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PLEASANT HOURS

A PAPER FOR OUR YOUNG FOLK

ENLARGED SERIES.—VOL. III.

TORONTO, JANUARY 27, 1883.

No. 2

BETHANY.

BETHANY is not known for its size, magnificence, or influence in general history. In the times of Christ it was one of the smallest cities of Judah, and at the present time it only comprises about twenty families. It is very probable that its name would never have been heard beyond a very limited circle but for the hospitality of a few of the citizens. The good deeds of the humble may immortalize both them and the obscure hamlet which gave them birth. Thus Eisleben is made famous by being the birth-place of Luther, Gifford rendered notorious as the first home of John Knox, and Elstow invested with more than ordinary interest because it was the place of Buyan's nativity. Bethany owes its immortality to the generosity of Martha, Mary, and Lazarus. Bethany is on the road leading from Jerusalem to Jericho, about two miles E. S. E., and situated on the eastern slope of mount Olivet. Three things are noted of this place: Here Christ had a temporary home with his three friends, one of whom he raised from the dead. Here a Mary anointed the Lord against the day of his burying. And from one of the hill-tops near unto Bethany, Christ ascended from his disciples into glory.

The superstitious and degraded inhabitants of this place are always ready to show travellers the House and Tomb of Lazarus. An account of the exploration of which, is taken from the graphic descriptions of Dr. Robinson's "Textual Helps from Bible Lands:" "The inhabitants huddled around us, emulous for the remunerative privilege of piloting our credulous footsteps down into a hole within a hole, where local tradition had asserted Lazarus was once buried. We dis-

mounted, of course, and went into the tomb.

One deep, narrow excavation, under the surface of a rise of ground, leads the descending way into another beneath it; a sort of subcellar arrangement, like a two-storied subterranean

When we emerged, our fingers dripping with tallow from the nowise over-generous candles we were compelled to carry, the guides made free offer to condole our manifest disappointment, with an immediate exhibition of the mansion where Mary and Martha

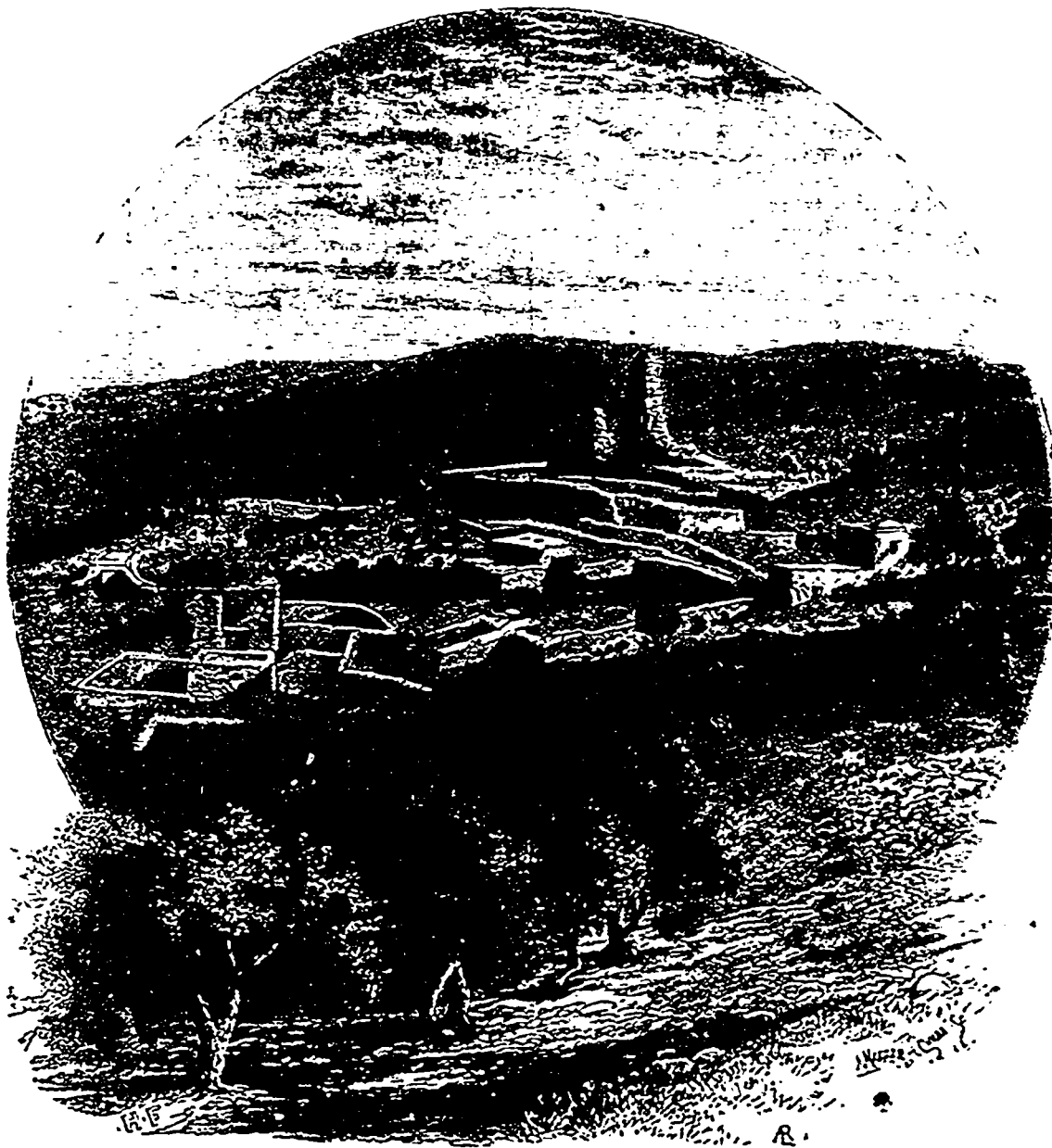
irresistible disposition for sarcasm, is all one is able to make room for in his heart, under the exhibition of paltry perpetrations of sham like this. All his reverent emotions are checked, when even plain historic incidents are thus travestied. All his imaginations are rushed down into beggarly meanness.

I put it to my own candor—as I gazed on these two scenes with ineffable disdain and disgust—as I tumbled with the rest along down back from the house to the sepulchre, picking my perilous way among offences most execrable could this ever have been the track over which this funeral train wound its way, or was it even in this atmosphere 'Jesus wept'?"

W AT A BOY DID.

PERCY LAPEY, a young lad about eleven years of age, was visiting Elmira at the home of Professor J. R. Monks. Prof. Monks is a regular lecturer at the State Reformatory there, delivering two addresses each week to the inmates of the institution. He also visits the institution on Sunday afternoons, when regular religious services always are held. (On a Sunday afternoon, recently, Prof. Monks was accompanied by his youthful Buffalo visitor. Young Lapey is a fine musician, singing exceedingly well for one of his years. During the course of the exercises, Superintendent Brockway, who had been told of the lad's vocal abilities, asked him to sing. Like a

brave little boy he consented, and sang several pieces. The prisoners are very fond of singing, and are about as appreciative an audience as one often sees. They were greatly delighted with Master Lapey, and cheered him loud and long. Among the selections that he sang were, "Where is my wandering boy to-night!" One night during the week,



BETHANY.

cistern, which finally ushered us into a dark, odorous department. I shall not attempt to pronounce upon this selection of a locality for the scene of an incident so august, I only wish faithfully to reproduce the experience of a sensitive mind, when one passes, thus outraged, along through the neighbourhoods over the sites of New Testament history.

We therefore clambered up to the actual summit of the village, where there is needed an ancient building, on the pinnacle of the hill. We certainly saw a ruin there. And if the dirty walls were not picturesque, the splendid view from them was. The homestead evidently ran behindhand after Lazarus died the second time. A horrible sense of outrage, an

following the Sunday in question, Mr. Brockway received a letter from one of the prisoners, who is at present in the third grade, the lowest in the prison. It was in substance as follows: "Mr. Brockway, I have resolved to be a better man. I heard that little boy sing, Sunday, about that wandering boy, and it made me think of my own mother, who, perhaps has thought the same thing about me during many a restless night. When I thought of her I resolved to do better, and from this time forth I will do all I can to raise my grade. By the help of God I will be a respectable man again, so that I can return to my mother and home, and look into her eyes without the hot blush of shame mantling my cheek. It was the little boy's song that did it and I bless him for it." Superintendent Brockway sent the letter to Master Lacey, accompanying it with a few words of thanks and compliment from his own pen.

THE ENERGY THAT SUCCEEDS.

THE energy that wins success begins to develop very early in life. The characteristics of the boy will commonly prove those of the man, and the best characteristics of young life should be encouraged and educated in the wisest possible manner. The following story strongly illustrates this truth:

"About thirty years ago, said Judge P——, I stepped into a book store in Cincinnati, in search of some books that I wanted. While there, a little ragged boy of twelve years of age came in, and inquired for a geography. "Plenty of them," was the salesman's reply. "How much do they cost?" "One dollar, my lad." "I did not know they were so much." He turned to go out, and even opened the door, but closed it again, and came back. "I've got sixty-one cents," said he; "could you let me have a geography, and wait a little while for the rest of the money?"

How eager his little bright eyes looked for an answer, and how he seemed to shrink within his ragged clothes, when the man, not very kindly, told him he could not. The disappointed little fellow looked up at me with a very poor attempt to smile, and left the store. I followed and overtook him. "And what now?" I asked. "Try another place, sir." "Shall I go, too, and see how you succeed?" "Oh, yes, if you like," said he, in surprise. Four different stores I entered with him, and each time he was refused. "Will you try again?" I asked. "Yes, sir; I shall try them all, or I should not know whether I could get one."

We entered the fifth store, and the little fellow walked up manfully and told the gentleman just what he wanted and how much he had. "You want the book very much?" asked the proprietor. "Yes, very much." "Why do you want it so very much?" "To study, sir. I can't go to school, but I study when I can at home. All the boys have got one, and they will get ahead of me. Besides my father was a sailor, and I want to learn of the places where he used to go." "Well, my lad, I will tell you what I will do; I will let you have a new

geography, and you may pay me the remainder of the money when you can, or I will let you have one that is not quite new for fifty cents." "Are the leaves all in it, and just like the other, only not new?" "Yes, just like the new one." "It will do just as well, then, and I will have eleven cents left toward buying some other books. I am glad they did not let me have one at the other places."

Last year I went to Europe on one of the finest vessels that ever ploughed the waters of the Atlantic. We had very beautiful weather until very near the end of the voyage; then came a most terrible storm that would have sunk all on board had it not been for the captain. Every spar was laid low, the rudder was almost useless, and a great leak had shown itself, threatening to fill the ship. The crew were all strong, willing men, and the mates were all practical seamen of the first class; but after pumping for one whole night, and the water still gaining upon them, they gave up in despair, and prepared to take to the boats, though they might have known no small boat could live in such a sea. The captain, who had been below with his chart, now came up. He saw how matters stood, and with a voice that I distinctly heard above the roar of the tempest, ordered every man to his post.

"I will land you all safe at the dock in Liverpool," said he, "if you will be men." He did land us safely; but the vessel sank moored to the dock. The captain stood on the deck of the sinking vessel, receiving the thanks and blessings of the passengers as they passed down the gang-plank. As I passed, he grasped my hand and said, "Judge P——, do you recognize me?" I told him I was not aware that I ever saw him until I stepped aboard of his vessel. Do you remember that boy in Cincinnati?" "Very well, sir, William Haverly." "I am he," he said. "God bless you!" And God bless the noble captain Haverly. —*Evangelist.*

LORD MACAULAY AS A HIGHWAYMAN.

LORD MACAULAY when a young man was visiting Rome, and one night went to see the Coliseum by moonlight. While alone under the dark arches where it is as black as night, all of a sudden a man in a large cloak brushed past him rather rudely, as Macaulay thought, and passed on.

Macaulay's first impulse was to clap his hand to his watch pocket, and sure enough, his watch was not there. He looked after the man who he doubted not had stolen his watch as he brushed past him, and peering into the darkness could just distinguish the outline of a figure moving away.

He rushed after him, overtook him and scizing him by the collar demanded his watch. Macaulay could speak but very little Italian and understood none when spoken, so he was obliged to limit his attack on the thief to a violent shaking of him by the collar and an angry repetition of the demand, "Orologi! Orologio!" (Watch! watch!) The man just attacked poured forth a torrent of rapidly spoken words, of which Macaulay understood not a syllable; but once again administered a severe shaking, stamping his foot angrily on the

ground and again vociferating, "Orologio! Orologio!" whereupon the detected thief drew forth the watch and handed it to the captor.

Macaulay satisfied with his prowess in having thus recaptured his property and not caring for the trouble of pursuing the matter any further, turned on his heel as he pocketed the watch and saw nothing more of the man. But when he turned to his apartment at night, his landlady met him at the door holding out something in her hand saying: "Oh, sir, you left your watch on the table, so I thought it better to take care of it; here it is." "Good gracious! what is it then, what is the meaning of it?" stammered Macaulay, drawing from his pocket the watch he had so gallantly recovered in the Coliseum. It was a watch he had never seen before.

He, Macaulay, had been the thief. The poor man he had so violently attacked and apostrophized in the darkness and solitude of the Coliseum arches had been terrified into surrendering his own watch to the ruffian who, as he conceived, had pursued him to rob him. The next morning Macaulay, not a little crestfallen, hastened to the office of the questor with the watch and told his story. "Ah! I see," said the questor; "you had better leave the watch. I will make your excuses to the owner of it; he has already been here to denounce you."

TOTAL ANNIHILATION.

H, he was a Fowery boot-black bold,
And his years they numbered nine;
Rough and unpolished was he, albeit
He constantly aimed to shine.

As proud as a king on his box he sat,
Munching an apple red,
While the boys of his set looked wistfully on,
And "Give us a bite!" they said.

But the boot-black smiled a lordly smile;
"No free bites here!" he cried.
Then the boys they sadly walked away,
Save one who stood at his side.

"Bill, give us the core," he whispered low.
That boot-black smiled once more,
And a mischievous dimple grew in his cheek—
"There ain't goin' to be no core!"

THREE CLASSES.

THERE are three classes of people with reference to habits of reading and study: First, those who have been trained in good schools and colleges, and who think they have neither strength nor time for further study. Second, those who have had but limited opportunity through schools, and who think themselves equal to nothing but the drudgery and frivolity of physical toil and pleasure; who shrink from literary society because they are afraid of "showing their ignorance," or are indifferent to knowledge. Third, those who, whether "educated" or not, have a thirst for knowledge, are eager to know more if they already know much; and to know something if they are unfortunately without knowledge; seeking gladly all opportunities of growth. This third is the true class into which both the others ought to fall. Then those who have been trained will help those who have not, and those who have not will do their best toward making up for what they have lost, and both will rejoice together in the happy and fruitful effort to increase in wisdom and power.—*B. T. Vincent.*

THE CHILD-FACE

AT morn or eve where'er I go
In crowded street or breezy hill,
In summer rains or winter snow,
A wistful child-face haunts me still,

When all my life is out of tune,
And sorrow spreads her cheerless night,
It breaks forth like a gracious moon,
And gilds my gloomy clouds with light.

On the dull labours of the day
A glory-beam it seems to pour;
Forbids all wild thought when I pray
And makes them purer than before.

I know not when I saw the face;
I wist not how or whence it came;
'Whate'er the time, whate'er the place,
It haunts and follows me the same.

Was it a vision gave it birth,
Or some chance memory that I keep?
Is it a habitant of earth,
Or but a dream-child born of sleep?

I cannot paint its form in words;
Its wondrous grace I cannot sing,
No more than can the April birds
Lay bare the mystery of spring.

I feel that face will never go
As long as I draw living breath;
'Twill be my guiding star below
And then 'twill beacon me in death.

Perchance when I have crossed the stream
And stand upon the holy hill
I'll find 'twas truer than a dream,
That dear child-face which haunts me still.

HOW TO TREAT A BOY.

GET hold of the boy's heart. Yonder locomotive comes like a whirlwind down the track, and a regiment of armed men might seek to arrest it in vain. It would crush them, and plunge unheeding on. But there is a little lever in its mechanism that at the pressure of a man's hand will slacken its speed, and in a moment or two will bring it panting and still, like a whipped spaniel, at your feet. By the same little lever the vast steamer is guided hither and yonder upon the sea, in spite of wind and current. That sensitive and responsive spot by which a boy's life is controlled is his heart. With your grasp gently and firmly on that helm, you may pilot him whither you will. Never doubt that he has a heart. Bad and wilful boys very often have the tenderest hearts hidden away somewhere beneath incrustations of sin or behind barricades of pride. And it is your business to get at the heart, get hold of that heart, keep hold of it by sympathy, confiding in him, manifestly working only for his good by little indirect kindnesses to his mother or sister, or even to his pet dog. See him at his home, or invite him into yours. Provide him some little pleasure, set him at some little service of trust for you; love him; love him practically. Any way and every way rule him through his heart.

The President of the Wesleyan Conference wears his temperance blue ribbon on all public occasions. His example has much force. It brings the movement under the attention of our people wherever he preaches or speaks, awakens interest and inquiry concerning the aims and progress of the Blue Ribbon Army, removes existing prejudice, and encourages many a timid abstainer to show the token. It is significant that there is such a wide-spread revival of Gospel Temperance during the year of the Jubilee of the movement, and that Charles Garrett, one of its early fruits, is President of the Wesleyan Conference.

THE LITTLE KINGS AND QUEENS.

MONARCHS whose kingdom no man bounds,
No leagues uphold, no conquest spreads,
Whose thrones are any mossy mounds,
Whose crowns are curls on sunny heads!

The only sovereigns on the earth
Whose away is certain to endure:
No line of kings of kingliest birth
Is of their reigning half so sure.

No fortress built in all the land
So strong they cannot storm it free:
No palace made too rich, too grand,
For them to roam triumphantly.

No tyrant so hard-hearted known
Can their diplomacy resist:
They can usurp his very throne:
He abdicates when he is kissed.

No hovel in the world so small
So meanly built, so squalid, bare,
They will not go within its wall,
And set their reign of splendour there.

No beggar too forlorn and poor
To give them all they need to thrive
They frolic in his yard and door,
The happiest kings and queens alive.

Oh, blessed little kings and queens,
The only sovereigns in this earth
Their sovereignty nor rests nor leans
On pomp of riches or of birth.

Nor ends when cruel death lays low
In dust each curly head.
All other sovereigns crownless go,
And are forgotten, when they're dead;

But these hold changeless empire past,
Triumphant past, all earthly scenes:
We worship, truest to the last,
The buried "little kings and queens."
—Harper's Magazine.

A TALE OF A TUB.

AN INCIDENT IN THE BOYHOOD OF SYDNEY SMITH.

WE believe it was Sydney Smith who said that in time of danger, absence of body was better than presence of mind, and most people will be inclined to agree with the genial divine. The following anecdote of his boyhood will show, however, that the future wit evinced the possession of the latter quality at an early age.

At the time of which we write, his father occupied, with his family, the habitable part of a ruinous old castle near Woodford, in Essex, and at a short distance from the castle was a sheet of water, large enough, in English eyes, to be dignified with the title of lake. Young Sydney, although unable to swim, was passionately fond of boating, but his aquatic aspirations were sadly restricted by the fact that he had no boat, and his father, being decidedly opposed to his venturing upon the water at all, was not likely to provide one for him.

In this dilemma Sydney's inventive genius soon found a way of overcoming the difficulty. Taking his little sister into confidence, he surreptitiously possessed himself of a large tub from the castle laundry, and, persuading her to accompany him, launched it upon the lake. Provided with a small piece of board as a paddle, the adventurous young navigator managed to paddle his unwieldy craft to the very middle of the lake.

He was greatly elated by his success, and waved his paddle triumphantly aloft with the air of a conqueror. Alas! it slipped from his hand, fell into the water, and floated off beyond his reach, leaving him without any means of propulsion, at the mercy of the winds and waves. There

was nothing for it but to cultivate patience, and wait for succour; so, like a now Diogenes, he remained seated in his tub, trying to calm the fears of his sister, who was now badly frightened, and crying bitterly.

It was not long before the perilous position of the two children was noticed from the house, and soon the father and mother, with all the household at their heels, ran down to the bank in great alarm. Indeed, the situation was one of real peril. The crank, top-heavy craft in which they were embarked seemed ready to capsize every instant, and the agonized father could think of no means of rescuing his darlings that did not involve so much loss of time as to invite a catastrophe.

A favourite dog had followed the others to the shore, and, as if understanding that something was amiss, several times plunged into the water, and, after swimming out a little way, returned, apparently conscious of his inability to help.

Young Sydney, however, who had remained cool and collected, despite the lamentations of his mother and others, suddenly exclaimed: "Get a rope, father, get a rope, and tie it to Jack's collar; perhaps I can call him to me!"

His father, filled with admiration for the courage and self-possession of the boy, quickly procured a rope, and tying one end to Jack's collar, pointed to the tub, while Sydney at the same time called and whistled to the dog. The intelligent animal at once sprang into the water and swam out toward the tub, while Mr. Smith paid out the rope from the shore, and Sydney encouraged the dog with shouts of "Here Jack! Here Jack! Good dog! Good fellow!" and the like. It was a long swim, and the anxious watchers hardly hoped that the dog could accomplish it; but he stuck to his task bravely, and at length reached the tub, and was seized by the collar by his delighted young master. Untying the rope from the dog's neck, Sydney fastened it to the tub, and was speedily drawn to the shore, where the children were instantly clasped in the arms of their overjoyed parents.—Freeman's Journal.

ATTENTION, SHARP!

A FRIEND of mine was in the office of a gentleman in Philadelphia, when a young man came in for instructions with regard to some business he was to transact. The merchant stated the different points distinctly, but in rapid succession, repeating nothing a second time. There were quite a number of items, and the youth took no notes, but gave the sharpest attention, and then put on his hat and walked out.

In answer to an amused smile on my friend's face, the other remarked: "You think that is rattling off business pretty fast, don't you?" "Yes, and the only wonder to me is that the boy can remember a single thing you said."

"It is all in training. A boy may just as well learn to attend to what you say the first time and remember it, as to look to have it repeated over and over again, and then quite likely forget half his directions."

There was a great deal of truth in the remark, and it is well worthy the attention of every young person. It

is a great disadvantage to any one to acquire the habit of half-listening, when he is told anything of importance. "Attention, sharp!" should be the motto of every wide-awake boy or girl when taking in instructions. It will save many mortifying blunders, and help to win for them a name for ability; which is capital better than bank stock with which to begin life.

The same peculiarities are apt to run all through a person's character. The inattentive listener is pretty sure to be the inattentive observer. It is an old saying that there are people who "can go through a whole forest and see no firewood." People of this stamp lose a great deal that might be turned to account by way of personal improvement, and they miss many wayside springs of happiness. Mr. Edgeworth claims that the difference in intellect among men depends more upon the early cultivation of this habit of attention, than upon any marked difference in their original powers.

Any boy of average ability may learn to attend closely to what goes on about him, or the business he has in hand. It may be necessary to go from one thing to another in rapid succession, but for the moment we should give concentrated thought to whatever we are doing. It is by this close attention and sharp following up of facts that Watt made his great discoveries in steam, and that Edison has made for himself such a name in our day. There are more fields yet to be won, and the brave boys are now plodding on their way who are to win them. They are not the boys of lazy minds, nor the boys who are always forgetting, and saying, "I don't care."

THE SALVATION ARMY.

THE Salvation Army held a meeting lately in Exeter Hall, for the purpose of the dedication of 100 officers about to be sent to India, Africa, Sweden, New Zealand, and various parts of the United Kingdom. There was a very large attendance, many of those present wearing the uniform of the army. General Booth presided, and was accompanied by Mrs. Booth and other members of his family. At the morning meeting the proceedings were opened with "War Songs," accompanied by the band, which comprised brass and string instruments, drums, concertinas, and tambourines, and prayers by several officers.

General Booth, in addressing the meeting on the subject of the day, said that in addition to opening new districts in Great Britain and other places, they were sending out reinforcements to India, where the Salvation Army had created in the hearts of the natives the greatest interest and sympathy. Thousands in India had come to the penitent form, and testified to being saved, as Salvationists did all over the world. He hoped those present would not only help those going forth with their prayers, but would assist in providing travelling expenses. He was sometimes asked why he did not publish his defeats and difficulties; but he answered that there were enough special correspondents of the enemy who did that for them. But with all their experiences, those enemies could not lay a finger upon any episode in the history of the Army

movement which indicated they had made any great mistake. He (the General) did not stand alone in his work now, but was surrounded by a band of godly men and women working together. He would not attempt to deny that there had been financial trials and straits arising from the purchase of the "Eagle," and only on Friday night they could not raise £5 at headquarters. It would be asked how they were going to send out 101 officers at a cost of £650, but his reply was that the Lord would find the money. Shouts of "Amen." Mrs. Booth subsequently delivered an address on "The Responsibility of the Salvation Army for the Evangelization of the World." She said if the Church would only look at their present position they would see that it was one of the most wonderful spiritual evidences of Divine agency and of a living personal Holy Ghost amongst them that had been seen since the Apostolic days. The Salvation Army did not spring out of the brain or the head of one man, but God found an instrument and used it. Their success to the present had shown their responsibility, and that responsibility ended only with their capacity, enlarged and inspired by the power of God. The meeting closed with other addresses and hymns.

LIVE PAPER-CUTTER.

AN Indian Rajah who was pleasantly disposed toward the English, and had learned their language after a fashion, frequently visited, some years ago, so the story runs, the Viceroy of Calcutta, and on one occasion borrowed of the latter a copy of the *Edinburgh Review*, which he happened to see lying on the table. When he returned the magazine, the Viceroy asked him if he found anything interesting in it.

"O yes," he replied, "many beautiful things, also many disconnected articles."

"How so?" asked the Viceroy.

"See here," answered the Rajah, "this begins with 'Hunting the Orang-outang,' does it not? And now turn over the page and you have the 'History of Mary Stuart.'"

The Viceroy laughed. He perceived the Rajah had attempted to read the book through without cutting the leaves. He accordingly took from his table a beautiful ivory paper-cutter, explained its use to his visitor, and made him a present of it. The Rajah was puzzled as to how the leaves of the book could be printed before they were cut open, this was also explained to him. About a year after this occurrence the Viceroy saw a gay company entering the court, and in the centre of it the Rajah seated on a white elephant. No sooner did the Rajah see the Viceroy than he cried: "Do you happen to have an uncut copy of the *Edinburgh Review*? If so, please toss it out to me." The Viceroy threw out the magazine. It was caught by the elephant, who placed it between his tusks, which had been wrought into elegant paper-cutters, even including carved handles, and quickly cut open the leaves, after which the knowing animal passed the *Review* back to the surprised Viceroy. The Rajah then dismounted and said to the Viceroy, as he pointed to the elephant, "He is yours; I return your paper-cutter alive."—*Montreal Witness*.

CHRISTIAN UNION

J. G. WHITIER.

LET our hearts, uniting, bury
All our idle feuds in dust,
And to future conflicts carry
Mutual faith and common trust,
Always be who most forgiveth in his
Brother is most just.

From the eternal shadow rounding
All our sun and star-light here,
Voices of our lost ones sounding
By us be of heart and cheer
Through the silence, and the space,
Falling on the inward ear.

Know we not our dead are looking
Downward with a sad surprise,
All our strife of words reluking
With their mild and loving eyes?
Shall we grieve the holy angels' shall
We cloud their blessed skies?

Let us draw their mantle o'er us
Which have fallen in our way,
Let us do the work before us,
Cheerily, bravely, while we may,
Ere the long night silence cometh, and
With us it is not day.

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Pleasant Hours:

A PAPER FOR OUR YOUNG FOLK:

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

TORONTO, JANUARY, 27, 1883.

METHODIST UNION.

THE Methodist Churches of Canada never faced such an important question, and such a momentous responsibility as that which, in the providence of God, is now presented to them. The question is, shall they now consent to bury their past differences, to forget their past animosities, to economise their resources, now largely wasted in needless rivalries in the same neighbourhoods, and to combine their energies, as a united whole, to promote the glory of God in the highest—peace on earth and good-will to men—the salvation of souls, and the spread of scriptural holiness throughout this fair and fertile land, destined to be the home of a hundred millions of human beings? We should rise above all narrow selfish views, and act as we will wish that we had acted when we stand before the great white throne. When we shall all be dead and lie beneath the sod, the results of our acts at this crisis, shall remain either in a united, great, and vigorous Methodism throughout the length and breadth of Canada, or in the perpetuation throughout the future of the unhappy schisms,

rivalries, envyings, and petty jealousies of the past.

The Roman soldiers, who crucified our Lord, did not venture to rend His seamless robe. But alas! His professed disciples have not scrupled again and again to rend His body, which is the Church. Thank God that the time for healing the wounds and divisions of His Church, for repairing again the breaches in the walls of Zion has come. Can any but the most grave and weighty considerations, justify us in saying one word, or performing a single act that would arrest or even check in any degree the tendency towards Methodist Union, which has sprung up spontaneously in so many hearts and minds in the different Methodist Churches in this Dominion? The difficulties in the way are only transient and are not insuperable. They touch not religious convictions or principles, but only matters of expediency and of financial economy. We are convinced that the whole Church shall, by the blessing of God, be in a vastly better condition, spiritually and financially, as the result of this Union; that the waste of means in local rivalries shall be stopped, and that it shall be better able to do its work in this land and in the great mission fields of the world; and therefore we hope, and pray, and believe, that God, who has brought this great movement to its present advanced condition, will carry it on to a successful consummation.

As the official organs of all the branches of the Methodist Churches in Canada are requested to publish the Circular Letter, prepared by the highest authorities of these several Churches, and expressing the views on this momentous subject of the Union Committee, we have great pleasure in giving that letter in this paper, and we request for it the calm and serious and prayerful study of all the households into which it may come.

On account of our limits of space, we are unable to give the Basis of Union as a whole, but we do what we consider the next best thing; we give a condensed account of its provisions, prepared at our request by Dr. Sutherland, the Secretary of the Union Committee, together with some of the reasons which suggest themselves to his mind, why this *Basis of Union*, to which the 86 representatives of the different Churches almost unanimously agreed, should be accepted by the Quarterly Meetings, to be held in the month of February throughout our Church. May God so guide us all, that in the Church relations of the Methodist bodies of the land may be fulfilled the Saviour's prayer: "That they all may be one; as thou Father art in me and I in Thee, that they also may be one in us: that the world may believe that thou hast sent me."

THE demand for the first number of HOME AND SCHOOL has been so great that the first large edition of 8,000 was soon exhausted. We have had to stereotype it and print a second edition of 4,000, and have since printed a third edition of 5,000. If the paper is late in reaching any of the schools, it will be on account of the delay caused in printing these successive editions. In the future we shall know better how many to print. Send for specimens.

We have pleasure in inserting the following extract from a letter from a zealous Sunday-school worker, who sends a large order for our Sunday-school periodicals:—I expect to send you two more large orders next week for S. S. papers. After carefully comparing them with Cook's publications, I can say, that they surpass his in 1st, material, i. e. paper, 2nd in type; 3rd in plates, 4th in reading matter; and 5th counting them only equal to his in these points they are at least 6cts cheaper for PLEASANT HOURS AND HOME AND SCHOOL, than his similar papers. You may make what use you like of the above, for I know that all our Sunday-schools want, is to have the minister show them our papers and compare them with any American or Canadian S. S. papers, and they will at once see that ours are superior in every respect. Another Sunday-school superintendent writes, "In looking through the package you sent, I find them greatly ahead of what we have been taking."

We have pleasure in quoting the following note:—"Dear Sir,—Enclosed please find two dollars for the Children's Hospital, one dollar from my eldest daughter, Mary E. J., and one from my other two children, Isa H. F. and Minnie Melinda. These two last have been doing without sugar in their tea for twenty weeks so as to have something to give to help the poor sick children. Yours truly, S. P." God bless the children. May they learn that it is more blessed to give than to receive.

In order to give special prominence to Sunday-School work, we purpose to present in HOME AND SCHOOL hints on teaching, Sunday-School items, and others of a like nature, that may increase the efficiency of the invaluable labours of the great army of Sunday-School workers for whom, as well as for the scholars, it is prepared. In the last number some of these items are given. Others will appear in future numbers.

A GENTLEMAN, in sending a donation of reading for hospitals, etc., writes: "I am anxious for the Gospel to be spread. I love the Lord myself and I sought Him in my youthful days. I send these papers with the greatest of pleasure to the poor children."

A LITTLE STING.

SMALL things may annoy the greatest. Even a mouse troubles an elephant, a fly the prairie cattle, and a gnat a lion. The smallest weapon perhaps ever wielded is the sting of a wasp, yet how painful a wound it makes.

The little point, scarcely visible, envenoms, rankles, and swells the flesh: and whose very tenderness adds to its pain.

If such is the prick of an angry fly, what are the stings of a troubled conscience!—*Ex.*

No more touching compliment could be paid than that of the child who had overheard a conversation at the table on the qualities of a wife. As he stooped over to kiss his mother he remarked, "Mamma, when I get big I'm going to marry a lady just 'xactly like you."

THE BASIS OF METHODIST UNION:

WHAT IT IS, AND WHAT IT INVOLVES.

BY REV. A. SUTHERLAND, D. D.

SOME ONE HAS BLUNDERED.



THE bugles of the Methodist host have sounded a parley. The thunder of the cannonade and the rattle of small arms is hushed for a time. A conviction has been gaining ground that "some one has blundered," and that there has been a mistake in the plan of the campaign. Some of the regiments, it would seem, have occasionally mistaken friends for foes, and instead of keeping up a steady fire against the common enemy, have poured volleys into each other's ranks. Even when the mistake has been pointed out, the captains have been slow to acknowledge that any wrong has been done; and some have gone so far as to declare that this style of warfare is part of the general plan, and that the glory of the great Commander will be more effectually promoted thereby, than if each were employed exclusively in fighting the "world, the flesh, and the devil."

SHALL THE BLUNDER BE REPEATED?

But others (a large majority, I venture to think,) are of a different opinion. To them it seems clear that a great mistake has been made. They have been asking (and at last the question is heard above the din of battle), "What have we been fighting about?" We listen for an answer, but there is none. What we have been fighting about, no one can tell. Now, that a truce is proclaimed, another question is heard: "Shall we perpetuate the old mistake?" and in many hearts the answer is becoming a fixed purpose, "It must not be perpetuated!" Of all kinds of war, civil war is the worst, and of civil wars none are so bad as when regiments of the same grand army turn their weapons against each other. As in the case of the Midianitish host, the result must be disaster and defeat.

WHAT ARE THE FACTS?

Dropping figure, let us turn to fact. For fifty years, in the Western part of the Dominion, two Methodist Churches have confronted each other. For a considerable part of that time, five such Churches have been in the field, not always fighting against a common foe, but sometimes quarreling about the spoil. Eight years ago two of these Churches united their forces, and although some prophesied disaster, the results of that Union have been most blessed. To-day this united Church and three others are consulting as to the possibility of a wider Union that shall embrace all the parts, and combine the divided Methodism of the Dominion into one solid, compact body, mighty for good through the power of the Holy Ghost. Some eighty ministers and laymen from the several bodies have met in Council, and after much thought and earnest prayer have reached common ground. A Basis of Union—each part of which was adopted by an almost unanimous vote—has been prepared, and will shortly be laid before the various Quarterly Meetings and Conferences. That Basis presents the only ground on which it seems possible for the



THE GIN SHOP.

GIN SHOP.

ONE of the common sights met in going through the streets of London is the gin shop. In some parts of the city almost every street corner has one. And the poorer the neighbourhood the more numerous these shops. And in the dark foggy nights their plate glass windows fairly blaze with light. The scene here represented is one that is often witnessed—poor women sitting on the curb stones with their children and others peering in at the windows or going in to drink, ay, mothers with infants in their arms. One Sunday night after hearing Mr. Spurgeon preach we walked home through the streets of London and were appalled at the multitude of gin shops.

THE SITUATION.

General Superintendency was the only question on which all the uniting bodies had something to concede. How were these seemingly diverse systems to be harmonized? Only by mutual concessions, there was no other way. The General Conference of the Methodist Church of Canada had expressed its willingness, in order to promote Union, to accept an Itinerant General Superintendency, provided it did not interfere with the duties of Annual Conference Officers.

WHAT WILL YOU CONCEDE?

"We would much prefer," the Methodist Episcopal Delegates said, "to keep our system just as it is; but knowing that, if Union is to take place, this cannot be, we will concede two things,—the life appointment and the separate ordination. But we ask that the Itinerant General Superintendent, whom it is proposed to appoint, shall be a reality, and not a mere figure-head; and that he shall have such a recognized place in the Annual Conferences as will constitute a real connection between these bodies and the General Conference."

THE VOTE.

Long and patiently the proposition was discussed, and opportunity was given to every man to say all that was in his heart. The more fully the question was considered the clearer it became that the Methodist Episcopal delegation was meeting the other Churches fully half way. At length a vote was taken, and out of a committee of some seventy members there were but eight or nine dissentients, at least three of whom were Methodist Episcopal delegates. When the conclusion was reached, a profound sense of relief was experienced. No one regarded the vote as, in any sense, a personal or party triumph, but each seemed to regard it as a decision to which they had been led in the fear of God. There was no noisy applause; but pent-up emotions found vent in the strains of the grand old *Doxology*, and then the Committee adjourned for the night.

LAY REPRESENTATION.

On the question of Lay Representation in the Annual Conferences, it seemed necessary that three out of the four uniting Churches should change front a little. The Methodist Church of Canada and the Methodist Episcopal Church have each lay representation in the General Conference, but none in the Annual; the Bible Christians have ministers and laymen in equal numbers in the Annual Conference; while the Primitive Methodists have two laymen for each minister in that assembly. Where a General Conference exists, the functions of an Annual Conference are necessarily very limited. At first it was proposed that the representation should be very limited—two or three from a District, but it was felt that this was merely playing with the question, and if there was to be lay representation at all it must be in equal numbers with ministers. In this form the recommendation eventually carried.

CHURCH FUNDS.

The only other question of serious moment was that relating to Church funds. Some of these were quickly settled. The Children's Fund, having no invested capital in any of the

Churches, was relegated to the first General Conference, to make such arrangements as might be deemed expedient. In regard to the Contingent Fund, the Methodist Church of Canada alone has invested capital, and as this belongs to the three Western Conferences of that Church, it was left to these Conferences to decide what should be done with it, and any other action was referred to the first General Conference. The Missionary Fund was not so easily adjusted, as in one case there was a deficit of \$10,000, and in another of over \$18,000. It was agreed, however, that in both cases the debt should be paid before the Union was consummated, and thus the obstacle was removed.

As might have been expected, the Superannuation Fund presented the most serious difficulties. That men should be very sensitive in regard to a fund that made provision—scant, it is true, but real—for their old age, was but natural; and the most exhaustive discussions took place before a basis was reached. Sub-committees met, and pondered, and reported, but their reports did not seem to meet the case; proposition after proposition was made, discussed, and laid on the table; but at length the Committee saw, with tolerable clearness, all that the discussion involved, and embodied its judgment in a series of resolutions that for comprehensiveness and fairness must commend themselves to every unbiased mind. These resolutions require that the other uniting Churches shall provide an amount of invested capital equal, in proportion, to that now held by the Methodist Church of Canada; that income arising from collections and subscriptions in the congregations, and the annual subscriptions of ministers, shall be used in meeting payments to all claimants; that income arising from the invested capital now held by the Methodist Church of Canada for this fund, and from the Toronto Book Room, shall be used exclusively for the benefit of superannuates of that Church, until such time as the other uniting Churches equalize their Book Room assets and Superannuation Fund securities with those of the said Methodist Church of Canada; that no change shall be made in regard to the claims of any minister now holding a permanent superannuated relation; and that if in any year the increase shall not be sufficient to meet the claims in full, then all claimants shall share in the deficiency in proportion to the amount of their respective claims.

CHANGES NEITHER NUMEROUS NOR RADICAL.

1. *Doctrine, etc.*—In Standards of Doctrine, Articles of Religion, General Rules, Ordinances, Reception of Members, and Means of Grace, no changes or concessions are necessary.
2. *The General Conference.*—No change is proposed in the composition or functions of this body as it has existed in the Methodist Church of Canada, and in the Methodist Episcopal Church. But the Primitive Methodists and Bible Christians, in coming into the Union, concede the transfer of legislative authority from the Annual to the General Conference.
3. *General Superintendency.*—On this point, if the Basis is confirmed, all the uniting Churches will make concessions. The Methodist Episcopal Church surrenders the life appointment

various bodies to meet; and, if it be rejected, as a whole, all thought of Union must be abandoned for at least a generation to come. In fact the conviction was almost unanimous in the Joint Committee, that Union must be now or never.

GRAVITY OF THE QUESTION.

This question of the hour is grave; the issues are momentous; the responsibilities of Quarterly Meetings and Conferences are of the weightiest kind. That the question is one of absorbing interest in the circles of Canadian Methodism, we all know; but it has passed far beyond that limit. The Methodist press of two hemispheres is watching the movement. The eyes of the Christian world are upon us; and this of itself should be sufficient to lead those who have to decide the question, to approach it in the Spirit of the awakened Saul of Tarsus—"Lord, what wouldst Thou have me to do?"

THE WORK AND SPIRIT OF THE COMMITTEE.

It should be borne in mind that the Joint Committee was appointed to prepare a Basis of Union, and not to propose a method by which one Church might absorb all the rest. To make Union possible, there had to be mutual concessions, and an important part of the Committee's business was to ascertain how far, in the matter of concessions, the various bodies were ready to approach one another. They wisely decided to ascertain, first of all, the points of agreement, that they might the more readily determine whether the remaining points presented insuperable barriers to Union. The work, it must be confessed, was begun with some misgivings. The estrangements of the past seemed very wide;

and to some it was doubtful if the separating gulfs could be bridged over. But these very misgivings and doubts led to increased prayerfulness; and this resulted in a firm purpose to prosecute the work in such a spirit, that whether a Basis were found or not, the members of the Committee would part as brethren. This spirit, with scarce an exception, was maintained to the close; and to this, more than anything else, may be attributed the harmony of the Committee's proceedings, and the success of its work.

THE DOCTRINAL BASIS.

As had been anticipated, no difficulty was experienced in regard to matters of doctrine and usage. On these points it was found that absolute unity already existed, and so after brief conversation, and without discussion, the first thirty-three pages of the Discipline of the Methodist Church of Canada, covering Standards of Doctrine, Articles of Religion, General Rules, Ordinances, Reception of Members, and Means of Grace, were adopted *en bloc*, no change being necessary to harmonize them with the utterances of the other uniting Churches on the same points. This fact is, of itself, most significant, and furnishes one of the strongest possible arguments in favour of Union. In fact it changes the aspect of the whole question. Hitherto some have been asking "Is there any good reason why the Methodist Churches of this country should unite?" But in view of the fact above stated, they are now asking, "Is there any longer a good reason why they should not unite?" That Churches which are absolutely one in doctrine, general rules, and usages, should remain apart, is an anomaly which I, for one, cannot even attempt to justify.

and the separate ordination, or, as they prefer to call it, consecration. The Methodist Church of Canada concedes an eight years' term of office and an extension of authority, whereby such Superintendent may preside, in turn, with the President elected by an Annual Conference and conduct an ordination service. The Primitive Methodist and Bible Christian Churches accept this arrangement as a necessary part of a general Union scheme.

4. *Annual Conferences.*—The Methodist Church of Canada and the Methodist Episcopal Church concede the introduction of lay representatives in equal numbers with ministers. The Primitive Methodist Church consents to one lay representative for each minister, instead of two. Equal lay representation being already the practice in the Bible Christian Church, no concession was necessary on their part. The two latter Churches also concede that certain questions shall be dealt with by ministers only, and that the Stationing Committee shall be composed entirely of ministers.

5. *Ordination of Preachers.*—The Methodist Episcopal Church relinquishes the ordination of deacons as a distinct office, and the ordination of local preachers, but Annual Conferences are to have authority to ordain probationers of less than four years' standing, when the necessities of the work require it.

6. *District Chairmen.*—It is proposed that this officer shall be in name what he is in fact,—District Superintendent. The Methodist Episcopal Church relinquishes her plan of travelling Chairmen.

7. *Church Property.*—No concessions are necessary, but a plan is proposed of dealing with property that may not be required after the Union.

8. *Church Funds.*—In regard to these, the work of the Committee was simply to protect vested interests, and to prepare an equitable basis on which to adjust the various claims. Whether they have succeeded in this, the Church at large must judge.

9. *Book and Publishing Interests.*—The Halifax and Toronto Publishing Interests of the Methodist Church of Canada are to be maintained, and no difficulty is apprehended in the way of consolidating the other publishing interests at an early date after Union.

10. *Educational Interests.*—The Educational Institutions in the Maritime Provinces are to remain unchanged. Those in the west having University powers, will be consolidated.

LET OFFICIALS INFORM THEMSELVES.

As the Quarterly Meetings are to pronounce upon the Basis in February, 1883, it is of the utmost importance that every official member should inform himself of the real merits of the case without delay, so that he may be in a position to give an independent and intelligent vote. Let every such member carefully read the basis as finally adopted and published, until he thoroughly understands just what changes are proposed, and what the effect of those changes is likely to be. The full effect of the vote to be given no man can fully foresee. But this much we know, that he who votes for Union, does what in him lies to remove a standing reproach from Methodism and a hindrance from the cause of God; while he who votes adversely, votes to perpetuate the estrangements,

the rivalries, the waste of men and money, that has characterized the past. It would be folly to suppose that any basis could be prepared that would fully meet the views of every one. The question is not, therefore, is the present basis perfect? but are the objections to it of sufficient weight to lead us to reject it altogether? Let it be clearly understood, the basis now before the Church cannot be accepted or rejected *in part*;—as a whole it stands or falls, and upon its adoption or rejection by the Churches depend the fate of Union. Some will think otherwise. They will say, if the present basis is rejected, another can be formed. Doubtless another can be formed, but no one for a moment believes that it will.

SURPLUS MEN.

One very common objection urged against Union is, that in the unavoidable readjustment of the work a large number of ministers will be on the hands of the various Stationing Committees for whom there will be no circuits. But I am persuaded this difficulty is greatly over-stated. If the work of readjustment is carefully and conscientiously performed, and the rapidly-growing needs of the North-West are fairly met, the entire force now in the active work of the Uniting Churches will be quickly absorbed. At the time of the former Union there was the same outcry about "surplus men," and yet, after the Union, not one of the Conferences paused, even for a single year, in taking out new men; and even then the entries in the lists of stations of "one wanted," were neither few nor far between.

ECONOMY IN WORKING.

Suppose it to be true that, after Union, a certain number of men will not be needed on fields where they are now labouring, this difficulty will be met by a corresponding advantage in another direction. Let us suppose a case—a real one—where ministers of three Methodist Churches occupy the same ground, each receiving aid from the Missionary Fund of his Church. In the re-arrangement of the work two men are found to be sufficient. But two men can be supported on the ground, and the whole missionary grant thus saved will be sufficient to support the third man on a new field. That the rivalries of the past have caused an unnecessary multiplication of men in the same fields, no one conversant with the facts will attempt to deny. How often in Stationing Committees have we heard the appointment of additional men urged solely on the ground that "we must give the people a preaching service every Sunday;" and when the question was asked, "Why must we do this?" the answer was sure to be, "If we don't, the _____s will come in and take the ground." And so, for a reason that we should have been ashamed to confess, men were multiplied, and missionary money that had been given to send the Gospel to the destitute was spent in increasing the privileges of those who were quite able to support their own ministers, and who would have supported them but for those wretched divisions that set altar against altar, and sometimes separated chief friends. As the Methodist Churches by their unwise, not to say unchristian, policy, have brought these evils upon themselves, they should not complain

if some temporary inconvenience is experienced in getting rid of them.

If the work is to be brought to a successful issue, it must be carried on with a calmness that no irritating word can ruffle, a patience that no delay can tire, a courage that no opposition can affright; above all, with a sublime faith that sees God's hand in the darkness, and a singleness of purpose in which self shall have no place.

ON WHOM RESTS THE CHIEF RESPONSIBILITY?

Although the Basis of Union is to be discussed and voted upon in the various Quarterly Meetings, there can be no doubt that the chief responsibility rests upon the Ministry of the uniting Churches, because upon the attitude they assume, the fate of the Union movement largely depends. There is nothing in the Basis of Union which infringes upon the rights and privileges of the laity, and hence nothing to which they are likely to take strong exception. But as we have heard prominent laymen remark more than once, much will depend on the way in which the subject is brought before the Quarterly Meetings. If the Minister takes a hostile attitude, it will greatly influence the vote. Our official members, as a rule, treat the opinions and wishes of their Ministers with respect, and it would be an exceptional case in which a Quarterly Meeting would carry a measure to which the members knew the minister was strongly opposed. All this but serves to show how great are the responsibilities of the hour. We are making history. Let it be a history of which we shall not be ashamed in the coming time.

MISSION OF LITTLE FEET.

A DREARY world would be this earth
Where there no little children in it
The song of life would lose its mirth,
Where there no children to begin it.

No babe within our arms to lead;
No little feet toward slumber tending;
No little knees in prayer to bend,
Our lips to theirs the sweet words lending.

No rosy boys, at wintry morn,
With satchel to the schoolhouse hastening;
No merry shouts as home they rush;
No precious morsel for their tasting.

Tall, grave, grown people at the door;
Tall, grave, grown people at the table;
The men on business all intent,
The dames lugubrious as they're able.

The sterner men would get more stern,
Unfeeling natures more inhuman;
And men to stoic coldness turn,
And woman would be less than woman.

Life's song, indeed, would lose its charm
Where there no babies to begin it.
A doleful place this world would be,
Where there no little people in it.

A TIPPLER who had his load on
"fetched up" against the side of a
house which had been newly painted.
Shoving himself clear by a vigorous
effort, he took a glimpse at his shoulder,
another at the house, a third at his
hand and exclaimed, "Well, that are
a careless trick in whoever painted
that house, to leave it standing out all
night for people to run against."

HAPPY is that church which succeeds in interesting its young people, even if a new device has to be frequently introduced. When one thing wears out, try another. Don't be afraid of change. Don't be discouraged because one thing does not always retain the interest.

CIRCULAR LETTER.

To the Ministers and People of the Methodist Church of Canada, the Methodist Episcopal Church in Canada, the Primitive Methodist Church of Canada, and the Bible Christian Church of Canada.

DEARLY BELOVED BRETHREN AND FRIENDS,—As your fellow-laborers in the ministry of the glorious Gospel, and pastors of the flock of Christ, we greet you affectionately, in the name of the Father, the Son, and the ever-blessed Holy Spirit, praying earnestly that ye be enriched with all spiritual blessings in Christ, built up in him, and established in the faith of the Gospel which has been declared unto you. And we are the more anxious concerning your welfare amid the agitations of our cherished Methodism in these times, lest ye be led aside from singleness of purpose, humility of mind, and obedience to the truth, after the spirit of the world, and the plans of men, and not after the mind and will of God. You all know that there has been an earnest desire, in many true hearts in our respective Churches, that the divided Methodisms of this country should be united into one Methodist Church, in order that the occasion for strife should be removed, that love might the more abound, that there might be less waste and better direction of the resources of the Church, and that the men of God given us to minister in word and doctrine might be the better employed to spread the common Saviour's name. We have all mourned over the conflicting interests on oppressed fields of labor, the scanty support of the ministry by small and divided Societies, the erection of many houses of worship that a united people would never have required, the rivalry of denominations carrying precisely the same doctrines, and for the most part the same usages, into new mission fields, and the envy and ill-will too often engendered by the perpetuation of these divisions. For the removal of these occasions of the reproach of the adversaries, for the unity of the Spirit in the bonds of peace, for a wise and efficient direction of the resources of the Church in her men, her institutions, and her money, and for the consequent revival of the work of God, many sincere prayers have gone up from the members of all our Churches unto the living God, our Father in heaven.

You also know that there are great difficulties in the way of the accomplishment of such a Union of the diverse branches of Methodism into one Methodist Church: difficulties, indeed, which no merely human thought, spirit, or plan could overcome. All the Churches have their cherished polity and principles of Government and administration, second only in importance, in the view of good men maintaining them, to the doctrines of Holy Scripture themselves. Prejudices have arisen and strong feelings have been stirred: wherefore, it is often difficult for the most honest purpose to obtain a calm, impartial view. Worldly motives intervene and selfish aims. Sometimes doubt, suspicion, and party spirit bias the judgment. The remembrance of injury, real or fancied, discolors the ray and beclouds the vision. How we need to pray to be delivered from ourselves and the mere influence of circumstances, and to be enabled to see the truth in its own clear light.

and feel it in its own comfort and glow! In view of those formidable obstacles, we are confident that you will rejoice with us and give glory to God that, in our consultations just closing, the greatest harmony and brotherly love have abounded; and, whatever the issue, we have been able to see more clearly eye to eye, and our hearts have been drawn together in the fellowship of the spirit and the fraternity of the Gospel of Christ.

The General Conference, and constituted authorities of our several Churches, having affirmed the desirability of Union, appointed committees of brethren, faithful and beloved, to confer as to a Basis of Union, and ascertain whether there be a common ground on which all the Churches interested could join in organic unity. The identity of our doctrines and rules of Society, and the similarity of our usages in many respects, gave us a favourable starting point. We could easily agree on the doctrines of the Holy Scriptures as understood by the people called Methodists, on the rules of our Societies as given by Mr. Wesley, the venerable founder of our common Methodism, on our usages of worship and means of grace, and on the excellency of the spirit of love. But the diversities of polity and principles of government, and the cherished peculiarities of the several Churches, give to your committee the occasion of much study and prayer. One of the Churches has made prominent in its administration the maintenance of the rights of the Annual Conferences, and of the peculiar functions and privileges of the pastorate. Another has held unwaveringly by the connexional idea, the supremacy of the General Conference, and the office and prerogatives of an Itinerant General Superintendency. The other two Churches have especially maintained the rights of the laity to representation in the Conferences and Courts of the Church. These central and fundamental positions of the Churches are reconcilable, are incorporated in the Basis of Union, and, in our opinion, will all be found to be elements of safety, solidity, liberty, and power. This basis, in its regard for cherished principles, and inalienable rights, proposes that these central and fundamental positions be preserved and constitute the common ground of unity, while peculiarities of less importance, in a spirit of mutual concession, are in most cases handed on to be arranged by the General Conference and constituted authorities of the United Church, should such Union, by your vote, allowance, and action, ever take place. The Missionary, Educational, and financial interests of the Churches, their Church property, Book-Rooms, and publishing establishments gave us much concern, but we are persuaded that in them is no insuperable barrier to Union. The welfare of ministers and societies was in our thought to afford them all possible safeguards. The superannuated ministers are protected in their rights, and ordained men have secured to them the privileges and functions possessed within their respective Churches. It has been the careful and prayerful effort of your United Committee to discharge the sacred trust confided to them by their several Conferences and Churches; and guarding rights, principles, and important interests, to find if practicable according to their instructions, a basis of which the Meth-

odist people of this Dominion might, under God, unite in one Methodist Church for the spread of Scriptural holiness over these lands. With some degree of confidence that so desirable an end has been reached, with many prayers for divine guidance of all the the Churches, with reliance upon the intelligence and loyalty of our respective memberships, with an expectation that undue prejudice will be laid aside, and the great issues of the hour calmly and candidly considered; with an admonition that our respective peoples under their own constitutions keep united and in the spirit of charity among themselves, and with the assurance that for ourselves we are, in the fear of God, heart and soul with our people within constitutional action and decision, we commend the Basis of Union and all the interests that cluster about it to the honest scrutiny and thoughtful, godly determination of the Churches, content to receive their solemn acceptance of it, or equally solemn rejection of it, as unto us the indication of Providence and the voice of God.

In the several Churches the Basis of Union will be presented for action to the General and Annual Conferences, the Quarterly Meeting Conferences, and Official Meetings and Boards, and to the Societies and members themselves, under the constitutional provisions in the respective Churches, and according to the direction of their separate constituted authorities, so that there may be the utmost fairness and freedom of discussion, that no improper advantage be taken, or unlawful bias given, and that the entire constituency affected in each case shall have the opportunity, under its own constitution, usage, and law, to employ voice and influence for or against its adoption according to the solemn and conscientious conviction of duty, before God and His Church, in this important crisis of the history of our Methodisms. What greater dignity, what more weighty and awful charge and trust than this? Here is a vote passing far the importance of ordinary civil and political affairs among men. It involves much of the power, success, and destiny of the Church of God. What an immense responsibility is placed hereby upon every member and friend of our Zion. Shall we not be much in prayer before God, touching our present duties? Shall we not seek counsel of the Most High? Dare we allow personal or worldly feelings or issues, or impulses of pride, jealousy, or ill-will to intervene in a business of this character? Are we not in duty bound to walk in the light as God himself is in the light, and seek to possess all the mind of meekness, obedience, and love that was in Christ, our Saviour and Lord? How else shall we discharge the solemn obligations of these eventful times? The past is looking upon us with its many breaches to be repaired, mistakes corrected, and ills remedied, notwithstanding its many successes, for which we joyfully give glory to God. The present is looking upon us in the cordial desire and interest of all Evangelical Christendom in this movement and especially in the prayerful and brotherly sympathy and regard of all the Methodisms of both hemispheres. The future is looking to us with its enlarging demands, opening doors, and increasing facilities in the work of God; with its call for the

maintenance and spread of the peculiar doctrines of our Methodism, a free, full, present, instant, perfect, and eternal salvation to faith and obedience; and with its grand promise and prospects of the multiplying victories of the cross, for the economy of our resources at home, and the proper direction of our energies to the salvation of men here in this fast-peopling Dominion, and to the remotest parts of the earth. The missionaries and martyrs of all ages, the Holy Angels, Christ the Head of the Church, and the Adorable Father and Holy Spirit are looking upon us, that what we do we do it not as unto ourselves, but as unto the Lord; that we do our best to unite ourselves, our cherished principles and powers, our resources and enterprises in the love of God, and in the faith and hope of the glorious Gospel. Seeing we are encompassed about by so great a cloud of witnesses, be it ours to lay aside every weight, and the sins that so easily beset us, and, whether accepting or rejecting the Basis of Union, let us decide every question regarding it as in the presence of the Lord, and in view of that day when every one of us shall give account of himself to God. Constrained of the love of Christ and zeal for the souls of men, we must cease unseemly strife, and on a basis of brotherly and mutual regard, and Christian honour and right—which we think the basis herewith submitted to be—we must be drawn together and established not only in the unity of the Spirit and bonds of peace, but in an organic and visible unity to the confounding of the adversaries of Christ, the demonstration of the work of the Spirit, and the glory of God the Father. And as your pastors and servants, for Christ's sake, we shall earnestly and continually pray that the Holy Ghost descend upon us all, and fill us with the love of God, enlighten every mind, and purify every heart: and that He guide our Churches to the wisest and safest results, to the praise of His glory. And to God, the Father, Son, and Holy Spirit be praise forever.

Signed by order of, and in behalf of, the Joint Committee on the Union of the Methodist Churches of this Country.

S. D. RICE,
President of the General Conference of the Methodist Church of Canada.

J. GOODMAN,
President of the Primitive Methodist Church in Canada.

W. PASCOE,
President of the Bible Christian Church of Canada.

A. CARMAN,
Bishop of the Methodist Episcopal Church in Canada—Chairman of Committee.

ALEX. SUTHERLAND,
Secretary of Committee.
Toronto, December 6th, 1882.

A MERCHANT whose time for the past year has been so much taken up that he has been unable to remain at home except at meal time, concluded to take a vacation. A friend asked him where he intended to go, and he said he thought he would go home and get acquainted with his family.

SNOW FAES

And out the snow fays wander
Weaving plans of strange leaves
Flowers, like crystal slating,
Wonderous patterns of ice

Fitting down with noiseless footsteps,
Through the gray and frosty air
Spreading out a robe of ermine
Over the branches cold and bare

Ah! the branches cold and dreary
Summer's mirthful leaves are dead
Autumn played with them a moment,
Tossed them down and onward sped

Then, with quick and gentle fingers,
Came the snow fays through the night
Over the desolated branches
Spread a robe of dazzling white.

So, when hearts that once were gladsome,
Droop in sadness, all alone,
With the hopes that faintly cherished
Lying lifeless, round them strown

Angels come with eyes of pity
And a shrouding mantle bring,
Spread it over with tender fingers
Till the Master brings the spring

PIE PLATES.

EUNICE has been going to the cooking school lately, and she says pies are not sensible food; that they are injurious. I have heard that hinted a good many times, but never so decidedly as now. Modern science is really doing some good, when it comes practically into our kitchens and dispenses with some of the hardest things women have to do.

Grandma took another look through her glasses at the pile of pie plates lying on the table.

Eunice said they might just as well be put on the top-shelf of the china closet, where they would be out of the way, and kept clean from dust.

Grandma said she never realized before how many they had; the deep yellow ones for custard, squash, and pumpkin pies; the blue-edged ones for apple, plum, and mince: "What lots of money we must have expended for them!"

"That's nothing compared to the price of lard, spice, and flour, with the fruit thrown in," said mother, who really heaved a sigh of relief, as Eunice packed them away. "But what is father going to do without pies?"

"He will never miss them when he gets used to the sensible dishes with which I propose to tempt his appetite; and it's my opinion he will be very glad to miss his headaches and some of the grocery bills."

Mother thought of the possible new dresses.

"And while we are about to reform let us dispense with this kettle of suspicious looking lard."

"Doughnuts!" exclaimed grandma, "you don't say they are injurious too? What shall we do with our spare time? Oh! the hours and Jays of my life that have gone to making pies and doughnuts! What will the children eat?"

"They will eat fruit and good home-made bread and vegetables, and be healthy and good-natured," said Eunice.

"And no more doctor's bills," said father, as he came in and sanctioned the teachings of the new cooking-school.—*Woman's Journal*.

"ARE you the mate of this ship?" said a newly arrived passenger to the cook. "No, sir; I am the man that cooks the mate," said the Hibernian.

SNOWFLAKES.

FALLING all the night time.
Falling on the day.
Crystal winged and voiceless,
On their downward way.

Falling through the darkness,
Falling through the light,
Covering with beauty
Vale and mountain height

Never summer blossoms
Dwelt so fair as these,
Never lay like glory
On the fields and trees,

Rare the airy wreathing,
Deftly turned the scroll
Hanging in wood and arched,
Crowning meadow knoll

Freest chastest fancies,
Votive art, may be,
Winter sculptors feat to
Summer's memory.

-J. V. Cheney in The Critic.

A BOY I CAN TRUST.

ONCE visited a public school.
At recess a little fellow came
up and spoke to the teacher.
As he turned to go down the
platform the master said: "This is
the boy I can trust, he never failed
me." I followed him with my eye,
and looked at him when he took his
seat at recess. He had a fine, manly
face. I thought a good deal about the
master's remark. What a character
had that boy earned! He had already
gotten what would be worth more
than a fortune. It would surely be a
passport into the best firm in the city,
and what is better, into the confidence
and respect of the whole community.
I wonder if boys know how soon they
are rated by other people? Every boy
in the neighbourhood is known, and
opinions are formed of him; he has a
character either favorable or unfavor-
able. A boy of whom the master can
say, "I can trust him; he never failed
me," will never want employment.
The fidelity, promptness, and industry
which he shows at school are in de-
mand everywhere. He who is faith-
ful in little will be faithful in much.
-Band of Hope Review.

LESSON NOTES.

FIRST QUARTER.

STUDIES IN THE ACTS OF THE APOSTLES.
A.D. 30.] LESSON V. [Feb. 4.

THE PRINCE OF LIFE.

Acts 5. 12-21. Commit to memory vs. 15-16.

GOLDEN TEXT.

In him was life, and the life was the
light of men. John 1. 4.

OUTLINE.

- 1. The Rejected One. v. 12-15.
2. The Mighty One v. 16-18.
3. The Saving One. v. 19
4. The Coming One. v. 20-21.

TIME.-A. D. 30, immediately following
the events of the last lesson.

PLACE.-The Temple at Jerusalem.

EXPLANATIONS.-Peter saw it - Saw the
crowd looking at himself and John as the
workers of the miracle. Answered -
Answered to the wondering looks of the
people. As though by our own power or his
ness - As if God had given this power to
work miracles as a reward for their good-
ness. We had made - The apostles wished
all the honour to be given to Christ, none to
themselves. God of our fathers - The same
God whom their fathers had worshipped was
the one who now wrought the miracle
Glorified his Son - Honoured him by
working this miracle. Ye delivered up -
Peter shows how differently they had dealt
with Jesus, in contrast with the honour God
gave him. Denied him - Refused to own
him as their King. John 19. 15. The Holy
One - The Holy Spirit set apart for
God. The Just - The innocent and upright.

Denied a murderer Barabbas. Matt. 27. 21.
Killed the Prince of life - The one who gives
eternal life to men. Whose of we are wit-
nesses. Witnesses to the fact that Jesus rose
from the dead. His name - This word as
used in the Bible generally means power.
Not the mere name, but the power repre-
sented by that name, wrought the miracle.
Through faith - The faith of the two apostles
was the means of working the miracle.
(See Christ's promise to faith. Matt. 17. 20.)
Faith . . . by him - Faith which is exerted
through the power of Christ. Through
ignorance ye did it - Rejected, denied, and
crucified Christ, not knowing that he was
their Saviour. Peter wishes to hold out
hopes of mercy and salvation. God before
had showed - The prophecies of Christ's
sufferings and death. See Isa. 53, and Psa.
22. He hath so fulfilled - God had allowed
the deeds of wicked men and overruled
them to accomplish his purposes of sal-
vation. Repent - Convert from sins, especial-
ly to sin of rejecting Christ. Be converted -
Rather, as in Revised Version, "Turn
again" that is, toward Christ. Sins . . .
blotted out - By forgiveness. Times of re-
freshing - The time when God was willing
to have mercy and forgive sin, at that time.
The Revised Version is, "that so there may
come seasons of refreshing." He shall send
Jesus - Jesus was now in heaven, but had
promised to come back to earth. Restitution
- The complete triumph of the Saviour's
kingdom. God hath spoken - God had
promised that Christ should rule over all
the world.

TEACHINGS OF THE LESSON.

Where do we find in this lesson -

- 1. What faith in Christ can do?
2. How our sins may be blotted out?
3. What Christ may be to us? [GOLDEN
TEXT.]

THE LESSON CATECHISM.

1. By what name did Peter call Jesus?
The Prince of Life. 2. What did he
declare that the people had done to him?
They had denied and slain him. 3. How
did he say God had glorified him? By
healing through his name. 4. What
should all men do? Repent and be con-
verted. 5. What will be done to those who
repent? Their sins shall be blotted out.

DOCTRINAL SUGGESTION. - The forgiveness
of sins

8. What further witness was given to
Christ in his infancy?

Further witness was given to Christ in his
infancy by angels from heaven, by wise men
from the east, and by Simeon in the temple.

A. D. 30.] LESSON VI. [Feb. 11.

NONE OTHER NAME.

Acts 4. 1-14. Commit to memory verses 10-13.

GOLDEN TEXT.

Neither is there salvation in any other
for there is none other name under heaven
given among men whereby we must be
saved. Acts 4. 12.

OUTLINE.

- 1. The Name Feared. v. 1-3.
2. The Name Believed. v. 4.
3. The Name Defended. 5-10.
4. The Name Victorious. v. 11-14

TIME. A. D. 30, immediately following
the events of the last lesson.

PLACE - Jerusalem.

EXPLANATIONS. - As they spoke - The
apostles Peter and John in the temple, just
after the healing of the lame man. The
priests - Men who offered the sacrifices
and led the worship of the people. Captain
of the temple - The officer who kept order in
the temple. Sadducees - (See Descriptive
Index) Grieved - Offended. The resur-
rection - The Sadducees did not believe that
the dead would be raised, and were dis-
pleased at having it preached. Laid hands
on them - Took them prisoners. Put them in
hold - Under guard. Unto the next day -
Intending then to try them. Howbeit - In
spite of the opposition of the rulers. Them
which heard - The people who had heard
Peter's address and seen the miracle.
Believed - Believed in Jesus as their Saviour,
led by what they had heard and seen.
Number of the men - Perhaps the women
and children are to be added to the number.
Was about - Had now increased in all to
the number of five thousand. Elders - The
leading men among the people. Scribes -
Teachers of the law. All these together
made up the great council which governed
the Jews. Annas, etc. - (See Descriptive
Index.) Knew of the high-priest - Many

of his relatives held high offices. Set
them in the midst - The two apostles and
with them the lame man. Ver. 14. By
what name - They would not themselves
mention the name of Jesus. Done this -
Healed the lame man. The good deed - A
good deed, which it would seem needed no
defence. Impotent - Helpless. Whole -
By the name of Jesus - That is, by the power
of Jesus. Whom ye crucified - These were
the very men who, two months before, had
ordered Jesus to be put to death. The stone
. . . set at naught - Jesus despised and re-
jected. Become the head of the corner -
Jesus, whom God had made the Saviour of
the world, like a corner-stone upholding
and binding together the wall of a building.
Neither is there salvation - There is no
Saviour except Jesus. Unto heaven - In
all the world. Must be saved - If saved at
all, we must be saved by Jesus. Unlearned
and ignorant men - That is, men who were
without education, but speaking by the
power of God in them. Took knowledge -
They now began to notice that these were
the same men they had seen with Jesus, so
Jesus' power was shown in them. Standing
with them - The lame man had come to the
trial. Could say nothing - Could not deny
the miracle.

TEACHINGS OF THE LESSON.

How does this lesson show -

- 1. An example of acknowledging Christ?
2. A promise of salvation through Christ?
3. A warning against rejecting Christ?

THE LESSON CATECHISM.

1. How many people now believed in
Jesus? About five thousand. 2. Where
did the rulers bring Peter and John?
Before the council. 3. How did the apostles
say that the lame man had been healed?
Through the name of Jesus. 4. What did
they declare Jesus to be? The only Saviour.
5. How may we be saved? By faith in
Jesus.

DOCTRINAL SUGGESTION. - Salvation
through Christ.

CATECHISM QUESTION.

9. How did the angels bear witness to
him?

The angels bore witness to Christ by
singing praises to God at his birth, and told
the shepherds that they should find the
child Jesus in a manger at Bethlehem.

OUR FATHER.

BY LOUISE S. DORR.

I SAW a preacher kneeling
At hour of morning prayer,
With hair of silky texture,
And features Saxon-fair.

And fair-faced were the people
Before him bowing down;
But one had come among them
Whose face was dusky brown.

And as they bowed together,
And to our Father prayed,
These helped to form the unit,
All one in Christ are made!

"Our Father," prayed the preacher;
"Our Father," joined the rest;
"Which art in heaven," he added;
All Him in heaven addressed.

"Our Father" to the Saxon,
"Our Father" to the black;
"And persons I respect not,"
Our Father answers back.

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books and papers is not secular work
at all, nor is it beneath the dignity of
the ministerial office. John Wesley
did not think so, and he was wise be-
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the length and breadth of this vast
commonwealth, considered the circula-
tion of Methodist books and period-
icals as part of their duty. And they
were wise too in this. It was good
policy, and helped them in their work
largely.

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