

Will Ye Hear the News in Silence?

Will ye hear the news in silence,
How our gallant heroes fought,
How they drove the creeping rebels,
From the shelter they had sought?
How they dashed among their foemen
With resounding British cheers?
Worthy sons of worthy fathers,
Are our gallant volunteers.

Will ye hear the news in silence,
How when bullets fell like hail,
They stormed the deadly rifle pits,
With a rush that could not fail?
How they drove the routed rebels
Through the coul'ce, o'er the plain?
As our fathers did aforetime,
So their sons have done again.

Will ye hear the news in silence—
News of brilliant victory—
How Batoche by storm was taken,
And the prisoners were set free?
How our gallant heroes triumphed,
In the fierce and deadly fray;
How our boys like seasoned veterans,
Bore themselves throughout the day?

No! not in careless silence,
Will we hear the stirring tale,
Of our boys too proud for silence,
We ring out our glad "All Hail."
"All Hail! to those who faltered not,
Those who know no craven fears,
God bless," we cry, "God bless and keep
Our glorious volunteers."

—Garde.

OUR PERIODICALS.

PER YEAR—POSTAGE FREE.

Christian Guardian, weekly	\$9 00
Methodist Magazine, 36 pp. monthly, illustrated	2 00
Magazine and Guardian, together	8 50
The Wesleyan, Halifax, weekly	8 00
Sunday-School Banner, 32 pp. 8vo., monthly	0 60
Berean Leaf Quarterly—per year, 24c., a dozen; 1/2 per 100; per quarter, 6c., a dozen; 50c. per hundred.	0 06
Home & School, 8 pp. 4to, semi-monthly, single copies	0 80
Less than 30 copies	0 25
Over 30 copies	0 20
Pleasant Hours, 8 pp. 4to., semi-monthly, single copies	0 80
Less than 30 copies	0 25
Over 30 copies	0 20
Berean Leaves, monthly, 100 copies per month.	5 50
Sunbeam—Semi-monthly—when less than 30 copies	0 15
Address: WILLIAM BRIGGS, Methodist Book and Publishing House, 78 & 80 King Street East, Toronto.	
G. W. COATES, 8 Bloor Street, Montreal.	S. F. HURSTIS, Methodist Book Room Halifax.

Home & School:

Rev. W. H. WITHROW, D.D. - Editor.

TORONTO, AUGUST 15, 1885.

The Revised Old Testament.

WHILE the Revised Version of the Old Testament has not been received with such eager curiosity as that of the New Testament, neither has it awakened such a storm of opposition. The changes of the text from that of the time-honoured Authorized Version are much less frequent and less striking and will, we think, be received with very slight opposition. The extreme literalness of the New Testament revision, which has often marred the age-endearing associations and euphony of the sacred words without any adequate increase of clearness, is not here so apparent. Indeed one might read many chapters, and scarce be conscious of any change at all. Still the reception of either version should not be a matter of mere taste or of personal preference. The real question is, Does the new version more fully and clearly convey the exact meaning of the original text? There can be no question that it does. It betrays very great lack of modesty for even a scholarly critic to oppose the deliberate and carefully-formed convictions of a body of the most learned men of two continents who for years have been labour-

ing in concert on this great work. This revision is an epoch-marking event. The result of the highest criticism is brought to every man's hand. It is safe to say that not a sermon will be preached, that scarce a Sunday-school lesson will be taught, without feeling the influence of this revision. Some cherished texts may be modified, a few may be removed, and some shown to have been erroneously understood, but the truth—the truth of God—stands all the more steadfast and sure because the imperfections and accretions of human error have been removed. The things that cannot be shaken shall remain. The very severity of the scrutiny it has undergone will make the grand old book the dearer to the heart of the Church, will make it command more the respect, or at least defy the malice, of the worldling and the infidel.

It is a very happy circumstance that the best Biblical scholars of the New as well as of the Old World were engaged in this revision, and that their labours were harmonized in one result. It would have been a calamity had there been separate revisions—a different Bible for each nation. A common Bible for all English-speaking lands—the common source of inspiration, faith and hope—will be one of the strongest bonds of unity throughout the world of that widespread race which is moulding so largely the destiny of the earth.—*Dr. Withrow, in Methodist Magazine.*

Eve's Daughters; or, Common Sense for Maid, Wife, and Mother. By Marion Harland. Pp. 454. New York: Charles Scribner's Sons; Toronto: William Briggs.

Marion Harland is the accomplished author of many useful books. Her special qualifications for the task of preparing just such a book of counsel and admonition on the mental, moral, and physical education of women, as only a wise, Christian mother can give, led to her being importuned to prepare this book. Its purpose is to promote the development of that most important outfit for life—a sound mind in a sound body. The errors, and even the sins of ignorance are pointed out, and faithful advice is given, such as cannot fail to make those who follow it be more womanly, noble, and pure. It is calculated to make every one who reads it better in heart, in mind, in body.

Abbreviated Longhand. By Wallace Ritchie. 16mo, paper covers, price 25 cents.

One month's practice with this system will suffice to meet most commercial demands, and save treble the time and labour in imperfectly acquiring a shorthand system that may be forgotten if not followed steadily. J. B. Huling, 48 Madison Street, Chicago, Ill.

From the Golden Gate to the Golden Horn. A narrative of Travel and Adventure. By Henry Frederic Reddal. Pp. 380. New York: Phillips & Hunt; Toronto: William Briggs. Price \$1.25.

We would like to see more books of the instructive character of this interesting volume on the shelves of our Sunday-school libraries, instead of the weak and watery stories with which they are so largely burdened. The reading of such a book as this broadens the mental horizon, and adds greatly to one's stock of ideas and of useful information. It is the narrative of



ANCIENT MODE OF GRINDING WHEAT.

the journey round the world of a couple of wideawake Yankee boys with their father, and their adventures in the Sandwich Islands, Japan, China, Australia, India, Palestine, Egypt, and Turkey. Young readers will follow their journey with growing interest. The book is elegantly gotten up and well illustrated.

The Canadian Methodist Magazine. (Toronto: William Briggs.) The July number of this admirable Magazine presents a varied and attractive table of contents. Readers will find its papers possessed of intellectual, moral, and spiritual value. It also contains a number of good engravings.—*Canada Presbyterian.*

Grinding Wheat.

BY J. K. BLOOMFIELD.

THE ancient Hebrews did not grind their wheat, or make their flour as we do. Even to the present day their mill consists of two circular stones about eighteen inches or two feet in diameter. The lower one is fixed; they are slightly convex; the upper one has a hole in the centre into which the grain is dropped, and upon one side is an upright handle.

This mill is worked by women seated on the bare ground facing each other, both having hold of the handle, by which the upper is turned round on "the nether millstone." The one whose right hand is disengaged throws in the grain as occasion requires. We are told that it is not correct to say that one pushes it half round, and then the other seizes the handle; this would be slow work, and give a spasmodic motion to the stone. Both retain their hold, and pull to or push from them as men do with the whip or cross-cut saw.

The proverb of our Saviour, in Matt. 24. 41, is true to life, for women principally grind. It is very hard work, and the task of grinding is performed by the lowest servants and captives, as we find in many places in the Old Testament. It does not appear that there were any public mills or bakers except to the king. Each family had a mill for itself, which, being so necessary, it could not be taken in pledge, or for debt. For in Deuteronomy we read: "No man shall take the nether or the upper millstone to pledge; for it taketh a man's life to pledge."

The hand-mills of the ancient Egyptians seem to have been of the same character as those of their descendants,

and like them were worked by women. They also had a large millstone on a similar principle, but the stones were of far greater power and dimensions, and could have been turned only by cattle, or asses, like those of the ancient Romans.

As it was customary to grind every evening, the desolation of a city is called "taking away the sound of the millstone." Christ falling on men and grinding them into powder denotes their utter destruction for the contempt and rejection of Him. And in St. Matthew we read these words of our Saviour: "But whoso shall offend one of these little ones which believe in Me, it were better for him that a millstone were hanged about his neck, and that he was drowned in the depths of the sea."

The same loving Saviour will as carefully guard the little ones now, who believe in Him, as when He uttered those remarkable words. Strive only to be of His fold, and He will watch over and keep you from all harm.

REV. DR. DOUGLAS addressed the London Conference in the most eloquent terms. Referring to the action regarding the Scott Act by the Senate, he eloquently called on the Conference to stand shoulder to shoulder with their eastern brethren, and with them to speak in thunder-tones, that the rulers may know there is a public sentiment in the land. (Applause.) He believed we shall succeed. (Applause.) Referring to the future, he asked, "What is coming in fifteen years?" And in answer said: "I seem to see the great

ELECTORATE OF THE 20TH CENTURY.

rising like a Colossus before me with her swinging gait, with her eagle-questioning eye, with her tremendous energy in every feature I see her coming. What is the mission of the ministry but to clear the way? To clear the way of Sabbath desecration, of corrupt polity, of the destroying liquor traffic; and then in the coming time—a time we will likely not see, but the young men of this Conference will see—this glad age will come, with its glad evangel, with its song first sung on the plains of Bethlehem, which shall resound from Newfoundland to the Pacific—"Glory to God in the highest, on earth peace, good will towards men."

BEWARE of sin and its pleasures. It is a lying, painted cheat. Its pleasures are a sham, its pain a stern reality.