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TERMS AND NOTICES.

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Religious Intelligence.

SAINT JOHN, N. B., JANUARY 8, 1869.

PRAYER

Is the soul's desire, either expressed in words or thoughts, sent forth for aid, relief, or blessings, either for ourselves or others, to some power believed to be able to grant what we ask. The highest sense in which it can be used, is when the Christian, with a cheering faith in the promises of God's Word, sends forth his petitions to his Heavenly Father, beseeching Him to pour out His blessing on the children of men, to let His Spirit assist and guide poor, weak, blind mortals, so that they may accept the great salvation which has been so richly provided in Christ, or where a hardened sinner, who for the first time sees his lost condition, and feeling that Jesus has power on earth to forgive, looks up with confidence, yet with trembling, to God for succor and forgiveness; as when the publican smote upon his breast and said, "God be merciful to me a sinner."

The prayers of God's people often embrace praise, as well as supplication; this is comely, for we can never praise Him sufficiently for the many blessings He has bestowed upon us, and especially for that greatest of all gifts, the Saviour. When the redeemed get home, prayer will be wholly exchanged for praise; it is well, then, that our hearts should be tuned, in some degree, to this while here. The model prayer, which Christ gave to His disciples, contains something bordering upon praise, in the expression, "Hallowed be thy name." "How sweet the name of Jesus" sounds to a believer's ear. Well may we praise God that Jesus lives, for, because He lives, we shall live also.

With the church of Christ this is a week of prayer; never, we judge, has a week, since the creation, witnessed so many prayers and supplications to God for the outpouring of His Holy Spirit, for the overthrow of vice, for the increasing of the union of His people, for the extension of the Redeemer's kingdom and conversion of the world, as the present one. Will these prayers be heard? Will they be answered? No doubt in His own good time answers of peace and blessings will descend, for our God has promised to hear when the poor and needy cry. We have a strong, and abiding faith in prayer, and shall look with confidence for the prosperity of Zion. But there are certain requisites to constitute prayer effectual.

When we pray we must have faith in God and confidence in His promises; a child-like confidence; we must also feel our need of His aid and assistance. Without these, we cannot pray acceptably, and we must be in earnest; then all may expect to be heard, but, in addition to all these, we must ask aright, for, says the Scriptures, "Ye ask and do not receive, because ye ask amiss."

We learn that, the effectual, fervent prayer of a righteous man availeth much, then let us all pray, and pray without ceasing, that the sins of earth may be removed, that the kingdom of Christ may speedily come, that impatient and ungoverned men and women may be brought to the Saviour, and that the day may soon be ushered in when all shall know God, from the least to the greatest. Let us all seek not to be found among that company, who shall cry for the rocks and mountains to fall upon them and hide them from the face of Him, who sitteth upon the throne, and the wrath of the Lamb; but, rather among those, whom John saw, who had washed their robes and made them white in the blood of the Lamb; then, shall our prayer be changed to praise, and our toil and sadness to rest and eternal peace.

NEWS FROM MONTANA.

HELP FOR THE MISSIONARY CAUSE.

For the Religious Intelligence.

THOUGHTS ABOUT BOOKS AND WORK.

My dear friend or friends, I can imagine you just opening the INTELLIGENCER, and casting your eye over its contents, perhaps taking more than a casual glance at the marriages and deaths before looking at the column of news; and then if you have plenty of leisure, and it is Sunday, and there is no meeting, you look through the first page and read the story on the last. Now I want to ask you do you read the Editorial column? Do you always read it? You might as well go to meeting and fall asleep in your pew, or sit through all the exercises, sermon included, and not know any thing more of what transpired when coming home than you did before going, as to take up your paper week after week, and lay it down again, without reading the Editor's weekly thoughts which are supposed to reach a climax in his editorial. Now, reader, I want you to read this awhile. I do not claim for anything that I may write great originality, or the display of any genius, such as can be seen any day in the pen productions and mental results of many men who have lived to write, and whose writings are all on fire with flaming truth; or of many who now live, who may be writing books for a day's or a week's reading, or newspaper articles, for a few minutes perusal; but I simply claim your attention because I want to drop a "seed corn into the fertile soil of your heart," praying most earnestly that gracious showers may water it, so that in the Great Hereafter the result may be seen. Come now, my friend, sit down with me by this cheerful fire, (Becher says, "An open fire is a means of grace") and look over my shoulder while I have a good read and a good think. Don't be afraid of a good solid book, it is not one of the latest novelties, it is not a sensation story, but there is nothing prissy about it, while there is substantial, sound common sense. I picked up in a sick room the other night Dr. Hamilton's "Life in Earnest"—one among a dozen small books laid carefully away upon a parlor table—and there, in that still hour, I read these words, which have been bringing their changes in my soul ever since. His subject for the following remarks is found in the text, "Not slothful in business, fervent in spirit, serving the Lord."

"This precept is violated by those who have no business at all. By the bounty of God's providence some are in such a situation that they do not need to toil for a subsistence; they go to bed when they please, and get up when they can't sleep no longer, and they do with themselves whatever they like; and though we dare not say that theirs is the happiest life, it is certainly the easiest. But it will neither be a lawful life nor a happy one unless it is some work in hand, some end in view. Those of us who are familiar with the shore may have seen attached to the insulated reef a creature—whether a plant or an animal you could scarcely tell—rooted to the rock as a plant might be, and twirling its long tentacles as an animal would do. This plant-animal's life is somewhat monotonous, for it has nothing to do but grow and twist its feelers, float in the tide, or fold itself up on its footstalk when the tide has receded; for months and years together. Now would it not be

very dismal to be transformed into a zoophyte? Would it not be an awful punishment, with your human soul still in you, to be anchored to a rock, able to do nothing but spin about your arms or fold them up again, and knowing no variety except when the tide floats over it, and finds you much the same, or the sweeping wave brought you a young periwinkle or an invisible star-fish.

"But what better is the life you are spontaneously leading? What greater variety marks your existence than chequers the life of the sea anemone. Does not one day float over you after another, just as the tide floats over it, and finds you much the same, and leaves you vegetating still? Have a calling in which it is lawful for the Christian to 'abide.' He may be a lawyer like Sir Matthew Hale, or a physician like Halle, Heverden, and Mason Goode. He may be a painter like West, or a sculptor like Bacon, or a poet like Milton, and Klopstock, and Cowper. He may be a trader like Thornton and the Hardcastles, or a philosopher like Boyle and Boethius. He may be a hard working citizen like the Yorkshire blacksmith, and the watchmaker of Geneva; or he may toil for his daily bread like the happy waterman, and Walkend miner, and the shepherd of Salisbury plain, and many a domestic servant of humble but pious memory."

Dr. Hamilton's idea is, that labour is a boon and not a curse. You, reader, are it may be a diligent worker on your farm, in your shop, or elsewhere, where manual labor is called for, or you may not be diligent, even in a worldly sense; if you are not, you are not living a Scriptural life. Work! work! There is death and death to the idle, physically, socially, and morally. Idleness and poverty, both of body and soul, are inseparably connected. I am bold in making the statement, but I take Bible grounds for it: that no man can live a happy Christian unless he is so much in sympathy with his Master that he works for him in the salvation of souls.

"Piety is a loving principle—when it exists at all—infinitely stronger than anything else. It is put by God in a man's bosom a real thing, a hearty thing, a strong thing, a vast deal stronger than anything else it meets along the streets or anywhere else, provided a man is in his duty. In the morning let him realize all the perils of the day before him with hearty distrust of himself; let him then ask the Good Spirit to be in him in all His power all day; and then let him go along the path God has given him with a bold front and a firm foot, whether it leads through the thick of a crowd or a battle. Watch and pray always of course; but for a man to creep out of his house fearfully in the morning, and go timidly, as if walking on eggs all day, slow and trembling, hardly daring to look around, or to open his mouth, or to lift his hand, or to raise his foot. What is this?"

It is not distrust of himself so much as it is distrust of God's Spirit in a man to help him. His religion must be a vital, practical thing, or it will make him miserable. But I forget, I have something to say about books and reading as well as work. Do you like books, reader? If you do not, can you not cultivate a love of reading? How much you lose by living without the mighty power a good book has in it to elevate and strengthen. How much genuine pleasure there is in picking up ideas that become almost insensibly incorporated into the essence of your being, that influence you somehow in your practical every day life.

I have only room to say, in conclusion, to all the readers of this religious weekly, read the good book more. There are treasures in it to enrich. You may be tempted by a pressure of business to leave it unread some morning on the mantel, and try to go out into this sad world of weal without its aid, and find, before evening brings you back to your hearthstone, that you have sadly missed such a wholesome word as this:—"In all points he was tempted as we are, and is able to succor them who are tempted." If you had read that in the morning, you would have been reminded of this pregnant word succor, all through the day, and sent up a prayer to the dear sympathizing Christ Jesus, who lives in heaven a victor over the snares of the same devil whose wiles ensnared you.

J. H. B.

men who left this Province in company with the Messrs. Vanwart, to learn that Bro. V. speaks in the highest terms of them, and says, "They are very highly esteemed for their piety and sober habits."

We cannot refrain from expressing our heartfelt gratification at the course pursued by the four friends above named, with reference to our Foreign Mission work. We are pleased to know that they are being rewarded for their toil in the land of gold, where so many go only to be disappointed. We are persuaded too, that their prosperity will be no less—but will rather be greater—for their being liberal to God's cause, according as he hath given into their hands. We only wish that many others, who have the disposition but not the means to give, could have more abundantly. And may we not express regret that many here at home who possess the means, are without the disposition to properly use them; and may we not also utter a prayer that the liberality of those so many miles from home—two of them strangers and unconverted—will lead such to be more faithful to the charge committed to them, by giving to the cause of missions and kindred Christian enterprises more generously than heretofore?

We are gratified, too, that the excitement of the miner's life and the associations of the camp have not caused them to think less of home and the interests which their friends at home are engaged to support. Their influence, too, has been felt, for not satisfied with casting into the Treasury their own offering, they have induced two other generous young men to join them in their offering. We trust the worthy example sent all the way from Montana will be salutary—that it will move the hearts of those at home to greater activity in this cause of God and man.

We most devoutly pray that God's richest favors may attend our friends so far distant from home—associations and joys, and trust they may all be preserved to return to the land of their nativity.

DENOMINATIONAL.

FIRST DISTRICT.—The Executive of the Home Mission Society has appointed Rev. S. E. Currie to labor for a time in this District. This is probably in response to the call for help made at the last District Meeting; and is a move in the right direction. There is a wide chance for earnest effort, which, if well directed, will effect great good. We trust that Bro. Currie, who is well and favourably known in the District, may be more than usually successful in his mission.

Rev. Yerxa White, writes from his new home, Lee, Maine. He says that there is a large and destitute field; and that from many places there comes a cry for help. We trust much blessing will attend Bro. W.'s ministrations.

REVIVAL.—From Erb Settlement, Lower Sussex, Rev. Robert French writes encouragingly. The church has been much revived, and some souls have been converted, three having been baptized on the 31st ult., by Bro. French. We are pleased to learn that there is a prospect of a further ingathering. Bro. F. labours there one quarter of his time.

Rev. D. Oram has gone on a mission to Westmorland County, to look after the destitute churches in that district. He is under the direction of the Home Mission Board.

REVIVAL.—By private correspondence from Lower Wakefield, we learn that a good revival has been in progress in that place, under the labours of Revs. C. McMillin, G. T. Hartley, and G. W. Orser. The church has been much quickened, union restored, and several have been converted, ten of whom have been baptized. The good news from this church is cheering.

TEMPERANCE.

No. v.

"Be not deceived, God is not mocked." Have all Christians particularly marked this saying of His word? If so, how does a professed follower of the Saviour, taste or handle, the unclean and unwholesome beverage, the intoxicating bowl. If there were not more murders committed, more families ruined, more youths led to destruction, more poverty produced, more misery and wretchedness caused, and more sins of all kinds committed by this one evil, than that of any other, then there might be some shade of a shadow of excuse for professing Christians taking an occasional glass. I am at a loss to know how any man, seeing the wide spread evil produced from this source alone, can bow before a Being, whose omnipotent eye sees the most secret recesses of the heart, and ask God for his blessing to rest upon him and his labours, when, at the same time, secretly, or in some cases, publicly, he swallows the intoxicating draught, and thus sets an example which will lead scores of his fellow beings to ruin, if not to perdition. Men there are, high in authority, who take part in religious meetings, speak in temperance organizations, admonish the young to shun every appearance of evil, and at the same time lack the full and perfect consecration to God, to enable them to put aside the wine cup and the social glass. Who has not seen this, and known and realized how hard, under such practices and examples, it is to sustain the temperance organizations of the day.

How fearfully inconsistent is that man, who has been taught by God's own word to abandon every vice, who has been led by His Holy Spirit to follow in the footsteps of his Master, and has taken upon him the name of Christ, and yet is a slave to his cup. Where is the manliness of such a course? Where is that entire consecration to God? Where is that full surrender, which will not keep back part of the price? I would that, in our Ministers, Governors, Judges, and all other leading members of society, we had such principled men as that noble, deified Apostle of the Gentiles, who could say, "If I meant make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend."

Professing Christians, where are your consecration vows? Did you not lay every thing on the altar; how then is it that ye have taken back part of the price? Suppose ye, that you have no influence upon the multitudes around you? No man is without his influence; how much more then the influence of those who profess to be guided by a "Spirit Divine."

How lamentable it is that, men holding the highest positions in Society, wielding a mighty influence for good in the world, and many others who are within the pale of the Christian Church, yet have this one weakness, to partake habitually of the wine cup, knowing at the same time that the word which is to judge them at the last day, declares "Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise."

Truly yours,

COMPLAINTS.—Frequent complaints reach us of tardiness in the transmission of the mails. Papers are received irregularly, and in some instances not at all. We are assured that the INTELLIGENCER is promptly deposited in the St. John Post Office, and we are at a loss to know why there should be any delay or irregularity in the transmission. Perhaps the Post Office Inspector will look into the matter. He will assuredly obligate publishers by so doing.

COMMENDABLE.—In our list of acknowledgments the name of the name of a little boy, a new subscriber to the INTELLIGENCER. He has been a short time in a situation, and with his first money he has subscribed for the INTELLIGENCER, sending it to his father and mother as a New Year's present. We think his course commendable and worthy of imitation.

MISSIONARY GLEANINGS.

CHINA.

Two young natives have lately received license to preach, having passed a very satisfactory examination. Twenty-two members were received to the Presbyterian Church at Hanchuan, making the whole number 50. A Christian school has been opened for girls at Canton. At still another station four were lately received to the church, and several others applied for the same privilege. Among the latter was an artisan, who had only heard the gospel about three months, but exhibited a remarkable knowledge of the leading doctrines of the Bible. Among those received was a woman sixty-nine years old, frail and diseased, who had travelled ten miles on foot to secure the privilege. On the way, overcome by weakness, she fell into a ditch, soiling her garments, and she was obliged to borrow fitting apparel to appear at church, but her ardor of spirit bore her through all difficulties.

In Shanghai there are two boarding-schools, for girls and boys, where forty or fifty heathen youth are being trained in habits of neatness, order and Christian activity. A commodious room for religious services is often filled with attentive listeners. Eight or ten hand-pressed under missionary supervision, are constantly employed in printing the Bible and other religious books. A gilded inscription over a building near the eastern gate announces it as "the temple of the true God."

The Chinese women are said to be everywhere accessible to female missionaries. A convert, being asked what he thought of Jesus, replied—"I love him more and more. I think of him all the time. I am always praying to him." Another, a man nearly eighty years of age, spends all his time in reading the Scriptures and Christian books. He has covered the walls of his room with short sermons, and important visitors to read. When he goes abroad, he takes a sermon with him, and requests some one to read it aloud, that others may hear. At one of the villages lately a man in his seventieth year listened with fixed attention; he asked, where is Jesus? and said "I want to worship him, I will bow down to him and pour incense at once." One evening ten or more leading men came to the missionary's stopping place to discuss the truth. One old man listened for a time, and then said, "Why does no missionary come and live in our city, and teach us the doctrine of Jesus?"

JAPAN.

A missionary in Japan writes—"I am confident the truth is working quietly, but powerfully, upon the minds and hearts of many. An aged man of high rank has visited the missionaries, willing to become an inquirer. At the medical dispensary, there are interesting, and sometimes large congregations. The missionaries find no opposition to their work."

INDIA.

The people in various parts of India cherish less and less confidence in their idols; the Brahmins are losing their power to command respect, and even children see the folly of idolatry. A little boy, the son of the most influential man in one of the cities of India, seeing his relatives worshipping their house-hold idols, said, "What is the use of worshipping those gods? They cannot see, neither can they hear. They cannot do any good, for they are only dumb stones and metal." An older brother of this boy has been reading and praying in secret for eight months, and seems to be a new creature in Christ: he is mild, earnest and intelligent. Others in the same vicinity awaken much hope.

At a girls' school in Northern India, the missionary reports 220 pupils; among them are 22 women under process of training to become teachers. In this part of India there is not only manifest progress, but also growing respect for the truth and interest in it. A precious work of grace has lately occurred in a school for orphans, and twelve young men, the fruits of it, have been admitted to the church.

MADAGASCAR.

The chapels are filled with worshippers. Many times they remain by hundreds outside, or batten on one chapel, which is filled, to another, where they hope they may find admission. By actual count, one chapel was recently found to number 2,450 inside, and 230 outside. The sister of the prime minister is anxiously seeking admission to the church. She is instructed by a native preacher nearly every evening, and has committed to memory great part of the Catechism. The Memorial church, erected in honor of the martyrs, is nearly completed. In the country districts there is equal eagerness to hear the word of God. Some of the chapels have been enlarged. On a late Sabbath, the entire ordinary congregation left the church and sat outside to allow the heathen to occupy their places. This great desire to hear the gospel is not confined to one class or locality, but seems to be universal.

AFRICA.

A writer says, in connection with an account of the Mendi mission, that thousands of people in all parts of the country have heard something of the gospel. Many a savage warrior from the interior has come to the coast to trade, has heard of the only Saviour, and gone home wondering at the strange truths he has heard. In some instances age chiefs have sought on their dying beds the light of the gospel, and lifted their dying eyes to the Lamb of God, who takes away the sin of the world. Between 8,000 and 4,000 have received the elements of a Christian education. The Mendi language has been reduced to writing, and some religious works have been printed. The church numbers nearly forty members. There are now only two missionaries on the ground. A few young men have recently been converted, and evident manifestations of the Spirit's presence have been enjoyed.

In South Africa the desire for education is increasing. There are thousands of readers. Schools are found over an extent of country embracing hundreds of miles. Great desire is expressed for a new edition of the Scriptures, to supply the increasing demand.

HUNGARY.

It is said that Hungary presents a field of missionary interest unparalleled by any in the world. The Hungarian Ministry is composed entirely of men of liberal and progressive principles. The people are everywhere awakening to a new life, political and religious. A truly religious reform commenced ten years since, and at the beginning numerous conversions were reported. Little churches have sprung up in numerous places, yielding a bright and shining light in Bohemia, Moravia, the Tyrol, Southern Austria down to the Adriatic, and eastward to the remotest point of Transylvania. The eagerness of the people to obtain the Bible and religious books is great, and many Hungarians and Bohemian pastors sympathize with and co-operate in efforts for the evangelization of their countries.

GREECE.

At Athens is a Sabbath school superintended by a Greek lady of piety, the classes being all taught by Greek teachers, all of whom regularly attend the preaching of the missionaries and understand the gospel, and some of them believe it in their hearts. Some very efficient agencies for the conversion of the Greeks are in operation at Smyrna, and several young Greeks are interested in the truth. Nearly a hundred Greek females are under instruction. A degree of liberality exists never before known, and cases of interest are springing up everywhere. "The Lord is working for the Greeks," and he field needs more laborers.

ITALY.

The school for training preachers has existed at Milan two years and a quarter, and now numbers twenty-one students. Six, who have been trained in the school, are now laboring as evangelists.

SPAIN.

It is said there are witnesses for Christ scattered all over Spain. They meet in secret places for mutual exhortation and comfort. Hence, immediately in the train of the recent revolution, the country was ready for benevolent effort. One of the first decrees of the new government was to permit the building of a Protestant church in Seville—the first Protestant church in Spain. Two Christian laborers are about to go forth, to establish themselves at convenient centres, for the sake of diffusing the gospel in that long priest-ridden, but now emancipated country.

MEXICO.

Several individuals are engaged in propagating the gospel in Mexico; the London Bible Society sustains a Bible depot in that city, the sales amounting to about forty dollars a month. Colporteurs also travel about the country in the dry season, distributing the Word of Life. In 1866, about 14,000 copies of the Bible, or portions of it, were put in circulation. In 1868 the number bids fair to exceed that amount. The American Bible Society also sends out 4,000 copies a year. There are in Mexico and the surrounding villages many earnest and devoted men, who have separated themselves from the Romish Church, and are doing what they can to enlighten their brethren. One of them has a large meeting of his countrymen every Sabbath, and is actively engaged in promoting the cause of Christ. The authorities are favorable to religious liberty; many churches and convents have been converted into dwelling-houses, and Romish processions are no longer seen in the streets.

CONCLUSION.

The flight of time warns us to work while it is day. A new year calls us to new consecration, and admonishes us to do, to give and to pray, as they that must render an account. May every disciple be in harmony with the great movements through which the earth is to be made the Lord's!

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Jesus, whom all worlds adore,
Come and reign forevermore!"

"Time has nearly reached