

THE LOVE OF GOD.

LIKE a cradle rocking, rocking,  
Silent, peaceful to and fro—  
Like a mother's sweet looks dropping  
On the little face below—  
Hangs the green earth, awing, rocking,  
Farless, noiseless, safe and slow,  
Falls the light of God's face bending  
Down and watching us below.

And as feeble babes that suffer,  
Toss and cry, and will not rest,  
Are the ones the tender mother  
Holds the closest, loves the best,  
So when we are weak and wretched,  
By our sins weighed down, distressed,  
Then it is that God's great patience  
Holds us closest, love us best.

O great heart of God! whose loving  
Can not hindered be nor crossed,  
Will not weary, will not even  
In our death itself be lost—  
Love Divine! of such great loving,  
Only mothers know the cost—  
Cost of love, which, all love passing,  
Gave a Son to save the lost.

—Selected.

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

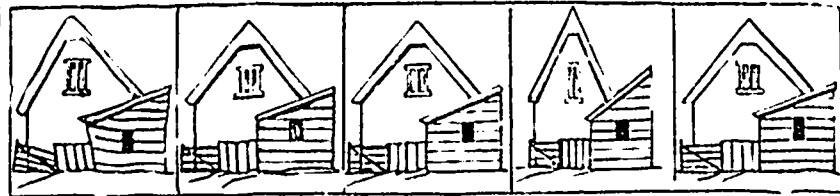
TORONTO, AUGUST 25, 1883.

SABBATH DESECRATION.

THIS subject is one which is now attracting a great deal of attention among a large section of the community.

At the Metropolitan Church, Rev. Hugh Johnston, B. D., preached on this subject. He began by explaining that the Sabbath was founded on the necessities of man, and was given to subserve his highest good, physical, social, mental, spiritual, and eternal. The best men of this city were at present agitated over the violation of the sanctity of this day. If the day of God was dishonoured the house of God was dishonoured, and if the word of God was dishonoured, and then they could say farewell to public morality and national prosperity and peace. This city had been justly famed for its Sabbath peace and order, but a crisis had come, as there was an outbreak of Sabbath desecration, when they had Sunday excursions by boat to the Island, to adjoining parks, and even to the States; railroad trains were running, the mails were being collected, made up, and sent out, and then there was a determined effort to mutilate and destroy the device of Heaven, this Sabbath,

which was made for man. Should they surrender to the foe this sacred citadel? There were enemies of this day. Infidelity was opposed to all that was holy and divine. Secularism was opposed to the day, for it taught that there was no hereafter; but he thanked God that there was a sound, enlightened, Christian public opinion on this great question. Should they stand like dumb driven cattle and see their existing laws and customs broken down? He asked why the officials of the Grand Trunk Railway, for which the people of Canada had done so much, for the sake of money respond to the clamour of American tourists, and inflict such a moral wrong upon them throughout the length of the land? Why, he asked, should the Postoffice Department help on the Sabbath profanation by making their employees work on Sunday or sacrifice their situations. Christians should take a firm stand on the subject, and by persuasion, by reason, by logic, by appeal to the best feelings of human nature and the teachings of God's Word maintain the Christian Sabbath. The Sabbath, when rightly observed, was the ally of virtue, morality and true religion. Why was the Sabbath law on the statute books? There was a notion among some people that this was a Jewish institution, and was therefore not a binding obligation, although it had got into the laws of the country. He could give the following unanswerable proofs to show that the Sabbath was made for all mankind. As soon as man was made the Sabbath was made for him. As soon as Adam and Eve existed, the Sabbath was appointed, as "God rested on the seventh day from all his work, and God blessed the seventh day, and sanctified it." It was ordained to be a commemorative institution. The Sabbath was instituted at creation, because it was to endure as long as the Creator should endure, and the existing law in the statute book should be enforced. Then, again, the Sabbath Day was placed among the Ten Commandments:—"Remember the Sabbath Day to keep it holy." This formed part of that code of eternal laws written by the finger of God. The Ten Commandments, neither Jewish nor Gentile belong to mankind. Christ did not repeal these laws, but came to give them more spiritual enforcement and meaning. The Sabbath was a day not for labour, not for business, not for recreation, not for pleasure, but for rest and worship. It was a day sacred to God and humanity. It was a day for rest, bodily and mentally. God commanded them to stop working. All factories should be stopped, all stores and shops closed, no cabs running, no engines puffing, no cars or steamers running, but rest. They must not only rest, but worship by assembling together in the sanctuary. As for the Sunday traffic of the Grand Trunk—if the railway authorities feared God as much as they do Vanderbilt's competition, or loved the Almighty God as much as they do the almighty dollar, they would be found yielding to this pressure. The despatching of mails was surely not a necessity, when London, the centre of the world of commerce, with a population of five millions, could do without it. Was it right for a Christian Government to force their employees to break its own laws? He had thought of this. What would have been the course of the Postmaster-General if the Inspectors



A DRAWING LESSON.

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Teacher.—What is the difference between these two lines?

Emily.—One is straight and the other is bent.

T.—Say curved—not bent. We will first talk about straight lines; they may differ in many ways. What difference do you see in these?

E.—One is long and the other is short.

T.—Lines, then, may differ in length. What difference do you see in these?

E.—One is broader than the other; they differ in breadth.

T.—Look at these two lines.

E.—They are of the same length and breadth.

T.—Yes, but one is darker than the other. They differ in shade.

E.—Here are two lines exactly alike, and yet they differ.

T.—How can that be? They are of the same length, breadth, and shade.

E.—There is no difference in the lines themselves, but they have different directions.

T.—Thus you see that lines may differ, (1) in length, (2) in breadth, (3) in shade, (4) in direction, and (5) in position.

E.—So I shall have to put five questions to each line?

T.—Yes; in drawing if you want to improve quickly, you must begin by working slowly. Above see five little drawings. In No. 1, at the right, all the lines are correct. The house is drawn with light lines, because it is farther off than the shed; or, as an artist would say in the "back-ground."

E.—And I suppose the shed and palings are drawn with dark lines, because they are nearer,—in the front-ground.

T.—Yes; but, if you want to use an artist's word, say "fore-ground." What is the matter with No. 2?

E.—The lines are of the wrong length. The house is too tall, and the shed is too narrow.

T.—And how is No. 3?

E.—The lines are not of the right shade. They are all alike, and the house appears to be quite as near as the shed.

T.—Look at No. 4.

E.—The lines are not right in breadth. The back-ground lines are too broad, and the house appears to be nearer than the shed.

T.—And in No. 5?

E.—They are all wrong together; all falling in the wrong direction.

and Postmasters had refused to obey this Sabbath order. Would they have lost their places? Never; the whole country would have risen against it. He called upon every patriot to cherish the Sabbath. Let the pulpit thunder. Let the able and powerful press speak, as in a vigorous editorial in one of the dailies on Saturday, and let every man and woman stand up against any lax keeping, or violation of the Sabbath. It is God's best, brightest day, and made for man.

THE CHILDREN'S HOSPITAL.

WE had the pleasure of visiting the other day Lakeside Home—a branch of the Toronto Children's Hospital. We were delighted to find such a large, cool, airy structure for the little folk. On its broad verandahs their cots can be wheeled out, so that they can get the fresh pure breeze from the lake. There were twenty-four children in residence—twelve of whom were enjoying a visit to the summer villa of a lover of little children near by. Some of those in the Hospital were confined to bed, with a weight fastened by a cord over a pulley to their ankles to help straighten diseased legs. But the fresh air and bright sunlight poured through the room, and they were happy as crickets. A deal of sympathy is shown the little folk. We have just received a letter from the Superintendent of the Methodist Sunday-school at Burk's Falls, Ont., containing \$5 from the Secretary of the school for some child named John, with a promise of a similar amount annually, in addition to what the school may give. We have had the pleasure of transmitting numerous similar donations to Mrs. McMaster, the kind foundress of the institution.

We have received the announcements of both the Toronto Academy, and Cobourg Collegiate Institute. With the former of these we are more intimately acquainted. It occupies a large and commodious building in one of the healthiest neighbourhoods in Toronto, and is under the management of the Rev. Thomas Ferguson, a respected minister of the Methodist Church of Canada, and an educationist of many years' successful experience. The Cobourg Collegiate Institute is under the principalship of D. C. McHenry, Esq., M.A., and is closely affiliated with Victoria University. Both institutions have a good staff of instructors, and parents desiring high class educational advantages under Christian auspices and careful oversight cannot err in patronising either of them.

Two old Victoria college boys are now Lieutenant-Governors. Lieut. Governor Richey in Nova Scotia, and Lieut. Governor Aikins in Manitoba—Pretty good for "Old Vic."

A PHILOSOPHER, who went to a church where the people came in late, said, "It is the fashion there for nobody to go till every body has got there."