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THE SASSANT HOURS

A PAPER FOR OUR YOUNG FOLK

Vol. XIII.]

TORONTO, OCTOBER 21, 1893.

H

[No. 42.]

'Tis True as Truth.

My boys! come listen while I teach
A lesson true as truth;
A lesson that you all should learn
By heart in early youth.
'Tis this: There's naught upon the earth
That hapless home can cheer,
Where but five cents is spent for bread
To fifty spent for beer.

The wife and mother, though she be
As patient as the best,
Wears on her face a look that tells
Of nights unknown to rest.
The children shiver oft with cold,
And tremble oft with fear,
Where but five cents is spent for bread
To fifty spent for beer.

The holidays bring but fresh grief—
Fresh want and added care;
And while, around it, happy songs
And laughter fill the air.
The sounds of curses, sighs, and sobs,
Is all that one can hear
Where but five cents is spent for bread
To fifty spent for beer.

And, boys, I beg you, let my words
On fruitful soil be sown;
So, when you've left your boyhood's days
And are to manhood grown,
No one can speak of homes you've made
As places poor and drear,
Where but five cents is spent for bread
To fifty spent for beer!

WHICH IS THE WISER, MAN OR BRUTE?

The Dutchman in the picture thinks it a capital joke to try to make the goat drink a mug of beer. But Billy has more sense than Hans, and repels with indignation the proffered draught. I am sure he exhibits more wisdom than the whole drinking crew. They say goats will eat almost anything, from old boots to tin cans. But not a goat in Christendom will eat the stinking weed tobacco which Hans seems so to like. Beg pardon for using the nasty word, but no other will describe the nasty thing. When will men, created in the image of God, and destined for immortality, learn to be as respectable in their habits as the beasts that perish.

ABOUT RAILROAD DANGER SIGNALS.

BY KIRK MUNROE.

"WHAT is the danger-signal?" asked Hal, who was beginning to consider these railroad signals almost as important and well worth knowing as those in which he drilled his foot-ball team.

"Red for danger, green for cautions and white for safety; flags by day and lanterns by night," replied the railroad uncle, adding: "I am sure you must have noticed men at roadcrossings waving white flags to show that the track was clear, as your train rushed by?"

"Of course I have," answered Hal.

"Or the watchman on sharp curves and bridges waving green flags as much as to say: 'You may go ahead, but you must do so with caution?'"

"I don't remember seeing them," re-

sponded Hal, but I'll look out for the green flags the very next time I go in the cars."

"A red flag or a red light is imperative," continued Mr. Holden, "and means, 'Sound the call for breaks and stop at once.' There are other danger or caution-

about the size of a silver dollar, filled with percussion-powder. Attached to it are two little leaden strips that can be bent under the edges of the rail, so as to hold the torpedo firmly in position on the top of it. In this position when a locomotive wheel strikes it with the force of a sledge

that the train has just passed over. Then, going back about two hundred yards further, he places two more torpedoes a rail's length apart. He then returns to the first torpedo, and, with his red flag in hand, stands there until the recall signal is sounded from his own train. On hearing this he picks up and takes with him the single torpedo, but leaves the other two where they are.

"These two torpedoes thus form a cautionary signal, and, translated by the next following engine-man, means, 'The train ahead of you has met with a delay. Move cautiously, and keep a sharp lookout.' The single torpedo is an imperative warning to apply air-brakes, 'Shut off,' and 'Reverse!'—in other words, 'Stop at once, for there is danger immediately ahead.'

"If a train is delayed at night, the rear brakeman sometimes leaves another bit of fireworks behind him when called in. It is a 'fusee,' which is a paper cone containing enough red fire, inextinguishable by wind or rain, to burn exactly five minutes, which is the shortest time allowed between two running trains. The engine-man of a following train must stop when he comes to a fusee, and not move ahead until it has burned out, though he can calculate from its condition just about how far ahead the next train is."

RUM'S DESPOTISM.

"COME in, Patrick, and take a drop of something," said one Chicago Irishman to another. "No, Mike; I'm afraid of drops ever since Tim Flaherty died." "Well, what about Tim?" "He was one of the liveliest fellows in these parts. But he began the drop business in Barney Shannon's saloon. It was a drop of something out of a bottle at first. But in a little while Tim took a few drops too much, and then he dropped into the gutter. He lost his place, he lost his coat and hat, he lost his money; he lost everything but his thirst for strong drink. Poor Tim. But the worst is to come. He got crazy with drink one day and killed a man. And the last time I saw him he was taking his last drop with a slipping noose around his neck. I have quit the dropping business, Mike. I have seen too many good fellows when whiskey had the drop on them. They took just a drop from the bottle, then they dropped into the gutter, and they dropped into the grave. No rumseller can get the drop on me any more, and if you don't drop him, Mike, he will drop you." The whiskey business is a lawless desperado. It tries to "get the drop" on boys and girls, on men and women, on politicians, and officers. The train-robber presents his pistol with the demand, "Your money or your life." Rum gives us no such alternative; its demand is, "Your money and your life."

NEVER try to outshine, but to please.



TRYING TO MAKE "BILLY" DRUNK.

any signals I think you will be specially interested in," added his uncle, "torpedoes and fusees, for instance. A torpedo upon the rail is one of the most used and most reliable of all danger-signals."

"But I shouldn't think it would be loud enough," objected Hal. "Why don't you use something louder—say, cannon-crackers?"

"Oh, you are thinking of the little paper-wrapped torpedoes, such as children play with; but they are not the kind I mean. A railroad torpedo is a round tin box, just

hammer, it explodes with a report, fully as loud as a cannon-cracker, that can be plainly heard above all other sounds of the train. It is a warning sufficient to arouse the engineman, and to render him keenly alert.

"If a train meets with any accident or obstruction that bids fair to cause a delay of more than a few seconds, the engineman sounds five short whistle-blasts (- - - -). On hearing this signal the rear brakeman must run back a quarter of a mile or so, and place a torpedo on one of the rails

Deliverance Has Come!

BY MILDRED MERLE.

I saw a bloated tippler,
In tattered garments clad,
On stage ring toward a hotel—
'Twas all the home he had!

I saw him in the evening
The sun was sinking low,
Leave his post, dreary hotel,
And toward God's temple go.

I heard the song of triumph,
His loved ones sang that night;
The earnest prayer they offered,
That he be kept aright.

OUR PERIODICALS:

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Pleasant Hours:

A PAPER FOR OUR YOUNG FOLK

Rev. W. M. WYTHROW, D.D., Editor.

TORONTO, OCTOBER 21, 1895.

YOUNG WORKERS AND FIGHTERS.

Rev. J. P. Gladstone, in a paper in The Quiver on this subject, says:

The fact that I should like this paper to impress on the mind of any young man or woman is this: that when God has a great work to be done which will last through a generation, he mostly chooses young men and women to do it.

Young men should dream dreams of beneficent labours to be undertaken, and old men should have a testimony to bear to God's faithfulness all their life long.

Ought not the prayer of each young person to be: "O God, show me what battle thou wouldst have me to fight, what work thou wouldst have me to do?"

LEARN A TRADE.

BY REV. J. H. POTTS, A.M.

EVERY professional man should have a trade. Benjamin Franklin believed that the best knowledge a man could give his son was the mastery of a trade.

"SOMEBODY PAYS."

A DRUGGIST in one of our large cities said lately: "If I am prompt and careful in my business, I owe it to a lesson which I learned when I was an errand boy in the house of which I am now master."

"The patient, for lack of the medicine, sank rapidly, and for some days was thought to be dying."

"I felt myself his murderer. The agony of that long suspense made a man of me. I learned then that for every one of our acts of carelessness or misdoing, however petty, some one pays in suffering."

This law is usually ignored by young people. The act of carelessness or selfishness is so trifling, what harm can it do? No harm, apparently, to the actor, who goes happily on his way; but somebody pays.

A young girl to make conversation, thoughtlessly repeats a bit of gossip which she forgets the next moment; but long afterwards the woman whom she has maligned finds her good name tainted by the poisonous whisper.

A lad, accustomed to take wine, persuades a chance comrade to drink with him, partly out of a good-humoured wish to be hospitable; partly, it may be, out of contempt for "fanatical reformers."

He goes on his way, and never knows that his chance guest, having inherited the disease of alcoholism, continues to drink, and becomes a hopeless victim.

Our grandfathers expressed the truth in a way of their own:

"For the lack of a nail the shoe was lost,
For the lack of the shoe the rider was lost,
For the lack of the rider the message was lost,
For the lack of the message the battle was lost."

—Fourth's Companion.

"THE FUTURE IS OURS."

BY S. W. CARTLAND.

[This Exercise is to be used in connection with the chart called "The Great Drink Waste," published by the National Temperance Society, by the presentation of which an impressive object-lesson is conveyed to the audience.

(A group of boys and girls arranged in a semi-circle, recite the first four verses in concert.)

We are a band of boys and girls
Who'll help the time to come,
When water pure will take the place
Of cider, beer and rum.

Cold water was our parents' drink
Ere they from Eden fell;
The drink our blessed Saviour chose,
When faint at Sychar's well.

Cold water is the drink God saw
Was best for every man;
Are we wiser than our Maker,
That we should change his plan?

In our temperance class they teach us
That we send to Africa's shore
What the natives call "Siame water,"
And they long their wrath to pour
Upon us, a Christian nation,
Which instead should send abroad
The still glorious Gospel message,
Of a loving, risen Lord.

Christian missions have been opened
Here and there in heathen lands;
But the cursed liquor traffic
Cramps the work and binds the hands
Oh, if we could use the millions,
All the money spent for rum,
To lead the lost and perishing
To our Christ who bids them "Come!"

(Boy recites chart and recites four verses alone.)

INTOXICATING LIQUORS, \$900,000,000

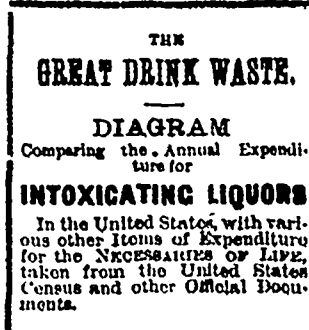
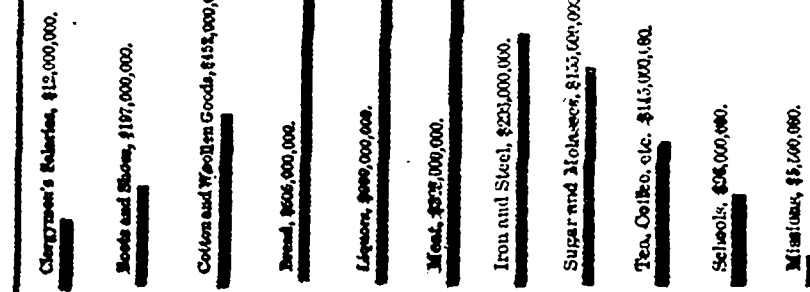


Table listing expenditures: Bread, 605,000,000; Cotton and Woollen Goods, 452,000,000; Meat, 363,000,000; Iron and Steel, 236,000,000; Boots and Shoes, 197,000,000; Sugar and Molasses, 155,000,000; Tea, Coffee, Cocoa, Chocolate, 145,000,000; Public Schools, 96,000,000; Clergymen's Salaries, 19,000,000; Foreign and Home Missions, 5,500,000.



I have a chart to show you, friends,
The lines are bold and clear;
It shows how much our country spends
For given things each year,
The long black line you see so plain,

(points to the line)

Which far outstretches all,
Shows what is spent (to ruin men)
For poisonous Alcohol.

The money paid our ministers,
In this whole land combined,
Is shown on the left side of chart

(points to it).

A tiny block you'll find,
And at the right hand there appears
A mark so very small,
Shows that we give for mission work,
In answer to its call

(points to it).

And just beside the mission line,
Is what is spent for schools (points to it).
This teaches us the spirit which
Now in this country rules.

Upon the wall there hangs a chart,
Like this one in design;
And much of interest, I'm sure,
You'll find in every line.

Examine it, I pray you, friends,
Before your votes you cast,
And use your influence against
This evil, to the last.

(Boys and girls recite remainder in concert.)

Nine hundred millions here are shown,
For poison liquors go;
Which lead men on to sink their souls
In everlasting woe.
You know these things should never be,
Will you not help to check
This mighty tide of human wrong,
Which makes of man a wreck?

[At the head should stand one with a banner bearing the name of Basil; at the foot one with a banner bearing the motto, "The Future is Ours"; while the one with the Chart stands in centre. A copy of the Chart should also be placed on the wall where all may see it as they pass out.]



DEATH IN THE BOTTLE.

DEATH IN THE BOTTLE.

THIS is not a very pretty picture; but it is just as pretty as the hideous traffic it depicts. Death as a gaunt and grinning skeleton is pointing to the coffin hidden in every whiskey or brandy bottle. There's death in the cup; there's poison in the bowl. Did you ever think that the word *intoxicate* means to *poison*? The following lines describe the picture better than we can:

Oh! have you seen attractive signs
That told of old and costly wines,
Or couched in terms to catch the eye
And lure the thoughtless passer-by;
You have beheld the devil's bait
Concealed in showy cards, that state
How whiskey, brandy, rum, or gin
May all, and more, be had within;
And you have smiled and caught the hook,
Nor thought to give a second look.
But turn the glass; 'twill well define
The shape of each deceitful sign.
One is a coffin, one a tomb,
That wait the toper's early doom,
While near at hand, beside the wall,
There stands the drunkard's waiting pall.
Fit things indeed, to lure the blind;
Make sure a grave is close behind.



W. H. WITHROW, Secretary for Canada.

PRAYER-MEETING TOPICS.

OCTOBER 29, 1893.

Junior Epworth League.

AM I MY BROTHER'S KEEPER?—Rom. 15. 1; Mark 2. 17; 1 Cor. 8. 11, 12; 9. 22; Rom. 14. 1; 1 Cor. 9. 19; 1 Peter 2. 16.

Junior E. L. of C. E.

OUR IDOLS—WHAT ARE THEY?—Matt. 6. 24; 1 Cor. 8. 4-6.

BY-LAWS.

(Continued.)

VII. Superintendent and Assistants shall be appointed by the Pastor, or by the senior Society (if one exists) with the approval of the Pastor. The other officers and committees shall be nominated by the Superintendent and Assistant, and elected by the Society. All officers shall be chosen once in six months.

VIII. A prayer-meeting shall be held once every week. A consecration meeting shall be held once a month, at which the pledge shall be read and the roll called, and the responses of the members shall be considered a renewal of the Pledge of the Society. If any member is absent from three consecutive consecration meetings without excuse, his name shall be dropped from the list of members.

IX. Part of the hour of the weekly meeting shall, if deemed best, be used by the pastor or Superintendent of the Society for instruction, or for other exercises which they may approve.

X. The Committees and their duties shall be as follows:

The Lookout Committee shall bring new members into the Society, and affectionately look after and reclaim any who seem indifferent to their pledge.

The Prayer-Meeting Committee shall select topics, assign leaders, and do what it can to secure faithfulness to the prayer-meeting pledge.

The Social Committee shall welcome the children to the meetings and introduce them to the other members of the Society. They may also arrange for occasional socials.

The Temperance Committee shall arrange for an occasional temperance meeting and circulate the following temperance pledge among the members:—

"I do hereby pledge myself to abstain from the use of all alcoholic liquors as a beverage, from the use of tobacco in any form, from the use of profane language, the reading of bad books and papers, and to earnest efforts to secure the prohibition of the liquor traffic."

The Sunday-school Committee shall secure the names of children who do not attend Sunday-school and invite them to become members of the Sunday-school.

The Missionary Committee shall try to interest the members in home and foreign mission work and to arrange for occasional missionary meetings.

The Musical and Literary Committee shall endeavour to make the singing a success, provide for occasional literary meetings, and where possible try to carry on some definite plan of Bible study, or other reading course.

The Visiting Committee should call on strangers, visit the sick, try to render relief to the needy, distribute flowers and perform such other "deeds of mercy and help" as they can.

All committees should meet at least once a month for consultation with the Superintendent, in regard to their work.

Other committees may be added, according to the needs of local societies, and duties defined.

XI. The Junior Society, being part of the Senior, should have all possible aid and support the latter can give it; and it is expected that when the members of the Junior have reached the age limit, they will enter the Senior Society as Active Members.

XII. Miscellaneous sections:—

1. The regular meetings shall be held every _____ from _____ to _____. The last meeting of each month shall be a consecration meeting, and should be led by one of the Superintendents. The first meeting of each _____ shall be a business meeting.

2. The officers shall be elected and committees appointed in _____ and _____.

3. A voluntary collection shall be taken up at each consecration meeting, to help meet expenses of the Society.

4. Special meetings may be called by the Superintendent at any time.

5. All expenditures shall be made under the direction of the Superintendents.

6. The By-laws may be altered or amended any time the Superintendents and Executive Committee of the Senior Society find it necessary.

ALCOHOL is the one evil genius, whether in wine or ale or whiskey, and is killing the race of men. Stay the ravages of this one poison, alcohol, that king of poisons, the mightiest weapon of the devil, and the millennium will soon dawn.

A Temperance Psalm.

A MODERN alphabetical psalm, on the virtue of abstinence, is furnished by Dr. Cyrus Edson to a recent North American Review. It is one of the best essays of its kind in print.

A stands for Alcohol—deathlike its grip.
B for Beginner, who takes just one sip.
C for companion, who urges him on.
D for the Demon of drink that is born.
E for Endeavour he makes to resist.
F stands for Friends, who so loudly insist.
G for the Guilt he afterwards feels.
H for the Horrors that hang at his heels.
I his intention to drink not at all.
J stands for Jeering that follows his fall.
K for his Knowledge that he is a slave.
L stands for the Liquors his appetite craves.
M for convivial Meetings so gay.
N stands for No that he tries hard to say.
O for the Orgies that then come to pass.
P stands for pride that he drowns in his glass.
Q for the Quarrels that nightly abound.
R stands for Ruin, that hovers around.
S stands for sights that his vision bedim.
T stands for Trembling that seizes his limbs.
U for his Usefulness sunk in the slums.
V stands for Vagrant that he quickly becomes.
W for Waning of life that's soon done.
X for his eXit regretted by none.
Youth of this nation, such weakness is crime,
Zealously turn from the tempter in time.

LESSON NOTES.

FOURTH QUARTER.

STUDIES IN THE EPISTLES.

A.D. 57.] LESSON V. [Oct. 29.]

ABSTINENCE FOR THE SAKE OF OTHERS.

1 Cor. 8. 1-13.] [Memory verses, 12, 13.]

GOLDEN TEXT.

We then that are strong ought to bear the infirmities of the weak, and not to please ourselves.—Rom. 15. 1.

OUTLINE.

1. The True Knowledge, v. 1-6.
2. The Weak Conscience, v. 7-12.
3. Total Abstinence, v. 13.

EXPLANATIONS.

"Things offered unto idols"—Meats offered to idols became the property of the priests; and such parts as remained from the sacrifice, being choice, were sold by the priests and purchased by the rich and highly esteemed. Some Christians thought that it was wrong to eat such meat, as it might appear to favour idol worship. Others said, "An idol is nothing," and ate it. Paul was asked to decide which was right. He said that if the eating would lead another person to do wrong we should not do it, even though we have the right. "We know"—There are two words for knowledge used in this chapter. This one means simply to be conscious, to have an idea about a thing; to know it abstractly. For example, I know that there is a city of Peking, but I never saw it, and I do not know anything about it except by hearsay or reading. "Knowledge"—This word means a knowledge which has come by personal experience. The Corinthian Christians had such a personal experience in their knowledge of things offered to idols. The second use of this word refers to a heresy called "gnosticism," which Paul says "puffeth up; or, better, 'blows up,'" like a bag blown full of wind. "Edifieth"—Should read in contrast to "blows up," "build up." "Conscience"—In verse 7, where first used, is better translated in the Revised Version—"knowledge."

PRACTICAL TEACHINGS.

Where does this lesson show—

1. The danger of mere knowledge?
2. The blessedness of love?
3. The power of example?

THE LESSON CATECHISM.

1. What is said of knowledge and charity? "Knowledge puffeth up, but charity edifieth." 2. What is said of idols? "An idol is nothing." 3. If we sin against our brother, what else do we also do? "Sin against Christ." 4. What text in the Bible is illustrated by this lesson? "Avoid the appearance of others." 6. What is the Golden Text? "We then that are strong," etc.

DOCTRINAL SUGGESTION.—The unity of God.

CATECHISM QUESTIONS.

What do you call this wonderful mystery? The Incarnation of the Son of God.

Where is the Redeemer called a Mediator? 1 Timothy 2. 5.—For there is one God, one Mediator also between God and men—himself man, Jesus Christ.

THE DRINKER'S BANK DEPOSIT.

"COME, Sam, let's go in and take a little. Old Bob Bummer keeps the best liquor in town. Come, don't hang back; let's go in."

"Jim, I have been thinking over this matter since I saw you last, and I can't do it. To be plain with you, Jim, I have given my heart to the Lord Jesus, and you will never see me drunk again. Besides, I have been figuring on this matter some, and what do you suppose it costs us to patronize old Bob?"

"Well,—a dollar, it may be, or two, a week," said Jim.

Sam, taking a pencil and a piece of paper from his pocket-book, handed them to Jim and said: "Let us look at it fully, and make fair calculation. You deposit—

- Your money—and lose it.
- Your time—and lose it.
- Your character—and lose it.
- Your health of body—and lose it.
- Your strength of mind—and lose it.
- Your manly independence—and lose it.
- Your self-respect—and lose it.
- Your sense of right and wrong—and lose it.

- Your self-control—and lose it.
- Your home comfort—and lose it.
- Your wife's happiness—and lose it.
- Your children's rights—and lose them.
- Your own soul—and lose it.

Knowing that everything he invests will be lost, who is there that wishes to thus throw away the most precious things he possesses?

GOD ON MY SIDE.

Two little girls came across each other on the way to Sunday-school. One had a muff and a handsome hat, while the other wore a hood and mittens.

The finely-dressed child looked at the other, and said in a proud voice,—

"I wish you would go on the other side of the street; you don't look nice enough to walk with me."

The plain little girl stopped, and tears came to her eyes. She was deeply hurt.

"Yes," she said gently, "I will cross the street if you say so, but I think God will be on my side, for he says in the Bible that he does not like a proud look."

Was she not right?

OUR OWN Publications

During this summer our presses have been very busy, and among the books published are several that we can strongly recommend to our Sunday-schools.

Note the following:

Twenty Minutes Late.	By Mrs. G. R. Alden (Pansy).	.70
Stories from Indian Wigwams and Northern Campfires.	By Rev. E. R. Young. Splendidly illustrated.	1.25
Afloat for Eternity; or A Pilgrim's Progress for the Times.	By Rev. J. A. Kennedy, B. A.	.60
Campaign Echoes.	The Autobiography of Mrs. Letitia Younans. With Portraits.	1.00
Stephen Mitchell's Journey.	By Mrs. G. R. Alden (Pansy).	.70
A Merchant Prince.	The Life of Hon. Senator John Macdonald. With Portraits and illustrations.	1.00
The Prince of India, or Why Constantople Fell.	By General Lew Wallace, author of "Ben Hur," etc., 2 volumes.	2.50

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