A Little Brown Penny.

A little brown penny, worn and old, Dropped in the box by a dimpled hand; A little brown penny, a childish prayer. Sent far away to a heathen land

A little brown penny a generous thought A little less candy just for one day A young heart awakened for life, mayhap To the needs of the beathen far away

The penny flew off with the prayer's swift wings,

It carried the message by Jesus sent : And the gloom was pierced by a radiant light

Wherever the prayer and the message went.

And who can tell of the joy it brought To the souls of the heathen far away, When darkness fied, like wavering mists, From the beautiful dawn of the Gospel day?

And who can tell of the blessings that came.

To the little child when Christ looked down?

Or how the penny, worn and old, In heaven will change to a golden crown?

OUR PERIODICALS:

PER YEAR-POSTAGE FREE.

The best, the cheapers, the most entertaining, the most popular.

WILLIAM BRIGGS.

Methodist Book and Publishing House, Toronto. W. Coltes, S. F. Hrzstts, 2170 St. Cathering St., Montreal. S. F. Hrzstts, Wesleyan Book Res., Hallax, N.S.

Pleasant Hours:

A PAPER FOR OUR YOUNG FOL Rov. W. H. Withrew. D.D., Editor.

> TORONTO, APRIL 3, 1897.

THE EPWORTH LEAGUE.

The central idea of this movement is to copy the example of the first Methodists, in uniting for the more careful study of the Word of God and the great themes it unfolds. Amil the bewildering multiplicity of books, papers, and periodicals which flood the world of today, there is not that deep and close themes of the balls of the study of the balls of the study. study of the Bible that it is desirable there should be among our young people. Even those who teach and preach are scarcely as "mighty in the Scriptures"

as the early Methodists were.

The study of the Bible is pre-eminently adapted to quicken and strengthen the intellect, as well as to inspire and sanc-tify the heart. In these times of doubt and questioning, our young people should be intelligent Christians. Unless they are grounded in the faith, they are liable to be drifted about by the winds of sophistry and error. It is of the greatest importance that we be able to give a good reason for our Christian hope. But above the mere intellectual study of the truth must be placed the nourishment of faith and love, which only the truths of Divine revelation can supply.

The Enworth League is not simply a Bible class; it is broad enough in its sphere of study to embrace all wholesome literature that is adapted on marion spiritual life; but special prominence is given to Methodist literature.

Many of our young people do not know how rich Methodism is in biography and history. A fuller acquaint-nuce with the deeds and writings of the heroic men and wemen of Millism would strengthen the loyal attachment of our people to their own church.

We hate sectarian bigotry. But a loyal love for one's own church is consistent.

love for one's own church is consistent with the broadest Christian charity to-wards Christians of other churches. There is an inspiration in remembering

the days of old, and the men and women whose names shine as the stars foreyer and ever.

A series of reading courses for the Epworth League has been prepared. These courses embrace the Bible; the doctrines history, blography, and religious life of Methodism; travel, art. science, etc. They are not required, but the recommended to the members. are recommended to the members.
Diplomas and soals will be awarded to members who pursue them In order to provide for individual members who are not connected with local Leagues, a certificate has been prepared for readers, on which a seal is affixed for each course; of reading pursued.

In the Methodist Church in the United States, a great impulse has been given to the study of Methodist literature by the Epworth League.

JUNIOR EPWORTH LEAGUE. PRAYER-MEETING TOPIC.

APRIL 11, 1897.

Acam and Eve out of Eden. - Genesis 3.

CHANGE.

During the time that Adam and Eve resided in Eden, they enjoyed every com-fort that heart could desire, but now they are compelled to take their departure, and would no more enjoy those delights of which they had been the rurtakers for so many years. They would now be in a position to contrast their former comforts with their pre-sent sad condition. Toil and labour was now their lot, and only by patient effort could they be sure of the common necessaries of life. "By the sweat of thy brow shalt thou ent bread."

SORROW.

They never knew sorrow nor pain in They never knew sorrow nor pain in their primeval condition. Disgrace had now befallen them. They were dishonoured, and the cup of sorrow which was their lot, was full of the bitterest ingredients. You cannot mention a single evil from which the human family is suffering, but it has come into the world by sin. Man's disobedience was the cause of his full, and all the sorrow that has been his lot must be traced to the same cause. the same cause.

DEATH.

The words in verse 23, "Till the ground from whence thou wast, taken," seem to have an echo very similar to the words often heard, "Dist thou art, and unto dust shalt thou return." Whatever hope, if any, Adam and Eye had felt before. this, that they might return to their forthis, that they might return to their forner habitation, would now be extinguished, and we may be sure that,
deep down in their hearts, anguish
would reign, as they would feel assured
that the things which had hitherto been
their supreme delight; would never more
afford them any consolation. God often
takes away earthly things that his geople
may better learn the value of heavenly may better learn the value of heavenly things.

HOPE.

Verse 24. Here there is a spark of hope The divine presence is still vouchsafed. The cherublin and the flaming sword are evidences of divine presence, and though man is under senpresence, and though man is under sentence of condemnation, God has never left the world without marks of his favour, and all the plans which have been in operation for man's happiness have only been the fulfilment of the ancient promise, that "the seed of the woman should bruilse the serpent's head." The flaming sword stands as a protection to the tree of life, may be considered em-blematical of the protection of the hea-venty Eden—the Father's house, the hea-venty home, which will be the eternal habitation of all who lear God and work

right-ousness.

Thus we see mercy is mixed with judgment, and this is characteristic of all God's dealings with mankind. Maa, while rulned by sin, is at the same time redeemed by Christ, and though we are fallen in Adam, we may have life and even have it more abundantly in Christ Jesus.

The volcanoes of Vesuvius and Etna are never both ac ive at the same time.

The cries of sea birds, especially sea. gulls, are very valuable as fog signals. The birds cluster on the cliffs and coast, and their cries warn boatmen that they are near the land.

Burmese humanity to animals goes so far as to provide buffaloes kept in stables with mosquito actting. The mosquitoes are as annoying to cattle as to human beings, but when left out of doors the buffaloes can protect themselves by rolling in the mud and letting it cake upon

A MEMORY DAY, AND WHY IT IS KEPT.

BY MARY LONDARD BRODURAD.

Long ago there lived a nobleman nanigil Kaspur Von Behwenckfold. haps you can toll just how long ago ha lived it I tell you that he was at one time a friend of Martin Luther. guess from his name that his home was in Germany, and, if you will find Silesia on your maps, you will see in what part of the country he lived.

In those days, people thought a noble-man ought to spend most of his time in riding, hunting, and pleasure-seeking. They, no doubt, thought Count Kaspar a queer sort of fellow, because he chose to go to school and to the great universities. But it was in this way that he learned to think, and was prepared for the work God had waiting for him to do.

This was just at the time of what we call the Reformation. The Bible, that had been shut up in the keeping of the priests, was put into the hands and minds

and hearts of the people.

Among those who took the Bible into their hearts was young Count Kaspar. Do you know that the Bible, when it gets into the heart of a man, is sure to shine out in his life, as a candle does when it is lighted and put into a lantern? So. it happened that the gay lords and ladies among whom Count Kaspar lived soon found that he was in some way different from them. The real truth was that, with the Bible, the Lord Jesus Christ himself had come to live in his heart, and whoever watched his life saw Christ himself chining in it. himself shining in it

When we have been a long while in the dark, it hurts to have a light suddenly shine into our eyes. So it was with some of those who saw the light of Christ in Kaspar von Schwenkfeld. They turned their backs upon him, and tried to forget all about what they considered his queer notions. But there were plenty of poor people whose lives had very few pleasant lights in them, and these most gladly heard all that the good count had to tell them of Christ and his word. There were a good many, too, among his rich friends, who were won by the Christlight of Kaspar von Schwenckfeld, and they gladly joined their poor neighbours in listening to what he found for them in God's Word. Even Luther and some other truly good men became very unfriendly to Schwenckfeld, because he did not understand some things in God's Word just as they understood it.

The hatred and unfriendliness soon grew so strong that the good count and his followers had to leave their homes and all that they had for Christ's sake. Often they were driven into the depths of the great forests. While there, they were so anxious to keep the words of their leader that they made paper of wood, ink from the juice of berries, and pens from the guills of birds, that they wood ink from the juice of birds, that they pens from the quills of birds, that they might write out his teachings.

After their leader died, his followers had bitterly hard times. If there were

had bitterly hard times. It there were wars with the Turks, the Schwenck-feldians, as they were called, were put into the front ranks of the battles. They were sold as slaves. They were hunted were sold as slaves. They were hunted in the forests of Sliesla. "They were desutute, afflicted, tormented, they wan-dered, in deserts, and in mountains and

in dens and caves of the earth."
The hatred of their enemics followed them even after death, so far as it could. There was at one time a cruel law that they must bury their dead in the cattle-walk,—the rough, hard path, worn by the herds that grazed on the commons. In later and better times a monument has been placed near the spet, in memory of those nameless graves. Yet, in spite of all these sufferings, they would not give up the Christ whom they loyed, and they called themselves by a beautiful name: "Confessors of the glory of Christ." We should call them "Confined the confessors of the glory of Christ." fessors of the sufferings of Christ,"shouldn't we

These cruel persecutions had lasted about two hundred years, when God raised up friends for his suffering chilprovided for al in our own America, where they could have freedom to worship God as they thought right. This is how it came about that the good ship St. Andrew, with her white sails spread, came to the port of Philadelphia on the 24th of September, 1734, bringing a little company of these storm-tossed children of God.

If you should go up to the beautiful hills of Montgomery County in Pennsylvania, you would find a good many people still calling themselves by the name. of the good count who was the teacher of their forciathers. And if you were there on the anniversary of the day when the St. Andrew reached her harbour, you could go to the yearly feast that keeps in memory God's goodness and mercy in bringing them to their new and

beautiful home. You would enjoy going to a week-day meeting if it were held in a church neaffed down in the edge of the voods. Hyen the German hymns and addresses would be interesting, though they might puzzle your English cars a little. In the English portions of the service you would hear many stories of brave deeds for Christ's sake that would make you feady to join with a thankful heart in the hymns that are sung before and after the mid-day meal. The Schwenckfelders like to keep this thanksschwenckfeiders like to keep this thanks-giving meal very simple, so that they may not forget that their forefathers were poor for Christ's sake when they came to their new home. It is for this reason that you would find at this "memory feast" only bread and butter "memory feast" only bread and butter and apple-butter. But it is rich, sweet food, for it is eaten with thankful hearts. Besides this, it has the charm of being the very same fare which their fore-fathers are at their first thanksgiving meal upon their arrival.

If you ever have the good fortune to spend one of these " memory days " with the Schwenckfolders, you will drive home Just when the sun is touching with purple and gold the bills and valleys. As you look at their quiet homes, and then think of the persecutions which the good count and his followers endured, you will have in your heart what some one has put into

a hymn:

"From all thy saints at warfare, for all thy saints at rest.
To thee, O blessed Jesus, all praises be

addressed.
Thou, Lord, didst win the battle that

they might conquerors be; Their crowns of living glory are lit with rays from thee."

-Sunday-school Times.

JACK THE SOLDIER.

"Can't do it. It's against orders. I'm a soldier now," said one newsboy to an-

Yes, you look like a soldier!" was

"Yes, you lookthe mocking reply,
"I am, though, all the same," and Jack
straightened himself and looked steadily
"The Tim's eyes. "J.sus is my Captain,
"The Tim's eyes." into Jim's eyes. "I sus is my Captain, and I'm going to d everything on the square after this, 'c.use he says so."

"That won't last long," said Jim, "Just wait till you're in hard luck and

awful hungry, and you'll hook something fast enough."

"No; my Captain says, 'Don't steal. and I won't. What I can't carn Pli go without, and if I'm likely to steal any time, I'll just call to him. He's always watchin' to see if any of his soldiers need watchin to see it any of his solutions need help, and he's ready with it as soon as they ask for it. He'll help me to do anything he's told me to do."

Wise Jack! He had learned the secret of a happy, useful Christian life.

SPONGES.

When you use your sponge, do you ever ask yourself where it came from, whether it grew or was made? The sponge is a collection of animals, really, which lay eggs that hatch and increase the size of the sponges. The best sponges are found in the Mediterranean. They used to be caught by naked divers, and even with harmons; but they have grown scarcer and are now caught in deep waters that require expert divers in divers' suits. Sponges are found in the Pacific Ocean, the Atlantic and the Indian Ocean.

The Greeks are said to be the best divers in the world. A glass is placed at the end of a large tube. The boat engaged in sponge-fishing passes slowly over the ground while an expert watches the bettom through the large tube the glass of which is beneath the surface. The water is so clear that the bottom can be seen at a great depth. When the sponges are discovered, the divers put on their suits and go to the bottom, and the sponges are brought to the surface.

In the waters of the West Indies the sponges are secured in comparatively shallow water. or o with a pane of glass, inserted in the bottom. The sponge-fisher puts his face into this, and when he discovers sponges. brings them to the surface with a hook. The large woolly sponge, as you would imagine, is called a sheep sponge.

All sponges have to be prepared for:

market. As taken from the water they are unit for use, and must be cleaned, and bleached to some extent. The very white, hard sponges are over-treated, and not as good as those cleaned without so free a use of acid. The best sponges are. found in the deepest waters.

in Chicago, there-are-7,600-licensed_sa-The majority of them are open loons. on Sunday.