

The Dead March.

TRAMP, tramp, tramp, in the drunkard's way
 March the feet of a million men;
 If none shall pity and none shall save.
 Where will the march they are making end?
 The young, the strong, and the old are there
 In woeful ranks as they hurry past,
 With not a moment to think or care
 What is the fate that comes at last.

Tramp, tramp, tramp, to a drunkard's doom,
 Out of a boyhood pure and fair—
 Over the thoughts of love and home—
 Past the check of a mother's prayer;
 Onward swift to a drunkard's crime,
 Over the plea of wife and child,
 Over the holiest ties of time—
 Reason dethroned, and soul gone wild.

Tramp, tramp, tramp, till a drunkard's grave
 Covers the broken life of shame—
 Whilst the spirit Jesus died to save,
 Meets a future we dare not name.
 God help us all, there's a cross to bear
 And work to do for the mighty throng!
 God give us strength, till the toil and prayer
 Shall end one day in the victor's song!

—Mary T. Lathrop.

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Pleasant Hours:

A PAPER FOR OUR YOUNG FOLK.

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

TORONTO, FEBRUARY 2, 1889.

CHRIST AS A YOKE-FELLOW.

Boys have their thoughts, and perhaps if they were to speak oftener about them they would get mistakes corrected much sooner. In thinking about the words of Jesus, "Take my yoke upon you, and learn of me," I used to imagine the Master sitting and deciding for each one of us what kind and weight of a yoke we should bear; and that yoke, whatever it was, should be on our necks till death. But we are sure to learn, if we are anxious to learn; and I now look upon it in a much more cheerful light. Christ appeals to us to become yoke-fellows with him. He invites us to come and share his experiences. Paul had his yoke-fellows, and he sends kind remembrances to them. Our Master does not put a yoke upon us, and stand off at a distance to see us toil beneath it. He rather asks us to come under the yoke with him, and well assured are we that in such a case the heavy part of the service is done by him who now invites us.

What a blessed mark was put upon the poor Cyrenian! not the Simon who denied his Master; not the Simon who condescended to invite Jesus

to dine with him: not the Simon who practised sorcery in Samaria; but the Simon who bore Christ's cross. And Luke, with his usual care and exactness, tells us that he bore it "after Jesus." Of course it may mean that Jesus walked before, guarded by the soldiers, and Simon came behind, bearing the cross; but we are pleased to think that very likely it means that Jesus, unable to bear the whole weight any longer, continued to bear the forward, and presumably the heavier, end, and Simon bore the other end after him. Two things would immediately occur to Simon's mind, and have occurred to many a Christian's mind since: (1) He would necessarily be obliged to keep step with Jesus; and (2) He could bear more of the load by getting up closer to Christ. No doubt he did them both, and we thank him for it!

Blessed companionship! divine yoke-fellow! How easy is thy yoke when thou dost bear it with us! And even the cross itself has sung itself out of the disgrace men sought to put upon it, and has become a badge of discipleship!

"Light is the load when his grace goes with it,
 Leader and Lover and Friend!
 Sweet is the rest with his love beneath it,
 Solace that never shall end!

Come to the Refuge, and you shall have rest;
 Come to the Blessed, and you shall be blest;
 Now and forever a friend and a guest;
 Come to the Saviour, come!"

—Selected.

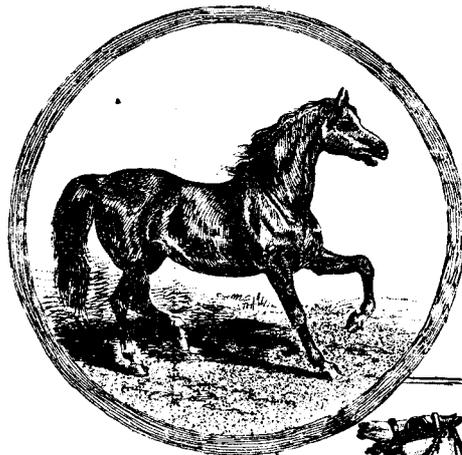
TWELVE CENTS A WEEK.

It is well known that many poor schools are liberally helped by the S. S. Aid and Extension Fund. These schools are all urged to pay something, as much as they can, toward the grant given them. The S. S. Board expects at least half the amount of the grant. Some schools will pay \$3 or \$5, and receive a grant of \$6 or \$10 worth of papers and books. Now this is a small grant to a school for a whole year. Yet there are so many claimants that the S. S. Board has to insist on this rule, except where the schools are just starting, or are extremely poor. In these cases a free grant is often given outright. By this means about 400 new schools have been established during two years.

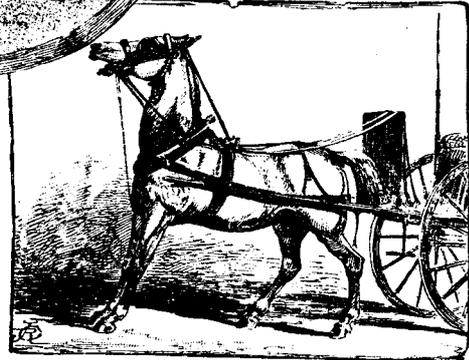
But if schools will only give systematically, from week to week, they can raise a much larger sum than if they try to give a lump sum all at once at the end of the year. Thus a very poor school in Nova Scotia, that could only raise \$3 last year, has this year promised 12 cents a week—and it is a very poor school that cannot collect this. This sum per week amounts to \$6.24 per year, for which the school receives a grant of \$14.40 worth of papers, etc. Even 50 cents a week would not be much for a school of fifty scholars, yet this would amount to \$26 a year—enough to pay for all the papers it would require, and to get a small library every two or three years.

The S. S. Aid Fund is over drawn and cannot give such large grants as it has been giving, especially to schools that have been helped for some time.

OUR own righteousness counts for nothing. The Israelites bitten by the fiery serpents could only believe and look. Neither can we do aught but believe and look.



THE HORSE FREE
 AND UNRESTRAINED.



THE HORSE UNDER TORTURE.

THE CRUEL CHECK-REIN.

A COMMON kind of cruelty to horses is the unnecessary use of the check-rein. The engravings, which are full of spirit, are designed to illustrate in a striking manner the torture to which horses are put by the use of this barbaric

ous invention. The first or upper engraving of these two shows how much at ease and free in their graceful movements horses are in their natural state and when they are under no such galling restraint as when a check-rein is used.

The second group, or set, of engravings is equally striking in its delineation of the condition of horses, first in the easy conventional mode of driving them in ordinary harness, as is seen in the lower engraving; and secondly, when horses in the hands of ambitious drivers or coachmen are cruelly tortured by the check-rein, in order, it is said, to show off their spirit and mettle! To the horse it is a false and cruel device.

"Women have deep sympathies and universal influence. If they will only stop to realize how needlessly horses suffer in many ways, we are certain that they will do everything in their power to have that suffering done away with. Let every woman consider what it must be to an animal whose nerves are fully as sensitive as her own, to have his neck pulled back until the muscles are strained and cramped, to be obliged to wear a bit, which at any sharp pull half dislocates his aching jaw, and then to crown his misery, have his eyes blinded—his beautiful, imploring eyes, which express all his sense of injury and all his helpless agony! If any lady of fashion, instead of lying back against her carriage cushion unconscious of the distress she is permitting, will go in front of her horses, where she can look beneath the blinders and see their speaking gaze, we know that her sympathy will give her no rest until she has secured their rightful comfort."

Mr. Fleming, Veterinary Surgeon of the Royal Engineers (London), says:—

"I think nothing can be more absurd than check-reins. They are against reason altogether. They place the animal in a false position. The horse stands with a check-rein exactly as a man would stand with a stick under his arms, behind his back, when told to write. It is extremely cruel, also. I have no doubt, if the public could only realize the fact that it throws away a large portion of the horse's power altogether, and is very cruel besides, this rein would be discontinued. It is not only the head that suffers; but from his head to his tail, from his shoulder to his hoof, and over his whole body, he suffers more or less."

It would be just as reasonable to use such an