

**The Two Lives.**

Two babes were born in the self same town,  
On the very same bright day;  
They laughed and cried in their mothers' arms,

In the very self-same way;  
And both seemed pure and innocent  
As falling flakes of snow,  
But one of them lived in the terraced house,  
And one in the street below

Two children played in the self-same town,  
And the children both were fair,  
But one had curls brushed smooth and round,  
The other had tangled hair.  
The children both grew up apace,  
As other children grow;  
But one of them lived in the terraced house,  
And one in the street below.

Two maidens wrought in the self-same town,  
And one was wedded and loved.  
The other saw thro' the curtain's part,  
The world where her sister moved.  
And one was smiling a happy bride,  
The other knew care and woe,  
For one of them lived in the terraced house,  
And one in the street below.

Two women lay dead in the self-same town,  
And one had tender care,  
The other was left to die alone,  
On her pallet so thin and bare.  
One had many to mourn her loss,  
For the other few tears would flow;  
For one had lived in the terraced house  
And one in the street below.

If Jesus, who died for rich and poor,  
In wondrous, holy love,  
Took both the sisters in his arms,  
And carried them above,  
Then all the difference vanished quite,  
For, in heaven, none would know  
Which of them lived in the terraced house,  
And which in the street below.

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

TORONTO, JULY 3, 1886.

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**FOR MISSIONS**

**For the Year 1886.**

**The Parents' Sunday-School Work.**

It is the parents' duty—

1. To encourage the children at home to study the Sunday-school lesson.
2. To study the lesson with the children.
3. To teach the lesson to the children, whether there is a Sunday-school or not.
4. To accompany the children to the Sunday-school whenever possible.

5. To magnify the work of the Sunday-school in all ways possible.

6. To examine the children on their return from the Sunday-school, especially on the spiritual instruction which they have received, and supplement such teaching by kind and encouraging words.

7. To send the children to the Sunday-school always in good time.

8. To become acquainted with the teacher of the children, and converse with him in regard to each child's disposition, wants, etc.

9. Never to speak disrespectfully of the teacher, superintendent, pastor, or school, in the presence of the children.

10. To use the current lesson and home-readings in family worship

11. To pray in family worship for the teacher of the children and the school.

12. To read the children's Sunday-school papers and books.

13. To see that the children study our Church catechisms.

14. To take the children to the regular Church-service when practicable, and not excuse them from this because they have attended the Sunday-school.

**Casting all your Care upon Him.**

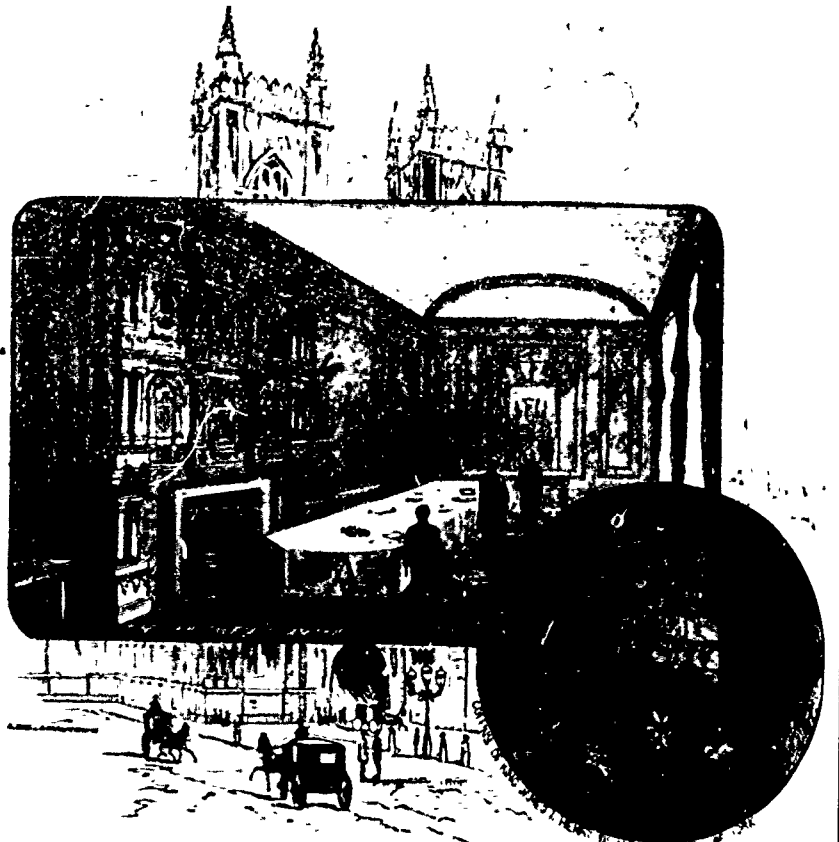
In the summer of 1878, I descended the Rhigi with one of the most faithful of the old Swiss guides. Beyond the service of the day, he gave me unconsciously a lesson for life. His first care was to put my wraps and other burdens upon his shoulder. In doing this he asked for all; but I chose to keep back a few for special care. I soon found them no little hindrance to the freedom of my movements; but still I would not give them up until my guide, returning to me where I sat resting for a moment, kindly but firmly demanded that I should give him everything but my alpenstock. Putting them with the utmost care upon his shoulders, with a look of intense satisfaction he again led the way. And now, in my freedom, I found I could make double speed with double safety.

Then a voice spoke inwardly, "O foolish, wilful heart, hast thou, indeed, given up thy last burden? Thou hast no need to carry them, nor even the right." I saw it all in a flash; and then, as I leaped lightly from rock to rock down the steep mountain side, I said within myself, "And even thus will I follow Jesus, my Guide, my Burden-bearer. I will rest all my care upon Him, for He careth for me."  
—Sarah Smiley.

**The Scott Act.**

**AN ASSAULT ON A MINISTER ARISING OUT OF THE ENFORCEMENT OF THE LAW.**

As Rev. James Lawson, of Cobden, was stepping on board the train for Renfrew, he was accosted by an hotel keeper of the village who was recently fined \$100 for a second offence against the Scott Act, who accused him of having given the information which secured his conviction. Mr. Lawson denied knowledge of who gave the information in this particular case, but expressed his determination to do all he could to assist in the enforcement of the law and to give information if he had the chance. The hotel keeper thereupon struck Mr. Lawson in the face, knocked him down, jumped on him, and hammered away until some



THE JERUSALEM CHAMBER.

of the bystanders pulled him off—a somewhat difficult task. Mr. Lawson proceeded on the train to Renfrew on business. His assailant gave himself up to a local magistrate, but the matter is not yet settled. The Act is working very well in all but one or two parts of the county.

Mr. Lawson is a highly-esteemed Methodist minister, and a frequent contributor to this paper. Such ruffianly treatment as he has received greatly helps the cause it was intended to injure, however unpleasant it may be to the immediate victim.

**The Jerusalem Chamber.**

THAT is a curious name for a room, is it not? But the room itself is a famous one. It is a room in the deanery of Westminster Abbey, the splendid church in London, where there are so many memorials of kings and statesmen and generals and other noted men. It is a very old room, and it is called the Jerusalem Chamber because in the time of Richard II.—turn to your histories and see how long ago that was—the walls were hung with tapestries which represented the story of the siege of Jerusalem. King Henry IV. died in that room. In it was held the Westminster Assembly of Divines—the company of good and learned men who prepared the "Shorter Catechism" that some of you study.

Here, within the last ten or twelve years, the committees of ministers have met who have been engaged in revising the Bible. The Revised New Testament, you know, was finished and published four years ago. This year we have had the Old Testament issued, so now we have a revised translation of the whole Bible. This means that these scholars have sought to give us more exactly than we had it before just what the Hebrew and Greek in which the Bible was originally written means. The Old Version—King James' Version as it is called—is very good and very beautiful. It is inexpressibly dear to multitudes. But while the new version does not change any of the

old truths of the Bible, there are not a few places where it makes the truth clearer.

But the great thing, children, is that whether in the new version or the old, you study the Word of God, make it the man of your counsel and the guide of your life.

A LITTLE over a hundred years ago Britain spent much blood and treasure in trying to keep the revolting American Colonies in subjection. Thousands of wise men were as confident in those days that Britain was entirely right in her treatment of the Colonies as they are now confident that Gladstone is entirely wrong in his treatment of Ireland. A few weeks ago her Majesty and several members of the Royal family were present at the opening of the Colonial Exhibition. Part of the opening ceremonies consisted in the singing of an ode composed by Tennyson for the occasion. One of the four verses alluded to the loss of America in the following terms:

Britain fought her sons of yore;  
Britain failed, and never more;  
Careless of our growing kin,  
Shall we sin our fathers' sin?  
Men that in a narrower day—  
Unprophetic rulers they—  
Drove from out the mother's nest  
That young eagle of the west,  
To forage for herself alone,  
Britons, hold your own.

That verse would have been considered rank treason fifty years ago; but it was then sung before the Queen and members of the Royal family and met with their approval. Had anybody said a hundred years ago in presence of royalty that the "unprophetic rulers" of the Empire were driving the young eagle out of the mother's nest he would most likely have been sent to the Tower. The lesson seems to be that we should not be too positive about the outcome of any political movement. The wisest men cannot see very far into the future, nor tell what effect any political movement may have fifty or a hundred years hence.  
—Canada Presbyterian.