

Found Dead in the Street.

THE labour is over and done,
The sun has gone down in the west,
The birds are asleep every one,
And the world has gone to its rest:
Sleepers on beds of down,
'Neath cover of silk and gold,
Soft, as on roses new-blown,
Slept the great monarch of old!
Sleepers on mother's breast
Sleepers happy and warm;
Cosey as birds in their nest,
With never a thought of harm!

Sleepers in garrets high,
'Neath coverlet ragged and old
And one little sleeper all under the sky,
Out in the night and the cold!
Alone in the wide, wide world,
Christless, motherless he;
Beggings or stealing to live, and whirled
Like a waif on the angry sea.

The daisy looks up from the grass,
Fresh from the fingers of night,
To welcome the birds as they pass,
And drink in fresh rivers of light;
Sleepers on mother's breast
Waken to summer and mirth;
But one little sleeper has gone to his rest,
Never to waken on earth,
Dead—found dead in the street,
All forsaken and lorn;
Damp from the head to the feet,
With the dews from the sweet May morn!

Dead—for the want of a crust!
Dead—in the cold night air!
Dead—and under the dust,
Without even a word of prayer,
In the heart of the wealthiest city,
In this most Christian land,
Without ever a word of pity,
Or the touch of a kindly hand!

David and Absalom.

DAVID had many sons; and some of them were very wicked. One was named Absalom, and another Amnon. These two brothers did not live in love and peace together; Absalom hated Amnon and would not speak to him. Hatred was in the heart of Absalom a long time, and it grew stronger and stronger, till at last he determined to kill his brother Amnon; for he could not rest while he lived.

Hatred often ends in murder. The Bible says, "He that hateth his brother is a murderer." When we feel anger beginning to rise in our hearts, we ought to ask God to take it away, and make us full of love. We cannot tell how hatred may end.

How did Absalom kill his brother? He thought he would kill him slyly, without his father's knowledge; so he made a great feast, and invited all his brothers, and commanded his servants to kill Amnon when he came. Amnon came to the feast. And when they were all merry the servants rushed in and smote Amnon and killed him. All his brothers were frightened and fled; and Absalom fled, too, because he was afraid that David might punish him for the murder.

The king soon heard the sad story; and he arose, and rent his clothes, and lay on the ground, and wept; and all his sons wept, too.

Where was Absalom? He escaped to Geshur, and staid there three years. David did not see him all that time. One son was gone away and another son was dead. David mourned for them both. At last, Joab came to the king, and begged that Absalom might come home. David wanted to forgive his wicked son, for he still loved him; so he told Joab to send and bring Absalom from Geshur. But David would not see his son; so Absalom staid at his own house in Jerusalem. Was David right to let Absalom come back? No; Absalom was a wicked murderer, and God had commanded

murderers to be put to death; but David loved Absalom and spared him. All the people admired him and liked to look at him. But God did not like to look at him. God looks at people's hearts and not at their persons. He does not care for beauty; He wants holiness, and love, and gentleness, and humility; and Absalom had none of these.

Two years passed after Absalom's return, and David had not seen him. Then Absalom began to be impatient and angry. He was not sorry for his sin; but he did not like to be punished. He sent for Joab, but Joab did not come. Then Absalom sent again, but still Joab did not come. At last Absalom grew very angry. There was a field belonging to Joab near Absalom's house, and Absalom, in his passion, sent his servants to set it on fire. When Joab saw his field burning he went to Absalom and asked, "Why have thy servants set my field on fire?" Absalom answered, "Because I sent for thee, and thou didst not come. Go now to the king, and ask why I am come from Geshur; I might as well have staid there still. Let me see the king's face." This was a very disrespectful message to his father. Absalom did not show himself sorry for his wickedness, and willing to be humble and obedient. But David loved his son so much that when he heard the message he sent for Absalom, for he wished to forgive him. So Absalom came to his father, and bowed before him, and the king kissed Absalom.

Outlines of Methodism. By JAMES MCGEE. Chautauqua Text Books, No. 42. Pp. 70; price 12 cents. Toronto: Wm. Briggs.

While having special reference to the M. E. Church of the United States, this book will be of value to young Methodists everywhere, giving, as it does, a clear account of the Providential development, growth, and influence and elements of power of our common Methodism.

WE have received the prospectus of "V. P.," a Science Journal, to be published monthly during the college year by the Science Association, Victoria University, Cobourg. It will be devoted to the interests of education in general, especial attention being given to the expression in a popular form of the later phases of the development of science. Among its features will be fresh, original articles by good writers, carefully selected clippings, foreign correspondence, brief reviews of scientific works as they appear, and crisp editorial comments on passing educational and scientific events. The Journal will consist of fifty pages, octavo (pamphlet form). There will be eight issues, and the subscription price is placed at only one dollar. We commend it to the patronage of our readers. All communications may be addressed to C. C. JAMES, B.A., Cobourg.

BE cheerful. It is better to live in sunshine than in gloom. If a cloud rests upon your heart, turn its silver lining to your friends, and the glow of cheer it will cast upon them will be reflected on you, and the cloud will give way before the brightness and joy its own light has begotten.

The Methodist Conference and Temperance.

WE call attention, says the *Canada Citizen*, to the report of the Temperance Committee of the Methodist Church. It is, perhaps, the strongest Church pronouncement that has yet been made in Canada upon this important matter. Its unhesitating denunciation of the horrible and outrageous liquor system, and its manly endorsement of the policy of total prohibition are grandly encouraging. With the assistance of the support of the Christian Church, the success of the temperance reform would be assured; and our hearts are gladdened as one by one the various detachments of this mighty army are wheeling into the line of national attack upon the greatest and most firmly entrenched foe to man's temporal and eternal well-being. The Methodist Churches have been hitherto in the vanguard of the advance, and the new organization has seized the first opportunity to emphasize its declaration of consistency with its spirit and principles in the past, and its appreciation of the true position and requirements of society to-day.

We look for glorious results from the advocacy—to which the new Church is so unmistakably pledged—of the utter extermination of the unholy drink traffic.

The following is a part of the report on temperance recently adopted by the late United Conference of the Methodist Church at Belleville:—

1. On temperance in the home and Sunday-school. The characters of children are for the most part made or marred in the home. We would earnestly recommend all our people to have family pledge cards in their homes on which the names of the parents and children shall be written, and our Sunday-schools, working in harmony with the home, should organize as far as possible Bands of Hope or other juvenile societies, and hold a public meeting at least once every three months in each school. We also recommend the introduction of lessons on temperance as important aids in the education of children in the home and school.

TEMPERANCE TEXT-BOOKS IN SCHOOLS.

2. With reference to the introduction of temperance text-books into the common schools of our Dominion, we recognize its importance, and recommend that the necessary steps be taken in conjunction with others to secure the accomplishment of this desirable end.

3. The pen is mightier than the sword; use it then to the utmost to advance the cause of temperance and prohibition by circulating papers and information.

THE SCOTT ACT ENDORSED.

4. The Canada Temperance Act of 1878, known as the Scott Act, is the only form of prohibition we have on the statute books of the Dominion; and believing it can be made productive of great good to the cause of ultimate prohibition, we recommend our people in every county where it is not now in force to take steps for the submission of the said Act to a vote of the ratepayers.

TEMPERANCE LEGISLATION.

5. We believe in the right of a free people to protect themselves from the action of all laws that protect and license at a rate that is fraught with

so much danger to their peace and safety; and as no regulation of the liquor traffic will arrest to any appreciable extent and for any length of time the evils arising from the use of liquors as a beverage, we earnestly recommend the tens of thousands of Methodist people having the franchise to vote for those candidates only who pledge themselves to give such legislation as will remove from the statute-books all laws licensing the sale of strong drinks for purposes of beverages, and as will enact such laws as shall forever destroy the thrice-accursed business of drunkard making.

TOTAL PROHIBITION BY-LAW.

6. We accept of no local option as ultimate legislation on this question. Local option laws are but partial prohibition and temporary expedients, valuable so far as they go, but the only and completely effective remedy for a legalized evil is to make it illegal by repealing all laws protecting and licensing it. Then to gather all the force of law, backed up by an educated public opinion, for its utter extermination. We aim at, and will be satisfied with nothing less than, total prohibition from the State.

WOMAN'S WORK IN THE CAUSE.

7. We commend the work of the ladies of the Women's Christian Temperance Union to the prayerful sympathy and help of the Church. They are co-workers in the great cause of temperance and prohibition. Be generous towards them in recognition of all their claims. Be assured that woman's work in this reform is an essential and mighty force in the success that awaits it. Woman's place in the home is supreme; her place in the school as an educator is equal to that of man; her place in the learned professions is now freely accorded, not out of compliment, but of merit, and it only remains for the Government to grant her the right of the franchise, which right is fast being recognized by those who lead in the van of progress.

SACRAMENTAL WINE.

8. We earnestly recommend and entreat the official boards of our Church to secure for sacramental purposes the pure unfermented juice of the grape, and use that only.

Coming Down.

AN amusing story is told of Heinrich Heine, the brilliant German poet, which may comfort men of less genius who have made similar blunders. Heine was an ardent admirer of Goethe, and had long coveted an introduction to the leader of German men of letters. He had thought of all manner of fine things to say in the first interview, to make a good impression on the man he worshipped. The great occasion at length came, the opportunity of his life. He was passing through Weimar, and called on Goethe, and saw the great poet alone. He tried to call up the profound and brilliant thoughts stored up in his mind for the great interview, but they refused to come. He finally found speech, and told Goethe that the plums on the road between Jena and Weimar had a very fine taste. And Goethe smiled. Many air-castles have tumbled as ingloriously.