

The Religious Intelligencer.

AN EVANGELICAL FAMILY NEWSPAPER FOR NEW BRUNSWICK AND NOVA SCOTIA.

Rev. J. McLEOD,

"THAT GOD IN ALL THINGS MAY BE GLORIFIED THROUGH JESUS CHRIST."

Peter.

[Editor and Proprietor.]

Vol. XVI.—No. 21.

SAINT JOHN, NEW BRUNSWICK, FRIDAY, MAY 21, 1869.

Whole No. 801.

ALBION HOUSE.

APRIL 23, 1868.

NEW GOODS,

PER STEAMSHIPS "DORIAN,"

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AND "UNITED KINGDOM,"

FROM LIVERPOOL.

NOW OPENING,

A LARGE AND WELL-SELECTED

STOCK OF

NEW AND FASHIONABLE

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DIRECT FROM THE MANUFACTURERS.

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WE RESPECTFULLY INVITE

THE

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Frederickton, April 20, 1869

FALL GOODS.

October, 1868.

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Successor to

SHERATON & Co.,

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NEW GOODS,

COMPRISING A

General Assortment

OF

DRY GOODS,

CONSISTING OF

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Wholesale and Retail.

THOMAS LOGAN,

Queen Street.

Frederickton, October 28, 1868.

The Intelligencer.

MISS RANKIN IN MEXICO.

Monterey, Mexico, March 27, 1863.

Mexican converts can now be numbered by hundreds. Several churches have been collected of those who give pleasing evidence of genuine conversion. Since 1861, there have been congregations of converted Mexicans in which the ordinances of the Gospel have been observed, and administered; yet scarcely could they be regarded as regularly organized churches. During the past year, the members in Monterey realized the necessity of a more systematic arrangement, and drew up a Confession of Faith, subjoining rules of discipline, which were favorably received; and, after due deliberation, were adopted by all with much satisfaction. The articles of belief were derived from the prominent doctrines taught in the New Testament, the controversial points being avoided as much as possible, so that a platform might be presented upon which all true believers could unite. The manner of baptism is not restricted to any one form, but to be administered in the way which the conscience of the believer may dictate—whether by sprinkling, pouring, or immersion. This Confession of Faith has been also adopted in Cadareyta, where there is a large number of believers, and it is under consideration in Saltillo, where there has been an evangelical society in existence for some time. I have no doubt but it will be adopted in Saltillo; this making, with the others, three regular organized Protestant churches occupying important positions of influence, which I regard as a very great point gained to the cause of evangelical Christianity in this portion of Northern Mexico. The co-laborers of the American and Foreign Christian Union (of whom there are nine in number) are doing an important work wherever they go. "The people welcome them as messengers of blessed news, and gladly receive the books and instructions which they are able to impart.

These laborers are natives who have embraced the Gospel, and are happily evincing one of its most blessed features—the desire of imparting its blessings to others. The first impulse of the spiritual life of these converted Mexicans seems to be, to preach the Gospel to their countrymen. The work of evangelization is now carried forward almost entirely by native agencies. The American Bible Society are employing some three or four men, who are working with much success under its agent, Rev. Thomas Westrup. With a few leading minds, the work can be carried forward with wonderful rapidity.

As these native evangelists go travelling through the country, with their Bibles and other evangelical books, some most wonderful illustrations of the power of Divine truth are observed. At a city some four hundred miles from Monterey, a most glorious work was commenced about six months ago, and is still in progress with every encouragement for permanent good. Seventy-five have openly professed Christ by baptism. The Mayor of the city was one of the first converts, and took the work into his own hands upon the departure of the co-laborers to other places. His letters are full of the Spirit of the Gospel; he is rejoicing in the onward progress of truth among the people. In a recent communication he says: "I feel great satisfaction and comfort in turning to the blessed and sacred New Testament, whose truths I clasp to my heart that they may preserve me and keep me from falling, which would destroy my peace of mind, and, above all, my soul; wherefore, I beseech you to pray for me, for all our brethren, neighbors and enemies, fervently, even as we pray for you all." Men of this type can be found wherever the Gospel is preached. Our co-laborers have travelled over more than two thousand miles during the past year.

Light and truth have penetrated portions of the country which have been buried in the darkness of Popery for centuries, through the instrumentality of the messengers of salvation. Well may we say of them, "How beautiful upon the mountains are the feet of those that bring good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, Thy God reigneth." Their course has not been unobscured by priestly interference and persecution. In some instances, their lives have been threatened; as in one place the mandate of the priests was, "Do away with the Bibles and heretical teaching, or the men must be done away with."

Nothing daunted, these modern apostles appealed to the authorities and a guard of soldiers was sent for their protection, and they continued their labors with much success. The opposition of the priests often works to their advantage, as the interest of the people is excited to know what Protestantism is, which the clergy are so striving to oppose. The power of the priesthood—that mighty bulwark of Rome—is greatly on the wane in Mexico. As the pure Gospel becomes known among the people, in the same ratio does Popery hide its diminishing head. Every encouragement is afforded us for the further diffusion of the truth in Mexico. Numerous are the instances in which its first knowledge has been blessed to the salvation of the soul. There are cases where men of the most vicious character have been made examples of true piety. One man I would like to mention, who, by his savage conduct, was the terror of the whole surrounding country. His conversation was brought about by a very simple instrumentality, which fact enhances the value and efficacy of Divine truth. Among many other brutal and violent acts of which this man was guilty, was that of beating his wife. This unfortunate woman, communicated her troubles to a poor servant girl of the neighborhood. This poor girl had attended the Protestant meetings, and had embraced the religion of the Bible. She told this ill-treated woman about the blessed Book which taught "husbands to love their wives and be not bitter against them." The woman was so much struck at the blessedness of such religion, that she begged the girl to get the Book, and possibly she might prevail upon her husband to read it.

The girl could not read, and had no Bible herself; but she procured a Christian man, who could read, to go to the house of this wicked man and propose reading the Bible to him. Wonderful to tell, he listened to the truth, and his heart was opened to receive it in all its transforming power. He purchased a Bible, and read it with the closest attention. In the light of it he discovered himself

to be a vile sinner, and fled to Christ as his only hope of salvation. He gives the brightest evidence of the power of grace in transforming a lion into a lamb. His wife is also rejoicing with him in the rich blessings of the Gospel.

He is contemplating a tour into the interior to visit his father and other relatives, and is preparing himself by all the instruction he can obtain to try to benefit his relatives, in explaining the great salvation which he has found so precious to his own soul. I trust the Lord will make him an instrumentality of much good to his country and people. I might mention numerous other facts which would show that God's Word has lost none of its efficacy since the days of Luther, when its light broke in upon the darkness which at that period prevailed throughout Christianity.

When the Lord speaks the word, "Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered." Rome cannot hold its subjects in bondage in the light of God's Word as well as the elements be stayed by human strength, as the onward progress of truth after it once gets a hold of the hearts of the people.

My hopes for the future of Mexico are full of joyful expectation. The Seminary, planted in the heart of the country, will, I doubt not, exert a powerful influence upon the rising generation. During the past year (which is its first) more than sixty pupils have received instruction. The strongest prejudice which the priests could incite has been brought to bear against its success, yet it has borne itself nobly through the storm of opposition, and its future prosperity I now regard as certain. Quite a proportion of the Mexican youths, who are in the school, are hopeful subjects for future usefulness. My aim is to send out a great number of Mexican youth, by proper education, may become the future teachers and preachers of Mexico. Which, may God grant.

Yours in the service of Christ,

MELINDA RANKIN.

THE CROWNING GRACE.

BY D. M. JOSE.

The grace of God bestowed on the churches of Macedonia, far to their power I bear record, yea, and beyond their power they were willing of themselves; praying us with much entreaty that we would receive the gift, and take upon us the fellowship of ministering to the saints. We desired thus, that as he had begun, so he would finish in you the same grace also. Therefore, as ye abound in everything, in faith, and utterance, and knowledge, and in diligence, and in your love to us, see that ye abound in this grace also. For it is not by works that we shall receive the grace of God; but by faith, and utterance, and knowledge, and in diligence, and in your love to us, see that ye abound in this grace also. For it is not by works that we shall receive the grace of God; but by faith, and utterance, and knowledge, and in diligence, and in your love to us, see that ye abound in this grace also.

1. Love is of God, for Christ is love. And if we should "grow in grace" we are to act out the love of Christ in our lives. Are you, dear reader, becoming perfect in love by a life of active benevolence? Does the Holy Spirit witness with yours that you willingly offer to do what you can in the missionary work, and every charitable cause, according to the measure and talents God gives? Has it become a pleasure to you to give to those who most need your help? If so, what complete sympathy, prayer, and thanks abound toward you from the heavenly world on the one hand, and on the other from the souls your giving goes to bless, "which long after you, for the exceeding grace of God in you." 2 Corinthians vi, 14.

2. As God bestowed this crowning grace of self-denying benevolence on the Macedonians, so now he is pouring out on Christians of all churches the missionary spirit, the same crowning grace. Millions of dollars, from millions of givers, are flowing into the river of God, which is bearing the unspeakable riches of Christ to the poor, lost, pagan world. A blessed work of preparation, of sowing, is going on; but it needs to be enlarged before it can bear fruit.

3. Oh for the "grace of Christ" in this world! He made himself poor to enrich us! We ought also to lay aside the glory we might seek with the world, that we might enrich the poor heathen. Surely there are many who may, and will, when Christ's love constrains, abound ten times more in this crowning grace of living to give.

4. Would that I might minister this Christ—this grace—to the dear Transcendental readers, if any of you have been lacking. May the Holy Spirit flash in you the same grace Paul and Titus preached to the Corinthians, and through you to all the Christian world, that soon the two millions of dollars a year now used for missions may be increased to one hundred millions of dollars a year. For he that calleth you is faithful, who also will do the work we labor in his love to have performed.

5. Too poor! No, you are not too poor to give from your abundance, unless you are an exception to the general rule. Missionaries tell us that the inmates of our country or town poor-houses fare better than the majority of people in pagan lands; that we here know little or nothing of poverty as they do. A peck of corn and three pounds of bacon used to be the weekly food of southern laborers. Doubtless if we were to try it, we should find that the food and clothing barely sufficient for health and comfort may be purchased at a much less cost than we have hitherto supposed.

6. But giving is for our good. It prepares our souls to enjoy heaven, where the doctrine, the public sentiment, is and ever will be, "it is more blessed to give than to receive."

7. Giving the gospel to the heathen lifts them up to an equality with us. They become rich in faith and ready to give also. Again, the repenting heathen give their hearts to Christ, which supplies our great want, which is to see their souls saved and Christ glorified in them. Thus we are not burdened by giving, but receive wages an hundred-fold. Blessed be God, it is the best we can do with our money.

"Make a joyful noise unto the Lord, all ye lands." "Bless the Lord, all his works in all places of his dominion." "God is able to make all grace abound toward you, that ye, having all sufficiency in all things, may abound to every good work." As it is written, "He hath dispersed abroad; he hath given to the poor; his righteousness remaineth forever." "Now he that ministereth seed to the sower, both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness."

THE PASSOVER IN JERUSALEM.

By the kindly offices of a friend—a Christian Israelite—we gained admission to the houses of several Hebrew families on the night of the Passover. The same general order of things was observed in them all. A long table was arranged for the sacred meal in the centre or chief room of the house, and both chamber and table were adorned according to the wealth and taste of the occupier. In the centre of the table was a basket containing unleavened bread. Dishes containing hard-boiled eggs and salads were scattered about—the salads representing the bitter herbs of oil; and wine from the vineyard of Bethlehem, sweetened with raisins, was plentifully supplied. At sunset the entire family, old and young, gathered around the frugal board, the men at one end and the women at the other, while the children occupied places between. In front of the male members of the family was a platter, containing a piece of roast lamb, usually a cutlet from the loin. Before the feast commenced, the narrative of the Exodus was read in Hebrew by one of the younger sons; and the patriarch of the group now and then interrupted the reader by throwing in some explanation of the text, or answering questions which were proposed. The narrative concluded, the head of the family led the devotions of the evening by reading some biblical prayers. Then the feast commenced, at which only the males partook of the paschal lamb, while the women contented themselves with eggs and salad. At the conclusion of the feast the ancient psalms of David were sung in their peculiar nasal fashion, which occupation often advanced far into the night. To us these Jews displayed courteous hospitality, and pressed upon us their unleavened bread and very excellent wine; and when, in parting from the interesting scene, we asked an aged patriarch whether he still anticipated the advent of the Messiah, a ray of gladness lit up his furrowed face as he replied, "I am expecting his appearance every day." On the following Saturday—the Jewish Sabbath—we repeated at seven o'clock in the morning to the chief synagogue of the Jews in Jerusalem. During the previous night heavy showers had fallen, the "latter rain" of Scripture. This had accumulated in the narrow streets, for want of drainage, until the huge pools of water and mire rendered locomotion a thing of difficulty. The water had even invaded the floor of the sanctuary; and while we were looking about for a resting-place within, we were politely invited to take seats on the raised platform which occupied the centre of the building.

From this conspicuous position we commanded the entire assembly. On the area some six or seven hundred persons were squatting on benches, their legs folded under them, the books of Moses or some Hebrew liturgy on their knees, their heads covered (for the symbol of obedience in the East is the uncovering of the head), and a thick veil over their faces, as a memorial of the veil is upon their hearts. Behind thick latticework, in a high-pitched gallery, were to be dimly seen the female portion of the assembly, but to appearance mere spectators of a formal and feeble service. On the platform near us sat the chief rabbi, who presided in the assembly; but what to us was especially interesting was the presence of a youth called up out of the assembly, as Jesus was at Nazareth, to read the Hebrew Scripture. This exercise concluded, the sacred roll was carried through every part of the edifice, that the worshippers might kiss the heavenly-sent law before it was deposited in the archives by the ruler of the synagogue. A few hitherto prayers were then read, or rather nasally intoned by the rabbi, to which responses were made in guttural and boisterous tones. The teaching element was entirely wanting, and the worship appeared to us little more than the formal and punctilious performance of a religious duty.—*Sunday at Home.*

LEARN TO KEEP HOUSE.

No young lady can be too well instructed in anything which will affect the comfort of a family. Whatever position in society she occupies, she needs a practical knowledge of household duties. She may be placed in such circumstances that it will not be necessary for her to perform much domestic labor; but on this account she needs no less knowledge than if she was obliged to preside personally over the cooking stove and pantry. Indeed, I have thought that it is more difficult to direct others, and requires more experience, than to do the same work with our own hands.

Mothers are frequently so nice and particular that they do not like to give up any part of the care to their children. This is a great mistake in their management, for they are often burdened with labor and need relief. Children should be early taught to make themselves useful; to assist their parents every way in their power, and to consider it a privilege to do so.

Young people cannot realize the importance of a thorough knowledge of housewifery; but those who have suffered the inconvenience and mortification of ignorance can well appreciate it. Children should be early indulged in their disposition to bask and experiment in various ways. It is often but a troublesome help that they afford; still it is a great advantage to them. I know a little girl who at nine years old made a loaf of bread during the winter. Her mother taught her how much yeast, salt, and flour to use, and she became quite an expert baker. Whenever she is disposed to try her skill in making simple cakes, or pies, she is permitted to do so. She is thus, while amusing herself, learning an important lesson. Her mother calls her little housekeeper, and often permits her to get what is necessary for the table. She hangs the keys by her side and very musical is the jingle to her ears. I think before she is out of her teens, upon which she has not yet entered, that she will have some idea how to cook.

Some mothers give their daughters the care of housekeeping each week by turns. It seems to me a good arrangement and a most useful part of their education. Domestic labor is by all means compatible with the highest degree of refinement, accomplished women I have known, have looked well to the household duties, and have honored themselves and their husbands by so doing.

Economy, taste, skill in cooking, and neatness of the kitchen, have a great deal to do in making life happy and prosperous. The charm of good housekeeping is in order, economy, and taste displayed in attention to little things; and these things have a wonderful influence. A dirty kitchen

and bad cooking have driven many a one from home to seek comfort and happiness somewhere else. None of our excellent girls are fit to be married until they are thoroughly educated in the deep and profound mysteries of the kitchen.—*Presbyterian.*

"USES OF ADVERSITY."

Many experiences of the Christian are sorrowful in their nature, and for the time of their occurrence very grievous, yet in their practical effects delightful. Nature affords a wonderful truth in providing such tances, which, poisonous in their constitution, yet work some of the most effectual cures. The surgeon applies the instrument of destruction and rids the body of the deadly cancer, and saves the life. A man once afflicted with an imposthume which, from its nature, must prove fatal, but with malicious intent and his life was saved, and thereby his wound opened and his life preserved. The soul, afflicted with some spiritual malady, is frequently saved from death by the operation of severe chastisements. God is a kind and faithful husbandman. He cuts off the worthless and destructive branches, and gives life and vigor to the vine. He is a skillful physician, who eradicates all tumors which draw away the substance or threaten the life. A man who had set his affections on the possessions of the world, seeing them all perish, exclaimed, "I had perished unless these had perished." Says an author, "Sweet are the uses of adversity, which, like the toad, ugly and venomous, yet wears a sparkling jewel in the head." It is true that "darkness shows us worlds of light we never saw by day." As night brings out the stars, and enhances the beauty of the day, so sorrow brings out the tender feelings of the heart, and gives lustre to man. As those who stand in deep wells and dark caverns can see the stars when to all others they are obscured, so, from the depths of affliction the Christian beholds the glories of heaven, unseen by mortal eyes. Solomon says "sorrow is better than laughter; for by the sadness of the countenance the heart is made better." And many witnesses can testify that "it is better to go to the house of mourning than to go to the house of feasting." The crushed heart sends forth the sweetest fragrance, and the broken heart gives out the most consoling words. As the song of the swan is sweetest just before her death, so the most enrapturing notes often come from the valley of the shadow of death. Affliction wrung from Job the most sparkling tears he ever shed, and the most consoling and cheering words he ever spoke. David penned the most beautiful psalms when his trials were most severe. Imprisonment in Bedford jail gave us Bunyan's Pilgrims' Progress, while constant and severe suffering gave Baxter's Saints' Eternal Rest. Paul felt the truth of his language, that though afflictions for the present are not joyful, yet they work out in those who are exercised thereby, a far more exceeding and eternal weight of glory. John portrayed, from the lone isle of Patmos, whether he had been banished by the Emperor Domitian, the beauty and glory of the celestial world. The redeemed of Heaven are those who have come through great tribulation.—*H. A. B. in Freeman.*

THE GOLD DOLLAR.

If wrong done can be rectified through the conscience of the offender, it is incomparably better than exposure or disgrace.

At a boarding school one of two young ladies took a gold dollar from a teacher's table. At evening prayers the Principal put the case in a very happy way. He remarked that he had been a witness of the serious consequences of an accident that might occur. For instance, if any one of the young ladies had taken a gold dollar into her mouth, and it had passed down the windpipe and lodged upon her lungs, it would corrode and poison, until it had produced inflammation, and if it could not be removed death would soon follow. Now to change the supposition. The gold dollar is upon the conscience, instead of the lungs. One of the young ladies in the room had stolen that money from her teacher's table and the terrible guilt is upon her conscience corroding and poisoning her moral nature. She has no peace and can find no relief until she has removed that gold dollar from her conscience. No doubt she has already seen and regretted the folly and sinfulness of the act, and wished that she could make restitution. Let her go without delay, and deposit that stolen money in the Bible on the school desk.

The sequel showed that the poor girl, in her desperation, before the matter was brought up, had thrown the gold dollar down the register, so that she could not restore it as suggested. But she borrowed one dollar of a teacher whom she made a confidante and placed it in the Bible, and afterwards paid the debt from the amount allowed her by her father for spending money. The result was publicly announced and the act of restitution commended, but no allusion was made to the subject, by the Principal to her. Years have rolled by, but the act of pilfering has never been repeated by the young lady, nor have her parents even ever learned that their daughter committed the crime.

ADVICE OF AN ACTRESS.—I was sitting in the parlor of the hotel at B—, reading, when a lady hastily entered, and addressing me, said: "What time shall you start for the theatre?" Then glancing at my face, added, "Excuse me, sir; I thought you was one of our company."

It was Miss—, a celebrated actress, who was at the time an inmate of the house; and I said pleasantly, "I never went to the theatre."

"What!" she exclaimed, "have you not even heard Forrest, the great tragedian?" "No," I replied, "I was taught by my parents to shun the drama. Some, however, whom I respect, say that I was wrongly educated in this matter, and that if I should once visit the theatre I should see my error. You certainly know all about it, and I would like to ask your opinion. Would you advise me to attend?"

The tragedienne's countenance grew pale and haggard as she answered with an expression whose mournful seriousness haunted me long after. "Sir, if you have never been to the theatre, I advise you never to go!" and without another word she left the room.

I have thought since, in connection with her sad, weary look, of the touching wall of the English actor Robson, uttered throughout his last illness, "Oh, my wasted and unprofitable life!" and I have wondered if the patrons of the stage

ever consider that their amusement is purchased at the terrible cost of the peace of mind, and perhaps the eternal happiness of the performers they applaud; and if the young, when for the first time they go to the playhouse, know how many famous actors and actresses have uttered earnest and heart-broken protests against the theatre.

A BRAVE BOY.

The New-York Sun, in an article on "The Heroisms of Hamble Life," relates the following story of a heroic lad: Two weeks ago a little ragged boy, aged nine years, was secreted on an English steamer, that he might reach his destination without paying his passage. On the fourth day of the onward voyage from Liverpool to New-York, he was discovered and carried before the first mate, whose duty it was to deal with such cases. When questioned as to the object of his being stowed away, and who brought him on board, the boy, who had a beautiful, sunny face, and eyes that looked like the very mirrors of truth, replied that his stepfather did it, because he could not afford to keep him, nor to pay his passage out to Halifax, where he had an aunt who was well off, and to whose house he was going. The mate did not believe the story, in spite of the winning face and truthful accents of the boy. He had seen too much of stow-ways to be easily deceived by them, he said; and it was his firm conviction that the boy had been brought on board and provided with food by the sailors. The little fellow was very roughly handled in consequence. Day by day he was questioned and questioned, but always with the same result. He did not know a sailor on board, and his father alone had secreted him and given him the food which he ate.

At last the mate, worried by the boy's persistence in the same story, and perhaps a little anxious to inculcate the sailors, seized him one day by the collar and dragging him to the fore, told him that unless he confessed the truth in ten minutes from that time he would hang him to the yard-arm. Then he made him sit down under it on the deck. All around him were the passengers and sailors of the midday watch, and in front of him stood the inexorable mate, with his chronometer in his hand, and the other officers of the ship by his side. It was the finest sight, said our informant, that we ever beheld, to see the pale, proud, sorrowful face of that noble boy—his head erect, his beautiful eyes bright through the tears that glistened on his cheeks, and his hands clasped in prayer. When eight minutes had fled, the mate told him he had but two minutes to live, and advised him to speak the truth and save his life; but he replied, with the utmost simplicity and sincerity, by asking the mate if he might pray.

The mate said nothing, but nodded his head, and turned as pale as a ghost, and shook with trembling like a reed with the wind. And there, all eyes turned on him, this brave and noble little fellow, this poor wail whom society owned not, and whose own stepfather could not care for him—there he knelt with clasped hands and eyes upraised to heaven, while he repeated audibly the Lord's Prayer, and prayed the dear Lord Jesus to take him to heaven.

Our informant adds that there then occurred a scene as of Pontecorvo. Soda broke from strong, hard hearts, as the mate sprang forward to the boy and clasped him to his bosom, and kissed him and blessed him, and told him how sincerely he now believed his story, and how glad he was that he had been brave enough to face death and be willing to sacrifice his life for the truth of his own word.

DRESS FOR CHURCH.—We think it well and right enough that persons about to proceed to public edifices of a sacred character should take care not to neglect in dress suggest indifference to the duty about to be performed. Having allowed so much, it is difficult to draw a line and fast line and say where dressing out of due reverence ends, and dressing for unsuitable motives begins. Dress is always a relative term; and what is Sunday best to one person would fall far below the week-day worst of another.

And yet a line somewhere there must be; and when we come to speak of the classes amongst whom dress is one of the main concerns of life, we cannot doubt that the majority of church-goers are on the wrong side of it. They go to church over-dressed rather than dressed. Their raiment is for the benefit of the congregation, and anything but donned out of serious reverence for the Creator, and the sanctity of the spot they are visiting. They make Sunday a pretext and an excuse for outdoing themselves in extravagance of attire. Abundant evidence has been given before Royal Commissioners to prove that the most severe hardships inflicted on milliners and their assistants spring from an exacting determination of fashionable and would-be fashionable women to have their new dresses, bonnets, or mantles home on Saturday night or even on Sunday morning, in order that they may appear for the first time in their new and gorgeous livery—at church. Does any thought of prayer or piety enter into such pitiless calculations as these? And is it any worse to turn the House of Prayer into a den of thieves than to turn it into a vanity fair? We say it with pain, but that is too often the vile use to which our most sacred edifices are put. The arrival of a bonnet will decide many a woman whether she will go to church on some particular morning, or—not give herself the trouble. We do not say that, when she goes there, she will not pray. Probably she does; but it is uncharitable to surmise that her devotions will not be very much more availing than those of a certain Pharisee! A particular costume for church-going purposes—a real *sortie d'eglise*—would, perhaps, be an invaluable boon under the unedifying circumstances to which we allude.—*Daily News.*

FIRST STEP IN PRAYER.—He that makes but one step up a stair, though he is not much nearer to the top of the house, yet has stepped from the ground, and is delivered from the foulness and dampness of that. So in the first step of prayer: "God be merciful to me a sinner." Though a man be not established in heaven, yet he has stepped from the world and the miserable comforts thereof.—*Dr. Donne.*

Benevolence is to be estimated not by the amount given, but by what it costs to give it. An English charity recently received an envelope containing six penny stamps, on the inside of which was written these words: "I fasted a meal to give a meal." That was true benevolence.