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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The Intelligencer.

SUNDAY SCHOOL LESSON.----July 3.

(For Questions see Star Quarterly and Lesson Papers.)

ISRAEL IN EGYPT.

DAILY READINGS.

M. Israel in Egypt. Exodus 1 : 1—14.
T. God's promise. Gen. 46 : 1—7.
W. Burdens increased. Exodus 5 : 1—14.
T. Deliverance promised. Exodus 6 : 1—8.
F. Praise for deliverance. Exodus 15 : 1—19.
S. Bondage of sin. Rom. 6 : 12—23.
S. Deliverance from sin. Rom. 8 : 1—17.

GOLDEN TEXT :—"*And they made their lives bitter with hard bondage."—Exodus 1: 14.*

EXODUS 1 : 1-14.

NOTES AND HINTS.

I. *The immigrants.* More than two hundred years before the date of Jacob's descent into Egypt, God told Abraham, Jacob's grandfather, that his seed should be held in bondage in a strange land. The sale of Joseph by his brothers God over-ruled to the great advantage of the Egyptians, and of his brethren themselves; but that led, in the course of time, to the migration of Jacob and all his sons, and afterward to their enslavement by the king of Egypt. Yet in all this God had a purpose in view, and used the human agents on the scene of action in the development of that purpose.

Our present course of studies in the Old Testament begins with a list of the sons of Jacob, who, with their families, "came down into Egypt," and became the founders of the Hebrew nation. They were but seventy in number, all told, and from this little handful, as it were, sprang, in the apparently short period of two hundred and fifteen years, more than two millions of people. The climax expressed by the verbs used in the seventh verse indicates the wonderful rapidity of their increase. All the conditions necessary to a rapid growth of numbers existed in Egypt then, as they do now in a wonderful degree.

II. *The new king.* It is believed by most scholars that this king was the first of a new dynasty, and that he did not come to the throne in the regular order of succession, but by usurpation or conquest. Some think he was Amosis, the first of the 18th dynasty, and others, among whom is Dr. Brugsch-Bey, that he was Rameses II., sometimes called Sesostris. Dr. Murphy thinks that several kings were reigning at once in different parts of Egypt during this period. Some think that the "new king" really belonged to the old native stock, which had been displaced for a time by foreign invaders, and now regained possession of government. Whoever he was, he knew nothing about the wonderful career of Joseph, and the manner in which his kinsfolk had come into the land. He feared that the vigorous and rapidly increasing Israelites might at some time become strong enough to rise and take the government into their own hands, and perhaps take revenge on those who had made slaves of them. Very likely his fears magnified the number and power of the Israelites. Tyranny often trembles when there is no real cause of alarm. He adopted the policy of repression and subjugation to prevent the too rapid development of a power in the kingdom but not of it. He was anxious to keep so thrifty a people in his realm, but feared lest they might become too strong to be held in bondage.

III. *Persecution begun.* The new king set himself at once about the task of getting this alien race where he could be sure they would make him no trouble. He appointed task-masters, who were exactly, "chiefs of tribute," and were superintendents of the labors of the Israelites. The details of their work were looked after by subordinate overseers. The king took the name Pharaoh, which was common to all the members of this dynasty.

Having at his command this vast amount of unpaid labor, he began public works of great extent, among which were "treasure cities," in which grain and military supplies were stored, both for commercial purposes, and for the use of the army in time of war.

The task-masters were merciless. They were enraged and exasperated that, in spite of their cruel policy the Israelites continued to thrive and increase in number.

This common experience of hardship and suffering served to bind the people together by strong bonds of sympathy, and to make them a compact nation. During their long residence in Egypt they acquired a knowledge of, and great skill in all the arts and trades known to their masters, who were then in the foremost ranks of civilized people. By a hard discipline they were slowly educated and prepared for the next stage of their experience and for an independent existence.

TRUE REVIVALS—NOT RELIGIOUS SPURTING.

The important question with a church is not, "Shall we have a revival?" but rather, "Do we need one?" If preaching, the prayer-meeting, and the home, lead uniformly to conversions and the bringing of the youth into the church, we may suppose there would be no need of a revival. Revivals are grand things in their way; they clothe the old bones with flesh and breathe into the inanimate form the breath of life. But it would be a great deal better if that spiritual death had never occurred. A conviction seems to be growing in the church that revivals are an essential feature in its growth and prosperity. So we hear "Revive us again" sung in church, in prayer-meeting, in the Sunday-school and at the home, while the ministers talk and labor and pray for a great revival. Certainly no one can fail to rejoice that a church is blessed with a revival; revivals are always welcomed, and so heartily as to quite cover up that other feeling of regret that such a process should be necessary. So a revival has come to be regarded as the greatest spiritual blessing that a church can secure; and yet is there not much that is essentially false in the theory that the Christian Church depends for its spiritual life and growth upon some especial form of religious spurt rather than on constant growth? Do we carry the revival idea into the moralities? Do fathers say to their children, "Now, boys, don't any of you steal any, or swear, or lie any more, as you have done during the past five years: instead, let us have a revival of honesty, of truthfulness, and rectitude?" Is it not, on the contrary, assumed that it is the child's duty, so soon as he awakes to moral consciousness, to be moral—not to lie, cheat, steal, swear—in brief, not to do evil, but to do right? And is it not assumed that the children are to do this not by fits and starts, not by moral spurts or "revivals" but systematically and unremittingly, every day—nay, every hour? Is it not also assumed that friends are to be uniformly true to their friendships, that men are to be faithful to their promises, that virtue, not vice, is to be the rule of conduct?

And if such demands are admitted in the realm of moralities, what shall we say of that higher realm involving the relations of the soul to God? Is there any reason why the children of any Christian parent should not publicly confess their faith in Christ before His people? and, too, as soon as they have come to years of moral consciousness? Instead, must Christian parents get down and lie supinely on their backs, waiting for the periodic revival, even as the farmers look for the seventeen-year locusts—yet, unlike the farmers, not fully persuaded that the revival will come in 17 years, or 27, or 37—in short, till after they are buried and the grave has closed over their children? And so must they wring their hands and pray fervently, if almost hopelessly, "O Lord, revive Thy work, and bring John, and George, and Katie, and Susie, and Ella, and Bobbie, into the church, and make an honest boy of Tom, and stop Willie from swearing"? And is there not too much of fetichism mixed up with our Christianity to-day?—a feeling that the children, and not they alone, must undergo some marvellous physical experience, in which they shall see visions and dream dreams, and thus, being enabled to relate a wonderful "experience" prove their right to testify to their love for their Redeemer at His table?

The other day *The Christian at Work* recorded the case of a church that had admitted in its communion the past five years 120, of which 110 came from the Sunday-school. And a noticable feature of these church additions is, in no year were there over 27 admissions nor less than 20. Now here was no revival at all. It was simply constant, steady, uniform growth and progress. But is not this as good, is it not indeed a grandly better record for pastor and people than to have been told that from 1877 to 1880 there were four conversions—one a year—but in 1881 "the Lord came down with power and brought 116 souls into his kingdom"? Isn't it better to have had the constant, steady growth for five years, than deadness for four years and a religious spurt on the fifth?

Shall we, then, have no revival?—shall we not take our hymn-books and sing,

> Dear Lord, and must we ever live
> At this poor, dying rate?

Let us sing the hymn and let us have the revival, by all means. The Church wants a revival as it never wanted it before. But the back is a very poor position for meeting a revival when it comes. If the grand army of the supines would only rise and stand erect on their feet—rather, not stand, but move about, helping the pastor, counselling the young, teaching in the Sunday-school, not fitfully, nor often going there knowing less of the lesson than the scholar does; and if Christian parents would re-erect the prostrate family altar, and if, instead of putting the burden of the religious instruction of their children upon the Sunday-school teacher and his fifty-two half-hour lessons in a year, they would look after not alone the Bible lessons, but the children's religious duties extended to all his actions and regulating his motives,—if Christian men and women, if Christian parents would but do this, there would be such a revival as would shake not only the earth, but heaven. The church needs such a revival, and in order to get it something more than the pious prayers of prone passivists is needed. We need life; we need action; we need indeed, God's help, but we may not put all the work on the Lord: wherefore, get up from your prostrate position on your backs—where you will surely get spiritual rheumatism—and give action and emphasis to every word of the command, "AWAKE THOU THAT SLEEPEST, AND ARISE FROM THE DEAD, AND CHRIST SHALL GIVE THEE LIGHT."—*Christian at Work.*

DECENCIES OF GOD'S WORSHIP.

In his opening address at the New York Conference of the Methodist Episcopal Church, which assembled at Yonkers last week, Bishop Bowman alluded to a subject which well deserves to be made a matter of solemn charge to ministers and congregations of more than one denomination. Calling attention to the want of reverence in divine worship on the part of pastors and people, especially in the concluding parts of public service, he said:

"It seems to me that this laxity grows year by year. The organ prelude before the doxology seems to be regarded as a signal for putting on hats and coats. Some of the congregation disappear in their pews and may be thought to be engaged in prayer, while in reality they are feeling under the seats for hats or coats. Sometimes, I confess to my sorrow, it is the pastor who gives this example. I assisted recently at a service at which the pastor wrestled with his overcoat while he sang the doxology. In another church I was surprised to see the pastor open a letter which had just been handed to him and glance over it while the congregation sang the doxology."

We have often been painfully impressed by witnessing this irreverence, both in the pulpit and in the pews. Without starting any question as to what degree of reverence is to be paid under all circumstances to a building which has been formally and solemnly consecrated to the service of the triune God, no one who has any religious sensibility, or sense of the fitness of things, can doubt that, when a congregation of Christian people assembles for prayer and praise to the Most High, God is there present in a special sense, and that his presence should be recognized by a reverent demeanor on the part of the worshippers. He has said: "In all places where I record my name I will come unto thee, and I will bless thee." The reality and sacredness of this presence is made more impressive by the words of the Divine Redeemer, "Where two or three are gathered together in my name, there am I in the midst of them." The very fact that creatures are thus assembled in the presence of the Creator should be enough to awaken reverent awe, and the consciousness that they come as sinners to supplicate pardon and to offer praise should impress them with solemnity at the very threshold of the house of God. It seems almost as if we were writing for heathen, to say that light and frivolous conversation on ordinary topics before the services are actually commenced is unbecoming, and yet we have seen persons come into church, and after bowing their heads for a moment (we suppose to ask the blessing of God), begin to converse with the same freedom and with as little reference to the purpose for which they came, as if they were in a concert-room.

When we are invited by a friend to a social gathering, every one's ideas of the fitness of things, as well as the customs of society, dictate special preparation, even in dress, and a propriety of bearing while in company. How much more imperative is it that they who come by invitation into the presence of the Most High should have a becoming reverence of spirit, and should maintain a reverent demeanor while engaged in the acts of prayer and praise, and to the very end. Watts' version of the 48th Psalm is very suggestive in this connection:

> Let strangers walk around
> The city where we dwell,
> Compass and view thy holy ground
> And mark the building well:
> The orders of thy house,
> The worship of thy court,
> The cheerful songs, the solemn vows,
> And make a fair report.

We fear that if strangers were to come into some of our congregations and witness the manner in which the worship of God's house is conducted, and then "make a fair report," it would not be creditable to many of the professed worshippers.

Ministers themselves are not without fault in the matter. Some have habitually a lamentable lack of reverence in their bearing in the pulpit and in the manner of conducting the services. Devout Christians in the pews are shocked by seeing them converse together in the pulpit as freely as if they were on the street, or holding long conferences with the sexton, while the people are expected to be absorbed in praise. There must be in some theological schools a want of instruction in regard to the proprieties to be observed in conducting the worship of the sanctuary, or there would not be so much irreverence on the part of those who minister in holy things. We are no advocates of "a holy tone," which is derided as puritanical, or of the modern ritualistic "intoning," which is just as bad; but we do believe in a holy, reverent bearing on the part of all those who stand before God in the presence of his people, to guide them in sacred worship.

We commend this subject to the serious consideration of all Christian congregations, all Christian ministers, all theological seminaries, and all ecclesiastical bodies, as one in which a great reform is needed.

DISCOURAGED PEOPLE.

I once saw in a Western paper an advertisement for some sort of salesman or agent, with this significant addition: "No discouraged man need apply." The word "discouraged" has a peculiar force in certain parts of the West, and in this case it spoke a whole volume. It brought up the figure of one who had left the East to get a comfortable and easy livelihood in the abundant West. The figure was only a fair specimen of a class. The West proved no easier or more comfortable than the East. The same energy, capacity, and thrift were needed, and these failed west of the Alleghanies as they failed east of them. And so all such people, drifting aimlessly into this or that pursuit, came to bear the general title "discouraged." Like a rubber band from which the spring and elasticity are gone, these discouraged ones would (and will) disappoint every reasonable expectation, and will (and do) vegetate instead of live.

One of Mr. Moody's favorite maxims is that "God cannot work through a discouraged man." It is as bad as for a violinist to attempt a *sonata* on a discouraged violin, or for a pianist to try a *nocturne* on a discouraged piano-forte. There is a flatness, a lack of vigor and resonance, which will destroy the best of good intention or of skill.

The Bible is full of helpful examples to the feeble-handed and weak-kneed. There, for instance, was Elijah. After all God had done for him, and done by him, see him under the juniper tree, wishing to die. Like Job, he felt it would be a mercy if he could be taken out of the world. He was "no better than his fathers." And in so saying he revealed the secret of his discouragement; for he had evidently expected to follow Carmel and the chariot-wheels of Ahab by a brilliant triumph. That he was foiled by a bad woman; that he actually ran away to save his life; that it seemed as though the red-flowing brook had swallowed useless blood,—these were elements in his discontent. But let the discouraged Christian take the noble book that tells the story, and it will presently guide him to angels' food, to Horeb, the mount of God, and to that "still small voice" which obliterates all complaining noises.

Paul, now, was a different man. A soldier, he knew how to go where he was ordered, and to march without care about rations or consideration as to personal comfort. Others might detain him, and even bind his hands with a girdle; but the well-meant kindness of Agabus could not smother the zeal kindled by the Holy Ghost. It is almost amusing to read the curt way in which he describes troubles and troublesome characters. Of Alexander, that vexatious blacksmith, he only says, "The Lord reward him according to his works." Of the recreant Christians, who at his "first answer" forsook him unanimously, he merely mentions his hope "that it be not laid to their charge." "Demas hath forsaken me. . . . Only Luke is with me;" but he adds no complaint and no censure beyond a statement of the cause of the desertion. In short, he has a lofty disregard of all human help. If it comes, he takes it gladly and expresses his gratitude; but if it does not come or happens to fail him, he goes on without it! Think of such a man storming the ramparts of Rome! He was a host in himself, and the banner that he planted was never hewn down.

Discouragement is born oftenest, then, from our lack of consecrated, unselfish faith. By and by the spasm of doubt or the sense of weariness becomes less and less. Like little, childish, nervous tricks, we outgrow them. We become calm and confident in the crisis of the battle. Like Paul himself, we "can do all things through Christ which strengtheneth us."

But suppose a school, or a class, or a duty of any sort discourages us in spite of ourselves, how then? The one short road is by prayer,—*via* the promises,—straight to God. Simple obedience, loving trust, honest living, and faithful service,—these are invariably sanative; for when they are not, they only prove that the case does not come under this head, but is born of self-conceit, of ignorance, of a bad heart, of a weak faith, or of some cause irregular and abnormal. Then, indeed, we may find discouragement,—perhaps even despair,—and I should devoutly pray that this might always occur until we have each learned to go where God bids us, and do with our might what he gives to our hands to do. A better quartette of maxims was never put to sing together in the soul of a discouraged Christian than Edward Everett Hale's "Four Good Rules:"—

> "Look up, and not down;
> Look forward, and not back;
> Look out, and not in;
> Lend a hand."

For in faith, perseverance, unselfishness, and zeal, can be found the cure for anything except what is so unchristian as to need the sword of the Spirit and the converting grace of Christ. —*Selected.*

A BUSINESS MAN'S CONFESSION CONCERNING FAMILY WORSHIP.

"When I began business in my own name," relates a pious merchant, "I formed a resolution that, God helping me, I would serve Him, with my family, in sincerity and truth. This resolution I faithfully endeavoured to carry out, by requiring every member of my household, not excepting my employes, to attend family worship, morning and evening, regularly. This I did for many years, and the divine blessing, which we unitedly sought, was richly bestowed upon us. My family enjoyed health and happiness, and my business prospered continually. In time however, my engagements became so numerous and pressing that I had scarcely any leisure left, and I, O miserable man that I am, instead of clinging to the Lord with increased gratitude and devotion, began to ask myself whether family worship was, after all, not consuming too much of my time, and whither I might not, at least dispense with it in the morning. Still, my conscience prevented me from giving up a custom at once which I had always esteemed a sacred duty and therefore compromised the matter for the present by no longer requiring the presence of my employes. Very soon, however, I came to the conclusion that a short prayer with my wife in our chamber, on rising, would be quite sufficient, and so discontinue the assembly of my family around the altar, which in early life I had erected unto the Lord, and had sworn solemnly never to abandon.

"In all this I felt myself fully justified, on account of many business engagements, and that the more so because I had never entirely neglected family prayer. And thus I continued to live, until God, in His mercy, aroused my sleeping conscience by showing me the enormity of my sin.

"One day I received from a young man who had been in my employ at the time when I still conducted family worship, and who, in his letter, made special reference to he circumstance, little suspecting thot the beautiful custom he so lovingly and gratefully remembered no longer existed. Imagine my surprise humiliation and shame when I read these words:

"'MY DEAR SIR.—Never shall I be able to thank you sufficiently for the privilege I was permitted to enjoy by attending family worship in your house. Throughout all eternity, will I praise God for what I then and there learned. There I first became conscious of the sinful condition of my own heart; there I learned to understand and appreciate the glad tidings of salvation through Christ; there I enjoyed a foretaste of the peace and unspeakable joy which Christ has wrought out for me. Pardon me, my dear sir, the request that you will never, never deny your employes the privilege of attending your family worship. Your family has, by this time, been considerably enlarged. God grant that your house may prove to many the birthplace of a new spiritual life.'

"More I could not read. Every word seemed to pronounce sentence of condemnation against me, and, bathed in tears, I withdrew to my room where I humbly confessed my sin to the Lord, who, in his goodness, had caused a light to shine into my broken heart. I now dedicated my family anew to God, taking a solemn vow that no business transaction, no earthly gain, should ever hereafter prevent me from statedly worshiping God in my home; for I hold it a thousand times better to suffer pecuniary loss than to become, by neglect of one's Christian duty, the spiritual murderer of one's own family, or the means of destroying a single soul."

May this honest confession of a man of business, which speaks so loudly in favor of family worship and proves so clearly its salutary results, induce others of like position in life to daily gather their households around the family altar, and cease not to remind them of the blessedness of so doing.—*From the German, in The Workman.*

DISAGREEABLE DUTIES.

If life could always keep an even tenor, and duty always wear a smiling face, how pleasantly our days would glide away. But no life is set to sweet music all along its paths. We must have our painful experiences as well as our joyful ones, our days of shadow as well as of sunshine. There are times of special and irritating friction, from which none of us can expect to escape. We must accept our share of things which we do not enjoy, and which at the best we can but endure with patience and fortitude. What is the reasonable course to take concerning disagreeable duties, from going to the dentist's to writing the letter from which we shrink, fearing lest it shall displease or annoy its recipient; from saying "No," firmly though gently, to spending a precious hour with a tiresome trifler; and so on, through the whole varying number of illustrations which might be multiplied indefinitely?

First, let the disagreeable duty, if duty it be, be fulfilled promptly. A world of trouble would be saved if kind-hearted and sanguine people knew how to deny as well as to consent, and if, when the only wise word in their vocabulary must be "No," they could pronounce it clearly. Ministers, editors, and charitably-disposed people in general are confronted every week by those whose pitiful cases excite their sympathy, and whom they long to aid, and yet to whom they are cruel if they raise hopes which they cannot make certainties. Hard as it is to say that the article is not available for the paper, the editor has no choice if it really is not what he needs, and what will please or profit his readers. He must dash the budding expectations of his contributor, and no sensible contributor will be offended thereby. The minister cannot open his purse to every applicant, nor take every offered publication, nor assist every new aspirant in the field of song or oratory. There is a limit to the wealth of the richest, and few are able to help every worthy object, though the heart may prompt them to do what they can. Let it be a rule if "No" must be said, to say it as gently as may be, but with decision.

In the second place, nothing is gained by deferring a disagreeable interview or procrastinating a dreaded piece of work. If it be a carpet that must be taken up and turned, the best parts brought to the middle, and the worst adroitly managed so that they will be under the bed and out of sight, it might just as well be begun to-day as next week. Begin it to-day and by next week it will finished. If you owe a call to a fretful, unhappy woman who will jar upon your nerves and disturb your composure, do not be cowardly and shirk the matter, but make your call. You may find the lady in a rare mood of sunshine. If you are appointed as collector for a missionary society and you prefer any other way of working for the cause to soliciting money for it, nevertheless if to do that be your duty, and you acknowledge it as such, please undertake it at once. You will find Alps melting before you into molehills. You will receive courtesy where you dreaded rebuff. It will not seem very hard after all, if you do it for Christ's sake.

Thirdly, do every disagreeable thing as agreeably as you can. To be sweet when you are surrounded by bitterness, to be gentle and calm when people are curt and unmannerly, to preserve composure when you are treated with rudeness; in a word, to be self-controlled because Christ controls you, this is to live above the petty trials of a transient existence, and to have heaven begun below.

DO IT NOW.—Do not live a single hour of your life without doing exactly what is to be done and going straight through it from beginning to end. Work, play, study—take hold of it at once and finish it up squarely and cleanly, then to the next thing, without letting any moments drop between. It is wonderful to see how many hours those prompt people contrive to make of a day, who contrive to pick up the moments that the dawdlers lose. And if ever you find yourself where you have so many things pressing upon you that you hardly know how to begin, let us tell you a secret; take hold of the very first one that comes to hand, and you will find that all the rest fall into file and follow after, like a company of well-drilled soldiers; and, though work may be hard to meet when it charges in a squad, it is easily vanquished if you can bring it into line. You may have often seen the anecdote of the man who was asked how he had accomplished so much in his life. "My father taught me," was the reply, "when I had anything to do to go and do it." There is the secret—the magic word *now.*

CHURCH-MANNERS.

Be on time. No one has a right to disturb a congregation or a preacher by being tardy.

Never look around to see who is coming in when the door opens. It diverts your own and others' attention from the exercises, and is discourteous to the leader.

Never talk or whisper in church, especially after the exercises are opened.

Never pull out your watch to see what time it is when the text is announced, or during the sermon. Better to feed on a sermon than to time it.

Never lean your head on the pew-rail before you, as though indifferent to the preacher.

Conform, if possible in conscience, to the usage of the church in which you worship—kneel, stand, bow, accordingly.

Never manifest your disapprobation of what is being said, by unpleasant sounds, or signs, or by hastily leaving.

Do not fidget, as though the service were a weariness. Be quiet and decorous to the very end.

Do not put on your overcoat or adjust your wrappings till after the benediction.

No gentleman ever defiles a place of worship with tobacco.

Never be one of a staring crowd about the door or in the vestibule, before or after service.

Do nothing out of keeping with the time, place, and purpose of a religious meeting.—*Tomlinson's Handy-Book.*

EXAMINATION AND PRAYER.

Fifteen minutes a day devoted to real self-examination and prayer will prevent an honest man from going very far astray. The regulation prayer, whether secret, family, or public, without self-examination, has little restraining and no sustaining power. From such prayers a man can go forth to commit sin. After such prayers his heart will sink under trial as though he had not prayed at all. Wonder is sometimes expressed, and oftener, felt when men supposed to be regular in prayer fall into sin. Inquiry and observation, not seldom confirmed by their confessions, often show that their prayers have been mere parrot talk. It is not essential to say certain things in a certain way at a certain time, but it is essential to feel that without special help from God we shall surely sin this day, and to ask that help in words born of need, desire, and faith. Days of special temptation should be days of special prayer. Some think that no good comes of prayer unless a blessing is consciously received at the time, and say, "I prayed, but it did no good; I felt the same as before." This is an imperfect test. Do not pause when the prayer is ended to see how you feel, but go at once to the business of the hour, expecting to be helped therein and kept from sin. As we do not feel the strength our daily bread supplies but as it is used, so when the day is done, you will find that your prayer has been answered.—*Adv.*

SELF-DENIAL.—The problem of life is often solved by the simple law of self-denial. Many a life has been made a miserable failure because it undertook to grasp more than its capacities could provide. Self-denial is not, then, alone essential in order that we contribute to the happiness of other, but to our own. It is better to have coarse clothes, and be contented in the fact that they are our own, than to be attired in rich raiment, and be tormented by the creditor. That home is happier with no carpet on the floor, but with clean boards uncovered, and plain furniture, without remorse and debt, than one can be in tap[illegible] chambers, which really belong to others. There often the conflict commences and ends. Here the battle of life is fought, and lost or won. The lesson of self-denial has been taught for the good of others. There is need of a few lessons for the comfort of self.—*Christian World.*

Young men often fail to get on in the world because they neglect small opportunities. Not being faithful in little things, they are not promoted to the charge of greater things. A young man who gets a subordinate situation sometimes thinks it is not necessary for him to give it much attention. He will wait till he gets a place of responsibility, and then he will show people what he can do. This is a very great mistake. Whatever his situation may be, he should master it in all its details, and peform all its duties faithfully. The habit of doing his work thoroughly and conscientiously is what is most likely to enable a young man to make his way. With this habit, a person of only ordinary abilities would outstrip one of greater talents who is in the habit of slighting subordinate matters. But, after all, the adoption, by a young man, of this great essential rule of success shows him to be possessed of superior abilities.

The *Christian Intelligencer* strikes at the disposition of some persons to find a species of comfort in the inconsistencies of Christians with the following incident about a certain blacksmith: "An old gentleman, a deacon, one day went into the shop, and the blacksmith soon began about what some Christians had done, and seemed to have a good time over it. The old deacon stood a few minutes and listened, and then quietly asked him if he had read the story in the Bible about the rich man and Lazarus? 'Yes, many a time, and what of it?' 'Well, do you remember about the dogs—how they came and licked the sores of Lazarus?' 'Yes, and what of that?' 'Well,' said the deacon, 'do you know you just remind me of those dogs, content merely to lick the Christians' sores.' The blacksmith suddenly grew pensive, and hasn't had much to say about failing Christians since."

HOW TO READ YOUR BIBLE.—There are various methods recommended. The most general practice is to read a chapter here and there, without any reference to order or subject, and with very little attention. This is not a good habit. It is better to read the Bible through by course, carefully considering each chapter, or some particular verse in each chapter.

The first time I read my Bible through I put a "saw-tooth" mark on the verse that most attracted my attention in each chapter. I made it a rule to commit that verse to memory. This proved to be of great service to me.

A few verses well understood in your daily reading, is better than the hasty reading over of many chapters.

Do not fail to read your Bible with much prayer; remembering that it is God speaking directly to your soul.

HOW AM I LIVING.—The questions for us, rising above everything else, are, "Am I living a sincere, honest, manly life? Are the principles which control me such as will bear God's sure tests? Do I abstain from doing wrong because of my reputation, or because I love the good? Does sin pain me when I am ensnared by it? Has God a large place in my thoughts and feelings?" By the answers we can give to such questions as these, and not by any profession of religion or acceptance of any dogma or creed, may we know what our relations are to God, and our hope of a better life.

WHY IT PAYS TO READ.—One's physical frame—his body, his muscles, his feet, his hands—is only a living machine. It is his mind, controlling and directing that machine, that gives its power and efficacy. The successful use of the body depends wholly upon the mind—upon its ability to direct the will. If one ties his arm in a sling it becomes weak and finally powerless. Keep in active exercise, and it acquires vigor and strength, and is disciplined to use this strength as desired, just as one's mind, by active exercise of thinking, reasoning, studying, observing, acquires vigor, strength, power of concentration and direction. Plainly, then, the man who exercises his mind in reading and thinking gives it greater power and efficiency, and greater ability to direct the efforts of the physical frame—his work—to better results than he can who merely or mainly used his muscles.—*Anon.*

PRAYER IN ALL THINGS.—In everything, remember,—not in great things only, but in even the smallest thing that tries and perplexes you, —"Let your requests be known unto God." This is our encouragement. We are to come with expectation, praying for help. We are to come also with supplication, that is, with earnest prayer, prostrating ourselves before the mercy throne. We are to come with thanksgiving also. We are to remember how much we possess, although there be so much that we want; how much we are to bless God for, while there are so many burdens which we beg him to remove. Even in our deepest sorrows, we have abundant cause to pray with thankgiving.

THERE are two ways of being happy—we may either diminish our wants or augment our means—either will do, the result is the same; and it is for each man to decide for himself, and do that which seems to be the easiest. If you are idle, or sick, or poor, however hard it may be to diminish our wants, it will be harder to augment our means. If you are active and prosperous, or young and in good health, it may be easier for you to augment your means. But if you are wise you will do both at the same time, young or old, rich or poor, sick or well; and if you are very wise, you will do both in such a way as to augment the general happiness of society.—*Benjamin Franklin.*

RANDOM READINGS.

Never sacrifice a right principle to obtain a favor. The cost is *too great.*

He that follows the Lord fully will find goodness and mercy following him continually.

Often those who seem most successful in the eyes of men, are the greatest fools in the sight of God.

Christianity is the basis upon which all true civil government rests. Its principles underlie all good government.

It is safer to affront some people than to oblige them, for the better a man deserves the worse they will speak of him.

To rejoice in another's prosperity is to give content to your own lot; to mitigate another's grief is to alleviate or dispel your own.

A good conscience is the palace of Christ; the temple of the Holy Ghost; the paradise of delight; the standing Sabbath of the saints.—*Augustine.*

Faith, like light, should ever be simple and unbending; while love, like warmth, should beam forth on every side, and bend to every necessity.

If you wish success in life, make perseverance your bosom friend, experience your wise counsellor, caution your elder brother, and hope your guardian.

A loving confidence in the God we have offended, is the key to his heart, the key which unlocks the treasury of his grace.—*Rev. E. M. Goulburn, D. D.*

The grand correction of covetousness is to give out freely as God pours in. Thus we take our position by his side, not only receivers, but, like him, dispensers of his bounty.

> The little worries which we meet each day
> May lie as stumbling-blocks across our way;
> Or we may make them stepping-stones to be
> Of Grace, O Christ, to thee.
>
> —*A. E. Hamilton.*

Never neglect one duty under pretence of attending to another. You honor God as much in attending to your calling in a right spirit, as you do when upon your knees, or in his house.

The trial is father to the triumph, and the song owes its paternity to the sigh. He who loves and trusts God can count his distresses and his deliverances at the same time, for the number of the one is the number of the other.

"The Lord is thy keeper," but not thy jailer. His keeping is not confinement; it is protection. When you commit your ways to Him, he does not abridge your liberty; He only defends you against the evil.—*J. M. Ludlow.*

The example of Christ is living legislation—law embodied and pictured in a perfect humanity. Not only does it exhibit every virtue, but it also enjoins it. In showing what is, it enacts what ought to be. When it tells us how to live, it commands us so to live.—*John Eadie, LL.D.*

Even the most refined and polished of men seldom conceal any of the sacrifices they make, or what it costs them to make them. This is reserved for women, and is one of the many proofs they give of their superiority in all matters of affection and delicacy.

Each one retains the power of choice and determines his destiny. He can yield his heart to God to love and serve him, be a child of his and an heir of glory; or he can choose to gratify a selfish propensity make this his god, lead a life in consonance with his choice, and reap the fruits of his corruption.—*Bishop Potter.*

What shall I give? To the hungry, give food; to the naked, clothes; to the sick, some comfort; to the sad, a word of consolation; to all you meet, a smile and a cheery greeting. Give forgiveness to your enemies; give patience to the fretful; give love to your households; and, above all, give your hearts to God.

You may bind a bird with soft silken cords, and while he remains still he will not be sensible of his confinement; but as soon as he attempts to fly, he will feel the cords that confine him; and the greater his desire and effort to escape, the more sensible will he be of his bondage. So the sinner may long be a slave to his sins, and never be aware of it till he rises to go to Christ. —*Payson.*

When we take up the practical side of life, we find principles cover what is termed the higher life. To have a sweet temper and a more gentle spirit, stifle the bad temper and curb the evil spirit; to have a purer life, strive against impurity; to love God with all the heart, hate sin so as to avoid it as you would an enemy; to have the assurance of happiness beyond this life, live truly, honestly and righteously every day. These principles underlie all higher living, and without them fasting and prayer are only the froth on a surging stream.—*Golden Rule.*