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NEWFOUNDLAND

Monthly Messenger.

Edited by Rev. T. HALL, Congregational Minister, Queen's Road Chapel, St. John's.

NEW SERIES. VOL. IV. No. 7.

JULY, 1877.

PRICE FIVE CENTS.

OUR MEETINGS.

NO. II.—THE INFANTS' FRIEND SOCIETY.

This society, as its name implies, has been organised with the view of helping poor married women at the time of their confinement; to whom a little temporal relief at such a time is often one of the greatest of charities. Like the Dorcas Society, it is presided over by a president, secretary, and committee of ladies, who meet for one hour in the schoolroom on the third Wednesday evening of every month, at half-past six o'clock; and any member of the society is open to attend these meetings, indeed the secretary heartily welcomes such, and would be glad to see more take a deeper interest in this important work.

Our subscribers—all married ladies—at present number thirty-seven, each lady receiving nomination cards in proportion to the amount of her subscription. Those subscribing five shillings and sixpence receiving one card, ten shillings and sixpence two cards, and one guinea four cards. These cards are given to the necessitous poor women within a certain area around the chapel, careful inquiries being made respecting them to prevent imposition, and to ascertain that the candidate is not expecting to receive a box from any other similar society, some women having actually obtained them from three or four societies.

On giving a card, the donor informs the recipient of the rules of the society, and tells her to bring her card for the secretary's signature to the next monthly meeting, at which the lady is either present to give the secretary the necessary information respecting the candidate, or she sends a letter to that effect. No card is given for a first child, as we do not wish to encourage the too early and improvident marriages which, among the poor, frequently occur between mere boys and girls, with no prospect of a provision for the future, and who, when a young family comes, rapidly sink into pauperism.

At our monthly meetings the ladies are ranged round a long table, the candidates on some of our comfortably backed forms at a little distance, so as not to hear what is said respecting them. Before coming to the meeting each candidate's card must be signed with the name and address of some respectable householder, who will be responsible for the box of

linen lent to her. In most cases this signature is either that of the landlord in whose house she has taken rooms, or one of the tradesmen with whom she deals. After the ladies have shaken hands, inquired after each other's welfare, and the secretary arranged her books, papers, etc., she requests one of the ladies to go and speak to a candidate, and after asking her a few questions, the lady brings the candidate's card to the secretary, and any lady present who knows her states what she knows, or the secretary reads any letter or letters she may have received respecting her; or, if she has applied to the secretary during the month for a card, she states all she has ascertained about her. If her case be approved, as it usually is when she is known to one of the ladies, the secretary signs her card, and she gratefully departs; another lady being deputed to speak to the next candidate, and so on. Sometimes a candidate appears without a card, but bearing a letter of recommendation to the secretary from some lady or gentleman connected with the chapel, or from one of the tract distributors or sick visitors, when, if the secretary has a card for disposal, she gives it to her, or promises to obtain one for her from some lady who has not used hers, or some lady present volunteers her one. Sometimes applicants present themselves of whom no one knows anything; the secretary then appoints a lady to make inquiries during the month, and tells her to come to the next meeting, unless she live too far from the necessarily prescribed area, in which case a card is refused, lest we should not have sufficient to supply those in our own district, and the members of our mothers' meetings. As the cards must be used in the year in which they are issued, no old ones being available, else there would sometimes be a greater demand than the resources of the society could supply. After the candidates are disposed of, and their names and addresses taken down by the secretary, she reads from her minute book a *resumé* of the proceedings of the last meeting, with the names of those present; states the number of cases relieved during the month; and gives particulars of any special case of distress or suffering, and the means taken to relieve it. These minutes are then signed by the president, if present; if not, by one of the committee, and the secretary then brings forward any matters for consideration. The

visitors speak of the cases they have visited during the month, and any lady is free to make any proposal she thinks proper. In any specially needy case a subscription of one shilling each is raised by the ladies, and the secretary forwards dinner tickets, and a bundle of the old linen, which is frequently supplemented by gifts of old clothing from some of the ladies; five shillings is also voted her by the secretary from the society's funds. The money is then put together, and given her in small sums by the lady or ladies visiting her, or part is laid out in nourishing things, and sent to her by the Bible nurse.

As soon as a poor woman is confined, she sends her card to the secretary's house, who immediately gives the bearer a grocery order for half-a-pound of tea, a pound of loaf sugar, a pound of moist, a quart of oatmeal, and a pound of soap. She also writes her an order for the chapel-keeper, who is paid an annual sum of thirty shillings to take charge of the boxes, requesting her to let the bearer have a box of linen for Mrs. So-and-so, sending the name and address of the person needing it; a New Testament is also given with the groceries. The boxholder then counts and unfolds the things to the woman coming for them, that there may be no excuse for deficiency or holes on their return, and she then has given unto her, in a nice strong, clean, painted box, with lock and key, and duly lettered, the following articles, a printed inventory of which is posted inside the lid:—A Bible, a counterpane, a pair of sheets, two pillow-cases, three chamber towels, two night-dresses, and two garments for the mother; and for the infant—two shirts, two bands, two dresses, two flannels, twelve squares, and a pretty hooded flannel square in which to wrap it. These things are to be returned that day month, nicely washed and ironed, when one shilling is given; but should they be detained much longer, without sufficient reason, or be much torn or burnt, the shilling is forfeited. The secretary also appoints one of ladies of the committee to visit her three times during the month, conversing, reading, and praying with her as opportunity shall offer, and sends one shilling to be given to her on the first visit. She is also attended by the Bible nurse, who washes her and the infant, prepares gruel or other things, attends to the wants of the family generally, and makes all comfortable, as well as reads and prays with the patient and others who may be present.

The boxes are thoroughly inspected by the secretary every three months, when everything getting worn, thin, or discoloured is removed, and replaced by new; those removed being reserved for destitute cases. As the president is rarely present at the meetings and never takes any part in the working of the society, a great deal devolves upon the secretary, who has the sole management and responsibility of everything, and

gives a great deal of time, attention, and work to it; and who during the last year wrote over three hundred letters for it. Our six boxes being found quite inadequate to some months' demands, a short time since they were supplemented by three others; and we hope in another year to make the number up to twelve. Appeals were made to many to aid in this increase of work, and one lady responded by kindly coming forward and offering to purchase materials and cut out all the articles required, and largely assist with the making; others gave money towards the new clothes; several assisted with the sewing; some little girls made the crotchet braid trimming; and a gentleman paid the carpenter's bill for the boxes; some pretty washing floral texts and pictures were also given for the counterpanes, so that some word of God may be ever before the eyes of the invalid, and lead her to think of Him. Forty-one cases were relieved last year at the expense of £25.

Only those thoroughly acquainted with its workings can have any idea of the great amount of good this society is quietly doing. Up to the time of their illness, the greater portion of these poor women could say, "No man cared for my soul"; but our great aim and earnest desire is never, if possible, to lose sight of them afterwards. By means of the lady visitors and Bible nurse, we try all we can to induce them to attend our Mothers' Meetings, join our blanketing and other helpful societies, to attend some place of worship on the Sabbath, and to send their children to the Sabbath School. We believe that much good has been done to many, and we know that some have been brought from darkness to light; the softening influences of weakness of body and kindly ministrations, preparing the way for the sowing of the good seed at a time when, laid aside from the usual daily bustle of life, quiet thought can reign supreme, and words which at other times would quickly be forgotten, sink deep, and are remembered.

H. D. ISACKR.

WOOD'S "BIBLE ANIMALS."

We have received a copy of this beautiful work, and cannot speak too highly of its merits. It is a valuable contribution to our knowledge of the sacred volume. The illustrations will render it very attractive to young and old. The binder has done his part of the work admirably. The publisher, W. Lyon, of Guelph, Ont., has an agent at present in this country, who will probably call upon most of our readers, who will do well to add this useful book to their library.

HOME MISSIONARY NEWS.

The Newfoundland Congregational Home Missionary Society has engaged the Rev. James Wilson as its fourth missionary. Mr. Wilson is a most earnest Christian, and a very promising preacher. In due course we will announce his field of labour.

OUR NEEDS BUT FEW.

THE Lord promises to supply our needs, our necessities.

He does not promise to gratify every wish we may have, or supply everything we may think we want, but the promise is, "God shall supply all your need." Happiness is not enjoyed in proportion as we have much or little, for if this were so the rich would be much happier than the poor, which is by no means the case. The Saviour once said, "A man's life consisteth not in the abundance of the things which he possesseth." True happiness rests in God for its foundation, so that a poor man who knows God aright is a far happier man than his rich neighbour who knows him not, but whose life is spent in anxiety in regard to the proper care of his wealth.

Our actual needs are very few, so, "having food and raiment let us therewith be content," as the apostle advises. The most of those things which men long after do not tend to make them any happier, but rather foster pride and vain-glorying. Many a man who to-day is possessed of wealth, looks back upon his younger days when he had no wealth but much happiness, and would recall them if he could, and gladly exchange his wealth, with its accompanying care and unhappy anxiety, for the comparative poverty of his youth, with its accompanying freedom from care, and delightful happiness.

The proper feeling for us to entertain has been sweetly expressed by the Christian poet in the lines,

"Not what we wish, but what we need,
Let mercy still supply;
The good we ask not, Father, grant;
The ill we ask, deny."

—Young Pilgrim.

A GRAND VICTORY.

THE grandest work of Mr. Bliss's songs has been in preaching the Gospel and winning souls. Let me give a single illustration of many connected with the recent revival services in Chicago. One of the reformed inmates says that he had been for years one of the hardest of drinkers. His friends had given him up as a hopeless case, and he had given up himself and expected to die as he had lived, and meet a drunkard's awful doom. In this condition he came to Chicago, and one day, when more than half-intoxicated, wandered aimlessly with the crowd into the Tabernacle, and found a seat in the gallery. He was too intoxicated to know much about what was going on, and did not remember anything about the text or the sermon. During the evening, Mr. Sankey sang 'What shall the Harvest be?' And when he came to the words—

"Sowing the seed of a lingering pain,
Sowing the seed of a maddened brain,
Sowing the seed of a tarnished name,
Sowing the seed of eternal shame;
O, what shall the harvest be?"

the singer's voice rang through the inebriate like a trumpet of judgment, and fairly sobered him. The conscience so long dead was roused and began to lash him with the words of the song. His wasted, wretched life passed in painful review before him. The promise of his youth blighted, the ambitions and hopes of manhood turned to ashes, his family beggared and disgraced; his name a byword of shame, his friends among the pure and good all alienated, and his fellowship only with the low and vile, his whole career one dark, damning record of folly and sin, and before him a gathering night of hopeless despair—he could not endure the torment of such a vision. It was hell before the time. So he went out and tried to drown the song in drink. But it would not die. It rang in his ears by day and by night, and found him again and again to the Tabernacle. By and by his sin so barbed him that he went to Mr. Sawyer's inquiry room, and there God met him, took his feet out of the horrible pit, planted them on the Rock, and put a new song into his mouth. And now he is doing with his might to help others bound by the same curse to find the blessed liberty of the Gospel.—From Longley's "Memoir of P. P. Bliss."

Selfishness is sin and self united. Selfishness is therefore sin triumphant.

TRANSIENT TROUBLES.

MOST of us have had troubles all our lives, and each day has brought all the evil that we wished to endure. But if we were asked to recount the sorrows of our lives, how many could we remember? How many that are six months old should we think worthy to be remembered or mentioned? To-day's troubles look large, but a week hence they will be forgotten and buried out of sight. Says our writer:—

"If you would keep a book, and every day put down the things that worry you, and see what becomes of them, it would be a benefit to you. You allow a thing to annoy you, just as you allow a fly to settle on you and plague you; and you lose your temper (or rather get it; for when men are surcharged with temper they are said to have lost it); and you justify yourselves for being thrown off your balance by causes which you do not trace out. But if you would see what it was that threw you off your balance before breakfast, and put it down in a little book, and follow it up, and follow it out, and ascertain what becomes of it, you would see what a fool you were in the matter."

The art of forgetting is a blessed art, but the art of overlooking is quite as important. And if we should take time to write down the origin, progress, and outcome of a few of our troubles, it would make us so ashamed of the fuss we make over them, that we should be glad to drop such things and bury them at once in eternal forgetfulness.

Life is too short to be worn out in petty worries, frettings, hatreds, and vexations. Let us banish all these, and think on whatsoever things are pure, and lovely, and gentle, and of good report.

THE BLISS MEMOIR FUND.

THE profits arising from the sale of the American edition of the "Memoir of P. P. Bliss" (of which Mr. Longley has just issued a reprint), are to be devoted to the mother and such of the family of Mr. Bliss, other than his children, who were dependent upon him for maintenance. The impression has been made by statements as to the response to Mr. Moody's appeal, that an abundant provision has been realised for his family. So far as the orphan children are concerned, this is happily true. The children of the Sabbath-schools have sent in, up to the present time, penny contributions amounting in the aggregate to about 11,000 lbs. This money is in the hands of trustees for the purposes mentioned in the appeal, viz., the erection of a monument and the education and maintenance of the children. It cannot be diverted from this object.

All collections, so far as known, are for the same definite purpose. The estate of Mr. Bliss is in the hands of an executor, who is under legal responsibility to administer for the benefit solely of the heirs-at-law, the minor children. Whatever may be realised from the railroad company, from insurance, from copyright interests, must be kept and accounted for to the minor children when of age. It will thus be seen that while a fair provision is made for the boys, other objects, dear to the heart of Mr. and Mrs. Bliss, are left wholly unprovided for. Mr. Bliss left a will, which stipulated that 200dols. a year should be paid to his mother; but in probating the will it was ruled that, as he had changed his clause since the will was dated, and the change was without attestation, the original clause, which was 100 lbs a year, was all that could be allowed. In addition to this mother, there were sisters and nephews who were constant recipients of his assistance, and for whom he had plans of future aid that would have been realised to them had he lived.

These facts are stated to give friends who desire the privilege, the opportunity of creating a fund to be used in carrying out in some measure the plans of Mr. Bliss for his family. Contributions will be most thankfully received by F. L. Longley, 39, Warwick-lane, London, E.C., and will be individually acknowledged in the *Christian World*.

Faithfulness and consistency mean something else besides doing what is easiest and pleasantest to ourselves.

Kindling wood answers very well to start a fire, but must not be depended on to sustain the heat. Evangelistic services are very useful if followed up faithfully by those who regularly occupy the ground,

EARLY SALVATION.

BY REV. E. DAVIES.

MANY parents seem to think that their children must go into sin about so far before they can have confidence to lead them to Christ. That they must taste the bitterness of sin before they can enjoy the sweetness of religion. This is a fatal fallacy, and many young people have thereby been ruined for ever. Nay! Nay! a thousand times, nay. Let the children be led to Christ at ONCE, and have a religious training, and have a religious atmosphere of light and love thrown around them, and let them thus be brought up in "the nurture and admonition of the Lord."

When will the parents and guardians of children follow out the words of Jesus, who said, "Suffer little children to come unto me and forbid them not, for such is the kingdom of heaven?" Religion is just adapted to childhood, and childhood is just adapted to religion. There is such a sweet simplicity about childhood that makes children so ready to embrace religion when it is brought *intelligently and attractively* before them.

But who shall do this great work?

1. The responsibility is upon the parents, and this can never be transferred to the teachers, yet in many cases the parents neglect it. And, alas! many parents are not pious themselves, and therefore cannot lead their children. Then some pious parents, from a foolish bashfulness, or from a real or an imagined disqualification for such work, *cannot or will not attend to this duty.* A father said to me, in Knoxville, "I can do nothing with my son. He will not mind me." I thank my God that, in my room, that dear boy was gloriously converted. So we see that in many cases.

2. The teachers and guardians of children must lead them to Christ. Some children cannot bear to have their parents talk to them about religion, who will listen to some one outside the family. Then sometimes the parents have failed to live before their children in such a way as to recommend religion. One boy had a praying mother, who used to lose her temper so often that he exclaimed, "If that is religion, I do not want it."

For these and other reasons the children must be led by other hands. But alas! that so many children are not led either by parents or teachers, and they are left to go on to ruin. Among the examples of early piety we may mention Josiah, Samuel, Timothy, Polycarp, Augustine, Chrysostom, Lady Huntingdon, Dr. Doddridge, Hester Ann Rogers, Bishop Hedding, and multitudes more, who have lived and died to bless the world. And this is one great inducement to labour for children, because they may live to bless the world after we are dead.

"Children our kind protection claim;
And God will well approve,
When infants learn to hush His name,
And their Redeemer love."

STUDY SPIRITUALLY.

NEVER forget that the word of Christ is designed to nourish and purify the spiritual life. Come to it with the same design. Mere intellectual study will not find its richest treasures. Even Sophocles, a heathen poet, has said:

"A heart of mildness, full of good intent,
Far sooner than acuteness, will the truth behold."

To aid this spiritual study, form the habit of *at once turning into prayer* what you read. This will enable you both to reach the hidden riches of the Word, and also add interest and freshness to prayer, for the want of which it often becomes dull and formal.

Form the habit of *committing Scriptures to memory, especially the devotional parts.* In the days of sorrow, of declining years, and of death, you will esteem them more precious than gold. It was a most instructive aspect of that hour in which Arnold, of Rugby, passed from abounding health to the silence of death, that he repeated with such calm earnestness his favourite passages of Scripture. Mrs. Augustus Hare, one of the most intelligent and lovely Christians of modern times, was carried by slow and painful stages from Rome to England, that she might die at home. She wrote: "Yes, I know the Psalms. Many a time it keeps me quiet for hours to know and repeat them. I should never have got through my journey, if I had not had so many to repeat, to still my impatience." LET THE WORD OF CHRIST DWELL IN YOU RICHLY.

THE INFLUENCE OF HOME LIFE
UPON THE
PROSPERITY OF OUR CHURCHES.

BY J. PERKINS.

IS not this a subject which demands the serious consideration of our churches, and one which has far too little thought bestowed upon it? If we look into the homes of the members of these churches, what do we find worshipped in the majority of them? Professedly, the true God; in reality, the god of this world in one or other of his various guises, parents and children alike bowing down to fastidious bidding. Is it not as Cowper says?—

Accomplishments have taken virtue's place,
And wisdom falls before exterior grace,
We slight the precious kernel of the stone,
And toil to polish its rough coat alone."

Are we not all prone to reverse Christ's precept, "Seek first the kingdom of God and His righteousness," and to put first the seeking of our own kingdom, whatever that may individually be? It may be wealth, social status, self-ease, or the higher one of the cultivation of the intellect; but, in some form or other, each seeks his own rather than the things which are God's.

Is not the example of Lot too often followed in our day? He looked out for material good, disregarding spiritual advantages. Perhaps he said he did it for the welfare of his family. See how sadly, allured by the world's temptations, his wife and children fell from righteousness and God.

How weighty the responsibility of parents! How urgent their duty to exert every influence in their power to bear upon the right formation of the characters of those to whom our churches look for new impulse and strength! They especially have need to pray for a "wise and understanding heart," that they may rule aright the souls which God has given them to care for, teaching them by precept and example to lead a life of loving self-denial.

If parents would have their children grow up into noble and godlike men and women, they must show them by their own lives the beauty of such a character, ever remembering they are chosen as the lights which should give light to all in the house—not an unstable, flickering light, which makes one doubt whether it would not be better to be in darkness altogether, but a steady flame, showing clearly good from evil.

Who would not wish to be the father or mother, who, like the leaven in the meal, should so work and influence the whole household that it should become one living, moving mass, working on and on until, not only the household, but the church to which it belongs, and at length the whole world, is leavened, and the kingdoms of this world become the kingdoms of our God and of His Christ?

I cannot help thinking that Christians of this age are making a great mistake. They build houses for God, and they train ministers, but too often neglect the ruling wisely their own houses—houses that should be pre-eminently God's. When we look at the worldliness of our so-called Christian homes, can we wonder at the worldliness of our churches? Is it not too true, that, both as regards our homes and our chapels, we are more ambitious to make the external clean and respectable to the eyes of man, than the internal to the eyes of God? Do we say it is done for God's glory? Alas! what a sad mistake. His glory depends not upon our making as much show as our neighbours, not upon the building of chapels to emulate State churches, not upon eloquent sermons nor upon audible and long prayers, but upon the meek and consistent lives of His children, upon their following in the footprints of Christ, separate from the spirit and maxims of the world. We too often talk as if religion should proceed from our places of worship, as we call them; whereas it should proceed from the home—that should be our truest place of worship.

When it shall be so, then we shall have no need to complain of lukewarm churches. Our Sabbath services will be more devoutly conducted in every way. Our Sunday-schools more efficient; our prayer-meetings more earnest and heartfelt. Then may we expect the fulfilment of that promise, "Prove me now herewith, saith the Lord of Hosts, if I will not open the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it."

RICH IN FAITH; OR, PATTY QUICK'S STORY.

BY MRS. EMMA RAYMOND FITMAN.

"YES, Miss Joynson, I'm a lonely woman, as you see, but I'm far from miserable. My cat knows that even. Indeed, I'm much of the good minister's opinion, who said that even a man's cat should be the better for his religion. My Tibby talks to me like a Christian almost; true, she hasn't got the gift of speech, but she understands like a Christian all I say to her, and she answers me back quite sensible. No, Miss Joynson; I was never dull; how could I be, with such a good God above, and so many kind friends about me?"

"I didn't know you had so many friends, Patty," I said.

"Heaps on 'em, Miss! Why, the sight o' your good young face, so fresh like and cheerful, does my heart good. Your calls here do me more good than you can imagine. The old woman of seventy-five doesn't see so many bright young faces in her poor little room that she can afford to slight yours, I assure you, my dear. Depend upon it, what I say is true."

And the old woman winked and nodded at me from behind her spectacles, until I felt fairly amused and interested. I should like to describe to you Patty Quick's *parsonage*, but I almost despair of doing so. Fancy to yourself a little, antique, toothless, dwarfed, faded, yet dapper old lady—not much over four feet high, destitute of an eye, and always wearing an old black bonnet and a pair of blue spectacles. Being lame, from an unfortunate accident, she hobbled about on two crutches, while Tibby the cat accompanied her, purring an accompaniment to her mistress's ever-rippling chatter in a way which testified to the perfect understanding which existed between them. "The Retreat," as I had laughingly named her neat little room, was all the world like herself. Neat, yet quaint; old-fashioned, yet prim; full of oddities, yet all in the most decorous order; a single glance revealed to you the character of its occupant. Her room was "parlour, kitchen, bedroom, and all," like that of the far-famed cobbler, and contained the sole possessions of Patty Quick. On a small round table in one corner were the relics of past days, in the shape of china shepherdesses, dogs, and fanciful knickknacks of the time of the Georges, which relics were reverentially dusted and arranged in the quaintest fashion every morning. On the white dimity curtains of the bed were sewn pieces of coloured paper and cambric, so as to form patterns, of which the like was never seen, either on or under the earth. The kettle on the hob, the plump, white cat, winking quietly at her mistress, as she reposed in her high-backed, old-fashioned oak chair, with her crutches beside her; the quaint china images, and the gaudily adorned dimity curtains, all made up a picture not easily to be effaced from one's recollection. And when you heard her story, you could not help acknowledging that Patty Quick was one of God's heroines, that in the midst of this unique setting there gleamed a jewel, bright and glorious in its lowliness, which should one day adorn the coronet of the Redeemer. Patty Quick was one of the Lord's own hidden ones.

"But you do me good, more good than you can imagine," I said. "My work has almost overcome me to-day, and I feel so depressed that I am come to you for help; and your cheery words and unflinching faith help me far more than you can even think."

I was a governess, far from home and friends. Occasionally, even in the midst of the most congenial work, depression finds us out and broods over us, as if it will not be banished. This was the case with me that day; and in a fitful, moody, sorrowful spirit, I had bent my steps to the "Retreat."

"Yet, my dear, I had to learn cheerfulness and trust through trial. My faith came only to me bit by bit—a bit at a time, my dear. God doesn't make saints of us all at once. He gives us a little grace at first, then He tries it; then more grace, then that is tried. And so He goes on. Ah! my dear, I could tell you a story!"

And as the quaint little woman winked her one eye, and nodded at me, she folded her hands and pursed up her mouth in such a way that I felt sure that a story was coming. And Patty Quick's stories were always good. One could not but learn valuable lessons from them. So I waited quietly, and sure enough the story came.

"My dear, if you had been led along such a stony path as I was, I'm thinking that you'd have learnt many of the

lessons which I had to learn. I never heard my mother speak. No, she was not dead! I don't mean that. But she was dumb—think of that! I lived with my mother until her death, which happened when I was forty years of age, but all that time I never heard her speak one word. Ah! my dear, that was a denial, for sure!"

"Our family was very poor, and as soon as I could sit on a bench, or hold a needle, I was put out to learn a trade. And what trade do you think they chose for me? Why, shoe-binding! I was apprenticed to a man who was a very hard master—a very hard master. I had to work about fourteen hours a day for my food and clothing; not one penny of wages crossed my hand during the whole of my apprenticeship. Not one penny, my dear. It has always seemed to me that the Lord saw it wouldn't do to trust me with money, so He graciously kept me poor by one means or another. I might have got proud, or heady, or highminded; or I might have neglected prayer, and so brought darkness into my soul and dishonour upon His holy name.

"Well, after I was out of my apprenticeship, I continued to work for this man, and I worked for him for eighteen years longer, for the same remuneration. Think of that, my dear! I had not one penny of wages for twenty-five years; and pleased and proud was I when my mother could spare me a sixpence. Not much waste or squandering—if any—shall I have to answer for, seeing that I never had the chance. And people used to cry shame upon my master for being so hard, but what was I to do, my dear? I was a poor, friendless dwarf, my only friend being my poor, dumb, widowed mother, and she had only her parish allowance. I could not go out to service because of my low stature, and my soul rebelled sadly against the workhouse. So I deemed it wisest to do the work which offered itself to me.

"When I was thirty-five years of age, my mother married again. It was a bad day's work for her, I can tell you, and for me, too, but I stuck to her, through joy and sorrow. And sorrow formed the largest portion of her lot at that time, for the man she married was drunken, wicked, and violent, and would vent his vile temper upon us both. Many a time, my dear, I have had my limbs covered with bruises, because I used to defend my mother from his violence. And, little by little, he sold our furniture, till we hadn't even a bed to lie upon. Then he started off, leaving us in our destitution, and I had to get another home, as best I could. Knowing it was not safe for my mother to attempt this, because of the risk of her husband's return, when possibly he would sell it all again, I just told the Lord all about it, and asked Him to help me to get another home together. Somehow, I seemed comforted, after I had prayed about it; and, going out into the town, I began to try those who had known me, for help. The master for whom I had worked so many years gave me a bedstead and mattress, and other friends gave me other little things, so that, at least, my dear, we had what the prophet had, 'a bed, a table, and a chair.' By-and-bye, I found I could get other little comforts together, as I earned wages now, and by dint of very hard work, my earnings, united to my mother's parish allowance, kept us comfortably, in a plain, homely fashion. And when the days were darkest, my dear, and matters looked worst, there was still the promise left, 'My God shall supply all your need.' Mark you, 'all your need,' not all your *needs*. And I have always had my *need* supplied; though I must confess that I have longed for a great many *needs* in my time; but God was too good, and too kind, to give them to me. Yes, 'bread shall be given, and water shall be sure,' to those who trust in the Lord of Hosts.

"After a few years spent in this way, my mother died. It was a great comfort to me, that I was able to soothe her declining days with my care, for who could understand her wishes and her wants like myself? Well, I closed her eyes in the full assurance that my poor dumb mother was gone home to be with Jesus. There, we will talk over the trials and the difficulties of the way, I'm thinking; for who will praise Him louder or sweeter than she who was dumb all her days here? Ah! my dear, heaven will be a wonderful place for compensations! And I sometimes wonder what it will be like to us, who have been deprived of physical gifts and graces, when we get these gifts. The loss of speech was a great trial to my mother. Many and many a time has she looked down on me, when a child, so wistfully, and sometimes painfully, because she could not talk to me. And when she saw other women talking to their children, for she could not hear much, being partially deaf, too, the big tears would roll down her face, as she remembered her inability to speak sweet

words of affection to her child. And to me, oh, my dear, it will be sweet indeed, to be endowed with natural gifts and graces, like others. Dwarfed, and ugly, as I have always been, I have seemed shut out of the pale of communion and intercourse with my kind, to a very large extent. And it is a cross to carry, I can assure you. But I have reached to seventy-five years of age, and I can now look forward shortly, to going to that bright and happy place, where I shall be arrayed in glorious beauty, not my own. I shan't be a dwarf in heaven, my dear. My deaf and dumb mother will have all her senses, without one drawback. So am I not right, when I say that heaven is a place full of all compensations?

"Well, not very long after my mother died I broke my leg. This is how it was, my dear," and here, the sleepy white cat roused up, and commenced purring, as if she quite understood all her mistress was going to say. "Yes, my cat knows all about it. And she rubs herself against my lame leg, and talks to me in cat-fashion just for all the world as possible as a Christian. I was going down the street one Christmas morning on my way to church, and travelling as best I could in the deep snow, when somebody walking behind me said, 'Good morning! A merry Christmas to you, Patty.' I turned round to answer and suddenly I fell, with my leg twisted under me. I tried to move but the pain made me faint, and the passers-by took me to my home somehow,—I don't remember how—for I knew nothing more about it, until the doctor came to set the leg. But the limb was not set skilfully, or I was too old for the bones to unite well. At any rate they did not unite for a long time and I was a prisoner upon my bed for weeks and months from that time. For the first six weeks the parish made me an allowance of two shillings and a loaf weekly, besides a small payment to a neighbour to wait upon me. But at six weeks' end the relieving officer sent me a message that the parish authorities could not continue to pay the neighbour for waiting upon me. I was at my wits' end. With no one to wait upon me and I lying helpless in bed, you may fancy my feelings, my dear. True, I still had the weekly allowance of two shillings and a loaf, but that was as little as I could possibly subsist upon. So I laid my case before the Lord. I told him how poor and afflicted I was, but I need not have done that for He knew it all, and I begged Him to raise up some means or some friend, should help me in my distresses. Then, suddenly it was laid upon my mind that I should request a poor neighbour to come in for a few moments morning and evening and supply my wants, while I engaged to pay her sixpence per week for her kind offices. Where the weekly sixpence was to come from I knew not, but I had faith in my Lord that it would be supplied somehow, as surely as Elijah's wants were supplied by the ravens. And so it was. Week by week, some kind friend would call to see me and leave sixpence, just so much as I wanted and no more. And who shall dare say that the Lord didn't put it into their hearts, in answer to my prayer, to give me the sixpences as I needed them.

"Several weeks passed by in this way, but one week the sixpence was not forthcoming. Somehow, my friends did not come, or if they came they did not think about money, so my helper had to go unpaid. The next week it was the same, and I began to fret and worry as I could not bear to receive the poor woman's help for nothing. She had a family, and she was poor like myself, so that every minute of her time was valuable. So I could see no way but to do without her help and manage as best I could. But how? Ah! my dear, that was the question. I was as helpless as I could be; and my conscience troubled me exceedingly in relation to the shilling which I owed the poor woman.

"Well, I lay awake all one night praying to the Lord about it. And I begged Him, if He saw fit, to keep me on that bed of helplessness and pain, to send me a shilling by some means or other. I prayed till morning light, and I felt sure it would come. The day wore away until afternoon, when two ladies came to see me. One was a pretty constant visitor, the other was a stranger. They asked me how I was, and if I needed anything? I told them how I felt, but I said nothing about my trouble, because I couldn't bear begging; besides, I had been laying it before the Lord, and that was enough. But presently the strange lady said:

"Tell me, Patty, do you want anything in particular?"

"Well, ma'am, I hardly like to say I'm much as usual, and I have my regular parish allowance. I can't bear begging."

"But is there not something of which you stand very much

in need? I should like to know, I have a particular reason for asking this."

"Well, ma'am, I said, 'I do need a shilling very badly. I've been telling the Lord all about it; and He knows how much I need it.'

"With that, I told the ladies of my circumstances, and the special need for which I required the shilling. The strange lady said:

"Now I know that God has sent me to you. I could not sleep in the night, and it was hid upon my mind very strongly, that I should give somebody a shilling to-day. I have been visiting three or four other people this afternoon, but I have not felt prompted to give anything until I came here. As soon as I entered your room, however, I felt a powerful influence prompting me to give the shilling to you. Now I know who has sent me here. There is the shilling. God has made me to be the bearer of the answer to your prayer."

"The lady gave me the shilling my dear, and I received it, with many, many heart-felt thanks. I felt that God *did* take notice of me, and supply all my need. Well, I paid the woman to whom I owed the shilling; and then I began to consider what course I should take next. I had lain in my bed for months my dear, because the bones of the leg wouldn't unite; no, they wouldn't unite. So I bethought me that since doctors, and bandages, and all the rest of it had failed to get them to unite, I would just try the prayer of faith. So next morning I got out of my bed and sat on the side, longing to stand, yet dreading to try. And I said, "Now Lord, Thou hast said that whatsoever we shall ask of Thee in prayer, believing; we shall receive. Indeed, Thou hast said that if we shall ask anything in Thy name, we shall have it. And now, O Lord, Thou knowest that I am a poor, lone creature, beholden to other folks' kindness, and that I have no means to pay for that kindness. But Lord, Thou canst make my leg firm and well in one minute. Now do it, Lord, or I'll never trust Thee again! Now, Lord, just now, I take Thee at Thy word. Make my leg firm and strong. I'll try to stand upon it now, in the strength which Thou givest to me."

"Well, my dear, I *did* stand upon it. I stood up, and lo! I found that I could rest my weight upon it. And I have no more doubt about the Lord's actually imparting to me strength than I have of your sitting there at this moment. Of course, my leg wasn't strong; but I could get about with crutches, and from that day I have always helped myself. But the doctor didn't set it quite straight in the first place, and so it has always been a little crooked; but I've managed to keep about ever since with the aid of my crutches, and troubled nobody. I know I'm a dwarf, and not good-looking, and poor, and odd with my crutches, but what then, my dear? I shall get to glory with the best of them all, and then I'll be arrayed in glorious beauty not my own, and know nothing of crutches, poverty, dumbness, or wait. Oh, yes! heaven is full of compensations. I shall find it so, I know."

Patty Quick is still upon earth, but if she knew how many troubled hearts she cheers from time to time, with her lowly, fervent faith, she would feel doubly thankful for the lot which God has given to her. And I expect that poor Patty will hold no undistinguished place among the crowd of happy spirits which surround the throne. She is "only waiting" till the morning breaks, and "the shadows flee away." Then she will receive her portion in that life which is to her so surpassingly beautiful, because it is "so full of compensation." Poor in this world's goods, but rich in faith, Patty Quick will shine with glorious beauty as a ransomed jewel in the crown of the Redeemer.

"As much have I of worldly good
As e'er my Master had;
I diet on as dainty food,
I am as richly clad,

Though plain my garb, though scant my board,
As Mary's Son, and Nature's Lord."

"Who suffer with their Master here,
Shall soon before His face appear,
And by His side sit down.

To patient faith the prize is sure,
And all who to the end endure
The cross, shall wear the crown.

The crown of man's *manhood* is some insight, or authority, or knowledge that puts him above the ordinary plane of everyday things; he must take hold somewhere, spiritually, upon the things of God.

PRAYING AND WORKING.

TOO many praying people content themselves with the mere act of praying. They seem to think they discharge their whole duty by praying regularly for themselves and others, with ut doing anything to secure the results they seek. To suit their preference and practice, a certain well-known text should read, "Pray out your own salvation with fear and trembling, while God and others do all the work." They pray for personal, spiritual blessings, but do not labour to cultivate the graces they seek. Their prayers for the conversion of others are accompanied by no word of exhortation to seek the Lord, and by no gifts for the dissemination of that Gospel which is the only means for the conversion of the world. Their prayers for "the poor and needy" are inversely proportioned to their efforts to relieve them, reminding one of the old coloured woman, who always sang most vociferously "Fly abroad, O thou mighty Gospel," with her eyes shut, when the missionary box was being passed.

It is astonishing with what small investments in practical benevolence some people manage to maintain very large pretensions to piety and sympathy for the poor. True, their prayers are somewhat stereotyped, and are neither effectual nor fervent; but they continue to repeat them in public and private, and "lay the flattering unction to their souls," that in doing this and nothing more, they are pious and acceptable to God: forgetting that it is written, "Work out your own salvation," and "in every nation, he that feareth God and worketh righteousness is accepted of Him."

Except, perhaps, upon a dying bed, there is no such thing as righteousness separate from good works. There certainly can be no availing prayer—no prayer of faith, unless it is accompanied with the utmost activity in every good word and work. "Faith without works is dead, being alone. Show me thy faith without thy works, and I will show thee my faith by my works."

Christ is our example in praying and working. He prayed without ceasing, and he worked as constantly. He "went about doing good." His whole life was one of constant intercession and activity, for the good of others. Wherefore, praying is essential. We can hardly pray too much. But the religion of Christ is something more than prayers. An apostle of this religion was accustomed to say, "My Bible reads 'pure religion, and undefiled before God and the Father is this, to visit the widow and the fatherless in their affliction, with a market basket of provisions for them, and keep myself unspotted from the world.'"

Accordingly, whenever he went to pray with and comfort certain families in his parish, he always carried them a basket well filled with "the meat that parisheth," by way of introduc-

tion to his spiritual ministrations. It is a curious report in that parish, that the good minister had "great liberty in prayer," on these occasions.—*The Methodist*.

PAST EXPERIENCES.

ALL stages of life have their peculiar hazards. The young have their dangers, the middle-aged thours, and the old theirs. We speak often of the hazards of the young—of young disciples—not often, enough, perhaps, of the hazards of the old—of disciples who have walked long in Christ an paths.

There is the danger among advanced Christians of relying too much on past experiences as evidences of discipleship. These have their value as evidences of our union with Christ. It may be fitting and desirable at times to recur to past joys, the sweet fellowships of other years, and to derive consolation from their remembrance. Such a recurrence to past experiences for comfort, while the soul is travelling on in temporary gloom, may be legitimate; but when we begin to make our past experiences our dependence, it becomes a snare to us and a stone of stumbling. It is not to be used as a couch on which to recline, but as a cordial to cheer us, and to stimulate us to fresh endeavours.

When we go back to what we have felt of the Divine love, and rest upon that, instead of going forward to sound the fathomless depths of Divine love yet unknown to us, we are in great danger. Instead of gathering manna every day afresh, we avoid labour by attempting to store up what we gathered in past years. This danger of relying on past experiences attaches peculiarly to older Christians. It is not till we have journeyed on in the Divine life that we gain any experience, and it is not till then that experience ever comes between us and Christ, and eclipses His light. It is not experience, it is Christ that saves us.

CHURCH DEBTS.—The Rev. Theodore L. Cuyler writes as follows, in the New York *Evangelist*, concerning Church debts: "In these days of detected insolvencies and of lax ideas of financial obligations, how can Christ's Church preach Bible honesty, while its own sanctuaries are mortgaged and so many ministers and missionaries are unpaid? If these are hard times to pay debts, they are still harder times to be in debt. A pinching self denial of worldly luxuries in order to fill the aching void in Christ's treasuries, would do as solid good to the Church as any revival effort that could be inaugurated. We learn that Barnabas sold his real estate, and laid the proceeds 'at the apostles' feet' for the Lord's treasury; pretty soon after he preached with prodigious power and success at Antioch."

THE MISSION OF THE PULPIT.

A SERMON

BY THE LATE REV. G. T. PERKS, M.A.

“The manifestations of the truth commending ourselves to every man's conscience in the sight of God.”—2 Cor. iv. 2.

THE power which man exerts over his fellow-man by the exercise of speech is one of his noblest prerogatives. If this power were to be suddenly and universally suspended, life would sustain a terrible and irreparable innovation, and lose some of its purest and sweetest joys. The appointment and commission of the ministry of men for the promulgation of the Gospel was one of the last solemnities in the earthly career of the Son of God: “Jesus came and spake unto the Apostles, saying, All power is given unto me in heaven and earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.” When we accompany those heralds of the Cross as they prosecute their high vocation, and mark how the light of Grecian philosophy wanes in their presence, how the political power of Rome stoops at their feet, how idol temples tremble at their approach, how barbarous nations spring into greatness at their bidding, how dead souls start into newness of life at their call, we cannot resist the conviction that there is a divinity about this office which invests it with absorbing interest and paramount importance. “For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.”

The revival of an earnest Christianity during the last century, and the aggression of the Church on the empire of paganism during the present century furnish ample and encouraging evidence that the pulpit has still a power to sway and a work to do. It will not be displaced by the press. The press, as a circulating medium of thought, is one of the glories of the age; and as a foe to ignorance, superstition, bigotry, intolerance, and despotism, may be a valuable auxiliary to the preachers. The pulpit must not be set aside by the school. When education comprises the entire man—his body, intellect, and moral nature; when it is conducted on the basis of religious truth; and when it is prosecuted in a thoroughly Christian spirit, it contributes in an eminent degree to the success of an intelligent, thoughtful, and edifying ministry. The pulpit must not be sacrificed to the lecture-room. The lecture, as a means of diffusing popular information and of stimulating self-improvement, is serviceable; and by awakening mental ac-

vivity and disclosing the wonderful works of God, is helpful rather than hostile to the preacher. But still the pulpit has its specific duties, its exclusive functions, and its permanent obligations; its origin, object, privileges, responsibilities, and issues combine to give it a uniqueness which is at once solemn and sublime. The Mission of the Pulpit, then, is the subject now before us; and it is comprehensively stated in the apostle's words: “By manifestation of the truth commending ourselves to every man's conscience in the sight of God.”

The mission of the pulpit is—

- I. A MISSION TO THE CONSCIENCE.
- II. A MISSION FOR GOD.

I. THE PULPIT IS A MISSION TO THE CONSCIENCE. Conscience is that simple and original faculty of our nature which, among other things, points us to the great laws of God; pronounces judgment on our actions as good or bad; produces painful or pleasurable emotions in us, according to our conduct; and by its combined energy prompts us to do that which is right. It asserts its prerogative in the breast of innocent infancy, and it retains its grasp of the hoary-headed sinner; it flames with light in the dark spirit of the besotted pagan, and it reigns in serene majesty in the soul of the true Christian. “Had it strength as it had right; had it power as it had manifest authority,” says Butler, “it would absolutely govern the world.” It may be slighted, but it cannot be silenced; it may be resisted, but it cannot be dethroned; it may be seared, but it cannot be destroyed. The worm that dieth not is the avenging power of an infuriated conscience: a conscience lashed into madness by all that is vile in evil and intolerable in despair. The mission of the pulpit is to this awful monarch of the soul.

1. *The Mission to the Conscience has its Advantages.* The

man who appeals to the conscience by the force of truth occupies a throne of imperial power, and sways a sceptre of irresistible might. If we appeal to the imagination by salutes of wit and beauty, we shall be perpetually chasing clouds and shadows; if we appeal to the reason by facts and arguments, we shall encounter a network of sophistry and scepticism, if we appeal to the passions, we shall create floods of sentimental sorrow and troops of fictitious saints; but if we appeal to the conscience by the truth, there is not a law, precept, prohibition, or warning of the Word of God to which the conscience will not instantly respond, and of which it will not instinctively approve. Here, then, is a prodigious advantage. Your ear may not be charmed by the musical cadences of a flowing eloquence; your taste may not be gratified by the beauties of elegant composition; your judgment may not be



THE LATE REV. G. T. PERKS, M.A.

From a Photograph published by F. E. Leugley.

convinced by the dogmas of orthodoxy; but if the truth be held forth in its clearness, fulness, and authority, conscience will stand forth to embrace and welcome it as the voice and image of God. Conscience is the preacher's best ally. He may be regarded as an enthusiast, as a fanatic, or as a fool; but conscience will always recognise in the faithful, earnest, self-denying preacher, the chosen and anointed servant of God. "We are made manifest unto God; and we trust also are made manifest in your consciences."

2. *The Mission to the Conscience has its Difficulties.* For although conscience in its most depressed and languid condition is always on the side of God, of truth, and of righteousness, and, on this ground, will ever supply the most convincing evidence of the reality of God's moral government, and of the certainty of an eternal world, yet the decisions of conscience are against man, who is a sinner. "There is none righteous, no, not one. For all have sinned, and come short of the glory of God." Now there is in guilt an instinctive shrinking from exposure. "Suspicion always haunts the guilty mind." Just as a culprit who, when pursued for crime, will lurk in secret to escape; pursuers, so will a sinner act when confronted by his conscience. If he have slandered his neighbour, he can never meet the victim of his calumny but the retreating glance of his eye will betray the treachery of his spirit; if he have perpetrated a theft, every shadow that crosses his path will fill him with alarm; if he attempt to conceal his crimes by the cloak of religion, the mutiny within will bid defiance to such horrible stage-play. "The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked." They try to create peace by bribing the conscience. The atheist would persuade himself that he is the offspring of chance; the infidel hopes to sleep for ever in the grave; the pagan tortures himself with heathen macerations; the Romanist takes asylum in the confessional; the Pharisee thanks God that he is not as other men; the worldling rushes to the counting-house, to the tavern, or to the theatre. These are some of the subtle and disastrous devices by which Satan endeavours to obscure the perceptions, to pervert the judgment, and to stifle the remonstrances of the moral sense; and all these refuges of lies must be stormed and scattered before we can present the truth in all its solemn and searching grandeur to the conscience.

3. *The Mission to the Conscience has its Responsibilities.* The conscience of man is the great judgment day in anticipation. To possess a faculty so wonderful in its structure, so quick in its movements, so stern in its decision, so terrible in its reprisals, and so indestructible in its instincts, is indeed a talent of overwhelming magnitude, and one for which we must render a faithful account at the bar of God. If conscience, with its powerful checks and stinging rebukes, were to be banished from the world, the earth would become a scene of universal lawlessness, cruelty, and crime. And yet every man who conspires to undermine the sovereignty of conscience is responsible for contributing to accomplish this frightful result. How momentous is the calling of those who are entrusted with a mission to the conscience! It is probable that no impression once made on the conscience by words, looks, or deeds, is ever wholly lost. Every such impression, whether for good or for evil, may be reproduced with all its original vividness. "Come, see a man that told me all that ever I did," said the woman of Samaria. How often has the memory of a person whom you injured in days gone by called up your guilt? How often has a spot which was the scene of some folly in early life reminded you of the sins of your youth? How often has the death-bed been rather a life-bed: a sad and dismal scene, into which have been crowded the errors and crimes of a brief and wasted existence? The devout and faithful preacher of the truth would faint under the fearful pressure of his responsibilities, but he knows that the conscience of those who have slighted his counsels, neglected his warnings, and resisted his appeals, will acquit him in the last great day.

II. THE PULPIT IS A MISSION FOR GOD. "No man taketh this honour unto himself, but he that is called of God, as was Aaron." God hath "made us ministers of the New Testament." "I heard the voice of the Lord saying, Whom shall I send, and who will go for us?" The preacher is "the man of God," "the servant of the Lord," an "ambassador for Christ," a "steward of the mysteries of God," an angel of the churches, a watchman unto the house of Israel. It is in the sight of that God who has separated us to this vocation and anointed us to this work that we must fulfil our mission. If

we could more habitually and vividly realise the solemn inspection under which we prosecute our duties and endure our hardships, it would give greater purity to our motives, intensity to our convictions, clearness to our conceptions, concentration to our purposes, tenderness to our sympathies, constancy to our zeal, and steadfastness to our faith. But we must not only act under the searching scrutiny of the omniscient eye, but must refer everything which we do to God's approval. Our principles, plans, deportment, pursuits, and aims must be such as become those who are entrusted with a mission for God.

1. *The solemn inspection which is connected with the Mission of the Pulpit is a powerful motive to Fidelity in Preaching.* It will effectually check all levity, bullooney, self-confidence, and embarrassing fear of man, and make the preacher feel that his pulpit is the symbol of all that is precious in time and dreadful in eternity; that his audience is composed of God, of angels, of disembodied spirits, and of dying men; and that the echo of his sermon will be prolonged in the songs of the redeemed, or in the groans of the lost for ever. If we could realise with great vividness of conviction and intensity of feeling the awful fact that we are all in the very presence of the great and heart-searching God; that there are sinners in our midst who are the avowed enemies of the Lord Christ; that death is already aiming his dart at some who are carelessly listening to the Word of Life; that hell is even now moving from beneath to seize fresh victims of its endless horrors, surely we should be startled into a new experience of the solemnity and responsibility of our work. The solemn inspection of which we are now speaking extends to the pew as well as the pulpit. You are listening, while we are speaking, in the sight of God. Fidelity to the everlasting interest of your own souls should make you serious. This is not the place for thinking about the business of the week, planning schemes of pleasure, for indulging in vain speculations, for exercising a frivolous criticism, for bowing the truth out of your presence. Such conduct will not stand the glance of that flaming eye which is now fixed upon you. You are in the sight of God. Do not shun His face: do not despise the riches of His love; do not quench His Holy Spirit; do not trample under foot his beloved Son; do not sport with the thunderbolts of everlasting wrath. Such rash and thoughtless conduct cannot evade detection or escape retribution: "All things are naked and open to the eyes of Him with whom we have to do."

2. *The solemn inspection which is connected with the Mission of the Pulpit is a powerful motive to Patience in Trial.* This is a world of severe, complicated, diversified, and protracted trial. Every preacher has his share, arising from the common and inevitable ills of life, from a painful and humiliating consciousness of his infirmities and shortcomings; from the want of more frequent and extensive success in his ministry; from the unwatchfulness and instability of some who were once the object of his rejoicing and hope; from the worldly conformity and selfish lukewarmness of too many of his flock; from the feebleness and depression of Zion; from the combined opposition which is made to the truth and the sad dishonour which is put on the Saviour; from the ignorance, idolatry, wretchedness and suffering of so many hundreds of millions of our race who are still surrounded with the darkness of an unbroken midnight. It is under these circumstances that the mighty promise, "Lo! I am with you always," unfolds its wondrous consolation. The preacher knows that the awful strife between truth and error, righteousness and iniquity, purity and sensuality, heaven and hell, Christ and Belial, is not left to the caprice of a fickle chance or to the sweep of an inexorable fatalism; but that in the sight of God "all things work together for the good of them that love God." It was a calm and unflinching persuasion of this glorious fact which prompted the German monk to say, "If there were as many devils in Worms as there are tiles on the roofs of the houses, I would still go thither"; it is this which constrains the lonely missionary of the Cross when surrounded by habitations of cruelty and gigantic systems of ancient idolatry to say, "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." "If God be for us, who can be against us?" Adversities may darken around us, difficulties may menace us, men may frown, and devils rage; but with the eye of God upon us, and with the heaven of God before us, we shall be able to breast the storm and to seize the crown.

3. *The solemn inspection which is connected with the Mission of the Pulpit is an assurance of Ultimate Success.*

(1) If our preaching is to be effective, we must preach the Law and the Gospel in their inseparable connection and practical harmony. We must preach the law in order to probe the conscience; we must preach the Gospel in order to heal it. The preaching of the law alone will lead to Pharisaism; the preaching of the Gospel alone will lead to Antinomianism; the preaching of both will, by God's blessing, issue in a pure and living Christianity. These two elements—the law and the Gospel—are blended throughout the entire Bible. There is Gospel in the Old Testament, and there is law in the Gospel.

(2) We may gather from our text the perilous condition and awful doom of those who sit under the preaching of the Gospel but are indifferent to their responsibilities and neglectful of their privileges. The veil of prejudice, of worldliness, of unbelief, of insensibility, is gathering around you, and rendering you impervious to all that is searching in the light of God's truth, and softening in the tenderness of God's love. We pray you to wake up from the awful drowsiness which is creeping over your spirit and hurrying you into the darkness of an everlasting midnight. "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." But awake now. While Sabbath suns shine upon you; while holy sanctuaries welcome you to their solemnities; while the Gospel of a free salvation is sounding in your ears; while the spirit of grace is striving with your conscience; while the great Intercessor is pleading with God on your behalf; and while the merciful Lord is asking, "Why will ye die?" We beseech you that ye receive not the grace of God in vain. But, whether you are saved or lost, we shall be pure of your blood, and unto God a sweet savour of Christ, if, by manifestation of the truth, we commend ourselves to every man's conscience in the sight of God."

(The above is printed from a MS. given to us, some time since, by the beloved author. The original contained a fearless exhortation, under the heading, "The Mission of the Truth," which we are reluctantly compelled to omit, from want of space.)

GOLDEN TRUTHS.

SCRIPTURE LESSONS FOR THE SUNDAYS OF 1877.

BY REV. THORNLEY SMITH.

JULY 1. Morning. THE CAPTIVE ISRAELITES. (Exod. i. 1-14.) We have here the names of the sons of Jacob, arranged according to their mothers, as in Gen. xxxv. 22-26, those of the two maid-servants standing last. Joseph is not in the list, for he was in Egypt, whilst the others came with their father. The number seventy, which includes Jacob, formed the seed out of which the whole house of Israel sprang. After the death of Joseph, etc. (ver. 6) the increase was almost miraculous. They were fruitful or literally swarmed, and the land, especially Goshen, was filled with them. Egypt was a very fruitful country, both in men and cattle; and the Divine promise added to the blessing of nature, (ver. 7.) The new king (ver. 8), means the king of a new dynasty, of which there had been many in Egypt. In all probability he was Rameses II., of the nineteenth dynasty, the renowned Sesostris of the Greeks. He did not recognise the merits of Joseph, and being jealous of the Israelites, dealt harshly with them. There is no doubt that a long time had elapsed since Joseph's death. The king was afraid that the Israelites would multiply, ally themselves with his enemies, and then leave Egypt. He did not want to lose them as his subjects if he could keep them within certain bounds (ver. 10.) He therefore set taskmasters over them to make them bend down as serfs, hoping, by hard fendal labour, to prevent their too rapid increase (ver. 11). And they were compelled to build treasure-cities, or provision cities, as some render, for the storing of the harvest. But they were also places of defence, having fortifications round them. They were named *Pithom* and *Raameses* (to which the Septuagint adds *On*, which is Heliopolis), and were situated in Goshen;—*Pithom*,—or *Thoum* (Ei being the Egyptian article), was probably on the site of the present village *Abbaseh*, on the canal which connects the Nile with the Red Sea; and *Raameses* was probably Heronopolis, now represented by some ruins called *Abu-Kesheb*. (See "History of Moses," pp. 27, 28.) Still the Israelites multiplied and grew, for God's blessing was upon them. And not in Goshen only, but in other parts of Egypt, even as far as Thebes in the south were

they employed on the quarries and in the temples (ver. 12-14.) Bricks of clay were used in many of the buildings of Egypt; and making them was a laborious process. But the sufferings of the Israelites were not so long as is generally supposed. They could not have existed above ninety years, if indeed they lasted so long. Learn Ps. ev. 24.

Afternoon. PAUL IN CYPRUS. (Acts xii. 1-16.) Antioch in Syria now becomes the centre of Church history. Certain teachers and prophets were here who spoke under the special guidance of the Holy Spirit (ver. 1.) As they worshipped or ministered to the Lord, the Spirit told them to separate Barnabas and Paul for special missionary work. This was not the work of the Christian ministry in general, for to that they had been appointed before, but to this peculiar work (ver. 2.) They (the whole Church) fasted and prayed, and then laid their hands on them, commending them to the grace of God, etc. (ver. 3.) They went down the Orontes to Seleucia, a distance of about three miles, and here took a vessel for Cyprus, and landed at Salamis, at the eastern end of it. This island was near, and was the native country of Barnabas (ch. iv. 36), so that it would be to him a great joy to go thither. Salamis had a convenient harbour, and at that time the island possessed several large and wealthy cities. John Mark was the subordinate minister, or messenger of the two evangelists (ch. xii. 12-25); and the three traversed the whole island until they reached Paphos, at its western extremity. They preached in the Jewish synagogue, and they encountered a sorcerer named *Barjesus*, the son of *Jesus*, as the word means. But he gave himself the name of *Elymas*, which, like the Turkish title *Ulema*, signifies *a wise man*. But he was a false prophet, and had gained some influence over the pro-consul, or deputy of the country, *Sergius Paulus*, who was no doubt a Roman (ver. 6 and 7). He sent for the apostles, and wished to hear from them the Word of God; but this sorcerer withstood them, and tried to dissuade the deputy from accepting the faith of Christ. Saul at once perceived the character of the man, and, filled with the Holy Ghost, fixed his eyes on him, charged him with being full of all subtlety and wickedness, called him a son of the devil (in opposition to his name), and declared that he was an enemy of all righteousness (ver. 8-10). It was a terribly scathing address, and it was followed by a severe punishment. He was smitten with temporary blindness, and went about wrapt in a mist, which soon became complete darkness (ver. 9, 10). This led to the conversion of *Sergius Paulus*, who is described as "a prudent man." Here for the first time Saul is called Paul, some think after the name of the deputy, his distinguished convert; and henceforth he is spoken of by St. Luke as the principal person (see ver. 46-50, etc.). The name Paul, however, may have been his, as a Roman citizen from the first; whilst up to this time he had used only the Hebrew form of it—*Saul*. From Paphos they proceeded by sea to Perga, in Pamphylia, situated on the coast of Asia Minor; but here John Mark left them and went back to Jerusalem. He probably became home-sick, and somewhat faint-hearted (cf. Col. iv. 10, and Acts xv. 37, 38). From Perga the two proceeded to Antioch in Pisidia, a distance of about 108 miles; and on the Sabbath day went into the synagogue, and there preached (ver. 14-16). A portion of the law, *Thoras*, was read, and then a section from the prophets (*Naiphthoroth*), when the chazan or ruler, supposing they were rabbis, asked them if they had a word of exhortation (2 Cor. iv. 3, the memory text may be taken with reference to such men as *Elymas*).

July 8. Morning. THE DELIVERER BORN. (Exod. ii. 1-10.) A man named Amram, of the tribe of Levi, married a woman named Jochebed, of the same tribe (Exod. vi. 20) She was not, however, literally his father's sister, as that passage seems to imply. They had a son called Aaron, and a daughter called Miriam, and now another son was born; but in days of grief, owing to the decree of Pharaoh (ch. i. 15-17) Jochebed saw that he was a goodly or beautiful child, and she hid him at home for three months; but she could do so no longer with safety, perhaps, to his health (ver. 1-2). She, therefore, made an ark of bulrushes, or the *hibula papyrus*, which grew on the borders of the Nile, of which a kind of paper is made, and which also furnishes materials for boats, sails, and mats. She lined the inside of it with slime, or bitumen, to make it perfectly smooth, and the outside she covered with pitch, a valuable resin, to prevent the water penetrating. Then she put into it her precious boy, and laid the ark among the flags or rushes which grow on the margin of that river (ver. 3). The Nile was then low, and there was no danger from crocodiles;

and meanwhile, she left her daughter to watch, knowing that Pharaoh's daughter was accustomed to come and bathe, or wash, in that part of the river (ver. 1-5). She came with her attendants, and thus found the basket and the child. She was probably the daughter of Rameses, and the wife of Siphthi, but had no children of her own. Her heart was touched at the sight and weeping of the child; and Miriam stepped up and asked if she might fetch a Hebrew woman to nurse it for her (ver. 6-7). "Gis," was the reply; and she fetched the child's mother. How remarkable a providence! And the boy was entrusted to his own mother, who was doubtless poor, with the promise, "I will pay thee thy wages"; so that the temporal necessities of the family were thus met (ver. 8-9). The child grew, "became remarkably tall, and exceedingly beautiful," says Josephus; and then Jochebed brought him to Pharaoh's daughter, and she adopted him, and called his name Moses, an Egyptian name, signifying "taken out of the water." What his Hebrew name was we are not told. Learn Heb. xi. 23. Jochebed did all this by faith in God's promises. ("History of Moses," ch. iii. Oliphant, Edinburgh.)

Afternoon. PAUL AT ANTIOCH. (Acts xiii. 26-41.) We have in these verses the continuation of St. Paul's address at Antioch, in Pisidia. After referring (ver. 16-25) to the earlier history of the Jews, he proceeded to speak of the salvation sent to them through Jesus Christ. Their rulers at Jerusalem had condemned Him to die, but He was laid in a sepulchre, and God raised Him from the dead (ver. 26-27). Of this fact, attested by many witnesses, Paul spoke, and then proclaimed to the people "glad tidings" of salvation. This was in accordance with ancient prophecy, in proof of which St. Paul referred to Ps. ii. 7; Isa. lv. 3; and Ps. xvi. 10. The latter Psalm could not refer to David, who wrote it, for he did see corruption; but Jesus saw no corruption. Hence, through this living Saviour, Paul preached the forgiveness of sins, and not forgiveness only, but justification, or forgiveness on just and righteous grounds (verse 33-39). The law could not justify, but faith in Christ does (cf. Rom. iii. 20-26). He then uttered a solemn warning word (ver. 40, 41), quoting Isa. xxix. 14, and Heb. i. 5.

July 15. *Morning.* MOSES'S FLIGHT AND EXILE. (Exod. ii. 11-25.) Moses became a very learned man (Acts vii. 22, 23), and it is probable would have obtained the throne of Egypt. But he forsook the court (Heb. xi. 24, 26—the memory text), and went and joined himself to his suffering people in Goshen. Here he saw an Egyptian smiting an Hebrew, and roused to indignation, slew him, and hid his body in the sand. It was a rash act, but must not be attributed to a malevolent disposition. He had had pre-intimations that he was to be the deliverer of Israel; but his brethren did not understand it. (Acts vii. 25) The following day he saw two Hebrews contending, and remonstrated with them, when it proved that his former act was known. (Ver. 11-14.) Pharaoh heard of it, and would have slain Moses. He therefore fled. Wending his way round the head of the Gulf of Suez, he sought refuge in the land of Midian, on the eastern side of the Eilatitic Gulf of the Red Sea. (Ver. 15.) Here he sat down by a well, to which the daughters of Jethro (Exod. iii. 1, iv. 18, or Raguel, Num. x. 29), the prince, or sheikh of the country, came to draw water. No sooner had they done this, than some rude shepherds came, and drove them away. Moses was indignant, and stood up in defence of the women, and watered their flock. (Ver. 16, 17.) They consequently reached home sooner than usual, when the father asked them the reason. Moses probably wore an Egyptian dress, or spoke with an Egyptian accent, so that they supposed he was an Egyptian, and told their father, who called him, gave him a home in his family, and Zipporah, one of his daughters, to be his wife. (Ver. 19, 21.) Some think from Num. xii. 1, that he had been previously married, and was now a widower; others, that the Ethiopian woman was none other than Zipporah. Two sons were born to him whom he called respectively Gershom and Eliezer—*Gershom* meaning "a stranger here," and *Eliezer*, "God is my help" (ver. 22). Comp. chap. xviii. 4. Reuel and his family were probably worshippers of the true God, and now, therefore, Moses would rejoice, and be at rest. He remained here about forty years, leading the life of a shepherd, and thus being trained to become the shepherd of God's people, whose groanings He continued to hear. Meanwhile Rameses II. died, and another Pharaoh came to the throne, which some think was Sethos II. (ver. 23-25.)

Afternoon. TURNING TO THE GENTILES. (Acts xiii. 42-52.) At Antioch some Jews believed; but the Gentiles also became inquirers, and asked Paul to preach to them also, the

next Sabbath. The Jews and proselytes favourable to Paul and Barnabas, followed them to their dwelling, and they persuaded them to continue in the grace of God. The next Sabbath brought on the crisis. The whole city came together, the synagogue was crowded, and others stood outside. It must have been a very large assembly. Paul preached to the Gentiles, as well as to the Jews, which exasperated the latter so that they contradicted, and blasphemed probably the name of Jesus. (Ver. 44, 45.) But the apostle waxed bold, and told them that it was necessary that the word should first be preached to the Jews, this being the Lord's command (Acts i. 8, iii. 26; Rom. i. 16), but now that they had proved themselves unworthy of eternal life, it was next their duty to turn to the Gentiles (Matt. xxv. 43; Luke xxiv. 47). And he quoted Isaiah xlix. 6, where God promises the Messiah that He should be for a light to the Gentiles, etc. This was cheering news to the Gentiles in Antioch, and many of them believed. Ver. 45 is supposed by some to refer to God's absolute decree, but ordination to eternal life does not interfere with the freedom of the human will. The words mean "disposed to eternal life." A procreation ensued, in which, alas! even some devout and honourable women, who had been pagans of the highest rank, but had become Jewish proselytes, were induced by the Jews to take some part (ver. 50). Paul and Barnabas shook off the dust of their feet against them (Mark vi. 11; Luke ix. 5), but the disciples, those who had believed, were filled with joy and with the Holy Ghost (ver. 52). The apostles then went unto Iconium, the capital of Lycaonia.

July 22. *Morning.* GOD APPEARS TO MOSES. (Exod. iii. 1-15.) Moses came to Horeb, here called by anticipation the Mount of God. There he would find pasturage and water for his flocks. As his flocks were browsing at his feet Moses saw a thorn-bush, as the word means, burning yet not consumed. He was surprised, and turned aside to see what it was. It was indeed a great sight (ver. 3) for Jehovah was there. This flame was the shekinah—the symbol of His presence. And a voice spoke to Moses (ver. 5). He was to put off his shoes as a sign of reverence, for the place was holy ground. This was the Eastern custom. God addressed Himself to Moses as the God of Abraham, etc., etc. (ver. 6), and He did not say *I was*, but *I am*, for this eminent patriarch still lived. (See Matt. xxiii. 31, 32.) And now Moses received his commission to deliver his people out of the land of Egypt, etc. (ver. 7-11). But Moses objected (ver. 11). The work was too great. Yes, but God would be with him. We are never called to do any work in our own strength. And this promise was given as a proof that God had sent him—"Ye shall serve God in this mountain" (ver. 12). These words referred to the future, when Moses would be reminded of these circumstances, and would then know the certainty of his commission. Or it means that as surely as Jehovah had appeared to him, so surely should he bring the people to that mount, there to worship Him, in due time. Moses then inquired of God's name, and the solemn answer was *I AM THAT I AM*, and he was to say to the Israelites—*I AM* hath sent me unto you. This name is the same as *JEHOVAH*, or *JAHOVEN*, and means *THE BEING*—the Self-Existent and unchangeable One." (Of Exod. vi. 3.) God was previously known as *El Shaddai*, God Almighty. The name *Jehovah* was previously used, but its true import was not understood. (Learn ver. 6.)

Afternoon. PAUL AT LYSTRA. (Act. xvi. 8-26.) Lystra was a city about twenty miles south of Iconium, at the base of Kara-Dagh, or the Black Mountain. Its ruins have not been found, or are at least doubtful. There was a man lame from his birth (conf. Acts iii.) He listened to Paul, and his countenance indicated that he had faith to be healed. "Stand upright," etc., said Paul, and the man leaped up and walked (ver. 8-9). Then the people thought that God had come down to them, for it was a common belief among the ancients that such beings visited the earth occasionally. There was probably a temple of Jupiter in the city (ver. 13), and the citizens supposed that Barnabas was that God, whilst Paul, the chief speaker, they thought was Mercury, who often attended Jupiter as his eloquent interpreter and herald. Paul spoke in Greek, which was well known in that country; but the Lycaonians spoke in a provincial dialect of their own, perhaps a corrupt Greek. Presently they would have offered sacrifices to them (ver. 13), for they brought sacrificial animals, and garlands to adorn the sacrifice, and the altar before the gate of the city. The apostles were alarmed at the thought of such idolatry, and rent their clothes from pity and indignation, entreating the people to desist, and calling upon them to worship the living

HE KNOWS.

"Major Whittle announced as a closing song a hymn that had just been found among Mr Bliss's papers. Probably his latest work entitled, 'He Knows.' He remarked, that had Mr. Bliss desired to leave a special message of comfort to his betrayed friends appropriate to their present calamity, he could not have left anything more beautiful or more comforting." *Memoir of P. P. Bliss.*

P. P. Bliss

I, I know not what a waits me, God kind - ly calls mine eyes, And o'er each step of my on - ward way He

CHORUS
makes new scenes to see And ev - ry joy He sends me comes A sweet and glad sur - prise. Where

He may lead I'll fol - low My trust in Him re - pose. And ev - ry hour in per - fect peace I'll sing, He knows, He knows,

After last verse only.
And ev - ry hour in per - fect peace I'll sing, He knows, He knows, He knows, He knows, He knows, He knows, He knows.

2 One step I see before me,
Tis all I need to see,
The light of heav'n more brightly shines
When earth's illusions flee:
And sweetly thro' the silence comes
His loving "Follow Me."

3 O bliss-ful lack of wisdom,
Tis blessed not to know,
He holds me with His own right hand
And will not let me go,
And hushes my troubled soul to rest
In Him who loves me so.

So on I go, not knowing,
I would not if I might;
I'd rather walk in the dark with God
Than go alone in the light;
I'd rather walk by faith with Him
Than go alone by sight.

Reprinted from the "Memoir of P. P. Bliss." London: F. L. Lowrey. Is. 1s. 6d., 2s. 6d.

God only (ver. 14-15). That God they proclaimed to them (1) as the Maker of all things; (2) as long-suffering to the nations; (3), as the giver of all good things (ver. 16-17). But it was with difficulty that they restrained the people. Presently certain Jews arrived from Antioch and Iconium, and so fickle were the Lystrians that they were persuaded to persecute the very men whom they had taken to be gods. Paul they stoned, and nearly killed; but God preserved him, and the next day he and Barnabas went to Derbe (ver. 19-20). Young Timothy was probably converted on this occasion (see chap. xvi. 1). Derbe was not very far distant, but its site has not been discovered. Having preached in that city, the apostles, notwithstanding the persecutions they had experienced, returned to Lystra, etc., and exhorted the disciples to continue in the faith (ver. 21-22). They were brave men themselves, and they wished to inspire others with Christian heroism. (Learn I Cor. viii. 6.)

July 29. *Morning.* MOSES AND AARON CALLED. (Exod. iv. 1-17.) Moses objected that the people would not hear him, and these signs were therefore given him—his rod became a serpent, etc., and his hand leprous, etc. (ver. 1-7). These miracles would be proofs of God's omnipotence, and would place Moses above all the magicians of Egypt. And if these signs were not sufficient, he would be able to take water out of the Nile, and change it into blood (ver. 9). But Moses objected again that he was not eloquent—not a good speaker. But who made man's mouth? Eloquence is often a special gift of God, and He can make even the stammerer to speak plainly (ver. 10-12). Still Moses hesitated; and then God promised that Aaron, who was three years older than himself, and a good speaker, should be to him as the mouth of God. Aaron was now in Goshen; but God would speak to him also, and he would come and meet him, and together they should go to Pharaoh (ver. 13-17).

Afternoon. THE YOKE BROKEN. (Acts xv. 22-41.) The church at Jerusalem, including the apostles, elders, and members, resolved to send to the church at Antioch, in Syria, chosen men, with Paul and Barnabas, namely, Judas and Silas, giving the two latter a letter to that church respecting certain questions that had troubled them (ver. 23-27). The Gentile churches had been told that they must submit to circumcision and other Jewish rites. Was this necessary? And the answer of the latter was, No. The Holy Ghost had taught them, and they now communicated the fact, that all they had to do in relation to ceremonial rites was to abstain from meats offered to idols, from things strangled, and from blood (ver. 29). This was the only burthen imposed on them, and thus the yoke which the Jews would have imposed was broken. The epistle was read, and caused great consolation, and Judas and Silas gave the church much valuable counsel. Silas, together with Paul and Barnabas, remained in Antioch for some time (ver. 34, 35). Then the two latter proposed to revisit the churches in Asia Minor, where Barnabas wanted to take John Mark with them. Paul would not agree to this, not having confidence in him. Hence they parted, and Paul chose Silas, and went through Syria and Cilicia; whilst Barnabas took Mark, and went to Cyprus, his native island (ver. 36-41). Even good men sometimes differ. Gal. v. 1 teaches the great lesson that, having realised the liberty of the Gospel, we are not again to be entangled with the yoke of the law.

No labour of love can, by any possible combination of unfavourable circumstances, be lost. "Forasmuch as ye know your labour is not in vain in the Lord."

The past is disclosed, the future concealed in doubt. And yet human nature is heedless of the past, and fearful of the future—regarding not the science and experience that past ages have unveiled.

STICK TO BUSINESS.

WELL directed energy and enterprise are the life of progress; but if there is one lesson taught more plainly than others by the great failures of late, it is that safety lies in sticking to a legitimate business. No man—manufacturer, trader, or banker—has any moral right to be so energetic and enterprising as to take from his legitimate business the capital which it requires to meet any emergency.

Apologies are sometimes made, for firms that have failed, by recurring to important experiments they have aided, and the unnumbered fields of enterprise where they have freely scattered their money. We are told that individual losses sustained by those failures will be as nothing compared with the benefits conferred on the community by their liberality in contributing to every public work. There is little force in such reasoning. A man's relations to a creditor are vastly different from his relations to what is called the public. The demands of the one are definite, the claims of the other are just what the ambition of the man may make them. The histories of honourably successful business men unite to exalt the importance of sticking to a legitimate business; and it is most instructive to see that, in the greater portion of the failures, the real cause of disaster was the branching out beyond the legitimate business, in the taking hold of this and that tempting offer, and, for the sake of some great gain, venturing where they did not know the ground, and could not know the pitfall.

OUR NOTE BOOK.

THE diocese of Sodor and Man has been rendered vacant by the death of Bishop Powys, who has presided over the diocese for twenty-three years, and who died recently at Bournemouth, aged sixty-two.

The sudden death of the Rev. G. T. Perks, M.A., one of the general secretaries of the Wesleyan Missionary Society, and president of the Conference in 1873, has caused a feeling of sadness not only throughout the connexion to which he belonged, but also amongst other denominations, by whom he was well received, and honoured as an able preacher, a distinguished theological scholar, and an accomplished writer. His death took place at Rotherham, where he preached on the Sunday—morning and evening—previous to his decease. After a service in Green-lanes Chapel he was interred in Abney Park Cemetery on Saturday, June 2.

The reception in this country of General Grant, ex-President of the United States, has been in every respect satisfactory. The people of Liverpool, in which port he landed, cheered him with every demonstration of enthusiasm, and his course has been followed by similar marks of admiration in each of the towns and cities he has visited. He is to receive an audience of the Queen, and the Lord Mayor of London has entertained him at a banquet in the Guildhall, and presented him with the Freedom of the City.

The Pope has directed that prayers should be offered for the success of the Turkish arms in the Russo-Turkish war.

Mr. Spurgeon has again been suffering from his old complaint of rheumatic gout, which has partly prevented his preaching. His health, however, has considerably improved during the past month, and he has undertaken occasional services.

In Bulgaria, 4769 homes have been erected by members of the Society of Friends, and seed has been supplied to 9300 persons for their land. Clothing has been distributed among the distressed peasantry. Schools also have been built.

The population of the city of Naples is about 600,000. The greater part of these (according to Mr. Landels, son of Dr. Landels, and an evangelist in that city) are "slaves in the hands of some 15,000 priests, who refuse them the open Bible, and leave them in a state of the most deplorable ignorance. Of the entire population 82 per cent. cannot read."

The Rev. W. H. M. II. Aitken has been holding mission services for several weeks past in the west and north-west of London. The attendance has been very large, and it is believed that the efforts of Mr. Aitken have been effectual in removing much of the apathy of his hearers, in arousing many to a sense of their stewardship, and in the implanting of the

seeds of spiritual life where there had previously been latent or acknowledged scepticism.

At the *conversations* of the Evangelical Alliance, in the rooms of the National Club, Whitehall, it was stated that new branches had been opened in Egypt, Spain, and elsewhere. The council had successfully interfered on behalf of persecuted Christians. The annual week of prayer had been very generally observed, especially on the continent, where, in some places, the people had assembled in thousands and tens of thousands.

Arrangements have already been made for the delivery by Dr. Dykes, of Regent-square Presbyterian Church, of a course of lectures on preaching, and for a course of pastoral theology, by Dr. Drummond, of St. John's Wood. The lectures will be given in the Presbyterian College. Other lectures will also be given by the Rev. W. Dinwiddie, Dr. Paterson, Dr. Morison, and J. Thompson.

The General Assembly of the Established Church of Scotland has held its sittings in Edinburgh, The Rev. Dr. Cook was the retiring moderator, and nominated the Rev. Dr. Phin as moderator for the ensuing year. The Archbishop of Canterbury visited the Assembly, and was present for several hours.

The General Assembly of the Free Church of Scotland was held at the same time, and in the same city (Edinburgh) as that of the Established Church. Dr. McLauchlan was the retiring moderator. Dr. Gould, late of the Reformed Presbyterian Church, was elected moderator for the ensuing year.

The 200th Yearly Meeting of the Society of Friends was one of much interest, and showed marks of the new era into which the body has entered of late years. From epistles read from various Yearly Meetings it appears that there has been a large increase of members in other countries. An address was delivered by Mrs. Richardson on the questions—"What is the Work of a Church? Have we done it? and if not, Why?" The present membership of the Society in England is 14,441, of which 7490 are females, and 6951 males. There has been an increase during the year of 188. There are twelve public schools of the Society, with 620 boys, and 425 girls; total 1045. Since the formation of the Society, tracts and leaflets have been issued to the number of 8,111,105. A proposal from the Durham quarterly meeting to embody a creed for the instruction of members was rejected, but it was decided to draw up a minute recommending the general instruction of members.

The Wesleyan Conference will hold its sittings at Bristol at the latter end of July. There will be about 180 candidates for the ministry. The number of members of the Wesleyan Methodist Society in Great Britain, as furnished by the May district meetings, is 382,288, against 372,938 last year, being an increase of 9350, with over 28,000 on probation.

The United Methodist Free Churches report an increase for the past year of over 1700 members.

The 400th anniversary of the introduction of printing into England by William Caxton was celebrated on Saturday afternoon, June 2, by a service in Westminster Abbey. The Jubilee of the Printer's Pension, Almshouse, and Orphan Asylum, was also associated with the celebration. Mendelssohn's "Hymn of Praise," composed in 1840 in commemoration of the invention of printing by Gutenberg, was sung. Dean Stanley preached an appropriate and memorable sermon on Romans xiii. 12.

The General Assembly of the Presbyterian Church in Ireland commenced its sittings on Monday, June 4. The Rev. J. Meneely (outgoing moderator), preached, and the election of a new moderator afterwards took place. The Rev. George Bullis having a large majority of votes, was unanimously elected to the office for the ensuing year.

A large gathering of children recently assembled in Westminster Abbey, and were addressed by Dean Stanley, who preached on the text, "If God so loved us, we ought also to love one another." (1 John iv. 11.) His sermon lasted only about five minutes, and was beautiful in its simplicity and adaptation to the capacity of his hearers.

We have heard a great deal lately as to the impurity of the water we drink, and truly the condition of some of our public reservoirs is most alarming. Reform we must have, but while this is being tardily executed, we must protect ourselves, and this can be effected by no better means than by Bishop's Spongy Iron Filter, which we have recently seen and tested. It is unnecessary to enter here into a technical description of

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In association with the very heavy rate of mortality among infants at this time, the following extract from a circular, signed and issued by Dr. Lankester and fifteen others of the most eminently practical medical men in this country, will possess special interest:—Every facility that is given for the purchase and distribution of so good a food as Liebig's Malted Food Extract will, in our judgment, be instrumental in reducing the intolerable amount of sickness and mortality among infants that we know to exist at present; and we are satisfied that hospital and dispensary work will become more hopeful from the time that we are enabled to assist poor infants with appropriate food."

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