

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. 8.

SAINT JOHN, NEW BRUNSWICK, FRIDAY, FEBRUARY 23, 1872.

Whole No. 914.

NEW FALL GOODS.

OCTOBER, 1871.

THOMAS LOGAN

Has received per Steamships from London, Liverpool and Glasgow, the greater portion of his

FALL STOCK
OF
STAPLE AND FANCY Dry Goods!

DRESS GOODS,

In all the novelties for the season.

WOOL SHAWLS,

In New Stripes and Clan Tartans.

TWEEDS AND WINCEYS.

VELVETEEN AND CLOTH JACKETS.

A GREAT VARIETY OF

NEW MANTLE CLOTHS.

FLANNELS AND BLANKETS.

COTTON AND LINEN GOODS

of every description.

Clouds, Sontags, Breakfast Shawls, &c.

GLOVES AND HOSIERY,

"PARKS" ST. JOHN

COTTON WARPS.

Socks, Mitts, Yarn and Homespun wanted in exchange for Goods.

THOMAS LOGAN.

Frederickton, Oct. 27, 1871.

ALBION HOUSE.

IMMENSE REDUCTIONS!

THE Subscribers, in tendering their sincere thanks to their friends and the public for their past favors, now beg to inform them that they intend running a

Cheap Sale,

to continue until the 1st March, of Seasonable first-class

DRY GOODS,

In order to make room for a large SPRING IMPORTATION just ordered from England. The Stock has been thoroughly overhauled and reduced to such prices as cannot fail to effect a speedy clearance. Attention is directed to the following

SPECIAL LOTS:

140 pieces Plain and Fancy Dress Goods, from 5 to 12 cents per yard less than former prices;
60 pieces Tweeds and Winceys, at cost;
35 pieces Grey and Brown Alpaca, at 12, 15 and 18 cents, former prices 18, 22 and 25 cents;
6 pair White Blankets, at \$2.50, former price \$3.00;
12 pieces Fancy Flannel Shirtings, at 20 and 24 cents, former prices 30 and 35 cents;
2500 yards Light Prints, at less than cost;
Waterproof Cloth and Velveteen Jackets, much below the regular prices.

WOOL GOODS,

In Clouds, Breakfast Shawls, Hoods, Scarfs, Ties, &c., at cost prices.

A NICE LOT OF

LADIES' UNDER SKIRTS,

at cost prices.

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. 78 and 9.

MILLER & EDGECOMBE,

Successors to the late JOHN THOMAS.

Frederickton, Jan. 26, 1872.

The Intelligencer.

EXTENSION OF TIME.

THE OFFER OF THE "OPEN DOOR" YET GOOD!! Our friends will bear in mind that the "OPEN DOOR" is still sent to each new subscriber to this paper; and also that an additional book is sent to each person who sends us five new names.

A great many have sent us parts of clubs, and the continuance of the offer will give them ample time to complete their lists, and thereby secure the book. Let no time be lost. The canvass thus far has been brisk and effective, having added largely to our list. Our friends have our hearty thanks. Let the canvass be continued with equal zeal, and this month will witness a still greater increase.

So many of our present subscribers having expressed a wish to purchase "THE OPEN DOOR," we made an announcement last week which we repeat here:

TO EACH PERSON REMITTING ONE DOLLAR TO OUR ADDRESS (Frederickton), WE WILL SEND A COPY OF "THE OPEN DOOR" (post-paid), TO ANY PART OF THE DOMINION.

This is much cheaper than the regular retail price of the book. Our only object in placing it so low is that it may be secured by all who wish it. Send along your orders early.

HOW TO PASS THE SABBATH PROFITABLY.

(From an unpublished "Talks with a young Convert," by Rev. T. Williams.)

God would have us "call the Sabbath a delight," but with many it is a grievous burden. Even with many of the professedly pious its hours drag heavily, and they seem never to have learned the art of deriving pleasure and profit from its observance. Accept, my friend, a few suggestions designed to render the Lord's day at once a blessing and a "delight" to you and yours.

1. Leave your bed on the Sabbath as early as you ordinarily do. Be not one of the many Christians, who by extra sleep, contrive to make their Sabbath shorter by several hours than the day they call theirs. The Sabbath is indeed a rest from secular toil, but a rest only in that sense; and there's nothing to be gained by its being a day for extra sleep, or for mental indolence. And none have a right to toil so laboriously, and to so late an hour on Saturday, as to render an extra amount of sleep on the Sabbath a necessity.

2. Have all your meals, if possible, at the same hours as on other days, but let them be somewhat less hearty. The head and heart use Sabbath privileges most advantageously when the stomach's habits are not interfered with by change of hours for eating. But if the usual quantity of food be indulged in, especially by those who are accustomed to daily manual toil, it begets drowsiness; and Sabbath day drowsiness will, spiritually speaking, "clothe a man with rags."

3. Regard every part of the Lord's day as alike sacred, and remembering that the day has private duties quite as important, perhaps, as its public ones, strive to fill up that part of the day, I would devote at least a full hour to a painstaking and devout study of the Bible. With this, I would, if possible, connect some other reading of a religious character, taking care to intermingle some prayer, both social and secret, some devotional singing, some family discussion of biblical and other edifying themes, much religious conversation, and some in-door bodily exercise. This last you need to keep the physical man in proper trim, and thus render the day a pleasure, and a richer spiritual blessing.

4. If you live within reach of a sanctuary, or any spot where religious services are maintained, unless you are sick or reverence the sanctuary by being always and seasonable there, and by being a wakeful, attentive, solemn sharer in the worship that is there offered to Jehovah. Let not your attention be diverted, while there, by rambling thoughts, by the entrance of late comers, or by any effort to ascertain who are there, or what they have on.

Hear your minister not as a critic, or a censor, but as one that will have an account to render for the reception given to that sermon. Be not, I implore you, one of those hearers who sit, watch in hand, anxious that the sermon shall not exceed the prescribed thirty minutes and evincing great impatience if it does. While preachers should eschew prolixity and sermons unreasonably spun out, hearers should have so keen a spiritual appetite as not to be satiated and weary, even if the preacher's theme should sometimes demand an hour for its thorough presentation. Cannot a child of God listen with pleasure and profit to a sixty-minute sermon, so long as he, in common with unbelievers, can without weariness hear a literary lecture or political harangue that occupies two hours? O what an indication of spiritual dyspepsia is this clamor for thirty-minute sermons! When the sanctuary services are over go thoughtfully away, pondering the truths you have heard, and when your home is reached present them before God in your closet. If the sermon seemed in any respect unsound, open your Bible and search, as Paul's Berean hearers did, "whether those things were so." If you chance to hear a minister whom for some reason you dislike, or are prejudiced against, beware of allowing that prejudice to keep the truth he presents from benefiting your soul. Beware, too, how you contract any good influence which preaching might exert on others, by indulging in censorious, disparaging remarks about him and his sermons.

5. Feel and evince a deep interest in the Sabbath-school, and every Lord's day, either as teacher or scholar, be found uniting with the school in the patient and prayerful study of the Scriptures. Regard it as an attainment worth striving for, to be a well-furnished, instructive Sabbath-school or Bible class teacher. Be at great pains to acquaint yourself, not only with the given lessons, but with the Bible

as a whole, and come to your class amply prepared, by prayer and study, to render your share in the Sabbath school exercises at once edifying and entertaining.

Finally, Never allow yourself, as multitudes do, to read newspapers or unsuitable books on the Sabbath, or to converse on worldly themes. Weigh well those words of Isaiah. (chap. lviii. 13). . . . "not doing thine own pleasure, not speaking thine own words." In short, my friend, let your Sabbath be devoted, not to "finding thine own pleasure," but to getting good and doing good, to religious reading, and converse, and meditation, to becoming a profounder student of the Bible, and drawing nigh to the Hearer of prayer, and "then shalt thou delight thyself in the Lord; yea more, then shalt thou be able, from the depth of a rich experience, to 'call the Sabbath a delight.'"

RELIGION AGGRESSIVE.

The very spirit of religion is a spirit of infection. There was not, in the ancient religions, any onward spirit. That is, we have no knowledge that the more ancient religions ever attempted to spread, to propagate themselves. Even when one nation conquered another, and took possession of its gods, it was a matter of considerable indifference to the conquerors whether the conquered adopted the religion of the governing state or not.

The want of the spirit of propagandism in the world has sometimes been regarded as evidence of universal toleration. There is nothing like toleration! When a man does not care, he can be tolerant. I tolerate all the difficulties in Asia with the utmost resignation. I do not care about them, one way or the other; and therefore I am very liberal, very large-minded respecting them.

Where religion does not infuse itself into the character very largely; where it is a kind of a pocket concern, to be taken out and used when occasion requires; where it is a tool, a mere instrument, by which one keeps himself whetted up, as it were, on spiritual subjects—there is no special reason why there should be a desire to spread it. But where the conception of religion is that it is benevolent; where benevolence is its root, and its central governing element, where, to make men happy by making them better is the sum and substance of religion in its aspect toward men; where it is understood that God is less to be feared than to be loved; where love is an enthusiasm; where it unlocks the heart; where, instead of binding a man up tighter in shackles, it becomes a liberator, where it enlarges him, and gives power to everything that is in him; where it is felt that no man is so free as the man who is in the truest sense a Christian—a really religious person; where one is conscious that he himself is made a son of light, a prince and heir expectant of eternal happiness—under such circumstances, it is natural that men should attempt to extend this same blessing; rolling it on the sun rolls its light in the morning from one side of the earth to the other.

Such a religion as that cannot lie still. If a religion does not stand still, it is because it is dead. The very spirit of true religion is that it must be working out. Light cannot confine itself to any given place. It has to travel. Heat cannot remain inactive. It is to radiate. What these elements shall do is not a matter of choice. And so there is a spontaneity in the true Christian faith by which it must work outward. "Ye are the salt of the earth," not ye ought to be, but ye are. "Ye are the light of the world," not ye should be, but ye are. It is as if it were a thing that inhered in the quality rather than in the will, and the command is to let it shine in such a manner that men shall be illumined and penetrated by it.

So, then, wherever there is a deep spiritual impulse in any church, and in any age, it manifests itself in this outspreading, propagating instinct, which is inherent in the very nature of Christianity itself.—Becher.

DOING AND BEING.

It is not the measure of one's ability, but the manner in which he uses it, that determines his position and influence in the world. It is impossible to attain the highest degree of power or influence, except by properly using the lower degrees. A healthy and well-developed physical organism is to be had only by a proper use of the various organs that go to make up the whole body. The mind must be worked in order to become strong, and temptations are but so many opportunities for bringing into action and thereby strengthening the moral faculties with which we are endowed.

The highest possible development and culture of all our powers is a noble object of pursuit, but the way to make them most beneficial to ourselves and others is a nobler. We assign the chief places in our grateful memories to those whose lives have been spent in toiling for the good of their race. The man of might is honored only as he has used his might for the disenthralment and elevation of his fellows. The wise man is praised only as he has scattered his words of wisdom like precious gems, upon those beneath him. The good man is revered only as he has diffused the light and influence of his goodness among those around him. History brings to view opinion of what they were from that evidence which gives its verdict accordingly. There may have been men of as great ability as Luther; the difference between him and them lay in this: he did something and they kept still. Wilberforce and Howard were wonderful men, but not in anything that they possessed above all other men, not in their wealth or learning or eloquence; they were wonderful in what they did. These men made themselves useful under God, and the world acknowledges its indebtedness to them, and will continue to do so to its latest day. Perhaps no such misanthropes as theirs are committed to us, but if we fulfill ours, humble as it may be, as faithfully as they fulfilled theirs, we shall have the same sweet consciousness of having done what we could, and the healthful fragrance of our lives, will extend as widely as the knowledge of our names.

HOW MUCH TIME OUGHT WE TO DEVOTE IN HOLDING SERIES OF MEETINGS?

A writer in *Zion's Advocate* has the following to say about special meetings:

My attention has been lately called to this subject in this way. As the week of prayer was approaching, some of the people of our church felt that we ought to observe it by holding meetings during the week. As they had not been accustomed to observing that week, it seemed a little difficult to bring all the people up to the point of giving up their business for the week. They hardly knew how they could lose a whole business week. I suppose they felt very much as people generally do in regard to taking time from their business, and devoting it to meetings. We held meetings five afternoons. Not a majority of the Christians attended, but those who did were much revived. And they seemed to be blessed in measure as they gave up their time and put with us. Some came one afternoon, some two, others three, and others four. Those who came the first day were quite sure to come again, and I think those who came last regretted they had not been there all the time. But God met with us, and good was done. Professors were revived and fitted to work for the Master. On conference afternoon, which was the fifth, we felt we must continue the meetings during another week. We did so, and they were still more interesting, so that a meeting was appointed for one afternoon of this week, as well as in the evening. But it seems to me we are just getting into a condition to work successfully, and that now the indications are that we, professors, ought to be willing to give up much more of our time, and all come together to begin to labor with greater earnestness, and self-sacrifice for the conversion of souls. There is evidently much thoughtfulness among the impatient, and I feel that God will bless us, as soon as we, who profess to love him, are willing first to give ourselves more fully to Christ and for men.

The question comes up: How much time beside the Sabbath, ought we to give to the Lord? How much more than a seventh part in holding religious meetings? To help to answer this question, I referred to the covenant which God made with his ancient church. By that we see they were required to devote much more time to religious services than we ordinarily do. They were to go all the way up to Jerusalem three times each year, to hold meetings there. Two of these, at least, if not seen, were protracted meetings, the Feast of the Passover, and the Feast of Tabernacles. One lasted seven days and the other eight. Besides these two and the Feast of Pentecost, they were to observe the first and tenth days of the seventh month. And, besides all these, every seventh year was to be a Sabbath for the Lord, in which they were not to cultivate their land.

When I take into consideration the time they were required to spend in religious observances, I am impressed with the thought that we are quite too sparing of our time for these services. I can but feel that God demands more of our time for religious services, and that he would richly bless us in giving that time.

It is not our time either; it is all His, as we are his. And he has a right to prescribe to us how we shall spend his time. I wish all God's people would go up to their temples for "holy convocations" for seven, or eight or fifteen days this very winter. Were they to do so, think you the Saviour would not come to the feast? I believe he would. As we give ourselves for Christ, so will he give himself to us.

BOUR SERVANTS OF SATAN.

Dear young friends—Satan has a great many servants, and they are very busy running about doing all the harm they can. I know four of them, and some of the mischief they have done. I found out their names, and I want to put you on your guard against them, for they are very sly. They will make believe to be your friends. They appear sociable, easy, good natured, and not too much in a hurry. They seem to wait your own time, and entice you when you least expect it.

"Oh, we want you to enjoy yourselves," they say, "and not be so particular;" and the arguments they use are very taking; at least, I must think so, since so many of the young listen to them and are led away by them. And all, I believe, because they did not know, in the first place, who was speaking to them. They were deceived. They did not see that Satan's uniform they had on. Do you ask for their names? Here they are:—
"There's no danger." That is one.
"Only this once." That is another.
"Everybody does so." That is the third; and—"By-and-by," is the fourth.

If you are tempted to leave God's house, and break the Sabbath day to go for a sail or a ride, and "Only this once," or "Everybody else does so," whispers at your elbow, know it is false. The great evil of once is, that you bring your heart and conscience into such a state that you will be likely to go on sinning; for there is not half so much to stop you as there was to prevent you from setting out at first. Hold no parley with "Only this once" or "Everybody else does so." Listen to their dangerous counsels, no, not for a moment.

Are you thinking seriously about the welfare of your soul? Has the Holy Spirit warnings of a faithful teacher, and brought to mind a tender mother's prayers for your conversion? Does the tear start in your eye, and are you almost persuaded to choose Christ and that better part which cannot be taken from you? That is a moment when "By-and-by" whispers in his ear. He put off his soul's salvation to a more convenient season, and it never came.

"By-and-by" is a cheat as well as a liar. By putting you off, he means to cheat your soul of heaven. God says now: "Now is the accepted time, and the day of salvation." He never asks you to postpone it. He makes no promises and no provisions for "By-and-by." Dear children, be on your guard against

these four servants of Satan, in little things as well as in great ones, for their only aim is to harm and ruin you.—*British Messenger*.

WHAT CAN I DO?

What can you do? A great deal, although you know but little, own but little, are known but little, and are but little cared for by the world.

1. You can be a Christian. As the sun transfigures a drop of dew by the reflection of his own glorious image, so that if you but hold still in faith, Jesus will shine in and through you, making the weak, worthless, perishing man you now are, a medium of his own matchless grace. A steady life for Christ, is a means of usefulness incalculably effective.

2. You can pray for others. There may be little apparent connection between fervent prayer for another and his spiritual improvement, but there is such a connection, and its end is vital. Daily prayers for others, is daily service which the Master will ultimately reward.

3. You can win the love of others. Love is a cable between souls through which mighty influences flow. We transfer, to some extent, the good that is in us to those who love us. All humility, gentleness, carefulness, prudence, helpfulness, begets love in those who witness these graces and qualities.

4. You can speak to others. A prudent word spoken in love, has often proved a seed of life. A good woman once addressed a word of admonition to a man in her employ. Another simply overheard her remarks, and was led by them to Christ. Let the lips open once in awhile, for the utterance of Jesus' name, and for a plea in his behalf.

5. You can read others. Little attention prepares people to receive our practical counsel. They reason: "If he cares enough to come, he must have some interest in me. If he has an interest in me, I owe attention to his words." Visits to the poor, neglected, indifferent, worldly, afflicted, ignorant—may often be sanctified to their good, even though the subject of religion is not specially mentioned.

6. You can put good reading in the hands of people who need it. The Sabbath school book, the religious book in your own library, a little tract, a newspaper, a selected article from a magazine, may be put in the way of somebody, every day. The right book in your spare bed-room, or handed to a friend about starting on a journey, or forwarded by mail, may do wonders. A ticket agent in a railroad depot, used to give away fifty dollars' worth of tracts every year. A tract went with every ticket sold. More than twenty persons wrote to him, acknowledging that the tracts he had thus given them, had been blessed to their conversion.

7. You can reach people with gospel influences, who, from sickness or suffering, are most susceptible to them. There is a gentleman in Paris who watches the obituary notices in the morning papers, and then sends the bereaved little tracts adapted to their situation. A visit to the poorhouse and the jail, may often be blessed to the good of their inmates. O, how many such opportunities for usefulness are neglected by us. There, too, are the sick, who lie for days at a time, weary, discouraged, and often friendless. How full of cheer a daily call with the reading of God's word, a prayer and a cordial, endless chat about life and its experiences, death and the realities to follow, duty and its imperious demands!

8. You can invite and persuade people to attend God's house—the preaching service, the Sabbath school, and the social meetings.

9. You can enlist others in the work for the Master. Here are Church members who should be at work. Here are worldlings who should be awakened to God's claim upon all men for service. A word, a plea, often repeated, ever urgent, may be the means of awakening them to a sense of duty.

10. You can give. Five cents a week is something in ten years expended in benevolence. Who cannot save five cents a week for this purpose? Who cannot give five cents a day?

But what we all want, most of all, is the "ready mind," that our services may be "not by constraint but willingly." God, Lord, give us, Thy servants, willing, loving hearts, and then shall we toil with fidelity and delight for Thee.—S. S. Journal.

"I MUST DIE SOMETIME."

Some years ago, Mr. S—, being desirous of obtaining a loan of money, applied to a friend of his, an old and prudent German, to endorse his name, assuring him that it would be caused no uneasiness on account of it. The German accepted his statement without distrust, and signed his name, little thinking that he was doing more than satisfying a meaningless requirement. The note soon passed into other hands; but when it became due, the original maker was either too poor or too dishonest to pay it. Great was the consequent astonishment of the German at discovering beyond the empty form he had supposed it to be, that the endorsement of a note was something more than a mere form. He had supposed it to be, and that Mr. B—, the innocent holder, expected him to pay a sum for which he had received no equivalent. Reluctant to part with his hard-earned capital, and indignant at the deceit practiced upon him, he at once went to consult an eminent lawyer, to whom he exposed his wrongs, and in whose hands he placed his cause, determined to resist the collection of the note to the utmost extremity of the law. Judge —, promised to investigate the case, and instructed him to call upon him again in a few days.

At the appointed time, our German made his appearance, and was at once greeted in a cheerful tone by his counsel.

"My good sir," said the judge, "the note is worthless; you cannot be compelled to pay it." And he then went on to show that for lack of some technicality demanded by the law of the State, the promise was not worth the paper on which it was written.

The German's face lighted up with satisfaction.

"What is that you say? I no have to pay the note?" he eagerly asked.

"No," said the judge.

"And S—, he no pay the note?"

"No," was again the reply.

"And Mr. B—, he no get his money?"

"No," said the lawyer again, "the note is legally void."

For a moment the look of triumph at having escaped pecuniary loss could be read on the foreigner's wrinkled features. But it was almost instantly succeeded by a more sober expression.

"You say, Mr. B—, he no get his money?"

"No," repeated the judge.

"Then I will pay the note," was the German's prompt and earnest rejoinder; "I will pay the note. I must die sometime!"

"I must die sometime!" Reader, how many actions of your life and mine, even where earthly law is on our side, would be greatly modified, if we could ever remember the thought so sentimentally expressed by the old German. In the light of the last hour of life, we may have occasion to regret many a deed of thoughtless selfishness, none of Christian kindness.—Prof. Henry M. Baird in *Christian World*.

THE DISCIPLINE OF DIFFICULTY.

"Who will roll us away the stone from the sepulchre?"

God gives us difficulties in work the most sacred. Here was a difficulty, and Mary and her companions, in dealing with it, suggest the way in which we should deal with our difficulties.

Difficulties are not meant to prevent us going on with our work. There was the stone; they knew it was there; but they went on to the sepulchre. Difficulties, like the weights on a clock, are not meant to paralyze, but to keep us going; and, further, they should be stepping stones to higher things. The child at school is asked to master the difficulties of multiplication, not that he may be puzzled, but to enable him to go on to division.

Difficulties are meant to throw us on Divine assistance. And God helps us in two ways: (1) By removing the difficulty when it is beyond our own power to do so. Here the stone was "very great," but when they looked it was rolled away. Man's extremity is God's opportunity. Our difficulties are God's opportunity. We did not anticipate them. (2) Not so much by removing the difficulty as by giving us grace to bear it: not so much by lightening the burden as by strengthening the bearer. Remove the thorn, pray the Apostle. The answer is not removal, but grace sufficient. Peter was not kept from Satan's temptation, but the Saviour prayed for him, and the disciple's faith did not finally fail. Only let us work up to the difficulty; God will then, not before, either help us through or make a way for our escape.—B. Union.

RANDOM READINGS.

Who is wise? he that learns from every one. Who is powerful? he that governs his passions. Who is rich? he that is content.

Make each child's character a study, and by constant sympathy in their joys as well as in their sorrows, win their hearts and their confidence.

The future character of the nation and the church is bound up in the little people of today. Are you moulding and training them for God?

Sunday may be made a delightful day in the household, by special privileges, appropriate songs, and readings chosen in turn, till the little ones count it the best day of all the seven.

The imposing of one needless restraint, like the infliction of one undeserved punishment, does more to create a hatred of lawful authority, than all the combined restrictions of needful laws.

The gentle boy will not make any the less noble man because there is so much that is girl-like in his childhood; nor will the girl that is, in her rude ways, often called a boy, be any the less, but perhaps all the more, a true and lovely woman.

Men are fighting about dogmas and ceremonies and modes of worship; men are ready to burn their fellow-men from differing from them in their theories of government and atonement; men will take their brethren by the throat and say, "Pay me what thou owest, or I will choke thee to death;" and yet the Sufferer, who is the grand landmark of time toward which we are all steering, stands saying, "I gave my life for my enemies." While we were yet in our sins, Christ died for us.—Becher.

The prodigal, when he said, "I will arise and go to my father," became in a measure reformed from that very moment. How, say you? Why, he left the swine-trough; more, he left the wine-up, and he left the harlots. He did not go with the harlot on his arm, and the wine-up in his hand, and say: "I will take these with me, and go to my father." It could not be. They were all left, and though he had no goodness to bring, yet he did not try to keep his sins and come to Christ.

It takes good people to have good meetings. Christians who serve God at home have difficulty in worshipping him when assembled. But men who live in sin at home are not changed by going to church. A man who would rather talk, and joke, and smoke than pray; or one who prefers a newspaper or a novel to his Bible when at home, is not changed in heart or nature by stepping into a prayer-meeting, or mingling with people who love the word. He was dead out of meeting, and he is dead when in it.

We are to work and learn. Life should have its quiet pauses, in which to gather rest for work, but no idle hours. The poor are to be ministered unto, the wicked to be reclaimed, and the sorrowing to be comforted.

A Chinese convert being asked, "Who is the children's friend?" replied: "Their parents are their friends, their teachers are their friends, God the Father is their friend, and the Holy Spirit too, but I think Jesus Christ is their best friend."