

would hurt his prospects politically, Sir John answered with a laugh, "Oh, I will risk the prospects, you can be a total abstainer if you like." My example can and ought to help many similarly situated. My husband's long public career and position, only second to that of the Governor General, the Marquis of Lorne, makes our family a prominent one in Canada.

#### THE COMING VOTERS.

BY MRS. H. ROSCOE EDGETT,

*A Recitation for a Boy.*

WE coming voters are on the way ;  
May God forbid our feet to stray !  
Joining the tramp of the gathering host,  
Manhood shall find us at duty's post.  
We coming voters are strong and true,  
For coming voters have work to do.

Listen ! We voters are coming soon  
To toll the knell of the rum-saloon ;  
"With ballots for bullets," to meet the foe,  
In God-given strength to lay him low.  
We coming voters will true men be,  
From the curse of rum to set all free.

So for this task we must gird us well  
With the sword of truth, that the subtle  
spell  
Of the viper cup we may boldly break,  
Now and for ever, for freedom's sake !  
We coming voters must be wise,  
For coming voters must crush out vice.

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## Pleasant Hours:

A PAPER FOR OUR YOUNG FOLKS:

Rev. W. H. WITHROW, M.A., Editor.

TORONTO, FEBRUARY 25, 1882.

#### DR. TYNG'S SECRET.

THE New York religious papers publish a remarkable statement about the elder Dr. Tyng's Church. "More than fifty ministers have gone out from Dr. Tyng's Sunday-school; and among them are some of the most prominent ministers of the land." The truth of this statement is not disputed. What is the explanation? Is it in the Church, or the man, or the superintendent? If it be said it is in the Church, or in the officers of the Sunday school, the question comes up, How did Dr. Tyng develop such a Church, and call all around him and train such co-laborers? Dr. Tyng has been asked for an explanation of this extraordinary success. His explanation is simple enough. Is it not also satisfactory? Does it not really explain the mystery and show us how we may all succeed? "Personal attention to my Sabbath-school." This makes a text upon which a bishop

might instruct a conference of preachers. It is not genius, nor any peculiarity of method, much less is it any clap-trap manipulation of the school. It is only "personal attention to my Sabbath-school." How much that means! He understands the Sunday-school, its place, and its value. It is on his heart. He plans for it, prays and works for it; nay, more, he is part of it, its very soul, as every pastor ought to be. It is a steady thing, not a rousing speech now and then, not an occasional visit—personal attention. It tells of an interest, a zeal, that has not grown weary during a long pastorate. It has been his recognized duty and his constant and delightful work all this time; and his school in his Church, he being the faithful pastor of the whole, shepherd alike of sheep and lambs, has sent out fifty preachers! See the power of personal attention.

During one year he admitted one hundred and forty-seven of his, that is the word, his Sabbath-school scholars to the communion of the Church. One Sunday there was a terrific snow-storm, and nobody was seen on the streets! What did he do? Went to Church. Whom did he meet? One girl, sixteen years old. What of her? Dr. Tyng talked the Gospel to her. What was the result? She was converted, worked for others, was instrumental in the conversion of twenty-five of the young people of the Church, among them one of the sons of the pastor.—*Sunday-school Magazine.*

#### A TALK WITH BOYS AND GIRLS ABOUT JESUS.

BY REV. CLAYTON WELLS.

THE MAN who had no power to help himself because of a terrible disease called the palsy, was one day brought to Jesus. There were so many people in the house where Jesus was, that they who brought the sick man could not get in, so they took the invalid up on the roof and made an opening, and so let him down just before the Lord. Jesus was interrupted in what he was saying; but after all he was pleased with the faith of the sick man's friends. So he looked kindly on the sick man, and probably saw that the disease had been brought on by a wicked life, and that the poor man was troubled about his sins as well as his sickness. Jesus, therefore, to comfort his heart, said to him, "Son, thy sin be forgiven thee." When his audience heard that, some of them looked very much surprised and shocked, as much as to say, "Why! why! you have no power to forgive sins!" "Who can forgive sins but God only?"

And Jesus saw what they were thinking, but he went right on to show them that he had a right to say it, by healing the poor helpless man's body whose sins he had forgiven.

He proved that the "Son of Man," as he called himself, had the power to forgive sins like God, because he had power to heal the sick. Turning to the palsied man, he said, "Arise, take up thy bed, and go thy way into thine house." And he who could not move so much as a hand or a foot before, now moved his whole body, sat up, stood up, took up his bed and went away cured before them all. I don't know whether these grumblers were satisfied now. You know it often takes



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STAFFA.—See First Page.

a great deal to satisfy grumblers. But the rest of the people were all glad to think that, like God himself, Jesus had power to heal sick people and to forgive sins. From all this we should learn and remember,

1st. That our Lord Jesus has God's power to forgive sins among men. He, certainly, has no less power now that he is exalted to the right hand of God than he had then. When we have sinned against God, and brought sorrow and suffering to ourselves or others, our loving Saviour has power to forgive us and comfort us, if we come to Him sorry, and determined not to do the wrong any more.

Secondly. Jesus is always ready to forgive. Here he was right in the midst of his speaking, and he broke off to comfort and cure this sorrowing sufferer. Some speakers would have been vexed at such an interruption, but Jesus was glad of an opportunity to forgive sins and restore health.

Thirdly. We see that friends can bring each other to Jesus. This sick man never could have come but for his friend. I have known many a child who has helped to bring a sinner to a forgiving Saviour. Often it has been one of their own family, perhaps father or mother. Can't you help bring some one?

Fourthly. We should be always ready to forgive. Jesus sets the example for us all to follow. He even tells us that if we wish to have our sins forgiven, we must forgive those who offend against us. With real kindness of heart for every one, therefore, let us come and bring others to Jesus, who is always ready to exercise his power to forgive.

#### THE CHILDREN'S HOUR.

HERE are a great many things that may be done to make the children's hour a season of joy to the childish heart. We don't object ourselves to a good round game like "blind-man's-buff," or "puss-in-the-corner." The practical mechanic of the family can bring joy to many a little heart by repairing the day's mishaps among the playthings, and setting things to rights for another vigorous campaign. The embryo novelist of the family can gather a little group about her to listen to some simple story. The musicians of the family will naturally cluster about the piano and take it out in singing. And if

father is excluded from either group, how can he be better employed than in adjusting childish grievances, or removing childish difficulties, whether they spring up within the home circle, or line the rough and thorny road to school?

Enough to do, dear friends, if you have only the mind and heart to do it; and something that will richly pay to do, as a month's experience will demonstrate. Your little ones will grow up profoundly impressed with the fact that "there is no place like home;" and that impression is the surest safeguard against moral pollution that can be found outside of the religion of Jesus Christ.

WE call attention to the Temperance Story and verses in this number. This subject will receive due attention in this paper. We trust teachers will get the scholars to sign the pledge in the class books and Scholar's Quarterly.

A CORRESPONDENT of the Interior relates how Albert Barnes, the well-known minister and commentator, once rebuked a great evil in the Church. He says: "In the afternoon of one Lord's day, a year or so after this renowned man became pastor of the First Presbyterian Church, Philadelphia, he was in the midst of his sermon when three strange men in full sailor's garb entered the door and awkwardly strayed up the aisle. None of the congregation moved to give them a seat. As the three waddled up slowly towards the front they betrayed considerable embarrassment. Just then the preacher stopped short in his discourse, stepped down from his pulpit and showed the tars into the pew of his own family. As might have been expected, when the minister resumed his sermon the eyes of the sailors were fixed upon him and were kept riveted on his face until the final word. In the meanwhile the congregation was taught a wholesome lesson touching church hospitality."

THERE was a great deal of force in the Revised Version of a familiar text by a little German boy in a New York Sunday-school, who caught the spirit rather than the phrasing of a Bible verse taught him for that day, and rendered it: "Don't you get tired in doing good; for by and by you'll get paid for it if you don't faint away."