

## TERMS AND NOTICES.

THE RELIGIOUS INTELLIGENCER is published weekly, for the office of BARNES & Co., Prince Wm. Street, Saint John, N. B.

TERMS: \$2.00 a year, in advance.

All communications for insertion should be addressed, REV. JOSEPH McLEOD, P. O. Box 51, Fredericton, N. B.

## THE RELIGIOUS INTELLIGENCER.

SAINT JOHN, N. B., DECEMBER 28, 1877.

## GREETING.

To every reader of the INTELLIGENCER  
The Editor sends Christian greeting, and wishes  
that the year so soon to dawn may be to them

## A HAPPY NEW YEAR.

A joyous greeting to thee and thine!  
May the coming year bring thee blessings divine,  
And thine onward way throughout life be bright  
As the golden dawn of the morning light.

## WANTED.

The INTELLIGENCER has now been in existence twenty-five years. We have reason to believe that many who are now subscribers, have been subscribers from the first issue. Occasionally the fact is mentioned by a subscriber that he has had every issue from the first; and some, we are told, have preserved every paper.

Now, we would like to have the names of all those who have been subscribers from the first. We shall feel greatly obliged if every one who secured the first paper, and has ever since been a subscriber and is now a subscriber, will send us a note or postal card, stating the fact and giving us his name and Post Office address. It will be very pleasing to us to know how many there are who have been reading the INTELLIGENCER for a quarter of a century, and may be of interest to all our readers.

We would like to hear from them as soon as possible, and we feel sure they will do us the favour of complying with our request.

## THE CLOSING YEAR.

Before we greet our readers again, 1877 will have been added to the long list of the years gone. The dying of a year is a time of no little solemnity. Men are more than usually thoughtful. Whether they will or not, the events of the year, great or small, pass in review before their minds, and they have joy or sorrow according to the character of those events.

It is not for us to write a history of the expiring year. The events that have been crowded into it, many of them of large moment, have been recorded in the order of their occurrence. Of their importance each thinking person has formed judgment for himself as far as he was able. Not yet, nor for a long time, perhaps, can any one tell with certainty their full bearing on the world's life. To matters personal rather than to the things of the nations or communities we would address ourselves in this last article of the year, hoping by a few suggestions and questions to help to a thorough self-examination touching the past, and to better and stronger resolutions for the future. The reader of any volume instinctively passes at the close of each chapter, and endeavours to collect what he has learned by its perusal, and then decides whether the time was well spent. Coming to the close of the year, a chapter in life—the thoughtful man pines.

With the funeral knell of 1877 sounding in our ears, what are the memories of it? Do our hearts best joyfully, or are they sad? Its coming is recalled, and we remember how it offered itself to each of us for use or abuse, for good or for evil. Now that it is dying, what are our memories of it? Are they happy remembrances of blessings, secured by a careful use of its up a store, as we have gone through the days and weeks and months till now; of rich treasures safely garnered through the liberal grants of health and strength, which it has given to our aid; of lessons of wisdom learned in its school of training? Or do we recollect it sadly, grievously, as one that has suffered neglect and slight in its day; who, wounded in our hearts, "turned to be our enemy, and leaves retreating scars in its displeasure, and reproaching in its parting? It gave us a host of opportunities. Have we used them wisely—to our own profit, and that of our fellows; or have we wasted them? If wasted, how gladly would we have the memory of them die. But will it die? In a few days we will speak of 1877 as numbered with the dead. But in strict truth it will not be dead. The year with its opportunities and all its blessings will be no longer present; but their effects, whether good or bad, will live with us in us ever. How good for us, if the most and best have been made of what we have had to use. If we have not made the most and best of the year, how gladly would we have our mistakes, and that cannot be done. Sometimes men speak of outliving or living down errors. The statement is partially correct. Yet it is a fact of startling seriousness that no portion of our lives can be un-lived; and that the record of words and works gone up to God is our own super-scription over our own heads, concerning which each one must of necessity declare. "What I have written, I have not hid; I have not hid the account of my life; it is neither in Hebrew, or Greek, or Latin. It has stood above us in characters so legible that those passing by have known and read and taken knowledge of us, and have been more or less influenced by us for good or evil. The passing moments, of which many have thought so lightly, have been like tiny shuttles ever moving, throwing the thread, and so weaving the pattern on the loom of life. Eighteen hundred and seventy-seven cannot be un-lived, cannot be lived over again. There remains nothing that can be done but to thank God for what of good we have been enabled to do, to seek pardon for errors and sins, and to improve strength for the present and future. We trust each Christian reader has more of good to humbly rejoice over than of waste and sin to grievously deplore.

Looking forward to 1878, there should be strong reason, by the grace of God, to do more and better in His service than ever before. Do some say, "It is useless to resolve." In the beginning of this year they resolved to be and do better. For a time their resolutions were remembered, and in much prayer, and with honest struggle they were religiously adhered to. But as the cares and anxieties of life pressed, they were allowed gradually to lose influence, till by and by they were entirely forgotten. And now, at the close of the year, the makers of them looking back find that they are little if any better or stronger than at the beginning. The remembrance of failure to do as well as was purposed makes them sad and disheartened, and they conclude it is useless to renew those resolutions. It will never do to depend. It is certainly better to learn from the mistakes made, and the things suffered in consequence, than to sink under them and cease to make further effort. To live well is worth a hard and unceasing struggle. If the struggle be made with trust in God, we are sure to succeed.

All there may be for us in 1878 cannot be foretold. Before it closes our life here may end. Would we be prepared for that? Do faithfully every day the service for God and humanity, that may be done in that day. Begin with the first day of the year. The year is to every one a precious loan, and we should so live during it that should be on our earth to bid it farewell, we

may be able to rejoice that we have wisely used all the opportunities it shall have afforded us of getting good and doing good. To this and every one should pray, "Lord, such us to live." If the direction and help of God be blessing. No one lives in vain who loves and fears God, and keeps His commandments. The quiet life which keeps to some so small and so unimportant, is noted with interest by heaven, earth, and hell: it leaves its impress on the world. Only let us cleave to our Divine Guide, and all is sure to be well. There is no cause for faint-heartedness. Even the things of life that at the first seem hard shall work for our good. Long hope to the future let us rest our whole being with all our interests and anxieties upon our Lord. If we but realize our union with Him, nothing will seem difficult.

## CHURCH BUSINESS.

The business of some churches is sadly neglected. Many a church whose list of members contains the names of men who do their own business systematically and successfully, is guilty of shameful carelessness in conducting its financial affairs. It is not that they are unable to conduct their own business so as to make money, can, if they only give sufficient attention to church business to keep it out of debt. The interests of the church are important enough to demand some attention and care being devoted to its business affairs. There have, recently, arisen two or three men who make their special business to help debt-burdened churches out of their difficulties. In some cases they do good; in others, perhaps, they do harm. They do good, for the rest, putting the evil they do away from instead of entirely removing the trouble.

If some men, with power to show churches exactly how to manage their finances, and able to make them use his plan, would step to the front, he would be hailed as a real benefactor. But we are afraid he will not be forthcoming very soon. If the churches would but use their common sense, there would be no trouble. Applying the same principles to the business of the church that it members apply to their personal concerns, there would be very few churches haunted by financial difficulties. The *Christian Standard*, in a very practical article on "Business in Religion," gives good advice, which we commend to all who have or should have anything to do with church affairs.

"Churches need more business sense in the management of their affairs. We sometimes talk of the deacons as if they were little better than fire-brands—a rather goodish set of good-for-nothings—filling an office that anybody can fill who is fond of office and unfit for anything else. This is a supposition. We doubt if there are any men on whom the permanent prosperity of a Church more surely depends than those who manage its business affairs.

We may sometimes think of the deacons as if they were little better than fire-brands—a rather goodish set of good-for-nothings—filling an office that anybody can fill who is fond of office and unfit for anything else. This is a supposition. We doubt if there are any men on whom the permanent prosperity of a Church more surely depends than those who manage its business affairs. We may sometimes think of the deacons as if they were little better than fire-brands—a rather goodish set of good-for-nothings—filling an office that anybody can fill who is fond of office and unfit for anything else. This is a supposition. We doubt if there are any men on whom the permanent prosperity of a Church more surely depends than those who manage its business affairs.

1. There should be an annual business meeting at the close of the year, some time in December, and the members should religiously attend it. It should be among the largest meetings of the year. Every one should desire to know the condition of the church.

2. At this meeting, reports should be in readiness for the deacons to read. From the pastor, the elders, as to the membership—number, additions, deaths, removals, exclusions, etc.; and their estimate of the spiritual condition of the church. From the deacons, as to liabilities of the church, the amount yet due, etc., the number of contributing, the number failed to contribute, etc. If there are debts, there should be measures adopted at once to pay them. From the Sunday-school Superintendent, the number of scholars, and the money received and disbursed, and the needs of the school. From special committees, on any work committed to their charge.

These reports will furnish a basis of calculation for the future.

3. The arrangements for the coming year should be made. It should be determined what is the mission work to be raised, (1) For home preaching and teaching; (2) For Sunday-school purposes; (3) For the support of the church; (4) For the expenses of the church; (5) For any special benevolence the church is interested in. This being settled, the amount should be pledged either (1) in voluntary subscriptions; or (2) by deciding that the deacons shall apportion the amount among the members, leaving the revision of their estimates to depend on statements that may be submitted to them as to the reasonableness of apportionment in any given case. It should be stated, also, in every case, whether the money will be paid weekly, monthly or quarterly.

4. When all this has been attended to, there should be thanksgiving or humiliation in reference to the past, and earnest application for the protection, guidance and blessing of God in the future. If there is time, it may be well to have a free religious conference, letting the members speak briefly and freely, and then the pastor, or some one, to be willing to undertake their desires to promote peace and harmony, their interest in the work of the church, etc.

To make such a meeting effective—

a. The members generally must be there.

b. There must be a good presiding officer who knows how to dispatch business.

c. The various departments must be ready with their reports.

d. The members must be ready to explain the business operations of the year, and make clear their plans for the future.

e. The wise men of the church must be forward to make suggestions, give direction to the business, and check up any tendencies to adopt rash or unadvised measures or to introduce irrelevant matters.

f. Every thing must be done in love. No attempt should be made to carry measures by parliamentary tactics, or to force the church into measures for which it is not prepared.

g. A consciousness that the King's business is in hand should give solemnity and prayerfulness to all the proceedings.

One reason why so very many have so little interest in the churches is, that they know nothing about what the church is doing, or ought to do, and have no personal interest in any part of its work. Such a meeting, conducted on business principles, and managed by prudent and godly business men, would prove one of the most profitable meetings of the year.

## EDITORIAL NOTES AND COMMENTS.

—SICK.—A friend writes from a certain section of New Brunswick, of a serious disease prevailing there. He says:

"This section is dangerously ill with worldly-mindedness and apathy. A great many are almost hopelessly hardened. The church is in a state of decay. We fear the same is true of a great many other places. For such the only remedy is that prescribed in Rev. ii. 5:—'Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of its place, except thou repent.'"

—SCOTTISH.—The missionary Chaplain of the New York Tonsils has made a report in which it is shown that out of 1000 boys incarcerated within its walls and under 14 years of age, over 800 were Roman Catholics and a little over 200 Protestants. We will place before you some statistics regarding the runaways in New Brunswick. How many are Catholics, how many are Protestants, how many have no religious convictions? And in the same connection, it would be interesting to know the nationalities of each.

—A COMPANION.—The worth and influence of religious papers are stated with great distinctness in the following from the *Interior*. It is worthy of serious consideration by heads of families:

"It is not true that religious weeklies contain 'little matter as compared with political papers,' nor that they are less interesting and instructive than the secular press. Religious papers are among the best political weekly in the country, and they do good, for the rest, putting the evil they do away from instead of entirely removing the trouble. The first-class religious newspaper, at two dollars and fifty cents, or three dollars per annum, is the cheapest source of human labor. The man who purchases it gets more of the products of hard labor than can be had in any other way. He gets a man who is a laborer, a scholar, a writer, a thinker, a man of general attainments—leaving the claim of morals and religion out of the question. The first-class religious newspaper, at two dollars and fifty cents, or three dollars per annum, is the cheapest source of human labor. The man who purchases it gets more of the products of hard labor than can be had in any other way. He gets a man who is a laborer, a scholar, a writer, a thinker, a man of general attainments—leaving the claim of morals and religion out of the question. The first-class religious newspaper, at two dollars and fifty cents, or three dollars per annum, is the cheapest source of human labor. The man who purchases it gets more of the products of hard labor than can be had in any other way. He gets a man who is a laborer, a scholar, a writer, a thinker, a man of general attainments—leaving the claim of morals and religion out of the question. The first-class religious newspaper, at two dollars and fifty cents, or three dollars per annum, is the cheapest source of human labor. The man who purchases it gets more of the products of hard labor than can be had in any other way. He gets a man who is a laborer, a scholar, a writer, a thinker, a man of general attainments—leaving the claim of morals and religion out of the question. The first-class religious newspaper, at two dollars and fifty cents, or three dollars per annum, is the cheapest source of human labor. The man who purchases it gets more of the products of hard labor than can be had in any other way. He gets a man who is a laborer, a scholar, a writer, a thinker, a man of general attainments—leaving the claim of morals and religion out of the question. The first-class religious newspaper, at two dollars and fifty cents, or three dollars per annum, is the cheapest source of human labor. The man who purchases it gets more of the products of hard labor than can be had in any other way. He gets a man who is a laborer, a scholar, a writer, a thinker, a man of general attainments—leaving the claim of morals and religion out of the question. The first-class religious newspaper, at two dollars and fifty cents, or three dollars per annum, is the cheapest source of human labor. The man who purchases it gets more of the products of hard labor than can be had in any other way. He gets a man who is a laborer, a scholar, a writer, a thinker, a man of general attainments—leaving the claim of morals and religion out of the question. The first-class religious newspaper, at two dollars and fifty cents, or three dollars per annum, is the cheapest source of human labor. The man who purchases it gets more of the products of hard labor than can be had in any other way. He gets a man who is a laborer, a scholar, a writer, a thinker, a man of general attainments—leaving the claim of morals and religion out of the question. The first-class religious newspaper, at two dollars and fifty cents, or three dollars per annum, is the cheapest source of human labor. The man who purchases it gets more of the products of hard labor than can be had in any other way. He gets a man who is a laborer, a scholar, a writer, a thinker, a man of general attainments—leaving the claim of morals and religion out of the question. The first-class religious newspaper, at two dollars and fifty cents, or three dollars per annum, is the cheapest source of human labor. The man who purchases it gets more of the products of hard labor than can be had in any other way. He gets a man who is a laborer, a scholar, a writer, a thinker, a man of general attainments—leaving the claim of morals and religion out of the question. The first-class religious newspaper, at two dollars and fifty cents, or three dollars per annum, is the cheapest source of human labor. The man who purchases it gets more of the products of hard labor than can be had in any other way. He gets a man who is a laborer, a scholar, a writer, a thinker, a man of general attainments—leaving the claim of morals and religion out of the question. The first-class religious newspaper, at two dollars and fifty cents, or three dollars per annum, is the cheapest source of human labor. The man who purchases it gets more of the products of hard labor than can be had in any other way. He gets a man who is a laborer, a scholar, a writer, a thinker, a man of general attainments—leaving the claim of morals and religion out of the question. The first-class religious newspaper, at two dollars and fifty cents, or three dollars per annum, is the cheapest source of human labor. The man who purchases it gets more of the products of hard labor than can be had in any other way. He gets a man who is a laborer, a scholar, a writer, a thinker, a man of general attainments—leaving the claim of morals and religion out of the question. The first-class religious newspaper, at two dollars and fifty cents, or three dollars per annum, is the cheapest source of human labor. The man who purchases it gets more of the products of hard labor than can be had in any other way. He gets a man who is a laborer, a scholar, a writer, a thinker, a man of general attainments—leaving the claim of morals and religion out of the question. The first-class religious newspaper, at two dollars and fifty cents, or three dollars per annum, is the cheapest source of human labor. The man who purchases it gets more of the products of hard labor than can be had in any other way. He gets a man who is a laborer, a scholar, a writer, a thinker, a man of general attainments—leaving the claim of morals and religion out of the question. The first-class religious newspaper, at two dollars and fifty cents, or three dollars per annum, is the cheapest source of human labor. The man who purchases it gets more of the products of hard labor than can be had in any other way. He gets a man who is a laborer, a scholar, a writer, a thinker, a man of general attainments—leaving the claim of morals and religion out of the question. The first-class religious newspaper, at two dollars and fifty cents, or three dollars per annum, is the cheapest source of human labor. The man who purchases it gets more of the products of hard labor than can be had in any other way. He gets a man who is a laborer, a scholar, a writer, a thinker, a man of general attainments—leaving the claim of morals and religion out of the question. The first-class religious newspaper, at two dollars and fifty cents, or three dollars per annum, is the cheapest source of human labor. The man who purchases it gets more of the products of hard labor than can be had in any other way. He gets a man who is a laborer, a scholar, a writer, a thinker, a man of general attainments—leaving the claim of morals and religion out of the question. The first-class religious newspaper, at two dollars and fifty cents, or three dollars per annum, is the cheapest source of human labor. The man who purchases it gets more of the products of hard labor than can be had in any other way. He gets a man who is a laborer, a scholar, a writer, a thinker, a man of general attainments—leaving the claim of morals and religion out of the question. The first-class religious newspaper, at two dollars and fifty cents, or three dollars per annum, is the cheapest source of human labor. The man who purchases it gets more of the products of hard labor than can be had in any other way. He gets a man who is a laborer, a scholar, a writer, a thinker, a man of general attainments—leaving the claim of morals and religion out of the question. The first-class religious newspaper, at two dollars and fifty cents, or three dollars per annum, is the cheapest source of human labor. The man who purchases it gets more of the products of hard labor than can be had in any other way. He gets a man who is a laborer, a scholar, a writer, a thinker, a man of general attainments—leaving the claim of morals and religion out of the question. The first-class religious newspaper, at two dollars and fifty cents, or three dollars per annum, is the cheapest source of human labor. The man who purchases it gets more of the products of hard labor than can be had in any other way. He gets a man who is a laborer, a scholar, a writer, a thinker, a man of general attainments—leaving the claim of morals and religion out of the question. The first-class religious newspaper, at two dollars and fifty cents, or three dollars per annum, is the cheapest source of human labor. The man who purchases it gets more of the products of hard labor than can be had in any other way. He gets a man who is a laborer, a scholar, a writer, a thinker, a man of general attainments—leaving the claim of morals and religion out of the question. The first-class religious newspaper, at two dollars and fifty cents, or three dollars per annum, is the cheapest source of human labor. The man who purchases it gets more of the products of hard labor than can be had in any other way. He gets a man who is a laborer, a scholar, a writer, a thinker, a man of general attainments—leaving the claim of morals and religion out of the question. The first-class religious newspaper, at two dollars and fifty cents, or three dollars per annum, is the cheapest source of human labor. The man who purchases it gets more of the products of hard labor than can be had in any other way. He gets a man who is a laborer, a scholar, a writer, a thinker, a man of general attainments—leaving the claim of morals and religion out of the question. The first-class religious newspaper, at two dollars and fifty cents, or three dollars per annum, is the cheapest source of human labor. The man who purchases it gets more of the products of hard labor than can be had in any other way. He gets a man who is a laborer, a scholar, a writer, a thinker, a man of general attainments—leaving the claim of morals and religion out of the question. The first-class religious newspaper, at two dollars and fifty cents, or three dollars per annum, is the cheapest source of human labor. The man who purchases it gets more of the products of hard labor than can be had in any other way. He gets a man who is a laborer, a scholar, a writer, a thinker, a man of general attainments—leaving the claim of morals and religion out of the question. The first-class religious newspaper, at two dollars and fifty cents, or three dollars per annum, is the cheapest source of human labor. The man who purchases it gets more of the products of hard labor than can be had in any other way. He gets a man who is a laborer, a scholar, a writer, a thinker, a man of general attainments—leaving the claim of morals and religion out of the question. The first-class religious newspaper, at two dollars and fifty cents, or three dollars per annum, is the cheapest source of human labor. The man who purchases it gets more of the products of hard labor than can be had in any other way. He gets a man who is a laborer, a scholar, a writer, a thinker, a man of general attainments—leaving the claim of morals and religion out of the question. The first-class religious newspaper, at two dollars and fifty cents, or three dollars per annum, is the cheapest source of human labor. The man who purchases it gets more of the products of hard labor than can be had in any other way. He gets a man who is a laborer, a scholar, a writer, a thinker, a man of general attainments—leaving the claim of morals and religion out of the question. The first-class religious newspaper, at two dollars and fifty cents, or three dollars per annum, is the cheapest source of human labor. The man who purchases it gets more of the products of hard labor than can be had in any other way. He gets a man who is a laborer, a scholar, a writer, a thinker, a man of general attainments—leaving the claim of morals and religion out of the question. The first-class religious newspaper, at two dollars and fifty cents, or three dollars per annum, is the cheapest source of human labor. The man who purchases it gets more of the products of hard labor than can be had in any other way. He gets a man who is a laborer, a scholar, a writer, a thinker, a man of general attainments—leaving the claim of morals and religion out of the question. The first-class religious newspaper, at two dollars and fifty cents, or three dollars per annum, is the cheapest source of human labor. The man who purchases it gets more of the products of hard labor than can be had in any other way. He gets a man who is a laborer, a scholar, a writer, a thinker, a man of general attainments—leaving the claim of morals and religion out of the question. The first-class religious newspaper, at two dollars and fifty cents, or three dollars per annum, is the cheapest source of human labor. The man who purchases it gets more of the products of hard labor than can be had in any other way. He gets a man who is a laborer, a scholar, a writer, a thinker, a man of general attainments—leaving the claim of morals and religion out of the question. The first-class religious newspaper, at two dollars and fifty cents, or three dollars per annum, is the cheapest source of human labor. The man who purchases it gets more of the products of hard labor than can be had in any other way. He gets a man who is a laborer, a scholar, a writer, a thinker, a man of general attainments—leaving the claim of morals and religion out of the question. The first-class religious newspaper, at two dollars and fifty cents, or three dollars per annum, is the cheapest source of human labor. The man who purchases it gets more of the products of hard labor than can be had in any other way. He gets a man who is a laborer, a scholar, a writer, a thinker, a man of general attainments—leaving the claim of morals and religion out of the question. The first-class religious newspaper, at two dollars and fifty cents, or three dollars per annum, is the cheapest source of human labor. The man who purchases it gets more of the products of hard labor than can be had in any other way. He gets a man who is a laborer, a scholar, a writer, a thinker, a man of general attainments—leaving the claim of morals and religion out of the question. The first-class religious newspaper, at two dollars and fifty cents, or three dollars per annum, is the cheapest source of human labor. The man who purchases it gets more of the products of hard labor than can be had in any other way. He gets a man who is a laborer, a scholar, a writer, a thinker, a man of general attainments—leaving the claim of morals and religion out of the question. The first-class religious newspaper, at two dollars and fifty cents, or three dollars per annum, is the cheapest source of human labor. The man who purchases it gets more of the products of hard labor than can be had in any other way. He gets a man who is a laborer, a scholar, a writer, a thinker, a man of general attainments—leaving the claim of morals and religion out of the question. The first-class religious newspaper, at two dollars and fifty cents, or three dollars per annum, is the cheapest source of human labor. The man who purchases it gets more of the products of hard labor than can be had in any other way. He gets a man who is a laborer, a scholar, a writer, a thinker, a man of general attainments—leaving the claim of morals and religion out of the question. The first-class religious newspaper, at two dollars and fifty cents, or three dollars per annum, is the cheapest source of human labor. The man who purchases it gets more of the products of hard labor than can be had in any other way. He gets a man who is a laborer, a scholar, a writer, a thinker, a man of general attainments—leaving the claim of morals and religion out of the question. The first-class religious newspaper, at two dollars and fifty cents, or three dollars per annum, is the cheapest source of human labor. The man who purchases it gets more of the products of hard labor than can be had in any other way. He gets a man who is a laborer, a scholar, a writer, a thinker, a man of general attainments—leaving the claim of morals and religion out of the question. The first-class religious newspaper, at two dollars and fifty cents, or three dollars per annum, is the cheapest source of human labor. The man who purchases it gets more of the products of hard labor than can be had in any other way. He gets a man who is a laborer, a scholar, a writer, a thinker, a man of general attainments—leaving the claim of morals and religion out of the question. The first-class religious newspaper, at two dollars and fifty cents, or three dollars per annum, is the cheapest source of human labor. The man who purchases it gets more of the products of hard labor than can be had in any other way. He gets a man who is a laborer, a scholar, a writer, a thinker, a man of general attainments—leaving the claim of morals and religion out of the question. The first-class religious newspaper, at two dollars and fifty cents, or three dollars per annum, is the cheapest source of human labor. The man who purchases it gets more of the products of hard labor than can be had in any other way. He gets a man who is a laborer, a scholar, a writer, a thinker, a man of general attainments—leaving the claim of morals and religion out of the question. The first-class religious newspaper, at two dollars and fifty cents, or three dollars per annum, is the cheapest source of human labor. The man who purchases it gets more of the products of hard labor than can be had in any other way. He gets a man who is a laborer, a scholar, a writer, a thinker, a man of general attainments—leaving the claim of morals and religion out of the question. The first-class religious newspaper, at two dollars and fifty cents, or three dollars per annum, is the cheapest source of human labor. The man who purchases it gets more of the products of hard labor than can be had in any other way. He gets a man who is a laborer, a scholar, a writer, a thinker, a man of general attainments—leaving the claim of morals and religion out of the question. The first-class religious newspaper, at two dollars and fifty cents, or three dollars per annum, is the cheapest source of human labor. The man who purchases it gets more of the products of hard labor than can be had in any other way. He gets a man who is a laborer, a scholar, a writer, a thinker, a man of general attainments—leaving the claim of morals and religion out of the question. The first-class religious newspaper, at two dollars and fifty cents, or three dollars per annum, is the cheapest source of human labor. The man who purchases it gets more of the products of hard labor than can be had in any other way. He gets a man who is a laborer, a scholar, a writer, a thinker, a man of general attainments—leaving the claim of morals and religion out of the question. The first-class religious newspaper, at two dollars and fifty cents, or three dollars per annum, is the cheapest source of human labor. The man who purchases it gets more of the products of hard labor than can be had in any other way. He gets a man who is a laborer, a scholar, a writer, a thinker, a man of general attainments—leaving the claim of morals and religion out of the question. The first-class religious newspaper, at two dollars and fifty cents, or three dollars per annum, is the cheapest source of human labor. The man who purchases it gets more of the products of hard labor than can be had in any other way. He gets a man who is a laborer, a scholar, a writer, a thinker, a man of general attainments—leaving the claim of morals and religion out of the question. The first-class religious newspaper, at two dollars and fifty cents, or three dollars per annum, is the cheapest source of human labor. The man who purchases it gets more of the products of hard labor than can be had in any other way. He gets a man who is a laborer, a scholar, a writer, a thinker, a man of general attainments—leaving the claim of morals and religion out of the question. The first-class religious newspaper, at two dollars and fifty cents, or three dollars per annum, is the cheapest source of human labor. The man who purchases it gets more of the products of hard labor than can be had in any other way. He gets a man who is a laborer, a scholar, a writer, a thinker, a man of general attainments—leaving the claim of morals and religion out of the question. The first-class religious newspaper, at two dollars and fifty cents, or three dollars per annum, is the cheapest source of human labor. The man who purchases it gets more of the products of hard labor than can be had in any other way. He gets a man who is a laborer, a scholar, a writer, a thinker, a man of general attainments—leaving the claim of morals and religion out of the question. The first-class religious newspaper, at two dollars and fifty cents, or three dollars per annum, is the cheapest source of human labor. The man who purchases it gets more of the products of hard labor than can be had in any other way. He gets a man who is a laborer, a scholar, a writer, a thinker, a man of general attainments—leaving the claim of morals and religion out of the question. The first-class religious newspaper, at two dollars and fifty cents, or three dollars per annum, is the cheapest source of human labor. The man who purchases it gets more of the products of hard labor than can be had in any other way. He gets a man who is a laborer, a scholar, a writer, a thinker, a man of general attainments—leaving the claim of morals and religion out of the question. The first-class religious newspaper, at two dollars and fifty cents, or three dollars per annum, is the cheapest source of human labor. The man who purchases it gets more of the products of hard labor than can be had in any other way. He gets a man who is a laborer, a scholar, a writer, a thinker, a man of general attainments—leaving the claim of morals and religion out of the question. The first-class religious newspaper, at two dollars and fifty cents, or three dollars per annum, is the cheapest source of human labor. The man who purchases it gets more of the products of hard labor than can be had in any other way. He gets a man who is a laborer, a scholar, a writer, a thinker, a man of general attainments—leaving the claim of morals and religion out of the question. The first-class religious newspaper, at two dollars and fifty cents, or three dollars per annum, is the cheapest source of human labor. The man who purchases it gets more of the products of hard labor than can be had in any other way. He gets a man who is a laborer, a scholar, a writer, a thinker, a man of general attainments—leaving the claim of morals and religion out of the question. The first-class religious newspaper, at two dollars and fifty cents, or three dollars per annum, is the cheapest source of human labor. The man who purchases it gets more of the products of hard labor than can be had in any other way. He gets a man who is a laborer, a scholar, a writer, a thinker, a man of general attainments—leaving the claim of morals and religion out of the question. The first-class religious newspaper, at two dollars and fifty cents, or three dollars per annum, is the cheapest source of human labor. The man who purchases it gets more of the products of hard labor than can be had in any other way. He gets a man who is a laborer, a scholar, a writer, a thinker, a man of general attainments—leaving the claim of morals and religion out of the question. The first-class religious newspaper, at two dollars and fifty cents, or three dollars per annum, is the cheapest source of human labor. The man who purchases it gets more of the products of hard labor than can be had in any other way. He gets a man who is a laborer, a scholar, a writer, a thinker, a man of general attainments—leaving the claim of morals and religion out of the question. The first-class religious newspaper, at two dollars and fifty cents, or three dollars per annum, is the cheapest source of human labor. The man who purchases it gets more of the products of hard labor than can be had in any other way. He gets a man who is a laborer, a scholar, a writer, a thinker, a man of general attainments—leaving the claim of morals and religion out of the question. The first-class religious newspaper, at two dollars and fifty cents, or three dollars per annum, is the cheapest source of human labor. The man who purchases it gets more of the products of hard labor than can be had in any other way. He gets a man who is a laborer, a scholar, a writer, a thinker, a man of general attainments—leaving the claim of morals and religion out of the question. The first-class religious newspaper, at two dollars and fifty cents, or three dollars per annum, is the cheapest source of human labor. The man who purchases it gets more of the products of hard labor than can be had in any other way. He gets a man who is a laborer, a scholar, a writer, a thinker, a man of general attainments—leaving the claim of morals and religion out of the question. The first-class religious newspaper, at two dollars and fifty cents, or three dollars per annum, is the cheapest source of human labor. The man who purchases it gets more of the products of hard labor than can be had in any other way. He gets a man who is a laborer, a scholar, a writer, a thinker, a man of general attainments—leaving the claim of morals and religion out of the question. The first-class religious newspaper, at two dollars and fifty cents, or three dollars per annum, is the cheapest source of human labor. The man who purchases it gets more of the products of hard labor than can be had in any other way. He gets a man who is a laborer, a scholar, a writer, a thinker, a man of general attainments—leaving the claim of morals and religion out of the question. The first-class religious newspaper, at two dollars and fifty cents, or three dollars per annum, is the cheapest source of human labor. The man who purchases it gets more of the products of hard labor than can be had in any other way. He gets a man who is a laborer, a scholar, a writer, a thinker, a man of general attainments—leaving the claim of morals and religion out of the question. The first-class religious newspaper, at two dollars and fifty cents, or three dollars per annum, is the cheapest source of human labor. The man who purchases it gets more of the products of hard labor than can be had in any other way. He gets a man who is a laborer, a scholar, a writer, a thinker, a man of general attainments—leaving the claim of morals and religion out of the question. The first-class religious newspaper, at two dollars and fifty cents, or three dollars per annum, is the cheapest source of human labor. The man who purchases it gets more of the products of hard labor than can be had in any other way. He gets a man who is a laborer, a scholar, a writer, a thinker, a man of general attainments—leaving the claim of morals and religion out of the question. The first-class religious newspaper, at two dollars and fifty cents, or three dollars per annum, is the cheapest source of human labor. The man who purchases it gets more of the products of hard labor than can be had in any other way. He gets a man who is a laborer, a scholar, a writer, a thinker, a man of general attainments—leaving the claim of morals and religion out of the question. The first-class religious newspaper, at two dollars and fifty cents, or three dollars per annum, is the cheapest source of human labor. The man who purchases it gets more of the products of hard labor than can be had in any other way. He gets a man who is a laborer, a scholar, a writer, a thinker, a man of general attainments—leaving the claim of morals and religion out of the question. The first-class religious newspaper, at two dollars and fifty cents, or three dollars per annum, is the cheapest source of human labor. The man who purchases it gets more of the products of hard labor than can be had in any other way. He gets a man who is a laborer, a scholar, a writer, a thinker, a man of general attainments—leaving the claim of morals and religion out of the question. The first-class religious newspaper, at two dollars and fifty cents, or three dollars per annum, is the cheapest source of human labor. The man who purchases it gets more of the products of hard labor than can be had in any other way. He gets a man who is a laborer, a scholar, a writer, a thinker, a man of general attainments—leaving the claim of morals and religion out of the question. The first-class religious newspaper, at two dollars and fifty cents, or three dollars per annum, is the cheapest source of human labor. The man who purchases it gets more of the products of hard labor than can be had in any other way. He gets a man who is a laborer, a scholar, a writer, a thinker, a man of general attainments—leaving the claim of morals and religion out of the question. The first-class religious newspaper, at two dollars and fifty cents, or three dollars per annum, is the cheapest source of human labor. The man who purchases it gets more of the products of hard labor than can be had in any other way. He gets a man who is a laborer, a scholar, a writer, a thinker, a man of general attainments—leaving the claim of morals and religion out of the question. The first-class religious newspaper, at two dollars and fifty cents, or three dollars per annum, is the cheapest source of human labor. The man who purchases it gets more of the products of hard labor than can be had in any other way. He gets a man who is a laborer, a scholar, a writer, a thinker, a man of general attainments—leaving the claim of morals and religion out of the question. The first-class religious newspaper, at two dollars and fifty cents, or three dollars per annum, is the cheapest source of human labor. The man who purchases it gets more of the products of hard labor than can be had in any other way. He gets a man who is a laborer, a scholar, a writer, a thinker, a man of general attainments—leaving the claim of morals and religion out of the question. The first-class religious newspaper, at two dollars and fifty cents, or three dollars per annum, is the cheapest source of human labor. The man who purchases it gets more of the products of hard labor than can be had in any other way. He gets a man who is a laborer, a scholar, a writer, a thinker, a man of general attainments—leaving the claim of morals and religion out of the question. The first-class religious newspaper, at two dollars and fifty cents, or three dollars per annum, is the cheapest source of human labor. The man who purchases it gets more of the products of hard labor than can be had in any other way. He gets a man who is a laborer, a scholar, a writer, a thinker, a man of general attainments—leaving the claim of morals and religion out of the question. The first-class religious newspaper, at two dollars and fifty cents, or three dollars per annum, is the cheapest source of human labor. The man who purchases it gets more of the products of hard labor than can be had in any other way. He gets a man who is a laborer, a scholar, a writer, a thinker, a man of general attainments—leaving the claim of morals and religion out of the question. The first-class religious newspaper, at two dollars and fifty cents, or three dollars per annum, is the cheapest source of human labor. The man who purchases it gets more of the products of hard labor than can be had in any other way. He gets a man who is a laborer, a scholar, a writer, a thinker, a man of general attainments—leaving the claim of morals and religion out of the question. The first-class religious newspaper, at two dollars and fifty cents, or three dollars per annum, is the cheapest source of human labor. The man who purchases it gets more of the products of hard labor than can be had in any other way. He gets a man who is a laborer, a scholar, a writer, a thinker, a man of general attainments—leaving the claim of morals and religion out of the question. The first-class religious newspaper, at two