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# The Monthly Advocate.

VOL. II.

OCTOBER, 1881.

No. 6

## LETTER FROM THE EDITOR.

To the Publisher of "*The Monthly Advocate*."

Dear Sir,—Failing health compels me to retire from the general editorial management of *The Monthly Advocate*. My association with you and the Junior Editor, in conducting, during its bygone course, a magazine "devoted to the interests of Christian truth and morality," will be one of the happiest reminiscences of my future life. And although my editorial connexion must now cease, I will still continue to take a lively interest in the journal, and seek, in every possible way to further its interests and its objects.

Yours, with much esteem,

J. R. LAWSON.

Barnesville, 1st August, 1881.

The above letter which we have held over for some time, hoping that Mr. Lawson might soon be able to resume his editorial charge, is self-explanatory, and shall doubtless be read by many with regret. In bidding adieu to our esteemed editor and friend—for a short time only we trust—we feel constrained to express mingled feelings of sorrow and joy, our relations having been as they still are, of the most congenial nature, —sorrow, because for the present we are deprived, through infirmity, of the valuable services rendered "without money and without price," of one whose heroic pen, *devoted* labors, and earnest prayers, have contributed so largely to place the *Advocate* among the best religious magazines of the day,—joy that we are encouraged to hope, that at no distant day, he shall again be able to assume his former position. Meantime our duty is to go forward, assured that nothing shall be wanting on the part of our junior editor—whose service is also a labor of love—and other contributors, to endeavor through Divine Grace, to sustain the former position of the *Advocate*.—PUBLISHER.

GOD can make you happy in the world, with the world, or without the world; but never expect that anything, or any one, can make you happy but the Lord. If you would be happy yourself, endeavor to honor Christ and make others happy; this is the direct road.

Holiness is not the way to Christ, but Christ is the way to holiness.—*Toplady*.

## THE PENTECOSTAL EFFUSION OF THE SPIRIT.

BY J. TEAZ.

The record of the above event is given us in the opening verses of the second chapter of "the Acts of the Apostles."

The *time* was Pentecost, or the "Feast of Weeks." This feast was intended to commemorate the giving of the law at Mount Sinai; it was also the harvest festival, and as such was the most largely attended of all the Jewish feasts.

The *place* is supposed by some to have been in the upper room where the last supper had been eaten with the disciples; others however think it was in a side chamber of the Temple,—as Josephus says there were thirty such large chambers adjoining the main building. This latter view seems to be the most probable, chiefly on account of the number of disciples present (120) and the hour of the day, which was nine o'clock, the hour of morning prayer, when pious Israelites were expected to be in close proximity to the Temple.

The fact of the Spirit being given to the disciples was not in itself so very remarkable: such a thing had been common in old Testament times although not to the same degree. One of the accompanying manifestations however attracted the attention of the gathering multitudes, and stands forth unparalleled in sacred history. The disciples "began to speak with *other* tongues as the Spirit gave them utterance." At the tower of Babel, as a result and punishment of sin, language was confused so that man could not hold converse with his fellow; while at Pentecost it would seem as if that barrier was removed, or at least in the case of the disciples neutralized.

The multitudes were amazed; some honestly enquired what it all meant; others, mocking, said "these men are filled with new wine." Men to-day read the record with somewhat similar results. The sceptic would have us believe that it is all a myth, or a mistake on the part of the writer of the Acts, while some professing Christians explaining it on rationalistic grounds come almost to a similar conclusion. To us, however, believing in the inspiration of Scripture, such speculations have no weight. The narrative is simple and explicit. The disciples were all Gallileans, thus confined to one country, and that a country which was proverbial for the ignorance of its inhabitants; then there were men present from all parts of the known world; twelve or fifteen different nationalities being expressly mentioned, all of whom heard the disciples speak in the various languages. Such evidence cannot be set aside by any legitimate method of criticism. The gift of tongues however is only one of the minor details, and, indeed it is questionable whether in the *same kind* it was ever afterwards exercised by any of the Apostles. This was unnecessary for the Greek language was at that time the common medium of intercourse among the nations, and was almost universally spoken in the countries where the gospel was first preached. The Pentecostal effusion itself as an *event* and a *fact* rising up like a great pillar on the boundary line between the two dispensations. This is the theme which demands consideration.

The first thought here suggested is, that it came *in fulfilment of prophecy*. Scripture is always the safest interpreter of Scripture, consequently in Peter's address to the assembled multitudes we find the key to the interpretation of this event. The prophet Joel 800 years before, had foretold it in the second chapter and twenty-eighth verse of his book, and now Peter under the direct influence of the Spirit quotes and applies the words of the prophet.

Again the Pentecostal effusion was given *to meet a profound need of the world*. The world at this time would seem to have reached its highest possible attainment. The three great civilizations—the Hebrew, the Greek, and the Roman, each one developing in its own distinct sphere, had, at last to a certain extent, mingled with and modified one another; the various schools of philosophy with almost superhuman exertion had bent their highest energies to unravel the tangled thread of the present life, and lift the veil from the future, yet over Greece, Rome, and even Judea, at the Christian era might be written the word failure. This failure however was not absolute. There was at least a negative progress visible in the cold formalism of the Jew, as also in the fatalistic speculations of the Gentile. Man's utter inability to redeem himself was clearly demonstrated. The necessity and possibility of an extra-mundane help was also dimly conjectured; nay there was a longing not only in Judea, but throughout the world—there was a longing and expectancy of relief which in itself was truly prophetic. Like the valley of dry bones in the prophet's vision, there was a noise, and a shaking discernable throughout the nations, the bones had “come together, bone to his bone, the sinews and the flesh were upon them, and the skin covered them above *but there was no breath in them.*” The world waited inactive, yet instinctively expectant—the disciples prayed, and these are always the conditions for omnipotent activity and life-giving power. The breath of God like a “rushing mighty wind” fills the chamber at Jerusalem, and the suppliant disciples stand up, no more nerveless and doubting, but though a very handful they had strength given them to carry salvation to a perishing world. Men may cavil at miracles of Scripture, and close their eyes to the evidences of the supernatural, but the humble Christian bowing his head in adoration—the noblest act of the creature—exclaims, “even so, Father, for so it seemed good in thy sight.”

In fulfilment of prophecy—in answer to prayer—to meet a world-need—it was a supernatural event, and, yet, in a sense, what more natural? The results next claim our attention.

It was as we said the great feast of the Jews, and the nations *as if* by mutual arrangement had sent up their representatives to Jerusalem. Of these, the converts during the first few days were numbered by thousands, and these again returning to their homes served as messengers in the wilderness of the nations, crying “prepare ye the way of the Spirit of God, make straight paths for the heralds of the cross,” and when the disciples were eventually driven forth from Jerusalem they found a resting place in the homes of those whom they had previously met at Pentecost, and a hallowed place by more than one “river side where prayers were wont to be made.” Joseph was sent down to Egypt before the time of famine came to provide for father and brethren; so these first fruits of the

dispensation of the Spirit were placed as lights in the dark night of persecution which followed, by which the fleeing Christians might guide their weary footsteps, and as hiding-places of shelter and defence against infuriated mobs. Who so blind as not to discern the *provisionary* element in every movement of history?

The Pentecostal effusion was a fitting inauguration of the new dispensation. Its copiousness indicated the wealth and universality of the gospel offers, while the variety of the gifts conferred upon the first preachers of the cross prepared them for their work, and compelled the assent of men to the fact of their divine commission. The gifts were extraordinary because of an extraordinary emergency; a few unlettered fishermen were not able to contend with the powers of darkness and carry salvation to a world ready to perish, but by the Spirit's power they were now equal to any task. These miraculous gifts were not confined to the Apostles, nor even to the Jews; nor were they limited to any particular sphere of Christian activity. Some were adapted to silence the gainsayer, whether Jew or Gentile; some to convince the sinner and lead him to the cross; some to build up the believer in his most holy faith; others, again, such as the power of discerning spirits were intended to arrest the presumptuous in their wicked career, and unmask all forms of hypocrisy and deceit. The Spirit of the new dispensation at its inception was not *opposed* to that of the old. An Achan in the camp of the Hebrews, and an Ananias in the camp of the Christians, both receive equally condign punishment.

The Pentecostal gifts were not intended to be permanent endowments of the Church, nor even of the first preachers of the cross, nor were the apostles even rendered infallible at all times; also how can we explain the dissembling of Peter or the disputation of Paul and Barnabas in reference to Mark, or even the necessity for the Church Council at Jerusalem to decide on matters of Church polity? The Apostles were not mere machines unconsciously propelled by some exterior power. They evidently retained the proper use of their faculties, and exercised the power of choice, and thus were responsible for the proper use of the gifts conferred upon them. This will appear more fully when we remember that gifts of a similar nature were abused by the Church at Corinth, so much so, that Paul found it necessary to administer a sharp rebuke, and to prescribe explicit rules for their proper exercise, adding the very significant words "the spirit of the prophets is subject to the prophets." There it is perhaps well to remark that *inspiration* was not strictly speaking a Pentecostal gift; that was the same under both dispensations. The Pentecostal event in general seems to have been the opening up of an extraordinary treasury of divine grace, and the endowment of the first preachers of the Gospel with extraordinary faith with which to draw from that treasury, to whatever extent the spiritual needs of men demanded. Christians to-day only have the ordinary means of grace, and ordinary faith, and yet they never fail in duty, except when they fail to use the means God has placed within their reach. So everywhere in the movements of those times we can discover an exquisite adaptation of means to the ends to be accomplished, so that in despite of the unbelief and bigotry of the Jews, the opposition of the civil power of Rome, and the prevail-

ing superstitions, of Paganism but a few centuries pass until Christianity becomes the dominant power in the world. Special intervention, however, always ceases when natural law is adequate to the ends to be accomplished, hence these extraordinary endowments disappear with Apostolic times. There there is a general and final thought suggested, with which we close.

In *opposition* to the "evolution theory," God creates the first of everything perfect and complete in its kind; so, of the Christian Church at Pentecost, in its *form*, a new creation, in embryo, if you will, yet it was and is the ideal church for all time; and yet by a process of evolution, properly so called—in gifts and effectiveness, the Church of to-day has surpassed the Church at Pentecost in almost every particular.

Did the early Christians speak with strange tongues? to-day, through missionary and printing press the Church speaks in more than 200 languages and dialects, but a tithe of which were known to the Apostles. Was the sick made well by a touch of the hand? to-day by means of the many Christian hospitals that beautify our modern civilization, every individual may exert in measure a similar healing power. Did the lame walk, the deaf hear, the dumb speak at the word of an Apostle? to-day the Church speaks the word through her myriad asylums, and thousands instead of units rejoice in unhoped for deliverances. Did an evangelist run with lightning speed to interpret the prophecies to an Ethiopian reader? to-day the church compels the lightning itself to carry her interpretations, and the steam engine on land and sea rushes unweari-ly with her messages and messengers of life and salvation.

In short by the Pentecostal effusion, the Apostles, and, to an extent, some of the other disciples, singly and collectively—in character, in endowment, in aim, in effectiveness—were made the living, concrete type and model for the Church of all time; while in their writings, humanity and divinity with their varied relations, present and prospective, appear outlined with unerring precision.

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## THE DEATH OF PRESIDENT GARFIELD.

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The death of Mr. Garfield, President of the United States, although perhaps not unexpected, has sent a thrill of sadness around the world. There was so much in the man himself worthy of admiration; so much added on account of the exalted position which he occupied; and so much heroic endurance exhibited during the weeks that preceded his death that the sympathies of men the world over had gathered around him with such munificence as to be perhaps unequalled.

Born in a rude log cabin on the Western prairie, he travelled by way of the tow-path, the wood-shed, the school and college, the battle field, the legislative hall, the White House, carrying with him all the way the unqualified respect of those who knew him best, until at last he stood, a self-made man, in the truest sense of the term, in the proudest position on the American continent.

This latter honor, however, was short-lived. Inaugerated on the 4th of March; on the 2nd of July, the assassin's bullet smote him to the

earth, and now that he has passed away, his name, together with those of Washington and Lincoln, forming a trinity, is enshrined in the loving hearts of his countrymen. His successful and honourable career may well serve as a model and inspiration, especially to young men struggling against adverse fortune; his home-life, coming into prominence at his exaltation to the presidency, fell like a benediction upon Christian homes everywhere; while his unwavering Christian heroism on the sick-bed, while he lay on the border lines of time and eternity—ready for either, willing to live and bear the responsibilities of a great trust; or, “ready to depart and be with Christ which is far better,”—serves to impress the world with the fact that the Christian hope is not a broken reed, but a mighty weapon by which even death may be dismantled of its terrors.

Why did he die by the hand of an assassin? Why has his sun gone down at noontime splendor, when the prayers of the Christian world were besieging the very gates of heaven for another result? We would not dare to enter the chambers of the Divine counsels, but we would feel and believe that the answer to those prayers has come; not, it is true, in the way desired, but in a way that commends itself to Infinite wisdom. When the news of the attempted assassination was flashed across the wires, the hearts of good men trembled for the results to the young nation and from printing-press and platform grave doubts were poured forth as to the qualifications of the man, on whom, in the event of Mr. Garfield's death, the Presidency would devolve; but now all fears for the welfare of the nation have passed away, and the man, of whom prominent journals then spoke with distrust, has so commended himself to public confidence that the same journals speak of him with unmeasured praise. But more than all of this, the people throughout the entire country have remained suppliant at the throne of grace, thus placing themselves, at least formally within the sphere of the Divine promises, and recognizing their relation to Him who rules over the nations and controls all the affairs of men. Paul prayed for the removal of a “thorn in the flesh,” but the answer received was sufficient grace to bear up under his trial. Is it, therefore, too much to believe that a similar result has been secured to the American people? If the death of the beloved President should be the cause, or occasion of bringing the people as a nation to recognize their true relation and duty to Him who is king of all the earth; then it would be indeed a blessing however deeply disguised. That it may so result is the earnest prayer of the lovers of the rights of men, and the rights of God, the world over.

J. T.

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A man may go to heaven without health, without riches, without honours, without learning, without friends; but he can never get there without Christ.—*Dyer.*

Every passing moment is furnishing the records of heaven, and filling up the pages of our history with good or evil, against the day of judgment.—*Buckley.*

To hear, to understand, and to bring forth fruit, are the three grand evidences of a genuine believer.—*Dr. A. Clarke.*

## CRITICAL HEARERS; AND HOW TO TREAT THEM.

There are few pastors who are not plagued by one or more fastidious and fault finding hearers. One of the most effective ways to silence such critics is suggested by the following story extracted from "*Recollections of Methodist Worthies*:"—

"An excellent man, who was much beloved in the circuit, and whose preaching was universally liked, was—to use his own expression, 'worried to death' by this constant fault-finding, and determined that he would leave at the end of his second year. He did so. At the following Conference another preacher was appointed to succeed him, who was a man of great ability, but considered rather rough. He had the misfortune also to be somewhat lame, and because of his halting style in walking was humorously called by his brethren, 'Brother Dot-and-go-one.' Finding that his predecessor in the circuit was leaving at the end of two years, and ascertaining that he was at the Conference, he went up to him and said:

"What sort of a circuit is this you are leaving?"

"Oh, a very nice circuit indeed."

"Is it hard?"

"Not at all: the farmers are very kind, and lend us their gigs; we seldom have to walk any distance."

"But you are leaving at the end of the second year. What's that for?"

"Oh, I thought it better to come away."

"But why? Were you not comfortable?"

"Oh yes, very comfortable, thank you: except with one man."

"Ah! who was that? Was it one of the circuit stewards?"

"No; he wasn't circuit steward while I was there."

"Then how did he trouble you?"

"Why, the fact is, he was always quarrelling with my sermons. I could never please him: according to his judgment, whenever I preached I made some mistake; I ought not to have said this thing, or I ought to have said some other thing; I had misunderstood the meaning of my text; or I didn't know much of what was going on in the church or the world, and ought to be better informed—until at last I made up my mind that I wouldn't stand it any longer; and so I have come away at the end of my second year."

"And that was the only reason for your leaving? Were the people kind, and willing to hear the Word?"

"Oh, quite so. I never met with any people more so."

"Thank you, said 'Brother Dot-and-go-one,' as he limped away.

"On the first Sabbath after his arrival in his new circuit, he had to preach in the chapel where this criticising hearer worshipped. He preached with great energy, and with marvellous effect. The congregation were much excited, and all were congratulating themselves upon the advent into their circuit of one who knew how to handle the Word of God so well. Even our friend, the critic, was conscious of most pleasurable emotions; for he had listened with profound interest and delight to the entire discourse. But he must be true to himself, or he would lose his importance in the circuit. He therefore remained in his pew as



usual, until 'Dot-and-go-one' descended the pulpit stairs, and came down his aisle. Then rising, and shaking hands with his new minister in the most cordial manner, he said:

"Thank you, Sir; thank you, Sir, for your most excellent sermon: you have given us a most admirable discourse."

"Yes, I have," said 'Dot-and-go-one.'

"You have indeed, Sir. We seldom get such preaching here. It will throw new life into this place."

"So it will," said 'Dot-and-go-one.'

"It will indeed, Sir. I could have wished, however, and, I am sure you will excuse my saying so—that you had been a little shorter. You see, our people here are a very poor and plain people, and they are apt to get wearied, if they sit too long in a place of worship. The wise man himself says, that 'much study is a weariness of the flesh.'

"So he does," said 'Dot-and-go-one,' nodding his head, as he assented to the correctness of the quotation.

"Just so," replied the critic. "And though I do not speak on my own account—for it is always a great treat to me to listen to an intellectual discourse, like the one you have just given us—yet, I am sure, you must agree with me that it is better, far better, not to weary people in a place of worship. Now, I think that you might, with great advantage, have omitted the third part of your discourse; which, to tell you the truth, was a little above the comprehension of our people, and might, perhaps, give them the impression that you were rather trying to show them how much you knew, than to edify them. Less argument in the body of your sermon, and more force in its application, would have made it much more effective. You will excuse my plain speaking. I always think it better to let a man know my mind, even though it should sometimes not be very pleasant to speak. But you will not be offended with me for saying what I have said, will you?"

"Offended with you, my dear?" said 'Dot-and-go-one.' "Offended with you! No; I pity you, my dear! I know you have got a soft place *here*'—touching the fault-finder on his forehead—"and I pity you from the bottom of my heart;" saying which he limped away.

"The critic was silenced, and gave no more trouble."

## CHANGE OF HEART.

"A new heart also will I give you, and a new spirit also will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh."—EZEK. XXXVI. 26.

If my watch is not going well and I go to the town clock and with my key make the hands point the same as the clock, it would do no good, the hands would soon be wrong. I must take it to the watch-maker and he must put the heart of the watch right—the main spring—then the hands will go right. So, if we go to the Lord and receive a new heart, our hands, feet, words will all be right.—*Monthly Cabinet.*

## "WHOSOEVER" AND "WHATSOEVER."

BY THE REV. ROBERT GILCHRIST.

"WHOSOEVER" (says an author) is on the outside of the gate, and lets in all who knock. "WHATSOEVER" is on the inside, and opens to those who enter the treasury of grace. The former makes salvation *free*; the latter makes it full.

"WHOSOEVER" is on the outside of the gate. Would you see it? "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life (John iii. 16). "WHOSOEVER shall call upon the name of the Lord shall be saved." "And WHOSOEVER will, let him take of the water of life freely." Whosoever has no restrictions. It applies equally to every human creature on the face of the earth. How kind, how free! Reader, it is for thee and me!

From a lofty position in Arran, on a summer day, I enjoy a beautiful view of the sea, so broad and bright, so pure and deep. *And it is free.* No wall of restriction surrounds it. Whosoever will may bathe in its waters, may sail on its bright bosom, may with the fishing line sound its depths. So with God's salvation. No wall of restriction shuts out any sinner of mankind. Whosoever will may bathe in it and be clean every whit, may venture on by faith, and may fish in its deep waters for *whatsoever* it contains. But he cannot fish in its deep waters till he venture on it by faith. It is free to all to enter, and they who enter are free to all its treasures.

Reader, venture on Him, venture wholly. "None but Christ, none but Christ!"

"WHATSOEVER" is on the inside, and it is written on all God's treasures. Would you see it? "And all things *whatsoever* ye shall ask in prayer, *believing*, ye shall receive" (Matthew xxi. 22). "*What things soever* ye desire when ye pray, believe that ye receive them, and ye shall have them" (Mark xi. 24). "*Whatsoever* ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask *any thing* in My name I will do it." "And this is the confidence that we have in Him, that, if we ask *any thing* according to His will, He heareth us. And if we know that He hear us, *whatsoever* we ask, we know that we have the petition that we desired of Him." "The earth, O Lord, is full of Thy goodness. *So is this great and wide sea*" of salvation!

Let down the line of faith: ask in Christ's name, for God's glory, and you shall receive. WHOSOEVER brings the sinner: WHATSOEVER satisfies when he comes.

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Christ took your nature, and came into your place, to justify you; he took possession of your heart, to sanctify you; he advocates your cause before God the Father, to comfort you; he reigns on the throne to command you; he will come again, to judge you.

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 "WHAT IS IN THINE HAND?"
 

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All great works are done by serving God with what we have in hand. Moses was keeping sheep in Midian ; God sent him to save Israel ; but he shrunk from the undertaking. We sympathize with Jethro's herdsman—alone, a stranger, owning not a lamb that he watched. He had nothing but his shepherd's rod, cut out of the thicket, the mere crabstick with which he guided his sheep. Any day he might throw it away and cut a better one. And God said, "What is that in thine hand?" With this rod, with this stick, thou shalt save Israel. And so it proved.

What is that in thine hand, Shamgar? An ox-goad with which I urge my lazy beasts. Use it for God ; and Shamgar's ox-goad defeats the Philistines. What is in thine hand, David? My sling, with which I keep the wolves from the sheep. Yet with that sling he slew Goliath, whom an army dare not meet. What is in thine hand, disciple? Nothing but five barley loaves and two small fishes. Bring them to me—give them to God ; and that multitude is fed. What is in thine hand, poor widow? Only two mites. Give them to God ; and behold ! the fame of your riches fills the world. What hast thou, weeping woman? An alabaster box of ointment. Give it to God ; break it, and pour it upon the Saviour's head, and its sweet perfume is a fragrance in the Church till now. What hast thou, Dorcas? My needle. Use it for God ; and those coats and garments keep multiplying, and are clothing the naked still.

You are a manufacturer, or a merchant, or a mechanic, or a man of leisure, a lady of fortune, or a student, or a sewing-woman. God wants each of you to serve him where you are. You have your business ; use it for God. Order it in a godly manner. Do not allow any wickedness in it. Give godly wages ; preach Jesus to your clerks, not by a long face, but by being like him doing good. Use your profits for God, feeding the hungry, clothing the naked, visiting the sick, comforting the wretched, spreading the gospel far and wide. Use your wealth which is in your hand as easily moved as the pen which gives your signature, to keep that family in their home and not to eject them. What a field you have to glorify God in, just where you are ! If you have nothing, use your tools for him ; he can glorify himself with them as easily as he could with a shepherd's stick, an ox-goad, a sling, or two mites.

A poor girl who had nothing but a sewing machine used it to aid a feeble church. All her earnings above her needs were given towards building a house of worship, and in a year she paid more than others a hundred times richer than she. So you can do, if you will. Think of the widow with her two mites, the woman with the alabaster box, and Dorcas and her garments.

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Those who would go to heaven when they die, must begin their heaven while they live.—*Philip Henry.*

Sanctified affliction, like seasonable rain, lays the dust, softens the soul, and keeps us from carrying our heads too high.—*Toplady.*

## CLEFT FOR ME.

One of the "Jubilee Singers," a student of Fisk University was on board a steamer that took fire. He had presence of mind to fix life-preservers on himself and wife; but in the agony of despair, when all on board were trying to save themselves, some one dragged off from his wife the life-preserver, so that she found herself helpless amid the waters. But she clung to her husband, placing her hands firmly on his shoulders as he swam on. After a little her strength was exhausted. "I can hold on no longer," was her cry. "Try a little longer," was her husband's agonized entreaty; and then he added, "Let us sing 'Rock of Ages.'" Immediately they both began faintly to sing, and their strains fell upon the ears of many around them, while they were thus seeking to comfort each other. One after another of the nearly exhausted swimmers was noticed raising his head above the waves and joining in the prayer,—

"Rock of ages, cleft for me, let me hide myself in thee," &c.

Strength seemed to come with the song; and they were able to hold out a little longer, still faintly singing. A boat was seen approaching, and they did get strength enough to keep themselves afloat till the crew lifted them on board.

But what does that line mean that speaks of the Rock as "cleft," comparing it to Christ's "riven" or "pierced side"? It refers—1. To the smiting of the rock at Rephidim (Ex. xvii. 6), when waters flowed forth like a river for the thirsty people. 2. To Moses being placed in a cleft of the rock (Ex. xxxiii. 21, 22,) perhaps just above where the waters gushed forth when the rock was "smitten." It was there, standing in that cleft, that Moses saw as much of glory as he could bear, and heard God himself proclaim his glorious perfections. Put these two together,—the rock cleft that the waters might flow forth, and Moses standing in the cleft,—and you have a type or picture of a sinner hid in Christ, who was smitten for us, and from whom flow all the streams of blessing to our souls.

## A SUBLIME FAITH.

Faith rests with confidence on the word of God, assured that His promises cannot fail. When one has right views of the divine character he feels that he could sooner doubt his own existence than doubt the promises of God. The Bible itself furnishes no finer illustration of a sublime faith, than the following reply of a poor Scotch woman to Rev. John Brown of Haddington.

Mr. Brown had been pressing her with hard questions, to test her knowledge of the Scriptures, and the strength and depth of her piety. At last he asked, "Janet, what if God, after all He has done, should break His promise, and drop you into hell?" The poor woman promptly replied: "Let Him do e'en as He likes. If He does, He'll lose mair than I do!"

It would be hard for any one to go beyond this in right conceptions of the faithfulness of God.

## THERE'S DANGER IN THE TOWN.

BY JOHN H. YATES.

There, John, hitch Dobbin to the post; come near me, and sit down;  
 Your mother wants to talk to you before you drive to town.  
 My hairs are gray, I soon shall be at rest within the grave;  
 Not long will mother pilot you o'er life's tempestuous wave.

I've watched o'er you from infancy, till now you are a man,  
 And I have always loved you, as a mother only can;  
 At morning and at evening I have prayed the God of love  
 To bless and guide my darling boy to the bright home above.

A mother's eye is searching, John—old age can't dim its sight,  
 When watching o'er an only child, to see if he does right:  
 And very lately I have seen what has aroused my fears,  
 And made my pillow hard at night, and moistened it with tears.

I've seen a light within your eye, upon your cheeks a glow,  
 That told me you are in the road that leads to shame and woe;  
 Oh, John, don't turn away your head and on my counsel frown,  
 Stay more upon the dear old farm—there's danger in the town.

Remember what the poet says—long years have proved it true—  
 That "Satan finds some mischief still for idle hands to do."  
 If you live on in idleness, with those who love the bowl,  
 You'll dig yourself a drunkard's grave, and wreck your reckless soul.

Your father, John is growing old, his days are nearly through,  
 Oh, he has labored very hard to save the farm for you;  
 But it will go to ruin soon, and poverty will frown  
 If you keep hitching Dobbin up to drive into the town.

Your prospects for the future are very bright my son,  
 Not many have your start in life when they are twenty-one;  
 Your star that shines so brightly now, in darkness will decline  
 If you forget your mother's words, and tarry at the wine.

Turn back, my boy, in your youth, stay by the dear old farm;  
 The Lord of Hosts will save you with His powerful right arm;  
 Not long will mother pilot you o'er life's tempestuous wave,  
 Then light her pathway with your love down to the silent grave.

## THE HOME CIRCLE.

### THE LORD'S DAY AT HOME.

We have no need, in considering Christian home-life, to argue the sacred obligations of the Lord's day. The object of this chapter is to show how this day may be, as good Philip Henry called it, "the queen of the days, the pearl of the week," to all the inmates of the house; how it may be identified with the early life of childhood as a happy day; how even children may be led to recognise

. . . . "The beauty of the Sabbath kept  
With conscientious reverence, as a day  
By the almighty Lawgiver pronounced  
Holy and blest."

1. In order to this, the sacred obligations of the day must be faithfully maintained.

The great moral power of the Sabbath, and its great charm too, is in the fact of its Divine institution. No arrangement of convenience, no appropriation of a day to religious services by any legal enactment, could possibly stand in stead of this Divine ordinance. The recollection that God himself at the Creation blessed the seventh day, and hallowed it; that he placed among the laws of unchanging moral obligation the command to "remember the Sabbath day, to keep it holy;" the fact of the transfer of the day of rest and holy service to the first day of the week, a day signalized by the resurrection of our Lord Jesus Christ from the dead, all combine to give to the observance of this day an interest that no day of human appointment, whatever charm of "hoar antiquity" it might have, could possibly possess. It is identified with our warmest Christian sympathies, with our loftiest Christian hopes.

And it is a prime condition of Christian home-life, that the sacred character of the day should be fully and faithfully maintained. Laxity here will be sure to induce, if it does not indeed betray, laxness of religious principle altogether. The Lord's day must be to children, from the earliest period of consciousness, a day "holy of the Lord, honourable;" a sacred day, God's own day, to be regarded therefore, as distinct from all other days. Everything about the house, all the household and family arrangements, should show that it is held to be so by those who rule the house. Not only the cessation of ordinary worldly toil on that day, but the enforcement of wise restrictions upon the behaviour, the conversation, the general pursuits of the household, should accustom children to look upon it as set apart for holy purposes, a day which would be desecrated by the ordinary pursuits of this life.

This involves, with regard to children, the exercise of an amount of restraint on their conversation and behaviour, which to some may seem an unnecessary and even cruel limitation of their childish liberty. This restraint, however, will, if wisely enforced, be not a source of evil, but of good; and we shall show presently how, even by means of this restraint, the day may be made not only a holy, but a happy day for children.

2. All the arrangements of the household life should be in accordance with this teaching, and should help to keep this day as a sacred day, distinct from all other days. It is a day above all others—"the best of all the seven." And we only fulfil its purpose when, by all the arrangements of the house, and all the order of our outward life, we show that we regard it as a holy day, consecrated to holy service, separated by the Divine command, and by our reverent observance of that command from all the week beside.

This distinction requires that the ordinary household life should be modified, so as to meet the demands of the day as a day of rest. Where the week is spent in manual labour or in the engagements of business, this is to some extent secured by the mere cessation of the week's toil. But more than this must characterize the day, even in such cases, in order to its right observance; and in many private families this outward distinction between the week-day and the Sabbath does not exist. In all cases, therefore, household pursuits and employments must be so ordered, that the day may be marked by servants and children as one to be kept holy. All household work that can be avoided should be relinquished; all labor both of man and beast, that can, consistently with the claims of duty and humanity, be either done the day before, or postponed till the day after, be abandoned. And what is necessary to be done should, if possible, be done so quietly and speedily, as to give even to the necessary labour the idea of rest.

3. The Sabbath day should be regarded by Christian parents as giving them special opportunity for the religious instruction of their children.

If the household arrangements be made with due regard to the sacred claims of the day, it will be that on which the mother will have more leisure for this purpose than on any other day, and in many cases it is the only one on which the father is able to take any very active part in their directly religious instruction. The public services of the sanctuary have of course the first claim. The habit of regular attendance at the house of God is one which can scarcely be too early commenced. But the younger children, at any rate, cannot attend an evening service; and even where, as they grow older, they become accustomed to do so, the afternoon is still available for private use. Either the afternoon or evening, perhaps to some extent both, furnish golden opportunities for family training.

4. Every effort should be used to make the Lord's day a *happy day* at home.

Gloom and sadness are never so inappropriate as on the Christian Sabbath. Holy joy is the spirit in which it is best met, its duties most faithfully fulfilled. It is a day of Christian triumph, the day of the risen Lord. It is associated with all the glorious hopes of the gospel. It is in itself a day set apart for Divine worship, a proclamation of peace and salvation. The home, therefore, should especially share in this joy. It is His day by whom the sacred ties of family relationship were appointed.—His day, who, while he sojourned among us in the flesh, put, both by example and precept, such honour upon this relationship. His spirit of deep joy—joy too deep and real for unseemly mirth—should characterize the household on this day.—*Selected.*

## THE CHILDREN'S PORTION.

### NARRATIVE OF CONVERSION.

The following affecting narrative of the conversion of a youth, a native of Jamaica, written by himself, is transcribed in the hope that the young readers especially may derive a lasting profit from it. It was written to the class of which he was a member :—

“ My dear young friends, I just wish to tell you something about my conversion. I was sent to school in my younger days, so I can read a little ; so in my reading in the New Testament, when come to these words in the 12 chap. of St. Matthew Gospel, the 31 and 32 verses, it made me think with horror—yes, it was amazing to me !—to know that the blood of Christ cleanseth from all sins, and to see that there is an unpardonable sin ; for it is said that whosoever speaketh against the Holy Ghost it shall not be forgiven him, neither in this world, neither in the world to come. So I could not understand it. But, howbeit, I always wish that I might never commit such sin ; but it was merely wishes, for I never seek to know what was the sin, nor to abstain from all sins. So I found that it was because I was afraid to go to hell, for it was no earnest desire for heaven and holiness that cause it.

“ But, however, in 1872 I went to church one Sabbath-day. But very sorry am I that I am not able to tell you which book the text was taken out, or even the words of the text. But the sermon was that the Holy Ghost worketh with our conscience ; and the minister explain farther that every time conscience speak to us and we resist, we are resisting and sinning against the Holy Ghost. Dear friends, when the minister said so, it just bring to my mind afresh those words in the Gospel of St. Matthew. Then I begin to inquire within myself, saying, Have I been so long sinning against the Holy Ghost the sin that I so much dread ? So it made me cry out, O wretched man that I am, what must I do to be save ? No one hear it, but it was only within myself that I cried out so.

“ Dear friends, I enter the church that day very thoughtless, but I came out thinking. I entered it in peace, not the peace that Christ giveth, but I came out troubled. But thanks be to God that I did enter the church that day ! And when I leave the church coming home, these words were continually ringing in my ear, that the Holy Ghost worketh with the conscience. I came home but it was the very same. I went to bed that night, but couldn't sleep, for these words were still sounding within me, that the Holy Ghost worketh with the conscience. Day broke, but it was the very same. I went to work, but couldn't get no ease, for these words were still pricking me. So I could not resist any longer, for my conscience were then at work with the Holy Ghost, so it made me weep when feeling the sinfulness of my own heart, and that cause me te cry for mercy ; and, to be short, I do believe that I have found mercy, for the blood of Christ Jesus cleanseth from all sin, for whoever goeth unto Him He will never cast out. Dear friends, so was my conversion.



“But before I close, if I may be so bold, if there be any love in me for you, let me seriously ask you, Doth not the Holy Ghost work with your conscience too? Then if it is so, why do you then resist? Do not resist any longer, but give yourself to the Lord, and He will receive you. Do not conclude that you have been sinning so long that the Lord will never forgive you. Do not say so, for He Himself said, He that cometh unto me I will in no wise cast out; and again, The blood of Christ, God’s Son, cleanseth from all sin. Believe on the Lord Jesus Christ and thou shall be save. Dear friends, it is by not believing that you shall never be save; it is by won’t come to Him that you shall never get pardon; for if we believe we shall be save. Then whilst this is the way and there is no other way, what prevent you? Is it the love of the world, pleasure, honour, riches, and the lust of it? See what the 26th verse of the 16th chap. of Matthew said. Then whilst all these is nothing, but Christ and the soul is all, then what wait you for? Are you waiting to become married man and woman? Glad am I to know that you wanted to be married. But will marriage save you? will it make you holy? will it keep you from sin? No, it cannot; it is only the fear of the Lord that can keep us from evil. Then what wait you for? Is it old age you are waiting for? When does the Lord said—does He not said ‘to-day’? Then why do you wait for to-morrow and old age? To-morrow may be too late. ’Tis madness to delay. ’Tis easier work if we begin to serve the Lord betimes; while sinners that grow old in sin are harden in their crimes.

“But perhaps those are not your hindrance. It may be shame; your thought may be, What will my young friends say about me? will they not laugh at me? will they not mock and scoff at me? Yes, dear friends, they may do so. But will you be afraid of that? Is that the offence of your right eye or right hand? then why not cut it off? See what it said in the 12 chap. of St. Luke, 8th and 9th verses. Will you be ashamed to be called the friends of governors or some great lords? no, you wouldn’t, for it would be to your honour. Then why be you ashamed to be the friends of Christ, and the lover of your own soul? why do you be ashamed to be the sons and daughters of your Maker, and the brothers and sisters of Jesus Christ? No, we should not be ashamed to please the Lord. Our shame should be to please ourselves and the devil, but not God and heaven; we should be ashamed to sin, but not to do what is right. But do not forget that even these few lines shall meet us again. Hoping, then, that it might be bless to the conversion of your soul and the improving of mine, looking to the Lord for Christ sake, I am your well-wisher both for time and eternity

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O tell me thy secret, blithe happy bee  
 What gives thy work such a zest for thee?  
 Its answer was brief—“I may not stay  
 To talk with you, for the wearing day  
 Admonishes that my work is not done,  
 See how yon mountain is nearing the sun.  
 But if you would wish to be happy and gay,  
 Always do your work first, and then afterwards play.”

## THE GIFT OF GOD.

God says He so loved—not “believers,” but the world; that He gave His Son to be “the Saviour of the world,” that *whosoever* believeth on Him should not perish, but have everlasting life. Of course you cannot have this life except by believing; that is as much as to say, you must accept the gift in order to have possession of it. But God has given it to you—free as the waters of the sea, free as the air of heaven. “*Whosoever will, let him take the water of life freely.*” But what is it to take? What is it to receive? It seems as if the simplest questions were those around which we manage to gather the thickest mists and clouds of difficulties.

At a conference in France, some time ago, I heard from a Swiss brother on this point the following narrative:—

A Sunday-school teacher wanted to explain to the children what was the gift of God, and how they might have it. So he left his desk, and went round among the children with his watch in his hand. He held it up as he passed before the children, and said to the first child, “I give you that watch.” The boy stared at it, and that was all he did. He went to the next and repeated, “I give you that watch.” The boy blushed, and that was all *he* did. And so he went slowly round the class: some of them stared, some blushed, some grinned; but nobody took the watch. We may imagine one of the older, wiser boys pondering over the subject: “How can he give us his watch? Surely he does not mean what he says. I wonder what he is after.” But whilst the wise boy was deep in his thought, the watch passed him, and he did not take it. Finally a little fellow just reached out his hand, and took the watch. The teacher let go the chain, and watch and chain were in the scholar’s hand.

As the teacher went back to his place, the little fellow said very gently, “Then, if you please, sir, the watch is mine?”

“Yes, of course, my dear scholar, it *is* your watch.”

The big boys were fairly roused by this time. “Do you mean to say, sir, he may *keep* the watch?”

“Certainly; I gave it to any boy who would have it.”

“Oh, if I had known that,” exclaimed one of them, “I would have taken it!”

“Did I not tell you I gave it to you?”

“Oh, yes, but I did not believe you were in earnest.”

“So much the worse for you; he believed me, and he has the watch.”

I do not know that I would recommend every Sunday-school teacher to give away his watch; but I think this one placed his at very good interest. The lesson was of use to his scholars and to many souls; I trust it may be to us now. Receiving the gift of God is as simple as that. God comes and says, “Here is everlasting life to whosoever will.” We keep thinking, and reflecting, and discussing, and wondering how He can give it, and how we can take it, instead of saying, “It is mine!”

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The Bible contains the seeds of all truths really valuable to immortal beings.

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“HE CANNOT DENY HIMSELF.”

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I will suppose that a sinner is at this moment saying, “I believe that Christ can save me: I will go and ask Him—I will go and trust Him.”

Ah, He will not deny Himself by rejecting your cry. I tell you, if He were to shut you out, dear soul, whoever you may be, if you go to Him, He would deny Himself. He never did deny Himself yet. Whenever a sinner comes to Him, He becomes his Saviour. Whenever He meets a sick soul, He acts as His physician.

Now, I have heard of persons who have been physicians, who were ill or weary, and wanted rest: an accident has happened, and they have felt inclined to get out of the way if they could, because they were very hard worked and worn out. They have told their servant to say, “My master is not at home!” But my Master never denied Himself. He will never get out of the way of a sinner. If you go to Him, you will find Him at home and on the look-out for you: He will be more glad to receive you than you will be to be received, for He “waiteth to be gracious.” As Matthew sat at the receipt of custom, waiting for the people to pay their dues, so does Christ sit at the receipt of sinners waiting for them to mention their wants. He is watching for you. I tell you again that He cannot reject you: that would be to alter His whole character and un-Christ himself. To spurn a coming sinner would un-Jesus Him, and make Him to be somebody else, and not Himself any longer. “He cannot deny Himself.”

Go and try Him: go and try Him. I wish some trembling soul would at this moment go and cast himself upon Christ, and then report to us the result. Come, poor, quivering seekers, sing in your heart, unbelieving as you are, that hymn of ours—

“I can but perish if I go,  
I am resolved to try;  
For if I stay away, I know  
I must for ever die.”

Oh, but if you were to perish at His feet, you would be the first that ever did so, out of all those who have ever come to Him; and that first man has never been seen yet. Go and try my Lord, and see for yourselves.—*Spurgeon.*


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A missionary in Jamaica once asked the question of a black boy, when examining the school upon the verse, “Who are the meek?” The boy answered, “Those who give soft answers to rough questions.”

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Answers to Bible Questions in September number will be given next month.

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

## NOTES.

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Mr. H. Rassam, a recent explorer of the ruins of ancient Babylon sets forth a fact which ought to be widely circulated, inasmuch as it is well calculated to strengthen the belief of God's people in the inspiration, and consequently the authority of the Scriptures as the only infallible rule of faith and practice. He says, "There is one fact connected with the destruction of Babylon and the marvelous fulfilment of prophecy which struck me more than anything else, which fact seems never to have been noticed by any traveler, and that is the non-existence in the several modern buildings in the neighborhood of Babylon of any sign of stone which had been dug up from its ancient ruins, because it seems that, in digging for old materials, the Arabs used the bricks for building purposes but always burnt the stone thus discovered for lime, which fact wonderfully fulfills the divine words of Jeremiah—namely: 'And they shall not take of thee a stone for a corner, nor a stone for foundations forever, saith the Lord.'" (ch. li. 27.)

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There is perhaps no country to-day to which the lovers of civil and religious liberty look with such peculiar interest as to republican France. Wielding such an immense influence in the past, in the political affairs of Europe, what might we not expect from her, if she should become truly Christian. Had the men and money lost on but one of her famous campaigns during the early part of the present century been devoted to the extension of the kingdom of our Lord and Saviour Jesus Christ, how different might have been the condition of the old world to-day. Yet from present indications there would seem to be at no very distant day a bright future in store for her. A late incident occurring there would seem to point in that direction. A soldier among the number detailed to escort the procession of the Corpus Christie festival of the Roman Church notified his superior officer that owing to conscientious scruples he was unable to perform the service in the form usually demanded on such occasions. The officer however made no reply, so that when the time arrived the soldier, being a Protestant, was in his place, when the following scene took place: "At the first benediction [of the host] the chief of the escort commanded the soldiers to kneel. Corporal Taquet felt his Protestant conscience revolting and remained standing. When his attention was called to it, he answered politely, 'I am a Protestant, I do not kneel because my religion expressly forbids me to do so.' The same scene being repeated the captain commanding the escort was notified. That officer felt himself under the necessity of inflicting punishment as follows: 'Taquet, corporal, four days in prison, on the order of Captain X, commanding the escort to the holy sacrament on the *Fete-Dieu*, on account of his refusal to obey the command to kneel under pretext that it was contrary to his conscience.'"

At Auxonne, on the same day another Protestant officer was imprisoned for a similar offence. The old adage, that "a straw best shows how the wind blows" we think applies here. It speaks well for the

future of France, when among her soldiers are found men willing to stand and to suffer for their adherence to religious truth and duty. These occurrences created wonderful excitement, and the attention of the government being enlisted, an attempt was made to smooth matters over for the present. This state of matters however cannot last. An influential and able French Protestant writer thus expresses himself: "Must the Papists, implacably hostile to liberal and republican institutions, continue to be treated, ninety-two years after the French Revolution and in the eleventh year of our third republic, as though Romanism were the state religion? And are we to be exposed, next year and the next, we Protestants who hold that God cannot be eaten, that he dwells not in the 'tabernacles' of the Romish priests, and that the 'Heaven of heavens cannot contain Him,' to see our children and our brothers under the flag constrained to kneel and present arms in an idolatrous ceremony, which has no other end than the glorification of the Roman clergy, and that under penalty of submitting to the fate of the Lieutenant of Auxonne or that of the Corporal of Laon? . . . The situation is insupportable."

These are noble words. The liberals, also, irrespective of religion, are loud in their clamors for the repeal of the obnoxious laws.

The action of the Southern Baptist Mission Board in cancelling the appointment of the Rev. Messrs. Stout and Bell as missionaries to China, has again brought the "inspiration of the Bible" before the minds of the Christian public. The brethren mentioned hold loose views in reference to the evangelical doctrine of *plenary* inspiration; hence the Board thought it unwise to entrust such teachers with the work of laying the foundations of their Baptist christianity in the far east, and for this faithfulness to their trust, as well as to their Master, they have been roundly abused by some religious journals, from which better things might have been expected. It is pleasant however to note that able pens are not wanting in defence of the Board in the loyal stand which they took, and hold in reference to the Old Book. Discussion is healthful, specially when the Bible is the theme. It has come through all the fires of the past unscorched, like fine gold seven times purified. Each generation needs to be taught that God has given a correct revelation of his mind and will to men, and those that deny this fact are not qualified to christianise the heathen, however eminent in other respects, and, consequently, must give place.

"Another Indian war! O Lord, how long? It begins with a terrible massacre of soldiers." These are the opening words of an article in a United States journal just to hand, and they indicate the feelings with which Christian people view those Indian wars, the world over.

A sad story comes from the State of Michigan. Forest fires swept over whole townships and villages destroying several hundred lives, and leaving many more homeless sufferers without food or shelter to face the approaching winter. It is pleasant to notice that measures are being taken in other sections to furnish relief.