

Tobacco.—An Arcostic.

BY J. PARCOZ.

To all who use tobacco I would say,
"Oh, use it no more, but throw it
away!"
Be careful, it hurts both body and mind;
An evil indeed of a very bad kind,
Cease then, I say, to use and sell this
weed,
Christians should haste to banish it with
speed,
Oh, do it then, it is a worthy deed!

EVERGREEN SUNDAY-SCHOOLS.

This is a novel yet significant appellation, to distinguish Sunday-schools that are kept in vigorous existence, not merely during the summer and early autumn,—like the forms of vegetable life in our fields and gardens, but, like the evergreens which form so large a portion of our native forests,—during the months of cold and snow as well. We have never been able to see the necessity which obliges the intermission of so many of our Sabbath-schools during the winter season. There may be localities that are so sparsely settled as to require a suspension of our Sunday-school work; but such cases are not by any means as numerous as would be indicated by the many schools subjected to this system of winter recess. We take, therefore, the liberty of kindly submitting to pastors and managers of Sunday-schools who have been accustomed to such interruption of their labours during so considerable a portion of the year a very few plain thoughts on this subject.

We would inquire, why should Sunday-schools be discontinued during the winter in localities where week-day schools are kept in operation all the year?

If it be not a necessity to close the latter, what necessity can exist for closing the former? Is it not so that in such cases of interruption, a large part of the year, and at a season favourable for religious and Sabbath-school instruction, is allowed to pass unimproved as far as the youth of families is concerned? May it not be the case that so important a portion of the life of the young, for whose religious training we are responsible, if not employed for good purposes, is in many instances sure to be perverted to that which is evil? May not the benefits received during six months of Sunday-school training be more than neutralized by the influences brought to bear on youthful hearts during the months when the Sunday-school is suspended? Can we justify ourselves in allowing so precious a portion of youthful opportunity to pass over without using it to lead our young people by religious influences to Christ and salvation? Is there not much loss of interest in the Sabbath-school, both on the part of teachers and scholars, by closing the schools for so great a part of the year? Is it not much more difficult to get a school in good working condition in the spring after an interval of several months, than to keep it in a state of efficiency the year through?

In years gone by there may have been some show of reason for closing our Sunday-schools during the winter season, when places for holding these were more distant from many of our families, and were not so accessible, and not so comfortable as they are now. It would seem that what was deemed needful in the past has in altered circumstances been allowed to continue as a custom, though the necessity for such usage no longer exists. There are interruptions

to the Sunday-school work in summer; and there is often as much propriety in closing in summer as in winter. We attribute to this custom of winter closing much of the inefficiency of the schools that are kept in only partial operation.

We entreat Sabbath-school workers not to allow their zeal in the cause of the Good Shepherd, and their love for the lambs of the fold, so to cool as to become unwilling to be steadily employed in their self-denying service. Whole-hearted teachers will not be disposed to allow the results of their labour during six months of the year to be scattered to the winds by the neglect of the months next succeeding. Nor is this at all necessary, except in very rare circumstances; for there is not ordinarily any difficulty in keeping up the winter school, but what can be and ought to be surmounted. Try and work your schools even better this winter than you have done in the summer, and you will

LESSON NOTES.

STUDIES IN THE HISTORY OF JUDAH.

FOURTH QUARTER.

LESSON 1.—OCTOBER 2.

REFORMATION UNDER ASA.

2 Chron. 14. 2-12. Memory verses, 2-5.

GOLDEN TEXT.

Help us, O Lord our God, for we rest on thee.—2 Chron. 14. 11.

OUTLINE.

1. Moral Reform, v. 2-5.
 2. Worldly Wisdom, v. 6-8.
 3. Faith in God, v. 9-12.
- Time.—From about 955 to about 941 B.C.
- Place.—The kingdom of Judah. The battle with Zerah was fought in the valley of Zephathah, at Maresah.

- What was Asa's character? How did he deal with idolatry? What two commands did he give in verse 4? What is it to seek the Lord? What is the best time to seek him? Prov. 8. 17. Where can we find his law? How may we best keep it?
2. Worldly Wisdom, v. 6-8. What was this "rest"? Who gave it? How was it obtained? How may we find rest? Matt. 11. 28, 29. How did Asa propose to improve the years of peace? What is the church's privilege in time of rest? Acts 9. 31. How large was Asa's army? 3. Faith in God, v. 9-12. Who came against Judah? From what country and where located? How large was his army? Where was the battle? Did Asa rely upon his army? Upon whom did he rely? What confident statement did he make to the Lord? What prayer did he offer? Golden Text. What was the result of Asa's prayer and Asa's fight? What may we do in trouble? Psalm 55. 22.

PRACTICAL TEACHINGS.

- Where in this lesson do we find—
1. An example of thorough reform?
 2. An example of earnest work?
 3. An example of earnest prayer?

It is no unusual thing for men in India of thirty, or even fifty years of age, to have wives of eight or ten.

The late George Russell, of Aberdeen, Scotland, left \$75,000 for the benefit of scavengers and policemen.

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in no wise lose your reward. Let the aim be, "All the scholars for Jesus."—Halifax Wesleyan.

RABBIT GIRL IN HOLLAND.

Nothing gives so much character to the country districts of any land as the peasantry. The picture is a characteristic sketch of a Dutch girl with her wooden shoes turned up to a sharp point at the ends, and the peculiar head-dress, with its funny plates of metal at the sides. Sometimes, in the case of women, these are of pure gold and are very valuable.

HOME READINGS.

- M. Reformation under Asa.—2 Chron. 14. 1-12.
- Tu. God's presence.—2 Chron. 15. 1-3.
- W. A solemn covenant.—2 Chron. 15. 10-19.
- Th. Call to repentance.—Amos 5. 4-15.
- F. Trust in God.—Psalm 20.
- S. God the strongest defender.—Isaiah 31.
- Su. Reward of obedience.—Prov. 3. 1-10.

QUESTIONS FOR HOME STUDY.

1. Moral Reform, v. 2-5. Who succeeded Rehoboam as king of Judah? 1 Kings 14. 31. Who succeeded Abijah?