Religious Intelligencer.

AN EVANGELICAL FAMILY NEWSPAPER FOR NEW BRUNSWICK AND NOVA SCOTIA.

Rev. J. McLEOD,

"THAT COD IN ALL THINGS MAY BE CLORIFIED THROUGH JESUS CHRIST." Peter.

Editor and Proprietor.

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SAINT JOHN, NEW BRUNSWICK, FRIDAY, JULY 26, 1872.

NEW SPRING GOODS.

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Miller & Edgecombe

Have great pleasure in intimating that a large portion of NEW SPRING STOCK

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IRISH POPLINS STRAW HATS, Carpetings and Oil Cloths,

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HOUSE FURNISHING GOODS,

PARKS' ST. JOHN

COTTON WARPS.

An inspection respectfully solicited.

THOMAS LOGAN. Fre lericton, June 21, 1872.

The Intelligencer.

COMMUNION DAY IN EVANSDALE BAPTIST CHURCH.

The circumstance described below, given in the first part of the second chapter of "The Open Door," is the representation to which C. G. first takes exception. Of this circumstance, Mr. Smith says in his Introduction already given, paragraph 8:-

The scene described in this book, as occurring in the Evansdale Baptist Church, in the forcible expulsion of old Deacon Saybrook of the Presbyterian Church, from the Lord's table, belongs to a past age. The Baptist minister who would so enforce the law now, would peril his position in the church, and publish himself to be full fifty years behind the day of gospel liberty in which he lives. That is locating it very definitely.

It was a bright Sabbath, and the Evansdale Baptist Church was well filled, for the morning service.

The Pastor, the Rev. Walter Burden, was an able minister of the Gospel, and a great favorite in the village, being in the best sense, popular both in, and out of his pulpit. While holding his creed firmly, and, at proper times contending for its creed firmly. times, contending for it stoutly, he ever lived upon the most intimate terms of Christian fellowship, with men of all shades of faith. He recognized in every man engaged in any service, having for its end, the beneat of society, a companion and a brother; "the fellowship of labor," as

The text on that Sabbath morning was from 1st John, i. 3: "That ye also may have fellowship with us: and, truly, our fellowship is with the Father, and with his Son, Jesus Christ." It was a good sermon. The preacher's heart was evidently filled with love, and his lips, that day, were in his heart.

Men who had sought rest in the sanctuary, from the

ry day life, were refreshed and great strengthened. God is apt to bless such sermons. Men are more liable to be drawn heavenward by the silken cords of love, than to be buffetted thither by theological

The preacher dwelt at length upon the Gospel, as the ground of all holy fellowship; setting forth the sacred protherhood of the Saints; the common spiritual commu nion of all the blood-washed, as one in Christ. Mr. Hart and Ellen Roberts sat together, and in the same pew sat also Deacon Roberts and his good Methodist wife. There were many members of other churches present, and among them, Deacon Saybrook of the Pres byterian Church; a beautiful, silver-haired old man, of

God seems to love to let his ripened wheat stand for a while in the field, that the passers by may behold the gospel grain, before the reaper with the sharpened sickle shall take the sheaf to the heavenly garner. The good old man evidently enjoyed the sermon. The approbation of such a man is a ministerial seal not to be despised. (1.) At the close of the discourse, the usual invitation to the Lord's Supper was given out by the pastor as follows:—"All members of sister churches of the same faith and order, who are in good and regular standing, are invited to take seats, and partake with us." The pastor added, that he did not require those who could not commune to leave the house, but would be glad to have them

main, and look on upon the solemn service. As the separation was taking place between the worthy and the unworthy, the preacher remarked, that he earnestly hoped, that the division might not be prophetic of the final assortment at the day of judgment. He alluded also to the man mentioned in the gospel, who was found at the east without the wedding garment. I have spoken of Deacon Saybrook, as much interested

in the discourse. When especially pleased, he would raise his hands, and look upward, his face fairly shining with a holy cestasy, and then instantly he would turn again to the preacher. Again and again, that morning, did the venerable man "telegraph with heaven," as Ellen Roberts called his upward glancing and sudden elevation of hands. The choir was singing the hymn: " Jesus himself draws near.

To feast his saints to-day," and, as I have said, the communicants were taking their places in the body of the house at the table. Deacon Saybrook must have known the usage of the church, but still there he sat directly in front of the pulpit. He seemed utterly unconscious of all that was transpiring around

His eyes were turned toward the pulpit, but he appeared wrapped in visions quite beyond the scene passing so Meantime, the pastor and officers of the Church had aken their places at the table. As one and another of the sitting, he mechanically moved to give room, until he finally sat at the extreme end of the scat, furthest from the

Quiet being restored, the preacher arose at the head of the table, commencing the service with the usual form-Our Lord Jesus, the same night in which he was betrayed look" * * * At this moment, Descon Roberts in terrupted the minister, whispering something which could not be heard by the communicants, and at the same time

cointing apparently to Deacon Saybrook.

(2.) "Certainly! It is the law, Deacon;" responded the pastor. Then, fixing his eyes upon the unconscious of-fender, he said: "I observe some at the table who have no right to partake; while it is a matter of great delicacy to ask any one, of whose fervent piety I have so full an assurance as I have in the case of the venerable father be-fore me, to leave the Lord's table, still as this is a Baplist table, and good Deacon Saybrook has never been painful necessity of kindly requesting Deacon Saybrook to leave." All eyes were fixed upon the man whose presence had interrupted the sacred feast. I especially noticed the expression of his countenance, as the pastor made the announcement enforcing the rule of the Church. There was a look of interruption—a disturbance of holy thought, instantly succeeded by an expression of surprise and confusion, mingled with grief—but not the slightest

He immediately rose up, and Deacon Winston handed him his hat and cane, to facilitate his escape from the table of his Lord. But he stood, and, with that soft gentle voice of his, he simply said: "I humby beg pardon of the pastor, and all my brethren and sisters in Christ Jesus. l ought to have remembered; but the fact is, I was so taken up with the train of thought presented by the preacher, setting forth the fellowship of the saints, that I utterly forgot the usage of the Baptists, and was not aware of the announcement, which, no doubt, was made at the close

tering the momentary surprise and embarrassment upon his face like a gleam of sunshine breaking through "I was far away in the bright land beyond the river, sitting in 'the heavenly places in Christ Jesus,' at the heavenly communion, where I confidently expect I

I confess, this painful scene at the door of the banqueting chamber, spolled the feast for me. I tried, as the scr-

vice went forward, to fix my mind upon Christ and His Cross, but I could not. I took my piece of bread from the plate, and bowed my head in prayer, but to my closed eyes, there was the white haired old man with hat and cane, going away. Then, as I turned in spirit to look upon Calvary and the broken body "visibly set forth," I saw the old man there, by a divine invitation, kneeling with all the penitent company, on a hill, rising quite above and beyond all creeds and conditions of men. Different groups and companies there were, but all on the one hill; and, in their midst, lifted up in the sight of every kneeling soul—the Cross!

I knew my thoughts were heresy against the faith of my Church, but I could not help thinking, if the old man had access to the body of the Crucified, and part in the great sacrifice, if the falling blood cleansed his soul from sin, had he not a right to celebrate the sacrifice which bought his ransom? True, he might be in error of doctrine. He was! But was not his eternal hope born in the agony of Calvary?

If the body was broken for him, was not the sacred say ing at the supper, his—"this is my body, broken for you?"
If redeeming blood had cleansed his heart from sin, and imparted to him everlasting life, had he not a share with all the redeemed on earth, in a cup, which is handed to the communicant with the words—" Take! Drink ye all of it—for as oft as ye eat this bread and drink this cup, ye do show forth the Lord's death till he come. Do this in remembrance of me!

the loves Jesus more, I fear, than I do. He presents the degree of the degree of the degree of the eloquent argument of a Christian life thrice beyond my own. When his hand drops that pilgrim staff, it will sweep the strings of a heavenly harp Could not that have taken in righteousness a crumb from his Master's table to-day? Those lips have prayed the prayer of penitence, and spoken words of faith, and, beyond the river, shall sing the song of Moses and the Lamb! Would it have been sinful to have wet them this day with sacramental wine, even in a Baptist Church?

But baptism is the divinely appealized ordinance of the righteousness a crumb from his Masters and magnify as it circulates, until its monstrous weight crushes the poor, unfortunate domestic cares of his family, and the manage and let him teach her to find pleasure in the domestic cares of his family, and the manage and let him teach her to find pleasure in the domestic cares of his family, and the manage and let him teach her to find pleasure in the domestic cares of his family, and the manage and let him teach her to find pleasure in the domestic cares of his family, and the manage and let him teach her to find pleasure in the domestic cares of his family, and the manage and let him teach her to find pleasure in the domestic cares of his family, and the manage.

Respect the name of a woman, for your work in the children, and the hearts of the children and let him teach her to find pleasure in the domestic cares of his family, and the manage.

Nor are the duties of a wife less important to mutual happiness, or less absolute on her part, Let her love her husband next to the children, and the hearts of the children, and the hearts of the children, and the hearts of the children and the hearts of the ch

mental wine, even in a Baptist Church?

But baptism is the divinely appointed ordinance of Christ's church on earth; and there is no baptism but immersion. I believe it! And then there came to me a part of the chapter read that morning in the opening of the service—the twelfth chapter of Matthew, in which Christ rebukes the self-righteous Pharisees:—"At that time Jesus went on the Sabbath day through the corn; and his disciples were ahungered, and began to pluck the ears of corn, and to cat. But when the Phrisees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do upon the Sabbath day. But he said unto them, have ye not read what David did, when he was ahungered, and they that were with him? How he enterahungered, and they that were with him? How he entered into the house of God, and did eat the shew-bread which was not lawful for him to eat, neither for them which were with him, but only for the priests?"

Are there no circumstances, thought I, in which a blood washed soul, without "the washing of baptism," may be justifled in eating bread and drinking wine in the kingdom of Christ?

Jesus, in the text, refers to a positive law, clearly re-corded, and openly and knowingly broken in the bodily ecessity of David and his men. Is the law equally explicit in the declaration of baptism as in all circumstances, a pre-requisite to the Supper? Where is it—the book, chapter and verse. And if it could be found—it cannot—does not the passage in Matthew seem to suppose a case, in which the hunger of the soul may be satisfied with better bread, and that soul be justified by

Nay, more; in the case of good and erring Deacon Say-brook, we are to suppose, in order to a complete parallel, that David and his men were in the delusion, that they and a legal right, and so ate through mistake. immunion hour had passed.

1. The reader will observe in the paragraph numbered (1), the invitation Mr. Smith inserts as the usual one given by Baptists on is exactly in point, and we propose as an anthis occasion. This is the form generally used swer, "Because we are breathing carbonic to-day, where any is used at all, extending the acid gas-deadly poison; because the chapelprivilege beyond the membership of the indi- keeper didn't let the foul air of last Sunday's Amongst the Baptists of the Maritime Pro- and the fresh, pure air of heaven in." Look vinces, if not amongst all Regular or Inde- round at the audience; that feverish flush on pendent Baptists of America, the right to sit | the face isn't heat, it is poison. The lady nodat the Lord's table without this invitation, is ding over there, her nose and cheeks like a not conceded even to "members of sister scarlet rose, is not too warm, for the thermochurches of the same faith and order." Bap- meter doesn't stand over 70 degrees; she is tism is put forward by C. G., as the great pre- partially suffocated; what she wants is fresh the faith and practice of these people, consti- child last night, but simply for want of oxygen tute the right to sit uninvited at the table to keep the flame of intellectual and physical spread in any church but the one to which the activity brightly burning. Nobody can rise communicant belongs. The Supper is held as on wings of faith in a poisonous atmosphere. simply "a church ordinance," an expression Oxygen and religion cannot be separated in which, to Baptist minds, means various things. this unrighteous manner. We cannot live in of different churches, even " of the same faith lation of the physical. Is your chapel-keeper and order" sit down together, that is to all in- a man of intelligence sufficient to understand tents and purposes, Open Communion - a the necessity and reason of ample ventilation? departure from the original intention of right Does he know that every human being vitiates, or duty in the ministration of this ordinance. at the least estimate, four cubic feet of air If men may depart that far from what they every minute? Linger when the congregahold to be right, for the love they bear their | tion leaves, and see if he shuts every door and fellow christians, and there be no violence window tight to keep in all the heat till evedone to truth, how can it happen that in ex- ning service. Then see how dimly the lamps tending the privilege a little farther, to sub- burn in the vitiated air; how hard the minisjects quite as worthy, there is such a violation | ter tries to raise himself and his listeners to of it? And, are Baptists justified in conce- the height of some great argument, and how ding as a privilege, anything concerning a stupid they are-nothing but bad air. Now positive ordinance, that could not be claimed for the remedy, which costs labor and money power to forbid it?

the church." This occurs several times in the appear, and, though extra coal may be rebook, and his objection is, that the impression quired to raise the temperature, the minister intended to convey, is that "Regular Baptists will preach so much better in consequence, opinions and rules deduced from the Scrip- gain of the soul.-Spurgeon. aptized (myself being a guardian of the table, whose duty is to enforce the law of Christ's house), I am under the ing of the Scripture, and, by these, their churching of the Scripture, and, by these, their churches are in a general way governed. The laws of their church are to them the laws of Scrippropriety of an act, is something; judging from or authority to make any lawful agreement solemn. C. G.'s labors, a tedious and difficult affair, between themselves, to sunder the relation, Family prayer also fails when the whole day cipline in a church. For one to say, in such a ever shall put away his wife, except it be for case, "it is the law of God," when the rule fornication, and shall marry another, commitshall meet in God's good time, the company of believers which I leave this day at the table. With the earnest prayer that the Lord, whose table is spread before me, will give us all, through riches of grace, a name and a place at the heavenly banquet, I obey the pastor's gance; and for one to practice in such a case, contrary to deductions similarly made on the Hence, those human enactments which allow same key with the devotion.

AN ITEM EVERY MAN SHOULD READ.

males, we recommend three "hints" as worthy | committeth adultery. of consideration :

you think are untrue, or allusions that you order that their relations in life should be what feel she herself would blush to hear.

make use of a woman's name in a reckless and | ing of these relations let it be borne in mind unprincipled manner, shun them, for they are that there must be a constant regard to each the very worst members of the community- other's wishes, and inclinations, as well as a men lost to every sense of honor, every feeling constant indulgence towards each other's him on the barn floor, praying for the life of

ing tongue, heed the ill that your own words may bring upon the mother, the sister, or the

WHY PEOPLE SLEEP IN CHURCH.

Many a farmer and housekeeper wonders why it is that they must needs take a nap third head of his discourse, and his congrega- not be restored." tion have settled into the easiest position to listen, gentle sleep begins to steal over their faculties, and the good man is surprised at finding his argument less cogent than it seem-

ed when prepared in the solitude of his study. At home the busy matron never thinks of napping at eleven o'clock in the morning, and the man of business would consider his sanity or common-sense sadly called in question, should a friend propose a half-hour's nap at that hour of the day. Nevertheless, they both sleep like kittens in their pews, and logic, rhetoric, eloquence, are alike wasted in the vain These thoughts forced themselves upon my mind, and attempt to rouse their sluggish souls. The question of the poet, so often sung in our as-

"My drowsy powers, why sleep ye so?"

vidual church in which the table is spread. congregation out of the doors and windows,

2. In the paragraph, number (2), is an ex- degrees because of its purification. Sunday and them. pression C. G. professes to think very unfair noon let the openings of the chapel be again It is the law, Deacon," meaning "the law of thrown wide-warmth and air will alike dis-

RELATION OF HUSBAND AND WIFE.

ture, and, conversely, this is the case with all gether two persons in a new and holy relation. | teresting that little Johnny will stop playing | 4th. They are extravagant. They lead to religious bodies; may it not be affirmed that The two are made one in their interests, affect with his shoe-strings, and Jenny will quit rub- a wilful waste of money that might be used more people practice and abide by such rules, tions, and every worldly consideration; and bing the cat's fur the wrong way. Let the for a better purpose,—The Christian Woman.

So saying, he walked slowly down the aisle—the people waiting until he had gone out of the house. The sexton said that he noticed, as he passed him at the door, that he said that he noticed, as he passed him at the door, that he which the parties contract with each other for life, may be broken, except for adultery.

There is with reference to this holy con-We have probably all of us met with ins- tract a law which binds the husband to the tances in which a word heedlessly speken wife, and the wife to the husband, a law so high against the reputation of a female has been that no human legislature can annul it, save magnified by malicious minds, until the cloud for the infidelity of the one to the other. And has become dark enough to overshadow her therefore, according to that higher law, whowhole existence. To those who are accustom- soever being divorced for any other cause, ed-not necessarily from bad motives, but marrieth again, committeth adultery, and the brothers and sisters are there, I will be prayfrom thoughtlessness to speak lightly of fe- person to whom the divorced is married also

How great, therefore, is the responsibility Never make any assertions about her that resting upon the husband and the wife, in God desires the marriage state should be, and When you meet men who do not scruple to what it is capable of being. For the fulfillfaults and weaknesses.

those whose better judgment could not deter ensure the submission of her will to him souls, in one day, stood up in the village aid, would ask thus and so concerning the Is there not, after all, in the judgment of a heavenly charity, the same sacred mantle, dropped alike upon my own poor shoulders and his, by the hands once nalled to the summission of the charity and the foul and bragging by gentleness, persuasion, and tenderness, not own poor shoulders and his, by the hands once nalled to the summission of the charity and the foul and bragging by gentleness, persuasion, and tenderness, not own poor shoulders and his, by the hands once nalled to the summission of the chart to have the chart to h

He loves Jesus more, I fear, than I do. He presents character will fly on the wings of the wind marriage, all his concerns become equally hers; of the fathers to the children, and the hearts

their lives unimbittered by the slanderer's bit- her God; let her submit to him with mildness, and obey him with cheerfulness; let her deserve his confidence by her discretion, her modesty, and reserve; and let them both be inviolably faithful to each other; and not content with turning with horror from actual alienation, but even avoid with the utmost precaution everything which may create the least jealousy, or uneasiness in each other, or break every Sunday in sermon time. When the that confidence which is the bond of their unparson gets comfortably into the second or | ion, and which once broken, or weakened, can-

FAMILY PRAYERS.

Take first the statement, that unless our the wing of fancy it will be all the better. children are saved in early life, they probably never will be. They who go over the twen- hish that is not quite ready to take hold this tieth year without Christ, are apt to go all the time round, may spring for it the next. No way without him. Grace, like flower-seeds, matter if other expert fishermen have been needs to be sown in spring. The first fifteen over the ground before you. God may give years of life, and often the first six, decide the to those hitherto indifferent, an eye to your

The first thing to do with a lamb, is to put no fish to be caught there." it in the arms of the Great Shepherd. Of 4. Be prepared for some de course, we must observe natural laws. Give Now and then your hopes will be greatly raia child excessively meat diet, and it will grow | sed only to be greatly dashed. You may reel up sensual, and catechism three times a day, a splendid fellow to the boat's side, and just and sixty grains in each dose, won't prevent when you are sure of him, off he will slip from it. Talk much in your child's presence about the hook, and you will lose him. You will fashions, and it will be fond of dress, notwith- sometimes be sure a man is stepping into the standing all your lectures on humility. Fill kingdom, and the next you know he is in deep your houses with gossip, and your children will water of worldliness or skepticism. tattle. Culture them as much as you will, but | 5. Finally, be patient. This is the supreme, give them plenty of money to spend, and they | indispensable quality in a good fisherman. A will go to destruction.

every direction respecting a child, the first without taking a single fish, or even having a thing is to strive for its conversion, and there bite, and yet consider that you have had a is nothing more potent than family prayers. good time, and go at it again, light and cheer-No child ever gets over having heard parents ful, the next day. Above all things, be not requisite. Conversion, baptism, and church air. The hard-working mechanic or farmer pray for him. I had many sound threshings weary in well doing if you would catch souls, membership combined, do not, according to doesn't sleep because he watched with a sick when I was a boy (not as many as I ought to -Rev. Dr. Bullard. have had, for I was the last child, and my parents let me off), but the most memorable scene of my childhood, was father and mother at morning and evening prayers. I cannot forget it, for I used often to be squirming dies in kings' palaces, whose satin slippers According to their view of it, when members conformity to spiritual laws while in open vio they were praying. Your son may go to the vet and have maids in waiting to bear their around on the floor, and looking at them while ends of the earth, and run through the whole trains, to wear trailing garments. But when catalogue of transgressions, but he will remem- | self-reliant American women, who walk God's ber the family altar, and it will be a check, earth in shoe leather, go dragging their garand a call, and perhaps his redemption.

Family prayers are often of no use. Perhaps they are too hurried. We have so much style is too absurd and untidy to be sanctionbefore us of the day's work, that we hustle the ed by any sensible woman. children together. We get half through the That it adds to the beauty and dignity of a chapter before the family is seated. We read lady to drag after her a few yards of dry as if we were reading for a wager. We drop goods, be the materials ever so costly, we canon our knees, and are in the second or third express train, with amen for the first depot. rolling, tumbling after her, till it is thorough-We rush for the hat and overcoat, and are on ly befouled with dust, and mud and water, as a right? If it is against the intention of both, for ventilation is a question of shillings the way to the store, leaving the impression and tobacco juice, and every sort of street the institution, that members of different and pence. Saturday, the chapel-keeper should that family prayers are a necessary nuisance, filth. Church entered the pew in which Deacon Saybrook was churches sit together, how came they by the be instructed to open all the doors and win- and we had better not have had any gathering power to legalize such an act? and if it is the dows, to let out all the dead and foul air, and of the family at all. Better have given them their dresses through the streets, if their soul intention that they should, how have they the let in such as is fresh. It takes no more coal a kiss all round; it would have taken less time, on Sabbath morning to heat the place to 70 and would have been more acceptable to God

> gical chaper, or about Samson's setting the horses, black, and red, and speckled, unless | ments so that we cannot work or walk with look to their creed rather than the Bible." and the hearers will listen with such increased you explain why they were speckled. For all ease, The Baptists, are, in this particular, like most relish to the Sacred Word, that the loss of the the good your children get from such reading, evangelical christians. They have a set of pocket will be infinitely compensated by the you might as well have read a Chinese alma- with the rights, and hinder the movements of nae. Rather give the story of Jesus, and the other people, and are too often a stumbling children climbing into his arms, or the lad block on the public thoroughfare. By the sacred tie of marriage God joins to- and ask questions. Make the exercise so in- comes within their reach. simply because they are the laws of their they are also one in the sight of God. "They prayer be pointed, and made up of small words church, than do so, because they know them are no more twain, but one flesh." Mat. v. and no wise information to the Lord about to be the laws of Scripture? Few think of the 6. That is, they that were two are united as things he knows without your telling him. Let Scriptures under such circumstances, other one in the holiest of bonds. God hath joined the children feel that they are prayed for. than through the established rules and pract them together, and it is not for man to put Have a hymn if any of you can sing. Let the tices of their church. To show the Scriptural them asunder, nor has either of them the right season be spirited, appropriate, and gladly

and not necessary or proper to be frequently attempted in connecting with the act of distribution of the sermon.

A house built on sand is, in fair weather, is not in harmony with it. A family prayer to be worth anything, ought to be worth anything, ought to be twentyfour hours long. It ought to give the pitch web is as good as the mightiest cable when to all the day's work and behaviour. The day there is no strain on it. It is trial that proves searcely rises to the dignity of a deduction eth adultery, and whose marrieth her which is when we get thoroughly mad, upsets the morning devotion. The life must be in the

Family prayer is infinitely important. If gance; and for one to practice in such a case, causes, and especially, as in some cases, for you are a parent, and are not a professor of religion, and do not feel able to compose a prayer, get some one of the many books that have been written, put it down before you, and read prayers for the household. God has said, that he will " pour out his fury upon the sist of little else than a self-denying course of families that call not upon his name.'

My grandmother was a praying woman. My But no ! I love the service of my God. Like father's name was David. One day, he and the bird, I fly at liberty on the wings of obeother members of the family started for a gay | dience to his holy will. - Dr. Chalmers. party. Grandmother said, "Go, David, and enjoy yourself; but all the time you and your ing for you." They went, but did not have a very good time, knowing that their mother was praying for them. The next morning, grandmother heard loud weeping in the room below. She went down and found her daughter crying violently. What was the matter? She was in anxiety concerning her soul-an anxiety that found no relief short of the cross. Word came that David was at the barn in great agony. Grandmother went, and found his soul The news spread to the neighboring Many a good woman's character has been It is the duty of the husband to love, to houses, and other parents became anxious Then came the thought, he was not baptized. He thinks he is * * * * Yes; but thinking so, does not make it so. True, but God looks upon the heartness of the language of Fenelon, "Let him show her that is so obeyed. True; but the spirit of complete obedience is those whose better judgment could not deter the submission of her will to him."

Many a good woman's character has been ruined and her heart broken, by a lie, manuchers the factured by some villian and repeated where language of Fenelon, "Let him show her that to the village of Somerville, and there was a lifficulty. He took for his text: "What is great turning unto God, and over two hundred to the village of Some, he seem that to the submission of her will to him." Some, he the smallest thing deregatory to a woman's his affairs to her with confidence, since, by sons and daughters. May God turn the hearts hat to thee? Follow thou me?"

1. Improve your time. All being ready, put out your line at once, and keep it out every moment possible, as you cannot tell the minute when you may take a big fish. Hold forth continually, in season and out of season. Only yesterday, a young lady just converted, wrote to me, "Do you remember in your letter to my brother arging him to a Christian life, that you added, 'I think your oldest sister is a Christian?' That troubled me. I knew I was not a Christian, and I knew I ought to

be one." Keep ont your line. 2. Be sure and keep your float whirling lively and bright. Make the truth bright and attractive. Turn its bright sides to men's hearts. If you can add a bright feather from

3. Row often over the same ground. The hook. Be careful about saying, "There are

fisherman's patience is proverbial the world But while we are to use common sense in over. You must learn to fish the whole day

TRAILING DRESSES.

It may do very well for princesses and laments through the filthy streets without servant or maid to lift them over the gutters, the

not admit. It is suggestive of neither beauty sentence before they all get down. It is an nor cleanliness, to see a lady's dress dragging,

eyes were opened, would see their spiritual garments trailing in the dust.

We have four objections to trailing dresses, Family prayers often fail in adaptedness. any one of which, we think, ought to condema Do not read for the morning lesson a genealo- them in the estimation of sensible people. 1st. They are inconvenient. They interfoxes' tails on fire, or the prophecy about the fere with locomotion and trammel our move-

with loaves and fishes, or the sea of Galilee | 3rd. They are untidy. They are regular dropping to sleep under Christ's lullaby. Stop | filth gatherers; they gather all the dirt that

RANDOM READINGS.

Some of our Sunday-school hymns describe heaven as a grand celestial pienic. "But the Bible," says Rev. T. L. Cuyler, "never sensua-

one thing weak and another strong. We are not what we appear to be. On this side of the grave we are exiles; on that, citizens ; on this side, orphans ; on that, children

on this side, captives; on that, freemen: on this side, disguised, unknown; on that, disclosed and proclaimed as the sons of God. Some persons would make religion to conthe practice of virtue and obedience. They Prayer for our children will be answered. make it a kind of house-of-correction work.

> O to be forgiven! It is enough to make a man leap; aye, to leap three times, as John Bunyan puts it, and go on his way rejoicing. Forgiven! Why, a rock becomes a bed of down, the flames becoming our friends, when we are forgiven. Justified! No more conlemnation! O the joy of that! The happiless of the slave when he lands on freedom's hore is nothing compared with the delight of he believer when he gets out of the land of

"What is that to Thee? - Dr. Absolem Peers, was once called to officiate at the funeral of a man whose character was none of the best.