

The Years Pass On.

"When I'm a woman you'll see what I'll do—
I'll be great, and good, and noble, and true;
I'll visit the sick, and relieve the poor—
No one shall ever be turned from my door;
But I'm only a little girl now."
And so the years passed on.

"When I'm a woman," a gay maiden said,
"I'll try to do right and not be afraid;
I'll be a Christian, and give up the joys
Of the world, with all its dazzling toys;
But I'm only a young girl now."
And so the years passed on.

"Ah, me!" sighed a woman gray with years,
Her heart full of cares, and doubts, and fears,
"I've been putting off the time to be good
Instead of beginning to do as I should;
And I'm an old woman now."
And so the years passed on.

Now is the time to begin to do right;
To-day, whether skies be dark or bright:
Make others happy by good deeds of love,
Looking to Jesus for help from above;
And then you'll be happy now,
And as the years pass on.

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FOR MISSIONS

FOR THE YEAR 1887.

Is the Scott Act a Failure?

READ the following facts from the latest report of the Inspector of Prisons in Ontario:—

1. Ten counties, viz., Bruce, Dufferin, Dundas, Stormont, Glengarry, Huron, Norfolk, Oxford, Renfrew, and Simcoe, have had the Scott Act in force two years. Commitments in these ten counties were as follows.—

In 1884, under license 211
In 1886, under Scott Act 81

2. The following fourteen counties, viz., Durham, Northumberland, Elgin, Kent, Lambton, Lanark, Lennox, Addington, Leeds, Grenville, Ontario, Peterborough, Victoria, and Wellington, have had the Scott Act in operation one year. The commitments for

drunkenness in those fourteen counties were as follows:—

In 1884, under license 501
In 1886, under Scott Act 200

There are fourteen counties in Ontario still under license. In those, commitments for drunkenness have increased:—

In 1884, commitments for } 2,243
drunkenness
In 1886, commitments for } 2,314
drunkenness
Increase 66

3. Has the Scott Act reduced other crimes? Yes. In twenty-four counties and two cities under the Scott Act, in 1886, there were 1,940 commitments for all crimes. In 1884, the inhabitants of the same twenty-four counties and two cities under license had 2,806 commitments for all crimes—a reduction of 866 under the Scott Act.

4. In the Province of Ontario there are about one million people under license, and about the same under the Scott Act. The million people under license in 1886, committed 7,923 crimes. The million people under the Scott Act committed in 1886 only 1,910 crimes—a difference in number of 5,983. These facts speak for themselves.

5. Is there more liquor made and consumed now than under license? Whiskey men say, Yes. What are the facts?

1,342,989 gallons of whiskey less were taken out of bond for consumption in 1886 than the average taken out for the five preceding years. The consumption of beer and ale, according to the Blue Book, was twenty-one per cent. less for 1886 than the average for ten preceding years.

Shall we believe facts, or the irresponsible vaporings of whiskey men? Why should we repeal a law that has DECREASED drunkenness, and, consequently, poverty and crime?

The great majority of ministers of all denominations are unanimous for the Scott Act. The mothers, daughters, and fathers are opposed to a repeal.

Christian man! father of a family, can you consistently, conscientiously, and prayerfully vote to repeal a law which, according to the facts before you and the testimony of the best men, is doing so much good? You cannot!

—J. K. Baillie.

Receiving Gifts for the Building of the Tabernacle.

(See next page.)

This is the way the people brought their offerings for the construction of God's tabernacle in the wilderness:

"And Moses spake unto all the congregation of the children of Israel, saying, This is the thing which the Lord commanded, saying,

"Take ye from among you an offering unto the Lord: whosoever is of a willing heart, let him bring it, an offering of the Lord: gold, and silver, and brass,

"And blue, and purple, and scarlet, and fine linen, and goats' hair,

"And rams' skins dyed red, and badgers' skins, and shittim wood,

"And oil for the light, and spices for anointing oil, and for the sweet incense,

"And onyx stones, and stones to be set for the ephod, and for the breastplate,

"And every wise hearted among you shall come, and make all that the Lord hath commanded. . . .

"And all the congregation of the children of Israel departed from the presence of Moses.

"And they came, every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the Lord's offerings to the work of the tabernacle of the congregation, and for all his service, and for the holy garments,

"And they came, both men and women, as many as were willing hearted, and brought bracelets, and earrings, and rings, and tablets, all jewels of gold: and every man that offered offered an offering of gold unto the Lord. . . .

"And all the women that were wise hearted did spin with their hands, and brought that which they had spun, both of blue, and of purple, and of scarlet, and of fine linen.

"And all the women whose heart stirred them up in wisdom spun goats' hair. . . .

"The children of Israel brought a willing offering unto the Lord, every man and woman, whose heart made them willing to bring for all manner of work, which the Lord had commanded to be made by the hand of Moses."—Exodus xxxv.

"Then wrought Bezaleel and Aholiab, and every wise hearted man, in whom the Lord put wisdom and understanding to know how to work all manner of work for the service of the sanctuary, according to all that the Lord had commanded. . . .

"And they received of Moses all the offering, which the children of Israel had brought for the work of the service of the sanctuary, to make it withal. And they brought yet unto him free offerings every morning.

"And all the wise men, that wrought all the work of the sanctuary, came every man from his work which they made:

"And they spake unto Moses, saying, The people bring much more than enough for the service of the work, which the Lord commanded to make.

"And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing."—Exodus xxxvi.

HOLINESS is love welling up in the heart, and pouring forth crystal streams.—Rev. Jas. B. Gillman.

A Japanese Visitor.

REV. Y. HIRAIWA, the native Methodist minister from Japan, came to this country by the invitation of the missionary authorities. He will spend the autumn and winter in attending missionary meetings throughout Canada, beginning with New Brunswick and Nova Scotia. In his Eastern tour he will be accompanied by Rev. Dr. Sutherland, mission secretary. Mr. Hiraiwa was one of the first converts of the Methodist missions in Japan, and is regarded as one of the ablest native missionaries in that country.

Mr. Hiraiwa said that Christianity had made rapid strides during the past years. Ten years ago everybody was opposed to it—now everybody is inquiring about it, and there is a general belief that it is growing rapidly. This favourable change is due largely to observation of the Christians living in Japan and the reports of Japanese who have gone abroad, both tending to produce the belief that civilization advanced rapidly where Christianity prevailed. The lower classes of the people are Buddhists, and are usually very bigoted. The more intelligent people do not believe in any religion at all. Their experience of native religions led them to regard all religion as superstition until they began to inquire into the doctrines of Christianity. The result of that inquiry was that many of them embraced the new religion; in fact, it is from this class that the greater number of converts to Christianity have been made. There is now complete toleration of Christianity in Japan; the edict against Christianity has not been repealed, but has been allowed quietly to drop out of sight. A Japanese statesman gave a curious reason for not formally repealing the edict. "If we passed such a law," he said, "it would show that Christianity was previously forbidden." But the change in the law is to come, with other improvements, in 1890, when, according to the promise of the Emperor, constitutional government and a Parliament will be given in Japan. Another proof of the Emperor's liberality is found in his practice of sending forth parties of young men to England, Germany, France and America for the purpose of learning what Western civilization is. European dress is now very fashionable in Japan, and is worn by nearly all the Government officials; and European habits of eating are displacing those of Japan. About three hundred miles of railway are built and work is going on rapidly on three lines. The two Methodist mission schools at Tokio occupy a leading position. About 320 boys and 234 girls are in attendance.

He that has feasted upon God's goodness is desirous that many more should sit down at the same table: "O, taste and see that the Lord is good;" let this be life's test.