

Hence the necessity of withdrawing the part of both parties before entering upon any kind of agreement. It is a fact that it is thus referred to on every important occasion. The Quaker

OUR PERIODICALS:

Table listing various periodicals such as 'The Quaker', 'The Wesleyan Herald', 'The Christian Guardian', etc., with their respective frequencies and prices.

WILLIAM BRIDGES, Methodist Book and Publishing House, Toronto. C. W. COOPER, S. F. HERRICK, 210 St. Catherine St., Montreal.

Pleasant Hours:

A PAPER FOR OUR YOUNG FOLK

Rev. W. H. Withrow, D.D., Editor.

TORONTO, JULY 25, 1899.

We give in this and following number a true story of stirring interest from the life of Sir Walter Raleigh, one of the noblest characters of English history. We hope our young readers will turn up the story of his life in their history books and read the account of his heroic death by being beheaded after a long imprisonment in the Tower of London. His martyr-like choice of death rather than dishonour reminds us of the brave saying of another Elizabethan hero "I could not love thee, dear, so much, Loved I not honour more."

"BARBARA HECK"

A young girl of fourteen, Miss May Deaton, of Chateau, Ont., writes as follows: In The Glob., of this book. "I have just read a very nice book, by Rev. Dr. Withrow, entitled, 'Barbara Heck'."

In the spring of 1760 a party of emigrants sailed from Ireland and settled in New York, intending to make this their future home. Among them was Barbara Heck, a devout, Christian woman, and who had been a Quaker.

"Our friends lived in peace and contentment until the Revolutionary War broke out, in 1776. The author hero describes very clearly the causes that led up to the war, and on account of this the chief characters of the story, Paul and Barbara Heck, Mary Embury, John Lawrence and others embarked again, this time for the king's loyal province of Canada, and here they found a more settled life in quiet homes in Montreal. John Lawrence now entered the Canadian militia, while Barbara Heck and Mary Embury spent their time in nursing the sick, and in preparing for the landings, and scraping lint for the wounded.

cornwallis, and his sons as volunteers in the royalist army. He brought with him a large amount of money and valuable jewels, including a necklace, a present from the king's mother. Through the earnest efforts of Barbara Heck, a religious society was kept up in the new colony, which was held in her own house, her husband usually conducting the services. After a few years later a Methodist missionary was sent to them he found indeed that the lines had fallen to him in pleasant places. The author now gives an interesting account of the interesting family, but my story is getting very long I cannot mention them Barbara Heck died at the age of seventy, greatly beloved by all her friends, and she was buried in her youth and her inseparable companion in all their wanderings, is now found in the library of Victoria University.

The author describes Barbara Heck's grave in some charming poetry, of which I will give a paragraph. 'I stood beside the lowly grave where she lay, I saw the flowers that grew there. The ashes of Dame Barbara Heck, whose hand Planted the vital seed wherefrom this land Hath sprung and far and wide, from steep to deep The golden harvest which the angels reap And glad to home the harvest to heaven's land. I like this book very much, because it gives us an idea of the early settlers, and hardships endured by them to gain for us this happy land. The book has many striking illustrations of Canadian life. Methodist Book-Rooms, Toronto, Montreal, and Halifax. Price, 75 cents.

BOYS' PRAYER MEETING.

We have received from a correspondent in Newfoundland, the following true story of what some young lads, recently brought into the kingdom of God, are doing for their playmates and young companions. God bless the dear boys, and direct the loving hearts of the servants of their divine Master. We hope that many of the boys throughout Canada will imitate this practical Christian work.—Ed.)

A Methodist minister, on one of the circuits in Newfoundland, one day this spring, heard a knock at the parsonage door. When it was opened, a letter was handed in by a small boy, about twelve years of age, who said, "Dear Mr. —, A few of us boys who have been saved wish to start a little prayer-meeting, which will be held, if you will, in your stable loft, which will be prepared for that purpose. Tuesdays, Thursdays, and Saturdays, after the school, in the evenings. At the request of the boys, please accept of it. Yours truly, Joseph —, Leaders. Arthur —, Sec Thomas —, Sec

The minister gave his hearty consent. The loft was at once fitted up. About forty boys met for prayer, singing, reading, etc. Soon the number increased to ten or twelve. The meetings were conducted on good Methodist lines. There was a life and a vigour which would credit to larger and more pretentious gatherings. Soon some of the boys began to cry for mercy. The juvenile leaders, who are about twelve or thirteen years of age, pointed them to Jesus, the blood-giver, in the usual fashion of the Psalmist, when he said, Leap for joy, all ye that are upright in heart. These meetings are still increasing in interest. They sing, pray, exhort, and sing to the accompaniment of a guitar in the Sunday-school papers, the letter being fresh to most of them, as they are too poor to attend any Sunday-school.

As some of them can't go to church, they get into a boat on the beach on Sunday afternoon and have a rattling good time. They are happy, and full of love to each other. One of them emptied a glass to succeed in getting a drink never to use it again. They say more of the little boys in the cove have been saved, and are wanting to have meetings every evening. In one of their meetings, one of the little boys lost his cap among the hay. They sought it, it was the woman did for the lost piece of silver, but found it not. It was the only one the poor little fellow had. When he had gone home the minister's little boy came into the house and told what had happened. The father asked his little son if he had not one he could give him. With great gloe one was soon found, and with much pleasure the unfortunate boy put it on. Arthur rather slyly said, "When the cap was lost, all the boys got on their

knees and prayed that it might be found, or that the Lord would provide another for him." The prayer was answered. The minister, in his kind way, took the cap, and the boy cleared away from one place, an old chair, an extemporized bench, a box for a table, with a cloth over it, and a Bible and a small loaf of bread. The cap was fastened with a pin, and a notice written in a good large hand for all to see, "No chewing allowed in this service."

Leaders Arthur —, Sec Joseph —, Sec Thomas —, Sec

THE ORIGIN OF SOME POPULAR PHRASES.

BY WILLIAM MATTHEW, LL.D.

One of the most interesting and profitable studies is that of words, and especially those popular phrases the origin of which curious recondite history is so wrapped up in them, but, unfortunately, the metamorphosis which they undergo in the lapse of time is such that the most cunning word-master is often puzzled to trace their origin.

"In spite of one's teeth," is said to date back to the time of King John. Early in his reign he got a worthy Jew into his clutches, and drew one of his teeth daily until, after a fortnight of torture, he yielded to the tyrant's demands for money. Similarly, the phrase, "Hauling over the coals," refers to a period in the twelfth century when feudal barons extracted money from the Jews by flogging them until they were stiff till they paid a ransom or died.

The political term, "To rat," originated in the time of George I. His enemies reviled the adherents of the court as "Hanover rats." Not long after the accession of the house of Hanover to the English throne, a young boy, a native of the German or Norwegian rats, were brought over to England, and being much stronger than the black or common rats, they in many places quite exterminated the latter. The word, "to rat," both the noun and the verb, "to rat," was levelled at the converts to the government of George I., but gradually it obtained a wider meaning, and came to denote any sudden and mercenary change in politics.

The expression, "To smell a rat," meaning to conceive a suspicion, is said to come from the German phrase, "Unrats wahn," which means something objectionable. The German proverb, "A rat has passed into the English alphabet," and this and a perverted translation have given us the phrase in question. In the phrase, "Dowse the gim," put out the gim, the gim being the name of the dialect verb, "dout," i.e., to do, or put out; and "gim" is a modification of "glimmer," an uncertain light. To sleep like a top," seems a very absurd phrase, but it is a corruption of the French proverb, "dormir comme une taupe," to sleep like a mole.

"Just the cheese," is an Oriental phrase. The word, "cheese," from "cheese," Hindustani, means "to cheat." In England, persons who fawn upon the aristocracy are called "tuff-hunters," a phrase which refers to the fact that at the universities of Oxford, Cambridge, and Dublin, a student who is a nobleman's son wears, or at one time wore, a tuff or tassel on the square cap worn by undergraduates at the university.

The bitter end refers to the end of a ship's cable. The word, "bitter end," is a frame of two strong pieces of timber fixed perpendicularly in the fore part of the ship, for the purpose of holding the cables. The other end is fastened to another frame of timber, called "the bitter end," it is all out the extremity has come.

A "toad-eater" is one who does the most nauseous thing to please his patrons, as a mountebank's boy in the olden time ate toads in order to show his master's skill in expelling poison. "Stealing another man's thunder," dates back to Queen Anne's time, in the person of John Dennis, a corrupt politician whom Pope satirized, wrote tragedy, entitled, "Appius and Virginia." The piece is now recited only on the circumstance that the author invented some new thunder for the performance, and by his piteous complaint against the actors for afterwards "stealing his thunder," an expression which became proverbial.

The phrase, "To toll a bell," is a very curious history. It is an incorrect way of saying "to toll a knell on a bell." When an inhabitant of an English parish died, it was once customary to sound the bell for two reasons. First, because it was supposed that the agitation of the atmosphere caused by

the sound from consecrated bells tended to prevent evil spirits molesting the deceased soul in the flight toward heaven, and, second, to invite neighbours and friends to join in supplication for the person about to depart. At the end of the knell proper it was usual to indicate by the tolling of the bell the sex and age of the deceased. This was done by a certain number of strokes sounded apart, usually three for a child, six for a woman, and nine for a man. The tolling was continued until the knell at the conclusion was said to be told, that is counted—as in the phrase, "untold gold," or, "here is the sum twice told." Gradually this idea was lost, and the participle toll was referred to a supposed infinitive, to toll instead of its natural infinitive, to toll, or count. Again, the strokes told, or counted at the end of a knell, were called tollers, and this term was corrupted into tollators, from their sounding at the end or tail of the knell; and as nine of these were given to announce the death of an adult male, this fact gave birth to the phrase, "to toll a man's toll," which referred to a supposed infinitive, to toll instead of its natural infinitive, to toll, or count. Again, the strokes told, or counted at the end of a knell, were called tollers, and this term was corrupted into tollators, from their sounding at the end or tail of the knell; and as nine of these were given to announce the death of an adult male, this fact gave birth to the phrase, "to toll a man's toll," which referred to a supposed infinitive, to toll instead of its natural infinitive, to toll, or count.

The phrase, "Mind your P's and Q's," is generally, but erroneously supposed to have originated in the score of P's and Q's (pints and quarts) chalked down in the accounts of a tavern or innkeeper, who did not pay down for their drinks. The phrase comes from the printing-office, and is due to the similarity in form of the lower case or small "p" and "q" in the handwriting of the letter-press compositors to mix them when distributing type into the cases.

"Turning the tables" on an opponent is an expression derived from the game of backgammon. In the game of backgammon (the game of the rook) but, in early times it was called the game of tables. "To turn the tables," or backgammon board, is to reverse the relative position of two antagonists; and hence they are said to be turned upon the jaws whose fortune has been adverse.

In Cornwall, smoked pilchards are called "Fair Maids" a singular name, which Professor Max Müller gives the following explanation: "These smoked pilchards are largely exported to Genoa, and are there eaten during Lent. They are called in Italian (umada), smoked pilchards, which is a vulgar name for that word, naturalized it, gave it an intelligent meaning, and thus became, according to their own confession, exporters of fair maids. You see the Odyssey and the adventures of Ulysses are nothing compared with the adventures of our words."—Golden Rule.

Wanted.

Wanted a young fete to follow a saying, the Chinese man to Chin. Where Jesus leads the way, into the Kingdom of heaven. It is riding day by day. Now, while the breath of morning, Seents all the dewy air; Now, in the fresh-sweet-dawning, Oh, how the flowers are waking. Wanted a young hands to labour; To fill the air with song and merriment, The harvest waits the reaper Around an every side; None are too poor or lowly, None are too weak or small; But in this case, where the Master needs them all.

CHINESE CARPENTERS AND THE SPIRITS.

Beside the ordinary labour of building a house, the Chinese carpenter has much to do with the spirits, and propitiate them, if he would succeed in his work. A writer in Lippincott's Monthly says: "If a house is to be repaired, wonderful precautions are taken to drive the spirits which are supposed to occupy each dwelling that mortals have inhabited, cause the carpenter no end of trouble and no trifling expense. First, an astrologer must be consulted with regard to the most lucky day for beginning the work; then a square suspended from the ridge-beam is notification to the spirits of darkness that their dwelling is to be disturbed, wherefore the square is hung from them to do is to move out quietly and peacefully. Next the carpenters make offerings to these unseen residents. These gifts are said to be 'your share, spirits of darkness,' except this bribe, and speedily take your flight."

Next, the neighbours must be warned that these evil influences are about to be turned, and the spirits seek better ripon, neighbouring 'tool. Every house on that street receives a notice that upon a certain day and hour repairs are to be done on the dwelling of Ah Sin. Each neighbour is then to pay the impost on to enter its doorway, but to go to the next neighbour.