Heaven.

BY WILLIS BOYD ALLEN.

The lesson hour was nearly past,
When I asked my scholars seven,
"Now tell me, each one, please, in turn,
What sort of a place is heaven?"

"Oh, meadows, flowers, and lovely trees!"
Cried poor little North Street Kitty;
While Dorothy, fresh from the country lanes,
Was sure 'twas "a great big city."

Bessy, it seemed, had never thought Gessy, it seemed, near never thouse of the home beyond the river; She simply took each perfect gift, And trusted the loving Giver.

Then up spoke Edith, tall and fair-Her voice was clear and ringing,
And led in the Easter anthem choir—
"In heaven they're always singing."

To Esther, clad in richest fura, To estner, cad in richest fore,
"Twas a place for "out-door playing;"
But Bridget drew her thin shawl close,
For "warmth and food" she was praying.

The desk-bell rang. But one child left—My sober, thoughful Florry, Why, heaven just seems to me a place—A place—where you're never sorry."

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Pleasant Hours:

A PAPER FOR OUR YOUNG FOLK. Rev. W. H. Withrow, D.D., Editor.

TURONTO, AUGUST 3, 1895.

THE RESURRECTION OF THE BODY.

GEORGE SMITH had lived all his life in a narrow court in London, and had scarcely ever seen a garden or a field. When his father moved a little way out, there was a pretty little garden at the back of the house. A piece of this ground was given

to George to be his own garden.

His father gave him some seeds to be sown in it and told him that by-and-bye these would come up, and bear bright blue flowers. The little boy thought that very strange; but he believed it because his father said it. So the seeds were put into the ground. George watched his little the ground. George watened his little garden, and was anxious about seeing the blue flowers. A few days after he raked up one of the seeds, and took it to his father. "Father," said he, "these seeds father. "Father," said he, "these seeds will not grow to anything; see, here is one of them, it is quite dead and rotten."
"No, no," said his father, "let them alone; wait, my boy." So George waited and watched. Week after week passed away, and it was a great trial to the little boy's patience. Till one morning he came running to his father, and said, "There are little green blades coming out of the ground, like the point of your penknife, are little green blades coming out or the ground, like the point of your penknife, only green. They are coming up where we put the seed." "Wait still," said the "and you will see." The boy father, "and you will see." The boy watched these green blades; they grew higher and higher, leaves broke out around them, and at last there came the blue

flowers. The boy was astonished. He could not tell how it was that those rotten seeds had turned to these beautiful flowers. His father told him it was the same with the corn-fields they had seen when they

the corn-helds they had seen when they went into the country; that all seeds had to go through this process.

Now, what took place with those seeds is an illustration of the text. The bodies of men are laid in the grave, and there appears no sign of their rising again: but appears no sign of their rising again; but we must have faith in God, as George had in his father. We must trust our heavenly Father, for his word is sure to be fulfilled. This is the very illustration used by the apostle Paul. There were some men in his day who said, We do not know how this resurrection will come; and they were disposed, therefore, to doubt. But some man will say, "How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened except it die."

LEGEND OF THE HOOPOE.

Solomon was once on a journey, his ivory Solomon was once on a journey, his ivory throne resting upon an enchanted carpet, whose corners were held by four genii. The sun was intolerably hot, and the king became faint and ill. A flock of vultures were met with, and were requested by Solomon to spread their wings between himself and the sun, and thereby afford him shelter.

This they refused to do. They were going the other way and refused to change their plans. In his anger Solomon decreed This they refused to do. that they should be divested of their neck-

that they should be divested of their neck-feathers, and continue ever afterwards exposed to the burning sun.

He next met with a flock of hoopoes, and requested them to screen him. They said, "We are a little people, but we will all assemble and make up for our size by our numbers." And, flying in multitudes immediately above the king, he was effectually sheltered during the rest of the journey.

Desiring to recompense them for their kindness, Solomon sent for the chief of the hoopoes, and asked him to prefer for his people whatsoever request he liked, and it should be granted. Time was given him to consult his people. The consultation was long and garrulous. At last his own little wife and queen made herself heard above the rest, and insisted upon her husband's the rest, and insisted upon her husband's

asking for a golden crown.

When Solomon heard the request he was When Solomon heard the request he was sad, knowing the possession of golden crowns would be fraught with danger to the hoopoes. Therefore he told the chief that if they should ever regret the choice, and desire his help in difficulty, he would most willingly render it, if they would come to him.

most willingly render it, it they would come to him.

The chief flew away with his golden crown. All his people were decked with golden crowns. They became vain. They spoke to none of their old acquaintances. They strutted before pools of water constantly admiring their reflection.

But dangers came. Soon it was known

But dangers came. Soon it was known that the hoopoes wore golden crowns. Bird-catchers increased. The resorts of the hoopoes bristled with snares, and were swept by arrows; and it became evident that without some speedy alteration their days were numbered, and their race would soon become extinct.

The chief hastened back to Solomon, and The chief hastened back to Solomon, and begged him to remove the golden crown. This he compassionately consented to do; but he gratefully supplied its place with a crest of feathers. When no more gold was to be had, the work of extermination ceased; and the little hoopoes were left in undisturbed possession of the modest but appropriate reward for their kindly service.

A STREET INCIDENT.

STANDING near the City Hall, the other Standing near the City Hall, the other day, a reporter called to a little bootblack to give him a shine. The little fellow came rather slowly for one of that lively guild, and planted his box down under the reporter's foot. Before he could get his brushes out, another larger boy ran up, and, calmly pushing the other one aside, said, "Here, you sit down, Jimmy."

The reporter at once became indignant

The reporter at once became indignant at what he took to be a piece of bullying; and told the newcomer to clear out.

"Oh! dat's all right, boss," was the reply. "I'm only going to do it fur him. You see, he's been sick in the hospital for mor'n a month, and can't do much work yet; so us boys all turn in and give him a lift when we can."

Is that so, Jimmy?" asked the reporter,

st that so, Jummy?" asked the reporter, turning to the small boy.

"Yes, sir," wearily replied the boy; and as he looked up, the pallid, pinched face could be discerned even through the grime that covered it. "He does it fur me if you let him."

you let him."

"Most certainly; go ahead." And as
the bootblack plied the brush, the reporter
plied him with questions.

"You say all the boys help him in this

Yes, sir. When they ain't got no job tes, sir. When they aim t got no job themselves, and Jimmy gets one, they turns in and helps him, because he aim't very strong yet, ye see."

"What percentage do you charge him on

a job?"
"Hey?" queried the youngster. "I
don't know what you mean."
"I mean what part of the money do you
how much do you keep give Jimmy, and how much do you keep

"I don't keep none of it. I ain't no such sneak as that."

"So you give all to him, do you?"
"Yes, I do. All the boys give

"Yes, I do. All the boys give what they gets on his job. I'd like to catch any feller sneaking it on a sick boy—I would." The shine being completed, the reporter handed the urchin a quarter, saying, "I guess you're a pretty good fellow; so you keep the ten cents, and give the rest to Jimmy there."

"Can't do it.

"Can't do it, sir; it's his customer, Here, Jim."

He threw him the coin, and was off like a shot after a customer himself, a veritable rough diamond. In this big city there are many such lads, with warm and generous hearts under their ragged coats.—New York Commercial Advertiser.

"Wanted-A Boy."

These very common words may see.
Wanted—a boy to errands run, Wanted—a poy to errands run,
Wanted for everything under the sun.
All that men to-day can do
To-morrow the boys will be doing too, To-morrow the boys will be doing too, For the time is ever coming when The boys must stand in the place of men.

Wanted—the world wants boys to day, And she offers them all she has for pay, Honour, wealth, position, fame; A useful life and a deathless name. A useful life and a deathless name. Boys to shape the paths for men, Boys to guide the plough and pen, Boys to forward the tasks begun, For the great world's work is never done.

The world is anxious to employ The world is anxious to employ
Not just one, but every boy
Whose heart and brain will ever be true
To work his hands shall find to do.
Honest, faithful, earnest, kind;
To good awake, to evil blind;
Heart of gold without alloy,
Wanted—the world wants such a boy!



JUNIOR LEAGUE.

PRAYER-MEETING TOPIC.

August 11, 1895. WATER SACREDLY USED. - Acts 22. 16.

WATER SACREDLY USED.—Acts 22. 16.

The conversion of Saul of Tarsus is one of the grandest proofs in favour of the supernatural character of the Gospel. He, a persecutor, who thought he was doing his duty when doing his utmost to prevent people embracing the Gospel. At length, in a most miraculous manner he is brought to his senses, and sees the folly of his conduct. Now he embraces the Gospel and becomes one of its most zealous defenders. Ananias is commissioned to make known unto him what a career of usefulness is now before him, and he sioned to make known unto him what a career of usefulness is now before him, and he tells him to "arise and he haptized," thus baptism is not only a sacred rite which should be administered, but to real penitents is "a means and a pardon." The reading of the command to he baptized proves the importance and obligation of the rite. Not that

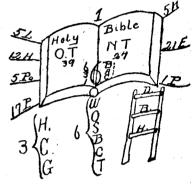
water itself is of any value, but as ly always been used for purposes of cleansing of here we are to regard it as a symbol the cleansing of the soul from sin. Was to call on the name of the Lord twee was being baptized, for the mero out the water would be of no been trules he also professed faith in the Jesus and this is what is meant by water itself is of any value, Jesus and this is what is meant by "caffine on the name of the Lord." Faith brings soul into close contact with Jesus the Savjour of the week. of the world.

"To him that in thy name believes,
Eternal life to him is given
Into himself he all receives Pardon, and holiness, and heaven."

A HALF-HOUR WITH THE JUNIORS.

BY W. F. STEVENS.

THE following chalk-talk is designed to give to the little ones a few fundamental facts about the Bible in a manner that will fasten the points in the point fasten the points in their minds, not through the through the ear, but through the eye well.



"Now, Juniors, how many of you can ount? Hands up. How many can count n? How many fifty? How many a hundred? How many fifty? How many many a thousand?

many a thousand?

"All right,—you need not count these amounts; but I want to know how well you can remember numbers. Let

me see how many can remember numbers. me see how many can remember this group of numbers: 1, 2, 3, 5, 6, 12, 16.

"Only a few can repeat them. Now, try it again all together, again and again. Now just see how quickly you will forget them while we all learn the next and last group: 17, 21, 27, 36, 39, 66."

Drill the same as above, and then

Drill the same as above, and then have both repeated again. Now draw the design or disclose the same, having had it covered. They will immediately proceed the number of t They will immediately recognize the numbers. Hold the Bible up and explain meaning of the word "Bible," and why is called "holy." Then explain "O.T.," New Testament, and how they are "2" grand divisions of "1" book.

Then speak of the number of books in the two Testaments, mentioning the name of some so that they will see that the Bible of some so that they will see that the Bible of some so that they will see that the Bible of some so that they will see that the Bible of some so that they will see that the Bible of some so that they will see that the Bible of some so that they will see that the Bible of some so that they will see that the Bible of some so that they will see that the Bible of some so that they will see that the Bible of some so that they will see they will see that they wi is composed of many books,—39 in the composed of many books,—39 in in "O.T." and 27 in the "N.T.," and 66 stall. These 66 books are written by authors in 16 centuries.

Review, beginning with "1" book.

Mention the different kinds of books in

Mention the different kinds of books to the Old Testament: "5 L."—five books law, and when it law, and whom the law was to govern the history is about; "5 Po. knew books of poetry. Ask if they ever the Psalms were poetry. "17 P."—seven teen prophecies, telling what prophets were.

teen prophecies, telling what prophets were.

Review from "5 L."

Explain the "Text and the same Explain the New Testament in the same manner, and review. Next tell them Bible was written in "3" languages: Hebrew, Chaldee, and Greek: and this book is known by "6" different names: Word, Oracles, Scriptures, Book, Covenant, and Testament. Explain the New Testament in the st

Book, Covenant, and Testament. Review "3" and "6."

"Did you ever hear of Jacob's ladder does "Did you ever hear of Jacob's ladder. This picture of the ladder before us does not represent Jacob's ladder, but it is one by which we can all get to heaven.
"This Holy Bible—this Old and wrib Testament—that her commend books

This Holy Bible—this Old and writer that has so many books many ten by so many authors in so languages, teaches us that we can obey out Lord and Master by taking three important steps. These three important steps. steps. These three important steps 'H.,' 'B.,' and 'D.'—Hearing, Believing, and Doing the will of God."

Review.