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"Not slothful in business : fervent in spirit."

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Poetry.

For the Christian Messenger.

REMEMBRANCE OF THE DEAR DEPARTED.

The Spring has come; the fair and sweet May-time,
Imbued with fragrance, from some brighter land,
Some sunny clime.

My spirit, once so glad, gives back no echo to the
voice of Spring;

My heart, mid all this joy is bowed, beneath
Grief's heavy wing.

For those who've gone, into the far beyond;
The shadowy realm, which bounds the land of time;
The peaceful shore, where sorrow never comes;
The heavenly clime.

I list in vain, to catch some echo from that distant
shore;
Some fond, familiar strain, from those so dearly loved
In days of yore.

In vain, in vain I list; my earthly sense is far too
weak to hear.
The holy music, which the dwellers wake,
In your bright sphere.

My spirit faints, to reach the home on high;
To learn those strains, in that fair land, where none
Shall ever die.

Margaretville, May, 1864.

Religious.

A SERMON FOR THE FRETTERS.

"Fret not thyself in any way to do evil."—Ps. 37: 2.

1. *It is a sin against God.* It is an evil and only evil, and that continually. David understood both human nature and the law of God. He says, "Fret not thyself in any way to do evil;" that is, never fret or scold, for it is always a sin. If you cannot speak without fretting and scolding, keep silence.

2. *It destroys affection.* No one ever did, over can, or ever will love an habitual fretter, fault-finder or scolder. Husbands, wives, children, relatives, or domestics, have no affection for peevish, fretful fault-finders. Few tears are shed over the graves of such. Persons of high moral principle may tolerate them—may bear with them; but they cannot love them more than the sting of nettles, or the noise of mosquitoes. Many a man has been driven to the tavern, and to dissipation, by a peevish, fretful wife. Many a wife has been made miserable by a peevish, fretful husband.

3. *It is the bane of domestic happiness.* A fretful, peevish fault-finder, in a family, is like the continued chafing of an inflamed sore. Woe to the man, woman, or child, who is exposed to the influence of such a temper in another. Nine-tenths of all domestic trials and unhappiness spring from this source. Mrs. D. is of this temperament. She wonders her husband is not more fond of her company; that her children give her so much trouble; that domestics do not like to work for her; that she cannot secure the good will of young people. The truth is, she is peevish and fretful. Children fear her, but do not love her. She never yet gained the affection of young people, nor never will till she leaves off fretting.

4. *It defeats the end of family government.* Good family government is the blending of authority with affection, so as to secure respect and love. Indeed, this is the great secret of managing young people. Now your fretters may inspire fear, but they always make two faults where they correct one. Scolding at a child, fretting at a child, sneering at a child, taunting a child, treating a child as though it had no feelings, inspires dread and dislike, and fosters those very dispositions from which many of the faults of childhood proceed. Mr. F. and Mrs. F. are of this class. Their children are made to mind; but how? Mrs. F. frets and scolds her children. She is severe enough upon their faults. She seems to watch them in order to find fault. She seldom gives a command without a threat, and a long-running, fault-finding commentary. When she chides, it is not done in a disguised manner. She raises her voice, puts on a cross look, threatens, strikes them, pinches their

ears, snaps their heads, etc. The children cry, pout, sulk, and poor Mrs. F. has to do her work over pretty often. Then she will find fault with her husband, because he will not fall in with her ways, or chime with her

he chorus.
5. *Fretting and scolding make hypocrites.* As a fretter never receives confidence and affection, so no one likes to tell them anything disagreeable, and thus procure for themselves a fretting. Now children conceal as much as they can from such persons. They cannot make up their minds to be frank and open-hearted. So husbands conceal from their wives, and wives from their husbands. For a man may brave a lion, but he likes not to come in contact with nettles and mosquitoes.

6. *It destroys one's peace of mind.* The more one frets, the more he may. A fretter will always have enough to fret at; especially if he or she has the bump of order and neatness largely developed. Something will always be out of place. There will always be some dirt somewhere. Others will not eat right, look right, talk right; they will not do these things so as to please them. And fretters are generally so selfish as to have no regard for any one's comfort but their own.

THE LORD'S PRAYER IN THE OLD TESTAMENT.

The following article, which we take from an exchange, happily illustrates the importance of comparing Scripture with Scripture, and shows what a fulness and richness can be found in God's holy word. It likewise furnishes a powerful argument in favor of the divine origin and inspiration of the Bible, since our Saviour, as the Son of God, reiterates and stamps with his own divinity what the Holy Spirit, centuries before, had moved the prophets to declare. How truly do we find this Word to be a light to our feet, and a lamp to our path, and when we read it with prayerful attention, and ponder over its truths with faithfulness, and receive its declarations with confidence, it will not fail to do us good.

Our Father who art in Heaven.

Isa. lxiii. 16: "Doubtless thou art our Father."

Isa. lxi. 8: "But now, O Lord, thou art our Father."

"Ecce. v. 2: "For God is in heaven."

Hallowed be thy name:

Psa. cxviii. 10: "According to thy name, O God, so is thy praise unto the end of the earth."

Psa. ciii. 2: "Bless the Lord, O my soul, and forget not all his benefits."

Thy Kingdom come:

Psa. cxli. 28: "For the kingdom is the Lord's, and he is governor among the nations."

Dan. ii. 44: "And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed."

Thy will be done on earth as it is done in heaven:

Psa. xl. 8: "I delight to do thy will, O my God."

Psa. cxlii. 10: "Teach me to do thy will."

Psa. lxxv. 10: "And blessed be his glorious name for ever; and let the whole earth be filled with his glory."

Psa. lxxviii. 25: "Whom have I in heaven but thee? and there is none upon earth I desire besides thee."

Psa. ciii. 20: "Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word."

Give us this day our daily bread:

Prov. xxx. 8: "Feed me with food convenient for me."

Psa. cxviii. 9: "Save thy people, and bless thine inheritance: feed them also, and lift them up forever."

Psa. cxxxvi. 25: "Who giveth food to all flesh."

And forgive us our debts:

Ex. xxxiv. 9: "Pardon our iniquity and our sin."

Num. xiv. 19: "Pardon, I beseech thee, the iniquity of this people."

Psa. li. 9: "Hide thy face from my sins, and blot out all mine iniquities."

As we forgive our debtors:

Gen. i. 15, 17, 19, 20: "And when Joseph's brethren saw that their father was dead, they said, Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him. And Joseph said unto them, fear not: for am I in the place of God? Verse 21: Now therefore fear ye not: I will nourish you, and your little ones."

Lev. xix. 18: "Thou shalt not avenge, or bear any grudge against the children of thy people, but thou shalt love thy neighbor as thyself: I am the Lord."

I. Sam. xxvi. 9, 11, 21, 24.

And lead us not into temptation:

Gen. xxi. 1: "And it came to pass, after these things that God did tempt Abraham."

11. Sam. xiv. 1: "And again the anger of the Lord was kindled against Israel, and he moved David against them to say, go, number Israel and Judah."

But deliver us from evil:

Psa. 1. 15: "And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me."

Dan. iii. 17: "Our God, whom we serve, is able to deliver us from the burning fiery furnace."

For thine is the kingdom, and the power and the glory, for ever and ever. Amen.

I. Chron. xxi. 11: "Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head over all."

CONDEMNED, OR FORGIVEN.

Who are you, and whose are you? There are only two classes of persons in the world, the righteous and the wicked. We know that all who have died have either gone to hell because they did not believe, or have gone to heaven as the result of grace. A man must be either dead or alive. There is no neutral ground. Saved or unsaved you are, reader, at this moment. Think not to halt between two opinions. For the most part those who are said to be halting between two opinions are really of one opinion: They do not intend to serve the Lord, but they say in their hearts, "Who is the Lord, that I should obey his voice?" Now, with a sincere desire for your good, I beg you to do me this favor—Will you spend a little time alone, perhaps this evening; take a paper and pencil, and after you have honestly and fairly thought on your own state, and weighed your own condition before the Lord, will you write down one of two words: If you feel that you are not a believer write down this word—*Condemned*; and if you are a believer in Jesus, and put your trust in him alone, write down—*Forgiven*. Do it even though you have to write the dreary word *Condemned*. We lately received into Church-fellowship a young man, who said, "Sir, I wrote down the word *Condemned*, and I looked at it; there it was; I had written it myself—*Condemned*." As he looked, the tears began to flow, and his heart began to break; and ere long he fled to Christ, put the paper in the fire, and wrote down *Forgiven*. This young man was about the sixth who had been brought to the Lord in the same way, and there have been several since. So I pray you try it, and God may bless it to you. Remember you are either condemned or forgiven. Do not hope to stand between the two. Let the matter be decided; and remember if you are condemned to-day there is hope yet. Blessed be God, still is Christ lifted up, and whose believeth on him shall not perish but have everlasting life. The gate of mercy is not closed; the proclamation of pardon is not hushed; the Spirit of God still goeth forth to open blind eyes and to unstap deaf ears; and still is it preached to you—to every creature under heaven—"Whosoever believeth on the Son of God hath everlasting life: he that believeth and is baptised shall be saved; he that believeth not shall be damned." Believe, God help you to believe. Trust Jesus; trust him now; and may the Lord grant that your name may

be found written in the Lamb's book of life. —Spurgeon.

"This do in remembrance of me."

THE FEAST.

"In this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees; of fat things full of marrow, of wines on the lees well refined."—ISAIAH 25: 6.

The Lord's supper is a feast. A feast on a sacrifice, Jesus made it. Jesus presides at it. Jesus constitutes it. At the Lord's table we have to do with Jesus. With Jesus only. He is to be the object of our faith, the subject of our meditation. Jesus is always present at his table; he allows no one to preside but himself. He feasts with us. He rejoices over us. He delights in us. Like Joseph's brethren, we feast with our elder Brother; and before the Egyptians of this world "he is not ashamed to call us brethren." Like penitent and pardoned prodigals, we sit down with our heavenly Father, rejoicing with him. It is a feast of love. Love thought of it. Love provided it. Love invites us to it. Love inclines us to accept the invitation. Love brings us in, and points us to our place. Everything is pervaded with love. If I look at the head of the table, I see the personification of infinite love. If I look around on the guests, I see the Lord's loved ones, each loving him, and loving each other. If I look into my own heart, there is not a good desire, a holy wish, a scriptural prayer, a sweet emotion, or a pleasurable sensation, but flows from God's most free and unmerited love. Blessed Jesus, I praise thee for the institution of the holy supper! I will come to thy table, to thy feast of love, that I may realize thy presence, offer my petitions, and enjoy thy favor.

Prayer-books for Presbyterians.

The New-York Observer devotes a leader to the notice of an adaptation of the Westminster Book of Common Prayer to the public worship of the Presbyterian Church in the United States. Our neighbor remarks:

It is not wise for Presbyterians to disguise the fact that there is a tendency in the people in our cities, and to some less extent in our rural districts, to the forms of worship that prevail in other communions, and we have been told repeatedly that more families go from the Presbyterian to Episcopal Churches than from the latter to the former.

"For this," adds the editor, "there must be a cause," and, as he must be supposed to feel the thrill of Presbyterianism in his finger-ends, we receive the statement undoubtingly, however with surprise. We agree with him, too, that "the whole subject is one of great importance, not only to individual communions, but to the church of Christ everywhere." Indeed, it may not be of less importance than as bearing upon the question whether there can be, ultimately any tenable middle ground between the Episcopal and Congregational forms of church worship, and government—between church authority and individual freedom. Not long ago, an ingenious and complacent Churchman thought he discovered the plainest signs of what he was pleased to term "a return of the sects to the bosom of the Church;" and he instanced, especially, the tendency of some to seek a ritual form. As far as this particular fact goes, it looks like favoring his theory.—Ex.

The Evangelical Alliance.

The 18th annual conference of the Evangelical Alliance took place last month at Edinburgh, the proceedings occupying four days. A different president was chosen for each morning and evening sitting. The present tendency of religious opinion, the question of Sabbath observance, lay preaching, Popery, Home, foreign, and colonial missions, &c., were were among the subjects taken up. The Rev. Dr. McCoach (Belfast), read the first paper, on the religious aspect of the temper, in which he remarked that while the Christian Church was never in a healthier or stronger state than now, it had to sustain a vigorous attack on the creed of the past; in some cases on Christianity, as having served its purpose and now