

quiet, unobtrusive devotion, the existence of which the members of a household are constrained, without almost a single demonstration by either word or deed, to recognize and admire;" *the tone of church-going* as "the so deporting one's self, as that the whole household feels, without the saying it, that we really love the habitation of God's House, . . . and that it is our greatest joy to appear there with our children; *the tone of charity* as a "living, all-pervading spirit, the refusal to listen to evil, the suggestion of possible good where wrong was thought to exist; the kindly temper at all times, especially when the absent, and yet more the dead, are spoken of."

2. But "a Christian tone will take form; the spirit of religion can scarcely live unless it be 'incarnated' in an active body." There will be set up in the family an *altar of worship*. The advantages, indirect and direct, of this practice are admitted; but the excuse for not practising it is "a supposed want of capacity for conducting the exercises with profit." Dr. Jenkins suggests a simple method to all such. "There is not one of us, either father or mother, either elder brother or sister, who cannot open God's word and read a portion of Scripture reverently, and afterwards, on bended knee, read some of the many and suitable prayers contained in the Book of Psalms. Here you have a household liturgy which no humanly-composed form can equal. There is the 51st Psalm for confession of sin, and supplication for forgiveness; the 103rd, for thanksgiving; and the 67th, a prayer for God's blessing upon all people. Then, there is our blessed Lord's Prayer, with which to close the service."

A religious tone will also take another form—that of *respect for and a household study of the Holy Scriptures*. The way is not "by beginning at the beginning and going on to the end, without reference to the capacities of children,—not by laying down a cast-iron rule that so many chapters, neither more nor fewer, shall be read at a particular hour,—but by selecting some historical or parabolic portion—not too long, often very short,—and letting each child in the family circle read it, so that the lesson may be repeated twice or thrice. Then let it be talked over and explained, not in a for-

mal preaching tone, but in a conversational style, and, as it were, on the spur of the moment. It may be, God's favour to the young shepherd David; or the regard of Jesus for little children; or the stoning of Stephen; or the death upon the cross of the loving Saviour. 'From a child,' says Paul to Timothy, 'thou hast known the Holy Scriptures, which are able to make thee wise unto salvation, through faith, which is in Christ Jesus.' The faith which dwelt in Timothy's mother and grandmother they transmitted to him. Faithful women of the household in which this youth was brought up! Blessed Timothy, to have been so greatly favoured! These women were the chief instruments in preparing him for that ministry in which he took so distinguished a part!"

With regard to Catechetical instruction, he advises parents to take their own share in the recitations of the household, as in Scotland in the old time. "One Question and Answer on a Sabbath Day, would usually accomplish more towards the end we have in view, than the repetition of twenty." "Gladly," he says, "would I substitute home services of this character, for those of the public worship of God in the evening of the Lord's Day; believing that the practice would strengthen Christian principles in the community, and beget reverence for religion, for God's word, for Sabbath ordinances, and for Christ's ministry."

The Home is God's own institution, as much as the Church is; and church religion will always be a feeble plant, unless it strike its roots deep in the family life, and breathe the atmosphere of a Christian home. G.

The work of the Joint Committee on Union in St. John.

We have not the minutes of the St. John meeting before us, and our only information, as to what was done, is from conversations with some who were present, and from a lengthy article in the *Presbyterian Advocate* of date April 9. The impression made on our mind is, that little was done, simply because a Joint Committee can do little except ascertain facts. And all the facts that have been ascertained at the four meet-