

TERMS AND NOTICES.

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SAINT JOHN, N. B., MARCH 4, 1881.

—It is to be feared there are a good many who are afflicted with what Richard Baxter was wont to designate "Wheel-barrow religion." They go along when they are shoved.

—To-day (Friday) the inauguration of Garfield as President of the United States takes place. The record of the retiring President Hayes is good. His course has not had the approval of the "machine" politicians, which is all the more to his credit.

—THE FAMILIES are few that have given nine ministers to the church. There lives in Pennsylvania an aged mother—Mrs. G. Meyer—who has nine sons, all ministers. The mother is now ninety-two years old. She must have great joy in the fact that her sons are engaged in so great a work as preaching the gospel. It is doubtful if there is a similar case in the world.

—BE YOUR OWN EXECUTOR. A contemporary in announcing the death of a rich man who had "left" a considerable sum to the poor, suggests that it would be better, "if he lived and gave," not wait until he was dead, and then make a posthumous bequest of his benefactions.

There are a good many rich men who might profit by heeding this hint.

—OUR EPISCOPAL FRIENDS appear to be yet without a bishop coadjutor. Somebody blundered. Some people are disposed, and with good cause, to put the responsibility on Bishop Medley. He submitted the name of Mr. Kingston to the Synod. He was asked if his name was Hollingsworth Tully Kingston, and replied that it was Henry. The Synod proceeded to elect Henry Tully Kingston. But now it turns out that the gentleman's name is really Hollingsworth. What will be done now? Probably there will have to be another election.

—A STORY has been going the rounds alleging the murder of a Jesuit priest in Guatemala for other cause than that he transgressed the law of the country, banishing demons. Of course all the papers condemned the horrible deed. Roman Catholic papers especially were furious in their references to "the horrible assassination." They will of course feel badly now that it is known the story was a pure fabrication. The man is alive, and writes that he has read with "intense interest" the account of his execution.

—OF COURSE there is no reason why a Queen or Empress or any royal lady should not go to a prayer meeting as any other woman. But their going is so rare a thing that notice is properly taken of the fact that during the week of prayer in Berlin the Empress of Germany attended two of the meetings. She did well to go, and her example may have a good effect on a good many women who either think they have not time or that it is not quite "the proper thing" to go to prayer meeting.

—THE HOUSE OF COMMONS' rum-shoop is to be closed, perhaps already has ceased to be, at least a vote to close it has passed the Commons. We presume the Speaker has already carried out the resolution as directed. It will be as well, however, to keep a watch on the affair, for it is possible that the only change will be from unwholesome publicity to semi-secrecy. Our readers will see in the Parliamentary report in another column how badly Bouthie (of C. T. A. amendment) felt about such interference with his dear drink. Of course the rum advocates, like the rum drinkers, are the strong-minded.

—THE DIVORCE laws of the United States have wrought great evil. Referring to them and to a kindred evil, Professor Phelps expresses himself strongly thus:

"We are not half awake to the fact that, by our laws of divorce, and our toleration of the social evil, we are doing more to corrupt the nation's heart than by any other means. Vice avowed and blatant and organized, to a large extent, is the result of this. It is the cause of the divorce itself, so far as self-indulgence is concerned. But vice, lurking and silent, trickles into all the crevices of society. A nation of Mormons is impossible—not so a nation of libertines."

—THE "BARRIAGE with a deceased wife's sister" bill has not been heard of in Parliament this session. It passed the Commons last year, but was thrown out by the Senate. It was supposed it would be introduced again this year. There have been a few petitions presented against it, but surely that is not the reason it has not been introduced. Can it be true the failure to introduce the matter is because the Pope, having been communicated with—has expressed his desire that no change be made in the law as at present? It is so rumored. By all means let the people of the country have definite information on this point. The gentleman who had the bill in charge is a Roman Catholic, and many of his co-religionists supported it; they have become silent and inactive in the matter would point to the truthfulness of the report. It would be well to know how much power the Pope has in the Parliament of Canada.

—We are ready to give hearty endorsement to the *Telegraph* when it says that "the minister is little better than an idiot, practically, who thinks any fundamental, any revealed truth of the Bible must be given up, or modified to meet the demands of so-called modern criticism. Truth, in matters pertaining to God and to man's salvation, is unchangeable and indestructible. Speculations concerning such truth may change very greatly, but the truth itself never. Hence the vast importance that public teachers should not confound their own speculations with the declarations of God. The latter will stand the test of all criticisms and all onslaughts. If the men who preach the Gospel have a full belief in the Word of God, and have the courage of their opinions, there will be much positive preaching, no trimming, and no compromise."

FAMILY WORSHIP.

"We once saw a church in which there was not a member that observed family prayer, and we knew a church that was full of strife and contention."

The above sentence which we find in a contemporary reveals a lamentable condition of the case referred to must be as altogether exceptional one. Yet there is cause to fear that there is too general neglect of family and social devotional service. Too many households professedly Christian, have no daily oblation, no hourly prayer, no mark of difference from the enemies of God. The voice of praise is never heard, the knee never bent in humble supplication; the day is begun, without regard to the Divine favor and blessing, and ended, without thankfulness for mercies bestowed. Piety must languish in such a home. How different the graces of the old patriarchs, of David and Daniel, and the blessed Master. How different the history of our forefathers, who amid fearful persecution, still erected an altar in every house, which like the Shema, secured offences to the blessing and protection of heaven. How many have read with devotion the touching description of a pious household in the "Ottawa Saturday Night." Such services should mark every household connected with the church, that God might be honored all the day, and his name exalted among all his people.

Household religion is really one of the most, if not the most important, manifestation of the principles of the Gospel. It is the measure of the godliness of the people, the exponent of their moral condition and power. And to secure the highest form of household religion the altar of family prayer is indispensable. Religion cannot long exist in the home where the prayer altar is not. Without it there is no proper recognition of God, no devout acknowledgment of his mercy, no ardent supplication for his favor. Without it there is nothing to unite the household in the purest sympathy and holiest affection, and prompt each member to be faithful to every relation, from a sense of duty to God as well as to man. The happiest and most prosperous days of the church have been those in which the worship of God was duly observed in the family.

THOUGHTS FOR THE TIMES.

ECONOMY IN MORAL AND SPIRITUAL FORCES.

The rise and development of agencies designed to enrich and elevate mankind is one of the distinguishing marks of this century. With astonishing rapidity these agencies have been multiplied, until it seems almost as if there were neither room nor need for more. Yet ever and anon some new agency crops up and bids for the aid and sympathy of those interested in man's moral and spiritual welfare. These agencies seem to lap one over the other, like the waves of the surging sea. Some are long-tongued, and make promises that inspire hopes of a complete revolution; others are as modest as the "lady making" in the face of blushing men.

These latter make few fulsome promises, but by the power of an old truth, never-dimmed, steal the hearts of those who come within their reach. Their agency is started, there seems not to be an equal if it is really needed. Apparently it may be, but the depths sounded? In too many cases the momentary influences rule. How often all that is needed is to change the lesser feature of an old agency in order to make it harmonize with the growing and improved conditions of things—hence workable. Put the old principle, ruling the old agency, in a new setting. This is not often thought of. The old must go, and something new must take its place. Now in principle, if possible, new methods of operation, and new all-round. The age is restless; it clamors for novelty. It seeks to be filled with "fancy's transient charms." To stand by the "old ways," the "old paths," is to meet with ridicule and breast the tide of popular scorn in some regards. "Shams and paste jewels" fitly characterize some features of our age. As a result, among moral reformers and even Christian teachers, we have a prevailing tendency to the shoddy of the age. The successful man is the one that can ride on the top wave of popular fancy. The popular society is the one that can deftly adorn itself with the past jewels, while having the least medium of the real thing. Happily there is a substratum in society that is not sham, and it makes itself felt more or less. Fogginess is not in our pla, but old-fashioned honesty is. Calling "a spade a spade" is an article of our faith. Doing right because it is right, doing good because it is our obligation to a loving God, being honest because God demands it in all relations; doing good because it is our privilege as a society, doing good because it is an article of an undying faith. 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