

season of the Pass-  
he Feast. (Deut.  
be absent from  
a strict observer  
multitudes would  
old, and the great  
ld to teach could  
ld be carried far  
n this, His second  
ring the years of  
lmslf exposed to  
s. They sent out  
were so impressed  
they failed to lay  
ar man spake like

chapter, He stood  
ver did He speak  
; Him. Never did  
claims to the love  
y did not receive  
hey were no longer  
er the children of  
Devil's work.

eat blessings that  
ld be His faithful  
ng, he shall never  
sed to see what he  
rn from the over-  
preferred to under-  
which plainly all  
ve a devil," they  
n." Abraham and  
claim to be greater  
ll honoured?

ms any self-seeking.  
Him—His Father  
red Son," (Matt. iii.  
as glorified by His  
he time came, fully

they did not know  
d the Christ as the  
d always kept His

am. They had said  
yet," says Christ,  
He meant that He  
over two thousand  
l, now angered be-  
Abraham? Thou

f deepest meaning,  
sity to the highest  
Christians with awe  
nto them, "Verily,  
raham was I AM."  
was more than two  
have said, "Before  
something of that  
could mean nothing  
nothing to do with  
million years, could  
I AM," means that  
n He was not—that  
erlasting"—that He  
which God had made  
brough Moses. (Ex.  
ebrew language by  
3).

all that He claimed  
le blasphemy. In  
ut to the test His  
e. They took up  
hour was not yet  
d went out of the  
st of them, and so

ence.

sions will appear on

le for the opinions of

AGES.

is we get our leading  
rofessional men and  
e "heir to the ages"  
a instead of before  
hold the past by in-  
present by the hand.  
ween the present and  
of the best men be-  
ng says—"God be  
voices of the distant

and the dead, and give us the spiritual presence, of  
the best and greatest of our race." Beware of the  
man of one book says a Latin proverb. He knows no  
more than that, but he knows it thoroughly. The love  
of books should be cultivated. Friends die and leave  
us, or they may remove, far away. A hundred things  
throw us upon our individual resources. Happy are  
we if in our book shelves, we possess familiar friends,  
whom nothing can alienate. Why should we waste  
our time on uninteresting books any more than unin-  
teresting neighbors. We cannot always escape the  
uninteresting neighbor, but we can free ourselves  
from the claims of the uninteresting book. Books  
should be the companions of one's life, out-lasting the  
changes of time—"Companions of the fireside slipper-  
ed ease" when age or illness makes the fireside one's  
habitual abiding place. The great mass of writing  
and of sermonizing is mechanical, it is the result of  
the machinery of culture and of books and the schools,  
and skilful plagiarisms from the common stock of  
thought and knowledge, put into successful operation.  
As exercise strengthens the body, and helps digestion,  
so thinking strengthens the mind, and gives it power  
to digest the thoughts of others. The way some  
people read is a sort of literary gormandizing. All  
sort of trash pass through the mind, as though a man  
should eat everything that comes in his way, and so  
fill his stomach with indigestible food. Reading is  
receiving mental food. To profit by reading we must  
discriminate between good and bad. We should be  
content to be ignorant of some things, in order that  
we may know other things well. It is better to know  
everything of something, than something of everything.  
It is said, that the food on which the swan feeds, and  
which makes her so beautiful, so strong, and so long-  
lived, grows deep at the bottom of the clear running  
river, and she works hard to wrench it up from its  
moorings among the stones on the hard bottom. So  
of knowledge, we must not feed the mind on novels  
without sense, we must shun such trash, and drink of  
the clear running streams of history, poetry, travels,  
and works on the arts and sciences. It used to be  
said when I was a boy, that one man goes through  
the world with his eyes wide open, while another  
keeps them shut. One thinks—the other does not.  
One sees beauty in the flowers, grandeur in the trees,  
magnificence in the clouds, and splendour in the  
setting sun. The other looks on with a vacant stare.  
One reads chemistry in the air he breathes, the food  
he eats and the water he drinks, and sees philosophy  
in the falling apple or the rising steam. The other sees  
the same objects, but observes nothing in them worthy  
of thought. If knowledge has a direct reference to the  
accumulation of wealth in any department of industry,  
then it is speedily mastered in all its details. But  
with regard to religious, moral and social truth, the  
application of which to useful ends is not so obvious,  
it is far otherwise. This is to be attributed partly to  
the unparalleled degree in which material and worldly  
interest at present engross the minds of men. Sir  
William Berkeley, Governor of the colony of Virginia,  
in the reign of Charles the second, wrote:—"I thank  
God there are no free schools or printing, and I hope  
we shall not have them these hundred years. For  
learning has brought heresy and disobedience and  
sect into the world, and printing has divulged  
them, and libels against the government. God keep  
us from both." While at the same time in the  
colonial laws of Massachusetts was written the  
following enactment. "That all the brethren should  
teach their children and apprentices to read, and  
that every township of fifty householders should  
appoint one to teach all the children." This frag-  
ment of history furnishes a key to unlock the  
mystery of the Northern States being so far be-  
fore the Southern States in everything. The  
world was more than four thousand years old, be-  
fore printing was discovered. When Gutenberg,  
in the fifteenth century printed and published the  
famous *Mazarins Bible*, it was supposed that none  
but the devil could have done it. The Bible is  
called the Book of books, not only in origin but in its  
self—that it is not only the best book in its moral  
teachings—but the best every way in law, in science,  
in philosophy, in history, in biography, in political  
economy, in poetry. If a merely human writer excels  
in anything really good, there is a divine writer who  
excels him in that very thing. It tells of events and  
adventures far stranger than any in the Arabian  
Nights, yet all true. It presents to us a clear and  
systematic science of salvations, the *Materia Medica*  
for all spiritual ills, the therapeutics of the sin-sick soul.  
It is better to study it only and neglect all the rest,  
than to be familiar with all therest and ignorant of it.  
I was glad to know that the Rev. Commander Pocock  
presented some valuable byooks to the last theological  
graduates of Trinity College. In this way great good  
could be done, by bestowing small but well selected  
collections of books upon Missionaries, whose meagre  
stipends and remote residence from towns leaves them  
without such aids. The Church of England Book  
Society of London, England, for some time has given  
theological books to the poorer clergy in England

and also Missionaries in the Colonies and Foreign  
lands.

October 30th.

PHILIP TOCQUE.

#### ALGOMA.

SIR,—Will you kindly give me room to make the  
following grateful acknowledgments? viz. A large  
box filled with male clothing, by the contents of  
which I have brightened no less than ten homes; a  
box of Christmas tree prizes from the C.W.A.S. per  
Mrs. O'Reilly, Toronto. A box from the members of  
the branch of Domestic and Foreign Missions, Morris-  
burg, per Mrs. Norval, President, filled mostly with  
useful presents personal to myself, one portion being  
some beautiful pocket-handkerchiefs ready marked  
for me. Cheque for £5 sterling from a very old friend  
in England, which has been devoted to the putting of  
a wainscot round Clifton Hall, Aspidu; cheque for £1  
sterling from a lady friend in Kent, England, to pay  
freight of boxes; a lovely book entitled "The teaching  
of Saints' Days"; another book styled "Crossman's  
Introduction to the Christian Religion," and several  
interesting novels for our Settler's Library from un-  
known friends both in England and Canada.

Aspidu P.O.,

WILLIAM CROMPTON,

Muskoka, Canada, Nov. 20th, '88.

Priest

#### NUISANCE COMPLAINED OF.

SIR,—The following lines are going the rounds and  
as they will chime in with the feelings of more than a  
few of your readers who have been pestered with the  
nuisance complained of I forward a copy to you for  
insertion. Yours truly,

#### PROGRESSIVE SCHEMES.

Tell me ye winds that round my back-yard roar,  
Is there no place where I for evermore  
Can rest my pen and in my deepest dreams  
At last forget "Ten cent progressive schemes?"

Tell me, ye tuneful cats that nightly yowl,  
Is there no spot where I can go and howl,  
And fill the air with my discordant screams  
Over those wild "Ten cent progressive schemes?"

Look down ye clouds that roll in mystic space;  
Tell me some spot on earth, some resting place,  
Whereto to speed and hide me every time  
I'm urged to "Copy twice" and give a dime?

There is, there must be some small unknown town,  
Where I can fold my hands and lay me down,  
Both sick and tired of those provoking means  
Of raising funds "Ten cent progressive schemes."  
Boston Transcript.

#### A CLERGYMAN ALIVE TO HIS DUTY.

Bishop Perry, of Iowa, in one of his addresses,  
spoke as follows of the work of the parish clergy-  
man: "If alive to his duty and his privilege, he will  
seek for souls to be ministered unto in the highways  
and hedges, in the slums of vice, or the squalid  
abodes of the poor. He will carry the ministra-  
tions of the Church into outlying districts and  
neglected neighborhoods, and will, in his daily du-  
ties, strive, as did his Master, to seek and save the  
lost. This is the true theory and obligation of  
parochial missions, and in support of this outlying  
work, the people should give abundantly of both  
personal and pecuniary aid. No priest or parish  
will prosper where this work is overlooked. No  
amount of faithfulness in the pulpit; no amount  
of stately services in the presence of the great con-  
gregation; no amount of devotion to people who  
already attend the worship of the sanctuary, will  
atone for the neglect of those who are going down  
to death without an effort to save their souls—  
uncared for by the priest, who passes by on the  
other side; and unthought of by parishioners."

#### FAITH.

How shall I, in the simplest, briefest way, tell a  
soul just what it is to believe on the Lord Jesus  
Christ so as to be saved? To get at the very heart  
of this subject, let us suppose that you are at the  
bedside of a dying sinner, whose only hope of sal-  
vation lies in your being able to tell him at once,  
in the simplest words, how to perform the saving  
act of faith. Time may not be left for the study  
of the Word of God, or for anything but the brief-

est prayer. How shall this last moment be impro-  
ved to the saving of a soul?

Faith differs from belief, because it is an act of  
trusting. Belief is the ascent of the mind to a fact  
or truth put before us in the form of a proposition  
or statement; as though I should say, "Christ  
died for sinners." Faith is the consent of the  
whole mind, heart, conscience, and will to the fact  
or truth of the Christian religion, as represented in  
the person of Christ. Hence, we read, "Believe  
on the Lord Jesus Christ, and thou shalt be saved."  
The little word *on* carries the idea that such  
a way of believing brings me near the person of  
Jesus, and makes me not only accept what He says,  
but *lean on Him*; resting not only on His words,  
but on His work for me. Here is not only believ-  
ing, but *trusting*.

Faith differs from belief, because it is an act of  
taking. God not only puts before me a truth to  
be believed, but a personal Saviour to be taken to  
myself. Faith is that by which I apprehend, and  
then appropriate—first perceive and then receive,  
Him. I see Christ to be my possible Saviour, and  
take him to be my actual Saviour. How do I take  
Him? By giving myself, the only way in which  
one person can take another. So a lone orphan  
takes one who offers to be a father; so a wife takes  
a husband; so a soldier takes a general, or a sub-  
ject a king; by giving ourselves away to another,  
we take another to ourselves. No act can be  
simpler; and, in fact, it is simplicity at which we  
stumble.

Faith thus differs from belief, because, in this  
trusting and taking Jesus, it becomes a tie of union.  
It makes me one with Jesus, and Him one with  
me forever. I lose my life in Him, my will in His  
will. I look at this world and the world to come,  
through His eyes, and become part of His body, a  
member obeying Him as my Head.

To guide a soul to Christ we must first then get  
clearly in mind that the central thing about faith  
is this act of *trusting, taking, trying, Christ*. A  
child in years or in mind can understand this.  
Let every dying sinner lay his hand in mine, as  
Christ's messenger to him, and say, "Lord Jesus,  
I trust Thee; I take Thee as my Saviour and Lord;  
I give myself wholly to Thee, forever."—The Rev.  
A. T. Pierson, D.D.

FOR RICKETS, MARASMUS, AND ALL WASTING DIS-  
ORDERS OF CHILDREN.—*Scott's Emulsion of Pure Cod  
Liver Oil, with Hypophosphites*, is unequalled. The  
rapidity with which children gain strength upon it is  
very wonderful. "I have used Scott's Emulsion in  
cases of Rickets and Marasmus of long standing. In  
every case the improvement was marked."—J. M.  
Main, M. D., New York. Put up in 50c. and \$1 size.

#### INTERCESSORY PRAYER.

The man who prays, in proportion to the purity  
of his prayer, becomes a spiritual power, a nerve  
from the Divine brain, yea, perhaps a ganglion, as  
we call it, whence power anew goes forth upon his  
fellows. He is a redistributer, as it were, of the  
Divine blessing: not in the exercise of his own will  
—that is the cesspool towards which all notions of  
priestly mediation naturally sink—but as the self-  
forgetting, God-loving brother of his kind, who  
would be in the world as Christ was in the world.  
When a man prays for his fellow-man, for wife or  
child, mother or father, sister or brother or friend,  
the connection between the two is so close in God,  
that the blessing begged may well flow to the end  
of the prayer. Such a one, then, is in his poor,  
far-off way, an advocate with the Father, like his  
Master, Jesus Christ, the Righteous. He takes  
his friend into the Presence with him, or if not into  
the Presence, he leaves him with but the veil be-  
tween them, and they touch through the veil.  
—George Macdonald.

#### WANTED. 10,000 DISABLED MEN.

must be in poor health and unable to do a good day's  
work. A disordered liver or any disease caused by  
scrofula or bad blood will be considered a qualification,  
but preference will be given to those having obstinate  
affections of the throat and lungs or incipient con-  
sumption. Apply to the nearest drug store and ask  
for a bottle of Dr. Pierce's Golden Medical Discovery.