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HOME & SCHOOL

Vol. II.]

TORONTO, JUNE 7, 1884.

[No. 12.]

The Ministry of Flowers.

God's ministry of flowers is one of the most delightful evidences of His love. The economy of nature might, doubtless, be maintained if the flowers were both scentless and colourless. But with what a profusion of beauty and fragrance has God clothed the world! All things rejoice in the loveliness of Spring. But there are many—the prisoners of pain in sick homes and in hospitals—who cannot go abroad to behold this beauty and inhale this fragrance. What better thing can happy, healthy boys and girls do, who have flowers in plenty, than carry them to those who are pining for the sight and smell. In many American cities, the Sunday-schools have organized a Flower Mission, gathering from the gardens or the woods flowers for the sick, and sending them, week by week, every Saturday, to the hospitals. Young people will find that such gifts will bless him that gives as well as him that takes. Often a message of the love of God will glide into the heart of some sick sufferer with the fragrant breath of some beautiful flower. Even the poorest may go flower-gathering in the woods, and gladden the sick-room of some neighbour with their bright presence. The Saviour Himself points to the flowers as evidences of the love of God: "Consider the lilies how they grow." And many a devout heart, wandering at this glad season in the garden or meadow, exclaims:



THE MINISTRY OF FLOWERS.

As if on living creatures,
Where'er my eyes do fall,
On blue bells and on daisies,
I say, God bless you all!

Listen to the beautiful verses in which the poet Longfellow describes the ministry of flowers:

Make full well, in language quaint and olden,
One who dwelleth by the castled Rhine,
When he called the flowers, so blue and golden,
Stars, that in earth's firmament do shine.
As they are, wherein we read our history,
As astrologers and seers of old;

Yet not wrapped about with awful mystery,
Like the burning stars, which they beheld.
Wondrous truths, and manifold as wondrous,
God hath written in those stars above;
But not less in the bright flowerets under us
Stands the revelation of His love.

Bright and glorious is that revelation
Written all over this great world of ours;
Making evident our own creation,
In these stars of earth—these golden flow-

And the Poet, faithful and far-seeing,
Sees, alike in stars and flowers, a part
Of the self-same, universal being,
Which is throbbing in his brain and heart.

Gorgeous flowerets in the sunlight shining,
Blossoms flaunting in the eye of day,
Tremulous leaves, with soft and silver lining,
Buds that open only to decay;

Brilliant hopes, all woven in gorgeous tissues,
Flaunting gaily in the golden light:

Large desires, with most uncertain issues,
Tender wishes, blossoming at night!

These in flowers and men are more than seeming;
Workings are they of the self-same powers,
Which the Poet, in no idle dreaming,
Seeth in himself and in the flowers.

Everywhere about us are they glowing,
Some like stars, to tell us Spring is born;
Others, their blue eyes with tears o'erflowing,
Stand like Ruth amid the golden corn;

Not alone in Spring's armorial bearing,
And in Summer's green emblazoned field,
But in arms of brave old Autumn's wearing,
In the centre of his brazen shield;

Not alone in meadows and green alleys,
On the mountain-top, and by the brink
Of sequestered pools in woodland alleys,
Where the slaves of nature stoop to drink;

Not alone in her vast dome of glory,
Not on graves of bird and beast alone,
But in old cathedrals, high and hoary,
On the tombs of heroes, carved in stone;

In the cottage of the rudest peasant,
In ancestral homes, whose crumbling towers,
Speaking of the Past unto the Present,
Tell us of the ancient Games of Flowers;

In all places, then, and in all seasons,
Flowers expand their light and soul-like wings,
Teaching us, by some persuasive reasons,
How akin they are to human things.

And with childlike, credulous affection,
We behold their tender buds expand;
Emblems of our own great resurrection,
Emblems of the bright and better land.

—♦♦♦—
THERE is no fame so intoxicating or so transient as that of mere oratory. Some of the most accomplished orators whom America has produced have died within a few years in mid-career and left scarcely a ripple on the surface.

Hymn to the Flowers.

Ye matins worshippers! who, bending lowly
Before the uprisen sun, God's lidless eye,
Throw from your chalices a sweet and holy
Incense on high!

'Neath cloistered boughs each floral bell
that swingeth,
And tolls its perfume on the passing air,
Makes Sabbath in the fields, and ever ringeth
A call to prayer.

Not to the domes, where crumbling arch
and column
Attest the feebleness of mortal hand,
But to that fane, most catholic and solemn,
Which God hath plann'd.

To that cathedral, boundless as our wonder,
Whose quenchless lamps the sun and
moon supply;
Its choir, the wind and waves—its organ,
thunder—
Its dome, the sky.

There, as in solitude and shade I wander
Through the green aisles, or stretched
upon the sod;
Awe'd by the silence, reverently ponder
The ways of God,—

Your voiceless lips, oh, flowers! are living
preachers,
Each cup a pulpit, and each leaf a book,
Supplying to my fancy numerous teachers,
From loneliest nook.

Floral apostles! that in dewy splendour,
"Weep without woe, and blush without
a crime,"

O, may I deeply learn, and ne'er surrender,
Your lore sublime!

"Thou wert not, Solomon, in all thy glory,
Array'd," the lilies cry, "in robes like
ours; [sitory,
How vain your grandeur! ah, how tran-
Are human flowers!"

In the sweet-scented picture, heavenly
Artist! [spread hall,—
Which thou paintest Nature's wide-
What a delightful lesson thou impartest
Of love to all!

Not useless are ye, flowers! though made
for pleasure,
Blooming o'er field and wave, by day and
night, [treasure
From every source your sanction bids me
Harmless delight.

Ephemeral sages! what instructors hoary
For such a world of thought could furnish
scope?
Each fading calyx a *memento mori*,
Yet fount of hope.

Posthumous glories' angel like collection!
Upraised from seed or bulb interr'd in
earth,
Ye are to me a type of resurrection,
A second birth!

Were I, O God! in churchless lands re-
maining,
Far from all voice of teachers or divines,
My soul would find in flowers of Thy
ordaining,
Priests, sermons, shrines!

A Centennial Sketch of the Rise and Progress of Methodism in York, now Toronto.

BY JOHN CARROLL, D.D.

As there is not the necessary space at our disposal, so the writer has neither the time nor the strength for the minute and elaborate account which the above caption might lead readers to expect. Something much more slight and summary must content them. Did we write under favouring conditions, the present is a time when a much more complete, impartial, comprehensive and final account of Metropolitan Methodism might be written than could have been given at any previous period. The essential features of this form of Christianity—its doctrines, social means of grace, itinerancy, and its evangelizing and revival character—have happily been preserved by all the several sections into which it has

unhappily been divided, which have (one now, and another again,) planted themselves in the plastic population of this now considerable city, and now in this year of grace (1884) merged all the lesser shades of distinction in the grand essential features retained in the general name of "METHODIST CHURCH," a name almost too general. Although a hearty approver of the late unifying measure, individually I could have wished that the new name had been a little more cognizant of the elements of which it is composed, and a little more definite or precise. THE UNITED METHODIST CHURCH OF CANADA, in my humble opinion, would have been better on many accounts—perhaps it may be adopted yet?

The history, or progressive development of Methodism in this city has had its dim, mythical stage; its times of visible organization; its times of conflict; of union and disruption, and its climax of final consolidation and uniformity, to which last all its vicissitudes and disintegrations, in the good providence of God, seem in the issue to have contributed.

BEGINNING OF METHODISM IN CANADA.

The first type of Methodism which appeared on this ground was the Presbyterian-Episcopal, instituted by John Wesley in the United States of America, just one century ago next Christmas, from which country the two Canadas, at least, received their first Methodist evangelists as early as their constitutional charters, viz., in 1791.

That was a little before "Muddy Little York" had showed the most feeble pulsations of infantile life. York must needs have been passed through as a thoroughfare by the itinerants in their frequent exchanges between the Bay "Quinte" and "Niagara" Circuits before this century had come in, and it would have been a strange thing for a Methodist preacher in that era to have "tarried, only for a night," as a "way-faring man," without sending out a messenger to convoke a congregation, if it were even in the assembly room or bar-room of his inn. Two such hostleries, those of Thomas Stoyale and Widow Stebbings, are remembered from the earliest times as friendly to these men and their mission. Something more permanent may have been attempted from the organization of the "Home District" Circuit in 1804; and still more definitely connected with the "Yonge Street" Circuit, which first appeared in the minutes in 1805; and that rather, because some families with pronounced Methodist proclivities are known to have resided in the town in the early part of the century; such as a Mr. Detlor (father of the late G. H. Detlor, Esquire), a man of the Palatine stock, who lost his life in the battle of York; and a retired preacher, who married a Detlor, who is known to have been a popular school teacher in York, from 1811 and sometime after, Lockwood by name. But no permanent society was formed before the fall of 1818.

METHODISM IN YORK.

I abridge the account of that event from my Biographical History, "Case and His Contemporaries":—"The first chapel was erected during the summer of 1818," (just at the corner of Jordan and King streets). "It was a plain, one-storied wooden building, probably 30 by 40 feet square." It was raised without whiskey, then thought to be

indispensable; but instead, the only refreshments were "cakes and beer," which were thought the least that could be offered. Preaching was commenced before it was finished, while the builders' beds (who were from the country) were yet standing. Under the second sermon, Mr. P. Patrick, a clerk in the House of Assembly, found the peace of God, and became the first class-leader, and greatly beloved and useful in his office. The first members were Mr. and Mrs. Patrick, Mr. and Mrs. James, son, Mr. Hunter, Mary Carroll, Mr. and Mrs. Doel, and soon after the two Misses Gilbert, and T. D. Morrison (afterwards M.D.), and "Father Stark," who had a mill on the Blue-Hill creek. About 1820, a rival Society was formed by a Wesleyan missionary from England, the Rev. Henry Pope, who preached in the Masonic lodge, Market Lane, and attracted many hearers, and drew away some of the first Society. This break, however, was healed by the pacifying measures entered into between the British and American Conferences.

Soon the Society on King street recovered its elasticity, wondrously improved in piety and numbers—under such ministers as Metcalf, the Ryersons, Smith, Irving, and others—till the union was projected with the British Conference in 1832.

DIVISIONS AND UNIONS OF METHODISM.

A little before that date sundry zealous Primitive Methodists from England, who began to stimulate the emulation of the old Society by holding meetings on their own account, were aided by missionaries from their own Conference, and built a brick chapel on Bay street, which was erected some time before the Methodist Episcopal Society built its noble church on the corner of Toronto and Adelaide streets, which was opened during the Conference year 1831-32. About the same time, some adherents of British Wesleyanism erected a wooden chapel on George street, and contrived to obtain a European missionary, the able and eloquent John Barry. But in one year's time, that is, in the autumn of 1833, the two Societies were consolidated by the union effected between the Methodist Episcopal Church in Canada (observe, it had been independent of the United States for five years) and the British Wesleyan Conference, under the name of "Wesleyan Methodist Church in Canada." Some members, dissatisfied with the union, drew off and built a very small church, the remains of which might be seen on the south side of Richmond street, between the corner of Yonge and the large Richmond street Methodist church.* As a Methodist chapel it had only a short existence. Nevertheless, the church on Adelaide street, with an offshoot at Yorkville, was impeded in its progress by the bane of politics, concerning which the British and Canadian elements took different views, till the dissensions broke up the union in 1840.

SPREAD OF METHODISM.

During the seven years' separate action, the British section of Wesleyans erected three churches—the Richmond street church, a church at Yorkville, and one on Queen street west. The original Methodist church struggled hard and manfully; never-

* Since demolished.—Ed.

theless, she was doomed to suffer another disruption in 1846; and the New Connection was called in and built a church on Temperance street, and, before the great Unifying Measure in 1874, a small one on Spadina Avenue. I omitted to say that the union between the British and Canadian Conferences, in 1847, was on a much more satisfactory basis than at the first; and the British interest being represented by a man of peace, the Rev. Dr. Wood, the way was prepared, after a lapse of twenty-seven years, for an amicable surrender of all claims of jurisdiction on the part of the parent Conference. Since the last union the Bible Christians, another section of Methodism, have come into the city, and built a good church, and have been promoting a good work. We have now some twenty churches of all names within the corporation, all working over souls with a zeal and unity truly refreshing.

It is to be hoped that at this jubilee crisis every Methodist will devote himself supremely to God; that every class-leader and all other office-bearers will honestly fulfil their respective trusts; and that every preacher, itinerant and local, will receive such a baptism as will prepare him to preach the Gospel with the Holy Ghost sent down from heaven. Also, that all of all ranks will not tinker at our rules, BUT "KEEP THEM," not only for wrath but conscience' sake. The Great and Mighty God of Heaven help us! Amen and amen!

What the Tobacco Money Bought.

BY REV. T. DE WITT TALMAGE.

BETWEEN seventeen and twenty-three there are tens of thousands of young men damaging themselves irretrievably by tobacco. You either use very good tobacco or cheap tobacco. If you use cheap tobacco, I want to tell you why it is cheap. It is a mixture of burdock, lamplack, sawdust, colt's-foot, plantain-leaves, fullers' earth, lime, salt, alum and a little tobacco. You can't afford, my young brother, to take such a mess as that between your lips. If, on the other hand, you use costly tobacco, let me say, I do not think you can afford it. You take that which you expend and will expend, if you keep the habit all your life, and put it aside, and it will buy you a house, and it will buy you a farm, to make you comfortable in the afternoon of life. A merchant of New York gave this testimony: "In early life I smoked six cigars a day at six and a half cents each; they averaged that. I thought to myself one day, 'I'll just put aside all the money I am consuming in cigars, and all I would consume if I kept on in the habit, and I will see what it will come to by compound interest.'" And he gives this tremendous statistic: "Last July completed thirty-nine years since, by the grace of God, I was emancipated from the filthy habit, and the saving amounted to the enormous sum of \$29,102.09 by compound interest. We lived in the city, but the children, who had learned something of the enjoyment of country life from their annual visits to their grandparents, longed for a home among the green fields. I found a very pleasant place in the country for sale. The cigar money now came in requisition, and I found that it amounted to a sufficient sum to purchase the place, and it is mine. Now, boys, take your choice, smoking without a home, or a home without smoking."

A Spring Song.

LAUD the first Spring daisies ;
Chant aloud their praises ;
Send the children up
To the high hill's top ;
Tax not the strength of their young hands
To increase your lands.
Gather the primroses ;
Make handfuls into posies ;
Take them to the little girls who are at
work in mills :
Pluck the violets blue,—
Ah, pluck not a few !
Knowest thou what good thoughts from
Heaven the violet instills ?

Give the children holidays,
(And let these be jolly days,) [Spring :
Grant freedom to the children in this joyous
Better men, hereafter
Shall we have, for laughter
Freely shouted to the woods, till all the
echoes ring.
Send the children up
To the high hill's top,
Or deep into the wood's recesses,
To woo Spring's careases.

See, the birds together,
In this splendid weather,
Worship God,—(for He is God of birds as
well as men ;)
And each feathered neighbour
Enters on his labour,—
Sparrow, robin, redpole, finch, the linnet
and the wren.
As the year advances,
Trees their naked branches
Clothe, and seek your pleasure in their
green apparel.
Insect and mild beast
Keep no Lent, but feast ;
Spring breathes upon the earth, and their
joy is increased,
And the rejoicing birds break forth in one
loud carol.

Ah, come, and woo the Spring ;
List to the birds that sing ;
Pluck the primroses ; pluck the violets ;
Pluck the daisies,
Sing their praises ;
Friendship with the flowers some noble
thought begets.
Come forth and gather these sweet elves,
(More witching are they than the fays of old.)
Come forth and gather them yourselves,
Learn of these gentle flowers, whose worth
is more than gold.

Come, come into the wood ;
Pierce into the bowers
Of these gentle flowers,
Which not in solitude
Dwell, but with each other keep society ;
And with a simple piety, [good.
Are ready to be woven into garlands for the
Children, come forth, to play :—
Worship the God of Nature in your child-
hood :
Worship Him at your tasks with best en-
deavour ; [ever ;
Worship Him in your sports ; worship Him
Worship Him in the wildwood ;
Worship Him amidst the flowers ;—
In the green-wood bowers ;
Pluck the buttercups, and raise
Your voices in His praise.

—Edward Youl.

Centenary Cameos.

SUSANNAH WESLEY.

UNCOVER your heads in her presence,
for she is the gracious mother of us all.
The millions who bear the Methodist
name bear her impress. She molded
the name who is molding the nations.
Her brain, and heart, and will-power
were the original guiding, conserving,
and propelling force of Methodism.

In countless homes in many lands
her influence is felt at this hour, en-
nobling manhood, making womanhood
sweeter, and blessing childhood with
the instruction and inspiration of the
wisdom, the faith, the firmness and
self-abnegation that were exhibited in
that parsonage at Epworth, where the
valiant, unworldly, and unthriftly
Samuel Wesley made his sermons and
wrote his verses, and where she gave
the world an immortal example of
what a woman can do in her home to
glorify God and bless mankind. With

such a wife and mother in every Chris-
tian home, the militant Church would
have nothing to do but to marshal its
forces, and lead them at once to the
conquest of the world. Her family
discipline typed the methods of the
millions whose tread is shaking the
earth.

Her intellect was swift, keen, and
strong. She saw quicker and farther
than ordinary persons. In the great
crises in the career of her illustrious
son her intuition was ahead of his judg-
ment. She pointed him to the paths
providentially opened. It was her
firm yet loving hand that held him
steady when, bewildered or dis-
heartened, he might have wavered. To
her the student in college, the perplexed
young theologian, the anxious penitent,
the leader in a movement not foreseen
by himself, nor devised by any human
wisdom, turned for sympathy, for
counsel, and for prayer. Her acquaint-
ance with the Scriptures enabled her
always to give him the word in season,
while her mighty faith kindled and fed
the flame that burned in his soul.
Her responsive spirit recognized the
Divine hand in the strange and stir-
ring events of that momentous time.
She was thoroughly educated, having
a knowledge of Greek, Latin, and
French, and being widely read in theo-
logy, polemics, and general literature.
Her mind moved on the same plane
with those of her sons, and the sym-
pathy that flowed to them from her
motherly heart was intelligent, and
therefore helpful as well as comforting.

She was beautiful in person. Physi-
cal beauty does not compensate for the
lack of the higher qualities that ennoble
and adorn womanhood, but it invests
its fortunate possessor with an added
charm and potency for good. The
little touch of imperiousness that was
in her temper was condoned the more
readily by all concerned because it was
the self-assertion of a woman whose
strong intellect was re-enforced by the
magical power of a sweet voice and
personal beauty. Such women—the
most divinely-tuned of them, at least—
bloom in ever-increasing sweetness
and loveliness in the atmosphere they
make around themselves.

There was a deeper spring of power
in her life than either her intellect or
her beauty. It was her piety. She
took an hour every morning and even-
ing for private meditation and prayer.
She did not find time for this—she
was the mother of thirteen living
children—she took time for it. And
herein is the secret of the power that
raised her above the level of her con-
temporaries, and gave unity, vigor, and
success to her life. The two hours
thus spent were taken from the home-
school which she taught, from the
domestic duties that waited for her
ready hands, and for the parochial
service expected from her. But it was
there in the place of secret prayer that
her soul was replenished with the
spiritual life that was so helpful to
other lives ; it was there that she
acquired the patience, the self-com-
mand, and the moral power that made
her a priestess at the home altar, and
qualified her to rule with wisdom,
firmness, and love that sacred kingdom.
The light kindled within her own soul
during these two hours spent daily
with God lighted all that were in the
house. In that quiet chamber at
Epworth, kneeling at the feet of God,
the prayers of John Wesley's mother
opened the channel for the Pentecostal

floods that were to flow over the earth
in these latter days.

That is the picture—a gentle yet
queenly presence, a face delicate and
classically regular in its features, an
eye that had the flash of fire and the
tenderness of the great motherly heart,
the noble head gracefully posed, all
suffused with the indefinable influence
that makes a holy woman radiant with
unearthly beauty—SUSANNA WESLEY,
the Mother of Methodism, who will
live in its heart forever.

Sabbath-School Statistics, Methodist Church of Canada.

	TEACHERS.	SCHOLARS.
Toronto Conference, including Manitoba	5780	41767
London "	6007	46741
Montreal "	2346	18368
Total Western Conferences	14133	106876
Nova Scotia Conference	1321	10037
New Brunswick "	1161	8684
Newfoundland "	401	3358
Total Maritime Provinces	2883	22479
Total	14133	106876
Grand total	17016	128955

* Nova Scotia not included.
The Sabbath-school statistics of the Methodist Episcopal, Primitive
Methodist, and Bible Christian Churches are not included in the above.

Fulfilling the Law.

THERE is an erroneous idea in some
minds, that because we are "not under
the law, but under grace," that there-
fore the claims of God's law are not
binding. The words of our Lord in
His Sermon on the Mount are a direct
refutation of this idea.

Think not that I am come to destroy the
law, or the prophets ; I am not come to
destroy, but to fulfil.

For verily I say unto you, Till heaven
and earth pass, one jot or one tittle shall in
no wise pass from the law, till all be fulfil-
led.

Whosoever therefore shall break one of
these least commandments, and shall teach
men so, he shall be called the least in the
kingdom of heaven : but whosoever shall do
and teach them, the same shall be called
great in the kingdom of heaven.

For I say unto you, That except your
righteousness shall exceed the righteousness
of the scribes and Pharisees, ye shall in no
wise enter into the kingdom of heaven.—
Matt v. 17, 18, 19, 20.

And our Lord goes on to show that
not merely the outward act but the
inward thought is a violation of the
law—that an angry word, in the sight
of God, is murder, that an impure
desire is sin—and in His own life He
kept that law with a completeness with
which it was never kept before. And
He left us an example that we should
follow in His steps.

LITTLE MARY (just three years old)
loves her baby brother dearly, but
sometimes when he is very much
noticed and caressed, jealousy over-
comes her, and she shows her displeasure
by giving her brother a pinch or bite.
Recently as she finished her evening
prayer and was rising from her knees,
she suddenly knelt again, bowed low
her head, and said, "O God, peas-
s'cuse me if I appen to bite little budder
to-morrow," and added as if in reply,
"Yes."

Brevities.

You must not fight too often with
one enemy, or you will teach him all
your arts of war.

TEN cotton factories and nine gold
mines are in operation within a radius
of thirty miles of Charlotte, N.C. The
cotton factories yield the most gold.

ONE-fourth of the books printed in
the United States involve a positive
loss, one-half barely pay the expenses
of publication, and the profits have to
be made on the other fourth.

WE laugh to see a whole flock of
sheep jump because one did so ; might
not one imagine that superior beings
do the same by us, and for exactly the
same reason ?

IN conversing with Richard H.
Dana, jr., the latter spoke of the cold
eyes of one of our public men. "Yes,"
said Emerson, meditatively, "holes in
his head ! holes in his head !"

FAME confers a rank above that of
gentlemen and of kings. As soon as
she issues her patent of nobility, it
matters not if the recipient be the son
of a Bourbon or of a tallowchandler.—
Bulwer Lytton.

AFTER the choir in one of the
churches in Ithaca, New York, had
performed a rather heavy selection, the
minister opened the Bible and began
reading in Acts xx, "And after the up-
roar ceased."

HE that says God is the Unknown,
by his very sentence bears testimony
that there is a God. His subject is a
confession of faith—God. His predi-
cate is a confession of ignorance—
unknown.

WHEN the law for the manumission
of the Cuban slaves was passed several
years ago they numbered 385,355. It
is estimated that all but 100,000 have
already been set free, and it is thought
that all will be free within a year.

THE most enormous waste of phy-
sical force in this country results from
our bad roads. The whole nation, so
to speak, goes on one leg. Our
abominable roads add 50 per cent. to
the cost of movement.

FRIENDS are discovered rather than
made ; they are people who are in
their own nature friends, only they
don't know each other ; but certain
things, like poetry, music, and paint-
ings, are like the Freemasons' sign—
they reveal the initiated to each other.

COLONEL ANNIS: "Pa, am I a
Colonel?" asked little Annie Wallace
yesterday evening. "Why, no, my
daughter. What makes you ask that?"
"Why, 'cause Ella Hughes, from Cin-
cinnati, what's visiting next door, told
me yesterday I was a Colonel, 'cause I
was born in Kentucky." "That,
daughter, is Ohio ignorance. I am the
only Colonel in this family."

A YOUNGSTER, whilst perusing a
chapter of Genesis, turning to his father,
inquired if the people in those days
used to "their sums on the ground."
It was discovered that he had been
reading the passage, "And the sons of
men multiplied on the face of the
earth."

FRANCIS I. being desirous to raise
one of the most learned men of the
times, to the highest dignities of the
Church, asked him if he was of noble
descent. "Your Majesty," answered
the abbot, "there were three brothers
in Noah's ark, but I cannot tell posi-
tively from which of them I am de-
scended." He obtained the post.

Only Gone Before.

THEY are not lost who are gone before,
The loved but not the lost,
Oh, no—they have not ceased to be
Nor live alone in memory—
'Tis we who still are tossed
O'er life's cold sea, 'tis we who die,
They only live whose life is immortality.

The loved, but not the lost:
Why should our ceaseless tears be shed
O'er the cold turf that wraps the dead
As if their names were crossed
From out the Book of Life? Ah! no,
'Tis we who scarcely live, who linger here
below.

The spirit was but born,
The soul unfettered, when they fled from
earth
The living, not the dead
Then, wherefore should we mourn?
We, the wave driven, tempest tossed;
For still they linger near us,
The loved, but not the lost.

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TORONTO, JUNE 7, 1884.

Centenary Greetings.

THE centenary of Methodism on this continent is an event of such importance that we feel constrained to celebrate it by a memorial number of HOME AND SCHOOL as well as of PLEASANT HOURS. The best commemoration of this great event that we have seen is the centenary number of the *Sunday School Journal*, edited by Dr. Vincent, from which we largely borrow. Among its greetings are the following earnest words:

Nearly nineteen hundred years of "Methodism" have blessed the world. "Christianity in earnest," that began when angels sang over the plains of Bethlehem, has made a place in human history, with alternations of progress and delay, now mighty with tongues of fire at Jerusalem, now lingering only in a few quiet haunts during the Dark Ages, now coming again with new energy in the days of Luther and of Wesley. Never has earth been so near to heaven, never have the forces of the Gospel been more effective, than today.

Let us seek the "power of God" as revealed to obedient souls who know His truth! And may the century now beginning witness larger results in the lines of spiritual and social progress, that more than ever the people of the earth may be glad because of the founding of our glorious Church!

Sunday-School Greetings from the Bishops of Methodism.

DR. VINCENT secured a word of greeting from nearly all the Bishops of the M. E. Church. From these words of wisdom we quote as follows:—

FROM BISHOP SIMPSON.

As the wise men of the East brought their choicest offerings to the Infant Jesus, so, in the unfolding ages, the wisdom of the Church turns toward infant humanity. True philosophy, as well as true Christianity, calls for increasing attention to childhood. The children of to-day will, in twenty years, wield the social and civil power of the globe. Whosoever wins the youth will govern the world. The motto of Sunday-school workers everywhere should be, "All the youth for Christ."
M. SIMPSON.

FROM BISHOP FOSTER.

All hail, fellow-workers! If the Master hath called us, hath He not called you also? "Go ye also into the vineyard, and whatsoever is right I will give you. —Mat. 20. 1. Psa. 126. 6."
R. S. FOSTER.

FROM BISHOP MERRILL.

To Sunday school Officers and Teachers: I have seen them in their sacred work from the "Land of the Rising Sun" to the "Golden Gate" of the Occident, and heard their glad songs of worship, and rejoiced in their joy. When He cometh to make up His jewels, these shall shine as stars in the firmament for ever and ever.
S. M. MERRILL.

FROM BISHOP ANDREWS.

The teacher is more than all Sunday-school appliances, even when these are of the very best. Given, in the teacher, knowledge, heart-knowledge, of God in Christ, and all the love, zeal, cheerfulness, hope, and patience which flow from this, and the work of the Sunday-school will be well done, the kingdom of heaven will have its own.
EDWARD G. ANDREWS.

FROM BISHOP WARREN.

This is the era of the children. The grandest outlook in the Old Testament is in its closing words. "He shall turn the heart of the fathers to the children, and the heart of the children to their fathers." This beautiful prophecy is being unrolled and fulfilled in our day. Happy is the man who helps fulfil the prophecies of God.
HENRY W. WARREN.

FROM BISHOP FOSS.

Dear Brothers and Teachers: You are by far the most important part of the working force of our laity, and you have it in your power largely to mould the Church of the future. Your responsibility would be appalling were not your labor so exceedingly hopeful. March on, a quarter of a million strong, with a million and a half young recruits at your backs; bear aloft the blood-red banner; wield "the sword of the Spirit," which is the word of God; charge on all sin, and teach and exemplify all virtue.
Yours sincerely, C. D. FOSS.

FROM BISHOP HURST.

Not now or just here, but hereafter and beyond, comes the priceless and enduring reward. To have been the instrument of bringing the truth of God, His own precious word, home to the conscience, and out from that into a pure and unselfish life for Him and His needy world, will outweigh the conquest of an empire or the discovery of a continent.
JOHN F. HURST.

Centenary Greeting from Dr. Daniel Wise.

WHEN the immortal Raikes gave the world a description of his original Sunday-school, and Wesley, ever alert to seize new modes of doing good, commended the scheme in his *Arminian Magazine* in 1784, Asbury promptly acted upon his recommendation, and only two years later organized "the first Sunday-school in the New World." Four years after, our Church directed her pastors "to labor as the heart and soul of one man to establish Sunday-schools," by which grand act she earned the honor of being the first Church in America to give formal recognition to our then infant institution. That act, though feeble in its first results, was, nevertheless, like a tiny spring which is the fountain-head of many a magnificent river.

To-day you see the original, simple Sunday-school marvelously improved, through the zeal, the wisdom, the experience of a century.

But with better appliances you ought to do better work. Your instruction ought to be more edifying and more productive of spiritual results. Your altitude at the summit of a century suggests that you are in a fitting spot to orient yourselves, to pause, to inquire, to compare your fruits with those of the dead past. How is it? Is your teaching more thorough, more intellectual, broader, deeper, more successful in winning souls than the teaching of the olden time? Of the superiority of your teaching there is little ground for doubt. Of your comparative spiritual success it is less safe to speak with positiveness, albeit from the aggregate number of conversions annually reported in our Church schools, there is reason to hope that it is much greater. None but the Omniscient, however, can know whether it be or not. Still, it is within your power to make it so by an increasingly devout consecration of yourself to the spiritual side of your honorable work.

As the second century of our Church history opens, our great army of Sunday teachers, instead of being content to keep things as they are, should write Progress on their banners, should study how to improve themselves and the institution at all points. Broader culture for the mind, deeper devotion for the heart, more enthusiastic effort for the immediate conversion of every pupil, and stronger determination to train every Sunday scholar for Church membership, are the aims to be energetically pursued. Working with these ends in view, the present-generation of teachers may, if they but resolutely will it, hand the Sunday-school to those of the coming age so improved that, by the close of the second century of our Church life, it may be as much superior to its present condition as it now is to the Sunday-school established by Bishop Asbury in 1786. With this end in



UNDER GREEN LEAVES.

view, go forward, my fellow-workers, into the new century, and may He who blessed little children help you to succeed!

Under Green Leaves.

PLEASANT it is, when woods are green,
And winds are soft and low,
To lie amid some sylvan scene,
Where, the long drooping boughs between,
Shadows dark and sunlight sheen
Alternate come and go.

Beneath some patriarchal tree
I lay upon the ground;
His hoary arms uplifted he,
And all the broad leaves over me
Clapped their little hands in glee,
With one continuous sound;—

A slumberous sound,—a sound that brings
The feelings of a dream,—
As of innumerable wings,
As, when a bell no longer swings,
Faint the hollow murmur rings
O'er meadow, lake, and stream.

Dreams that the soul of youth engage
Ere Fancy has been quell'd;
Old legends of the monkish page,
Traditions of the saint and sage,
Tales that have the rime of age,
And chronicles of Eld.

The green trees whispered low and mild;
It was a sound of joy!
They were my playmates when a child,
And rocked me in their arms so wild!
Still they looked at me and smiled,
As if I were a boy;

And ever whispered, mild and low,
"Come, be a child once more!"
And waved their long arms to and fro,
And beckoned solemnly and slow;
Oh, I could not choose but go
Into the woodlands hear;

Into the blithe and breathing air,
Into the solemn wood,
Solemn and silent everywhere!
Nature with folded hands seemed there,
Kneeling at her evening prayer!
Like one in prayer I stood.

And, falling on my weary brain,
Like a fast-falling shower,
The dreams of youth came back again,
Low hispings of the summer rain,
Dropping on the ripened grain,
As once upon the flower.

Visions of childhood! Stay, oh, stay!
Ye were so sweet and wild!
And distant voices seemed to say,
"It cannot be! They pass away!
Other themes demand thy lay;
Thou art no more a child!"

—Longfellow.

The Pet of the Family.

How full of gladness is the season when the lambs skip in the meadow and the larks soar in the ether, and the flowers breathe forth their fragrance, and days are long and skies are blue,

mony is taking place outside a happy country home. The pet lamb of the family is holding a reception, no less, and right proud it is of the honor and love bestowed upon it. But how can a poor dumb animal be sensible of the

God's inferior creatures can feel, and love, and be grateful, though they cannot talk, and deceive, and make gingerbread promises, like certain pretending Christians, who have minds and souls, and a divine book to guide them.

Bobbie put his little fat hand on its nose, and sister Ann looks on with as much attention as if her brother were being presented at court. It is a pleasant scene, and even now, though she may not know it, Mrs. Holland is ful-



THE PET OF THE FAMILY.

and bee and butterfly are abroad, and we know that Spring—the joyous Spring—has come. Therefore we have filled this number with Spring poetry and Spring pictures.

In the picture an interesting cere-

high place it holds in the hearts of Mrs. Holland's children? Very easily, for, while written in heaven, the law of kindness, in this world, is understood and appreciated more by deeds than words. Hence, in their own way,

And just as at royal and fashionable receptions great folks appear decorated with stars and ribbons, so does our pet lamb come into the yard with a wreath of flowers round its neck, to show that it is a pet. Then mother stoops to let

filling a good mother's work. She is teaching her darling little ones how to be gentle and kind to one another, and is educating their hearts more than their heads. Boys, and girls too, often behave very cruelly to dumb animals; but

if mothers made use of all their opportunities for nipping such feelings in the bud, there would probably be less inhumanity exhibited by grown-up people. In truth, there is more real learning and wisdom in these early lessons of love than may appear at the time they are being taught, and that is why we entertain such a tender regard for our pet lamb.

The Fountain.

Into the sunshine,
Full of light,
Leaping and flashing
From morn till night;

Into the moonlight,
Whiter than snow,
Waving so flower-like
When the winds blow;

Into the starlight,
Rushing in spray,
Happy at midnight,
Happy by day!

Ever in motion,
Blithesome and cheery,
Still climbing heavenward,
Never weary;

Glad of all weathers,
Still seeming best,
Upward or downward;
Motion thy rest.

Full of a nature
Nothing tame,
Changed every moment,
Ever the same;

Ceaseless aspiring,
Ceaseless content,
Darkness or sunshine
Thy element..

Glorious fountain,
Let my heart be
Fresh, changeful, constant,
Upward, like thee!

A Centennial Retrospect.

The Progress of Methodism and of Christianity during the Past One Hundred Years—1784-1884.

BY REV. D. DORCHESTER, D. D.

[At the International Sabbath-school Convention in Toronto, three years ago, Dr. Dorchester made a profound impression by his address and diagrams showing the accelerated increase of religious progress in recent times. That theme he elaborated in a very valuable volume, and condensed into an article for the centennial number of the *S. S. Journal*, from which we borrow so largely. The substance of that article is as follows.—Ed. HOME AND SCHOOL.]

The century which comprises the entire history of the Methodist Episcopal Church is the most remarkable for Christian progress of all the Christian centuries.

Forty-five years (1739-1784) comprise the period from the origin of Methodism in England to the organization of the Methodist Episcopal Church in the United States. At the latter date Methodism had been planted in this country eighteen years (1766-1784), but it existed in scattered, unorganized forms, without ordained ministers and sacraments, under the general, but very limited, supervision of Rev. John Wesley.

At the time of the formation of the Methodist Episcopal Church, in 1784, the followers of Wesley in the whole world were very few.

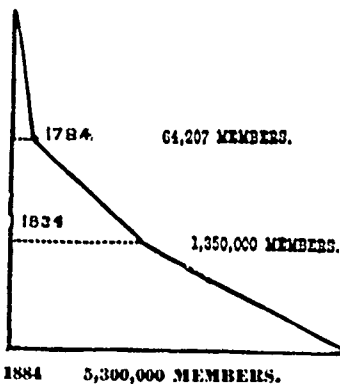
	British Isles.	United States.	Total.
Itinerant preachers	197	83	280
Communicants	49,219	14,988	64,207

There were only 72 circuits in the British Isles, and 46 in America, between North Carolina and the Hudson. The growth of Methodism since 1784 is one of the marvels of ecclesiastical history. The following diagram will illustrate it.

DIAGRAM I.

GROWTH OF METHODISM IN THE WHOLE WORLD.*

1739 ORIGIN IN ENGLAND.



In 1834 the itinerant preachers of Methodism in the whole world were 5,800, and the communicants 1,350,000.† In 1884 there were in all the world 84,000† itinerant preachers, about 79,000† local preachers, and 5,300,000 communicants. The statistics of Methodism,* prepared with great care, in 1880, showed—

	Ministers.	Com'cants.
In North and South America	27,220	4,008,150
In all Europe	5,375	920,632
In Asia	315	13,517
In Africa	177	51,657
In Oceania	435	75,153
Total	33,522	5,069,109
In 1860	17,200	2,818,414

Increase in twenty years. 16,322 2,250,695

The total communicants of several other denominations in the whole world in 1880 were as follows: Baptists (all kinds), 2,938,673; Presbyterians (all kinds), 2,578,707; Congregationalists, 896,742; Moravians, 43,754.

Such are the encouraging exhibits of the growth of Methodism as a whole. Methodism, less than one hundred and fifty years since its birth in England, has, with over twenty millions of adherents, come to be the largest religious force in the world, except the Roman Catholic Church.

During the brief period of its existence, Methodism has been a most potential religious factor, contributing largely to the new era of religious progress which has made the last century so much brighter than the preceding centuries. Eminent writers outside of Methodism have declared this. Isaac Taylor said that the Established Church owes to the Wesleyan movement, "in great part, the modern revival of its energies." "By the new life Wesleyanism has diffused on all sides it preserved from extinction and reanimated the languishing Non-conformity of the last century, which, just at the time of the Methodist revival, was rapidly in course to be found nowhere but in books." Lecky said, "It incalculably increased the efficiency of almost every other religious body." "It has been more or less felt in every Protestant community speaking the English tongue." Dean Stanley and others have similarly spoken. Some of the

* Including all branches of Methodism.
† Close approximations.

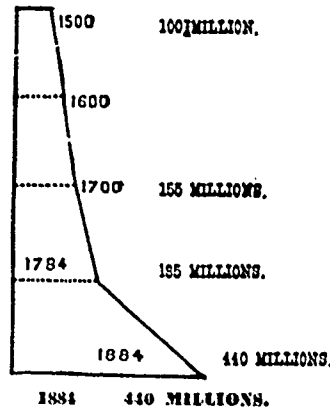
evidences of this progress will be interesting.

NOMINAL CHRISTIANITY.

In 1784 the nominal Christians in the world were not far from 185,000,000, but in 1884, according to the best estimates, they cannot vary much from 440,000,000, an increase of 255,000,000 in the last one hundred years, exceeding any other equal period in the history of the world.

DIAGRAM II.

GROWTH OF NOMINAL CHRISTIANS.



In the last one hundred years Christianity has gained 70,000,000 more nominal adherents than in all the 1784 previous years.

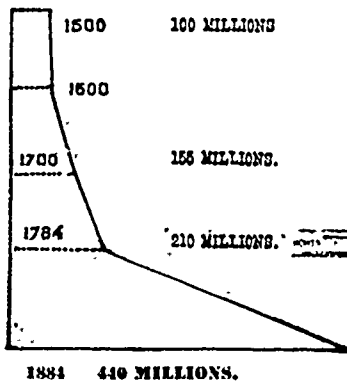
CHRISTIAN GOVERNMENTS.

Not long ago many governments were unfriendly to Christianity, and the Church offered many prayers that doors might be opened for the Gospel, but in the last one hundred years Christianity has gained very wonderfully in its civil sway, and now about one-half of the population of the globe is under Christian governments. (See Diagram III.)

	Populations under Christian gov'ts.	Average increase per century.
1500	100,000,000
1700	155,000,000	27,500,000
1784	210,000,000	70,000,000
1884	730,000,000	520,000,000

DIAGRAM III.

POPULATIONS UNDER CHRISTIAN GOVERNMENTS.



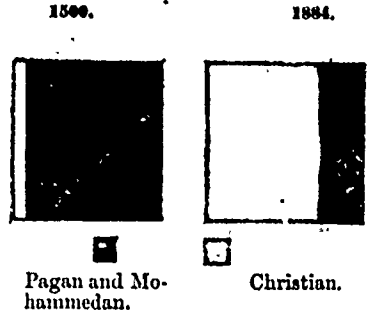
One hundred and eighty years ago nearly all of Asia and of Africa was under Pagan and Mohammedan sway, and the mighty worlds of Australasia, Polynesia, and the Indian Archipelago lay in the undisturbed slumbers of savagery and superstition. Scarcely four hundred thousand Protestant colonists occupied both American continents. Great Britain and her colonies did not then number more than ten millions of people; now she comprises a population of more than three hundred millions under her civil sway. Of the 730,000,000 people under Christian governments, 450,000,000 are under Protestant governments.

CHRISTIAN AREAS.

In the year 1500 only 3,777,783 square miles of the earth's surface, or seven per cent, were under Christian governments; and 48,284,617 square miles were under pagan and Mohammedan governments. In 1884, 19,624,555 square miles are under pagan and Mohammedan governments; and 32,419,915 square miles, or sixty per cent, under Christian governments.

DIAGRAM IV.

AREAS UNDER CHRISTIAN GOVERNMENTS.



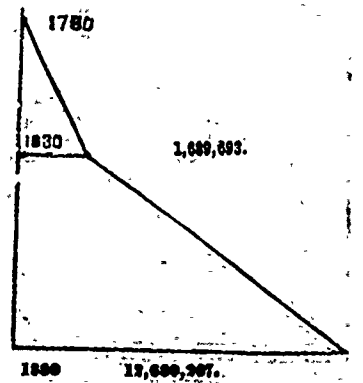
In the year 1500 there was no Protestant government. In the year 1884, of the 32,419,965 square miles under Christian governments, 14,377,181 are under Protestant governments; 9,314,305 under Roman Catholic governments, and 8,778,123 under Greek Church governments. Changes now going on will transfer many more millions of square miles, in a few years, to Protestant governments.

SUNDAY-SCHOOLS

date their origin from 1780. The centennial of American Methodism, therefore, almost exactly synchronizes with the centennial of Sunday-schools. At the end of the first half-century of this institution, in 1830, there were in all the world 1,689,698 Sunday-school scholars; in 1880, 12,680,267, besides officers and teachers. But these belong to the evangelical Churches only. Probably the total Sunday-school scholars, officers, and teachers, of all religious bodies, in 1884, would not fall much short of 18,000,000 in the whole world. Of these one single branch of Methodism—the Methodist Episcopal Church—has about 2,000,000. What a religious product, 1,000,000 of Sunday-school members, besides a vast enginery of appliances, in a single century!

DIAGRAM V.

SUNDAY-SCHOOL SCHOLARS. FOREIGN MISSIONS

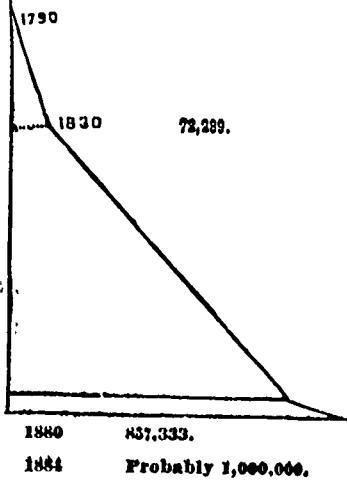


were only a little more than feebly begun one hundred years ago. The 125 years prior to 1785 was the darkest period since the days of Luther. Christianity was reduced to a minimum, and the only form of it which was not aggressive was Protestantism. Prior to 1790 only three small Protestant missionary societies existed. From 1790 to 1800 five of the great societies

were organized; 1800-1830, sixteen more; from 1830-1850, thirty-three more; and now there are seventy-five foreign missionary boards, besides numerous subsidiary organizations. In 1890 the converts enrolled as communicants in the various foreign missionary stations of Protestantism, in the whole world, were 70,289. Probably in 1884 they do not fall short of one million.

DIAGRAM VI.

FOREIGN MISSION COMMUNICANTS.



Such are some of the remarkable advances of Christianity during the century which comprises the entire history of the American Methodist Church. It has been the greatest revival century, the greatest century of moral achievements, of Bible study, of pecuniary benevolence, of religious literature, of heroic self-sacrifice, of lay activity, of Christian missions, of all the Christian centuries. It is a grand advancing age in which to live, and labor for God and humanity. How great the privilege to live in such an age! How great the duties devolving upon us!

If I Could Only Take It Back!

If I could only take it back!
The trifling jest that once I spoke,
And left a bitter sting that tears
Could not restore the love it broke.
And one I loved—how long since then!
With wounded spirit felt the wrong;
I wish that I could once again
Win back the heart—the hand—the song!

If I could only take it back!
The angry word so rashly said.
And I was wrong; but then, he too—
Well let it pass—long years have fled,
And though our friendship is the same,
Undimmed by years of toil and care,
My memory makes me blush with shame
To know my words are written there.

I wish that I could take it back!
The blow I struck in deedless wrath;
The day—the hour—his ruddy face
Come often in my changing path.
He felt the blow—the sudden smart
Soon passed from off his boyish cheek,
But left upon my own sad heart
A wound whose cure I vainly seek.

If I could only take it back!
One hasty word I did not mean;
It came upon my lips, and went
To his dear spirit cold and keen.
But the sweet love that healed the pain
Was bathed in heaven's seraphic light,
And we shall meet at home again,
In cloudless glory, pure and bright.

If I could only take them back,
And blot them from the years that were,
And weave a vow of peace and love
Within the Gospel of my prayer,
How sweet the holy immortelles
My heart would round their hearts en-
twine,
And I would never take them back—
Those gentle words and deeds of mine!

Earth's Lone Children.

"WE WANT A GRAVE-BOARD FOR MA."

A BOY, not over eleven years old, whose pinched face betrayed hunger, and whose clothing could scarcely be called by the name, dropped into a Carpenter's shop on Grand River avenue the other day, and after much hesitation, explained to the foreman:

"We want to get a grave-board for ma. She died last winter, and the graves are so thick that we can't hardly find hers no more. We went up last Sunday, and we come awful near not finding it. We thought we'd git a grave-board, so we wouldn't lose the grave. When we thought we'd lost it, Jack he cried, and Bud she cried, and my chin trembled so I could hardly talk!"

"Where is your father?" asked the carpenter.

"Oh, he's home, but he never goes up there with us, and we shan't tell him about the board. I guess he hated ma, for he wasn't home when she died, and he wouldn't buy no coffin nor nothing. Sometimes, when we are sittin' on the door-step, talking about her, and Jack and Bud are cryin', and I'm rememberin' how she kissed us all afore she died, he says we'd better quit that, or we'll get what's bad for us. But we sleep up-stairs, and we talk and cry in the dark all we want to. How much will the board be?"

The carpenter selected something fit for the purpose, and asked:

"Who will put it up at the grave?"

"We'll take it up on our cart," replied the boy, "and I guess the grave-yard man will help us put it up."

"You want the name painted on, don't you?"

"Yes, sir, we want the board white, and then we want you to paint on it that she was our ma, and that she was forty-one years old, and that she died the 2nd of November, and that she's gone to heaven, and that she was one of the best mothers ever was, and that we are going to be good all our lives and go up where she is when we die. How much will it cost, sir?"

"How much have you got?"

"Well," said the boy, as he brought out a little calico bag and emptied its contents on the bench, "Bud drew the baby for a woman next door and earned twenty cents; Jack he weeded in the garden and earned forty cents, and he found five more in the road; I run of errands and make kites and fixed a boy's cart and helped carry some apples into a store, and I earned sixty-five cents. All that makes a hundred and thirty cents, sir, and pa don't know we've got it, cause we kept it hid in the ground under a stone."

The carpenter meant to be liberal, but he said:

"A grave-board will cost at least three dollars."

The lad looked from his little store of metals to the carpenter and back, realized how many weary weeks had passed since the first penny was earned and saved, and suddenly wailed out:

"Then we can't never, never buy one, and ma's grave will get lost."

But he left the shop with tears of gladness in his eyes, and when he returned yesterday, little Bud and Jack were with him, and they had a cart. There was not only a head-board, but one for the foot of the grave as well, and painter and carpenter had done their work with full hearts, and done it well.

"Ain't it nice—awful nicer than rich folks have!" whispered the children, as the boards were being placed on the cart; "won't the grave look nice, though, and won't ma be awful glad!"

Ere this, the mother's grave has been marked, and when night comes the three motherless ones will cuddle close together and whisper their gratitude that it cannot be lost to them, even in the storms and drifts of winter.—*Detroit Free Press.*

Puzzledom.

Answers to Puzzles in Last Number.

103.—1. Pastoral. 2. Pompous.
104.—Steep; steel; steed; steer.
105.—A. Lincoln Gillespie.

106.— K E E L
E Y R Y
E R I N
L Y N X

107.—1. Maine. 2. Utah. 3. Iowa.
4. Illinois.

NEW PUZZLES.

108.—HOUR-GLASS.

Marginal notes; a gaseous substance; to stupy; a letter; a village in Massachusetts; a fault; reciprocating motions.

Diagonals: Left to right, down—Couriers; right to left, down—Establighes.

Centrals: Those who play on pipes.

109.—DIAMOND.

A letter; an ore; a native of a certain country; burnt sugar; mumps; narrow; a kind of pepper; a cover; a letter.

110.—CURTAILMENTS.

A bird; a brave man; a pronoun; a letter.

111.—CHANGED HEADINGS.

To shine; to strike; tardy; to issue; tillage.

112.—WORD SQUARES.

1. Healthy; to assert; a magnifying glass; formerly.

2. A great preacher; a prophetess; the least whole number; tardy.

Varieties.

"I FORGET a great many things which have happened in the year," said a little girl, the tears running down her cheeks; "but I can't forget the angry words I spoke to my dead mother."

ALL through Norway and Sweden women's names are often on the business signs. They are most efficient in some of the Stockholm banks. Over 15,000 women are employed in agriculture, over 10,000 in mines and manufacture, over 15,000 in medicine, and two or three score in law. Over 20,000 women are engaged in the watch-making trade in Switzerland, doing much of the finest work.

The temperature of the human body is about 100 degrees Fahrenheit, and remains about the same winter and summer, in the tropics as well as in the frozen regions of the north. It may change temporarily within the range of 12 degrees, but any considerable or long-continued elevation or diminution of the bodily heat is certain to result disastrously.

LESSON NOTES.

SECOND QUARTER.

A.D. 58.] LESSON XI. [June 15.

THE BLESSEDNESS OF BELIEVERS.

Rom. 8: 28-30. Commit to mem. vs. 37-39.

GOLDEN TEXT.

We know that all things work together for good, to them that love God.—Rom. 8: 28.

CENTRAL TRUTH.

The Christian life is full of blessedness.

DAILY READINGS.

M. Rom. 5: 1-21. Th. Rom. 8: 1-27.
T. Rom. 6: 1-23. F. Rom. 8: 28-39.
W. Rom. 7: 1-25. Sa. Psa. 46: 1-11.
Su. Eph. 2: 1-22.

TIME.—In the early spring of A.D. 58.

PLACE.—Written at Corinth in Greece, to the Church at Rome.

PLACE IN BIBLE HISTORY.—Acts 20: 1-3.

CIRCUMSTANCES.—"We must remember that this chapter was written in the midst of persecution, and in the expectation of bonds and imprisonment." In the former chapter, Paul had shown how the law could not give peace or holiness. In this chapter, he shows how Jesus Christ gives us (1) peace in pardon (1-13), (2) adoption into God's family (14-17), (3) a hope of entire deliverance from sin (18-25), and (4) consolation in all troubles (26-39).

HELPS OVER HARD PLACES.—28. *All things*—All the powers of the universe. Even the things that seem to harm. *Work*—Which requires time. *For good to them that love God*—For those who are on God's side are in harmony with His laws and plans. Those who do not love God are opposed by all God's laws. 29. *Predestinate*—Determine, or appoint beforehand. *Foreknow*—All God's plans are founded in knowledge. 30. *Justified*—Forgave, treated as just, received back into his family as if they had never wandered from God. *Glorified*—Made glorious by innumerable gifts, graces, a glorious character, and a glorious destiny in heaven. They are justified by *faith* (see last lesson), and hence there is implied here man's free will, as well as God's sovereign work. 31. *Who can be against us*—i.e., Who can be against us so as to succeed in doing injury, or successfully oppose? 33. *Elect*—Chosen from the world, all God's people. *It is God that justifieth*—Who can charge anything against God's elect, seeing that God forgives all the sins charged against them? 34. Who can condemn, seeing Christ has died that they might not be condemned? 35. *The love of Christ*—Christ's love to us. 36. *As it is written*—Psa. 44: 22. 37. *More than conquerors*—They not only overcome the enemies, but make them to be friends and helpers.

SUBJECTS FOR SPECIAL REPORTS.—All things working together for good.—The divine element in our lives.—The image of Christ.—The "glorification" of saints.—The argument in v. 32.—That in v. 34.—Paul's persuasion.—The love of Christ.

QUESTIONS.

INTRODUCTORY.—What was the subject of the last lesson? How does this lesson naturally follow after that? What sources of blessedness to the believer are spoken of in the earlier portion of this chapter?

SUBJECT: THE BLESSEDNESS OF THE CHRISTIAN.

I. FIRST BLESSEDNESS.—ALL THINGS WORK TOGETHER FOR HIS GOOD (v. 28).—What is the promise in this verse? To whom is it promised? Why only to those who love God? What is included in "all things?" Can we always see how they work together for good?

II. SECOND BLESSEDNESS.—HIS WHOLE LIFE PLANNED BY GOD (vs. 29, 30).—Do we know enough to plan our own lives? Who only is wise and good enough to plan our lives for us? Will his plan be the best plan for us? What is it to predestinate? Why is foreknow placed first? Does this exclude or include our free choice? (Josh. 24: 15; Phil. 2: 12, 13.) What is God's plan for us? What are steps in this salvation? How are we called? How are we justified? What is the final result?

III. THIRD BLESSEDNESS.—THE ASSURANCE OF GOD'S LOVE (vs. 31, 32).—What is Paul's answer to the first question in v. 31? How may we have God for us? Why can nothing harm us then? How does Paul prove this by the gift of Jesus Christ? Can we be sure of God's love except in Him?

CENTENNIAL HYMN.

GO FORWARD, CHRISTIAN SOLDIER.

D. E. DAVIS

1 Go for - ward, Christian sol - dier, Be - neath His ban - ner true: The

Lord him - self, thy Lead - er, Shall all thy foes sub - due. His love fore - tells thy

ti - als. He knows thine hour - ly need. He can, with bread of heaven, Thy

CHORUS.

fainting spir - it feed. Go forward, Christian sol - dier, Be - neath His banner

true: The Lord him - self, thy Lead - er, Shall all thy foes sub - due.

2 Go forward, Christian Soldier,
Fear not the secret foe;
Far more are o'er thee watching
Than human eyes can know.
Trust only Christ, thy Captain,
Cease not to watch and pray;
Heed not the treacherous voices,
That lure thy soul astray.

3 Go forward, Christian soldier,
Nor dream of peaceful rest,
Till Satan's host is vanquished,
And heaven is all possessed;
Till Christ himself shall call thee
To lay thine armor by,
And wear, in endless glory,
The crown of victory.

IV. FOURTH BLESSEDNESS.—THE PEACE OF FORGIVEN SIN (vs. 33, 34).—Who are God's elect? Why need they not fear on account of their past sins? What four things are stated here about Christ as our Saviour? How does each one give the Christian comfort and peace?

V. FIFTH BLESSEDNESS.—ABSOLUTE SAFETY FROM ALL HARM (vs. 35-39).—Does the love of Christ here mean our love to Christ or His love to us? How could the things named seem to separate us from His love? From what Psalm does he quote? What powers are named as unable to injure those in Christ Jesus? Why can they do no real harm?

PRACTICAL SUGGESTIONS.

1. The Christian life is the most blessed possible.
2. It is a great joy to belong to the family of God, with Christ for our elder brother.
3. The Christian is glorified by becoming like Christ and enjoying His glory.
4. So long as God is our Father and Christ our Saviour, no harm can come to us.
5. Christ is the one unanswerable proof of the love of God.
6. We should love with all our hearts Him who has so loved us.

REVIEW EXERCISE.—(For the whole School in concert.)

11. What is the Central Truth? 12. What is the first source of blessedness to the Christian? (Repeat the headings of the questions.) 13. What is the second source of blessedness? 14. What is the third source of blessedness? 15. What is the fourth source of blessedness? 16. What is the fifth source of blessedness?

A. D. 58.] LESSON XII. [June 22.

OBEEDIENCE TO LAW.

Rom. 13. 1-10 Commit to memory vs. 7, 10.

GOLDEN TEXT.

Let every soul be subject unto the higher powers. Rom. 13. 1.

CENTRAL TRUTH.

True religion makes good citizens.

DAILY READINGS.

M. Rom. 10. 1-21. Th. Rom. 13. 1-14.
T. Rom. 11. 1-36. F. Dan. 3. 1-30.
W. Rom. 12. 1-21. Sa. Dan. 6. 1-28.
Su. Matt. 22. 15-46.

TIME, PLACE, etc., the same as in Lesson X.

INTRODUCTION.—The first eleven chapters of Romans are doctrinal. At the twelfth chapter begins a series of practical exhortations. Chapter XIII. treats chiefly of political duties, a subject which was specially necessary at Rome, because the Christians were sometimes in doubt how to reconcile their duties to Christ's kingdom with their duties to the Roman government. Moreover, the Jews were very turbulent. The government was often arbitrary and unjust.

HELPS OVER HARD PLACES.—1. Every soul—Every person. Higher powers—The rulers, the persons in authority. The powers that be are ordained of God—i.e., government is made necessary by the very natures that God has given us. There must be rulers, and obedient subjects, in a happy or prosperous country. 2. Dominion—Condemnation, punishment. 3. Rulers are not a terror to good works—This is the rule. This is the idea of good government. 4. Beareth... the sword The instrument and symbol

of punishment. *Revenge*—Avenger, punisher. *Wrath*—Not passion, but the feeling of justice, that demands the punishment of sin. 6. *Tribute*—taxes. *God's ministers*—Servants, carrying out the needed government. Government must be supported. 7. *Custom Duties* on merchandise. *Fear*—Reverence. *S. C. ce no man anything*—Pay all your bills, incur no obligation you cannot settle. *But to love one another*—Love is a debt you must keep paying, but is never fully paid. *For he that loveth, etc.*—No one will wrong another from love. Love leads us to do only good.

SUBJECTS FOR SPECIAL REPORTS. The higher powers ordained by God.—The duty of obedience to rulers.—The two motives to obedience.—Under what circumstances we ought not to obey.—Why Christians are good citizens. Honour to whom honour.—How love is the fulfilment of the law.—Love the foundation of all our social duties.

QUESTIONS.

INTRODUCTORY.—What is the subject of this chapter? What is the Central Truth? What is the Golden text? What is the connection between the great principles laid down in the last lesson and the practical duties of this?

SUBJECT: OUR DUTIES TO OUR COUNTRY.

I. FIRST DUTY.—OBEEDIENCE TO THOSE IN AUTHORITY (vs. 1-5).—What is meant by "the higher powers?" What sense are "the powers that be" ordained of God? How is disobedience to rulers also disobedience to God? What is the object of government? (v. 3.) What two motives are here given for obedience to rulers? What is meant by "the sword" here? By "wrath"? Are there any times when we should not obey rulers? (Acts 4. 18-21.) Give some examples in Old Testament history? (Dan. chs. 3 and 6.) Why will a true Christian make a good citizen? Does the command here require obedience to parents and teachers? Is obedience to them the way to become good citizens?

II. SECOND DUTY.—DOING OUR PART TOWARD THEIR SUPPORT (vs. 6, 7).—What is tribute? Customs? What is the object of them? Why ought all good citizens to pay their taxes cheerfully? Is it common to evade taxes? Is giving in a false report of property to be taxed as wicked as any other lying or stealing?

III. THIRD DUTY.—REVERENCE TOWARD SUPERIORS (v. 7).—Why should we reverence those in authority? What if they are not good men? In what ways is this command broken toward rulers? How towards parents and teachers? What good does it do to be reverent toward those in authority? How does it tend to reverence toward God?

IV. FOURTH DUTY.—LOVE TO OUR FELLOW-CITIZENS (vs. 8-10).—Is it wrong to be in debt? What one thing should we always owe? Why do we owe it? (1 John 4. 11.) How does love keep us from disobeying the commandments? How else does love fulfil the law? What kind of a world would this be if we all loved one another? How may we obtain this love?

PRACTICAL SUGGESTIONS.

1. Government is ordained of God.
2. Disobedience to righteous laws is disobedience to God.
3. The true Christian will be a good citizen.
4. Obedience to parents and to teachers will lead to obedience to our country and to God.
5. Reverence to those in authority is especially important in these days.
6. Those who love, and who lead others to love, do the most toward fulfilling the duties to our fellow-citizens.

REVIEW EXERCISE. (For the whole School in Concert.)

18. What is one of the effects of true religion? ANS. To make us good citizens.
19. What is our first duty as citizens? (For answers, repeat the headings of the questions.) 20. What is our second duty? 21. What is our third duty? 22. What is our fourth duty?

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