

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.]

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SAINT JOHN, NEW BRUNSWICK, FRIDAY, APRIL 4, 1873.

Whole No. 1002.

HOUSEHOLD AND STAPLE

GOODS,
FOR SPRING, 1873.

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FREDERICTON, N. B.

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ANGOLA YARN.

Patch Work, Turkey Red, Yellow and

Green Cambrics.

THOMAS LOGAN.

Fredericton, March 29, 1873.

The Intelligencer.

THE STORY OF THE ENGLISH BIBLE.

BY MRS. A. E. HARR.

Far back amid the mists of the early dawn of Anglo-Saxon history—before Alfred had given the name of the trial by jury, or laid the foundations of the "common law"—the story of our English Bible commences. For even then the Church had Bede's translation of the New Testament and the Psalms, and succeeding saints and scholars consecrated their best efforts, rendering portions of the Holy Scriptures into the popular idiom.

The Norman Conquest, and the change of language growing out of it, gradually, however, destroyed the claim of these Saxon translations to the vernacular; while Papal domination tended still further to seal up the oracles of God. Yet as early as the thirteenth century there were renewed efforts for a Bible in the current English. In the Bodian Library is preserved not only the Ormin version of the Gospels, but also a copy of the whole Scriptures by some unknown hand; and in Corpus Christi College, Cambridge, a translation of Genesis, Exodus and the Psalms; all of which were certainly produced before A. D. 1300. It is rather remarkable that these early efforts are all metrical.

Richard Rolle, of Hampole, made the first prose translation about 1320. It consisted only of the Psalms. This manuscript, together with one containing Matthew, Mark, and the Pauline Epistles, are preserved in the Briton College, Cambridge; and the British Museum has one of the Gospels—in the Northern patois—equally old.

Wickliffe, "the morning star of the Reformation," first produced an entire prose copy of the Bible—in current English. It was made from the Latin Vulgate, and completed A. D. 1380. The corrupt and ambitious Church of that day was moved with a strange fear and hatred, and the most strenuous efforts were made to induce the House of Lords to pass a Bill for its total suppression. It was bravely defended by the Duke of Lancaster, who insisted on the right of Englishmen to possess "the law of God, which is the law of their faith, in their own language." Unfortunately, as the book had to be written out, very few copies could be completed; yet these shook the religious world of England to its very foundation, and thirty years afterwards, when "a great persecution arose about this way," very many cheerfully suffered martyrdom for the truths learnt from Wickliffe's Bible.

Then came the printing press, and the apostle of its noblest work—William Tyndale; in faith, in courage, in perseverance in good works, the greatest of all Englishmen. Before he had taken orders, Oxford expelled him for his sympathy with Luther and the Reformation, and though Cambridge excused and gave him his Degree, he soon got into trouble again. For his heart was so full of the promise he foresaw for the Church, that he must needs plead with all the great ecclesiastics who frequented his patron's house, to help on the good work. Most of all he insisted on the necessity of an English Bible, and being once bitterly scorned and insulted for a proposition so inimical to the power of the priesthood, he declared with passionate earnestness that "the day was coming when solemnity that 'the day was coming when every plowman should read the Bible in his own language,' adding, 'and I will do it.'"

This bold promise brought on him both impeachment and disgrace, and in the midst of poverty and persecution, unaided by man, uncheered by one word of sympathy, he began to redeem it. In six months the New Testament was ready for the press, but no one in England dared print it. It was in Antwerp, that the first printed edition of the English Testament first saw the light. It consisted of 1500 copies, all of which were sent back to London and privately distributed.

The indignation of the clergy was extreme. Every copy that could be found was destroyed, but such as escaped were like leaven hid in a measure of meal. All efforts to suppress it were in vain; the Book lived invisibly. No one sold it; it was forbidden in every church in England; yet it had the freedom of thousands of homes, it was buried in the hearts of the thoughtful and devout, and in that wonderful depth was fast growing to a power which was to claim the kingdom for its own.

Alarmed by the rapid spread of "heresy," Tunstall, Bishop of London, went himself to Antwerp to buy up every copy of Tyndale's work, but he only succeeded in procuring a spurious edition, which the publisher had issued without authority for his own profit. For these he paid a great sum of money, which was immediately used by Tyndale in bringing out a larger and better edition than had yet appeared. The Testaments which Tunstall bought he took to London, and burnt in Cheap-side by the hands of the common hangman.

In the meantime Tyndale had completed his translation of the Books of Moses. Unfortunately the copies were lost by shipwreck as soon as finished; and with them also all his little store of money. For a time he gave way to hopeless depression, but the meeting of a kindred spirit in Miles Coverdale restored all his energy and trust in God and himself. The Old Testament was cheerfully recommenced, and got as far as Nehemiah, when he fell into the most diabolical trap that a cruel, crafty priesthood ever contrived.

A wretch called Phillips was hired by the English Bishops to go to the Continent and secure Tyndale's confidence. Always open to enquiries after truth Tyndale was easily deceived. He admitted the man to his home and gave him his friendship. When all arrangements had been made, and the emperor's sanction obtained, Tyndale was invited by Phillips to dine with him. As soon as the unsuspecting victim crossed the traitor's threshold he was seized by officers in waiting and carried to prison. After a confinement of six months, during which he converted the jailer and his family, he was strangled and burnt at

Vilvoorde, A. D. 1536. Yet he died in the midst of victory; fourteen editions of the New Testament had been published, and the first ever printed in England was passing through the press in London at the very time he was receiving the crown of martyrdom at Vilvoorde.

"Lord, open the king of England's eyes," was his last prayer, a prayer which in less than two years was amply answered—for within that time Henry VIII. had not only sanctioned the circulation of the Bible, but had sent Coverdale to Paris to superintend the printing of the edition known as "Cranmer's Great Bible."

The conduct of the Bishops themselves had helped this consummation. Henry had long been pressing them to give his people a translation of the Bible, since they would not sanction Tyndale's; and they had promised and procrastinated until Henry's peculiar disposition asserted itself, and he declared that "in spite of Pope, cardinal, prelate or priest, his English subjects should have an English Bible, and from his hand too."

Coverdale was sent to Paris because both the workmen were better and cheaper there than in England. But although Henry had procured for this work the protection of Francis I., the Inquisition seized the whole edition of 2,500 copies, most of which they burnt. A few copies sold by a greedy priest for waste paper, were recovered and sent to England, and from these the first copy of the entire Scriptures was printed in England, A. D. 1539. It was the Tyndale version, completed by Coverdale, whose rendering of the text was exceedingly terse and vigorous. Henry was well pleased with it, and ordered a copy to be placed in the choir of every church in England, "for all that would to look and read therein."

Henry was no saint, but he was a damnable king, and his despotic and indomitable will effected what neither the enthusiasm of Cromwell, nor the diplomacy of the Stuarts could do—a radical and permanent change in religious thought, and a complete revolution in Church government.

"Matthew's Bible" immediately followed Cranmer's. It was a revision of Tyndale's and Coverdale's version, by John Rogers, the intimate friend of the former. The *nom de plume* of Thomas Matthew, was assumed through fear or prudence, and it bears it to the present day.

"The Geneva Bible" is generally supposed to have been the work of exiles who had fled to Geneva during Mary's persecution. But the Rev. William Whittingham translated the whole of the New Testament, and had but two assistants in the Old. It was Tyndale's version diligently compared with the Hebrew and Greek texts, and was the first English Bible in which the verses were designated by numeral figures. It was published at Geneva in A. D. 1567.

"The Bishops' Bible" was a revision of Tyndale's and Coverdale's translations, by eight Bishops and six eminent divines. The reprint of 1572 is often called "Matthew Parker's Bible," because Archbishop Parker reviewed the whole.

"King James's Bible" is a misnomer. Though undertaken with the sanction of the king, he never gave it either pecuniary help or any special encouragement; and its publication by Robert Barker was a private business speculation. It was Tyndale's version compared with the original Scriptures. All the learned men who have examined this Bible bear witness to the faithfulness with which it has seized the very soul of the originals. But the Saxon strength and grandeur, and the simple quaintness so precious to every heart is the work and the genius of one man alone—the great and good William Tyndale.

King James's Bible (which is our Bible) really differs very little from Tyndale's, and where changes occur they are not always improvements. One instance will illustrate this. In Psalm xix., second verse, instead of "Day unto day uttereth speech, night unto night sheweth forth knowledge," Tyndale has it, "One day telleth another, and one night certifieth another."

It is hard for us at the present day to estimate the enthusiasm and gratitude with which Tyndale's Bible was received; it is still harder to calculate its magnitude and undying results. His life was one of poverty, persecution, and unrelenting toil; his death bitter and cruel to the last degree; yet blessed is he among men, and all generations shall call him blessed!

How precious "the Book" soon became the stormy days of Mary certify. It had been the hope of centuries, it had been wrested by force from an unwilling Church, sanctified by the love and labor of saints, sealed with the blood of martyrs. It came at once part and portion of the strongest and holiest affection of all classes, and time must take the heart out of the Anglo-Saxon race, before it can take the Bible out of their hands.

SOW THY SEED—THE END IS NOT YET.

Perhaps when the body was embalmed and the case in which it was to be sealed up airtight was ready, the Egyptian mother stood beside it and said to herself: "I am too poor to add anything to the burial of this noble lady who has been so kind to my poor child. I wish I could do something for her, or for somebody else, to show my gratitude. I can only sow this single kernel of wheat in among the golden things that others have put in. It will do her no good, but who knows?"

And so the kernel of wheat was dropped in. Nobody noticed it. There it lay for more than three thousand years. At the end of these many years the coffin was opened in a distant part of the globe, on a continent not even dreamed of, and the kernel found! It was planted, and that mysterious thing called life, was found in it! And now "the Egyptian wheat," the outgrowth of that kernel, is spread over the continent, and has made a contribution to human comfort surpassingly great. "The end is not yet."

I had a friend in the ministry, a strong man, orthodox as Edwards, bold as Knox, and not unwise to win souls. Among his hearers was a strong lawyer—not an open enemy, but who

was too liberal to sympathize with his minister's preaching. My friend tried in various ways to undermine the citadel and open the gates to his soul. But he was too much of a decided Unitarian to be affected by such warfare. He thought his friend had brought him to prepare an elaborate sermon, a kind of mound on which he could plant his heavy guns and batter down the walls. He spent weeks in preparing his sermon. The Sabbath morning, in its summer brightness and stillness, came; the lawyer sat in the middle aisle. The preacher left off his cumbrous, and—the lawyer slept soundly through it all—and—the preacher was humbled!

Having exhausted all his time and strength upon the great sermon; he had nothing for the afternoon, and so he read over a long selection of texts, with a few words of running, humble commentary upon them, and thus ended the day.

Some days afterwards the lawyer called on his minister, and told how his views, his feelings and his aims were all changed. His Unitarianism had all melted away, and he seemed a broken-hearted penitent.

"What wrought such a change in your views, sir?"

"The preaching you gave us on such a Sabbath. There was evidence there presented which I could not resist."

"I am delighted to hear; for, to tell you the truth, I lectured that day solely for you. But pray, what part of my sermon, or which of my arguments produced this change?"

"Oh! your sermon had nothing to do with it. It was the texts that you read in the afternoon!"

Perhaps my friend needed this lesson to teach him that it is not by might nor by power, but by his Spirit that his sermons reach the hearts of men. Some years ago the writer of this article was invited to preach before a New England college. I really think he had a strong desire to do good to the students—perhaps lead some to accept salvation, and in their turn become preachers of the gospel. At any rate he prepared his sermon with uncommon labor, careful to have nothing in it which could offend the taste, and to have something in it sufficiently scholarly to command respect, but above all, some words that would reach the conscience and the heart. The Sabbath came, and the sermon was preached, and I don't think with any vain-glorious spirit. But as to results, I never knew that a single student was affected or a single heart moved! But the end was not yet.

Several months afterwards I received a letter from a young lady living in the far West, of whose name even I had never heard. The writer stated that being left, she had to spend the Sabbath in the town, and as a matter of curiosity attended worship with the students; that she went into the service thoughtless and stupid; but that the sermon to the students aroused her thoughts and was the means of her conversion! She wrote the letter from a full heart, to thank the preacher for his sermon!—made for her!—Rev. J. Todd, D. D.

THE SUNDAY SCHOOL.

HELPS FOR S. S. WORKERS.

Motto for the Library.—The Christian Intelligencer, speaking of the strong tendency to introduce into Sunday school libraries popular books of a secular character, remarks:

We have no wish to be unjust nor indiscriminating. There is ample verge and scope enough for selecting the most instructive, entertaining, and purifying literature for all classes in our American Sunday schools. Their libraries should be made just as good, varied, and large as practicable. They are the fountains from whence flow millions of streamlets, every one of which should be like "the river of water of life, clear as crystal, proceeding from under the throne of God and the Lamb. Over every Sunday school library-case we would gladly see written, 'Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report.' These are the New Testament safeguards. The library should reflect the nature and objects of the school. Its literature should be pre-eminently religious, biblical, attractive, instructive, and adapted to the needs of the pupils, and the development of Christian character for 'the life that now is, and for that which is to come.'

If the principle here laid down were more generally acted on in the formation of our school libraries, there would need to be a pretty thorough overhauling of most of them.

Words to Teachers.—The preparation of the Lesson.—1. Study the lesson, praying that you may understand the Word of God.

2. Do not think that when a truth is clear to your mind, a simple statement of it will bear with it the same force as it appears to you to have.

3. Not only pray that truth may be revealed to you, but also a method of imparting the truth to others.

4. Make a child's habits of thought your continual study. To do this, make children your companions, read mental philosophy and visit the best secular schools.

5. The habit of thorough preparation will greatly increase the pleasure of teaching, since there is always gratification in working out a definite aim and watching the result.

6. The careful preparation of the lesson affords much salutary discipline to the mind of the teacher. He becomes practiced in analyzing the portions of the Scripture to be taught, and then constructing them in the principles of good teaching.

7. By thorough preparation a teacher is enabled to use the best methods and to secure objects for illustration which those methods demand.

8. Written sketches of lessons are the teacher's canal in the most available form.

9. Not a day of the week should pass without some time being devoted to the study of the lesson to be taught on the coming Sunday.

10. A teacher should gain more information concerning the lesson than he proposes to impart.

Lesson Thoughts.—A Superintendent in Plattsburgh, N. Y., sends the Times the following, which is quite suggestive as an exercise to deepen and impress the thoughts of the lesson upon teachers and scholars:—

After the opening exercises in our school last Sunday, and just before the lesson study began, I gave notice to our teachers, that at the close of the lesson each teacher would be called upon to express in as few words as possible, his idea of the lesson taught us in our subject for study that day, &c. "The Confusion of Tongues," lesson for Feb. 16. All who did not wish to speak their ideas were requested to write them. The following written replies were handed in:—

"The lesson teaches that absolute power belongs to God only, and that God's purposes are sure, whatever man can try to do. It teaches that God will bring the proud down, even in the midst of their works."

"This lesson teaches that it is wicked to work against God, and that none of our plans can succeed without God's consent."

"The sin was in building to make themselves a name—instead of to the glory of God."

"Obedience to God in all things."

"The folly of opposition to the design of God."

"No weapon that is formed against God, or against His Church shall prosper."

Many good lessons were derived and expressed by the teachers, making the exercise very interesting and profitable. I suggest the idea to Superintendents through The Times, as worthy of trial.

HOME AND FARM.

Apple Custard.—Peel and core eight large juicy apples, and boil them till tender in clear water. Take them out and pulp them smooth through a sieve; add a quarter of a pound of sifted sugar and the grated rind of two lemons. Put the mixture into a deep dish, about half filling it. Beat the yolk of four eggs light, and add half a teaspoonful of white sugar and stir it into a quart of sweet milk, stir this over the fire until it is quite thick, and let it cool. When cold pour it over the apples. Whip the whites of the eggs to a stiff froth and pour over the top.

Meat and Cakes.—The following is a good receipt, and I send it for the sake of your lady subscribers. This cake is not very costly and it can be made quickly, so that when company come in upon you, you will have something good for them to eat:—Beat well two eggs. Add one cup of sugar, half a cup of butter, two cups of flour, and a teaspoonful of soda or baking powder; half a teaspoonful of lemon and half a nutmeg. Bake in a cake pan for small tins.

Pickled Potatoes.—Wash and peel some potatoes, cut them into long thin strips, and pass them through two or three waters; drain them upon a cloth, and then sprinkle them with fine salt. Let them remain for an hour rub them in the cloth, and put them into a cold pickle of spiced vinegar, to which a clove or garlic bruised or a sliced onion has been added. If well done, and the potatoes be of the proper kind, this pickle is beautifully crisp, and will take any flavor communicated to it in the vinegar, such as that derived from a mushroom or two. A few slices of boiled beef root will give it a fine red color.

Oxen.—A good ox should have a long, lean face, and bright, hazel eyes, which show capability to receive instruction and disposition to obey it. Large nostrils denote the capability of the ox to work on a hot day. Very large horns at the base denote laziness. Full breast, straight back, white ribs—by which is meant the ribs that round out nearly as wide as the hip bones—the wide gambrel, are evidence of strength. Straight knees, broad toes, pointing straight forward, show an ox can travel on hard road or pavement. They should be well-matched, especially in disposition and speed.

How Much Will Keep a Horse.—A horse weighing from ten to twelve hundred pounds will eat about six tons of hay or its equivalent in a year. And we suppose the real point to get at is, whether one can keep his horses cheaper on some other product than hay. This is an exceedingly difficult question to answer—it depends so much upon circumstances. We shall not attempt to answer it fully this time, but will merely say that, in our opinion, three and a half tons of corn-stalks and two and a half tons of corn would keep a horse in fully as good condition as six tons of good hay. We may estimate, also, that it will take three and a half tons of oat straw, and two and a half tons of oats to keep a horse a year. A bushel of oats weighs thirty-two pounds, so that it will take over 155 bushels and three and a half tons of straw to keep a horse a year. It would take about two acres of good land to produce this amount.

—Am. Stock Journal.

Feeding Fowls.—No plan is so injurious as to throw down heaps of grain once or twice a day. They should have it scattered as far as possible, that the birds may be longer and healthier employed in finding it, and may not accomplish in a few minutes that which should occupy them for hours. For this reason every sort of feeder or hopper is bad. It is the nature of the fowls to take a grain at a time, and to pick grass and dirt with it, which assist digestion; but if, contrary to this, they are enabled to eat corn by the mouthfuls, their crops are soon over-filled, and they seek relief in excessive draughts of water. Nothing is more injurious than this; and the inactivity that attends the discomfort caused by it lays the foundation of many disorders. While speaking of food, it may be observed that, when from travelling, or any other cause, the fowl has fasted a very long time—say forty-eight hours—it should not be allowed any hard food. For the first three hours it should have only a small portion, say a teaspoonful of sopped bread, very wet, so much as to serve for food and drink. If the

bird appears to suffer much from the journey, instead of bread and water give bread and ale.

Knee-Sprung Horses.—This trouble does not always result from an injury of the leg or strain on the tendons; it is more often found in horses that have bad corns on the feet, or are troubled with navicular diseases, than any others. The animal, raising his heels to prevent pressure upon the tender parts, bends the knee, which bending becomes, finally, from the altered position of the limbs, a permanent deformity. Horses with sprung knees are unsafe for saddle purposes, owing to their liability to stumble.

Respecting the treatment, it may be said that six out of every ten knee-sprung horses will be found to have corns. If these are of recent growth, there is a fair prospect of straightening the limbs by removing the corns. By the removal of these, the heels are brought to the ground and the limbs become straight. Under any other circumstances, all treatment proves useless.

To remove the corns, the hoof around the corn should be cut away, so as to prevent pressure from the shoe; the corn (which any educated farrier can find) should be well cut out, and burnt with a hot iron, butter of antimony, muriatic acid, caustic silver, or the permanganate of potash. The horse should then be carefully shod, and, if the frog is elastic, a but shoe, nicely fitted, with a perfect level bearing, would be best; if, however, the frog is hard and unyielding, such a shoe may prove injurious. Flaxseed poultices frequently applied to the feet, together with the use of hoof ointment, will be found effectual; a run at grass, without shoes, will also prove beneficial.—Robert Jennings.

RANDOM READINGS.

IF MEN are to give an account of every idle word, who would choose the final destiny of those whose conversation is hideously polluted with falsehood, slander, obscenity, and blasphemy?

WHEN PAUL was convinced that he was a sinner, he straightway inquired, "What wilt thou have me to do?" and with all his heart yielded obedience. Let any one who feels himself to be a sinner, do likewise, and he will not long walk in darkness.

IT WAS A STORM that occasioned the discovery of the gold mines in India. Hath not a storm driven some to the discovery of the richer mines of the love of God in Christ?

PROFANEITY never did any man the least good. No man is richer, or happier, or wiser for it. It commands no one to society; it is disgusting to the refined, and abominable to the good.

READER, all is hanging upon a moment. Whatsoever thy hand findeth to do, do with all thy might. There is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest.

A CERTAIN AUTHOR well says that to be always intending to live a new life, but never finding time to set about it, is as if a man should put off eating and drinking and sleeping from one day to another until he is starved and destroyed.

"NOW IS THE accepted time, now is the day of salvation." How many, in consequence of neglect, have exclaimed at a dying hour, "The harvest is past, the summer is ended, and we are not saved."

TIME HAS PROVED the error of those who fixed the day of the Lord's coming; but the end of many an unexpectedly prove the error of others who have become so wise as to know that he will not come until many hundreds or thousands of years shall roll away. It may be better for all to observe the Lord's saying, "Take ye heed, watch and pray, for ye know not when the time is."

IF I BELIEVE in the name of Jesus Christ, I must acknowledge his precepts as my rule of life. I must be poor in spirit. I must be pure in heart. I must be meek and forgiving. I must be temperate and self-denying. A different society must be lived in; new habits formed; old habits abandoned.

PRAYER AND BLESSING.—When the sun rises there is light. Why, I do not know. There might have been light without the sun, and there might have been sun that gave no light, but God has been pleased to put these two things together—sunrise and light. So whenever there is a prayer, there is a blessing. I do not know why. There might have been prayer without a blessing, for there is in the world of wrath; and there might have been a blessing without prayer, for it often is sent to some one who sought it not. But God has been pleased to make this rule for the government of the moral and spiritual universe, that there shall be the answer to prayer.—Spurgeon.

DO YOU KNOW it?—Do you know that the vows of God are upon you?

DO YOU KNOW that your life is rapidly passing?

DO YOU KNOW that the worth of life is in the good we do?

DO YOU KNOW that we are living in a wonderful time?

DO YOU KNOW that some one is following your example?

DO YOU KNOW that piety may unconsciously decline?

DO YOU KNOW that you need the prayer-meeting?

DO YOU KNOW that the prayer-meeting needs you?

DO YOU KNOW that you can enlighten the Lord's supper?

DO YOU KNOW that Christ enjoys secret prayer?

DO YOU KNOW that all your property belongs to God?

DO YOU KNOW that you forfeit your hope by indolence?

DO YOU KNOW that your Sunday vacant seat looks bad?

DO YOU KNOW that if backslidden, Jesus will forgive you?—Dapist Weekly.