

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous

- Coloured covers/  
Couverture de couleur
- Covers damaged/  
Couverture endommagée
- Covers restored and/or laminated/  
Couverture restaurée et/ou pelliculée
- Cover title missing/  
Le titre de couverture manque
- Coloured maps/  
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/  
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/  
Planches et/ou illustrations en couleur
- Bound with other material/  
Relié avec d'autres documents
- Tight binding may cause shadows or distortion  
along interior margin/  
La reliure serrée peut causer de l'ombre ou de la  
distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear  
within the text. Whenever possible, these have  
been omitted from filming/  
Il se peut que certaines pages blanches ajoutées  
lors d'une restauration apparaissent dans le texte,  
mais, lorsque cela était possible, ces pages n'ont  
pas été filmées
- Additional comments /  
Commentaires supplémentaires

- Coloured pages/  
Pages de couleur
- Pages damaged/  
Pages endommagées
- Pages restored and/or laminated/  
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/  
Pages décolorées, tachetées ou piquées
- Pages detached/  
Pages détachés
- Showthrough/  
Transparence
- Quality of print varies/  
Qualité inégale de l'impression
- Continuous pagination/  
Pagination continue
- Includes index(es)/  
Comprend un (des) index
- Title on header taken from /  
Le titre de l'en-tête provient
- Title page of issue/  
Page de titre de la livraison
- Caption of issue/  
Titre de départ de la livraison
- Masthead/  
Générique (périodiques) de la livraison

This item is filmed at the reduction ratio checked below/  
Ce document est filmé au taux de réduction indiqué ci-dessous

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
			✓								

# HOME AND SCHOOL

TORONTO, OCTOBER 27, 1883.

[No. 22.]

VOL. I.]

### My Shepherd.

"He leadeth me!"  
 And so I need not seek my own wild way  
 Across the desert wild;  
 He knoweth where the soft green pastures lie,  
 Where the still waters glide,  
 And how to reach the coolness of their rest  
 Beneath the calm hillside.

"He leadeth me!"  
 And though it be by rugged, weary ways  
 Where thorns spring sharp and sore,  
 No pathway can seem strange or desolate  
 When Jesus "goes before."  
 His gentle shepherding my solace is,  
 And gladness yet in store.

"He leadeth me!"  
 I shall not take one needless step through all,  
 In wind, or heat, or cold;  
 And all day long He sees the peaceful end  
 Through trials manifold.  
 'Tis on the fair hillside, like some sweet surprise,  
 Waiteth the quiet fold.

—Word and Work.

### The Cliffs of Old England.

THERE is nothing more delightful than, in the broad, breezy sunshine of a summer's day, to walk along the grassy summit of England's seaboard cliffs and mark the busy vessels below, speeding hither and thither on the sparkling highway. Everything around tells of life and health; it seems impossible to associate danger and human suffering with so fair a scene.

And yet these very cliffs, useful as natural fortifications, are in darkness and tempest a terrible danger to shipping.

How many fearful scenes have been enacted on winters' nights in the frantic waters below them? God alone can tell the number. It is only now and then that some awe-stricken survivor of a wrecked vessel lives to tell the tale, and link forever in our minds with these beetling precipices the remembrance of the direst human agony.

It is these cliffs that give Old England the name "Albion," from the Latin word, *albus* white—the cliffs on the southern coast being mostly chalk, and shining afar in the sun with snowy whiteness.

### The Gold Eagle.

A GOOD many years ago a merchant missed from his cash drawer a gold eagle which is worth twenty dollars. No one had been to the drawer, it was proved, except a young clerk whose name was Weston. The merchant had sent him there to make change for a customer, and the next time the drawer was opened the gold eagle had disappeared. Naturally, Weston was suspected of having stolen it, and more especially

as he appeared a few days after the occurrence in a new suit of clothes. Being asked where he had bought the clothes he gave the name of the tailor without hesitation; and the merchant, going privately to make inquiries, discovered that Weston had paid for the suit with a twenty-dollar gold piece.

That afternoon the young clerk was called into the merchant's private room and charged with the theft.

indignantly, and declared that the money he had spent for his clothes was his own, given him as a Christmas gift a year ago. The merchant sneered at such an explanation, and asked for the proof.

"Who was the person that gave it to you? Produce him," he demanded. "It was a lady," answered Weston, and I can't produce her, for she died last spring. I can tell you her name."

"I dare say you have lost it," the merchant sneered. "When you have found it, sir, you bring it to me, and then I will believe your story."

Weston went home with a heavy heart. He had no idea where the letter was; he could not be sure that he had not destroyed it; and it was the only means of proving his innocence. Unless he could produce it, his character was ruined, for he saw that the merchant was fully convinced of his guilt, and appearances indeed were sadly against him. He went to work, however, in the right way. He knelt down and prayed to God for help to prove that he was innocent, and then he began to overhaul the contents of his desk and trunk and closet.

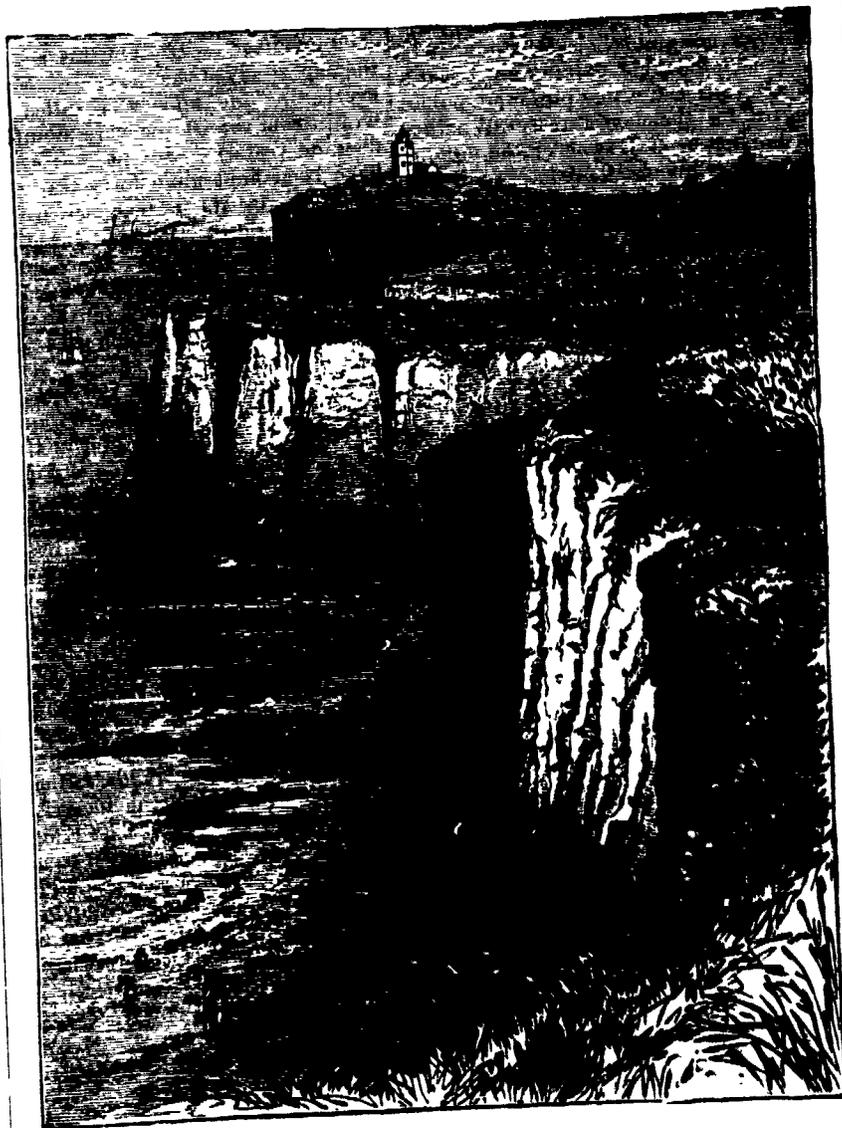
He kept his papers neatly, and it did not take long to see that the letter was not among them. He sat down with a sense of despair when he was convinced of this. What else could he do? Nothing, but pray again for help and guidance and strength to endure whatever trouble God might choose to send upon him. Skeptics may sneer at such prayers as this, but Weston (who is a middle-aged man now, prosperous, respected by all men, and deserving of respect), would smile and say, "Let them sneer."

"When I rose from my knees," he said, telling me the story years afterward, "I happened to catch my foot in an old rug that I had nailed down to the carpet because it was always curling at the edges. The nail at the corner had come out, and stooping down to straighten the rug I saw a bit of paper peeping out. I pulled it out from its hiding place, and it was the letter."

"How it got there I don't know. The fact that I had found it was enough for me, and if I hadn't gone on my knees again to give thanks for such a deliverance I should be ashamed to tell you the story now."

"I brought that letter to my employer. It proved my innocence, and he apologized. A month afterward the gold piece was found in Mr. Finch's overcoat-pocket. He had never put it in the cash-box at all, though he thought he had. He raised my salary on the spot to pay for his unjust suspicions; and I have never yet repented of trusting the Lord in my trouble."—*Young Reaper.*

A DANDY with a cigar in his mouth entered a menagerie, when the proprietor requested him to take the weed from his mouth, lest he should teach the other monkeys bad habits.



THE CLIFFS OF OLD ENGLAND.

"It is needless to deny it," the merchant said. "You have betrayed yourself with these new clothes, and now the only thing that you can do is to make a full confession of your fault."

Weston listened with amazement; he could hardly believe at first that such an accusation could be brought against him, but when he saw that his employer was in earnest he denied it

"Can you bring me anybody that saw her give you the money or knew of your having it?" asked the merchant.

"No, I can't do that," Weston had to answer. "I never told anybody about the gift, for she did not wish me to. But I have a letter from her somewhere, if I haven't lost it, that she sent with the money, and in which she speaks of it."

## Loved Much.

BY MARGARET J. PRESTON.

"Woe, woe is me!" the outcast said,  
And drew her mantle o'er her head,  
And moaned, "Would God that I were dead!"

"The women catch their robes aside  
Whene'er I pass them; men deride;  
The children in the market chide.

"How dare I then to Him draw nigh,  
Who yester-evening on high  
I heard lift up the pleading cry—

"Come unto Me, ye weary!" So  
He surely said, as crouching low  
Among the throng, I hid my woe.

"And when He spake of 'rest,' my breath  
Came back as from the jaws of death  
Oh, blessed Christ of Nazareth!

"To-day He sups with Simon; dare  
I loosen all my lengths of hair,  
And thus concealed adventure there,

"And see Him as He sits at meat,  
And crawling close, with unguents sweet  
Anoint His sandal-fretted feet!

"Oh, 'heavy laden!' If He be  
That Christ come out of Galilee,  
I know He meant this word for me!"

So, swathed about, that none might say  
Who walked, untended, forth that day,  
To Simon's house she took her way.

Within the court she shrinking pressed  
Among the menials, fearful lest  
She should not find the Lord a guest.

And cowering in the lowliest place,  
She drew her veil a handbreadth's space,  
And, lo! that calm, majestic face!

She stole behind His cushioned seat;  
She touched with touch of awe, His feet;  
She kissed them with her kisses sweet.

Then on them poured the ointment rare,  
And wrapped them with her trailing hair,  
And wept with wonder that she dare—

She—so abashed, despised, undone,  
Whom publicans made haste to shun—  
Approach, unhidden, the Holy One.

"Seest thou this woman?" Solely stirred  
By contrite grief, she had not heard,  
Till thus He spake, a single word.

O'erwhelmed, she scratched her hair outspread,  
Wrapped quick her veil about her head,  
And sank as one astound or dead.

He, too, would spurn her; knowing all  
The guilt and trespass of her fall,  
For her He had not meant the call.

Thus bowed, self-loathing in her fear,  
There struck across her muffled ear  
A sound her soul rose up to hear.

Life, joy, and peace sprang at the touch;  
"Her sins are all forgiven, though such  
Be many; for she loved much."

The angels that bent down to see,  
Beheld no heart from burdens free  
As hers, that night in Bethany!  
—Frank Leslie's Sunday Magazine.

## Mr. Gladstone at Church.

Of course, we can not visit Hawarden without also paying a visit to the church. The rector, the Rev. Stephen Gladstone, the second son of the premier, although not a great preacher, is one to whom men listen with pleasure; he is quietly earnest and instructive. But, no doubt, the most singular scene in the Hawarden Church, beheld usually when the premier is in residence in the castle, is to see him sitting in the plain, uncushioned pew near the lectern and opposite the pulpit. It may be thought—perhaps feared—that of the crowds which fill the church at the morning and evening service, multitudes are brought together, strangers, week after week, to obtain a view of that face so gnarled and rugged, and often so pale. It must be admitted

that the spectacle of the prime minister of a great nation taking part, week after week, in the simple service of an obscure village church is a sight the world has seldom if ever seen. Seated near to the reading-desk, at the time and place indicated, he quietly rises and goes through his part of the service, reading the lessons from the desk. Then he resumes his seat, and while joining heartily in the other part of the service, usually listens to the sermon with head thrown back and closed eyes. Then the service closes, and the premier throws a coat over his shoulders without putting his arms into it; he is only on his way to the rectory. The family all seem to live in the most beautiful relations of lovable unity. But as he walks along the churchyard path it is probably lined with visitors, waiting, uncovered, to greet him as he passes along. With hat in hand, his head uncovered, he passes through the human lane of lovers and admirers—perhaps of some enemies too—exchanging smiles and nods and friendly recognitions till he is safe in the household room of the rector, his son. We have heard that both Mr. and Mrs. Gladstone attribute much of his health to the fact that he will have his Sabbath to himself and to his family, undisturbed by any of the agitations of business, the cares of State or even the recreations of literature and scholastic study.

It is impossible to restrain a sense of admiration for this profound public regard for the day of rest. Whether in London or at Hawarden, he puts us in mind of his great predecessor in the statesmanship of England, Cecil Lord Burleigh, who, when he arrived at Theobalds on a Saturday evening, would throw off his cloak or chain of office and exclaim, "Lie there and rest, my good lord treasurer."—*Leisure Hour.*

## She Did What She Could.

REV. R. H. HOWARD.

ONE of the sweetest memories relative to a former member lingering in the minds of the people of the Saxonville charge, is that of the saintly and early sainted Mary Lavina Green. She was not more than twelve or thirteen years of age when converted. Her conversion was very clear and pronounced, the light then kindled in her soul continuing to burn more and more brightly unto the end.

Mary was always faithful. Though she lived nearly two miles away, and was obliged to journey alone, she seldom, if ever, missed her prayer or class meeting; and she often wondered why it was that Christians seemed to feel and to manifest so little interest.

One scene in particular connected with the progress of this work of grace, in which Mary Green bore a conspicuous part, is still, after the lapse of thirty years, distinctly and most pleasantly remembered. The meetings were at their height and interest. Not less, probably, than fifty persons were forward for prayers on the evening referred to. Presently Mary might have been seen quietly gliding down the aisle of the crowded church, and returning with a young lady whom she placed at the altar. She then went back to a pew near the door and led her mother forward; when, returning, she approached her prayerless, ungodly father, and, tenderly twining her arms about his neck, besought him to come too. The strong man yielded, and con-

sent, by the hand of his darling daughter, to be led forward to the mourner's seat, and then and there to cast himself down before the Lord to be prayed for by God's people. What a scene was this!—one, truly, on which angels might have looked down with rejoicing and admiring wonder.

Though she little realized it at the time, yet Mary, during these happy, busy weeks, was really doing her last revival work. She survived this memorable revival campaign only a year or two; but so long as the little heroine did live, she did what she could—ceasing, indeed, at once to labor and to live.

## The Holy Grail.

THE Holy Grail, the subject of one of Tennyson's finest poems, is said to have been a precious stone, a jasper of great brilliancy, which fell from Lucifer's crown when hurled from heaven. This was caught by the angels and held pendant for a long time between heaven and earth. When Christ came down to be the Saviour of the world the stone also descended and a cup was made of it, which came into the possession of Joseph of Arimathea. At the last supper the Lord drank from this cup—and Joseph caught therein His blood shed upon the cross. On this account the cup received the power of giving everlasting life and was called the Grail (from the Galilic word signifying dish or vessel). Joseph was said to have been kept alive forty-two years in prison by its miraculous powers. After the destruction of Jerusalem, Joseph was released from prison by Titus, and being commanded by angels, made a receptacle for the Grail, the guardianship of which was to be intrusted only to pure hands. It was handed down to Titurel, the father of Amafortas, a French king, who built a castle for the guardians of the Grail, and a sanctuary for the holy cup itself. A religious order called Templars was instituted, who were elected for their virtues and were supported by the miraculous powers of the holy vessel, which is renewed every Good Friday by a dove which brought from heaven a consecrated wafer, which it laid upon the stone. The castle was surrounded by an extensive forest, through which no one could pass unless led by the Grail. To pagans the Grail was quite invisible, but to believers his will could be read upon the stone in writing, which disappeared again. The Knights of the Grail were selected by it from all countries, for their moral worth and purity, as their names appeared upon the surface of the Grail. Its first guardians had been those angels who were neutral during Lucifer's revolt against God.

## The Use of Tobacco.

ONE of the strongest arguments against the use of tobacco is the intense nausea and sickness felt by people in their first attempt at smoking. It is nature's protest against abuse, and it would be well for millions if they heeded the warning, for offensive to smell and taste as it is at first, the dislike often changes to intense craving, and the user of tobacco has become its slave, the habit being often harder to overcome than the love of strong drink. And of what use is it?

Very few persons can state distinctly the effects of tobacco upon them, the

kind of pleasure which the use of it gives, and why they continue to use it. Let any user of tobacco ask himself these questions, and he will be surprised to see how unsatisfactory the answers he receives will be.

It is a habit which continually grows stronger, at the same time weakening the will, and finally making a man its abject slave. Its physiological effects are such as to warrant its abandonment, even if there were no other consideration.

All its ill effects are transmitted from parent to child, and usually with a weakened constitution and a disposition to intemperance. It is a filthy habit. It is an expensive habit. It is of doubtful morality, because its consequences are bad.

King James, in his famous counterblast, calls it a "precious stinke," and condenses the matter as a "custome loathsome to the eye, dangerous to the lungs, and in the black, stinking fume thereof neereat resembling the horrible stigmatic smoke of the pit that is bottomless."

Smoking to excess produces nausea, vomiting, and trembling, with accelerated motion of the heart, and it is an open question whether the prevalence of heart disease, which has been attributed to the rapid, exciting, modern life, should not be really attributed to the extensive use of tobacco. "Smoker's cancer" is not an unknown disease, as more than one man of note has died of it.

It is with tobacco as with deleterious articles of diet, the strong suffer comparatively little, while those not of robust habit, or who are predisposed to disease, fall victims to its poisonous operation. Under such circumstances an article so injurious to the health and so offensive in its mode of enjoyment should be speedily banished.—*Ex.*

## The Rebounding Bullet.

AT the storming of Sedan the difficult task of taking the suburb, and keeping it at any cost, was intrusted to the Bavarians. When the inhabitants of Bolan took part in the battle and fired out of the windows, according to the laws of war those who were taken with arms in their hands were at once shot, and the innocent often perished with the guilty. A tall, handsome Frenchman, in the prime of life, was brought by a Bavarian foot-soldier before the lieutenant, with the accusation that he had fired on the Bavarian troops. In broken German the Frenchman asserted that he had not fired; and begged, in the most touching and earnest way, that his life might be spared. His accuser could, indeed, bring no other proof of the fact than that firing had come from that house. The lieutenant gave the soldier leave to do as he liked with the accused. He at once told the Frenchman that he must die. The poor man again asserted that he had not fired, and begged that his life might be spared. Some of his accuser's comrades, who thought that the Frenchman might be innocent, interceded for him, but in vain. The Bavarian seized his enemy, placed him against a wall, and fired the deadly bullet at him. But, behold! the bullet rebounded from the wall, returned against him who had fired it off, and wounded him severely in the foot. He was taken to the hospital, where he died a fortnight after. The soldiers said, "God has judged!"

## For the "Shut In" Ones.

## "PIHAMIROTH."

THE night had spread her curtain  
O'er Israel's countless host;  
Shut in by sea and mountain,  
It seemed that they were lost.  
The cruel foe behind them lay,  
How to escape they saw no way.

But God their Guide and Leader,  
Was watching day and night;  
He knew how to deliver  
From Pharaoh's boasted might.  
The cloud—His presence stood between,  
To foe 'twas dark—to Israel sheen.

Now while they feared and doubted  
Jehovah's word and power  
To lead them out of bondage,  
Give Canaan for their dower,  
Their God His plan was working out—  
The morn would hear them victory shout.

He stretched His hand Almighty,  
And lo! the sea turned back;  
On each side a way was waiting  
And left an open track,  
Through which dry shod, they all passed o'er  
In safety to the other shore.

That which proved their deliverance  
God used to overthrow,  
Beneath the Red Sea waters,  
His own and their great foe.  
Methinks I hear, while falls the rod,  
"Be still, and know that I am God."

O let us all remember  
Our God is just the same;  
He knows how to deliver,  
"JEHOVAH" still His name.  
Though all around our way is hedged,  
To bring us forth His truth stands pledged.

What though our foe besiege us  
And seek to overcome,  
Our Jesus stands between us,  
He is our Shield and Sun.  
Who suffered, being tempted here,  
That He might succour saints so dear.

Let us like faithful Abra'm,  
Against all hope believe,  
And stagger not, but trust Him—  
He never will deceive.  
His glory we shall surely see,  
And shout aloud, glad victory.

—Christian Standard.

## Playing Cards.

## AN AFFECTING NARRATIVE.

IN the winter of 1870, I had occasion to go from Green Bay to Chicago on the North-Western Railway. At Oshkosh we were joined by a delegation of lawyers, on their way to Madison, the capital, to attend the Legislature, then in session. They were all men of more than usual intellect, and of unexceptionable character. Two were ex-Judges of the Circuit Court. After awhile some one proposed a game of cards. No sooner said than done.

I was surprised to see judges of the law, leaders of society, lawgivers of a great State, thus setting publicly their seal of approval to a most evil and dangerous practice. To be sure, they played for stakes no higher than the cigars for the party; but it seems to me that this does not change the act nor lessen the danger of its example.

I had noticed an old lady in a seat to the rear of the players. Gray, and bent with age, she sat abashed. When the game of cards was started, she became restless, would hitch about uneasily in her seat, and take up the hem of her faded apron and nervously bite the threads. Once or twice I thought she wiped her eyes under her "shaker bonnet," but could not tell. She acted so strangely that I became more interested in her than in the players, and I watched her very closely.

She got up after a time, and tottered forward, holding on the seats as she passed. She brushed against Judge — in passing, but he had become

interested in the game, and did not notice her. Reaching the water tank at last, she drank a cup of water, and took a seat near the door with her back to the players. But she did not remain there. Rising with difficulty, she tottered back to her former seat, but reaching the players, she paused directly in front of them, and excitedly threw back her long bonnet and looked around at the company. Her actions at once arrested their attention, and pausing in their play, they all looked up inquiringly. Gazing directly in the face of Judge —, she said in a tremulous voice:

"Do you know me, Judge —?"  
"No, mother, I don't remember you," said the Judge, pleasantly; "where have we met?"

"My name is Smith," said she, "and I was with my poor boy three days, off and on, in the court-room in Oshkosh, when he was tried for—for robbing somebody, and you are the same man who sent him to prison for ten years; and he died there last June."

All faces were now sobered, and passengers began to gather around and stand over them to listen and see what was going on. She did not give the judge time to answer her, but becoming more excited, she went on:

"He was a good boy, if you did send him to jail. He helped us clear the farm, and when father was taken sick and died, he did all the work, and was getting along right smart till he took to town, and got to playing cards and drinking; and then somehow he didn't like to work after that, but used to stay out till morning, and then he'd sleep so late; and I couldn't wake him when I knocked, he'd been out so late the night before. And then the farm run down, and then we lost the team. One of the horses got killed when he'd been to town one awful cold night. He stayed late, and I suppose they got cold standin' out, and got scared and broke loose and ran most home; but they ran against the fence, and a stake run into one of them, and when we found him next morning he was dead, and the other was standing under the shed. And so after awhile he coaxed me to sell the farm and buy a house and lot in the village, and he'd work at carpenter work. And so I did, as we couldn't do nothing on the farm.

"But he grew worse than ever, and after awhile couldn't get any work; and would not do anything but gamble and drink all the time. I used to do everything I could to get him to quit and be a good, industrious boy again, but he used to get mad after awhile, and once he struck me; and then in the morning I found he had taken what little money there was left of the farm and had run off. After that I got along as well as I could, cleanin' house for folks, and washin', but I didn't hear nothing of him for four or five years; but when he got arrested and was taken up to Oshkosh for trial, he wrote to me."

By this time there was not a dry eye in the car, and the cards had disappeared. The old lady herself was weeping silently, and speaking in snatches. But recovering herself she continued:

"But what could I do? I sold the house and lot to get money to hire a lawyer; and I believe he is here somewhere (looking around). Oh, yes, there he is, Mr. — (pointing to Lawyer —, who had not taken part

in the play). And this is the man, I am sure, who argued against him (pointing to Mr. —, the district attorney). And you, Judge —, sent him to prison; for the poor boy told me that he really did rob the bank. But he must have been drunk, for they had all been playing cards most all night, and drinking. But, oh, dear! it seems to me as though if he hadn't got to playing cards he might have been alive yet. But when I used to tell him it was wrong, and bad to play, he used to say, 'Why, mother, everybody plays now. I never bet only for candy or cigars, or something like that.' We used to think it was awful to do that way when I was young; but it just seems to me as if everybody now-a-days was going wrong in something or other. But maybe it isn't right for me to talk to you, Judge, in this way; but it just seems to me as if the sight of them cards would kill me, Judge. I thought if you only knew how bad I felt, you wouldn't play on so; and then to think, right here before all these young folks!

"Maybe, Judge, you don't know how young folks look up to such as you; and then I can't help thinking that, maybe, if them that ought to know better than do so, and them that are higher learnt, and all that, wouldn't set such examples, my poor Tom would be alive and caring for his poor old mother. But now there ain't any of our family left but me and my poor gran'child, my dead daughter's little girl; and we are going to stop with my brother in Illinois."

Tongue of man nor angel never preached a more eloquent sermon than that gray, withered old lady, trembling with old age and excitement, and fear that she was doing wrong. I cannot recall half she said, as she, a poor, lone, beggared widow, stood before those noble-looking men, and pleaded the cause of the rising generation.

The look they bore as she poured forth her sorrowful tale was indescribable. To say that they looked like criminals at the bar would be a faint description. I can imagine how they felt. The old lady tottered to her seat, and taking her little grandchild in her lap, hid her face on her neck. The little one stroked her gray hair with one hand, and said, "Don't cry, gran'ma; don't cry, gran'ma." Eyes unused to weeping were red for many a mile on that journey. And I can hardly believe that one who witnessed that scene ever touched a card again. It is just to say that when the passengers came to themselves, they generously responded to the Judge, who, hat in hand, silently passed through the little audience.

COLERIDGE somewhere says, in effect, that we cannot make another comprehend our knowledge until we have first comprehended his ignorance. This is self-evident; and yet for want of practical attention to it, Sunday-school teachers go on, week after week, sometimes for years, making statements and using terms which convey no meaning, or convey a meaning quite different from what they intend, to their scholars. Try the experiment, sometimes of asking your class what they understand by what you have been saying. When you can get them to tell you frankly, you will, in many instances, be surprised and chagrined, but at the same time profitably enlightened.—Rev. E. M. Bruce.

It used to be the custom to talk over the sermon at home on the Sabbath; and we have known houses fragrant with the peace of God, where the children were all expected to be able to repeat to father and mother "something that the minister had said." And this was in days before the doubtful practice of preaching five or ten minute sermons to the children, before their elders were served. The children of to-day are not regarded as able to understand what children listened to in former years. Perhaps that is why they are so often left at home.—*Intelligencer*.

"It's too late to save me," said a poor old drunkard when urged to reform. "It's too late to save me, but oh! for God's sake, save the boys." Yes it was too late for him; he had fallen too low to ever dream of forgiveness and peace. The demon of drink held his soul in bondage, and he had lost forever all hope of salvation. With the consciousness of his own degradation he pleads not for himself, but "for God's sake save the boys!"

THE SUPERINTENDENT.—He must be a man of intelligence and of information, with good administrative abilities. "He should be quick, ready, self-confident, with a clear head, and the ability to arrange and classify, with some imagination for devising novelties," says Mr. Abbot; and to these qualifications another writer adds: "One who keeps sound overshoes, and a good umbrella, so as not to be compelled to stay at home on rainy days, and who does not wear squeaky boots."

A CHINESE SABBATH SCHOOL is held in Chicago, in Farwell Hall, and attended by about fifty pupils. The Young Men's Christian Association having placed the hall at the service of the mission free of expense, the boys put their hands in their pockets and purchased for themselves a nice organ, and several other articles of utility and comfort. The teachers have been mostly ladies; but recently, Rev. Dr. Speer, formerly a missionary in China, has been invited to commence a special mission among them, and is now labouring there.

A CAUTIOUS WITNESS.—It was necessary, on a certain occasion in court, to compel a witness to testify as to the way in which a Mr. Smith treated his horse. "Well, sir," said the lawyer, with a sweet and winning smile—a smile intended to drown all suspicion as to ulterior purposes—"how does Mr. Smith generally ride a horse?" The witness looked up innocently and replied, "Generally a-straddle, sir, I believe." The lawyer asked again, "But, sir, what gait does he ride?" The imperturbable witness answered, "He never rides any gait at all, sir; but I've seen his boys ride every gait on the farm." The lawyer saw he was on the track of a Tartar, and his next question was very insinuating: "How does Mr. Smith ride when he is in company with others? I demand a clear answer." "Well, sir, he keeps up with the rest, if his horse is able to, if not he falls behind." The lawyer was by this time almost beside himself, and asked, "And how does he ride when he is alone?" "I don't know," was the reply; "I was never with him when he was alone," and there the case dropped.

**A Song of the Blossoms.**

Brown, and gnarled, and weather-beaten,  
Sad as though no joy could sweeten  
Their forlorn and bare existence, stood the  
trees in winter-time;  
Now they manifest awaking,  
All their hidden splendour breaking  
Into snowy drifts of blossom, filled with  
fragrance in their prime;  
Every flower sweet arbour making  
For the birds that round it climb.

Such prophetic beauty settles  
On their diverse silken petals,  
Whiteness as of starry jasmine, or of lilies  
opened wide;  
Softly tinged with carmine flushes,  
Fair as the unconscious blushes  
Of June roses, or the colours that in little  
cheeks abide  
When the twilight angel hushes  
Them to rest at eventide!

So, rich blossom and fruition,  
Hid from our slow recognition,  
In the marred and leafless branches of God's  
human trees may wait  
Till His spring shall end their sighing,  
And His touch upon them lying  
Shall unfold their beauty hidden in the winter  
desolate—  
Where the flowers bloom on undying,  
And the crooked things are straight.

—Sunday Magazine.

**OUR PERIODICALS.**

PER YEAR—POSTAGE FREE.

Christian Guardian, weekly	\$2 00
Methodist Magazine, 96 pp. monthly, illustrated	2 00
Magazine and Guardian, together	3 50
The Wesleyan, Halifax, weekly	2 00
Sunday-School Banner, 32 pp. 8vo., monthly	0 60
Under 6 copies, 66c.; over 6 copies	0 08
Canadian Scholar's Quarterly	0 08
Quarterly Review Service. By the year, 24c. a	
dozen; \$2 per 100; per quarter, 6c. a dozen;	
50c. per hundred.	
Home & School, 8 pp. 4to. semi-monthly,	0 80
single copies	0 25
Less than 50 copies	0 23
Over 50 copies	0 20
Pleasant Hours, 8 pp. 4to., semi-monthly, single	0 20
copies	0 25
Less than 50 copies	0 23
Over 50 copies	0 20
Berean Leaves, monthly, 100 copies per month.	5 50
Sunbeam—Serial—monthly—when less than 50	0 15
copies	

Address: **WILLIAM BRIGGS,**  
Methodist Book and Publishing House,  
78 & 80 King Street East, Toronto.

**C. W. COATES,** 3 Bleury Street, Montreal.  
**S. F. HUESTIS,** Methodist Book Room  
Halifax.

**Home & School:**

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

TORONTO, OCTOBER 27, 1883.

**The Union General Conference at Belleville.**

[We take from the Canada Christian Advocate, organ of the Methodist Episcopal Church, the following editorial.—ED.]

This is, perhaps, the most remarkable meeting of Methodist ministers ever held in Canada. Remarkable for its numbers, the object for which it assembled, and the spirit of concord and harmony, which, to such an extraordinary extent, marked the entire proceedings. This meeting of the ministers of four distinct Methodist Churches, brought together under circumstances so peculiar, and each moved, apparently, by the same spirit, is one of the strongest proofs of the extent and strength of the Union spirit which now prevails. The dignity, sublimity, and cordiality of the Conference impressed all who attended it very deeply. When we take into account the sensitiveness, the jealousy, and the rivalry, which has existed so long among those forming the several branches of the Methodism of Canada, it just seems

impossible to account for the marvellous spirit of Christian charity and brotherly love which was shown during the meeting by all without recognizing the presence and Spirit of Christ. It was hardly possible to suppress during the progress of the meeting, the exclamation of the Psalmist, which would involuntary rush into one's mind, "This is the Lord's doing; it is marvellous in our eyes."

There seemed to be, on the part of the several delegations, an utter abandonment of all desire to press their peculiar views regarding any matter upon others. The utmost deference was paid to each by the others, and thus the best of feeling was preserved. The ministers of the Methodist Church of Canada, though outnumbering by far all the other delegations put together, and consequently were able, if so disposed, to have everything their own way, showed such a cheerful deference for the views and wishes of others, and exhibited such a nobleness of spirit during the progress of the discussions as to completely disarm all suspicion and charm all hearts. They certainly manifested a spirit of magnanimity highly commendable, and which proved the genuineness of their Union professions. This was abundantly shown in the election of the necessary officers for the new Church.

The machinery of the new "Methodist Church," though arranged with great care and, perhaps, as perfect as is possible to make it just now, will not be put into practical operation until the Dominion Parliament shall have legalized what has been done. The Conference has, therefore, decided that the 1st of July, 1884, shall be the day on which the new Church shall begin its legal existence. Dominion Day will, therefore, hereafter have a double meaning to Methodists in Canada, and they will doubtless prove as loyal to the one as the other. We trust, now, the churches will rest throughout all our borders.

**Methodist Union in New Zealand.**

WHILE the union movement has been growing steadily in Canada until now it is nearly consummated, the gratifying announcement was made by Dr. Dewart in the Conference recently that a similar movement has been on foot for some time in New Zealand, and that he had just received the proposed basis of union between the Wesleyans, the Primitive Methodists, the United Methodist Free Churches, and the Bible Christians, under the title of "The Methodist Church of New Zealand." The united body will have 512 churches, 9,092 members, 120 ministers, 500 local preachers, 21,823 Sunday-school scholars, 46,571 adherents, as per census of 1881, and an approximate value in connexional property of \$1,032,000. The friends of Methodist union in the country will be glad to learn that a similar movement is on foot at the Antipodes.

**Opinions of the Press on Methodist Union.**

The opinions of the leading papers of Canada have all been in hearty sympathy with the recent unification of Canadian Methodism. We have pleasure in giving, as an example of this, the following extract from the Montreal Herald:—

We congratulate the Methodists of Canada on the consummation of the

union of the four Churches into which they have hitherto been divided into one strong and united Church. Such a union is eminently fitting at this time when there is a disposition in the Christian world to sink minor differences, and there cannot be a doubt that it will have the happiest results not only in the Methodist Church itself, but in all other Protestant Churches in Canada. The united Methodist Church will now be the most powerful Protestant Church in Canada, taking the place held until now by the Presbyterian Church in Canada. According to the census of 1881 the adherents of the Methodist Churches now united were as follows:—

Methodist Church of Canada	582,983
Episcopal Methodist	103,272
Bible Christians	27,235
Primitive Methodists	25,680

Total ..... 739,151

The Protestant denomination next in numbers is the Presbyterian Church in Canada with 629,280 adherents, the Church of England coming next with 574,818 adherents. The union will not much affect the Methodist Churches in Quebec, where the Methodist Church of Canada had 38,026 adherents, and the other three bodies now united with it only 1,128 combined. The same state of affairs existed in all the other Provinces except Ontario and Prince Edward Island, in the latter of which the Bible Christians were pretty numerous. The great strength of the three bodies now united with the Methodist Church of Canada was, however, in Ontario, where the relative proportions of the four bodies was as follows in 1881:—

Methodist Church of Canada	436,987
Episcopal Methodist	101,505
Bible Christians	23,726
Primitive Methodists	25,555

Total ..... 587,775

It may interest our readers to observe how the united Methodist Church will stand in the several Provinces as compared with the Presbyterian Church in Canada and the Church of England. A comparison is furnished in the following table, compiled from the census:—

	United Methodist Church.	Presbyterian Church in Canada.	Church of England.
Prince Ed. Island	13,476	29,304	7,192
Nova Scotia	50,800	94,780	60,255
New Brunswick	34,508	39,102	46,768
Quebec	39,154	45,650	68,797
Ontario	587,775	402,573	366,539
Manitoba	9,470	13,928	14,297
British Columbia	3,511	3,488	7,804
N. W. Territories	459	475	3,166
Total	739,151	629,280	574,818

**Special Luther Number of "Pleasant Hours."**

On the tenth day of November all Protestant Christians celebrate the four hundredth anniversary of the birth of Martin Luther, the father of the Protestant Reformation. We purpose joining in that celebration by a special Luther number of *Pleasant Hours*, containing a sketch of the great Reformer's life and works, a paper on the footprints of Luther, and numerous Luther engravings. We will print a large edition of this number, and

will send copies to any address at one dollar per hundred. We hope that every scholar in all our schools will have a copy. Send orders at once to Rev. Wm. Briggs, Toronto.

**Book Notices.**

*Scientific Sophisms.* By SAMUEL WAINWRIGHT, D.D. Published in Funk & Wagnalls' Standard Library, No. 97. Price 25 cents. Rev. William Briggs, Agent for Canada.

"Prove all things; hold fast that which is good." This rule Dr. Wainwright has followed in presenting a thorough review of the prevailing theories of Natural Science. He has submitted to searching criticism the views of Darwin, Huxley, Tyndall, and others on the subjects of Evolution, Transmutation, Spontaneous Generation, etc., and has ably shown the fallacies involved in their deductions. Although dealing with difficult scientific problems, the book is written in a clear and simple style, attractive to every intelligent mind. It is well calculated to remove sceptical doubts, and to confirm the old belief that "He that built all things is God."

AMONG the Fall announcements of Messrs. Funk & Wagnalls are the following:—

*Traps for the Young.* By ANTHONY COMSTOCK, of the Society for the Suppression of Vice in New York, author of "Frauds Exposed," etc. A new, thrilling, but prudent description of the author's adventures with crime, and in bringing the victims to justice. A startling book for parents and the young, divested of all improper language or representations. 12mo, cloth. Price \$1.00. Ready November 1.

*Biblical Lights and Side-Lights;* or, Ten Thousand Biblical Illustrations, with Thirty Thousand Cross References, consisting of Facts, Incidents, and Remarkable Statements for the use of Public Speakers and Teachers; and also for those in every Profession, who, for illustrative purposes, desire ready access to the numerous and interesting narratives contained in the Bible. By Rev. CHARLES LITTLE. 8vo, cloth. Price \$4.00. Ready October 15.

*Apostolic Life as Revealed in the Acts of the Apostles,* from the Ascension of Christ to the Withdrawal of Peter. By JOSEPH PARKER, D.D. 8vo, cloth. Price \$1.50. Ready November 1.

*By-Ways of Literature.* An animated and scholarly Review of some historical aspects of Morals, Education, and Language in England and America. By DAVID H. WHEELER, LL.D., President of Allegheny College. 12mo, paper, 25 cents; cloth, \$1.00. Now ready.

*Illustrations and Meditations;* or, *Flowers from a Puritan's Garden.* Figures and Illustrations from the writings of THOMAS MANTON, collected, arranged, and commented upon by Rev. CHARLES H. SPURGEON. 12mo, paper, 25 cents; cloth, \$1.00. Now ready.

All the above will be on sale at the Methodist Book Rooms at Toronto, Montreal, and Halifax.



DAVID AND ABSALOM.—(See next page.)

**Found Dead in the Street.**

THE labour is over and done,  
The sun has gone down in the west,  
The birds are asleep every one,  
And the world has gone to its rest:  
Sleepers on beds of down,  
'Neath cover of silk and gold,  
Soft, as on roses new-blown,  
Slept the great monarch of old!  
Sleepers on mother's breast  
Sleepers happy and warm;  
Cosey as birds in their nest,  
With never a thought of harm!

Sleepers in garrets high,  
'Neath coverlet ragged and old  
And one little sleeper all under the sky,  
Out in the night and the cold!  
Alone in the wide, wide world,  
Christless, motherless he;  
Beggings or stealing to live, and whirled  
Like a waif on the angry sea.

The daisy looks up from the grass,  
Fresh from the fingers of night,  
To welcome the birds as they pass,  
And drink in fresh rivers of light;  
Sleepers on mother's breast  
Waken to summer and mirth;  
But one little sleeper has gone to his rest,  
Never to waken on earth,  
Dead—found dead in the street,  
All forsaken and lorn;  
Damp from the head to the feet,  
With the dews from the sweet May morn!

Dead—for the want of a crust!  
Dead—in the cold night air!  
Dead—and under the dust,  
Without even a word of prayer,  
In the heart of the wealthiest city,  
In this most Christian land,  
Without ever a word of pity,  
Or the touch of a kindly hand!

**David and Absalom.**

DAVID had many sons; and some of them were very wicked. One was named Absalom, and another Amnon. These two brothers did not live in love and peace together; Absalom hated Amnon and would not speak to him. Hatred was in the heart of Absalom a long time, and it grew stronger and stronger, till at last he determined to kill his brother Amnon; for he could not rest while he lived.

Hatred often ends in murder. The Bible says, "He that hateth his brother is a murderer." When we feel anger beginning to rise in our hearts, we ought to ask God to take it away, and make us full of love. We cannot tell how hatred may end.

How did Absalom kill his brother? He thought he would kill him slyly, without his father's knowledge; so he made a great feast, and invited all his brothers, and commanded his servants to kill Amnon when he came. Amnon came to the feast. And when they were all merry the servants rushed in and smote Amnon and killed him. All his brothers were frightened and fled; and Absalom fled, too, because he was afraid that David might punish him for the murder.

The king soon heard the sad story; and he arose, and rent his clothes, and lay on the ground, and wept; and all his sons wept, too.

Where was Absalom? He escaped to Geshur, and staid there three years. David did not see him all that time. One son was gone away and another son was dead. David mourned for them both. At last, Joab came to the king, and begged that Absalom might come home. David wanted to forgive his wicked son, for he still loved him; so he told Joab to send and bring Absalom from Geshur. But David would not see his son; so Absalom staid at his own house in Jerusalem. Was David right to let Absalom come back? No; Absalom was a wicked murderer, and God had commanded

murderers to be put to death; but David loved Absalom and spared him. All the people admired him and liked to look at him. But God did not like to look at him. God looks at people's hearts and not at their persons. He does not care for beauty; He wants holiness, and love, and gentleness, and humility; and Absalom had none of these.

Two years passed after Absalom's return, and David had not seen him. Then Absalom began to be impatient and angry. He was not sorry for his sin; but he did not like to be punished. He sent for Joab, but Joab did not come. Then Absalom sent again, but still Joab did not come. At last Absalom grew very angry. There was a field belonging to Joab near Absalom's house, and Absalom, in his passion, sent his servants to set it on fire. When Joab saw his field burning he went to Absalom and asked, "Why have thy servants set my field on fire?" Absalom answered, "Because I sent for thee, and thou didst not come. Go now to the king, and ask why I am come from Geshur; I might as well have staid there still. Let me see the king's face." This was a very disrespectful message to his father. Absalom did not show himself sorry for his wickedness, and willing to be humble and obedient. But David loved his son so much that when he heard the message he sent for Absalom, for he wished to forgive him. So Absalom came to his father, and bowed before him, and the king kissed Absalom.

*Outlines of Methodism.* By JAMES MCGEE. Chautauqua Text Books, No. 42. Pp. 70; price 12 cents. Toronto: Wm. Briggs.

While having special reference to the M. E. Church of the United States, this book will be of value to young Methodists everywhere, giving, as it does, a clear account of the Providential development, growth, and influence and elements of power of our common Methodism.

WE have received the prospectus of "V. P.," a Science Journal, to be published monthly during the college year by the Science Association, Victoria University, Cobourg. It will be devoted to the interests of education in general, especial attention being given to the expression in a popular form of the later phases of the development of science. Among its features will be fresh, original articles by good writers, carefully selected clippings, foreign correspondence, brief reviews of scientific works as they appear, and crisp editorial comments on passing educational and scientific events. The Journal will consist of fifty pages, octavo (pamphlet form). There will be eight issues, and the subscription price is placed at only one dollar. We commend it to the patronage of our readers. All communications may be addressed to C. C. JAMES, B.A., Cobourg.

BE cheerful. It is better to live in sunshine than in gloom. If a cloud rests upon your heart, turn its silver lining to your friends, and the glow of cheer it will cast upon them will be reflected on you, and the cloud will give way before the brightness and joy its own light has begotten.

**The Methodist Conference and Temperance.**

WE call attention, says the *Canada Citizen*, to the report of the Temperance Committee of the Methodist Church. It is, perhaps, the strongest Church pronouncement that has yet been made in Canada upon this important matter. Its unhesitating denunciation of the horrible and outrageous liquor system, and its manly endorsement of the policy of total prohibition are grandly encouraging. With the assistance of the support of the Christian Church, the success of the temperance reform would be assured; and our hearts are gladdened as one by one the various detachments of this mighty army are wheeling into the line of national attack upon the greatest and most firmly entrenched foe to man's temporal and eternal well-being. The Methodist Churches have been hitherto in the vanguard of the advance, and the new organization has seized the first opportunity to emphasize its declaration of consistency with its spirit and principles in the past, and its appreciation of the true position and requirements of society to-day.

We look for glorious results from the advocacy—to which the new Church is so unmistakably pledged—of the utter extermination of the unholy drink traffic.

The following is a part of the report on temperance recently adopted by the late United Conference of the Methodist Church at Belleville:—

1. On temperance in the home and Sunday-school. The characters of children are for the most part made or marred in the home. We would earnestly recommend all our people to have family pledge cards in their homes on which the names of the parents and children shall be written, and our Sunday-schools, working in harmony with the home, should organize as far as possible Bands of Hope or other juvenile societies, and hold a public meeting at least once every three months in each school. We also recommend the introduction of lessons on temperance as important aids in the education of children in the home and school.

**TEMPERANCE TEXT-BOOKS IN SCHOOLS.**

2. With reference to the introduction of temperance text-books into the common schools of our Dominion, we recognize its importance, and recommend that the necessary steps be taken in conjunction with others to secure the accomplishment of this desirable end.

3. The pen is mightier than the sword; use it then to the utmost to advance the cause of temperance and prohibition by circulating papers and information.

**THE SCOTT ACT ENDORSED.**

4. The Canada Temperance Act of 1878, known as the Scott Act, is the only form of prohibition we have on the statute books of the Dominion; and believing it can be made productive of great good to the cause of ultimate prohibition, we recommend our people in every county where it is not now in force to take steps for the submission of the said Act to a vote of the ratepayers.

**TEMPERANCE LEGISLATION.**

5. We believe in the right of a free people to protect themselves from the action of all laws that protect and license at a rate that is fraught with

so much danger to their peace and safety; and as no regulation of the liquor traffic will arrest to any appreciable extent and for any length of time the evils arising from the use of liquors as a beverage, we earnestly recommend the tens of thousands of Methodist people having the franchise to vote for those candidates only who pledge themselves to give such legislation as will remove from the statute-books all laws licensing the sale of strong drinks for purposes of beverages, and as will enact such laws as shall forever destroy the thrice-accursed business of drunkard making.

**TOTAL PROHIBITION BY-LAW.**

6. We accept of no local option as ultimate legislation on this question. Local option laws are but partial prohibition and temporary expedients, valuable so far as they go, but the only and completely effective remedy for a legalized evil is to make it illegal by repealing all laws protecting and licensing it. Then to gather all the force of law, backed up by an educated public opinion, for its utter extermination. We aim at, and will be satisfied with nothing less than, total prohibition from the State.

**WOMAN'S WORK IN THE CAUSE.**

7. We commend the work of the ladies of the Women's Christian Temperance Union to the prayerful sympathy and help of the Church. They are co-workers in the great cause of temperance and prohibition. Be generous towards them in recognition of all their claims. Be assured that woman's work in this reform is an essential and mighty force in the success that awaits it. Woman's place in the home is supreme; her place in the school as an educator is equal to that of man; her place in the learned professions is now freely accorded, not out of compliment, but of merit, and it only remains for the Government to grant her the right of the franchise, which right is fast being recognized by those who lead in the van of progress.

**SACRAMENTAL WINE.**

8. We earnestly recommend and entreat the official boards of our Church to secure for sacramental purposes the pure unfermented juice of the grape, and use that only.

**Coming Down.**

AN amusing story is told of Heinrich Heine, the brilliant German poet, which may comfort men of less genius who have made similar blunders. Heine was an ardent admirer of Goethe, and had long coveted an introduction to the leader of German men of letters. He had thought of all manner of fine things to say in the first interview, to make a good impression on the man he worshipped. The great occasion at length came, the opportunity of his life. He was passing through Weimar, and called on Goethe, and saw the great poet alone. He tried to call up the profound and brilliant thoughts stored up in his mind for the great interview, but they refused to come. He finally found speech, and told Goethe that the plums on the road between Jena and Weimar had a very fine taste. And Goethe smiled. Many air-castles have tumbled as ingloriously.

**The St. Lawrence.**

BY THE REV. E. S. STOKES, D.D.

O noble, most noble St. Lawrence,  
Whose waters unceasingly flow:  
Whose waves like the footsteps of angels,  
Come tenderly, softly and slow.  
They bask in the rise of the morning,  
They sleep in the heat of the noon;  
They smile in the glow of the sunset,  
They woo in the light of the moon.

O silent, majestic St. Lawrence,  
With light on thy beautiful face,  
Thy waves like the arms of Jehovah,  
A thousand green islands embrace;  
Thy mellow and musical murmurs,  
In mystical silences roll,  
Till they break like the voices of spirits,  
In unspoken thoughts on the soul.

Thou peaceful and hazy St. Lawrence,  
In the dream of thy quiet I rest;  
Thy fairy-like islands of beauty  
Seem types of the homes of the blest;  
Around me these visions of splendour,  
With me emotions of bliss;  
Whatever the worlds still above me,  
I rise to the grandeur of this.

Thy rocks, ever-honoured St. Lawrence,  
Which through all the ages have stood,  
The same in the storm and the sunshine,  
Like God the eternally good;  
Like the sturdy faith of the righteous,  
While the world is passing away,  
Sings on in the ear of the tempest,  
Or smiles in the face of the day.

On, on, ever onward, St. Lawrence,  
Through islands of gladness and green,  
Where the sunbeams kissing the waters,  
Leave ripples of laughter between;  
These emerald islands, whose summits  
Are bathed in the light of the noon,  
Unfold like the smilings of friendship,  
And pass from our vision as soon.

Dark rolling and fearful St. Lawrence,  
Thy rapids rush on in their wrath,  
O'er the hidden rocks of destruction,  
Like sin in its perilous path;  
Hold! hold, there is dash and defiance,  
Who? who? these dangers may brave?  
O God! though we cling to the human,  
Thine arm, and thine only, can save.

Thou winding and widening St. Lawrence,  
Still march in thy might to the sea;  
Each league grows deeper and grander,  
Thy might still mightier shall be.  
Shores die in the haze of the distance,  
Thy feet have stepped down to the sea,  
Thy greatness has broken its fetters,  
Thy sweep is unmeasured and free.

My life, O thou rolling St. Lawrence,  
Thy waters have mirrored to me;  
Calms, rapids, the sunlight and shadows,  
Rough tempest and love's lullaby;  
But Thy arm, Omnipotent Helmsman,  
Shall pilot me down to the sea,  
Where the soul sweeps out from the human,  
Forever unfettered and free.

**Curious Facts About the Sea.**

As to the quantity of light at the bottom of the sea there has been much dispute. Animals dredged from below 700 fathoms either have no eyes or faint indications of them, or else their eyes are large and protruding. Another strange thing is that, if the creatures in those lower depths have any colour it is orange or red, or reddish-orange. Sea-anemones, corals, shrimp and crabs have this brilliant colour. Sometimes it is pure red or scarlet, and in many specimens it inclines toward purple. Not a green or blue fish is found. The orange-red is the fish's protection; for the bluish-green light in the bottom of the ocean makes the orange or the red fish appear neutral tint and hides it from its enemies. Many animals are black, others neutral in colour. Some fish are provided with boring tails, so that they can burrow the mud. Finally, the surface of the submarine mountain is covered with shells, like the ordinary sea beach, showing that it is the eating-house of vast schools of carnivorous animals. A codfish takes a whole oyster into its mouth, cracks

the shell, digests the meat, and spits out the rest. Crabs crack the shells and suck out the meat. In that way come whole mounds of shells that are dredged up. Not a fish bone is ever dredged up. A piece of wood may be dredged up once a year, but it is honey-combed by the boring shell-fish, and falls to pieces at the touch of the hand. This shows what destruction is constantly going on in those depths. If a ship sinks at sea with all on board, it would be eaten by fish with the exception of the metal, and that would corrode and disappear. Not a bone of a human body would remain after a few days. It is a constant display of the law of the survival of the fittest. Nothing made by the hand of man was dredged up after cruising for months in the track of ocean vessels excepting coal clinkers shoved overboard from steamships. Here, Prof. Verrill corrected himself. Twenty-five miles from land he dredged up an India-rubber doll. That, he said, was one thing the fish could not eat.—*Report of Lecture by Prof. Verrill.*

**Rust.**

A NEW ENGLAND manufacturer kept his mills running at a time when trade was depressed and the demand for his goods was intermitted. A neighbour, who knew this to be the fact, asked him if he was not running his mills at a daily loss. "Well, that depends on how you count the loss," replied the manufacturer. "I get less money than I pay out every day I run these mills. But after all I lose less by running at that loss than I should lose by stopping the mills and letting the machinery rust and everything about the establishment go to waste from not being used." And that manufacturer stated a truth which is operative in every department of human action. Rust is more destructive than friction. It is very common to say: "It is better to wear out than to rust out." There is nothing that keeps one's strength like tireless activity. There is nothing that wastes one's strength like idleness. This truth is admirably re-emphasized in a recent little poem by Alice Wellington Rollins, wherein she tells of watching a potter at his work, whose one foot was kept with "never slackening speed, turning his swift wheel round, while the other foot rested patiently on the ground. When he heard the exclamation of sympathy with him in his toil, "How tired his foot must be!" the potter corrected the common mistake as to the real source of weariness:

"Slowly he raised his patient eyes,  
With homely truth inspired:  
'No, marm, it isn't the foot that kicks,  
The one that stands gets tired.'"

That's it! If you want to save your strength keep using it. If you want to get tired, do nothing. As a matter of fact we all know that the last man in the world to go for a helping hand in any new undertaking, is one who has plenty of time on his hands. (Time on one's hands is a heavy load; so heavy that one with that load can not very well use his hands for anything else). It is the man or woman who is doing most now who can easiest do one thing more.—*S. S. Times.*

THERE are 30,000 Christian Indians in the United States, and it is said that half of these are Baptists.

**That Yacht "Glad Tidings."**

REV. DR. C. H. FOWLER, mission secretary, writes:

This noble little steam yacht, which is in part the gift of the Sunday school children of Rock River and other western conferences, and was created by the zeal and liberality of W. E. Blackstone, of Chicago, is entering triumphantly upon its noble work. It was handled a little roughly in the Bay of Biscoay, but the damage was easily repaired. It is destined for the many waters of our Central China mission. It is to navigate the Yantze and its many tributaries. There are in this field, in the cities and regions accessible by this yacht, half as many people as in all the United States. The yacht is constructed to house comfortably two families. It is expected that our missionaries will push into the cities where we have no footing, and living in the moving parsonage, preach and open work. The curiosity of the people will bring multitudes to examine the strange vessel. Then the word can be spoken. The vast multitudes that dwell in the cities along these water-courses can be reached with comparative safety and economy.

The "Glad Tidings" is not the first in this noble line of agencies. Other fields and other churches have long utilized this means of missionary work. The Moravians, who are the pre-eminent missionaries of the world, have had nine vessels under different names, viz.: "Jersey Packet," "The Amity," "The Good Intent," "The Resolution," and "The Harmony." There have been four vessels of this last name. The London Missionary Society has also had a distinguished fleet of vessels. The first one, "The Duff," was captured by a French privateer. "The Hawaii," "The Endeavour," "The Messenger of Peace," "The Camden," and the noblest of them all, with a noble name—"The John Williams"—have done grand work. We must not omit "The Southern Cross," nor "The Morning Star," which was enthusiastically received in Honolulu by a procession of 2,000 Sunday-school children. Our "Glad Tidings" belongs to a worthy line, and we have a right to expect large success. Let the Church follow this work with her believing prayers. The children made this valuable yacht a fact by their gifts. They can keep it afloat by their prayers, as long as God can use it for this service. The mission ship of the Moravians dares a most stormy and perilous coast in Labrador. Its preservation seems most providential. So marked has been its deliverance and safety that Admiral Lord Gambier, lieutenant-governor of Newfoundland, frequently said that he regarded the preservation of the Labrador ship during so long a course of years as the most remarkable occurrence in maritime history. This preservation has become so conspicuous that the vessel is insured by the underwriters at Lloyd's, year after year, for less than is charged for vessels bound to other portions of British North America, including the territory of the Hudson Bay company. The faith of the children can undergird the "Glad Tidings" and make it outride the storm. We are glad to learn that Mr. Smithers, our American consul at Chinkiang, has determined to register the "Glad Tidings," and, flying the American colours, go with it on its first trip into the interior, up the Po Yang lake. God speed the "Glad Tidings."

**Puzzledom.***Answers to Puzzles in Last Number.*

- 41.—Winnipeg, Germany.  
42.—Ocean Grove, Androscooggin.  
43.—SUBJECT  
CLOTH  
THE  
N  
ASS  
GLORY  
GRANITE  
44.—BATING  
ELIADA  
LOWELL  
OPAUQUE  
NEWTON

**New Puzzles.**

45.—CHARADE.

A poltroon, congealed water. My whole is often seen in my first.  
To vibrate, the grandfather of Saul.  
A prominent musical composer.

46.—DIAMONDS.

A vowel, part of the body, a weapon, a household article, a letter.  
A letter, a person, a lord's estate, a dwelling, clamour, an animal, a letter.

47.—HOUR-GLASS.

A range of mountains, an article, a letter, a drink, to stamp paper. Central a country in South America.

**A Turkish Tradition.**

'Tis said the Turk, when passing down  
An Eastern street,  
If any scrap of paper chance  
His eyes to greet,

Will never look away, like us,  
Unheedingly,  
Or pass the little fragment thus  
Regardless by,

But stop to pick it up, because,  
Oh, lovely thought!  
The name of God may thereupon  
Perchance be wrought.

In every human soul remains,  
However dim,  
Some image of the Deity,  
Some trace of Him.

And how can we, then, any scorn  
As foul and dark,  
That bear, though frail and lowly, still  
That holy mark!

And since His impress is upon  
All nature seen,  
How can we aught disdain as common  
Or unclean!

—Interior.

PROVOCATION.—George III. was extremely punctual, and expected punctuality from every one. Lord H— was the most punctual person who attended on his majesty. He had an appointment one day with the king at Windsor, at twelve o'clock. On passing through the hall the clock struck twelve, on which his lordship, in his rage at being a half minute too late, raised his case and broke the glass of the clock. The king reminded him that he was a little beyond his time, which he excused as well as he could. At the next audience the king, as he entered the room, exclaimed, "H— how came you to strike that clock!" "The clock struck first, your majesty." The king laughed heartily at the grave manner in which Lord H— justified himself, the mock solemnity of the answer adding zest to the bon mot.

**Forever and Evermore.**

I AM treading the path of my Saviour,  
And my feet have grown weary and sore;  
But I know they will reach the "green pas-  
tures,"  
That lie on the Beautiful Shore.

**CHORUS.**

Forever forever and ever,  
All praises to Him I adore;  
I shall sing with the blest in that land of  
sweet rest,  
Forever and evermore.

How these hands have grown weary with  
striving,  
As they've toiled in the heat of the day;  
But soon they will sweep o'er my heart-strings  
In tune with my heaven-born lay.

And this brow that's so furrowed with earth-  
care,  
How 'twill shine in the light of the Sun,  
When it wears the bright crown that is  
waiting  
Till my pilgrimage here shall be done!

There are those that I love gone before me;  
I shall meet them to part nevermore;  
And will clasp hands and praise Him forever,  
When we sing on the Beautiful Shore.

**LESSON NOTES.**

**FOURTH QUARTER**

**STUDIES IN THE OLD TESTAMENT.**

B.C. 1075.] **LESSON V.** [Nov. 4

**SAMUEL'S FAREWELL ADDRESS.**

1 Sam. 12. 13-25. Commit to mem. vs. 16, 17.

**GOLDEN TEXT.**

Only fear the Lord, and serve him in truth  
with all your heart; for consider how great  
things he hath done for you.—1 Sam. 12. 24.

**CENTRAL TRUTH.**

The service of God is reasonable, and its  
obligations never change.

**TIME.**—B.C. 1075. Soon after the last  
lesson.

**PLACE.**—Gilgal, the Rolling (Josh 5. 9),  
between Jericho and the Jordan; not the  
Gilgal of Lesson II.

**SAMUEL.**—About 70 years old. He lived  
for 15 years after this. This is called his  
farewell address because he here surrenders  
his office as judge to Saul, and closes one  
phase of his public life. Compare this with  
Washington's farewell address to the army.  
Samuel still retains the office of priest, offer-  
ing sacrifices, and that of prophet, giving  
advice and warning (see v. 23).

**INTRODUCTION.**—After the last lesson Saul  
returned home to his accustomed life. (Ch.  
11. 5). An opportunity to show his military  
skill, and justify the Divine choice, soon oc-  
curred in the siege of Jabesh-Gilead, beyond  
the Jordan. The reputation he gained here  
aroused popular enthusiasm, and another as-  
sembly under Samuel's direction (v. 14),  
gathered at Gilgal for the official recognition  
of the new king.

**HELPS OVER HARD PLACES.**—13. *Now  
therefore*—But now, the die has been cast,  
the king has been demanded against the Divine  
wishes, and the consequences of the new  
order of things must be met. *Ye have chosen*  
—The human wilfulness. *The Lord hath set*  
—The Divine acquiescence. 14. *If*—Intro-  
ducing five conditions of well-being. *Then*  
—Rather *and*, introducing the last condition.  
15. *As against your fathers*—(See v. 9). 17.  
*Wheat-harvest*—A time when no rain ordinar-  
ily falls. 18. *And Samuel*—As the agent of  
the Lord. 22. *Pleased the Lord*—The choice  
was of grace, and not in consequence of  
merit. 23. *Pray and teach*—Priestly inter-  
cession, and prophetic instruction. Samuel  
promises more than they ask. 24. *Consider  
how great things*—The motive, gratitude.  
25. *Ye shall be consumed*—The motive, fear  
or interest.

**SUBJECTS FOR SPECIAL REPORTS.**—The siege  
of Jabesh-Gilead.—The relations of the tribe  
of Benjamin to the men of Jabesh.—An  
analysis of Samuel's farewell address.—Kind  
of service God requires.—Motives to this  
service.—Helps promised in this service.

**QUESTIONS.**

**INTRODUCTORY.**—What became of Saul  
after the last lesson? What victory did he  
win? What assembly was called? Where?  
Was this the close of Samuel's public life?  
How does Samuel's address open? Give the  
first two points that were made.

**SUBJECT: THE SERVICE OF GOD.**

1. IT IS A NECESSARY SERVICE (vs. 13-19).  
—1. The truth stated (vs. 13-15). What is  
the force of the words *now therefore*? What  
change had taken place in the government of  
Israel? What had the people to do with  
bringing about this change? What had God  
to do? What effect would this change have  
on Israel's obligations to serve God? What  
were the five conditions of well-being resting  
on the people? What share did the king  
have in these? What would bring misfor-  
tune upon Israel? When had similar warn-  
ings been given? (Josh. 24. 14-23). 2. The  
truth attested by a miraculous sign (vs. 16-  
19). What great thing did the people see?  
Why was this remarkable? What was the  
significance of an event like this? 3. The  
effect of the sign (vs. 18, 19). What was the  
effect? Why did the people fear Samuel?  
What did the people do? What did they  
confess? What kind of fear was this?

2. THE KIND OF SERVICE (vs. 20, 21).—  
What did Samuel tell the people? Why  
does he call up again "all this wickedness?"  
What goes to show that the service must be  
single? What does Christ say of it? (Matt.  
6. 24). What is meant by "with all your  
heart"? How does Christ confirm this?  
(Mark 12. 30).

3. HELPS TO THIS SERVICE (vs. 22, 23).—  
What Divine aid is promised? Why? What  
human aid is promised? Why is it a sin to  
withhold any aid we can render others? In  
what two ways did Samuel promise aid? How  
were these related to the two offices he still  
retained? How much more did Samuel pro-  
mise than the people asked? What kind of a  
spirit did this show?

4. MOTIVES TO THIS SERVICE (vs. 24, 25).—  
What was the first motive appealed to?  
What was the second? Which was the more  
powerful? How should we use these motives  
in our appeals to others?

**PRACTICAL SUGGESTIONS.**

1. Though rulers and governments change,  
the obligations to the service of God change  
not.
2. We must render service to God alone, in  
truth, with all the heart.
3. Obedience results in well-being, disobe-  
dience in punishment.
4. Both divine and human aid will be  
given those who are walking in the right way.
5. Divine power is back of Divine author-  
ity.
6. Gratitude and interest both impel to the  
service of God.

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

1. What was Saul's first military exploit?  
ANS. The rescue of Jabesh-Gilead. 2. What  
followed upon this? ANS. An assembly was  
called to inaugurate the new king. 3. What  
was given there? ANS. Samuel's farewell  
address. 4. What was the burden of it?  
ANS. An exhortation to serve God.

B.C. 1065.] **LESSON VI.** [Nov. 11

**SAUL REJECTED.**

1 Sam. 15. 12-26. Commit to mem. vs. 24-26.

**GOLDEN TEXT.**

Behold, to obey is better than sacrifice.—1  
Sam. 15. 22.

**CENTRAL TRUTH.**

Hypocritical profession cannot take the  
place of True Obedience.

**TIME.**—About B.C. 1065.

**PLACE.**—Gilgal. Same as last lesson.

**SAMUEL.**—Now past 80, still priest and  
prophet in Israel, and the first man in matters  
of counsel.

**SAUL.**—Now universally acknowledged as  
king, successful hitherto in his battles.

**HELPS OVER HARD PLACES.**—12. *Carmel*—  
Not Mount Carmel, but a city in the country  
of Judah, about 7 miles south-east of Hebron.  
*Place*—A monument, or trophy, possibly a  
stone bearing the figure of a hand; possibly a  
triumphal arch. The fact shows his pride  
and self-glorification. 15. *Amalekites*—In-  
habitants of the wilderness south and south-  
west of Palestine. They fought with Israel  
on the journey from Egypt (Ex. 17. 8), and  
afterwards. (Num. 14. 45. Judges 3. 13;  
6. 3). God had condemned them to utter  
destruction. (Ex. 17. 16. Num. 24. 20.  
Deut. 25. 17-19). *The best*—Compare the  
command, v. 3. 16. *This night*—Gilgal was  
within 15 miles of Ramah. Samuel could  
easily come in the morning. 17. *Little is  
thine own sight*—A reference to Saul's own

words. (Ch. 9. 21) He is to be condemned  
out of his own mouth. *Anointed*—This made  
him sacred in the eyes of David and all de-  
vout men. 19. *Fly*—This expresses eag-  
erness, passionate craving, covetousness. 23.  
Possibly there is allusion here to Saul's zeal  
in abolishing witchcraft. (Ch. 28. 9). 24.  
*I have sinned*—The nature of his confession  
is shown by the facts: (1) it was forced; (2)  
that he still pleads a hypocritical excuse;  
(3) that he regards Samuel's "word" equally  
with the Divine command; (4) he fears most  
the public discredit; (5) his penitence was  
unavailing. Contrast with David's repen-  
tance.

**SUBJECTS FOR SPECIAL REPORTS.**—The  
"War of Michmash."—The Amalekites.—  
The justice of the command, "Utterly des-  
troy," (v. 3).—Saul's hypocrisy.—The law of  
Obedience.—The marks of real repentance.

**QUESTIONS.**

**INTRODUCTORY.**—What war did Saul un-  
dertake two years after his inauguration?  
What was the occasion of it? What was the  
condition of Israel now? (Ch. 13. 19-22).  
What opened the way to success? In what  
other wars did Saul engage? (Ch. 14. 47).  
What command did Samuel give Saul? (Ch.  
15. 3). How did he obey?

**SUBJECT: TRUE OBEDIENCE.**

1. A HYPOCRITICAL CLAIM FOR THE MERIT  
OF TRUE OBEDIENCE (vs. 12-14).—Who came  
to meet Saul? By whose command? With  
what feelings? (v. 11). Where was the in-  
terview held? What had Saul done at Car-  
mel? Where is Carmel? What is meant by  
*place*? What spirit did Saul show? How  
did Saul greet the prophet? What claim did  
he make? How did Samuel show the false-  
ness of the claim? Was there any ground  
for the claim? Why?

2. A HYPOCRITICAL EXCUSE FOR DISOBE-  
DENCE (vs. 15-21).—What excuse did Saul  
make? Show by the Jewish law that this  
was not valid. (Deut. 18. 16). Show this by  
the moral law. How did Samuel answer Saul  
with words which Saul had used? What had  
been the Divine command? What spirit had  
Saul shown in "flying" upon the spoil?  
How did Saul seek further to excuse himself?  
What spirit was shown in this? What cov-  
ert appeal is there in the words "thy God"?

3. THE LAW OF TRUE OBEDIENCE (vs. 22.  
23).—What is the law of obedience? Why  
is obedience better than sacrifice? What is  
the relation between obedience and sacrifice?  
What sacrifice did Christ offer? Explain the  
first part of v. 23. What application did  
S. muel make of this law? What application  
can be made to-day?

4. A HYPOCRITICAL CONFESSION (vs. 24-  
26).—What did Saul confess? What are the  
proofs that his repentance was not deep and  
sincere? Give the points in contrast with  
David's repentance. (Ps. 51). What is  
meant by "rejected"? How did Samuel feel  
towards Saul? (Ch. 16. 1). When was this  
sentence executed?

**PRACTICAL SUGGESTIONS.**

1. Good intentions cannot always be plead  
in excuse for wrong conduct.
2. Disobedience is the cause of rejection of  
God.
3. If men reject us God may take us up.  
But when God rejects, who shall help?—  
WATSON.
4. Sacrifices ceased in Christ; obedience  
endures forever.
5. We ought to judge rather than justify  
ourselves, if we would escape Divine judg-  
ment.—HENRY.
6. Hypocrisy makes convenience the mea-  
sure and rule of obedience; and under pre-  
sence of godliness seeks gain.—OSIANDER.
7. The obedient man follows duty rather  
than feeling. (vs. 11, 26).

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

5. What command did Saul receive from  
God? ANS. Go, smite Amalek, and utterly  
destroy all that they have. 6. How did he  
obey? ANS. He spared the best of the sheep  
and oxen for sacrifice. 7. What word did  
Samuel bring? ANS. Behold, to obey is  
better than sacrifice, and to hearken than  
'he fat of rams'. 8. What doom did Samuel  
pronounce? ANS. The Lord hath rejected  
thee from being king over Israel.

COREA, the last nation under the sun  
nearly, has opened its doors to Christian  
missions. "A Methodist and his wife offer  
\$1,000 to the Missionary Society of the Meth-  
odist Church to enter that hermit nation at  
once. Corea's population is variously es-  
timated at from two to sixteen millions. ?

**C. L. S. C.**  
**COURSE of READING**  
**1883-1884.**

**WITH PRICES TO MEMBERS.**

- History of Greece. By Prof. T. T. Timay-  
enis. Vol. II. Price \$1.25.
- Students of the new class (1887) to be  
organized this fall, not having read Vols.  
I. and II. of Timayenis' History of Greece,  
will not be required to read Vol. II., but,  
instead of Vols. I. and II. of Timayenis,  
will read "Brief History of Greece."  
Price, boards, 70 cents.
- Stories in English History by the Great  
Historians. Edited by C. E. Bishop, Esq.  
Price \$1.10.
- Chautauqua Text Books. No. 16, Roman  
History. Price 10 cents. No. 21, Ameri-  
can History. Price 10 cents. No. 5,  
Greek History. Price 10 cents.
- Preparatory Latin Course in English. By  
Dr. Wilkinson. Price \$1.10.
- Chautauqua Text Books. No. 23, English  
Literature. By Prof. J. H. Gilmore.  
Price 30 cents.
- Primes of American Literature. By C. F.  
Richardson. Price 30 cents.
- Biographical Stories. By Nathaniel Haw-  
thorne. Price 15 cents.
- How to Get Strong and How to Stay So. By  
W. Blakie. Price, cloth, 80 cents; paper,  
50 cents.
- Easy Lesson in Vegetable Biology. By Dr.  
J. H. Wythe. Price, cloth, 45 cents;  
paper, 30 cents.
- Philosophy of the Plan of Salvation. By J.  
B. Walker. Price, cloth, \$1; paper, 50c.
- Chautauqua Text Books. No. 18, Christian  
Evidences. Price 10 cents. No. 39,  
Sunday-School Normal Class Work. Price  
10 cents. No. 4, English History. Price  
10 cents.
- Chautauqua Text Books. No. 43, Good  
Manners. Price 10 cents.

**I. Additional Reading for Students  
of 1884.**

- Hints for Home Reading. By Dr. Lyman  
Abbott. Price, cloth, \$1; boards, 75c.
- The Hall in the Grove. By Mrs. Alden.  
(A Story of Chautauqua and the C.L.S.C.)  
Price \$1.25.
- Outline Study of Man. By Dr. Mark Hay-  
kins. Price \$1.50.

**II. For the White Seal.**

- History of Greece. By Prof. T. T. Timay-  
enis. Vol. II. Completed. Price \$1.15.
- Chautauqua Library of English History and  
Literature. Vol. II. Price, cloth, 60 cents;  
paper, 40 cents.
- Church History. By Dr. Blackburn. Price  
\$2.75.
- Bacon's Essays. Price \$1.25.

**III. Required—For the White (Crystal) Seal  
for Graduates of 1887 and 1883.**

- The Chautauquan Required Reading.  
History of Greece. By Prof. T. T. Timay-  
enis. Vol. II. Completed. Price \$1.25.
- Preparatory Latin Course in English. By  
Dr. W. C. Wilkinson. Price \$1.10.
- Credo. By Dr. L. T. Townsend. Price  
\$1.10.
- Bacon's Essays. Price \$1.10.

**IV. Required—For Additional White Seal  
for Graduates of 1887 and 1883.**

- Brief History of Greece. By J. Dorman  
Steele. Price 70 cents.
- Stories in English History by the Great  
Historians. Edited by C. E. Bishop, Esq.  
Price \$1.10.
- Easy Lessons in Vegetable Biology. By Dr.  
J. H. Wythe. Price, cloth, 45 cents;  
paper, 30 cents.
- Biographical Stories. By Nathaniel Haw-  
thorne. Price 15 cents.
- How to Get Strong and How to Stay So. By  
W. Blakie. Price, cloth, 80c.; paper, 50c.
- Philosophy of the Plan of Salvation. By J.  
B. Walker. Price, cloth, \$1; paper, 50c.
- Primes of American Literature. By C. F.  
Richardson. Price 30 cents.
- Chautauqua Text Books. Nos. 4, 5, 16, 18,  
21, 23, 39, and 43. Price, each, 10 cents.

**Address—**  
**WILLIAM BRIGGS,**  
78 & 80 KING STREET EAST, TORONTO.