

**The Bottom Drawer.**

In the best chamber of the house,  
Shut up in dim uncertain light,  
There stood an antique chest of drawers,  
Of foreign wood, with brasses bright,  
One morn a woman, frail and gray,  
Stepped totteringly across the floor;  
"Let in," she said, "the light of day;  
Then, Jean, unlock the bottom drawer."

The girl, in all youth's loveliness,  
Kneelt down with eager, curious face;  
Perchance she dreamt of Indian silks,  
Of jewels, and of rare old lace;  
But when the summer's sunshine fell,  
Upon the treasures hoarded there,  
The tears rushed to her tender eyes,—  
Her heart was solemn as a prayer.

"Dear grandmamma!" she softly sighed,  
Lifting a withered rose and palm;  
But on the elder face was naught  
But sweet content and peaceful calm.  
Leaning upon her staff, she gazed  
Upon a baby's half-worn shoe,  
A little frock of finest lawn,  
A hat with tiny bows of blue.

A ball made fifty years ago,  
A little glove, a tasselled cap,  
A half-done long-division sum,  
Some school books fastened with a strap,  
She touched them all with trembling lips;  
"How much," she said, "the heart can  
bear!"

Ah, Jean! I thought that I should die  
The day that first I laid them there.

"But now it seems so good to know  
That throughout all these weary years  
Their hearts have been untouched by grief,  
Their eyes have been unstained by tears!  
Dear Jean, we see with clearer sight  
When earthly love is almost o'er;  
Those children wait me in the skies  
For whom I locked that sacred drawer."

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Rev. W. H. WITHROW, D.D. - Editor.

**TORONTO, SEPTEMBER 27, 1884.**  
**Sunday-School Aid and Extension Fund Collection.**

By order of the Sunday-school Board, the Editor, who is also Sunday-school Secretary, is instructed to call the attention of all superintendents of circuits and superintendents of schools to article 354 on page 159 of the Methodist Discipline, which reads as follows: "An annual collection in aid of Sabbath-school work shall be taken up in all our schools, to be called the Sabbath-school Aid and Extension Fund collection. It is recommended that this collection be taken up at the open session of the school on the Quarterly Review Sunday in September [September 28th], or at such other time as may be found most convenient. It shall be the duty of superintendents of circuits and districts to see that such collections are taken up."

**How and Where.**

How and where do you intend to educate your children? is one of the great questions of the age. Ignorance is rarely bliss in these days of intelligence and knowledge. Once wealth covered a multitude of intellectual defects, but at the present day men are wont to peep behind the golden veil, and ask the mental value of the man. He, therefore, who bequeaths to his children wealth while he condemns them, by neglecting their education, to a back seat in all society worthy of the name, is doing them a wrong which only filial regard or self-respect will prevent them at some time from asserting with sorrow.

The question How and Where, in relation to education, has a broader application than it once had. A few years ago some of our readers might have looked at their boys alone before giving a reply: to-day they include in their answer their daughters as well. No fact promises more for the future than this. Woman's progress in education will be the measure of the general progress in intelligence. Her participation in the intellectual advantages of to-day has been marked by a steady advance into the occupation of those posts of service which have hitherto been regarded as beyond her province. No parent, as he looks around his family circle, whatever its comforts, can tell when some whirlwind may tear up the tent pins and scatter the group. To keep them ignorant is to make them for ever dependent, to educate them is to prepare them for independence through personal effort, whenever such effort may be necessary.

—*Halifax Wesleyan.*  
To the above judicious remarks of Bro. Smith, we would merely add that Methodist parents need not go beyond Methodist schools, which will give a guarantee of sound religious instruction for their children. By writing to the manager of the Academy or University at Sackville, N.B., of the College at Stanstead, P.Q., of the College at Belleville, of the University or High School at Cobourg, or to the ladies' colleges at Sackville, Belleville, Whitby, Hamilton, St. Thomas, or to the Rev. Thos. Ferguson, Toronto, full information will be obtained.

**Book Notices.**

*A Golden Inheritance.* By Reese Rockwell. New York: Phillips & Hunt; Cincinnati: Walden & Stowe. Price \$1.25.

The names of the publishers of this volume are a guarantee to the public that "A Golden Inheritance" will be something better than all that the world calls good and great. True, the book is written very much in the style of those books which are usually designated "novels," but however some sedate Christians might hesitate about perusing such books, we beg to assure them that there is nothing in the volume now under review but what is pure and good. Religion appears in all its loveliness in the character of one who, though an invalid and a cripple, finds joy and peace by her implicit faith and trust in the Saviour. Its practical character is displayed in the life-work of some others who instruct the veriest outcasts of society and seek to reclaim the waifs of the city from the scenes of destitution which constantly surround them. The book is well suited to young persons of both



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sexes who will read works of this description, and we do not see how it can be read without good resulting from the perusal.

*Light Ahead.* By Colia A. Gardiner. New York: Phillips & Hunt; Cincinnati: Walden & Stowe. Price \$1.25.

This is a 12mo. volume of 444 pages, clear, bold type and good paper, which makes it very easy to read. It consists of twenty-three chapters, every page of which bristles with life. The style is terse and captivates the reader, so that chapter after chapter is read with increasing interest. The design of the writer is to describe the beauties of religion, and the utter worthlessness of a mere worldly display. The power of religion to support those who have become reduced in their social position, and to sustain others as they crossed the valley of the shadow of death, is clearly seen, so that the reader cannot fail to see the advantage of its possession. We have read the volume with no ordinary interest, and have no hesitancy in recommending its perusal to all classes of readers.

*Mrs. Hurd's Niece.* By Ella Farman. The Young Folks' Library. Illustrated. Boston: D. Lothrop & Co. Price 25 cents. This fascinating story, one of the best from the author's practised pen, will find a multitude of earnest and appreciative readers. It draws a sharp contrast between genuine, practical religion and its fashionable substitute, and shows the hollowness of a life not based upon sound principle. There is hardly a page without its suggestive passage, and we know of few books which contain so much that is really helpful to young girls placed in positions where self-control, moral courage and self-sacrifice are required.

Oh! little woodland flower,  
All hidden from our loving sight.  
Petite fleur lis des bois,  
Toujours caché-e.

These words are from a nice little song, which may be sung in French or

English. Learners of French will remember that, in singing, it is quite common to make a three-syllable word out of one or two syllables, as one sees in *caché-e*.

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**What a Boy Accomplished**

A boy who attends one of our Sunday-schools went out in the country the past summer to spend his vacation—a visit he had long looked forward to with pleasure. He went out to help the men harvest. One of the men was an inveterate swearer. The boy having stood it as long as he could, said to the man, "Well, I guess I will go home to-morrow." The swearer, who had taken a great liking to him, said, "I thought you were going to stay all summer." "I was," said the boy, "but I can't stay where anybody swears so; one of us must go, so I will leave."

The man felt the rebuke, and said, "If you will stay I won't swear;" and he kept his word. Boys! take a bold stand for the right; throw your influence on the side of Christ, and you will sow seed the harvest of which you will reap both in this world and that which is to come.—*S. S. Visitor.*

It is a common sneer among those who are opposed to Christian work among peoples not Christian, that only low-class Hindoos or Chinese or Japanese embrace Christianity. It is one of the many hostile facts which people of this belief are always meeting, that Mr. Ayskeh Kabayama, the student of Wilbraham Academy who was baptized and received into the Methodist Episcopal Church, Sunday, February 10, is a son of the commander-in-chief of the Japanese Army.