

burned. But to proceed in his Epistle to the Galatians, we find the same doctrine: "For ye are all the children of God by faith in Christ Jesus, for as many of you as have been baptized into Christ have put on Christ." And these words are addressed to the very persons whom S. Paul has to blame in this chapter for their departure from the Gospel of Christ. He reminds them of their baptism, and of the privileges connected with it, and on this as a foundation, he urges them to holiness of life and consistency of practice. And so throughout the fourth chapter we find the same doctrine, their "sonship," which commenced at their baptism, used as an argument for their continuing to "stand fast in the liberty wherewith Christ had made them free."

One other point in conclusion, in our Lord's discourse with Nicodemus, (St. John iii.), we find him speaking of the new birth as effected by water and spirit, He joins the two together, not as the dissenter says born of the Spirit acting like water, not two births, one of water, and another of the spirit, but one birth of the spirit, of which the outward application of the water is the means. John Wesley says on this passage: "What God hath joined together let no man put asunder."

This teaching does not exclude the true doctrine of conversion, for all who fall into sin need repentance and a change of life. It magnifies the free and sovereign grace of God, who in the sacrament of his own appointment, grants his Spirit, and adopts us into his family, at a time when all co-operation on our part was impossible. In conclusion, I would say to my baptist brethren, beware of teaching and holding the traditions of men instead of the pure word of God, beware of humanly composed schemes of divinity. There are difficulties in the word of God, seeming contradictions; be it your wisdom to bow to its plain teaching, assured that one day all difficulties will be cleared up, all seeming contradictions reconciled to him who in simple faith relies on the word of God, and looks for the enlightenment of his spirit. O for more grace to imitate S. Augustine, who taught the doctrine of eternal election, and the doctrine of baptismal grace without trying to reconcile them—because he thought he found both plainly written in the word of God.

THE SOCIAL LAW OF POSTAL CARDS.

While on this topic we may ask whether postal cards have not now being long enough in use to admit of an inquiry as to the nature of the courtesies and social laws that do or should pertain to them? It may be asked whether people are under any obligations to respond to an open letter of the nature of a postal card? Could one acknowledge a postal card as "an esteemed favor?" If the postal card be purely on the business of the writer, what notice must the recipient take of the fact that no stamp is inclosed for postage on the reply? One sees some really Napoleonic strokes of meanness as the outcome of the postal card system. The audacity is sometimes superb. A writer saves a sheet of paper, an envelope, a stamp for postage, and also the usual stamp for return postage—all by one dextrous postal card. The spirit of economy could no farther go. But really, what rights in courtesy have letter-writers who do not consider their correspondents of importance enough to give their epistles to them the poor compliment of an inclosure? How is a communication to be entertained, when the writer confesses by the postal card that it isn't worth a sheet of paper

and a postage stamp? That the postal card is very useful for circular notes, for announcements, for communicating any simple fact that does not call for a response, no one can deny. But we submit that social custom ought to establish that a missive of this kind calling for a response, excepting on business matters concerning the recipient, is an impertinence; and that a postal card, partaking of the nature of correspondence as ordinarily understood, is entitled to no respect or consideration whatsoever.—*Appleton's Journal.*

FASHIONABLE COLORS.

The fashionable combination of colours for costumes for the fall will be that now in vogue in Europe, viz., navy blue with cardinal red. The navy blue to be used when cooler weather comes will be of the ink shades of the queer blue tint known as sphinx color, which is a metallic blue that is almost black. The costume will be made up of wool and silk as at present; the wool of the overdress will be India cashmere, camel's hair, or the laine carree, or square-figured woolen stuff already described among the newly-imported fall goods. The long polonaise will be made of this soft, flexible blue wool, trimmed with the merest pipings and facings of cardinal silk, while the lower skirt, which is almost concealed, will be of dark cardinal red silk. Very little of the red is visible, but there is enough seen to produce a very quaint effect. The polonaise is ornamented behind and down the front by long-looped bows of ribbon that are partly of blue gros grain and partly of cardinal red. The buttons are blue, with cardinal stars embroidered upon them. In more conspicuous costumes, navy blue overdresses are trimmed with gay cardinal red fringe in the new Moorish patterns. With these toilets the accessories are all cardinal red, such as veils, scarfs, parasols, stockings, etc. Blue and red with white—the national colors—have been so popularly worn here during the summer that it is predicted the new combination in darker shades will meet with favour.—*Harper's Bazar.*

DON'T STAY LONG.

"Don't stay long, husband," said a young wife, tenderly, in my presence, one evening, as her husband was preparing to go out. The words themselves were insignificant, but the look of melting fondness which they accompanied, spoke volumes. It told all the vast depths of woman's love—of her grief when the light of his smile, the source of all her joy, beamed not brightly upon her.

"Don't stay too long, husband"—and I fancied I saw the loving, gentle wife sitting alone, anxiously counting the moments of her husband's absence, and every few moments running to the door to see if he was in sight, and finding that he was not, I thought I could hear her exclaiming in disappointed tones, "Not yet!"

"Don't stay long, husband"—and I again thought I could see the young wife, rocking nervously in the great arm chair, and weeping as though her heart would break, as her thoughtless "lord and master" prolonged his stay to a wearisome length of time.

"Don't stay long, husband"—and the young wife's look seemed to say, for here in your own sweet home is a loving heart whose music is hushed when you are absent; here is a soft breast to lay your head upon, and here are pure lips, unsoiled by sin, that will pay you with kisses for coming back soon.

Oh, you that have wives to say, "Don't stay long," when you go forth, think of them kindly when you are mingling in the busy scenes of life, and try just a little to make their homes and hearts happy, for they are gems too seldom replaced. You cannot find amid the pleasures of the world the quiet joy that a home, blessed with such a woman's presence, will afford.

Husbands, would you bring sunshine and joy into your homes? Then spend your leisure hours in your families and employ the time in pleasant words, and kind actions, and you will realize in all its richness what is so beautifully described by the poet:

"Domestic happiness, thou only bliss
Of paradise that has survived the fall"

CARPETS.

The carpeting of rooms is needlessly expensive, owing to the prevailing fashion of fitting the carpet exactly to the entire area of the floor. In a year or two the parts much trodden on are worn shabby, while the parts protected by the furniture remain almost as bright and new as when first laid down. Among no other people does this absurdity prevail so generally as with us. You see in a French chateau, or in an Italian or Spanish palace, carpets made to cover only those parts of the floor where they are wanted—that is, the central part in Summer time, and near the stove in cold weather. These carpets being squares or parallelograms, can be changed in position, so as to subject all their parts in turn to the friction of the foot, by which the whole surface becomes equally worn, and they look tolerably well to the last. It is a mistake to cover the entire floors of sleeping rooms with thick carpeting; if that is done, the carpets should be frequently taken up, beaten, and well aired; a better plan is to leave a space of some half-yard next the walls uncovered, as also the floor beneath the bed. Of carpets, the best are the cheapest in the end, and the same may be said as to mats; the street-door mat should be of india-rubber, and it should be sunk in the floor, in which position it will last much longer than if left loose on the floor.—*Leisure Hour.*

The idea has been transmitted from generation to generation, that happiness is one large and beautiful precious stone, a single gem so rare, that all search after it is vain, all effort for it hopeless. It is not so. Happiness is a Mosaic, composed of many smaller stones. Each taken apart and viewed singly, may be of little value, but when all are grouped together, and are judiciously combined and set, they form a pleasing and graceful whole—a costly jewel. Trample not under foot, then, the little pleasure which a gracious providence scatters in the daily path, and which, in eager search after some great and exciting joy, we are so apt to overlook. Why should we always keep our eyes on the bright, distant horizon, while there are so many lovely roses in the garden in which we are permitted to walk? The very ardor of our chase after happiness, may be the reason that she so often eludes our grasp. We pantingly strain after her when she has been graciously brought nigh unto us.

A COUNTRY CURATE, in a letter to *Blackwood's Magazine*, says that on one occasion he baptized a child named "Aets." Afterwards in the vestry he asked the mother what made her choose such a name? Her answer was this: "Wy, sir, we be religious people; we've got four on 'em already, and they be cal'd Matthew, Mark, Luke and John, and so my husband thought he'd compliment the Apostles a bit."