name desired stamped on cover in gold letters.

Although we offer the above prizes, we will substitute anything desired of the same value, if at all available, that can be sent by cheap post. If our young friends could give us a call, we believe we could satisfy them in prizes. At all events let them only go to work, and we promise to reward them handsomely for their labours. Those having anything interesting for the "Children's Portion" should send it along. Our Editor Junior wishes to have an item from every little reader, with their name to publish. He is determined to make the *Advocate* interesting to children. (See his P. O. address on 77th page. See also how to send money, &c., on second page cover.)

The following names comprise those of our young friends who have forwarded lists of Subscribers for the *Advocate* up to the 20th ultimo:

	COPIES
MISS ANNIE ANDERSON, Portland, N. B., .....	20
" AGNES GREER, Portland, N. B., .....	3
GRACE D. MORROW, Portland, N. B., .....	4
" NELLIE MILLER, St. John, N. B., .....	12
" ALICE RAINNIE, St. John, N. B., .....	3
" C. J. DUNLOP, St. John, N. B., .....	4
" ANNIE J. REID, St. John, N. B., .....	3
" ISABELL MULLEN, St. John, N. B., .....	4
" ELIZA A. P. McVEY, St. John, N. B., .....	12
" BARNES, Hampton, N. B., .....	11
" BLANCHE THOMPSON, Woodstock, N. B., .....	5
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" MAGGIE LAWSON, Barnesville, N. B., .....	14
" ANNIE LAWSON, Barnesville, N. B., .....	6

MISS HELEN LAWSON, Barnesville, N. B., .....	6
" ANNIE SKILLEN, St. Martins, N. B., .....	4
" ALICE SKILLEN, St. Martins, N. B., .....	3
" ANNIE K. GLENN, Cambridge, N. B., .....	8
" J. H. BELL, Fairfield, N. B., .....	3
" A. MARIA ALEXANDER, St. Stephen, N. B., .....	10
" SARAH JANE HENDERSON, Bellisle Creek, N. B., .....	10
" ELLIS SNODGRASS, Titusville, N. B., .....	2
" KATE H. NEWCOMB, Woodville, N. S., .....	6
" FLORENCE MORTON, Somerset, N. S., .....	6
" CHAKLOTTE CAMERON, Round Hill, N. S., .....	6
" ELISE M. STEWART, Wilmot, N. S., .....	6
" CATHERINE E. PERRY, Perry Settlement, N. B., .....	3
" MAGGIE BELL, Nassagaweya, Ontario, .....	6
" HANNAH MORROW, Randalstown, Ireland, .....	10
MR. WM. CAMPBELL, Rathfriland, Ireland, .....	14
" S. HENRY, Monaghan, Ireland, .....	6
" T. C. HOUSTON, Belfast, Ireland, .....	12
" DAVID STEWART CALDWELL, Philadelphia Pa., .....	6
" JOHN GRAHAM, Boston, Mass., .....	25
" THOS. HENDERSON, Littleton, Me., .....	4
" JOHN McMASTER, Hamilton, Ontario, .....	12
" H. E. MORTON, Somerset, N. S., .....	5
" ELIHU MORTON, Berwick, N. S., .....	25
" ELIAKIM TUPPER, Waterville, N. S., .....	6
" J. E. WOODWORTH, Buckleys, N. S., .....	10
" R. JAMES ELDER, Perry Settlement, N. B., .....	6
" HAMILTON E. GRINDON, Queensville, N. B., .....	20
" ROBERT BATES, Upper Gagetown, N. B., .....	5
" A. E. KELSOE, Titusville, N. B., .....	6
" J. R. TOLAND, Passekeag, N. B., .....	2
" A. PARK, Portland, N. B., .....	3
" JEREMIAH STOUT, Milford, N. B., .....	4
" LAUCLIN PATTERSON, Glassville, N. B., .....	22

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

Subscribers who have ordered the *Advocate* direct from this office shall have proper acknowledgments in due time.

## NOTICE OF BOOKS

Offered for Premiums on 2nd page Cover.

"**ISAIAH ON THE TEMPERANCE QUESTION.**"—A volume of 358 pages, embracing a discussion and history of the whole question of Temperance from the earliest ages to the present time, presented in the form of a dialogue between two friends.

"The spirit and teaching of the book is good. Its faults dwindle into insignificance beside its points of merit, and the good influence its circulation cannot but effect."—*Christian Visitor.*

"**PRAYER AND ITS REMARKABLE ANSWERS.**"—Of 480 pages, superior paper, printing and binding. "A most profound and comprehensive exposition of the nature and efficacy of prayer."

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