

# The Religious Intelligencer.

AN EVANGELICAL FAMILY NEWSPAPER FOR NEW BRUNSWICK AND NOVA SCOTIA.

Rev. J. McLeod,

"THAT GOD IN ALL THINGS MAY BE GLORIFIED THROUGH JESUS CHRIST."

Peter.

[Editor and Proprietor,

Vol. XIX.—No. 11.

SAINT JOHN, NEW BRUNSWICK, FRIDAY, MARCH 15, 1872.

Whole No. 917.

## SEASONABLE GOODS!

THOMAS LOGAN

Is now showing a large Stock of the following Goods:

TABLE DAMASKS,

CLOTHS,

TABLE COVERS,

NAPKINS

DOYLEYS,

LINEN SHEETINGS,

PILLOW LINENS,

GREY AND WHITE SHEETINGS,

Pillow Cottons, Towelling,

OSNABURGS,

TICKINGS,

PATCH WORK,

QUILTS, TOILET COVERS,

GREY AND WHITE

Cottons,

SHIRT FRONTS AND SHIRING LINENS,

STAMPED WORK,

SKIN AND BALL KNITTING COTTON.

An inspection respectfully solicited.

THOMAS LOGAN.

Frederickton, March 1, 1872.

## ALBION HOUSE.

IMMENSE REDUCTIONS!

THIS establishment, in tendering their sincere thanks to their friends and patrons for their past favors, now beg to inform them that they intend running a

Cheap Sale,

to continue until the 1st. March, of Seasonable Articles

DRY GOODS,

Wool Goods!

In Cloths, Breakfast Shawls, Hoods, Scarfs,

Ties, &c., &c., at cost prices.

LADIES' UNDER SKIRTS,

GREY AND WHITE SHEETINGS,

GREY AND WHITE COTTONS,

A Large Stock which will be sold at less than Wholesale

prices.

Your inspection is solicited, as the reductions are bonafide.

PARKS COTTON WARPS,

In all colors, Nos. 75 and 9.

MILLER & EDGECOMBE,

Successors to the late JOHN THOMAS.

Frederickton, Jan. 20, 1872.

## The Intelligencer.

A WORD ABOUT THE SCHOOLS.

For the Religious Intelligencer.  
Mr. Edmon—District No. 1, Lower Douglas, York County, is up to the times. The people are progressive—believe in the Free School Act—and intend to carry it out in every sense of the word. All kinds of denominations were represented at our School Meeting, which was held on the 11th of January, according to law. Being a law abiding people, we did not hesitate to conform to the requirements of the statutes made, but elected Trustees—Messrs. D. Pickard, A. Thompson, and Rev. Wm. Kinghorn, and Auditor, Mr. David Pugh. We re-engaged the teacher we had for several years, he having done us good service. It was voted to raise not more than \$300 for School purposes. The School commenced on the 13th of January, and has steadily increased in numbers and interest—the people of the neighborhood seeming to vie with each other in giving the children the benefit of Free Schools.

I see by the papers, that the Roman Catholics have arrayed themselves against the School Act. If all denominations were to make demands similar to theirs, would we not have a hot time of it? What a scene of confusion and strife, with sect against sect! Religious bitterness would prevail on every hand. Protestants are found who agree with the Catholics in their unreasonable demands. I cannot but think that the majority of those who do this, do so because they lack a proper understanding of the Free School Act. These persons ought to examine the matter carefully, or seek information from those who know. The old cry is coming from those who would not only sweep away Free Schools, but who would as readily crush Protestants out of existence. They will leave no stone unturned to accomplish their object. As much as possible they put their case so that they may win some of the Protestants to do it rather than care for these same Protestants to get their votes, and they would try to rattle over them if they had the power just as soon as over those who fight against them.

There is no calculating the benefits arising from the Free School system. Already the attendance of children at the schools is much increased; and young men and women also, who, under the old system, were deprived of a common school education, are flocking into the schools claiming their privilege to share in the benefits of the new system.

If the teachers have to work harder than before, they are willing to do it rather than go back to the old system—the present being in every way so much more satisfactory.

The *Freeman* and *News* have been trying to raise the hopes of the more bigoted, that they will prevail. The hopes thus raised, are, I believe, doomed to disappointment. What is good for us, is, we think, not unwholesome for Catholics. But the Bishop and *Freeman* say it is not the right of the State to regulate the education of the young—the church ought to do it. Perhaps one of their chief troubles just now, is that a lot of idle "Christian Brothers" and "Sisters of Charity" will be thrown on their hands for want of Schools to teach for State pay. It is well to bear in mind what is taught in Roman Catholic Schools. All the dogmas of the Papacy are diligently taught. Such as—the Roman Church the only church of divine origin; that out of it there is no salvation; that anything done in its behalf is justifiable, whatever the means employed; the power of the priest to remit sins; prayer to the saints; the sign of the cross; the infallibility of the Pope; and a host of superstitions and blasphemies. Will the good Protestants of these Provinces help the Papist to destroy our Free secular Schools in order to have these dogmas taught at the public expense? I think not. Protestants—those who love God, their children and their country, rather than the Pope and the Pope's Church, have only to stand together and present a strong front to the enemy in this struggle.

If they do so, they will soon give the whole system of denominational grants (of which the Romanists get so large a share), completely overthrown. Let every Protestant—be he Baptist, Methodist, Presbyterian, or any other denominational name—stand by the Government and Free Schools.

Yours, SINCERELY,

THE PROVINCIAL LEGISLATURE.

(From our own Correspondent.)

The kalends of March have come again, and with them the look of familiar faces and sound of often heard voices. The cannons have done their thundering, the slim guard of honor their mimic soldiering, the crowd of seers their pushing and gazing, and the wisdom of New Brunswick has fairly settled down to good quarters at the hotels, scattered talk at the assembly rooms, and the enjoyment of similar amusements about town. The reporters sit in their new gallery, which now admits the beams of outside light, and look down upon the beaming countenances of the people's representatives, scarce conscious that a year has glided by since last they all met together. The seat of Westmorland is vacant—the new man, Mr. Humphrey, not having yet arrived; the old man, Mr. Moore, having gone forever from government and parties. Do they miss him? I think so; 'twould be strange if they did not; he was often heard; spoke often wisely; often well, and always goodnaturedly and gentlemanly. Quite a change has taken place in the seating of members, the most striking of which is that of the fourth estate member, Mr. Willis, who from guarding the rear of the Provincial Secretary, now flanks the left of the North Shore champion, Mr. Gough. No stronger comment is needed on the mutability of parties and politics. The doughty champion of Hatheway and King of a year ago, now aiming to marshal the opposition ranks for their downfall, the gallant knight, who last year touched the shield of Mr. Gough with the tip of his spear, a *Centurion*, now proud in his harness and unity of purpose. Verily times change, and

men change with them. The talk and thought of members seem to run in the same groove each individual in his own—as of yore. We hear Mr. Hatheway with his "I tell you so, and I repeat it," Mr. Donald talking of the poor man and his rights, Mr. Hibbard sounding the notes of justice and country, Mr. Willis in his usual diffuse manner studiously bringing in everything not connected with the subject in hand, Mr. Lindsay's "how much will it cost," Mr. Hamilton harping on a prejudiced press and the persecutions of the bribery case, Mr. King's figures and logic, Mr. Tibbitt's incoherence, Napier's coarse buffoonery and silly notions, and the mastery silence of the Queen's County representative. The usual talk of economy and retrenchment takes place, and the counter-act of spending several days in talking about it unfortunately has place as well.

The yearly offering as to the printing of debates was laid upon the table on Saturday in the shape of a report from Mr. Willis, chairman of the committee, which recommended the publishing of 10,000 copies of English debates, and a due proportion of French, at the offer of Mr. Day; the English debates to be reported, published and folded for the sum of \$2800, the cost of the French debates to be ascertained and submitted thereafter. The total probable cost of both in full would amount to about \$5000. After a long and tiresome debate, this was negatived by a respectable majority. The main arguments for their publication were, the want of an official source of what each man says on the floors of the house; the information of the individual voters, especially those who would obtain their information in no other way; and that many of the people called for the debates, and it was right they should have them. On the other hand it was contended, that the House possessed now a record of the doings of the members in its Journals, and it is more important to know what was done than what was said; that few of those who did not take newspapers would get debates, and those who received the papers cared little for debates; that it was a source of perpetual dissatisfaction, since there being not sufficient to supply every voter some were neglected; that in very many cases when mailed they were not called for, or if taken not read, and that it was an injudicious use of public money, which might be far more usefully expended on roads, immigration, &c. So far as the record of the sayings of the assembly is concerned, unless there be more dignity, depth and soundness in them than has been for the last few years, it may be regarded as a fortunate circumstance that they do not stand as a record, being an addition neither for our literature nor history.

Another proposition was made by Messrs. Pugsley & Barbidge, to telegraph 1000 words daily to the chief St. John papers and *Montreal Assidien* for the sum of \$1370, or 2000 words for about \$2000. This was thrown out on Monday, being open to evident objections, the chief of which was, that these newspapers as well as others, who have their reporters in the gallery, would transmit the same intelligence, and it would be unfair to recognize a few and neglect the many, or cause an additional outlay with little corresponding advantage. So ended the almost three days' talk on reporting, which left things just in the same position as last year. Why the subject of debates should have been brought up at all on the face of the various resolutions of last session, which entirely refused to have to do with them at all, one scarce can tell. It does seem peculiar and sadly derogatory to the staid dignity of a deliberative assembly to thus be constantly flying in the face of its resolutions, and we do hope that at coming sessions it will not be thought necessary to indulge in another three days' debate on the subject, by way of acclimation for legislative labor.

The reply to the Speech was passed on Monday without discussion; although it was thought that the opposition would show front on that occasion. Perhaps they had no leader on that occasion—perhaps they had doubts of their strength or their rank and file—perhaps they were only granting the merciful reprieve hinted at in the opposition organ, a day or two since, which stated that they were strong enough to "smash" the Government, but would not do it "just yet." Strange, that for an opposition to lay down, and one that so strongly reminds us of "the fox and the grapes."

Many pleasant hits are indulged in between the opposite benches, as to when we (the opposition), obtain the direction of affairs, and as to how long we (the Government), think the anticipative faculties of the opposition will hold out in their full vigor. The talk is, that a difficulty is in bestowing the leadership, whether on Gough, Hibbard, or Willis; that such diversity of opinion exists among them on certain topics, that a lasting union is doubtful; that *centurions* don't quite see whence in the event of the overthrow of the present Government, is to come strength to form a new one. Little is really known of the relative strength of parties; but, while being supposed quite equally matched, the Government is thought to be the stronger. However, actual trial will test it; for Mr. Willis has given notice, that on Wednesday, he will move a vote of want of confidence in the "powers that be."

While we have no over explicit faith in some of the components of the present administration, we can point to honest great integrity; and think it folly to imperil great interests and displace men from a factions spite, when there are no prospects of replacing them by better ones. The past career of Mr. Willis hardly warrants the trust in him of leader of a Government; Mr. Gough is too reckless and imprudent—it may be judged from former years' experiences—for we think the best index of the power of a man to do well in great trusts, is to do well in lesser ones; and, if one cannot rule his deeper actions, while Mr. Hibbard, though honest in intention, and worthy, is not elegant in expression, scarcely commands the support or executive ability necessary to successful leadership. But we cannot look into the seeds of time and say which grain will grow and which will not. So adieu to speculation for the nonce, and to my readers as well, until another week.

## PRAYER FOR A REVIVAL.

A revival may be expected when Christians have a spirit of prayer for a revival. That is, when they pray as if their hearts were set upon a revival.

The first ray of light that broke in upon the midnight that rested upon the churches in Onondaga county, in the fall of 1825, was from a woman in feeble health, who I believe, had never been in a powerful revival. Her soul was exercised about sinners. She was in agony for the land. She did not know what ailed her, but she kept praying more and more, till it seemed as if her agony would destroy her body. At length, she became full of joy and exclaimed, "God has come! God has come! There is no mistake about it, the work is begun, and is going over all the region."

And, sure enough, the work began, and her family was almost all converted, and the work spread all over that part of the country.

Generally, there are but few professors of religion that know anything about this spirit of prayer which prevails with God. I have been amazed to see such accounts as are often published about revival, as if the revival had come without any cause—nobody knew why or wherefore. I have sometimes inquired into such cases, when it had been given out that nobody knew anything about it until one Sabbath they saw in the face of the congregation that God was there, as they say it in their confessional room or prayer meeting, and were astonished at the mysterious sovereignty of God in bringing in a revival without any parent connection with means. Now mark me. Go and inquire among the obscure members of the church, and you will always find that somebody had been praying for a revival and was expecting it—some man or woman had been agonizing in prayer for the salvation of sinners, until they gained the blessing. It may have found the minister and the body of the church fast asleep, and they would wake up all at once, like a man just rubbing his eyes open, and running around the room, pushing things over, and wondering where all this excitement came from. But though he knew it, you may be sure somebody had been on the watch-tower, constant in prayer, until the blessing came.

Take a fact which was related in my hearing, by a minister. He said that in a certain town there had been no revival for many years; the church was nearly run out, youths were all unconverted, and desolation remained unbroken. There lived in a retired part of the town, an aged man, a blacksmith by trade, and of so stammering a tongue, that it was painful to hear him speak. One Friday, as he was at work in his shop, alone, his mind became greatly exercised about the state of the church and the impenitent. His agony became so great, that he was induced to lay by his work, lock the shop door, and spend the afternoon in prayer. He prevailed, and on the Sabbath called on the minister and desired him to appoint a conference meeting. After some hesitation, the minister consented, observing, however, that he feared but few would attend. He appointed the same evening at a large private house. When evening came, more assembled than could be accommodated in the house. All was silent for a time, until one singer broke out in tears, and said if any one could pray, he begged him to pray for him. Another followed, and another, and still another, until it was found that persons from every quarter of the town were under deep conviction at the hour when the old man was praying in the shop. A powerful revival followed. Thus this old, stammering man prevailed, and, as a prince, had power with God.

When the spirit of God is upon you and excites strong desires for any blessing, you are bound to pray for it in faith. You are bound to infer from the fact that you find yourself drawn to desire such a thing while in the exercise of such holy affections as the Spirit of God produces, that these desires are the work of the Spirit. If you find yourself strongly drawn to desire a blessing, you are to understand it as an intimation that God is willing to bestow that particular blessing, and so you are bound to believe it, and to strive with His children. He does not excite in them a desire for one blessing, to turn them off with something else. But he excites the very desires he is willing to gratify. And when they feel such desires, they are bound to follow them out till they get the blessing.

Cherish the good desires you have. The least longing of desire must be cherished. If your body was likely to freeze, and you had even the least spark of fire, how you would cherish it. So if you have the least desire for a blessing, let it be ever so small, don't stifle it away. Do not grieve the Spirit. Do not be diverted. Do not lose good desires by levity, by censoriousness, by worldly-mindedness. Watch and pray, and follow it up, or you will never pray the prayer of faith.—*Finney's Revival Lectures.*

## EXALTED TO GIVE.

When the Jewish rulers, who had sworn the life of Jesus away before the tribunal of the Roman governor, heard first of his resurrection, they remonstrated with the witnesses; "Ye intend to bring this man's blood upon us. The resurrection of Jesus had no other meaning to them than vengeance. They would not say, 'If he whom we slew is exalted, we ought to be exalted; but to these very men he died as a sinner, and for the purpose of showing mercy to his murderers.' He is exalted to give, and he gives even to them. He gives to all, and upholds even to them. He gives to steal, and his enemies are in his power, instead of taking vengeance, he gives remission of sins.

The water is exalted into the heavens in order that it may rain upon the earth—it is exalted to give. It is drawn up, as by a suction; and arises pure into the heavens, that it may be in a capacity to send refreshing to the thirsty ground. In the same way He does not let us rain on the mown grass, which we cannot see rain on; but he might give that he might give, as the living water, to his own—*Amos.*

## STOP MY PAPER.

That injunction was an issue of my pen, but the writing of it set me to musing, and, at my call, a small convention assembled, such as I have at hand for special cases. The members gave their views.

My purse, being more deeply concerned than the rest, was the first on his feet. He went into the matter with a rush. "Go it—all right—expenses have been heavy. You can't longer afford that item. Strike it off. I shall breathe a sigh of relief. My Reason, a grave and thoughtful personage, was more deliberate, and gave this deliberate answer, "The now expiring year through the weekly religious journal, has furnished me with a vast amount of facts and arguments, which have excited very useful train of thought, have widened my sphere of observation, put me in possession of much valuable knowledge of various kinds, and every way has been a thousand times of more value to me than its cost."

My conscience is a most important member of my little convention—speaks his mind with great plainness, and speaks with great authority. He gravely affirmed that he had been enlightened, quickened and invigorated, had become keener to observe and bolder to rebuke, had been often troubled and often comforted by the paper, the whole tone of moral discernment and judgment had been raised, and he was better fitted every way, for all his important duties by the good influence of weekly periodical had exerted over him through the year. Stop it. No such thing. He would not consent that one of the pleasures of the year had been to glance along the fat and portly columns of the paper, gazing at their massive, yet fair proportions, and admiring the panorama of good things, presented by so ample a sheet, while it had such telescopic power as to give visions of the most interesting objects of distant lands, revealing what is most important on that great field of the world.

Both my Ears—pricked up by excitement—came to the rescue, affirming that the weekly paper was a great whistling gallery, and voices came through its pages—many kinds of voices, some soft as summer zephyrs, others loud as the tempest. Each voice had its sphere—now about morals, and then about missions, never harsh, or antagonistic, but all harmonious were their voices, and all uniting in bringing to pass this sharp rebuke, "Stop the paper!" No! No!!

So eyes and ears and reason and conscience, were all of one mind, and in spite of the purse, it was concluded that the weekly religious journal should have a cordial welcome another year, so I blot out the order, "Stop my paper," and send another. "Don't let it fall."—*Congregationalist.*

## LOST WOMEN.

Has it ever occurred to you what a commentary upon civilization are these lost women, and the attitude of society toward them? A little child strays from the home enclosure, and the whole community is on the alert to find the wanderer and restore it to its mother's arms. What rejoicing when it is found, what tearful sympathy, what heartiness of congratulation! There are no harsh comments, no reprimand for the soiled and torn garments, no lack of kisses for the tear-stained face. But let the child be grown to womanhood, let her be led from it by the source of evil—what happens then? Do Christian men and women go in quest of her? Do they provide all possible help for her return, or if she return of her own notion, do they receive her with such kindness and delicacy as to secure her against wandering again? Far from it. At the first step she is denounced as lost—lost! Her friends and relatives—we disown her! Her name comes to us to disgrace our name! Lost! I say society, indifferently, how lost these girls are! And lost—irrevocably lost—is the prompt verdict of conventional morality; while one and all unite in bolting every door between her and respectability. Ah! will not these lost ones be required at our boards hereafter?—*Mrs. Burleigh.*

## LOVE MAKES THE DIFFERENCE.

"O, it's just as different as can be," said one of my young friends.

"What is?" I asked.

"Why, being a Christian. Everything is so different from what I expected."

"What did you expect?"

"When you used to talk with me about being a Christian, I used to say to myself—'No, I can't now, for I shall have to do so many hard things, and I never can do them.'"

"What hard things?"

"O, I used to think, 'Now, if I become a Christian, I shall have to walk just so; shall have to go to church and prayer meeting, shall have to pray and read the Bible.' It is so different from what I thought."

"Why, James, what do you mean?" I exclaimed. "You do go to church and to prayer meeting; you do read your Bible and pray; you do try to walk just right—do you not?"

"O, yes," answered James, looking up with a bright smile; "but then I love to do them, that makes the difference. I love Jesus, and I love to do as he wishes me to do."

"O, I thought, if all professed Christians would learn this lesson, how delightful the change! We should no longer hear brother A. say in prayer-meeting, 'It is crossing for me to speak, but I know I ought.' We should not go to our closets with a weary step, and leave them with a sigh of relief. We should no more hurry over the blessed Bible—read only as a duty. The word for Christ should be spoken easily, because lovingly. Christ's yoke would indeed be easy, and his burden light."

Yes, Love does make all the difference. Love is the fulfilling of the law.—*S. S. Thoma.*

The pleasures of the world are deceitful; they promise more than they give. They trouble us in seeking them, they do not satisfy us when possessing them; and they make us despair in losing them.

## THE LAST BUSINESS DAY.

On the last Sunday of the year, the Rev. De Witt Talmage, speaking from the text—"It is the last time," gave the following graphic picture:

My hearers are coming nearer their last business day. You move in routine. You rise at seven o'clock, breakfast, start for the store, enter your counting-room, read your letters, and give consequent orders. You look at the prices current and talk with customers. You sell and you buy. You run over to the bank or insurance company. You come back and look into the cash drawer, and see by the book how much money your partner has drawn out. You run out to lunch. You come back. You drive out the street peddlars, who have razors, or apples, or books to sell. At five or six o'clock you start for Fulton, Wall, or South Ferry. That order goes on day after day, and year after year. Yet a day is not far distant which may seem to be like all the others, but will be entirely different. It will have two twilights—that of the morning and that of the evening. There will be a meditation. You will go to business. You will come back. Yet it will be, in the calendar of eternity, as marked a day as though it had no twilight; as though every hour the sky rang a fire-bell; as though faces looked out from all the clouds; as though the wind had voices; as though every hour an angel shot past your store door. Unknown and unexpected by yourself, you will terminate all your business engagements. You will shut your cash drawer, will close your portfolio, will slam shut the money safe, will take your hat and go out. Nothing that ever happens in the store can take you back again. A burglar might blow open the safe; you would not go into exile. A fire might consume half the goods; you would not see the damage. Gold might go up to 150 or drop to 100; it would not disturb you. After ten, twenty, or thirty years being seen in business places, or the exchange or at the broker's, you will not appear. Men will ask about you and say, "Where is Mr. so-and-so?" And your friends will say, "Have you not heard the news?" and will take a paper from his pocket and point to your name on the death-list. If things are wrong, they will always stay wrong. No chance of correction, no false entry, or repairing the loss done customer by a dishonest sample, or handing back their money, or apologizing for the imposition you indicated upon one of your clerks. The seal has been set to all your business life. Good-bye to the world! Good-bye to the Stock Exchange! Good-bye to all your business friends! Good-bye to New York! It is the last time!

VACANCIES.—Why so many vacancies and idle ministers? Stinginess and lack of zeal are the cause. There are very few churches that cannot support pastors if they will; there are very few ministers who cannot find fields of labor if they love the cause more than self-interest and ease and comfort. Scores of ministers are waiting for a call, waiting for some church to take care of them. They have both a call and a sound mind. The Master, or they should retire from the ministry at once. Jesus called them and then said, "Come, and they were afraid to obey? Are they likely to be poorer than their Lord? Have they a larger prospect than the Apostles had? If no churches call them, why not go forth and make churches? Why not seek out and nurse weak and scattered churches? Christ sends them to the world, to lead people; to those who are ignorant, lost, to lead people; to those who are ignorant, lost, to lead people; to those who are seeking for a pastor, over good people, pleasant, orderly, generous, well-to-do churches. The spirit of Christ would prompt them to seek the hard fields where they are most needed; not where they will be best cared for. More zeal, love, faith, more generosity, more sacrifice would secure pastors for churches, speedily, and fields of labor for the armies of idle ministers.

PROPORTIONATE GIVING.—A Bible collector in giving his views upon this subject, sends the following illustration:

"When I was in Caledonia, Racine County, this summer, I called upon a man for his contribution to the Bible cause. He is not a wealthy man. He does his own work on the farm. He looked over his books and said his contribution would be seventy dollars. I asked him: 'Why this remarkable benevolence?' He said: 'Sixty years ago I felt I was not giving enough to the Lord, so I resolved to give in proportion to his blessings, and I hit upon this plan: I will give five cents for every bushel of wheat I raise, three cents per quart for every bushel of oats, barley, etc., ten per cent for the wool, butter, etc., that I sell. The first year I gave twenty dollars, the second thirty-five, the third forty-seven, the fourth forty-nine, the fifth fifty-nine, and this year my Bible contribution is seventy dollars. For twenty years previous,' he continued, 'my doctor's bills had not been less than twenty dollars a year, but for the last six years they have not exceeded two or three dollars a year. I tell you, there is that scattered seed, yet I tell you, and the liberal soul shall be made fat.' How many will follow this man's example?—*Bible Society Record.*

A straw will make an impression on the virgin snow; let it remain there but a short time, and a horse's hoof can scarcely penetrate it. So it is with the youthful mind. A trifling word may make an impression on it; but after a few years the mind, now pure and untroubled, will be the most powerful appeals made to influence. Think of this ye who have the training of the infant mind, for it is upon impressions thereon as will be safe for it to carry amid the follies and temptations of the world.

We once in a while hear a farmer say, he cannot afford to take a paper. Cannot afford two or three dollars for that which would come to him some fifty-two times a year, laden with choice reading, and valuable information for young and old. Better do without a great many other things, than refuse to take a good paper.