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# The Monthly Advocate.

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## ESSENTIAL AND NON-ESSENTIAL.

There is scarcely any moral distinction more popular in the churches at the present time, and more detrimental to the interests of precious truth, than that which is recognized between what are called the *essentials* and *non-essentials* of Holy Scripture. Such a distinction is wholly unwarranted by the teachings of Divine inspiration. It is readily admitted that some portions of revealed truth are not so fundamental to the great interests of personal salvation as others. But to affirm that any portion of Bible truth is non-essential, in the sense in which the word is commonly understood, is an impeachment of the wisdom of the Author of Revelation. If every thing in "the volume of the Book" be not essential to salvation, it is essential to the accomplishment of some wise purpose for which the Author of Revelation designed it. It may not be one of "the weightier matters of the law," but yet it is indispensable to the perfection of the Bible as a system of revealed truth. One's little finger is not essential to his physical existence—its removal does not necessarily endanger his life—yet without it, his bodily organization would be defective. In like manner every jot and tittle of God's revealed truth is essential to the perfection of that Word which "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." To represent any portions of truth revealed in the Word, therefore, as non-essential—as matters of indifference—points that may be properly held in abeyance, and that should not be allowed to interfere with schemes of organic union in the churches,—so to teach is to do manifest dishonour to the Word of God, and to impeach the wisdom of its glorious Author. On this subject the late Dr. Candlish of Edinburgh, on the return of the Free Church deputies from England, uttered the following scriptural sentiments:—  
"Every portion of divine truth, every jot and tittle of the truth of God, as laid down in His Word, I am bound to obey. I can recognize no right in any Christian man or in any Christian church, to sit in judgment on the comparative importance or unimportance of any portion of the Word of God. I can recognize no rule of our duty but this. Is it a truth revealed, is it a part of God's testimony to me? If so, it cannot be insignificant in my opinion; my duty is to propagate that opinion among all my brethren of mankind. There may be many purposes for which it may be all right and reasonable that I should draw the line of demarcation between what are called the essentials and non-essentials of the Bible. As a matter of charity, this may be of importance in my forming my judgment of my neighbours, and it may be of importance that I should draw the line of distinction between what are called the essentials of the Gospel of Christ, and those points which are secondary

and subordinate. It may be right and fitting that I should show the line of distinction in regard to my duty to this extent, that I may not put one point on the same level, either with regard to the earnestness or frequency with which I enforce the great and leading truths of the Gospel of salvation. But, admitting this, God forbid that I should make use of the distinction, as releasing me from the obligation of testifying to every jot and tittle of God's will, as it is found revealed in His Word. We may seem to disturb the peace of the Church by our agitation of matters which are confessedly of minor importance—matters respecting the settlement of ministers, and the relations which ought to subsist between the Church and the State—questions without understanding which a man may be saved. It may be said, why disturb the peace of Christendom, why agitate the community regarding a matter which you admit to be a minor point in religion? Our answer is, that we dare not assume the responsibility of saying what portion of the truth of God shall be preached or insisted on, and what portion shall be suppressed. We dare not assume the responsibility of saying, that God intended one portion of the record respecting His dear Son to be preached from Sabbath to Sabbath, for the saving of guilty sinners, and another portion of His truth regarding the same Son of His love to be left in the background, and that men should be kept in ignorance of the royal character of Him of whom, when He introduced Him into the world, the Father said, 'Let all the angels of God worship Him.' This is our defence for taking advantage of every open door, to disseminate our principles through the country and through the world."

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### EXECUTION OF LORD WARRISTON.

Sir Archibald Johnson—Lord Warriston—was an early, zealous, and distinguished witness for truth in the dark days of the Scottish persecution. He was a man of sound judgment and ready eloquence. His piety was ardent, and, amid a life of incessant activity, he devoted a large portion of time to private devotion. It was when engaged in secret prayer that he was seized as the victim of a despotic and persecuting power. He was executed at the Grass Market, Edinburgh, on the 22nd July, 1663. Aikman, the historian of Scotland, furnishes the following account of his martyrdom:—

"Though, when in prison, he was sometimes under great heaviness, yet he told those who visited him, he could never doubt his own salvation, he had so often seen God's face in the house of prayer. As he approached his end, he grew more composed; and, on the night previous to his execution, having been favoured with a few hours profound and refreshing sleep, he awoke in the full possession of his vigorous powers; his memory returned, and he experienced, in an extraordinary degree, the strong consolations of the Gospel, expressing his assurance of being clothed with a white robe, and having a new song of praise put into his lips, even salvation to our God, which sitteth upon the throne, and to the Lamb!

Before noon, he dined with great cheerfulness, hoping to sup in heaven, and drink of the blood of the vine fresh and new in his Father's kingdom. After spending some time in secret prayer, he left the prison about two o'clock, attended by his friends in mourning, full of confidence and courage, but perfectly composed and serene. As he proceeded to the cross, where a high gibbet was erected, he repeatedly requested the prayers of the people; and there being some disturbance on the street when he ascended the scaffold, he said with great composure,—“I entreat you, quiet yourselves a little, till this dying man delivers his last words among you,” and requested them not to be offended that he used a paper to refresh his memory, being so much wasted by long sickness and the malice of physicians. He then read audibly, first from the one side and then from the other, a short speech that he had hurriedly written,—what he had composed at length and intended for his testimony having been taken from him. It commenced with a general confession of his sins and shortcomings in prosecuting the best pieces of work and service to the Lord, and to his generation, and that through temptation he had been carried to so great a length, in compliance with the late usurpers, after having so seriously and frequently made professions of aversion to their way; “for all which,” he added, “as I seek God's mercy in Christ Jesus, so I desire that the Lord's people may, from my example, be the more stirred up to watch and pray that they enter not into temptation.”

He then bare record to the glory of God's free grace and of his reconciled mercy through Christ Jesus,—left “an honest testimony to the whole covenanted work of reformation,”—and expressed his lively expectation of God's gracious and wonderful renewing and reviving all his former great interests in these nations, particularly Scotland,—yea, dear Scotland! He recommended his poor afflicted wife and children to the choicest blessings of God and the prayers and favours of his servants,—prayed for repentance and forgiveness to his enemies,—for the king, and blessings upon him and his posterity, that they might be surrounded with good and faithful councillors, and follow holy and wise councils to the glory of God and the welfare of the people. He concluded by committing himself, soul and body, his relations, friends, the sympathizing and suffering witnesses of the Lord, to his choice mercies and service in earth and heaven, in time and through eternity:—“All which suits, with all others which he hath at any time by his Spirit moved and assisted me to make, and put up accordance to his will, I leave before the throne, and upon the Father's merciful bowels, the Son's mediating merits, and the Holy Spirit's compassionating groans, for now and for ever!”

After he had finished reading, he prayed with the greatest fervour and humility, thus beginning his supplication.—“Abba! Abba! Father, Father, accept this thy poor sinful servant, coming unto thee through the merits of Jesus Christ.” Then he took leave of his friends, and again, at the foot of the ladder; prayed in a perfect rapture, being now near the end of that sweet work he had been so much employed about, and felt so much sweetness in through life. No ministers were allowed to be with him, but his God abundantly supplied his every want. On account of his weakness, he required help to ascend the ladder. Having

reached the top, he cried with a loud voice,—“I beseech you all who are the people of God not to scorn at suffering for the interest of Christ, or stumble at any thing of this kind falling out in these days. Be encouraged to suffer for Him, for I assure you, in the name of the Lord, He will bear your charges!” Then asking the executioner if he was ready to do his office, and being answered that he was, he gave the signal, and was turned off, crying,—“Pray! pray! praise! praise!”

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### THE SCOTTISH COVENANTERS.

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The *Christian at Work*, in a late issue, thus notices the heroic struggles of the Scottish Presbyterians, in the days of the Stuarts, “for freedom of conscience, for the rights of the human soul:”—“The contest grew out of the attempts made by the Government of England to force the Established Church on the Presbyterian people of Scotland. The former had learned its lesson of Papal masters, and could brook no dissent. ‘No bishop, no king,’ was the British Episcopal motto. King James VI. declared that dissent was democracy, and ‘a Scottish Presbytery is as well fitted with monarchy as God and the devil!’ The Scottish Presbyterians rallied in 1557 to protect themselves, and framed a memorable covenant; but the actual conflict began immediately after the singing of the National Covenant in 1683. The events of the following fifty years seem hardly credible. The last execution was that of James Renwick who was only twenty-five years old, a young man of remarkable devotion, ability and eloquence. His preaching created great excitement. The authorities outlawed him, forbidding any one to harbor or hear him, and set a price of a hundred pounds on his head. He travelled from county to county, preaching in one parish after another for four years, yet moving with such celerity that he escaped his pursuers until he became so worn out by toil, peril and privation that he could not sit on horseback without having a friend on each side to hold him up in the saddle; and he preached and prayed by the side of a swift horse, saddled and bridled, ready for instant mounting. At last he was knocked down by a long club and captured. His beauty, sweetness and lofty firmness made a powerful impression on the authorities, and they begged him to ask for a pardon. He would do nothing that seemed to imply that he had done wrong, and on the morning of his execution he wrote, ‘Death to me is as a bed to the weary.’ He was hung in the Grass Market at Edinburgh, February 17th, 1668, his address to the people being drowned by drums. And six weeks after king James was a disrowned fugitive. The story shows what a terrible price brave and faithful men paid for our present freedom and its privileges.”

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He that waits for an opportunity to do much at once, may breathe out his life in idle wishes, and regret, in the last hour, his useless intentions and barren zeal.

## THE PULPIT.

## MORAL RESPONSIBILITY.

"Lay hands suddenly on no man, *neither be partaker of other men's sins.*"—I Tim. V. 22.]

The first part of this admonition has respect to the caution that should be exercised in the admission of persons to membership, and especially to office in the Church. The text immediately following a call to such caution, is suggestive of the weighty and solemn truth, that those who give their sanction to the admission of improper persons into the Church, knowing them to be such, are partakers of their guilt, and are answerable for the dishonour done to God, and the damage done to the cause of religion, by their unworthy admission. "Lay hands suddenly on no man, *neither be partaker of other men's sins.*"

There is, then, such a thing as being partaker of other men's sins. One may not be personally a drunkard, a swearer, a Sabbath breaker, and yet he may have the guilt of these sins upon him. He may look abroad upon society, and contemplate the scenes of wickedness everywhere prevalent, and wrapped up in the mantle of his own self complacency, he may pharisaically congratulate himself that he is "not as other men"; and yet, in the sight of Him whose judgment is always according to truth, he may be a partaker of the most atrocious crimes that ever stained the annals of the human race; and from *other men's* sins as well as *his own*, he may draw motives to that repentance without which there is no salvation.

In order to understand this, it is necessary to consider that an essential element in virtue or vice is the consent of the *will*. In the administration of human laws this principle is fully recognized. One may take away the life of another, but if the deed be done unwittingly, he cannot be justly condemned as a murderer. On the other hand, one may not actually shed another man's blood, yet if it can be proved that he was accessory to the deed by giving his assent, in the eye of the law he is a murderer, and deserves to die. So it is in relation to the law of God. In His sight, taking away life without the consent of the will is no murder, whilst he that "hateth his brother is a murderer," whether he commit the overt act or not. In the Old Testament arrangements, it was enacted that, if one had killed his neighbour through malice, he must die; but if the deed was done unwittingly, there was a "city of refuge" provided, to which he might flee, and where he would be safe from the avenger of blood. So it is in regard to the external duties of religion. One may not be in such circumstances as to admit of the performance of certain prescribed duties, yet if he have a *will* to perform them, and is prevented by circumstances over which he has no control, God accepts "the purpose firm" as "equal to the deed." On the other hand, all external duties may be performed with the most scrupulous exactness, yet if it be only a "bodily exercise," without any engagement of the will and affections, the service cannot be accepted by Him who looks not merely upon the outward appearance but also upon the heart.

Now, if it be so, that the consent of the will is essential to constitute an act virtuous or vicious, then it follows as a necessary consequence that every one assumes the responsibility of the act or acts to which he gives his consent. Whether they be his own personal deeds or those of others—whether they be the deeds of persons still living or those long since dead—whether they be the deeds of men individually and personally, or in their official capacity—whatsoever they be, or by whomsoever committed, he is responsible for them. By his consent he endorses them and so makes them his own deeds, and is answerable for the consequences. The great Teacher mentions a case strikingly illustrative of this principle. In the eleventh chapter of Luke's Gospel He thus addresses the Jews: "Truly ye bear witness that ye allow the deeds of your fathers; \* \* \* that the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; from the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily, I say unto you, it shall be required of this generation." The Jews in the Saviour's time had not actually shed the blood of the prophets; and yet on them lay the guilt of all the prophets' blood that had been shed from the beginning of the world. On what principle? The Saviour answers the question. "Truly ye bear witness that ye *allow* the deeds of your fathers." Here there was a case of persons involved in the guilt of sins committed thousands of years before they had an existence in the world.

In God's dealings with the Jewish people there is furnished another illustration of the same principle. That once highly favoured people, whom God took into covenant with Himself, and whom He chose to be the recipients of peculiar privileges, are now a people "scattered and peeled," rejected of God, and trampled upon by man. What is the cause? Nearly nineteen centuries ago, on Calvary, there was a bloody tragedy enacted. The Son of God in human nature was there, by wicked hands, crucified and slain. The actual perpetrators of that tragedy have long since gone to their account, but yet the guilt of the deed still remains. The proud defiance of the fathers, eighteen hundred years ago, is still taking effect: "His blood be on us and on our children." In the present anti-Jewish agitation in various countries, the descendants of Abraham are reaping the fruits of their fathers' deeds. And why is it that the guilt of Calvary still rests upon the Jewish people? The reason is just the same as that assigned by the Saviour in the case previously mentioned—"Truly ye bear witness that ye *allow the deeds of your fathers*. The present generation of the seed of Abraham give hearty consent to their fathers' deed in crucifying "the Lord of glory." They, as a people, reject the same Saviour whom their fathers rejected. They demonstrate that, if it were possible to do so, they would re-enact the tragic scene of the cross. Thus giving their consent to their fathers' deed, they are partakers of their fathers' sins. The curse of Calvary still rests upon them, and not until they, as a people, shall enter their protest against their fathers' deed, and "look unto Him whom they have pierced," will the curse be removed, and they will be made glad according to the days wherein they have been afflicted, and the years wherein they have seen evil."

The case of David, the king of Israel, furnishes another illustration of the same principle. It is not recorded that he, by a personal act, in a sinful way, ever took away the life of a human being. Yet, in the fifty-first Psalm, in his confession of sin to God, he makes special mention of *blood-guiltiness*: "Deliver me from blood-guiltiness, O God." If David never personally committed murder, how could he be conscious of blood-guiltiness? Read the words of Nathan the prophet, when he came to him as the Lord's messenger, with those conscience scorching words: "Thou has slain Uriah with the sword of the children of Ammon." The king might have replied "I did not slay Uriah. I was in Jerusalem at the time of his death. I did not hear of the event for weeks after its occurrence. How then could I slay Uriah?" Yet the language of the prophet was: "Thou hast slain him with the sword of the children of Ammon." In God's sight, David was the murderer of Uriah. The children of Ammon were his agents and instruments. It was at his instigation, that Uriah was placed "in the forefront of the hottest battle" that there he might fall. He was the prime mover in that arrangement that contemplated the death of a faithful servant and valiant soldier. The king of Israel was therefore, in the sight of God, Uriah's murderer. And when he was awakened by the Holy Spirit, the sin of murder lay heavily on his conscience; and his constant prayer was: "Deliver me from blood-guiltiness, O God." The temporal judgment of the Almighty followed him and his family; and for several generations the sword departed not from his house. One great principle embodied in the narrative is, that guilt is not simply a question of *personal commission* of crime but also a question of *connivance* at the commission of it by others. Conniving at the immoralities of others, or voluntarily exposing them to temptations under which they fall into sinful acts or habits, involves one in the guilt of their evil deeds and makes one answerable for the consequences. To what a melancholy extent are many parents thus involved in the guilt of their children's wrong doing! They see those children sinking lower and lower in the scale of moral degradation—forsaking God and walking in the ways of darkness. Their gray hairs are sometimes brought down with sorrow to the grave through the moral abandonment of loved ones, of whom they once cherished bright hopes. Yet, may it not be the case, that these parents are the authors, to a large extent, of their children's ruin. By exposing them, in the most critical period of their life, to moral influences of the most deleterious kind—putting them, for the sake of worldly gain and preferment, into positions of moral danger—allowing them to mingle with the thoughtless and profane, and to frequent place of unholy amusement—and conniving at their turning away from the means of grace, and their indulgence in corrupting literature—many parents are responsible, to a melancholy extent, for their children's destruction. They slay their Uriahs—their beloved sons and daughters—with the sword of the children of Ammon. Their offspring forsake the Lord, and they are partakers of their sins; and in their broken hearts in old age, through the abandonment of loved ones, they may read the punishment of their sad and ruinous neglect.

In the divine commission to the prophet Ezekiel, the same principle is fully recognized. "Son of man, I have made thee a watchman unto the



house of Israel; therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand." The prophet was thus solemnly instructed, that the neglect to administer faithful warning to those walking in ways of darkness would involve him in their guilt, and make him answerable for their ruin. Such is still the solemn responsibility of ministers of the Gospel and rulers in the house of God. They are to "watch for souls as they that must give an account," assured that unfaithfulness to their solemn trust will involve them in the guilt of those who may perish through their neglect. Such is to a greater or less extent, the responsibility of all Christians. If not watchmen, in the sense that Ezekiel was, every Christian is, morally, his "brother's keeper." The circle of his responsibility embraces not merely himself, and his immediate relatives, but all his fellow creatures, so far as he has the opportunity and means of doing them good. The law of Christ is, "Do good unto all men." Do Christians, in general, practically acknowledge the obligation? It was a blessed eulogium that was pronounced by the Saviour on a certain female: "She hath done what she could." Do Christians, in general, merit such an encomium? Are they doing what they can in *supplication* to Him who has all hearts in His hands, that He would save souls from death? Are they doing what they can by *personal effort* and influence to win souls? Are they *giving* what they can, to help forward those movements that aim at the conquest of the world for Christ? If not, what then? Fearful is the answer: "Their blood will I require at thine hands." Let all God's people, whether Ministers or private Christians, consider that they owe it not only to *God*, and their *fellow creatures*, but also to *themselves*, to labor for the conversion of sinners and the suppression of all the immoralities that poison the moral atmosphere of the world. That is the divinely prescribed plan to escape participation in the guilt of "other men's sins."

A word in relation to one evil of great enormity, may be an appropriate conclusion to these remarks. One of the enactments of the Mosaic judicial law was, that if an "ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the ox shall be stoned, and his owner also shall be put to death." That enactment of the Jewish code embodied a great principle of universal and unchangeable application. That principle is, if there be an evil current in society, and we know it to be evil, and yet do not labour for its suppression, we assume the guilt of that existing immorality, and are answerable for the consequences. It will not be denied by any person of reason and conscience, that the traffic in intoxicating liquors is an unmitigated evil. It is demoralizing in its influence and destructive in its results, physically, intellectually, socially, and eternally. It is "evil, only evil, and that continually." The question, then, comes up: On whom does the guilt of that traffic rest? Almost every one will admit the fearful guilt of the party engaged in the traffic. But is there any other guilty party? Yes. There is a heavy load of responsibility resting upon the *Legislature*

that gives it legal sanction. To do so, under any pretence whatever, is to subvert that righteousness that "exalteth a nation," and to legalize that sin which is a "reproach to any people." But is there any other guilty party? Yes, verily. It is the *moderate drinker*. By the use of intoxicating liquors, however moderately, he supports the traffic. He strengthens the hands and encourages the hearts of those who are engaged in it. He knows that "the ox hath been wont to push with his horns," and yet, instead of helping to restrain, rather gives him encouragement in his destructive career. He practically gives his consent to one of the worst immoralities that dishonour God and afflict society, and in the eye of the divine law, is, therefore, "*a partaker of other men's sins.*" "What business have you at the meeting?" said a gentleman to a poor lad who was hastening to a missionary meeting. "Sir," said the little boy, "I once gave a penny to the society, and I have a share in the concern." Is any true Christian prepared to assume the responsibility of having a *share* in such a wicked and demoralizing concern as the liquor business? If not, let him adopt and consistently exemplify the only safe and Scriptural principle,—"*Touch not, taste not, handle not.*"

Meditation on the solemn subject of human responsibility, if conducted aright, must lead to such utterances as those of the Psalmist: "Who can understand his errors? Cleanse thou me from secret faults. Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression. Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my Redeemer."

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### THE HOLY LAND.

A traveller thus describes the desolations of that land that once "flowed with milk and honey":—

"Who can contemplate so great a catastrophe without exclaiming, 'How terrible art thou in thy work, O God! through the greatness of thy power shall thine enemies submit themselves unto thee.'—(Ps. lxxvi. 3.) Well might Zion say, 'Is it nothing to you, all ye that pass by? behold and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of his fierce anger.'—(Lam. i. 12.) The calamity was as universal in its character, as it was tremendous in its consequences. Her civil and ecclesiastical polity were overthrown, and continue so to the present day. 'The children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim.'—(Hos. iii. 4.) The mosque of Omar occupies the ground where once rose the temple of Solomon. 'Her holy solemnities have ceased; all her gates are desolate; her priests sigh, her virgins are afflicted, and she is in bitterness.'—(Lam. i. 4.) The songs of Zion no longer re-echo the praises of Jehovah, and the stranger possesses the land, which is become barren and desolate. This last characteristic was distinctly foretold. 'The day of the Lord cometh to lay the land desolate.'—(Is. xiii. 9. 'Their land is desolate, because of his

anger.'—(Jer. xxv. 38.) 'I will lay the land most desolate.'—Ezek. xxxiii. 28.) The same is predicted of the mountains and cities. 'The mountains of Israel shall be desolate.'—Ezek. xxxiii. 28.) 'Thy cities shall be laid waste without an inhabitant.'—(Jer. iv. 7.) It is impossible for the traveller to read these passages, without being forcibly struck with the accuracy of the description. I can bear testimony to their truth from recent personal observation. The country once represented as a land "of brooks of water, of fountains, and depths that spring out of valleys and hills;" "a land of wheat, and barley, and vines, and fig-trees, and pomegranates; a land of oil, olive, and honey;"—"a land wherein thou shalt eat bread without scarceness, thou shalt not lack any thing in it; a land whose stones are iron, and out of whose hills thou mayest dig brass."—(Deut. viii. 7-9.) This region no longer presents its former aspect of luxuriance and beauty. Cities once famed in sacred story have now disappeared, or are to be traced only in their scattered fragments. The plain is strewed with the remains of the ancient Sarepta, or Zarephath, where the prophet once raised up the son of the widowed mother. The city of Cæsarea, where the prayers and alms of Cornelius came up for a memorial before God; where the Spirit was poured out on the first Gentile convert; and where Paul, imbued with a holy eloquence, constrained Agrippa to exclaim, "Almost thou persuadest me to be a Christian," is now a wide-spreading desolation, and its once lofty portico, and broken marble columns, lie sparkling in the waves. Bethany, where Jesus wept at the grave of Lazarus, and re-animated the cold clay, is now a heap of ruins. The grave is said to survive, as if to attest the recorded miracle, and the surrounding ruins no less proclaim the predicted desolation. Jericho, once the "city of palms," and of whose surrounding region Josephus remarks, "that he who should pronounce this place to be divine would not be mistaken, wherein is such plenty of trees produced as are of the rarest and most excellent sort;" this famed city now consists of a few miserable huts, and has lost its characteristic feature. The plain of Jordan around is a scene of barrenness and desolation. Mephitic vapors infect the air, and incrustations of salt lie sparkling on the surface of the ground, relieving its otherwise yellow and sulphuric tinge. The shores of the Dead Sea are appalling to the eye of the beholder. Along the line of Engedi, beyond Jordan, scattered stones and fragments of ancient walls are visible, the remains of cities whose very names are now lost and forgotten. There are portions even within the walls of Jerusalem itself, where there are numerous remains of ruined houses with the grass springing up from amidst the accumulated earth, "a joy of wild asses and a pasture for flocks," according to the prediction of Isaiah xxxii. 14. There have I stood on the rising ground, to the left of the gate of St. Stephen; there have I contemplated the surrounding desolation; and, with the Lamentations of Jeremiah in my hand, have exclaimed in the words of the Prophet, "How doth the city sit solitary that was full of people! how is she become as a widow! she that was great among the nations, and princess among the provinces, how is she become tributary!" (Lam. i. 1.) The environs of the city, once so celebrated for its trees and gardens, are now (to the north and west more particularly) stripped of their former embellishment."

[Sacred Poetry.]

“IT IS I; BE NOT AFRAID.”

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In every ill beneath the sun  
Remember, Christian, there is One  
    To give thee aid ;  
Your Saviour, ever prompt and nigh,  
Seems to assure you, “It is I ;  
    Be not afraid.”

In darkest trials, when the mind  
Is almost fainting, you may find  
    His love displayed ;  
Eager to check your heavy sigh,  
He gently whispers, “It is I ;  
    Be not afraid.”

When foes distress, or friends depart,  
In lonely sadness let your heart  
    On Him be stayed ;  
Unfailing succour from on high  
He brings, and tells you, “It is I ;  
    Be not afraid.”

Should pain or sickness be your guest  
Forebear to mourn your broken rest,  
    Or strength decayed ;  
For Jesus, ready to apply  
His healing balm, says, “It is I ;  
    Be not afraid.”

Remember when you bear his cross,  
That future joy for present loss  
    Shall be repaid ;  
Jesus would cheer your heart, and dry  
Your tears by saying, “It is I ;  
    Be not afraid.”

And when the hour of death draws near,  
Trusting in Christ you need not fear  
    The gloomy shade ;  
But with rejoicing hear Him cry,  
In gracious accents, “It is I ;  
    Be not afraid.”

—Selected.

## THE HOME CIRCLE.

### LOYALTY TO CHURCH.

BY J. TEAZ.

There are three questions which present themselves in connection with the above theme ; viz. : What is the Church ? Is it worthy of our devotion ? and how, or where may this principle best be cultivated ?

The answer to the first of these questions we shall give, simply from a human standpoint, and in the form of an illustration.

In the centre of Africa, among the mountains near the Equator, there rises a river, which, flowing in serpentine course toward the north, through desert and over rapids, now pressed together by rocky ledge, again gliding gently along the winding valley until at last its waters are lost in the great waters of the Mediterranean. This river is the Nile. Without it Egypt would be but a sandy desert ; with it, Egypt was the granary of the nations.

Now the Church of Christ in its benign influences may be justly likened to the great river Nile ; taking its rise away back in the garden of Eden before the expulsion of our first parents, it has been flowing onward through the centuries, and the nations, often pressed into a rough and narrow channel, often spreading itself out expansively, making the desert places of the spiritual world to bloom and blossom as the rose, until to-day it would seem as if we lived in the *Egypt* of human history, the Church—this great Spiritual Nile, has overflown its banks ; nay, it has hewn out for itself a hundred new channels, and its life-giving waters are being borne along to almost every land beneath the sun. The ancient dwellers on the banks of the Nile worshipped their river, and they might well do this, in their short-sighted heathenism ; it was to them the source of all their prosperity. Shall we, therefore, be less appreciative of the infinitely more precious blessings carried to us by this, our river of *living* waters ? Look abroad to-day over the world ; wherever the Church is not, there human hopes languish and die, and the most beautiful country becomes a wilderness ; but wherever it is, there human hopes flourish in a perpetual springtime, and humanity itself reaches upward to the measure of the stature of Him who though human was also divine. Is it not therefore worthy of the chiefest place in our affections ? The Psalmist says : "If I forget thee O Jerusalem let my right hand forget her cunning ; if I do not remember thee, let my tongue cleave to the roof of my mouth : if I prefer not Jerusalem above my chief joy."

How, and where may this beautiful sentiment of loyalty and devotion to Zion best be cultivated ; In the public congregation and assembly met from Sabbath to Sabbath in the courts of God's house, no doubt ; in the school ; in the social meeting for prayer ; around the family altar, at the dawn and close of each day ; but chiefest and best of all at the parent's knee when the child's lips first begin to lisp the holy accents of prayer ; there, and there intensely should the efforts be concentrated to mould the young life and direct the young heart to the Church as the grandest of

divine institutions vouchsafed for the well-being of humanity. Samuel the prophet was dedicated to the Church and to God by prayer and faith before his eyes beheld the light of day; Timothy was nurtured from infancy with religious knowledge by his grandmother Lois and his mother Eunice, and so, from those times until the present, men who have attained to positions of eminence as defenders of the faith, and of the rights and liberties of the Church, with but few exceptions, trace their inspiration to the truths and motives with which their young hearts were impregnated, not so much in their early years, as in the early months of their existence. Glorious things are spoken of Zion, the city of God, in the Scriptures; and why should we not speak of these glorious things to our children at the first dawning of consciousness, before the sham glories of mere earthly things have bewildered their vision, or youthful frivolity has incapacitated for an unreserved acceptance of spiritual realities. The representations of the Church in Scripture are alike numberless and varied, and when properly exhibited are exquisitely adapted to the youthful apprehension. She appears as a bride, a candlestick, a city, a dove, a family, a fold, a flock, a garden, a pillar, a temple, a lily among thorns; and then again, symbolized by the New Jerusalem, the Apocalyptic city, the Tabernacle, and the Burning Bush. What themes so rapture-producing; what pictures so attractive; what story so entertaining as the history of the Church—ever burning in the fires of six thousand years' persecutions, and yet, to-day, more verdant and vigorous in her youth than at any other period of her existence. The Church is not like a cloud surcharged with storm and disaster, and casting a threatening shadow over earth's beauties; nor is religion an impalpable ghoul treading the earth with muffled footfalls, congealing, or devouring the budding possibilities of youthful development and enjoyment; but the one is the receptacle of heaven's sunlight, intended to make earth itself divinely luminous and "every common bush aglow with God"; while the other is intended everywhere to replace despair and death, with hope and immortality, and to make the highest and best possibilities of life merge themselves into the probabilities, nay, into the certainties.

Alas! for the future of our race on this earth, if Zion's walls are permitted to be broken down, and her altars profaned; alas! for parental happiness in the present, and parental reward in the future, if the young life of the child be not *magnetized*, as it were, by this principle of "loyalty to the Church."

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True religion is the only remedy against sin—the best philosophy of the wise,—the comfort of the afflicted,—the strength of the weak,—the riches of the poor, and the support of the dying. It gives part of its reward in hand here below, and the best security for the rest above.

No moment should be allowed to pass unimproved;—for if *once lost*, it is *lost forever*.—*Rev. R. Ray.*

The closet is a nursery for piety; and wherever there is a declension in its duties, there will be a declension of religion in the heart.—*J. R. Bond.*

## THE CHILDREN'S PORTION.

### THE SPARROW'S SHELTER.

Some time ago, a poor little hedge-sparrow was seen to be pursued in the open field by a hawk. Half paralyzed through fear, and naturally less swift of wing than its fierce enemy, it bade fair to become an easy prey. There was neither bush nor hedge at hand where it could hide, and its enemy was terribly near, when, oh, blessed thought! coming near a man who was watching the chase, the terrified, helpless sparrow flew right into his bosom; and thus, by action more eloquent than words, mutely claimed the shelter of his pity and his power. The hawk, in his turn terrified by the angry shout of the man, flew off disappointed.

This little story is full of precious instruction; for it shows just how Christ's bosom is to the sinner, the *only*, the *near*, the *loving*, and the *perfect* shelter which he needs.

Jesus is the *ONLY* shelter of the soul. In the dire extremity of our need, His bosom is alone open to us, as the man's was to the frightened bird. Read Acts iv. 12; John xiv. 6. As there was *one* ark to escape the flood; *one* way through the Red Sea to safety; *one* pillar-cloud to guide the wandering Israelites; and, later on, but *one* way through Jordan to the promised land; so is Jesus the *one* refuge from wrath, the *one* way to salvation, the *one* guide, and the *one* door to heaven and eternal bliss.

Jesus is the *NEAR* shelter of the soul. The little sparrow found, when heart and strength were ready to fail, the man close beside it. Just so is it with Jesus. He is ever nigh in the hour of need, "a very present help in trouble." Read Psalm cxlv. 18, and xlvi. 1. As He was with Shadrach, Meshach, and Abednego, in the furnace, and beside Ishmael in the desert, and "heard the voice of the lad," so is He nigh to all that call upon Him.

Jesus is the *LOVING* shelter of the sinner; just like the man whose whole soul was stirred through love and joy, in that the bird had quite cast aside its natural fear, and had trusted its whole future to his care. We know that the greatest grief of Jesus is that we will not come to Him; His greatest joy when we trust Him. Read John v. 40, and Luke xv. 5. Did not His hunger and fatigue all vanish, when the poor, outcast woman believed on Him at Sychar's well? Do we not read also that He "rejoiced" in the success of the mission of the seventy; and that nothing else so fills and satisfies (Isa. liii 11) His soul?

Lastly, Jesus is the *PERFECT* shelter of the sinner. The strength of the man to defend the sparrow against the assault of the hawk is but a feeble image of the power of Jesus to defend the least of those who commit themselves to Him. He says to such (Mat. x. 31, with John x. 28), "Ye are of more value than many sparrows," and "shall never perish, neither shall any pluck you out of My hand." Was it not so with Elisha at Dothan? Was it not so with David many a time and oft? What more heart-stirring songs of praise for deliverance and for shelter have we than his Psalms? Look at Ps. lxi. 1-4, and lxii. 5-8.

Dear little unsaved reader, flee to Jesus. You are defenceless and helpless to save yourself. As you now read, Jesus is beside you, saying in words of wondrous love, "Come unto Me." Let a little sparrow teach you how. Cast yourself without doubt or fear upon His bosom. You shall never, never perish there.

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### A BOY'S DEFINITION OF FAITH.

A dying boy being visited by an unconverted relative of mature years, the relative asked him how he was. When he answered that he was very happy, though sick in body; that his faith kept him so, his relative said—

"I can't make you out. How do you get the faith you speak about?"

"Oh," said Charley, "God gives it to me."

"Well," said his friend, "I don't understand. What's it like?"

"Oh," replied Charley, "it's just like this: s'pose you was upstairs, and you made a hole in the ceiling, and spoke to me through the hole, and told me up there was better than being down here, and that you had got some beautiful things up there for me if I was to come, I should want to come, shouldn't I?"

"Well, yes, I think you would; but how would you know that I had the things I spoke of?" said his interrogator.

"Well," replied the dying child, "*I should be sure to know you were there when I heard you speak.* That's what faith is, believing God's Word when he speaks and what he says, without seeing the things he promises. And God do make a good many holes, and speaks to 'most everybody, only they don't pay attention; and if they do hear, they want to see the things afore the time, and that aint faith."

Thus did a child in years and grace silence with the words of faith a gainsayer, and so passed away.

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### THE HAPPY LITTLE GIRL.

The happiest child I ever saw, says an English clergyman, was a little girl I once met when travelling in a railway carriage. We were both going up to London, and we travelled a good many miles together. She was only eight years old, was quite blind, and had never been able to see at all. She had never once beheld the bright sun, the twinkling stars, the beautiful sky, the grass, the flowers, the trees, the birds, or any of those pleasant things which we see every day of our lives; but still she was quite happy.

She was all by herself, poor little thing. There was neither father nor mother, relation nor friend, to be with her and take care of her on the journey, and yet she was contented and happy.

"Tell me," she said, on getting into the carriage, "how many people are in this carriage, for I am blind, and can't see anything." A gentleman asked her, "But are you not afraid?" "No," she said, "I am not



afraid. I have travelled before. I trust in God, and know that He will take care of me."

But I soon found out why she was so happy. It was because she loved Jesus. I began to talk to her about the Bible, and I was surprised to find how much she knew about it. She talked to me about sin; how it first came into the world, when Adam and Eve ate the forbidden fruit; but how it was to be seen everywhere now!

Then she talked of the garden of Gethsemane; of how Jesus there sweat great drops of blood; of the soldiers nailing him to the cross; of the spear piercing His side, and the blood and water coming out. "Oh," she said, "how very good it was of Him to die for us; and such a cruel death!"

I asked her what part of the Bible she liked best. She said she liked all the history of Jesus; but the chapters she most loved to hear were the last two chapters of the Book of the Revelation. I had a pocket Bible with me, so I took it out, and read those chapters to her as we went along.

When I had done she began to talk about heaven, "Only think," she said, "how nice it will be to be there? *There* will be no more sorrow, nor crying, nor sinning. And then the Lord Jesus will be there; for it says, 'The Lamb is the light thereof;' and we shall always be with Him. There will be no night there. But best of all, there will be no blind folk in heaven. *I shall see Jesus* there, and all the beautiful things in heaven; won't that be glorious?"

Think, children, of this little blind girl, and of the pleasure she had in talking about Jesus. Think of the joy she felt in hearing what the Bible says about heaven and its joy. The secret of it all was, she belonged to Jesus. If belonging to Jesus could make a poor, blind girl like this so happy, then none need ever despair of finding for themselves the same blessed joy and peace in Him.—(John xiv. 27.)

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### TRYING TO BE GOOD.

"Mamma," said a little girl one day, "I mean to try to be very good; for you know, only good children go to heaven."

"Who told you that, my darling?" replied the mother. "The Bible says, 'none are good; no, not one:' only the blood of Jesus Christ washes bad people 'whiter than snow.'"

"But, mamma," persisted the child, "I thought along with that we must all try and do the best we can to make ourselves good."

"Well, Jessie, lie down now and go to sleep; that will be the fitting thing at present. Only before you do so, give yourself up to the Lord Jesus just as you are, as if He stood beside you here and knew you were very bad."

With this parting counsel and a very fond kiss the mother withdrew. In silence Mrs. Neilson observed her daughter for some days after this. She saw what efforts the child made to subdue her temper and overcome her faults, but too often the evil within would break out, and

it seemed the more she strove the less she attained. At last the mother received a touching confession.

"Mamma," whispered Jessie, great tears welling into her eyes, "I have been trying to be good, but I am only getting *worsen*."

Just then a black servant who had come to England with Jessie's papa, who was an officer, passed the window.

"Jessie," said Mrs. Neilson in a quiet tone, "bring a sponge and tell Robert to wash the black skin off his hands."

The child looked surprised.

"He can't do that, mamma," she exclaimed; "no, not if he tried ever so. I saw him dip them in the pond, and they came out just as black as before."

"As little can you remove the black from your heart," returned Mrs. Neilson. "Only Jesus could atone for your sins, and only the Spirit of God can make you holy. Ask Him to come and live in your heart; still you will have some of the old naughtiness there, but He will keep it down. You know we love Robert in spite of his black skin. Come to Jesus, as he came to us, just as you are, and trust to Him to put your sin out of God's sight, and make your ways well pleasing to Him.

Mrs. Neilson then taught her little daughter a prayer, which you may all use:

"Create in me a clean heart, O God; and renew a right spirit within me."

## SOLUTIONS OF BIBLE QUESTIONS FOR JULY.

XXXIX. Helkath-hazzurim.—II. Samuel II. 16.

XL. DANIEL.—Daniel II. 48.

D-anites.

A-bner.

N-aomi.

I-ra.

E-lah.

L-ydia.

Judges XVIII. 1.

I. Kings II. 32.

Ruth I. 20.

II. Samuel XX. 26.

I. Kings XVI. 8.

Acts XVI. 14.

Correctly answered by M. Lawson, H. Lawson, Mary L. Fullerton and J. S. M.

## BIBLE QUESTIONS FOR AUGUST.

XLI.

### SCRIPTURE ACROSTIC.

1. The place where a thief was put to death and buried.
2. A striking type of sin in Scripture.
3. An office in the Church now abrogated.
4. A man about whose dead body a holy angel and a fallen angel disputed.

The initials read downward will give the name of him who was the oldest man when Methuselah was a boy. The finals read upward give the name of an office in the Church in the Jewish dispensation.

XLII. Had any of Paul's relations been brought to a knowledge of Jesus previous to his conversion?

XLIII. Who went to the great city of Babylon and yet never saw it?

## NOTES.

The recent attempt on the life of President Garfield has stirred up the American mind as no event has done since the awful tragedy of the 14th of April, sixteen years ago, when the good Lincoln fell by the bullet of an assassin. All sections of the country, and all political parties seem, for the time being, to have lost sight of their distinctions, and are united in the bonds of a common sympathy. It is stated that the great national day—the fourth July—was this year a fast day, rather than a festival. Some of the strongest expressions of sympathy for the President and his family have come from the South. It should be the subject of much fervent prayer that the dastardly attempt at assassination which has, through the tender mercy of God, been so happily defeated, may be overruled for good to the President himself, and to that great country over which he has been called to preside.

The General Assembly of the Presbyterian Church in Ireland had the subject of Instrumental Music in Churches again before it, at its late meeting in Dublin. The common law of the Church prohibiting all instrumental accompaniment in the service of praise was re-affirmed, and those congregations which had introduced the organ were required to abandon it. It is creditable to the Irish Assembly that it is the most conservative of all the great branches of the Presbyterian family, in regard both to the recognized doctrines and worship of the Presbyterian Church. Henry Cooke is dead, but his spirit still lingers in Ulster.

It is very gratifying to note the interest which the authorities, in France, are beginning to take in the subject of *Education*. A Bill to compel parents to send their children to school has passed the first reading in the Senate. In that Bill it is enacted that parents who give their children no education at all shall be prosecuted. Would it not be well if a law of that kind were in operation in Britain and America, as well as in France?

In the House of Commons, the bill introduced by Mr. Pease for the abolition of Capital Punishment, was rejected, on a motion for a second reading, by a vote of 175 to 89. It is a gratifying to know that the tendency of public sentiment, in many countries, is towards the maintenance of capital punishment, and its revival in those countries where it has been abolished. In this, as in all other matters, nations cannot afford to contravene the law of the Eternal Ruler.

The Prohibitory Liquor Law in Kansas proves to be a grand success. The Governor of that State declares that, "in Topeka, a city of 20,000 inhabitants, there has been but one arrest for drunkenness since May 17, when the law went into effect." What prohibition can do for Kansas, it can do for every country where it is properly enforced.

The English Church in Canada is in no respect different from any other voluntary organization, and "Crown patents," whether of rectories or bishoprics, are worth a good deal less than the parchment upon which they are written. Each particular church may, in its wisdom, assign districts, and call them bishoprics, or circuits, or parishes, but they have no legal *status* as such, except in the case of the Roman Catholic Church in the Province of Quebec.—*N. Y. Obs.*

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In the Senate of the State of New York a Bill has passed to a third reading to prevent the shooting of birds for mere amusement. The Bill will, no doubt, soon become law, and lay an arrest on a sore evil. The *Christian at Work* speaks of it as "a bill to prevent human brutes to slaughter and cripple and torture twenty thousand pigeons, as the brutes at Coney Island did the other day." The *N. Y. Observer* says: "No sane Christian can contemplate with any satisfaction the practice of shooting living animals for a wager. They may be pigeons or any other animal: it is making sport at the expense of suffering. The practice is not in harmony with the civilization or christianity of the country and ought to be frowned upon."

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It was the dying wish of Rev. Andrew Stevenson, D. D., who, after being forty-two years pastor of the Second Reformed Presbyterian Church, New York, died last Friday, in the 71st year of his age, that no eulogistic address be delivered at his funeral. The services only consisted of prayer and the singing of Psalms. The Church on West 39 street, from which the funeral took place was crowded with mourners, among whom were a number of clergymen.—*Christian at Work, July 7th.*

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We are glad that so many Journals take notice of the recent gross profanation of the Sabbath by the Governor General of Canada in travelling so unnecessarily on that day. If the Marquis of Lorne cannot visit the Lower Provinces without signaling his visit by some public act of disregard to "the day which the Lord hath made," and which is so precious to the hearts of so many over whom he has been sent to rule, he should be made to understand that his presence will soon cease to be regarded as a compliment. We cheerfully endorse the following remarks of the *Presbyterian Witness*: "We should like His Excellency to understand that while the people of this country are very glad to welcome him, while they appreciate highly his visits, and all his efforts for the public good, their best feelings are shocked, they are disgusted and alarmed at the disregard shewn by him for an institution that is infinitely precious to them."

Mr. Garfield is a member of the Church known by the name of its founder, Alexander Campbell, and claiming the exclusive cognomen "Christian." The distinguishing characteristic of this body is their "discarding of all creeds and confessions, and opening a wide door to every belief consistent with the Christian name." In that body Mr. Garfield has maintained a consistent profession till this time. He is the only President, since Washington, who at the time of his inauguration, or during his administration, was a member of an evangelical Christian Church.

The statistics of Protestant Sabbath Schools in the city of Paris show 89 schools, having 7,596 scholars and 675 teachers. The Protestant population of the city is estimated at from forty to sixty thousand, or between two or three per cent. of the whole number of souls. Fifteen Protestant periodicals are published in the French capital. The International Series of Lessons is used in thirty-two Sabbath Schools.

## LITERARY NOTICE.

*Hall's Journal of Health*, published monthly by E. H. Gibb's & Co., 141 Eighth St., New York: Several numbers of this Magazine are now on our table; they are evidently well freighted with spicy articles of sanitary, domestic and general information, which cannot fail to benefit, instruct and interest the reader. Sample copies mailed to any address on receipt of 20 cents by the Publishers.

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

☞ 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.