

Varieties.

MUSIC

AT THE COMMUNION TABLE, ON A RECENT OCCASION.

No organ interludes were heard,
Nor choral minstrelsy;
More meet to sing their dying Lord
In simplest melody.
With mingled love and awe imprest,
The man of God arose;
Dear was the theme that filled his breast,
And sweet the hymn he chose.
He read—he paused—with voice subdued
He breathed a solemn air,
With touching sympathy imbued,
Which all were soon to share.
The tide of feeling spread around
And filled the hollowed place,
And music flowed of softest sound,
Mixed with the deep-toned base.
Well might the Saviour's love prevail
His praises to prolong;
What humble, grateful heart could fail
To echo such a song?

THE RELIGION OF THE HEART.

THE heart's religion,—sacred thing!
Is like the cleft rock's silver spring,
Which free and independent flows,
As summer's sun or winter's snows;
Through stormy night or cloudy day
The shining current holds its way;
The clinging plants that decked its side,
May all have drooped away and died!
No starry moss-flower there may blow,
Nor heath-flower shed its purple glow;
No wilding rose her buds entwine
Around the fragrant eglantine;
But still the runlet clear and bright,
Will issue sweetly to the light.

DO YOU GO TO THE PRAYER-MEETING.

Reader! is there a prayer-meeting in your neighborhood? If there is, do you attend it? If you do not, have you good reasons for staying away? Perhaps there is one just by your door, or at least within a few minutes' walk of your dwelling. Do you go to it? I have known people to walk many miles every week to a prayer-meeting. They did not grudge the distance. The way seemed short and pleasant. No wonder. They were in earnest about their souls! And if you neglect or despise such meetings, it is to be feared that you are altogether unconcerned about eternity and the kingdom to come. If you were thirsty for the water of life, you would be glad of such opportunities of drawing it out of the wells of salvation.

I ask then, again, DO YOU ATTEND THE PRAYER-MEETING? If not, what are your reasons? If they are good reasons, you need not be ashamed of them either before God or man, and they will serve you at the judgment-seat of Christ. If they are not, the sooner you give them up the better. Very soon the last sermon will be done, the last Sabbath will close, the last prayer-meeting will be over, the last message of salvation delivered, the last warning sounded, and the last invitation given! Then, what bitter regret and agonizing remorse! What will you think of your excuse then? Oh, you will give the wealth of worlds for another prayer-meeting, another day of hope! No more making light of such precious opportunities, nor scoffing at those who prized them! The follies and vanities of earth are all over them; and invisible realities are seen to be all in all. Will the memory of your days and scenes of pleasure or sin be soothing to your soul when they have passed away like a vision of the night? Will the remembered hours of carnal levity, the idle word, the thoughtless jest, the gay smiles of companionship, the haunts of gaiety, or the haunts of sin, (all of which you once preferred to the prayer-meeting), will these breathe comfort to your dying soul, or bear you up when giving in your account before the Judge of all? Laughter shall then be exchanged for burning tears; nights of harmless merriment for ages of endless ruin. Oh, waste not then one precious hour,—one precious moment! Thy eternity may hang on it! It may soon be too late to think of prayer. Up, sleeper, up! Turn, sinner, turn! Thy days are but an handbreadth;—flee! oh, flee from the wraith to come!

Let me speak to you, with all kindness, for a little, about your reasons for not attending the prayer-meeting. Let us weigh them in the balances of the sanctuary; and may the Holy Spirit, in this respect, convince you of sin!

1. Do you not care for prayer-meetings? Do you not like them? Do you count them a weariness, or do you call them fanaticism? Is this your reason? If so, can your soul be in a right state with God? Can that man be a child of God, who dislikes either private or social prayer? Can there be real or living religion in that soul that does not relish such meetings? Is it not strange and sad that you should relish the things of the body, the things of time,—and yet turn away from the things of the soul, the things of eternity? Is it not awful that you should love the society of sinners, the friendship of the world; and yet dislike so much the companionship of saints, the fellowship of God? If you prefer worldly company or pleasure to a prayer-meeting, this shows beyond all doubt that you are not a child of God, or a follower of the Lamb.

2. Have you no time to attend prayer-meetings? Is this your reason? Ah! think for a moment; is it really true that you have no time to spare for them? Can you say so honestly before God? Will you be able to plead this with the Judge in the great day of account? Do you never attend other meetings which take up more of your time? Or do you not waste more time idly, or in foolish company, than would be spent at the meeting? What! have you time to eat, and to drink, and make merry, but none to pray? Have you time for business, for company, for folly, for plea-

sure, for lusts, for sin, but none for prayer? Have you time for the shop, the market, the ball room, the card-table, the public house, the political club,—but none for the prayer-meeting? You can spare days and weeks for the things of time, can you not spare an hour for the things of eternity?

3. Do you think it is being too religious? Now let me ask you what you mean by religious? Does it not mean loving and serving God? And can a man love God too much? Can he serve him too constantly or devotedly? Was the apostle too religious when he said "whether ye eat or drink, or whatever ye do, do all to the glory of God"? Or was he too religious when he commanded us to "pray always," (Eph. vi. 18); to "pray without ceasing," (1 Thess. v. 17)? Was David too religious when he praised God seven times a day (Ps. cxix. 164)? Are the angels and the redeemed saints in heaven too religious, who serve him "day and night in his temple," (Rev. vii. 15)? With such a feeling as you have about prayer-meetings, it is plain that there is far too much religion in heaven for you ever to think of going to such a place, or even to wish to be there. The man that has no relish for a prayer-meeting, could have no relish for heaven. He is utterly unfit to be there. He would be wretched there. An eternity of prayer and praise would be hell to a man who is wearied with an hour of a prayer-meeting on earth.

4. Are you better employed at home? Can you honestly say so before God? If you can, I leave you to answer to God for the time thus spent at home or elsewhere. He will take a strict account of those hours. If you are one who loves to read the Bible and pray at home, I am sure you will not object to a meeting for prayer. If you are not, can you really say that you are better employed, or even half so well? Oh, no. You cannot be half so well employed as in preparing for eternity, in praying with God's people, in hearing of his dear Son, in making ready for the coming of the Lord.

Reader, are these your reasons? Then I ask you, are they sufficient? Does your conscience say they are? Or do you not see that the real reason is just your "carnal mind which is enmity against God"? You do not love to pray, therefore you do not like the prayer-meeting. You do not love God and therefore you do not desire fellowship with him. You do not love his saints, therefore you do not wish to join with them in prayer. You do not care about forgiveness of sin, and therefore you do not go to hear how "in him we have redemption through his blood, the forgiveness of sins according to the riches of his grace." You have no relish for the things of Christ, no sense of the excellency of the knowledge of Christ, and therefore you do not desire to join his people in singing the new song,—WORTHY IS THE LAMB THAT WAS SLAIN!

"The end of all things is at hand; be ye therefore sober, and watch unto prayer." 1 Peter, iv. 7. "Continue in prayer, and watch in the same with thanksgiving." Col. iv. 2. "Praying always with all prayer and supplication in the Spirit." Eph. vi. 18. "Not forsaking the assembling of yourselves together, as the manner of some is, but exhorting one another, and so much the more as you see the day approaching." Heb. x. 25.

THE DYING CHILD AND HER FATHER.

In the village of —, is a small school, in which Christian instruction as well as useful knowledge are imparted to the happy light-hearted children who flock to its threshold every day. To one of the little members of this joyous band, the hour of assembling was peculiarly delightful, and Jane was frequently to be seen with her treasured Bible in her hand, sitting on the school steps, waiting for the opening of the door. She had always been a sickly child, and unable to join in the boisterous mirth of her young companions, but God had "opened her heart" to receive his Word. Sickness was a blessing to her, for it had taught her to contrast the pleasures of sin, which "are but for a season," with those unspeakable joys that are in store for the true disciple of Christ.

Jane's father was an ungodly man. The public-house, and bad companions, had led him to dislike his own fireside, and he only entered the walls of his cottage, to profane God's name and to curse the "wife of his bosom." We may easily imagine, after this sad description of the parental roof, that little Jane's happiest moments were passed in school. Frequently and earnestly did she thank God, for having provided her a means whereby she might learn to love Him. And night and morning she would clasp her tiny hands in prayer, when the tears which rolled down her pallid cheeks, would tell a tale of secret woe concealed in that youthful breast. But God, without whose knowledge a sparrow does not fall to the ground, was gradually preparing this sweet child for the mansions of bliss above. At the age of thirteen her bodily strength rapidly declined, and soon the cold hand of death nipped this fair blossom, and a fond mother felt herself bereaved of her darling. When upon her death-bed, Jane called for her father, and with all filial submission implored him to grant her dying request, "Dearest father," (said she), "do promise me, that you will never again curse mother. Pray to God for his Holy Spirit, to make you good and happy. Oh, dear father, do meet me in heaven! I feel I am going there; for Jesus has promised to save the greatest sinner, who believes on him." Then, taking up the Bible that lay on her bed, she said, "Read this good book, father, it will talk to you about God and heaven. I will pray for you whilst I live, but you must pray for yourself." Heaving a deep sigh, the little sufferer sank on her pillow, and covering her face with her hands, she remained in silent communion with her heavenly Parent for a long time. Then calling to her mother, who sat sobbing at her bedside, she said, "Weep not, dearest mother, I am going to heaven; Jesus has washed away my sin in his precious blood." After a few more hours of bodily anguish, this dear child slept in Jesus. The father, touched with the last request of his daughter, seemed to profit by her words for a season; soon, however, a return to his old associates "choked the good seed," and rubbed off what they were pleased to call "his odd notions."

Fellow-pilgrim in a world of temptations, let us draw some lessons from this, true and touching story. First, learn

the great good a Christian teacher may be the means of effecting, and remember St. James' words, "Let him know, that he that converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins." Secondly,—how short was the period allotted to this child to prepare for death and eternity. Youthful reader, are you prepared? This hour God may require your soul,—what a solemn thought! let us realize it. Heaven or hell awaits each of us. Lastly,—see the influence of bad companions, and their places of resort. The world is "enmity towards God," and if we withstand the Holy Spirit, and return to our former worldly pleasures, we risk the eternal joys of heaven, and shall lose our own souls. Where God's presence is not welcome, there the Christian ought not to be.

A PAINFUL FACT.

It is not many years since I entered the dwelling of a widow. I knew her to be the most active, capable, efficient, and devoted female member of a sister church, consistent, and ready to every good word and work. Judge what was my surprise to find her centre-table covered with that class of magazines of the day which are mainly filled with the most exciting romances. In the presence of her daughter, then just verging into womanhood, I expressed my surprise, and greatly remonstrated with her; but to my regret, she warmly defended her course, and claimed that this class of literature was necessary to cultivate the taste and the imagination.

I soon sought out her pastor, and he promised to counteract the poison if possible; but alas, in vain. She is now an expelled member of the church, and her Sabbaths are away from the house of God. Are not these the legitimate fruits of an indulgence in such reading? Had her reading been the works of Doddridge and Baxter, and Flavel and Owen, it would require no prophet's ken to tell how changed would now be the scene. An inspired prophet has pointedly inquired, Can a man take fire into his bosom, and his clothes not be burned? We utter our unsparing reprobation of the man who deals out the intoxicating cup to our fellow-men, but we, alas, take to our bosoms and to our churches the men around us, who poison our families by these blighting and pernicious issues of the press. Let every Christian reader be warned to shun light reading as he would the venom of the still.—Am. Messenger.

GIVING DOTH NOT IMPOVERISH US.

A TRUE ANECDOTE.

A preacher in Liverpool, N. S., was raising money to build a preaching house. He went into a store, and made his business known. A wealthy gentleman happened to be in the store, and refused giving any money for that purpose. There came in at the time a poor fisherman, who had just been putting out his nets, as they call it in that country. The preacher asked him for some money, telling him what it was for. He replied that he was a poor fisherman, but he would give a little, if it was but the widow's mite. So he put his hand into his pocket, and pulled out all the money he had at that time, and gave it to the preacher. The preacher then told him he would have a large haul of fish next morning. At this the gentleman who refused giving any money for such a purpose, laughed very heartily, and told the poor fisherman he would give him so much a pound for all he would catch next morning—a sum much greater than the fisherman had been getting per pound. Next morning the fisherman went to his nets as usual, and found he had done more than at any one time before. He got his fish ashore, and started with them to the above gentleman's house, who was bound in honor to pay him down the money he had promised.—Nashville Church Advocate.

ETNA, PROTECTION, AND HARTFORD INSURANCE COMPANIES.

AGENCY, ST. JOHN, N. B. }

7th January, 1853. }

THESE are to certify, that Messrs. ROBERT and HUGH DAVIS, having recently lost by Fire their Milling Establishment in the Parish of Hampstead, Queen's County, and having furnished me with the several proofs required by the conditions of Insurance, and being satisfied therewith, I have paid them their claims; and do hereby declare that I still do, and have no desire to relinquish the Insurance on their Property in Woodstock, or to effect farther Insurance for them if required, notwithstanding the several rumours that have been circulated regarding the origin of the Fire, and also as to the value of the property recently destroyed. A. BALLOCH, Agent.

NEW BRUNSWICK HOTEL.

CHARLOTTE STREET,

Nearly opposite the Country Market, St. John, N. B. The Subscriber would respectfully intimate to the Travelling Public, that extensive improvements have been made to the above House, and that it has been well furnished and renovated, and good accommodations is now offered to Transient and Permanent Boarders.

This House is conducted on strictly Temperance principles.

Good accommodations for Horses. An experienced Hostler will be in attendance.

E. W. FLAGLOR.

St. John, N. B., January, 1853.

BRICK BUILDING,

SOUTH SIDE KING STREET.

150 BOXES, Half and Quarter Boxes best RAIL SINS; 5 Casks Cooking do.,

5 Drums Sultana Raisins;

3 Casks CURRANTS; 10 Kegs GRAPES;

60 Bbls. APPLES; 20 bbls. ONIONS;

50 Bags WALNUTS; 10 bags soft shelled ALMONDS;

4 Bags Castina NUTS.

150 Bbls. Canada Superfine FLOUR;

1200 Pounds Clark and Thomson's CHEESE;

15 Bbls. Porter's FLUID;

With a general assortment of GROCERIES, SPICES, &c. Jan. 15. HANNAH & UNDERHILL.