Don't Despise the Children. BT W. A. KATON

1 S'r despise the little children! They are flowers bright and fair They are nowers origins and increase in the world's great gar len.
Then them then, with ten be are let the smashine of your kin bless and the showers of your love. Rain upon them and prepare them for the blooming time above.

Don't despise the little children ! Do not caspine the little children to not call them uscless toys;
Many a noble, glorious spirit.
Dwells in little girls and toys;
Feach them, then, to follow after.
Noble deeds and glorious walls.
Do not check their childish laterater,
Do not hugh their hymns of praise

Don't despise the little children! Let them have their fill of joy For the greatest man amongst us Once was but a tiny loy.
Children will be men and women When we all have passed away;
They will have to fight lites battle, As we're fighting it to day!

Do not, then, despise the children They have souls as well as you! Help to train them up for heaven;
"I'm a glorious work to do He who came from heaven to save us Took the young one on his knee, And his bright example gave us, Saying, sweetly, "Follow me 1"

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Pleasant Hours:

A PAPER FOR OUR YOUNG FOLK

Rey. W. H. WITHROW, D.D., Editor.

TORONTO, SEPTEMBER 24, 1892.

"FTRST!" A TALK-WITH BOYR

BY PROP. MENRY DRUMMOND, P.O.A.

"Seek we first the kingdom of God and his righteonnieus; and all shee things shall be added unto you."

П

ARITHMETIC.

I ram, therefore, to the second head What was it? "Anthunetic." Are there Are there What was it? "Anthmetic." Are there only arithmetic words in this text? "Added," says one boy. Quite right, added. What other arithmetic word? "First." Yes first "first." "added." Now, don't you think you could not have anything better to seek "first" than the anything better to seek "first" than the things I have named—to do what is right to live at peace, and be always making those about the control of the contr about you happy I . You see at once why Chilet tells us to sick these things first Christ fells us to seek these things first because they are the best worth socking. Do you know anything better than these three things, anything happier, purer, nobler? I you do seek them first. But if you do not neek first the kingdom of God. I am not have this alternoon to tell you to be religious. You know that. I am not have

life once a seek, perhaps. They might just as well let it alone it is not worth noming the kingdom of tool unless runces it tigst. Suppose you take the belief out of this and hear it over the bow, and send a difficant height over the bow, and send that ship to see, will it over reast to other saids? Certainly not. It will drift about anyhow, Keep religion in its place, and it will take you wought through life, and straight to your Father in heaven when life is over. But if you do not want to put it to the least straight to your trained and the said to be a solution of the said to the said in its place you may just as well have nothing to do with it. Religiou out of its place in a haroan life so the most moverable thing in the world. There is nothing that requires no much to be kept in its place as religion,

so much to be kept in its place as religion, and its place is what? second third? "First the kingdom of God. Make it so that it will be main of typouto think about that the very first thing.

There was also all the god apprens ed to a gentle man who had a configurable. The gondennant if no had, social. One day this boy as a pen the top of a fear corey house with a souther of race fixing ap a toleraph, ware. The peak was all at tolegraph was The sock was all at do not be was all at do not be was giving law, and the net sail they were going away to me, and the boy was to mp of the only of the wite bines in to go back to the washing, who he was finded, with 's master's tests. Denot leave any of them lying about, whatever you do, said the foreman. The boy of the doubt and the foreman. challed up the pole and began to rip off the ends of the wire. It was a very cold writer night, and the dusk was gathering. He lest his hold and fell upon the slates, slid down and then over and over to the ground below. A clothes rope, stretched across the "green" on which he was just about to fall, caught him on the chest and brake his fall, but the shock was terrible, and he lay unconscious among some clothes upon the green. An old woman came out; upon the green. An old woman came out; seeing her rope broken and the clothes all soiled, the the hoy was drunk, shook him, scolded him, and went for a policeman. And the boy with the shaking came back to consciousness, rubbed his eyes, and got upon his feet. What do you think he did? He staggered, half hand, away up the stairs. He climbed the ladder. He got on to the roof of the house. He gathered up to the roof of the house. He gathered up the tools, put them into his basket, too them down, and when he got to the ground again, fainted dond away. Just then the policeman came, saw there was somothing periously wrong, and carried him away to the hospital, where he lay for some time. I am glad to say he got better. What was his first thought at that terrible moment? Il's duty. He was not thinking of himself; he we thinking about his master. First, the kingdom of God.

But there is another arithmetic word. What is it? "Added." There is not one

by here who does not know the difference between addition and subtraction. Now, that is a very important difference in religion, because—and it is a very strange thing very few people know the difference when they begin to talk about religion. They often tell boys that if they seek the kingdom of God, everything else is going to be subtracted from them. They tell between addition and subtraction. in. . be subtracted from them. They tell them that they are going to become gloomy, mescrable, and will less everything that mak saboy's lifeworth living that they will mak saboy's lifeworth living—that they was have so step basehall and story-books, and become little old men, and spend all their time in going to meetings and in singing hymns. Now, that is not true. Ohrist more said anything like that. Christ says in are to "seek first the kingdom of G.d.," and everything else worth having is to be added unto us. If there is anything I would like you to take away with you t be added uno us. If there is anything I would like you to take away with you this affernoon, it is these two arithmetic words-"liret" and "added." I do not ir can by added that if you become religious Here ou are going to become rich you are going to become rich. Here is a boy, who in sweeping out the shop to-mor-r w morning, finds sixpence lying among the orange waxes. Well, not dy has th orange baxes Well, nob dy has imposed it. He puts it in his pocket, and it begins to burn a hole there. By breakfast time he wishes that sixpency were in his master's pocket. And by and by he goes to his master. He says (to himself, and not to his master), "I was at the Boys' brigade yesterday, and I was told in seek

to tell you consent the key slom of God. I first that which was right." Then he says have come to tell you consent to kingdom to his master, "Please, sir, here is six-of God first. First. Not many people do pence that I found upon the floor." The that. They got a little religion into their master puts it in the till." What has the life once a week, perhaps. They might have got in his pocket? Nothing; but he pence that I found upon the floor." The master puts it in the till "What has the bay got in his pocket? Nothing; but he has got the kingdom of God in his heart. He has had up treasure in heaven, which is of infinitely more worth than sixpence. Now, that boy does not find a shilling on her explained. I have known that happen, but that is not what is meant by "adding." It does not mean that God is going to pay him as his sorm cain, for he pays in better him in his own coin, for he pays in better

Yet I remember once hearing of a boy who was juid in both ways. He was very, He lived in a foreign country and his mother said to him one day that he must go into the great city and start in business, and she took his cost and cut it open and sowed between the lining and tho contients golden dimers, which she has saved up for many years to start him in life. She tell him to take care of rolbers as he went across the desert, and as he was going out of the door she said. "I have only two words for you. 'Fear Cod, and never tell a lie.'" The boy started off, and toward evening he saw glittering in the distance the minarets of the great cit. Let between the cite soil. the great city, but between the city and hims. If he can a cloud of dust, it came nearer; presently he saw that it was a band of robbers. One of the robbers left tha rest and rode toward han, and said: "Boy, what have you got?" And the boy looked han straight in the face and said: "I have forty golden dinars sewed up in my cost. And the robber laughed and wheele round his horse and went away back. He would not believe the boy. Presently another robber came, and he said: "Boy, what have you got?" "Forty golden dinars sewed up in my coat." The robber said: "The boy is a fool," and whoeled his horse and rode away back. By and by the robber captain came, and he said: "Boy, what have you got?" "I have forty golden dinars sewed up in my coat." And the robber dismounted and put his hand over the boy's breast, felt something round, counted one, two, three, four, five, till he counted out the forty golden coins. round his horse and went away back. Ho He looked the boy in the face, and said:
"Why did you tell me that?" The boy said: "Because of God and my mother." And the robber leaned on his spear and thought, and said: "Vait a moment." He mounted his horse, rode back to the rest of the robbers, and came back in about five minutes with his dress changed. This time he looked not like a robber, but like a merchant. He took the boy up on his horse and said: "My boy, I have long wanted to something for my God and for my mo aer, and I have this moment renounced my robber's life. I am also a merchant. I have a large business house in the city. I want you to come and live with me, to teach me about your God; and you will be rich, and your mother some day will come and live with us." And it all happened. By seeking first the kingdom happened. By seeking first the kingdom of God, all these things were added unto

Boys, banish forever from your minds the idea that religion is subtraction. It does not tell us to give things up, but rather gives us something so much better that they give themselves up. When you that they give themselves up. When you see a boy on the street whipping a top, you know, perhaps, that you could not make that boy happier than by giving him a top, a whip, and half an hour to whip it. But next birtiday, when ha looks back, he says, "What a goose I rose hat year to be delighted with a top you hat T want now is a lovelall nat. Then when he becomes an old man he does not are to the least for a baschall but, he wants rose, and a same fire. baseball bat, he wanterest, and a snug fireaide, and a newspaper overy day. He won-ders how he could ever have taken up his thoughts with baseball bats: and whipping tops. Naw, when a boy becomes a Christian, he grows out of the wil things one by one—that is to say, if they are really cyll—which he used to set his lieur upon (of course I do not most baseball bats, for hey are not evils); and so instead of tell they are not evis); and so instead of talling people to give up things, we are safer
to tell them to "Seak first the kingdom of.
God," and then they will got new things
and better things, and the old things will
drop of of themselves. This is what a
meant by the "new heart." It wears that
God puts into us now thoughts and new
wishes, and we become quite different boys.

NASEEF AND HIS MOTHER

HY SOPHIE & BRITH.

What kind of meeting a d you MANUA havo, Nettio?

Notice Oh, it was grand! I wish you had been there. A missionary spek, and told us about Nascof and his methor.

Manama—Suppose you tell no whe you heard, and then I will not lose it all. Who

was Nascof?

Nytrie—He was a little black cyc i boy aix years old who lived in the East He used to cry for "Backsheesh" when a stranger appeared.

Maining—What is backsheesh?

Mainma-

Nettin-It means money.

Mamma-So your little Nascef was

eggar? Nettie-Oh, no; he was not a real a: gar, for the missionary told us that con one asks for a present of money when they meet a traveller.

Mamma Who was Naseof's mother Nettie Her name was In Naseof, and she was a poor widow. She fell sick and could not work, and her brother-in last turned her out of the house because she wanted to lower papers of Levin. wanted to learn more of Jesus

wanted to learn more or cresus.

Mamma—What became of her?

Nettic—She didn't have anything but a loaf of bread and a water jar, and she and little Nascol wandered about from place to

place, like common beggars.

Mamma— And did no one help them?

Nettie—One Sunday they came to a village where the church was calling the people to service. JunN took ber little people to service. Im N took lier little son by the hand and I 'wed the women into the church, where you at down by the door. She was delighte' to hear the stery of Jesus once more. After the service one of the women, who saw that she looked so pale, asked about herself, and took them both home with her.

Mamma And what here

Mamma - And what became of them then Nettio - Im Nascel lived long enough to become a true Christian, no then died. She told Nascel that she wanted him to be come a Christian too, and when he grow to be a man to go back to their rillage and tell the people about Josus, who would forgive their sins, as she had forgiven their

SNOW-CLAD MOUNTAINS

unkindness to her.

In such cold regions as Greenland, Ice-land, and the mountains of Switzerland, snow is very plentiful; on the Alpa it is to be seen the whole year round. In some places dogs are trained to guide

In some places dogs are trained to guide travellers from one point to another through the deep snow. They are not large like the St. Bernard dogs, who are so bright and intelligent in finding travellers who have become lost on their way through the deep and blinding snow of the mountains but annall wolfish-looking dogs, with long charge have to keep them warm.

These does are very strong and swit, and when harnessed in pairs, from tour warm, are eight, they will draw a well-filled sleigh with their misster upon it, and rapidly

six or eight, they will draw a well-filled sleigh with their master upon it, and rapidly travel miles at a time. He holds the reins tight and guides the dogs by his voice, or a long whip or lash anapped in the direction he would have the leaders turn. We must now tell you something amusing of the Icelanders. They are a infelligent and religious set of people. They have places of worship, and in some instances travel many miles in the cold to reach them. Well bundled up in furs, the whole family goes—baby and all. And what do you think they do with their babies during the service? Bury them just out-side the church door. They make a hole is the close show, place their babies in it, cover them all up warm, leaving out only their heads, well wrapped up is deep fur cause of hoods. Then they set their faithful dogs or guard.

A funny way, mit not of disposing of them? The snow is like a soft leather cushion to them, and the playful dogs keep them wide awake and happy until they are taken out of them should drop off them if the snow and the halful dogs of a clear day, will their heads wall protected above the snow and the faithful dogs to watch, over them.

The snow and the faithful dogs to watch, over them.

The snow and the faithful dogs to watch, over them.