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FUNERALS ON THE LORD'S DAY.

There are few things that more forcibly illustrate the blinding influence of long established custom, than the insensibility of the great masses of Christians to the evil of Sabbath funerals. The practice of burying the dead on the Lord's day has been so long established, that few are disposed to question its morality, and fewer still to raise their voice against it. Such hold has it taken of the vitals of society that any questioning of its conformity to the Moral law, is ascribed to a squeamish Puritanic spirit, that seeks to be wise above what is written, and righteous above obligation. Indeed, so firmly rooted has the custom become even in Christian circles, that many persons choose to postpone the burial of their dead until the return of the Sabbath. Church goers not unfrequently forsake the assembling of themselves together in the Sanctuary, in order to follow to the grave the remains of a deceased friend. Ministers of the Gospel not unfrequently leave their pulpits, and disappoint their congregations, in order to grace a funeral procession with their presence, and to consecrate it with their prayers.

Now, it is not disputed that occasions may arise sufficient to justify an interment on the Lord's day. One may die of such a disease, or in such circumstances that the earliest possible burial becomes a matter of sanitary and moral obligation. In such a case, no question ought to be raised in regard to the distinction between Sabbath and secular time. The law of necessity and mercy covers such a case as that. The minister of the Gospel may leave his pulpit, the hearer may leave his pew, and even the communicant may vacate his place at a communion table, to go and bury the dead. The burials to which we take exception are not of that class. They are those for which there is no absolute necessity; that are not required either by pressing sanitary considerations, or by other circumstances over which relatives have no control. They are burials which, without the violation of any law sanitary or moral, could be attended to before or deferred till after the Sabbath. Such interments do not come within the provisions of the law of necessity and mercy. They are, therefore, a violation of the sanctity of the Lord's day. This we shall endeavour to show in the following remarks:—

Such funerals are in *direct opposition to the law of the Sabbath*. That law requires a cessation from all secular work. "Six days shalt thou labour, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work." Now, let it be considered that the burial of the dead is as much *secular* work as any in which one can engage. It has no more an element of sacredness in it than the operation of the mechanic in his workshop, or the farmer in his fields. The husbandman is no more engaged in secular work in sow-

ing or reaping, than when he is committing to the dust the dead body of a loved friend. And as no amount of religious services could impart an element of sacredness to the former class of operations so as to make them lawful on the Lord's day, so no amount of praying and preaching in connexion with the burial of the dead can transform it into a sacred and Sabbath work. To bury the dead, therefore, on the Sabbath, except under the pressure of absolute necessity, is as plain and palpable a violation of *Sabbath law*, as the operations of the farmer in his fields, the chemist in his laboratory, or the mechanic in his workshop.

Such funerals are, furthermore, *in antagonism to the design of the Sabbath*. The Lord's day is a day sacred to religion, It is not merely a day of secular rest, but also an infinitely wise and gracious provision for the necessities of the soul. The primary design of its institution is the worship of Jehovah, together with the sanctification of the heart and life, and preparation for that everlasting Sabbath keeping which remains for the people of God. The Sabbath is a great religious institute, all the legitimate exercises of which are designed and adapted to subserve the higher interests of the soul and eternity. Such being the primary design of the Sabbath, the Westminster divines scripturally teach that, it "is to be sanctified by a holy resting all that day, even from such worldly employments and recreations as are lawful on other days; and spending the whole time in the public and private exercises of God's worship, except so much as is to be taken up in the works of necessity and mercy." A testimony to the same effect is embodied in the *New Hampshire Confession of Faith* adopted by a large portion of the Baptist churches. "We believe that the first day of the week is the Lord's Day, or Christian Sabbath; and is to be kept sacred to religious purposes, by abstaining from all secular labour and sinful recreations, by the devout observance of all the means of grace, both private and public, and by preparation for that rest that remaineth for the people of God." Now it is just here that the great objection to funeral gatherings on the Sabbath, in ordinary circumstances, comes in. *They are in no sense religious meetings*. They are foreign to the design of the Sabbath as a great religious institute. In connexion with them there may be praying and preaching, but these can no more strip them of their secularity, and impart to them a *religious* character, than prayers in the harvest field could give a religious character to a gathering of reapers on the Lord's day. To all intents and purposes they are secular assemblages. Their primary object is in no degree of harmony with the design for which the Sabbath was instituted. The work is not Sabbath work; and although, in exceptional circumstances, it may take its place amongst works of necessity and mercy, yet, ordinarily, it is a profane encroachment on Sabbath time, and an interference with the Sabbath's proper work.

The plea that is usually offered in justification of such gatherings on the Lord's day—that derived from the *religious services* commonly engaged in—will not stand the test of either Scripture or reason. It is a delusion to think that, any amount of devotional exercises could give moral authority to any thing that involves a violation of a Divine law. If a farmer should attempt to vindicate his conduct in har-

vesting his grain on the Sabbath, by the plea that he had commenced his operations with prayer and praise, who would accept his plea as valid? Would not every voice in the community be raised against him as a Sabbath breaker still? Prayers and praises will not purchase an indulgence to do what is morally wrong. No amount of ritual observances can ever justify a violation of Sabbath law. Saul, the king of Israel, thought that the offering of sacrifices would be a sufficient justification of an act of disobedience. His mistake, however, cost him his crown. By sad experience he was taught that "to obey is better than sacrifice, and to hearken than the fat of lambs."

With such convictions in regard to the evil of Sabbath funerals, except under the pressure of great necessity, we are exceedingly gratified to note the action of the Presbyterian General Assembly of Canada, at its late meeting in Montreal. At that meeting it was enjoined upon all the ministers under the jurisdiction of the Assembly, to discourage all such gatherings on the Lord's day, as inconsistent with its proper sanctification. We rejoice sincerely in that action of the venerable court, and trust that it will not be allowed to lie as a dead letter on its records. Let the ministers of all the churches awake to a due sense of their responsibility in relation to a matter that so intimately concerns the sacredness and honour of the holy Sabbath. Let them discourage Sabbath funerals not only verbally but practically. Let them persistently refuse to sanction such gatherings by their presence; and soon, it may be hoped, the evil custom will die out, that is now so dishonouring to the God of the Sabbath, and so detrimental to the interests of practical godliness.

FORGIVENESS.

Said General Oglethorpe to Wesley, "I never forgive." "Then I hope, Sir," said Wesley, "you never sin." Lord Bacon said, "He that cannot forgive others breaks down the bridge over which he must pass himself."

"I cannot understand why those who give themselves up to God and His goodness are not always cheerful; for what possible happiness can be equal to that? No accidents or imperfections which may happen, ought to have power to trouble them, or to hinder their looking upward. Be tranquil, and abide in gentleness and humility of heart."—*Ex.*

The Bible is like a wide and beautiful landscape, seen afar off, dim and confused; but a good telescope will bring it near and spread out its rocks and trees, and flowers and verdant fields, and winding rivers at one's very feet. That telescope is the Spirit's teaching.—*Chalmers.*

There is no day so delightful as the day that is useful; and no work is likely to pass so serenely as the week whose first day was doubly hallowed by devotion and beneficence.

THE PULPIT.

THE DEW OF ISRAEL.

"I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon. They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine: the scent thereof shall be as the wine of Lebanon."—Hosea xiv., 5-7.

In the previous verses of this chapter there is God's gracious call to sinners to repent and turn to righteousness, so that iniquity may not be their ruin. And in order to show how sincere He is in that invitation, and how willing He is to pardon and accept every penitent sinner; and also to direct them in their return, He puts into their lips the very words which they are to use when they come before the Mercy Seat.—"O Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity. Take with you words, and turn to the Lord: say unto him, take away all iniquity, and receive us graciously: so will we render the calves of our lips. Asshur shall not save us: we will not ride upon horses: neither shall we say any more to the work of our hands, ye are our gods: for in thee the fatherless findeth mercy."

The verses in this chapter from the fourth till the eighth contain God's rich promises of mercy and grace to all that sincerely repent. No matter who they are—no matter what they may have been—no matter though their sins be as scarlet or as crimson—in returning to God through the Divine Mediator, with full purpose of and endeavour after new obedience, they will be pardoned, accepted, sanctified and saved.—"I will heal their backslidings, I will love them freely: for mine anger is turned away from him. I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon. They that dwell under his shadow shall return;" &c.

How much better is God to his people than their desires and prayers, and even his own promises! When we read the words that they take with them to the Throne of grace, and compare these with the words which the Hearer of prayer brings with Him when He comes forth to meet them in the fullness of his grace, we cannot but be struck with the scantiness of their desires in comparison with the extent of his grace, and the fullness of his promises. The Father of mercies deals not with his people according to their faint desires and feeble prayers, but He does "exceeding abundantly above all that we ask or think." "I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread," &c.

I.—*I shall be as the dew unto Israel.*

The dew is one of the most beneficent provisions of the God of nature. It is one of the choicest physical blessings which our globe enjoys. It is peculiarly pleasant in tropical regions, where, during a large portion of the year, very little rain falls, and where the earth is mainly dependent on the dew for its fertility. In those countries it falls so abundantly

that, during the night, the ground looks as if saturated with rain. In the Bible, dew is used as a symbol of the most precious blessings. When Moses speaks of the choice inheritance of Joseph, he makes special mention of "the dew." When the Psalmist would celebrate the beauty and benefit of brotherly love, he compares it to "the dew of Hermon," and to "the dew that descended upon the mountains of Zion." The restraining of the dew is, in the Scriptures, sometimes symbolical of the greatest curse that could befall a land. The worst thing that David could wish to the mountains of Gilboa was "let there be no dew, neither let there be rain upon you."

What the dew is to the physical earth, God in Christ has promised to be to his people. "I will be as the dew unto Israel." The *doctrines* of His holy word when they are brought home to the heart by the Holy Spirit, are as dew from the Lord. "My doctrine shall drop as the rain, my speech shall distil as the dew." The *promises* of the Gospel apprehended by faith, how refreshing they are to the soul, like dew upon the grass, making it like a "watered garden," or as "a field which the Lord hath blessed." Oftentimes, in the night when deep sleep falleth upon other men, God visits the Christian with some token of His love, some sweet words of promise, some "fear not for I have redeemed thee: I have called thee by thy name: thou art mine," making the soul to rejoice with a "joy unspeakable and full of glory." What is that but a glorious fulfillment of the promise: I will be as the dew unto Israel?

Oftentimes, in the *moral night* too, when a dark cloud rests on the Christian's worldly prospects, and his spirit is overwhelmed and in perplexity, and he is ready to exclaim: "Hath the Lord forgotten to be gracious: hath He in his anger shut up his tender mercies?"—God comes to his tempest-tossed spirit, with some sweet word of promise, that gives him light in a time of darkness, joy in a time of sorrow, strength in a time of weakness, giving him "the oil of joy for mourning, and the garments of praise for the spirit of heaviness," setting him up on a rock and putting a new song in his mouth. What is that but God fulfilling his word, I will be as the dew unto Israel? How many a Christian has thus been enabled to rejoice in God even on a bed of sickness, or when stripped by some mysterious stroke, of his earthly estate, or when bereavement has cast its dark shadow over his habitation. God has been as the dew to him in the night of his sorrows, refreshing his drooping parched spirit, even as the dew in the night refreshes the parched earth, causing it to "rejoice and blossom as the rose."

In the *ordinances* of Divine grace—in secret communion in the closet—in the exercises of family worship—in the fellowship meeting—in the house of God, and at a communion table, believers oftentimes experience a time of refreshing from the presence of the Lord. Silent as the dew falling upon the grass, yet irresistible as that dew in its influence, the graces and comforts of God's Spirit come down upon the soul of the true Christian, refreshing him when he is weary, strengthening him when he is weak, encouraging him when he is fainthearted, and comforting him when he is desponding, making him "like a tree planted by the rivers of water, that bringeth forth his fruit in his season." What is that but God fulfilling His word, *I will be as the dew unto Israel?*

II.—The effects: “he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon. They that dwell under his shadow shall return:” &c.

1. *He shall grow as the lily.* The lily is very rapid in its growth; and so when God is as the dew to Israel, one effect is a very rapid development of Christian graces. Faith grows exceedingly, hope brightens, and charity abounds. When God’s people are revived with communications from on high, it is declared that “they shall spring up as among the grass, as willows by the water courses.” Wherever God gives grace, “He giveth more grace,” so that “they who wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.” “The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon.”

2. *And cast forth his roots as Lebanon.* The lily grows rapidly but it is chiefly above ground. It does not strike its roots deeply into the soil. Hence it lacks firmness. It cannot stand against the stormy blast. It is easily rooted up. It is, therefore, not a complete symbol of Christian character. The plants of God’s right hand planting not only grow upward, but “take root downward.” They have not only the *growth* and *beauty* of the lily, but also the *firmness* of the cedar in Lebanon. True religion is not a thing of mere feeling that grows fast, and looks well: it is a thing of principle also that wears well. Such a religion as that we ought to seek—a religion that has a root to it. We ought to have “the root of the matter” in us, the root of true faith in the Lord Jesus Christ, a broken and a contrite heart because of sin, the fear of God by which men depart from evil. Then, we will not be driven about by every wind of temptation. We will be “stedfast and unmoveable, always abounding in the work of the Lord.” It is to be feared that, in the present day, there is much religion of mere sentimentalism. It looks well and grows fast; but it has little root to it. It is a kind of hot house religion that lives on excitement, and luxuriates in Moody and Sankey’s hymns; but it takes no root downward. It cannot stand the wear and tear of the world. The storms of temptation and trial root it up. Let it be our desire and prayer, that God will be as the dew to us, and then we will not only “grow as the lily,” but “cast forth our roots” as the cedars of “Lebanon.”

3. *His beauty shall be as the olive tree.* In tropical regions the pearly drops of dew on the grass make the landscape surpassingly lovely. So, the graces of the Holy Spirit, coming down upon the soul like rain upon the mown grass, make the Christian character beautiful and fragrant. It is compared to the beauty of “the olive tree” which is always green. In that *faith* that worketh by love, that purifies the heart and overcomes the world; in that *calm submission* to the Divine will which says, not only in the calm, but in the stormy tempest, “Thy will be done;” in that *charity* that suffereth long and is kind, that “envieth not,” “is not puffed up,” “doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh not evil, rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth

all things:" in all this there is a moral beauty which makes the righteous "more excellent than his neighbour," though wearing the coronet of a peer, or decorated with the star of a prince. Holiness is the beauty of the soul. It is "an ornament of grace unto the head, and chains about the neck." When the Christian shines forth in the splendours of a holy life, then, his "beauty" is as "the olive tree, and his smell as Lebanon."

4. *They that dwell under his shadow shall return.* When one is converted from the error of his ways, he is not only blessed himself, but becomes, also, a blessing to others. Whilst in a state of unregeneracy, his influence was evil, only evil, and that continually, now, it is favourable to whatsoever things are true, honest, pure, and of good report. Now, he is a source of blessing to his family, his neighbours, and the Church of God. They who dwell under the shadow of such an one, hearing his good words, and seeing his good works, are placed in circumstances peculiarly favourable for the cultivation of piety in the heart and life. Beholding his good works, it not unfrequently happens that, sinners are awakened, convicted in their consciences, and turned from the service of sin and Satan to the service of the living God. Thus the promise is fulfilled, "They that dwell under his shadow shall return."

Most assuredly, if professed believers in the Lord Jesus Christ were what they profess to be, and what they ought to be; if they were living epistles of Christ, not conformed to this world but transformed by the renewing of their minds, there would not be so many careless, prayerless, Christless souls around them. Their holy lives would soon begin to tell upon the godlessness of surrounding society. Iniquity, as ashamed, would hide its head in their presence. And if not all, yet a goodly number of those dwelling under their shadow, in their own family circles, and in the neighbourhood, seeing their good works, and allured by their bright example, would glorify God in the day of visitation, and turn to the service of Him in whose "favour" is "life" and whose "loving kindness is better than life."

In connexion with direct efforts for the reformation of society, let us who have named the name of Christ, try what will be the moral effect of a more thorough reformation in our own principles and lives. Let us try what effect a more circumspect and Christ-like life on our own part, will have on the ungodliness with which we are surrounded. Let us endeavour to live and act, in the various relations of life, so soberly, righteously, and godly, that those who come in contact with us in the daily walks of life, will be compelled to take notice of us that "we have been with Jesus. Let us endeavour so to live that there will be many a bright example, in the circle of our influence, of the faithfulness of God in fulfilling his word, *They that dwell under his shadow shall return.*" Thus saith the Lord of hosts; in those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you."

—How I should sorrow if I had a dumb child,—but how many dumb children God has,—children who never say anything for Jesus.—D. L.
Moody.

THE WRITINGS OF CHARLES DICKENS.

Whatever excellence the writings of Charles Dickens may possess as exhibitions of a refined literary taste, and sympathising spirit, it must be apparent to all those who survey them from the stand point of man's best interests, that their influence tends greatly to moral deterioration. The caricatures of religion and professedly religious people which abound in those works, tend to leave the impression on the mind of the reader, that, in every case, a profession of godliness is nothing but a sham, and so to deepen the natural prejudices of the human heart against religion, the most important of human interests, and which furnishes the only effectual motive to the cultivation of whatsoever things are true, honest, pure, and of good report.

On this subject we quote, with approval, the remarks of the Rev. Richard Glover, London, in an article on "Christian cheerfulness":—

"It is impossible to compute the harm that Dickens has done in the way of making religion appear as the enemy of all that is bright and cheerful, and even honest and true. Does he ever introduce a religious professor unless it be to make fun of him, or worse still, to set him up as an object of loathing and scorn? And the effect on the young mind is to make it suspect every man who professes godliness to be a Chadband or a Stiggins, a snivelling enemy to all joy, or else a disguised, contemptible hypocrite. Hypocrites there are among religionists, and always have been and will be, we all admit; nor do we find fault with Dickens for indignantly exposing them. But the great evil of his writings, so far as the interests of religion are concerned, is that he never exhibits the genuine coin, but only the base counterfeit. All his religious characters, if our memory be not at fault, are beings to make religion not only not winsome but even repulsive. He makes it appear (to use one of Carlyle's phrases) as moral ipecacuanha."

TEMPERANCE.

At the late meeting of the Presbyterian Council in Philadelphia, the Hon. W. E. Dodge, of New York, read a paper on *Temperance*, from which we copy the following facts, well calculated to deepen the interest of Christians in the cause of Prohibition:—

"It has been asserted by the returns from the Interior Department that in the United States there were 5,600 distilleries, 2,800 breweries and 175,000 places where intoxicating liquors are sold, involving a direct outlay and waste of not less than \$700,000,000 and an indirect loss, in the cost to the country of crime and pauperism, of \$700,000,000 more, and in the destruction of not less than 100,000 lives annually. It is said that during last year 10,000,000 of barrels of beer were drunk in the United States, which, according to a newspaper calculation, would fill a canal twenty-one feet wide, five feet deep, extending from New York to Philadelphia, and take a pump throwing thirty gallons a minute, running night and day, over twenty-one years to pump it out. Mr. Dodge then referred to the effects of prohibition as witnessed in Maine, saying that under the old regime there was one drunkard to every fifty-five of the population; 1,000,000 gallons of spirits were distilled annually while her liquor bill amounted to \$10,000,000. Since prohibition there is not a distillery or brewery in that state, the recent sale of liquor amounting to the merest fraction of the former quantity sold, whereas, the death rate from drunkenness has been reduced from fifty-five to one in 300 of her population. In Vineland, N. J., with a population of 10,000, not a criminal case has occurred in twelve months, while the great prosperity of St. Johnsbury, Vermont, and the happiness produced as the direct result of prohibition in Canterbury, England, have been remarked by every visitor and traveler. The Christian people of the country are bound to use their utmost influence to change public opinion, so

that Legislative or Constitutional amendments may be passed to secure to the people of the several States the right to decide by their vote whether they will or will not allow liquor to be sold. It was not claimed by the temperance people that prohibition will prevent intemperance, but that it will go far toward it, as it will tend to remove a public temptation, which is now the great cause of intemperance. The license system is the great obstacle in the way of the friends of temperance. It gives a legal respectability to the traffic, making open a temptation which, but for license, would be hidden out of sight as an illegal business. In conclusion Mr. Dodge said that what was to be dreaded more than the opposition of those outside of the Church was the baneful influence exerted on others by the knowledge that a minister of the Gospel uses wine at home and other intoxicating drinks or partakes of them at the table of others. The Presbyterians should commence in their churches the good work of reformation and not set an example to their weak brethren by countenancing the use of alcoholic liquors in any form whatever."

GRACE IN LITTLE THINGS.

There is an old story of a certain minister who, in arranging his toilet for his afternoon parochial calls, found a button gone from his shirt collar, and all at once the good man's patience left him. He fretted and scolded and said undignified and unkind things, until the tired wife burst into tears and escaped to her room. The hours of the afternoon wore away, during which the parson called upon Brother Jones, who was all bowed down with rheumatism, and found him patient, and even cheerful; upon young Brother Hall, wasting away with consumption, and found him anxious to go and be with Christ; upon good old grandmother Smith, in her poor miserable hovel of a home, and found her singing one of the good old hymns, as happy as a bird; upon young Mrs. Brown, who had a few weeks before buried her only child, and found her trustful and serene in the views of God's love which had come to her through her affliction. The minister went home filled with what he had seen, and when evening came, and he was seated in his easy chair, his good wife near him busy with her needle, he could not help saying, "what a wonderful thing grace is! How much it will do! There is nothing beyond its power! Wonderful! Wonderful! It can do all things." Then the little wife said, "Yes, it is wonderful indeed, but there is one thing that the grace of God does not seem to have power to do." "Ah, what can that be?" said the husband. "Why, it does not seem to have power to control a minister's temper when his shirt button is gone."

That was a new version of the doctrine of grace to the parson, but it was such a version as many another religious man needs to remember. The honest servant girl said that the best evidence she could give of her conversion was, that now she swept out the corners and under the sofa, while before she was converted she did not. There is many a man who can stand up before a multitude and "confess Christ;" who can be most meek when insulted in some public place; who can rub his hands and bless God for the power of religion; but who is too weak to keep his temper at home. The value of art is in the fineness of the work—the perfection of music is in the little accuracies. So the beauty and power of our religion are seen when we manifest grace in little things. As it takes greater skill to engrave the Lord's prayer upon a five cent piece than upon a broad steel plate, so it takes more grace to live a good Christian at home than in public.—*Golden Rule.*

THE CAMERONIAN DREAM.

One of the most memorable events of "the killing times" in Scotland, two hundred years ago, was the battle of Ayrsmoss. That event took place on the 22nd July, 1680. Having formerly renounced the authority of the King as a tyrant and a traitor—just as the whole nation did, eight years afterwards—and having taken up arms in defence of their religion, their liberties, and their lives, Richard Cameron and some sixty others were attacked, on the afternoon of that day, at Ayrsmoss, by a strong body of royal forces under the command of Bruce of Earls-hall. When they saw the enemy approaching, and no possibility of making their escape, they gathered around their leader, who committed them to God in that memorable prayer, thrice repeated, "Lord, spare the green, and take the ripe." Although they all behaved with the utmost bravery, yet they were soon overpowered by superior numbers and military discipline. Richard Cameron was killed on the spot. His head and hands were cut off, and taken to Edinburgh, where, by order of the Council, they were exposed to view in the most conspicuous part of the city. One of his bitterest enemies, when he looked at his head gave the following testimony concerning him, "There's the head and hands of a man who lived praying and preaching, and died praying and fighting."

The following lines were composed by Jame Hislop, a shepherd boy. He was born of humble parents in Dumfriesshire. His grandfather, a weaver, taught him to read, and this was the amount of his early education. Yet we are told that he was a great lover of books, and "in the lee of a furze bush on the hill side, wrapped in his plaid, might the boy have often been seen conning some volume which chance had thrown in his way, while his faithful dog kept an eye upon his fleecy charge." See *Chamber's Edinburgh Journal*, A. D. 1844. The "Cameronian Dream"—which we reprint by request of some of our readers—is one of the most beautiful and pathetic pieces of animated poetry in the English language and entitles the humble author to a high place amongst British poets.—

In a dream of the night, I was wafted away,
To the moorland of mist where the martyrs lay;
Where Cameron's sword and his Bible are seen,
Engraved on the stone where the heather grows green.

'Twas a dream of those ages of darkness and blood,
When the ministers' home was the mountain and wood;
When in Welwood's dark moorlands the Standard of Zion,
All bloody and torn 'mong the heather was lying.

It was morning, and summer's young sun from the east
Lay in loving repose on the green mountain's breast;
On Wardlaw and Cairn-Table, the clear shining dew
Glistened sheen 'mong the heath-bells and mountain flowers blue.

And far up in heaven, near the white sunny cloud,
The song of the lark was melodious and loud;
And in Glenmuire's wild solitudes, lengthened and deep,
Was the whistling of plover and the bleating of sheep.

And Welwood's sweet valley breath'd music and gladness,
And fresh meadow blooms hung in beauty and redness;
Its daughters were happy to hail the returning,
And drink the delights of July's bright morning.

But, ah! there were hearts cherished far other feelings,
Illum'd by the light of prophetic revealings,
Who drank from this scenery of beauty but sorrow,
For they knew that their blood would bedew it to-morrow.

'Twas the few faithful ones who, with Cameron, were lying
Conceal'd 'mong the mist, where the heath-fowl were crying;
For the horsemen of Earls-hall around them were hovering,
And their bridle reins rung through the thin misty covering.

Their faces grew pale, and their swords were unsheathed,
But the vengeance that darkened their brow was unbreathed;
With eyes raised to heaven in meek resignation,
They sung their last song to the God of Salvation.

The hills with the deep mournful music were ringing,
The curlew and plover in concert were singing;
But the melody died 'midst derision and laughter,
As the host of ungodly rushed on to the slaughter.

Though in mist and in darkness and fire they were shrouded,
Yet the souls of the righteous were calm and unclouded;
Their dark eyes flashed lightning, as firm and unbending—
They stood like the rock which the thunder is rending.

The muskets were flashing, the blue swords were gleaming;
The helmets were cleft, and the red blood was streaming;
The heavens grew dark and the thunder was rolling,
When in Welwood's dark moorland the mighty were falling!

The righteous had fallen, and the combat was ended,
When a chariot of fire through the dark cloud descended;
The drivers were angels on horses of whiteness,
And its burning wheels turned upon axles of brightness.

A seraph unfolded its doors bright and shining,
All dazzling like gold of the seventh refining,
And the souls that came forth out of great tribulation,
Have mounted the chariot and steeds of salvation.

On the arch of the rainbow the chariot is gliding,
Through the paths of the thunder the horsemen are riding:
Glide swiftly, bright spirits, the prize is before you,
A crown never fading—a Kingdom of glory!

—A poor, ignorant woman, whose heart the Lord had touched, applied for admission to a church. At her examination, as to the reason of her hope in Christ, to the surprise of all, she could not answer the questions proposed. At length, bursting into tears, she said, "though I cannot speak for Him, *I could die for Him!*"

THE HOME CIRCLE.

BY M.

No. 6.—HOME RESPONSIBILITIES.

It is a melancholy fact that few of those who have the management of a household, manifest any evidence that they realize the sacredness of the responsibilities connected therewith. The family—as we have shown in a former article—is the most important association on earth, organized for the promotion of God's glory and man's felicity. Parents are stewards of God in their household, invested with delegated authority, and as such, are responsible for immortal interests committed to their care. The Divine mandate to every parent is: "Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates. * * * And thou shalt do that which is right and good in the sight of the Lord: that it may be well with thee."—(Duet. 6: 5-18.)

And again, parents are not only commanded to teach their children daily from the Sacred Oracles, but to continue in prayer, watching in the same with thanksgiving, and living together as heirs of the grace of life, that their prayers be not hindered. Children are also to love, honour and obey their parents. Servants are moreover to serve in singleness of heart, fearing God; masters giving unto them that which is just and right.

From these and other similar injunctions given in the Divine Word, we may safely infer, that all members of the household are placed under the weightiest obligations to the faithful discharge of their respective duties. Without such, the wheels of the domestic circle could not move harmoniously. Were it otherwise, discord and other baneful manifestations of human depravity, must, as a natural consequence, effect the ultimate destruction of the family.

Home influence is either a blessing or a curse, extending its effects far beyond the limits of the household. No neutrality can be here maintained. Silently and irresistibly it springs forth, imbedding its roots into the depths of the human heart, and spreading its branches over the entire being. Under the moulding of home, permanent habits are formed, that must bear upon our future destiny. The first impressions upon our nature are made in the household. The "tender twig" is there bent, that will probably retain a corresponding form through life. Home is a nursery where "tender plants" are given parents to cultivate. If, through their negligence or folly, the little ones thus committed to their care, are permitted to grow up following their own natural pro-

penalties, well may the inquiry be made, "What shall the harvest be?" The judgment of Eli's house shall undoubtedly fall upon their guilty heads. "His sons made themselves vile and he restrained them not." And therefore thus saith the Lord, "I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering for ever."—(1 Sam. 3: 13-14.)

From this portion of God's Word which stands forth as a faithful beacon lest others fall into the same condemnation, we learn that parents are responsible for omitting to exercise discipline in their families. "Foolishness is bound in the heart of a child: but the rod of correction shall drive it far from him." "The rod and reproof give wisdom: but a child left to himself bringeth his mother to shame."

But parents should bear in mind that it is not merely by correcting their children, even in a proper way, for wrong doing, that they restrain them from the path of ruin. Neither is it by merely speaking about spiritual things in their presence, that they win them over to the ways of virtue and religion. Such training will accomplish nothing if the example of a Christian walk and conversation be wanting. Children are keen to observe the conduct of those around them; and if the conduct of parents give a lie to their teachings, awful indeed must be their responsibility! If, as a consequence of their unfaithfulness, the souls of their children are ruined, what a reckoning will be theirs at the Judgment Seat! Or, if, on the other hand, as the fruit of their faithful stewardship, their little ones have been all led into the fold of the good Shepherd—if, at the Great Day they are able to say, "Here am I and the children which God hath given me," what a joy and "crown of rejoicing" shall be theirs!—What joy to meet!

"No wanderer lost, a family in Heaven."

In review of this all important subject let us look at the whole matter in its true practical light. A family has been organized. God has given the parents children, who fondly cling to them and look up to them for direction and support. Their parent's word they take as the law of their life, following their footsteps as the sure path to prosperity and happiness. These parents are professing Christians, church members, and as such, have dedicated their little ones to God at the baptismal altar, pledging themselves by the most solemn obligations, before God and many witnesses, to walk with a perfect heart within their house at home, to observe all the commandments and ordinances of the Lord blameless, to set a christian example before their children, praying much with and for them, in the closet and in the family, endeavouring to lead them early to the Saviour—in a word, engaging to "train them up in the nurture and admonition of the Lord." These engagements they solemnly enter into with a clear understanding that the vows of God are upon them and that He will assuredly bring them to judgment. Notwithstanding all this, closet devotions are neglected, family worship is omitted, or heartlessly performed, no Christian discipline administered, no holy example set, no proper religious instructions imparted. Sin is winked at. God's Word, for the most part, is a sealed book on the centre table. These parents are so busily engaged with the world, that

spiritual interests are overlooked. Children see their parents toiling incessantly to provide for their temporal wants as if that were "the one thing needful;" and hence they naturally infer that religion is only a sham, or, if at all worthy of notice, only of secondary importance; and thus with their parents, neglect the soul's best interests, going on from one step of declension to another, until at length they die, as they have lived—without God and without hope!

If God therefore be just—and who can doubt it—will He not hold these parents responsible for the ruin of their children? Will not their blood cry for intensified vengeance at the bar of God? Although we have no desire to unveil the future, farther than it is revealed to us in the Scriptures, yet may we not safely believe that at the Great Day these parents shall be confronted by their children in something like the following strain: "Parents of my home on earth! I am lost—lost for ever! Soon I shall go where 'the worm dieth not, and the fire is not quenched.' Had you, in the home of my childhood, but instructed me, and been as faithful to my soul as you were to my body, I might stand here with a palm of victory in my hand, a crown of glory on my head, the joy of the redeemed in my heart, and with hosannas of praise upon my lips, rise upward to the untold felicities of God's eternal throne! But you did not! You fed my body, but you starved my soul, and left it to perish forever!" And now, cursed be the day in which I was born, and cursed be the years that I lived under your roof!—cursed be you O, parents! Will not such rebukes leave an undying worm in the souls of these parents?

Such fearful responsibility arises from the relation of the family to God as a stewardship. Children are entrusted to the care of parents, with bodies to develop, minds to educate, hearts to mould, volitions to direct, habits to form, energies to rule, pursuits to follow, interests to secure, temptations to resist, trials to endure, *souls to save*. Oh, how the parent's heart must swell with emotions, too big for utterance, when they contemplate these features of their important trust! What a mission this, to superintend the character and shape the destiny of such a being! Such is the plastic power you now exert upon it, that your guidance, "will bring its weal or its woe; and yours, therefore, will be the lasting benefit or the lasting shame. What you are now doing for your children is incorporated with their very being, and will be as imperishable as their undying souls. As the stewards of God your provision for them will be either a savor of life unto life or a savor of death unto death."

In serious consideration of such an important trust, well may Christian parents exclaim, "Who is sufficient for these things?" Truly nothing but the grace of God can assist in the discharge of such important duties. The Divine Spirit alone must accompany parental instruction, however faithfully imparted, otherwise all example, admonition and correction are vain.

But children are also equally responsible with their parents, and must answer to God for instructions imparted. It is one of the truths of Inspiration that "every one shall give an account of himself to God." Those who "turn a deaf ear and a cold heart to all the entreaties of

their parents, and resist those saving influences which are brought to bear upon them, and as a consequence, become outcasts from society and from heaven, let me warn them that, every prayer they heard at the family altar, every lesson given, every admonition delivered, and every holy example set them, by their parents, will be ingredients in their bitter cup" of perdition. "Oh, children of the Christian home! think of this, and remember the responsibility of enjoying the precious benefits of a pious, faithful parent. They will be your weal or your woe,—your lasting glory or your lasting shame."

And, ye parents, be faithful to those little ones that are growing up "like olive plants, around your table," so that in the day of judgment, you may say with joy, in the full assurance of reward, "Here are we, Lord, and the children whom Thou hast given us! And your reward shall be, 'Well done, good and faithful servant! Enter thou into the joy of thy Lord!'"

"Hold the little hands in prayer, teach the weak knees their kneeling;
Let him see thee speaking to thy God; he will not forget it afterwards;
When old and gray will he feelingly remember a mother's tender piety,
And the touching recollection of her prayers shall arrest the strong man in sin!"

"CROWN HIM LORD OF ALL."—A Sabbath-school teacher was dying. Just before he sank away, he turned to his daughter, who was bending most lovingly over his bed, and said:

"Bring—"

More he could not say, for no strength had he to speak more. His child looked with earnest gaze into his face, and said:

"What shall I bring, my father?"

"Bring—"

His child was in an agony of desire to know that dying father's last request, and she said:

"Dear, precious father, do try to tell me what you want. I will do anything you wish me to do."

The dying teacher rallied all his strength, and finally murmured:

"Bring—forth—the royal diadem,
And crown him Lord of all."

And as these words died away upon his lips, his soul flew up to join the grand company in heaven.

"In the beginning God created the heavens and the earth."
All the great heresies of the ages are here denied and rebuked in this brief sentence. *Atheism* is denied, for God is asserted and declared to be the universal Creator. *Polytheism* is rebuked, for one God only is declared. *Materialism* is scouted, for matter is not recognized as eternal, but created. *Pantheism* is forbidden, because God is represented as distinct from His works, and above them. *Fatalism* finds no place, for the freedom of the Creator in Creation is clearly established.

THE CHILDREN'S PORTION.

"Alpheus" has sent some more "Practical Thoughts." They are on "Buying and Selling," but being more applicable to our seniors, who usually do the shopping, the Senior Editor may find room for them sometime. The following is the conclusion of his paper:—

Another class are unscrupulous in their recommendation of worthless goods. Their servants must be trained in this peculiar method of lying. A smart lad about to learn the business, with a tender conscience, is sorely tried in such a place. If he refuses to conform to the wicked practice, he will have to bear many a sneer, but will have an approving conscience always with him, and after all will compel respect from his employers.

Honesty pays in securing the confidence of those about us.

Honesty in the training of our servants pays—in the care they take of our interest afterwards.

Honesty pays when we consider the reward of our Father in heaven for those who follow "Whatsoever things are pure, whatsoever things are honest."

If you are a buyer, avoid the practices of the *Sharp* buyer, the *Sham* buyer or the *bargain hunter*. If a seller, let all be done as to the Lord and not unto men, for "His eye is in every place beholding the evil and the good."

An anecdote was given in last number and our young readers were asked to write what truth it illustrated. Only one letter has come and as it is from a boy only nine years old we publish it:—

Cambridge, Mass., Monday, Oct. 11, 1880.

Dear Sir,—

I saw in the Advocate about the queen's son and Jamie so here is the answer:— Just so as the queen's son led the ragged little orphan into her palace just so will the son of our Heavenly Father lead us through the narrow path of righteousness into his heavenly palace, if we put our trust in Him.

Yours truly,

WILLIE McCONNELL.

WHAT BOYS OUGHT TO KNOW.

A Philosopher has said that the true education for boys is to teach them what they ought to know when they become men. Teach them:—

1. To be true; to be genuine. No education will be worth anything that does not include this. A man had better not know how to read—he had better never learn a letter in the alphabet, and be true and genuine in intention and action, than, being learned in all science and in all languages, be at the same time false at heart and counterfeit in life. Above all things, teach the boys that—truth is more than riches, more than culture, more than earthly power and position.

2. To be pure in thought, language, and life—pure in mind and in body. An impure man, young or old, poisoning the society where he moves with low stories, and impure example, is a moral ulcer, a plague spot, a leper, who ought to be treated as were the lepers of old—banished from society and compelled to cry “unclean,” as a warning to save others from the pestilence.

3. To be unselfish. To care for the feelings and comforts of others. To be polite. To be just in all their dealings with others. To be generous, noble, and manly. This will include a genuine reverence for the aged, and things sacred.

4. To be self-reliant and self-helpful even from early childhood. To be industrious always and self-supporting at the earliest proper age. Teach them that all honest work is honourable, and that an idle, useless life of dependence on others is disgraceful.

When a boy has learned these things: when he has made these ideas a part of his being: he has learned some of the important things he ought to know when he becomes a man.

SIX SHORT HINTS FOR THE YOUNG.

1. Never neglect daily private prayer, and, when you pray, remember that God is present, and that He hears your prayers.—(1 John v. 15).

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

3. Never let a day pass without doing something for Jesus. Every morning reflect on what Jesus has done for you, and then ask yourself, “What am I doing for Him?”—(Matt. v. 13–16).

4. If you are ever in doubt as to a thing being right or wrong, go to your room and consider whether you can do it in the name of Jesus, and ask God’s blessing upon it.—(Col. iii. 17). If you cannot do this, it is wrong.—(Rom. xiv. 23).

5. Never take your Christianity from Christians, or argue, because such and such people do so and so, that, therefore, *you* may.—(2 Cor. x. 12). You are to ask yourself, “How would the Lord have me act?” Follow Him.—(John x. 27).

6. Never trust your feelings, or the opinion of men, if they contradict God’s Word. If authorities are pleaded, still “let God be true, but every man a liar.”—(Rom. iii. 4).

—“I strike ’oo,” cried a little boy to his sister. “I kiss ’oo,” said she, putting up her rosy lips. Tommy looked a look of wonder. Did his ears hear right? They did, for there was a kiss on Susy’s lips. A smile broke over his angry face. “I kiss too,” he then said; and brother and sister hugged and kissed each other right heartily. A kiss for a blow is better than tit for tat, isn’t it?

THE ROLL CALL IN HEAVEN.

A soldier, mortally wounded, was lying in the hospital, dying. His last moment was at hand. Suddenly the attending surgeon was startled by the voice of the dying man uttering clear and strong, the single word, "Here." "What do you want?" asked the surgeon, hastening to his cot. A moment elapsed. There was a seeming struggle after recollection. Then the dying soldier made out to say, "Nothing; but I heard the roll-call in heaven and I was answering to my name." These were his last words on earth. At roll-call in heaven will the reader be ready to answer to his name? (*Selected by J. R. T.*)

A CLEAN HEART.—Little Bessie was one day wishing all sorts of wishes, as children often will. She wished she "had curly hair;" that she "had a pony," that she "had ever so much money," and many other things. At last she turned to her cousin Emily, and said: "Now, Emily, what would you first wish, just suppose wishes could come to pass?"

Emily answered seriously:

"A clean heart, Bessie."

Children, did not Emily wish for the best thing that she could have? There is a sweet promise for those who have what Emily wished for: "Blessed are the pure in heart; for they shall see God."

Mr. Philip Henry drew up the following short form of the baptismal covenant, for the use of his children:—"I take God the Father to be my chief good and highest end. I take God the Son to be my Prince and Saviour. I take God the Holy Ghost to be my sanctifier, teacher, guide, and comforter. I take the word of God to be my rule in all my actions, and the people of God to be my people in all conditions. I do likewise devote and dedicate unto the Lord, my whole self, all I am, all I have, and all I can do. And this do I deliberately, sincerely, freely, and for ever." This he taught his children; and they each of them solemnly repeated it every Lord's day in the evening, after they were catechised, he putting his *amen* to it, and sometimes adding, "So say, and so do, and you are made for ever."

FOR MAMMA.—One morning little Dora was busy at the ironing table smoothing the towels and stockings,

"Isn't it hard work for the little arms?" I asked.

A look of sunshine came into her face as she glanced toward her mother, who was rocking the baby.

"It isn't hard work when I do it for mamma," she said softly. How true it is that love makes labor sweet.

CHILDREN! "BUY THE TRUTH."

Go ere the clouds of sorrow
 Steal o'er the bloom of youth;
 Defer not till to-morrow:
 Go now, and buy the truth.
 Go seek thy great Creator;
 Learn early to be wise;
 Go, place upon His altar
 A morning sacrifice!

SOLUTIONS OF BIBLE QUESTIONS FOR OCTOBER.

XVI. PRAISE.—PRAYER.

P— hili —P	John I. 43.
R—edeeme—R	Isa. LIX. 20.
A— bd —A	Neh. IX. 17.
I— vor —Y	2 Chron. IX. 17.
S— enat —E	Acts V. 21.
E— leaza —R	Numb. XX. 28.

XVII. Numb. III. 46.

Correctly answered by _____, Somerset, Mary Magee and L. Margeson. Nos. 16 and 18 by M. Lawson, H. Lawson and Mary L. Fullerton. Questions to which a Concordance will not at once give the answer preferred.

XVIII. ADVOCATE. 1 John II. 1.

1. A-hithophel.	II. Samuel XVII. 23.
2. D-emetrius.	Acts XIX. 24.
3. V-ashti.	Esther I. 12.
4. O-thniel.	Judges III. 9.
5. C-hameleon.	Leviticus XI. 30.
6. A-hisamach.	Exodus XXXV. 34.
7. T-iglath Pileser.	II. Kings XVI. 7-17.
8. E-lms.	Hosea IV. 13.


BIBLE QUESTIONS FOR NOVEMBER.

XIX. What man, without being a householder, at a moment's notice invited two hundred and seventy-six persons to breakfast, and when all were fed destroyed the provision they left, without being guilty of sin?

XX. The name of a curious and ancient people only once mentioned in the Bible, and made up of these letters:—

ISUAZZMMMM.

XXI. A well known verse in one of the Epistles, each dot represents a letter:—
 ..t..d c..... h.. ..e t..... s i. ...t w..... e w... y.. ..st ...d f.. .s

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

RELIGIOUS AND GENERAL INTELLIGENCE.

The *Pan Presbyterian Council*, embracing, as its title imports, all branches of the Presbyterian family, commenced its sittings in Philadelphia, on the 23rd ult. Upwards of two hundred delegates were present from Great Britain, the United States, the Continent of Europe, India, China, Australia, &c. The sessions of the Council continued until the 2nd Oct., during which time papers of the most important character were read, bearing on the great questions of the day, and furnishing themes for the most animated discussions. One of the most interesting and important of these papers was that on "Creeds and Confessions." The discussion that followed the reading of that paper gave unmistakable expression to the general loyalty of Presbyterians, in all parts of the world, to their time-honoured and scriptural subordinate standards, and their determination to resist any attempt to modify them in accommodation to the loose theology of the age. The voices that were raised in favour of a change in the Church's formulated creed were very few, and found little sympathy either from the delegates, or the vast audience who greeted with thunders of applause, the utterances of those who stood up for the integrity of the old, time-honoured symbols of the Presbyterian faith. The inspired Psalms, in various versions, constituted the subject-matter of praise in all the devotional exercises of the Council. The next meeting is to be held in Belfast, Ireland, in 1884.

Evangelical Christendom thus records an act of fiendish cruelty in one of the Italian Nunneries, "A female lay servant in the Carmelite convent had been detected in the act of stealing some bread, the property of the sisterhood, and for this offence she was tried before an impromptu tribunal consisting of the abbess and two of the senior nuns. Pronounced guilty, the sentence passed upon her by these ladies condemned her 'to undergo the torments of purgatory.' The abbess and her coadjutors proceeded forthwith to enforce their barbarous sentence. Having conveyed their victim to a cell in which an iron stove stood out from the wall, they caused the stove to be heated in her presence, and then, tying her hands tightly together behind her back, held her face down for several minutes, close to the surface of the glowing metal. Her struggles and heart-rending entreaties for mercy were of no avail. The pitiless nuns, deaf to her outcries, protracted her martyrdom until her scorched eyes had lost their sight for ever, and her whole face was converted into one huge blister. The guilty women have been since committed to prison and await their trial." It is to be hoped that the poor girl has had enough of purgatory, and that, henceforth, she will seek a faith that will show her an easier way to her Saviour's presence and glory.

It is stated that there has been during the past year an unusually large Mormon emigration from Britain to the Salt Lake City, Utah. Fast losing its hold on the sentiments and sympathies of its duped and disappointed disciples at home, Mormonism is putting forth strenuous exertions to entrap the unwary abroad. Like every system of delusion and darkness, it will, no doubt, die hard; but crushed it must be and soon too, by the weight of its moral abominations. A new Monthly Journal, called the *Anti-Polygamy Standard*, has been started at Salt Lake City. It is published under the auspices of the Woman's National Anti-Polygamy Society, composed of a few women who "out from the very heel of the oppressor, have banded themselves together and consecrated their lives to the deliverance of their sisters from the most degrading type of bondage that ever enthralled the sex." May they have the sympathy, the prayers, and the aid of Christians of every name in their noble efforts to emancipate their deceived sisters from the fetters of a "system, which, under the name of religion, so degrades and debases woman."

The Mohawks in Canada are a most interesting tribe of Indians, or rather a confederacy of six tribes, occupying the Indian "Reserve," as it is called, which lies around Brantford and along the banks of the Grand River. In the war of Independence, in 1787, John Brant, their chief—from whom the town of Brantford derives its name—led this great tribe of Mohawks from the United States into Canada, having remained loyal to the British Crown. At the present time, they number about three thousand, and live chiefly by farming. They have a church and parsonage, and a Missionary labouring amongst them. Their attention and reverence in church is aptly illustrated by an anecdote told of one of their children—a little girl who was present at a somewhat lengthened service. A lady asked her at the close if she was not very tired. "Tired!" she exclaimed, with an air of astonishment at the question; "tired!" Have we not been worshipping God? A few, however, are pagans. These never enter a Christian church, but meet yearly to sacrifice a white dog on an altar. Although heathens they live peaceably with their Christian neighbours.

An Irish cotemporary calls the attention of its readers to a mistake in our September number, regarding Temperance legislation in the British Parliament. We had not duly apprehended the distinction between a *Resolution* and a *Bill*, in stating that, "The cause of temperance has recently gained two signal triumphs in the British Parliament, in the passing of the Local Option *Bill*, and more recently, the *Bill* to shut public houses in England on the Sabbath." It appears that what we, in common with some other journals on this side the Atlantic, styled a *Bill* was no more than a "resolution" of the House "looking in the direction of a *Bill*." Public houses in England and Wales have not yet been closed on the Lord's day by statute, but a Parliamentary "resolution"

has been passed affirming that they ought to be closed on that day. "Local Option" is not yet the law of the land, but the principle has been affirmed by a considerable majority of the House of Commons. It is to be hoped that the Legislature will not commit the error of those who, in regard to more important interests, "resolve, and re-resolve, and die the same."

"From the Reports of the Inspector General of Prisons in Ireland it appears that although the Roman Catholic population of Ireland is only about three and a half to one, the criminals are at the rate of nearly six Romanists to one Protestant. In all the prisons in Ireland, priests have been appointed as chaplains, yet it is remarkable that not only has crime not decreased, but is largely in excess of former years. * * * The Reports further show that whilst the Roman Catholic portion of the population is about three and a half Romish to one Protestant, the proportion of Romanist Juvenile offenders under detention is about six to one of the Protestants, and the expenditure for the Romanists six times as much. * * * Father Chiniquy claims to have been the means of leading twenty-five thousand persons, including eighteen priests, to renounce Romanism and become Protestant."—*Advocate*, Scotland.

The Rev. D. M. Smith died recently in Princeton, at the age of nearly ninety-one years. About half an hour before he expired, he said, "I do love God. Thy kingdom come." At that time, as for days before, he seemed to have little, if any, consciousness of things around him—to be, as it were, cut off from all sense of created things; but in this conscious moment—probably the last—he felt himself united to God, and made that greatest and most comprehensive of all our petitions, "Thy kingdom come."—*Evangelical Christendom*.

Rev. Donald Macrae, A. M., of this city, Moderator of the Presbyterian General Assembly, of Canada, has received the degree of D. D. from Queen's College, Kingston. Dr. Macrae was one of the delegates at the late Pan Presbyterian Council.

LITERARY NOTICES.

Reasons for rejecting the proposed alterations in the Marriage law of the Dominion. By Hibbert Binney, D. D., Bishop of Nova Scotia.

Address to the Clergy of the Diocesan Synod of New Brunswick. By the Bishop of New Brunswick and Metropolitan of Canada.

These pamphlets are eminently seasonable at the present time, and cannot fail to exert a very salutary influence in moulding the tone of public sentiment in relation to one of the great questions of the day. Both the learned Bishops in the discussion of the question of Marriage,


give the first place, as in duty bound, to the *scripture* argument, which is founded on the absolute *oneness* of husband and wife. Being absolutely one, by Divine appointment, the wife's sister is just as near to the husband as his own sister, and the husband's brother is as near to the wife as her own brother. Affinity is, therefore, as much a scriptural bar to marriage as consanguinity. To marry a wife's sister is as immoral as to marry one's own sister. To marry a husband's brother is as immoral as to marry one's own brother. To throw aside all legal restraints from such marriages is to give the sanction of human law to that which is in manifest opposition to the enactment of Him "by whom kings reign and princes decree justice."

We are thankful that men of such influence in their respective spheres have taken the matter up, and trust that they will be eminently successful in their efforts to diffuse sound, wholesome, scriptural views and sentiments on a subject which has such an important bearing on that righteousness which "exalteth a nation."

Both sides of the question: A correspondence on Psalmody between the Editor of the Daily Telegraph, St. John, N. B., and the Rev. J. R. Lawson, Barnesville, N. B.

Religious controversy is not, in all circumstances, an evil to be avoided. On the contrary, it is sometimes necessary, and tends to good results. Storms tend to expel noxious vapours from the atmosphere, and there is nothing like a thorough and earnest discussion, to remove prejudices and fallacies that hinder the right apprehension of truth and duty. The Redeemer was eminently controversial in His dealings with those who rejected His teachings. The apostolic writings are full of controversy. Christians are admonished to contend earnestly for the faith once delivered to the saints.

The correspondence under review is a discussion of one of the most important questions that could engage the earnest attention of Christians: What should be offered in praise to God? Should the Book of Psalms be *exclusively* used in Christian praise, or is there liberty to use hymns of human composition also, provided they are in harmony with Scripture? With the exception of one letter, it was originally published in the columns of the *Daily Telegraph*, St. John, and is now issued in a pamphlet form. "Although the discussion," says a "Prefatory Note," "has no claim to be considered exhaustive of the subject of Psalmody, it is hoped that, in this consolidated form, it may serve to awaken a deeper interest in the question, and assist unprejudiced inquirers in the investigation of it. Confident that truth is mighty, and must ultimately prevail, the whole correspondence is submitted to the calm, unprejudiced, and prayerful consideration of every reader who desires to know the truth that he may walk in conformity to it."

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

PUBLISHER'S NOTICE TO YOUNG PEOPLE.

It is encouraging to mark the continued interest our young friends take in circulating the *Advocate*. During the last month we have been cheered by the reception of several letters from our little workers, in Canada, United States and Great Britain, among which the following, from two young ladies, one in Sunbury County, and the other in Ontario, are fair samples:—

“I have seen and examined the *Monthly Advocate* with no little interest, and recognize it as useful and interesting for youth or age. It abounds in wise counsels and in rare gems of thought. I could take great interest in recommending it to all persons who wish to be profited by good reading. If you would but send a sample and an agent's sheet I would do all that lays in my power to circulate it.”

“I received the Bible (premium) all right. The *Advocate* comes regularly. Subscribers are highly pleased with it. I will try and get up another club next month as our Fall Show takes place on the 5th.”

A subscriber in Pennsylvania also writes that his little son, Rolph, is working hard to get up a club and has already obtained four subscribers. We wish one and all our young friends much success in their untiring endeavours to extend the circulation of the *Advocate*. Above all else we wish their souls may prosper and be in health. We have much pleasure in stating that the juvenile books referred to in our last notice have now arrived and are handsomer than we anticipated. We trust many of our readers will be able to raise clubs in order to get copies of these works. We are still unable to publish their titles for want of space. Suffice it to say, that they range in prices from 20 cents to \$2.00 per volume, and will be distributed according to the number of subscribers obtained. For one subscriber we will send a nice little story-book. All those who are able to come and see us, could select for themselves. We publish a list of standard books on the following page. Any of these desired will be sent for two subscribers to the *Advocate*.

In working for Prizes it should be remembered that 50 cents must be remitted to us for each subscriber to the *Advocate* for one year, before we can send the Prize desired. We give those getting up clubs the privilege of obtaining subscribers anywhere. We will mail direct to each subscriber, no matter how far apart they may reside. For instance, we will send one copy to New York, another to Toronto, a third to London, a fourth to Halifax, etc. We have thus arranged, so that our friends who undertake to work for Prizes may be encouraged; and also that those who desire to send the *Advocate* to their friends at a distance, may do so without any extra charge.

Those having anything interesting for the “Children's Portion” should send it along. Our Editor Junior wishes to have an item from every little reader, with their name, to publish. He has determined to make the *Advocate* interesting to children. (See his P. O. address on page 145. See also how to send money, &c., on second page cover).

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

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