

unto his death, was changed into the devoted Paul. Never had man greater desire for the intercessions of others on his behalf, and more faith in them, than the great Apostle of the Gentiles.

When on earth Jesus never refused to heal those who came to Him. Nor did He ever send away any who brought their friends to Him to be healed.—Whether it was the centurion pleading for his servant, or the woman of Canaan for her little daughter, or the men that brought him that was sick of the palsy, and let him down through the roof,—in every case Jesus granted their requests on behalf of others. And is not “*this same Jesus*” His name still? Is He not as willing to hear your intercession as those in the days of old?

Never is a Christian more like Christ than when interceding for others. “*Sinner, I have prayed for thee that thy faith fail not.*” In the days of His flesh He interceded with “strong crying and tears.” Read over that wondrous prayer in the 17th chapter of John; remember that He is “the same yesterday, to-day, and for ever.” Now in heaven, “He ever liveth to make intercession for us.” Let us then follow His example, and plead for others as He pleads for us.

Christian reader! we take for granted that you pray for your minister and congregation. “*Brethren pray for us,*” says your minister, with Paul. If you do not, how can you expect that God will bless the preaching of the word to you? But have you a list of others for whom you pray? Here is a means of usefulness,—the greatest that God has put into the power of any human being. You sometimes wish that you had greater means of usefulness. Do you use this means that is within your reach? If you do not, would you make a better use of others if you had them? Oh, for “the spirit of grace and supplication” that this may be a great year of prayer and intercession among the Lord’s people! “I exhort, therefore, that, first of all; supplications, prayers, intercessions, and giving of thanks, be made for all men; for this is good and acceptable in the sight of God our Saviour.”

—Rev. William J. Patton.

## SATURDAY PREPARATION.

Saturday is the day for preparation.—There is something good in every religion, in one sense. Adopt it! There is the poor idolater in heathen lands; let us imitate his zeal and devotion: he to his unknown gods, we to Jehovah. There is the Mahomedan: let us emulate his temperance. There is the Jew: I want to be a Jew upon half the Saturday. I do not want to work, and I do not want my fellow-men to work, upon half of that day. It is a visiting-day on the morrow; not gadding from door to door, from house to house, in idle gossip. No. If I am to visit a mighty potentate on earth to-morrow, I will prepare myself to-day. If there is any chance of that great personage returning my visit, and coming into my poor home, I will prepare that home for him. Well, Saturday evening has come. There is visiting on the morrow. The poor working-man visits then a mightier Being than any earthly potentate—he visits God in His own house, His sanctuary; and if he do this as he ought, he will meet his God there, he will hold communion with Him; he will not come empty away. And the visiting is not over then; it is reciprocated: “I will come into him, and will sup with him, and he with me.” Working-man, will you lightly peril that precious privilege? No; the Sabbath is man’s day; “the Sabbath was made for man.” But it is “man’s day” only when observed as “the Lord’s-day.” The religious barrier is the only barrier that is damming up, and that can successfully stem, this great rising tide of work and labour which is threatening to overwhelm the people.—Break down that barrier, and labour will come in like a flood, and engulf us all.—Let the Sabbath cease to be observed as “the Lord’s-day,” and it will become, not man’s day, but the master’s, as regards the poor body; and as regards the interests of the soul, it will be the day of that dread being who is the implacable and bitter foe of God and man alike. The working-man at the present day is told to *take* his Sabbath. No: he needs not take what he has already got. *Ask* for your Sabbath?—No; you have it. *Keep* your Sabbath! It is yours now; keep it in the double