

## GOOD FRIDAY.

I BORE with thee long weary days and nights,  
Through many pangs of heart, through many tears;  
I bore with thee, thy hardness, coldness, slights,  
For three and thirty years.

Who else had dared for thee what I have dared?  
I plunged the depth most deep from bliss above;  
I not my flesh, I not my spirit spared;  
Gave thou Me love for love.

For thee I thirsted in the daily drouth,  
For thee I trembled in the nightly frost;  
Much sweeter thou than honey to My mouth;  
Why wilt thou still be lost?

I bore thee on My shoulders and rejoiced;  
Men only marked upon my shoulders borne  
The branding cross; and shouted, hungry-voiced,  
Or wagged their heads in scorn.

Thee did nails grave upon My hands, thy name  
Did thorns for frontlets stamp between Mine eyes:  
I, Holy One, put on thy guilt and shame;  
I, God, Priest, Sacrifice.

A thief upon my right hand and my left;  
Six hours alone, athirst in misery;  
At length in death one smote My heart and cleft  
A hiding place for thee.

Nailed to the racking cross, than bed of down  
More dear, whereon to stretch Myself and sleep;  
So did I win a kingdom—share My crown;  
A harvest—come and reap.

—Christina Rossetti.

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## Pleasant Hours:

A PAPER FOR OUR YOUNG FOLKS:  
Rev. W. H. WITHROW, D.D., Editor.

TORONTO, APRIL 5, 1884.

## WHO IS RESPONSIBLE?

**I**N protesting against the by-law separating taverns and shop licenses, a leading brewer of Toronto said the temperance people were beginning at the wrong end; that there were 1000 unlicensed dens in the city where liquor was sold, and that they ought to shut them up first. If this be true, who is to blame for it? Not the temperance people surely; they never cause them, and they do all they can to prevent their existence. Where do they get the beer and lager and liquor? From the brewers and their allies—the liquor dealers. It comes with an ill grace from these men who grow rich on the liquor traffic to reproach the temperance workers for not closing the vile dens.

They are the ones who more than any others are responsible for the existence of these unlicensed dens, as well as for the, in many cases scarce better, licensed ones. And they more than any others can surpass them both by ceasing to manufacture the vile stuff on which these social ulcers are fed.

## THE FATHERS HAVE EATEN SOUR GRAPES AND THE CHILDREN'S TEETH ARE SET ON EDGE.

**G**OL. BAIN, the eloquent Kentucky orator, in a recent lecture in Toronto, mentioned a remarkable fact. A hundred years ago there were two brothers, one virtuous and industrious, the other idle and vicious. Of the descendants of the one, twenty became ministers of the Gospel, others professors of colleges, many occupy high places in Church and State. Of the descendants of the other over fifty became convicts in prisons and penitentiaries, and many fill drunkards' graves. More remarkable still is the fact mentioned by Dr. Clarke, Superintendent of the Toronto Lunatic Asylum. In the March number of the *Methodist Magazine* he writes: "Dr. Dugdale of New York traced by reliable records the individual history of each of the descendants of the notorious Margaret Jukes, a profligate woman of that State, throughout six generations, and from this mother sprang 709 persons, every one of whom were either idiots, murderers, thieves, robbers or vile and vicious women. Criminal statistics," he adds, "are full of such examples."

How dreadful a heritage of misery and sin and woe. Is it not vastly better to save the young than to let them grow up to curse society, and burden it with the cost of maintaining and punishing an army of vagabonds and criminals.

## DR. MEACHAM ON MISSIONS.

**W**E had the pleasure at the Sherbourne St. Missionary Meeting, Toronto, of hearing a soul-stirring address on mission work in Japan from the Rev. Dr. Meacham. His account of the wonderful progress of Christianity in that country was, indeed, an inspiration. Dr. Meacham is doing inestimable service to the mission cause by his visits to the different parts of the country, by the delivery of such rousing and thrilling missionary appeals. The address of Dr. Sutherland was a fitting sequel. He urged with great effect the claims of the mission cause to at least a cent a day, and the wonderful results that would follow from the systematic donation of even that small sum.

## BOOK NOTICE.

*The Canadian Methodist Magazine* for March, 1884. Price \$2 a year; \$1 for six months; 20 cents per number. For sale at all Booksellers.

The March number of this *Magazine* contains four handsomely illustrated articles:—A critical paper on Lord Lytton (Owen Meredith), by Professor Reynard, with copious quotations from his poems and fine portrait; a sketch of St. John's, Newfoundland, and of the Cod-fishery; Lady Brassey's Adventures on the Pampas of South America; and a concluding paper on the Mam-

moth Cave, Kentucky, all handsomely illustrated. An eloquent sermon by the late Dr. Punshon, on "Character Building," never before printed, will be read with deep interest. Dr. Clarke, Superintendent of the Toronto Asylum for the Insane, contributes an important article on "Heredity," abounding with wise suggestions for promoting the mental, moral, and physical well-being of the race. Bishop Fuller contributes his concluding article on "Christian Unity," which is reviewed in detail by the Editor. His Honour Judge Dean and Principal Grant will, in early numbers, contribute articles on this important subject.

The April number will have finely illustrated articles on Picturesque New Brunswick; on the Luther Monument at Worms, with several full-page cuts; further pictures of Newfoundland, and twelve engravings of the Land of Fire—twenty-six engravings in all. Numbers from January can still be supplied.

## GOOD FRIDAY.

**F**RIDAY, April 11th, will be Good Friday. It is the day on which we are to think of the death of the good and glorious Jesus. Last Christmas you were feasted and presented with gifts to remind you of his birth in the manger. You know how he grew up from his baby state into a pure and beautiful boyhood. During his youth he lived quietly at home, and, as is supposed, worked with his father at the carpenter's bench. When about thirty years old he began to tell the people who he was and why he had come into the world. His words were so loving, gentle, pure, and powerful that people ran with wonder to hear him. His acts were as mighty as his words were wonderful. He spoke to water and it became wine. He told sick men to quit their beds and they got up cured. His word gave sight to blind people, hearing to deaf ones, and life to the dead. When the sea was in a rage he told it to be still and it obeyed him, while angry winds became quiet at his command. No man's words ever had such power. But he was God as well as man, and, therefore, while he ate, drank, slept, walked, talked, and suffered, as you and I do, he also did works such as none but a being of almighty power could do. Yes, Jesus was both God and man!

Isn't it strange that people did not all fall in love with the beautiful, holy, loving Jesus? It is. Had people loved light, truth, purity, and beauty, they would have loved Jesus. But they had wicked hearts. They loved the sins which Jesus bade them not to commit. They hated the good deeds he wanted them to do. And so it came to pass that they hated him, and carried him before a stern old Roman soldier, named Pilate, and asked that he should be put to death. O wicked, wicked men!

Pilate was afraid of Jesus at first. But when the people falsely told him that Jesus was the enemy of the emperor, Caesar, he grew bold, and ordered his soldiers to crucify our Lord. He mocked him, putting a purple robe on his body, a crown of thorns on his



head, and a reed in his hand, and saying, "Ecce homo," that is, "Behold the man."

After being mocked, the Saviour was led out to the place of execution. There the soldiers stripped the garments from his sacred limbs, laid him upon a wooden cross, and drove big nails through his hands and feet into the wood. Then they lifted the cross up, stood it in a hole like a post, and jeered at the sweet Jesus until, worn out with pain, loss of blood, and sorrow for men's sins, he died—died for your sins and mine; died that the great God might forgive us our sins for his sake. O blessed Jesus, teach us to love thee for thy great love to us!

These are the great events we should think of, talk about, and pray over on Good Friday. Whoever does these things until his heart is sorry for sin and filled with the peace of forgiveness will have a Good Friday in very deed.

## THE FIRST EASTER.

**P**AIN and toil are over now;  
Bring the spice and bring the myrrh,  
Fold the limb and bind the brow,  
In the rich man's sepulchre.

Sin has bruised the Victor's heel;  
Roll the stone and guard it well;  
Bring the Roman's boasted seal,  
Bring the boldest sentinel.

Yet the morning's purple ray  
Shall present a glorious sight—  
Stone by earthquake rolled away,  
Angel guard all robed in white.  
—Mrs. F. G. Alexander.

## MISSIONARY YEAR-BOOK, 1884.

8vo., pp. 64; 25 cents, postage paid, Rev. Eugene R. Smith, Baltimore, Md.

The valuable manual contains a brief description of each country and the principal islands of the world with the names and, as far as possible, the statistics of the missionary societies in each.

The names of the New Books on Missions and Mission Lands issued since Dec. 1st, 1882, giving price and publisher. A brief account of the leading Home Missionary Societies. Twenty maps representing Mission Lands, and much valuable information on Missions.

Those who have the Missionary Almanac for 1883 will still find it valuable from its very complete list of Missionary Periodicals, and the names, prices and publishers of the mission books on mission lands published prior to 1883.

A MAN is rich enough when he has a little more than he has—and that is, never!