

The Fredericton Intelligencer.

AN EVANGELICAL FAMILY NEWSPAPER FOR NEW BRUNSWICK AND NOVA SCOTIA.

Rev. J. McLeod.

VOL. XXIV.—No. 49.

SAINT JOHN, N. B., FRIDAY, DECEMBER 7, 1877.

[EDITOR AND PROPRIETOR.]

WHOLE No. 1245.

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THOMAS LOGAN,

Fredericton, November 19, 1877.

The Intelligencer.

IN THE MORNING.

Worship may endure for a night, but duty cannot in the morning. PSALM XXX. 5.

Our sorrow will be done, And paradise be won, In the morning.

Our darkness will be gone, An endless day-light dawn, In the morning.

Our toil and pain will be, Forgiven by you and me, In the morning.

All our dim doubts will die, And truth be clear and high, In the morning.

These aching hearts will rest, Pillowed among the blest, In the morning.

OUR THREE HOUSEHOLDS.

BY E. P. ROGERS, D. D.

In all our duties there is a natural order. This must be observed or our conduct in the various relations of life, will neither be symmetrical, faithful or acceptable to God. For no fidelity in any one direction will atone for neglect in others of equal importance. And it is a mark of a well-balanced and truly conscientious mind, and of a well-balanced character, when the proper order of our duties is observed, and their claims are met in accordance with natural priority and relative importance.

Mr. Dickens in his "Black House" has drawn a character, which though it is a broad caricature, is yet founded in truth and is full of wise suggestions. It is of a woman sincerely desirous of doing good and devoted to certain philanthropic works to which she gave her entire time and thought, while her husband's comfort was neglected, and her children had holes in their stockings. Mrs. Jellyby is an instance of a person habitually regardless of the natural order of duty.

If her zeal for the conversion of the natives of Africa had been directed first, to the proper ordering of her own household, the comfort of her husband, and the care of her children, her work would have been a far more useful and respectable character.

There is an inspired declaration in the Bible which enforces this idea. "But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel." (1 Tim. 5: 8). The principle laid down here is: Attend to those in their natural order. Not to do so is irreligious and infidel.

In this natural order, the Word of God puts our own, and specially those of our own house, as a man's first duty, then to his own household. All admit this. All right minded persons endeavor to act upon it. Society condemns the man or woman who neglects the household which God has given to him, however devoted such may be to other objects.

Yet even here men may fail, from a lack of understanding just what a real provision for the welfare of a household involves. Men who tell to make their children rich, while they do nothing for their spiritual interests, do not provide for them in the best sense. An ungodly father, a prayerless mother, cannot provide for their children. They may feed and clothe their bodies and fill their minds with knowledge, but if this is all, it is a most inadequate and unfaithful provision for their households. A real provision for the moral nature, if there be no food for training for the soul, the parents are unfaithful parents, and the household is but poorly provided for.

It is a great mistake to suppose that it is a wise or Christian provision for one's children merely to leave them wealth. There is a point beyond which it is positively dangerous and cruel to go in this direction. Many a son has been ruined by being made by his father independent of labor. And the peace of many a daughter has been destroyed for life by making her the prey of a mere fortune hunter or some unprincipled spendthrift. Would men really provide for their own, let them teach them the fear of God, the dignity of labor, and the grand principle that "it is more blessed to give than to receive."

But we would go further, and say that the idea of the household, to provide for which every man is bound, does not belong alone to the domestic household. We believe that man belongs to three households, and that he is under religious obligation to provide for the claims of each and all, according to their natural order. These are, the Domestic, the Ecclesiastical, and the National.

The family comes first, the church next, and the nation last. And when we speak of the church, we mean in this connection, the visible church with which we are connected, and the particular denomination of which it is part. And when we say, as we do emphatically say, that a man's first duty is to provide for these, we do not inculcate any narrow or bigoted sectarianism, or ignore the claims of the "Holy Catholic Church," in which we believe. We only say that it is a man's first duty after providing for his family, to provide for his church. The body of Christians to which he belongs has prior claims upon his thoughts, sympathies, prayers, and labors. And if he neglects to provide for his ecclesiastical household, he is as truly a denier of the faith as if he neglected his duty to his domestic household.

We fear this is stronger meat than some of our readers will digest. Many seem to think that the matter of providing for the ecclesiastical household, both in fact and in degree is entirely optional with individuals. That what they shall do, or give for the interest of their church or denomination, is purely voluntary and of their own pleasure. It is as much so, perhaps, as the proper provision for their own families, but not a whit more so. The church in a high sense is their family. And the church is even more closely related to the best welfare of those who make up its circle, than God's institution for the sublimest training of man. Its direct and its collateral influences upon every interest of humanity are more valuable than those of any institution beside. It is God's faithful in providing for the domestic, but this will not atone for his neglect of the ecclesiastical household. And it may well be asked if the neglect of the latter does not involve a real and culpable neglect of the former.

We have but a line for the third household, the national. But it is equally clear that every

citizen has duties to this household which cannot be ignored. It is his duty first, to pray for his country; next, to aid in raising good rulers for it; next, to uphold them in all wise and patriotic measures; next, to oppose corruption, anarchy and demagoguery; next, to cultivate in himself and his children for his country's sake, the highest style of character, and finally, to oppose to the last the giving up of his country, and especially for his own, and specially for his own Domestic, Ecclesiastical, and National households.

THE BIBLE.

[The following printed eulogy I find in an Edinburgh, Scotland, edition of the Bible, by Sir D. Hunter Blair, and M. F. Bruce, 1838. The title of the preface is, "The Bible by an Old Author." It is refreshing in these days of creeds and disciplines to know that once our fathers had confidence in the Bible as "its own interpreter." S. S. SMITH.]

A nation must be truly blessed if it were governed by no other laws than those of this blessed book; it is so complete a system, that nothing can be added to it, or taken from it: it contains everything needful to be known or done; it affords a copy of a king, and a rule for a subject; it gives instruction and counsel to a senate; authority and direction to a magistrate; it cautions a witness, requires an impartial verdict of a jury, and furnishes a judge with the sentence; it sets the husband as lord of the household, and the wife as mistress of the table; it tells him how to rule, and her how to manage. It entails honor to parents, and enjoins obedience to children; it prescribes and limits the sway of sovereigns, the rule of the ruler, and the authority of the master; commands the subject to honor, and the servant to obey; it promises the blessing and protection of its Author to all that obey its rules.

It gives direction for weddings, and for burials; it promises food and raiment and limits the use of property; it points out a faithful and an eternal Guardian to the departing husband and father; it tells with whom to leave his fatherless children; and in whom his widow is to trust; and promises a father to the former, and a husband to the latter. It teaches a man how to set his house in order, and how to make his will; it appoints a dowry for the wife, and entails the same on the first-born; and shows how the younger branches shall be left. It defends the rights of all, and reveals vengeance to every defrauder, over-reacher, and oppressor. It is the first book, the best book, the oldest book in the world. It contains the choicest matter, the best of instruction, and affords the greatest pleasure and satisfaction that ever was revealed. It contains the best laws and profoundest mysteries that were ever penned. It brings the best tidings, and shows the best of comfort to the inquiring and disconsolate. It exhibits life and immortality, and shows the way to everlasting glory. It is brief recital of all that is past, and certain prediction of all that is to come. It settles all matters of debate, resolves all doubts, eases the conscience of all their scruples. It reveals the truly living and true God, and the way to him; and sets aside all other gods, and describes the vanity of them, and all that is in them.

In short, it is a book of laws to show right and wrong; a book of wisdom, that condemns all folly, and makes the foolish wise; a book of truth that detects all lies, and confutes all errors, and a book of life, and shows the way from everlasting death. It is the most comprehensive book in all the world; the most authentic, the most entertaining history that ever was published; it contains the most early antiquities, strange events, wonderful occurrences, heroic deeds, unparalleled wars. It describes the terrestrial, celestial, and infernal worlds; the origin of the angelic myriads, human tribes, and infernal spirits; it instructs the most accomplished mechanic, and the most profound artist; it teaches the best rhetoric, and exercises every power of the most skillful arithmetician; puzzle the wisest anatomist, and exercise his intellect. It corrects the vain philosopher, and guides the wise astronomer; it exposes the subtle sophist, and makes divines make sense. It is a complete code of laws, a perfect book of divinity, and unequalled narrative; a book of travels, and a book of voyages. It is the best covenant that was ever agreed on, the best deed that ever was sealed, the best evidence that ever was produced, the best testament that ever was signed.

To understand it is to be wise indeed; to be ignorant of it, is to be destitute of wisdom: it is the king's best copy, the magistrate's best rule, the housewife's best guide, the servant's best directory, and the young man's best companion. It is the school boy's spelling book, and the learned man's masterpiece; it contains choice grammar for a novice, and a profound treatise for a sage; it is the ignorant man's dictionary, and the wise man's encyclopedia. It affords knowledge and the most profound art; it is a book of woe, and a book of joy; it is a book of light, and a book of darkness; it is a book of life, and a book of death; it is a book of wisdom, and a book of folly; it is a book of power, and a book of weakness; it is a book of glory, and a book of shame; it is a book of truth, and a book of lies; it is a book of righteousness, and a book of iniquity; it is a book of holiness, and a book of uncleanness; it is a book of peace, and a book of war; it is a book of love, and a book of hatred; it is a book of mercy, and a book of judgment; it is a book of grace, and a book of wrath; it is a book of life, and a book of death; it is a book of wisdom, and a book of folly; it is a book of power, and a book of weakness; it is a book of glory, and a book of shame; it is a book of truth, and a book of lies; it is a book of righteousness, and a book of iniquity; it is a book of holiness, and a book of uncleanness; it is a book of peace, and a book of war; 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