

# The Religious Intelligencer.

AN EVANGELICAL FAMILY NEWSPAPER FOR NEW BRUNSWICK AND NOVA SCOTIA.

REV. J. McLEOD, J.

VOL. XXXI.—No. 18.

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

[EDITOR AND PROPRIETOR.]

SAINT JOHN, N. B., FRIDAY, MARCH 21, 1884.

WHOLE No. 1571.

BEATTY'S SUBS, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

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## The Intelligencer.

SUNDAY SCHOOL LESSON XIII.—Mar. 30.

(For Questions see Star Quarterly and Lesson Papers.)

### QUARTERLY REVIEW.

#### DAILY READINGS.

M. Acts 15: 1-11; James 1: 16-27.  
T. James 3: 1-18; 4: 7-17.  
W. Acts 15: 35-41; 16: 1-24.  
Th. Acts 16: 25-40; 17: 1-14.  
F. Acts 17: 22-34; 18: 1-18.  
S. 1 Thess. 4: 13-18; 5: 1-8.  
2 Thess. 3: 1-18.

Golden Rule.—When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.—Acts 11: 18.

TIME, A. D. 50 to 53.

#### NOTES AND HINTS.

Our studies in the Book of Acts, during the first six months of last year, closed with the return of Paul and Barnabas to Antioch, in Syria after their first missionary journey into the province of Asia Minor. With the first lesson of this Quarter we began again, at the point where we left off last year, having a few lessons from the Epistles, which were probably written during the time covered by the lessons from that book.

About that time certain men went from Judea to Antioch and taught that Gentile converts to Christianity must be circumcised, as the Jews had been, before they could be received as Christians. This was, in fact, that they must enter the Christian church through the Jewish; that Judaism was the stepping-stone, or the gateway to Christianity. Paul and Barnabas did not believe this; it had never before been so understood, that Jews and Gentiles were of one kind among the Gentiles, and had seen abundant evidence that God had accepted and blessed all those who had received Jesus Christ as their Saviour.

After some discussion it was thought that Paul, Barnabas and certain others should go to Jerusalem to consult the brethren there in regard to this question. The church there had no special authority to decide questions of doctrine, but it had enjoyed better opportunities for learning the mind of Jesus than any other church, and James, its pastor, was distinguished for wisdom and justice, so that his counsel would have great weight. When the council was assembled, all the points of difference were presented, and Peter spoke of what he had seen of the work of the Holy Spirit among the Gentiles; Barnabas and Paul related their experience in their recent journey, and it was decided that such converts need not be circumcised, but should carefully abstain from immoral practices and from the use of certain kinds of food forbidden by the Jewish law. In reaching this conclusion they were guided by the Holy Spirit, and the opinion of the council, the substance of which was that through the grace of the Lord Jesus Christ, all, whether Jew or Gentile, should be saved in the same way.

We have next, three lessons from the Epistle written by James, the pastor of the Christian church at Jerusalem. It is full of excellent practical instructions in regard to Christian living, and is worthy of careful study. We are taught to be "doers of the Word and not hearers only," for hearing is of no advantage unless we put in practice what we are taught. We should learn to guard well our lips, to be careful what we say, and where and when we say it, for Christ has said, "By thy words thou shalt be justified, and by thy words thou shalt be condemned." If we draw nigh to God in prayer, in sympathy, in obedience, we will draw nigh to us in blessing. If we humble ourselves in his sight, he will lift us up. We should speak no evil against our brethren, nor judge the motives of others. In making plans for the future we should say, "If the Lord will we shall do this, or that, for our lives are like a vapor that passeth quickly away."

After the council at Jerusalem, Paul and Barnabas returned to Antioch and continued their "teaching and preaching the word of the Lord" for some time. There were many Christians in that city, and many preachers, so that they were not alone in their work. "Come one and we will draw nigh to us in blessing. If we humble ourselves in his sight, he will lift us up. We should speak no evil against our brethren, nor judge the motives of others. In making plans for the future we should say, "If the Lord will we shall do this, or that, for our lives are like a vapor that passeth quickly away."

At length Paul proposed that they should go again to visit their brethren in the places formerly visited, intending, no doubt, also, to extend his travels into other cities and towns as he might have opportunity. "Come one and we will draw nigh to us in blessing. If we humble ourselves in his sight, he will lift us up. We should speak no evil against our brethren, nor judge the motives of others. In making plans for the future we should say, "If the Lord will we shall do this, or that, for our lives are like a vapor that passeth quickly away."

Paul and Mark with them, but Paul was unwilling to do so, and two parties were organized, Barnabas and Mark going to Cyprus, and Paul taking Silas, a preacher from Jerusalem, and going by land to the province of Asia Minor. At Lystra, they met a most excellent young man, named Timothy, who was probably converted at Paul's former visit to that city. Paul invited him to join them in their work and he did so. They visited the principal places in Phrygia and Galatia, enjoying the blessing of God in their labors, so that the churches were greatly strengthened and increased in numbers. They were guided continually by the Holy Spirit and came at length to Troas, a city on the eastern shore of the Egean Sea. There Paul had a vision, in which he seemed to see a man of Macedonia standing as they were upon the sea-coast and calling to him, saying, "Come over and help us." Paul recognized this as a divine call and immediately took passage to that province. He landed at Neapolis, and went directly to Philippi, a large and important city, where he could have access to a great number of people in a short time. There was no synagogue, but he found a few women, probably Jews, who were accustomed to meet on the Sabbath for prayer and religious worship. The apostles met with them and in conversation learned of them the Gospel of Christ. The Lord opened the heart of one named Lydia, and she so attended to what was spoken, that she quickly became a Christian, and, so far as we know, she was the first convert in Europe. In this city they met a slave girl who possessed a spirit of divination, whatever that may have been, and Paul cast it out of her, by which her owners were made very angry, for they got a great deal of money from the practice of her peculiar art. They accused Paul and Silas of wrongdoing, charged them with preaching unlawful customs, and succeeded in getting them scourged and put into prison, where they were treated very roughly by the jailer. In spite of their sufferings the apostles spent the night in praying and singing, and at midnight the prison was shaken by an earthquake; the doors were opened, the prisoners were released from their chains, but not one of them ran away. The jailer was thoroughly frightened and was about to kill himself, when the voice of Paul quieted his fears, and immediately he was convicted of his own sinfulness and convinced that these men, whose preaching in the city he had probably heard, were, indeed, the servants of God and preachers of the truth. Falling down before them he cried out, "What

must I do to be saved?" Paul answered, "Believe on the Lord Jesus Christ, and thou shalt be saved," and this is the Gospel message to every sinner.

From Philippi, Paul and Silas went to Thessalon, where they stayed some time, preaching with large success, winning many converts, especially among the Grecian proselytes to Judaism, and also met with bitter persecution from the Jews on account of which they left and went to the smaller inland town of Berea, where they found a sadder class of people. They taught them attentively and then searched the Scriptures to see if the things taught were so; and the persecuting Jews of Thessalon followed them to Berea and stirred up opposition there, so that Paul thought it wise to go on at once to Athens.

In that city, then the centre of the learning and culture of Greece, his heart was greatly stirred by the evidences of idolatry abounding on every hand. Seeing an altar dedicated to "an unknown God," he took that inscription for a text and began to preach to them the true God, "in whom we live and move and have our being," the maker of all things, whose offspring we are, and who will at last bring us into judgment before Christ, whom he raised from the dead. Some laughed at him, but a few believed, and so a seed was planted in another important centre of infidelity.

From Athens Paul went to Corinth, then a wealthy, luxurious, commercial city. There he found a Christian family in which he lived and worked at his trade. Soon he was joined by Silas and Timothy again, and being "pressed in the spirit," he preached with great power. As often before, the Jews filled with prejudice, opposed him, and he left the synagogue and went to labor among the Gentiles. Some persons of influence were converted and the Lord appeared to Paul in a vision to encourage him, assuring him that no man should hurt him, and that he had much people in that city.

While there he wrote a letter to the Christians at Thessalonica, from which the last two lessons were taken.

He taught them concerning many doctrines of Christianity and especially as to the second coming of Christ and the resurrection of the dead. He will surely come again; but as we do not know the hour we should so live as to be always ready for that event. Inasmuch as he himself rose from the dead he is able to raise all who have died, or may hereafter die. He degrades all who keep themselves separate from those who would not believe correctly and properly. His letter is rich in instruction appropriate to us, and is worthy of careful study in all its parts.

Another brother was very much inclined to unfavorable criticism of his pastor. He failed in business, and meeting his pastor one morning, told him his troubles; whereupon the preacher's eyes filled with tears, and the sympathy and consolation of his great soul were made manifest to the troubled man, and whose ear was an increased salary; this incident having sealed a fountain that the unfortunate brother did not know was there.

Once more, let me beg the brethren of our districts, parishes, circuits, missions, to learn the prayer of Dr. Parker, of London, and offer it to the Lord. It is this: "O God, I beseech thee, help us to see the best of one another."—Amen.—Wesleyan Christian Advocate.

MISLEADING USE OF WORDS BY MODERN UNBELIEVERS.

The retention of words and terms, which have been emptied of their real meaning, is one of the common sophistries in the writings of the large class of skeptical writers of the present day. In fact, this has become a marked feature of the whole anti-Christian literature of our times. This method is misleading and disingenuous. It appears to pay homage to Christianity, and to retain the words, while rejecting the historic truths which these words have always represented. A few illustrations of this method may aid in putting our readers upon their guard against this plausible sophistry.

Take the term God as an example. We need not illustrate its historic meaning in Christian literature, and in all departments of religious literature. It means the Great First Cause, the Creator, the Almighty Father of all created beings. It means an intelligent Being who is the source of life, the foundation of wisdom and power. One who knows all about us, who loves us, who sustains us, who preserves us, who is open to the cry of his needy children, in all their conflicts and sufferings. The fact of the existence of such a Being profoundly concerns us. If we have such a wise and loving Father, we owe him faith, love, and obedience. If there is no God, then we are left to our own devices, and consequently it is our interest and duty to learn what it is. Faith in this self-existent Almighty Father has been a mighty inspiration to courage, hope, and comfort in all ages.

We have, however, a new class of philosophers and scientists, who retain the word God, as the name of the forces of nature, while they deny that there is any personal Creator who has revealed his character and will to his intelligent creatures. Mr. Matthew Arnold, who is just now in Canada, is a good representative of this class. He, indeed, insists upon retaining the word "God," but his God is a stream of tendency, by which all things fulfil the law of their being—"an enduring power, not ourselves, which makes for righteousness." God is another way of saying conduct or righteousness. Now, however, philosophical and scientific speculations may claim to be really manly, and the existence of a living personal God, who hears and answers prayer, or who is interested in human affairs. It may be deemed impolite to call Mr. Arnold an atheist; yet this is really the case. When all that the word of God has meant for ages is eliminated, it is mislabeled to retain the word with its old meaning. There is no more God, in reality, than there is a fairies or gnomes, in replying to the charge of Atheism against these Agnostics, by saying that they speak of God in their writings, and therefore are theists!

The word "know" comes before the word "esteem" in the text; and one reason why there is no more esteem for pastors, is they are so little known.

Brethren of the laity: But few of you, comparatively, know your preachers. We frequently hear the expression, "the year is gone, or the years have gone, and our preacher is gone, and really, I was just beginning to get acquainted with him." Did you try to form his acquaintance? Did you visit him at his house? Did you encourage him to come about you in your place of business? Did you ever ask him to ride with you out to your farm and spend a day with you in the country? Did you ever ask him to ride with you to the city, and immediately he was convicted of his own sinfulness and convinced that these men, whose preaching in the city he had probably heard, were, indeed, the servants of God and preachers of the truth. Falling down before them he cried out, "What

of your pastor when you shake hands with him. Of this you will be conscious, though you may be unable to explain it. You may know your preacher through the land.

Stop a little while and talk with him. Catch the expression of his eye, and listen to the tones of his voice, and you will feel that you know a little more of him.

Go to his house, and, after he has met you at the door, introduced you to his family, talked at his fireside with you, and insisted on your calling home, you will say to yourself, as you walk along home, "I am thinking of that man," and, nine cases out of ten, the brother will say to his wife when he gets home, "I like (another way of saying I esteem) my new preacher."

The grace of God that makes preachers holy leaves them human; and the call to the ministry does not create a new set of social instincts. Learn, if you can without offensive ingratiation, your pastor's history. This will enable you sometimes to make allowances where, in the absence of this knowledge, you may be too exacting. Early advantages and continued labors have surrounded many of our preachers, elevating them to the highest round of esteem, while others had no early advantages, and have had to fight the most unpropitious surroundings all through life.

Give your pastor the benefit of what Tupper calls the "law of compensation." He may be wanting in some qualifications, but withal upon others; may be slow as a preacher, but swift on errands of mercy; may not entertain you intellectually, but burst forth like a spring in your desert spiritually; may not be "drawn" a large house, but may be walking with God; you may not like him, but your wife may; you and your wife may prefer another, as far as you are personally concerned, but he may get the hearts of your children; the dignitaries of the Church may consider him not up to them, but sinners may consider him just what they need.

Know him financially. If he has no money it ought to be known, and some ought to be raised for him. He may be in debt, through no fault of his own, and this ought to be known, and be relieved.

In a short, run up behind your preacher, brethren. Get close to him. He has been looking for this, is looking for it still. Then you will have a great pastor, and he will have a great appointment.

The "leading members" of a certain charge were discussing, in an office, one morning, the character of their pastor. He did not visit his flock, he was too cold and unapproachable, partial. A brother, who had been silent, finally remarked: "I once thought of my pastor as all you do, and my wife and I complained of what you are all objecting to; but, one afternoon we were walking together on—Avenue, and we passed old Mrs. Little's sad little home, and inside that I recognized as our pastor's, he stepped to the door to see what it meant. Looking in