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Vol. XIII.)

TORONTO, OCTOBER 21, 1893.

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[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.
This 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. To fifty spent for beer.

The wife and mother, though she be As patient as the best,

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. 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 sr.
To fifty spent for beer. ere but five cents is spent for bread

And, boys, I beg you, let my words On fruitful soil be sown; So, when you've left your boyhood's days

days

And are to manhoodgrown,

No one can speak of homes you've

As places poor and drear, here 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 he nasty word, but no other will describe the nasty thing. When will men, created in the image of fod, and destined for immortality, earn to be as respectable in their mabits as the beasts that perish. thinks it a capital joke to try to make the goat drink a mug of beer.

ABOUT RAILROAD DANGER SIGNALS.

BY KIRK MUNROE

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

"Red for danger, green for cautions and white for safety; flags by day and lanterns by night," replied the railroad uncle, dding: "I am sure you must have noticed nen at roadcrossings waving white flags to how that the track was clear, as your rain rushed by?"
"Of course I have," answered Hal.

"Or the watchman on sharp curves and -ridges waving green flags as much as to tay: "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

"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

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 edges of the rail, so as to hold the tortorpedo firmly in position on the top of it. In this position when a locomotive wheel strikes it with the force of a sledge

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 shead of you has means, 'The train ahead of you has met with a delay. Move cutiously, and keep a sharp lookout.' The single torpedo is an inperative warning to apply air-brakes, 'Shut off,' and 'Reverse!'—in other words, 'Stop at once, for there is danger mmediately 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 truns. The engine-man of a following train must stop when he comes to a fusee, and stop when he comes to a 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 "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 drops too much, and then he dropped into the gutter. He lost his place, he lost his coat and hat, he lost his 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 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 was to "get the drop" or how and cirls 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 such life." your life.'

TRYING TO MAKE "BILLY" DRUNK.

ary 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 the product of the most used and most reliable of the product of the most used and most reliable of the product of the most used and most reliable of the product of the most used and most reliable of the product of the most used and most reliable of the product of the most used and most reliable of the product of the p

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-crack-

"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

NEVER try to outshine, but to please.

Deliverance Has Come!

10 MILDE D MERCE

I was a bloated tippler, I saw a bloaded tippler.
In tattered garmenta clad,
too stage rung toward a hovel—
Two all the home be had!
"I'm aiming for the gutter,"
Thought he, while nearing home,
"On, that I could do better! When will deliv rance come!"

I saw him in the cylning I saw him in the cylning
The san was sinking low,
Leave his poor, dranzy hovel,
And toward lights temple go,
the hamed the blessed secret
Of victary over strife;
He found the great salvation,
And signed the pledge—for hi

I heard the song of triumph, His loved ones sang that night;
The carnest prayer they offered,
That he be kept aright.
They praised God for the triumph
He giveth o'er King Rum,
And shouted loud, "Hosanna I
Deliverance his come to Deliverance has come !

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Pleasant Hours:

A PAPER FOR OUR YOUNG FOLK

Rev. W. B. WITHROW, R.B., Editor.

TORONTO, OCTOBER 21, 1893.

YOUNG WORKERS AND FIGHTERS.

Rev. J. P. Gledstone, in a paper in

Roy. J. P. Gledstone, in a paper in The Univer 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 work to be done which will last through a goneration, he mostly chooses young men and women to do it. When he opens a long and decisive battle with any evil, he calls young men and women to his standard to fight for him. There is a verse in the soventy-first Fadim—the soventeenth—written by an old man whose work is nearly yest and over which is suggestive of this past and over, which is suggestive of this divine mothed; "O God, thou hast taught mo from my youth, and hitherto have I me from my youth, and hitherto have I declared thy wondrous works." He even goes on to show that the fire of his early seal is not extinct, for though he is "old and grey-headed," he entreats God to remain with him and enable him to bear a testimony to the generation that is springing up around him.

Young men should dream dreams of beneticent labours to be undertaken, and old men should have a testimony to hear to God saithfulness all their life long. David, when he had served his own generation, seconding to the will of God, fell asleep. You cannot serve the generations that are you cannot serve the generations that are gone; you ought to serve your own generation; and you will serve the generations that are to come by doing your utmost for the men and women, the boys and girls of your own times. Ho bequeather the most to the future who achieves the most in the present.

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. RRY. J. H. POTTS, A.M.

Eventy 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. He is thus independent of the ups and downs of a professional life. He can live anywhere, and can breathe easy, whether high terture favours of troub. Benjamin Franklin was a pinter as well as a philosopher, and gloried in the one almost as much as in the other. Eithu Burrett declared that if his tongue were paralyzed so that he could speak none of his fifty languages, he could go back to the anyd. Roger sherman was a shoetnaker, and so was Honry Wilson. We would have more great statesmen if we Eveny professional man should have a a shocmaket, and so was Henry Wilson. We would have more great statesmen if we had more honest and energetic tradesmen. We would have more great statesmen if we had more honest and energetic tradesmen. "Hardly a day passes," says an exchange, but we see ovidence of the folly of our young people scattered here and there. They are in queet of something to do. They are willing to work for about half the pay they should be receiving. If you ask them what is their trade, they will reply they have none; and in these days when skilled labour is in demand, it is a shanne and outrage for so many bright, promising young people to be leatering away their time, either looking for work, or, if they have it, in a position where the pay is nothing. We have too many such who expect to climb up the ladder of fame and fortune without working for it. They are looking round for pins to pick up, and be folded to the embrace of some wealthy bank president or philanthropic merchant, made a partner, and finally marry into the family. Such cases are not to be found every day in the present time. We read Munchausen tales of years gone by that have an ending like this. But to-day, the morchant who wants a young man wants one of character and ability. Learn a trade, young friends; first become proficient in some branch of industry, so that when you go forth to pastures new yon know within yourself that you have something to fall back on for a living.

"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 learnod when I was an errand boy in the house of which I am now master. I was sent one day to deliver a vial of medicine just at noon, but being hungry stopped to eat my

noon, but being nungry stopped to estimy luncheon.

"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 missions. however petty, of carelesaness or misdoing, however petty, some one pays in suffering. The law is more terrible to me because it is not always the misdoor himself who suffers."

This law is usually ignored by young people. The act of carelesaness or solfishment is or trilling whetherm is in the care in the care is a second or solfishment in the care in the care is a second or solfishment in the care in the care is a second or solfishment in the care in the care

people. The act of carelessness or selfish-ness is so trilling, what harm can it do? No harm, apparently, to the actor, who goes happily on his way; but somebody

A young girl to make conversation, thoughtlessly repeats a bit of gossip which she forgets the next moment; but long efferwards 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 driph with him.

suades a chance comrade to drink with him,

suades 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 inhorited 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.

-Fouth'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 Tempersuce Society, by the presentation of which an impressive object-lesson is conveyed to the audience. The chart can be had for ton conts, printed on heavy paper, or for twenty five cents printed on muslin.]

(A group of logs and girls arounged 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 eider, 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 mitives call "Sname water,"
And they long their wrath to pour
Upon us, a Christian mition,
Which instead should send abroad he still glorious Gospel message, Of a loving, risen Lord.

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

(Boy raises chart and recites four verse

INTOXICATING LIQUORS, - - - -\$900,000,000 Bread, - - -505,000,000 THE Cotton and Woollen Goods - 452,000,000 GREAT DRINK WASTE. Meat, - - - - 303,000,000 - 236,000,000 Iron and Steel, - -DIAGRAM Boots and Shoes, 197,000,000 paring the Annual Expendi-ture for Sugar and Molasses. -155,000.600 INTOXICATING LIQUORS Tea, Coffee, Cocoa, Chocolate, 145,000,000 In the United States, with vari-us other Items of Expenditure or the NECESSAURES OF LIPE, alken from the United States consus and other Official Boou-Public Schools, - - - 96,000,000 • Clergymen's Salaries, 19,000,000 Foreign and Home Missions, 5,500,000 \$223,000,000 fron and Steel,

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 plais,

(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

And just heakle the mission line,
Is what is spent for schools (points to it).
This tenches 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 east, And use your influence against This evil, to the last,

(Boys and girls recite remainder in concert.)

Nine hundred millions here are shown, For poisen liquors go:
Which lead mon 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 sland one with a barner bearing the name of Band; at the foot one with a banner bearing the motte, "The Fidure is Ours"; while the one with the Chart stands in centre. A copy of the Chart should also be placed on the wall where 🦂 may see it as they pass out.]

Autumn Dices.
BY BAYARD TAYLOR. Wasn the maple turns to crimson,
And the sassairs to gold;
When the gentians in the meadow
and the aster on the wold;
When the finon is lapped in vapou
And the night is frosty cold; vapöür,

When the chestant burts are opened, And the coestant puris and the the accepts drop like hail, and the drowsy air is startled With the thumping of the flati-ith the drumming of the partridge, And the whistle of the quail;

Through the rustling woods I wander,
Through the jewels of the year,
From the yellow uplands calling,
Seeking her who is still is dear;
She is near me in the autumn,
She, the beautiful, is near.

Through the smoke of burning summer, When the weary wings are still, I can see her in the valley.
I can hear her on the hill, in the splendour of the woodlands, In the whisper of the rill.

For the shores of earth and heaven Meet and mingle in the bine; She can wender down the glory To the places that she knew, Where the happy lovers wandered In the days when life was true.

So I think, when days are sweetest, And the world is wholly fair, She may sometimes steal upon me, Through the dimness of the air. With the cross upon her hos And the amaranth in hair.

Once to meet her, ah! to meet her, And to hold her gestly fast
Till I blessed her, till she blessed me.
That were happiness at last.
That were bliss beyond our meetings
in the autumn of the past.

ASA'S BLESSING.

BY M. E. GREY, AUTHOR OF "THE BLUE WIDOWS," ETC.

H.

But our Asa was blessed, for the Lord taused him to grow up a strong and comely fine intellect and a noble youth, with a heart. And wh And when, at the age of eighteen Years, a certain learned Pharisee, of Bethida, offered to take him into his household as private serile, my husband willingly gave his leave. For Ass showed more aptitude for the study of the law than for the farm. He went, therefore, from as, and I was left very lonely.

After awhile this Rabbi Simeon took up his chade in the Hall Commun.

his abode in the Holy City—for he held some post connected with the Sanhedrin—

and Asa went with him.

How I longed for the times of the Great
Feasts, for then we should go up to the
Holy City and see, if only for a short space,

our beloved child. our beloved cand.

But when we did meet. As appeared changed; and I knew there was some secret care oppressing him. I was all the more troubled because, when I asked him not because, when I asked him and the secret care oppressions. open his heart to me, he begged me not to question him, saying we should hear all in good time, when his thoughts had ipened, and he was ready for action. Even ese words he implored me to hide from his father. So we were obliged to content by Dali with the praises bestowed on him by Rabbi Simeon for his diligence and

Perseverance in study.

All was explained when, about a year after Ash had gone to dwell at Jerusalem, letter was delivered to my husband from Rabbi was delivered to my husband from Rabbi Simeon saying he was hitterly deoeived in our son, and that, without doubt,
the new he was about to convey to us
grave. As had, in fact, cast off the religion
that the spised seet, the Nazarenes.

Bengamin was so wroth at the news that
wheat harvest) and ignaryed to Jerusalem.

I begged to accompany him, but he refused.

I begged to secompany him, but he refused. I knew he did well, for robbers so infest our roads that, except when a woman can travel with an armed escort, or, as at the Feasts, with the caravan of pilgrims, it is not safe for her to venture. fore, to remain at home, praying and mourning for my boy.

And in my heart I said, "This, then, is the blessing that Jesus of Nazareth pro-Wde, thrice woe, to those who seek a blessing from him !

When Benjamin returned, he looked so sad and weary, that I dare not question him; but after awhile he told me that him, but after awhile he told his neither his threats nor his pleadings had neither his threats nor his pleadings had neither awail with Asa. The had vowed been of any avail with Asa. that nothing in heaven or earth could shake his allegiance to his new-found Master. He had consecrated himself forever to the brotherhood; he should spend his whole life henceforth in teaching the new Faith,

life henceforth in teaching the new Faith, and, if need be, die for it.

"Die!" I cried, "die! Will they kill my son as they killed that young man Stephen, and as they killed James the son of Zebedee not a year ago?"

"Yea, they will kill him, and rightly too," said Benjamin sternly: "If he deny the God of Abrahan and our fathers to run after strange gods, and blassheine his holy after strange gods, and blasphene his holy name by proclaiming a carpenter to be the Son of God, he deserves to die."

Though my heart was breaking, I could not gainsay this. I could but spend my days and nights in weeping and fasting, and beseech the Lord that he would lead

my son and guide him into all truth.

Yet, strange as it may seem, often in the stillness of the night, as I prayed for my apostate son, I saw the face—that face—those eyes I had seen but once thirteen years ago hy the lake-side of Caper-naum; I saw those hands raised to bless the children crowding round his knee, and I could not, no, I could not blame him or hate him, though he was now bringing me cursing for the promised blessing.

But I understood not the meaning of

this.
We went not up to keep the Feast of Tabernacles that year, for Benjamin said his heart was two full of sorrow and repining for him to be able to give thanks and rejoice. So we remained at home, sad and spondent. From time to time news reached us that Asa, who at the first had been thrust out of the synagogue, had not been received back into the congregation. We heard he was making himself a name as a seditious person and a teacher of blasphemy.

As for my beloved husband, he became like one possessed of a demon. He wandered about on the hills half the night, and neglected his farm in the day. In consequence the cattle died, the crops failed, and the hand of God seemed against us.

As the months went by, news of our son became more alarming, till we had fears for his life. Our own affairs at home ever grew worse, till Benjamin at last resolved to sell the land and the goods and to go with me to Jerusalem to see what could be done for our son. Benjamin hoped we might persuade him to leave the land of his fathers, and to take up his abode in some Gentile country, where his religion might pass unheeded by those who know not God, and where, therefore, his life at least might be more secure. For, through all his zeal the faith and his horror of our son's apostasy, the love for his darling child was ever appearment in Benjamin's heart.

I knew this well enough, being a woman.

So we left our beloved home, bidding farewell to the fields, the house, the cattle, bidding and started on our journey south, travelling with a caravan of merchants. And it with a caravan of merchants. And it seemed as we went that we left all the beauty and sunshine, all the laughter and flowers behind us in Galilee, and that naught but gloom and desolation reigned in Judea.

With sad hearts we two, aged, broken, travel-worn, approached the north gate of towards the setting of the the Holy City sun. And, as we drew nearer, suddenly we espied, coming out of the city, a concourse of people. They were jostling and course of people. orowding forward, hooting and jeering. A great disturbance prevailed.

"What is the cause of this turmoil, thinkest thou?" asked my husband of one

of our company. Oh, doubtless some malefactor brought out to be crucified and yet stay, there seems no soldiery amongst them-perchance it is one of that vile sect of Nazarenes brought out to the city gate to be stoned for blasphemy!

At these werds my old knees quaked, but I found strength to hurry on with Benjamin, longing yet fearing, to see what was taking place.

Suddenly, above the cries and the jeers of the multitude, there broke on our ears the sound of singing. Ah me! we knew that voice! It was the voice of him who that voice! had been our darling for nigh on twenty

"The Lord is my Shepherd, I shall not want," sang the voice, and even in that moment of anguish my mind rushed back to the scene by the Galilean Lake, and I saw once more Jesus with the children.

In another instant I caught sight of my boy, walking bound amidst the crowd. was walking to his death, with a smile on his face and a song in his mouth.

My aged limbs gained strength; I ran forward, and throwing myself on the ground at my hoy's feet; I clung to him. For a short space the crowd stood still, astonished at my behaviour.

"Here is another of these Galilean vipers!" they cried. "Let us stone the old witch along with the man!"

But I cared not, nor heeded. I only naw

my darling.

And at sight of me-his mother, bowed and broken, and kneeling in the dust at his feet—his courage failed. His song was hushed; he broke into sobs, while the tears rolled down his face. He could not entered the solution of the s brace me, for ropes bound those dear arms, savage men held him back. stooped over me, and for an instant our tears and kisses mingled.

Then they dragged him on, and I was only saved from being trodden beneath their feet by the hand of Benjamin. On we went, we two, Benjamin and I, holding fast to each other. We had almost to run to keep up with the throng, who were now turned our backs on the Holy City, and were making our way towards a desolate field strewn with the ashes and refuse of

Jerusalem.

Again the song began-Again the song began—
"Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me!" and presently above the jeers and scoils came these words:—" Weep not, but rejoice that I am counted worthy to suffer for his name's sake. Rejoice that I have been found faithful even into death!" faithful, even unto death!

Then he broke into a chant-

I believe in God the Father of Heaven and Earth, and in Jesus Christ, his Son, Saviour of mankind; I believe-

But here his voice was stopped, stopped the stones—ah! how can I tell of it! by the stones—ah! how can I tell of it? The stones! The stones! Now he was kneeling down, with hands uplifted ! could see naught, hear naught, but the

One more loud cry amid the stones, and

Lord, lay not this sin to their charge Benjamin and I stood by. We could not move, we could not turn away. Our eyes were riveted on those stones. Each stone as it flew through the air, as it fell with thud, was watched, through its flight and to its fall, by our eyes.

And now as I gazed-behold! standing unharmed in the midst of the stones stood Jesus—Jesus the Nazarene. He stood there, raising his hands in the act of blessing (even in my agony I perceived that those hands were scarred). Then be turned his eyes, and looking on me said:

Daughter, be of good cheer! not! for I am in the midst, blessing thy

son, and verily, he is blessed indeed!"
We went forward, Benjamin and I, to claim our dead. I knot down, and took my son's head in my arms. And through the bruises, and through

the blood-stailer, we gazed on a face whereon shone beauty that was unearthly and joy unspeakable.

And I knew, as I gazed on its toveliness, that it was but the reflection of the glory of God, from the face of Jesus Christ. this manner, therefore, did Asa receive the promised blussing from Josus the Nazarene.

FINGERS AND FORKS.

Din you know that Queen Elizabeth ate with her fingers? You may have known that she loved show and style, that who was so fond of fine clothes that when she died she left three thousand dresses and any quantity of jewels; but did you ever imarine that such a great lady could be so inelegant as to eat with her inegers! But she did, and so did Shakespeace, and Chancer. and William the Conqueror, and King

Alfred, and everybody else who lived before her time. These last were more excusable than she—they had no forks; but even she was not without excuse, for though she had several, they had been given though she had several, the had several had several had been to use. There was one of the several seve crystal garnished with gold and sparks of garnet, another of gold with two little rubies and two pendant pearls, and still

another of coral.
Why didn't she mas them? you ask.
Well, because she had never seen or known Well, because she and never seen or known anybody that used one, and they were something new; and besides, there was a prejudice against this invention just from Italy. But you must not think because there were no forks that the old-fashioned dinner much no treatment to clarate one dinner made no pretension to elegance or

The guests had knives and they had fingers, and with the two implements they managed nicely. From their old broks of etiquette we learn how they did it. In the first place, the fingers must be publicly washed before beginning the meal; even if this had just been done privately, it must be repeated at the table, that no one might feel uneasy in eating after his neighbours' fingers had been in the dish. To aid fur-To aid further, the meat was prepared as far as possible before it was brought to the table. If in a stew, as was usually the case, it was in bits; if reasted it was cut by a carver, and passed in large plates with a knife.
As to the way of helping himself, each

guest must choose and keep a part of the dish for his own. keep a particular He must help himself tlaintily from this place, using only three fingers; afterward, in carrying the food to the mouth, which of course was done with the hand, these same three ingers must be used, taking care however not to touch the nose with them, to do which was extremely inelegant, and showed a lack of good breeding.

Of course, all this oiled the hands, and

in refined households, at various intervals bowls of perfumed water and different napkins were passed, and no one must refuse to wash. This old fashion of handing around a silver bowl or dish of rosewater is still sometimes seen in Europe.

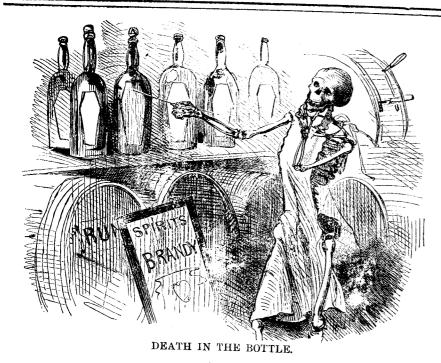
After awhile man found out needed forks, or rather, woman did, for it was she who first used them. Great dames kept them in their rooms to eat comilits with and toast bread; and in course of time they brought them to the table.

As I have eaid there was a prejudice against them; and the first few persons who were brave enough to use them were laughed at and called effeminate; a preacher even went so far as to say that any one to refused to touch his meat with his hands was an insult to Providence.

Nevertheless they spread; in England slowly, even after Italy, the home of their birth, was full of them. Those who knew their value, however found them so convenient that up to 150 years ago-since which time it has been no longer necessary—gentlemen travelling from place to place, and knowing how poorly supplied were the inns, carried one with them in a case with a knife. Since that time the old two-pronged fork, or fourchette (little pitchfork) as the French call it—and really they were only tiny pitchforks—has given way to the more convenient three- and four-prouged forks in use in our homes, -Hurper's Young People.

THE WILDEST BOY IN THE CLASS.

MR. GREENSHIPED'S school was in a wee" country village, hid assessed "wee" country village, hid assong the hills of a Section shire. But the boys that traight grew up to be men that went for and wide over the world; for there was no trule to keep them at home after schooldays were over. So they were sent off to the hig towns after they had passed "standard fifth," except one or two who were required to help the tarmers, or herd the cattle down by the river-side, or work on the roads with their fathers. They were They were for better taught than city boys so far as good linglish roading, writing, and aritametic went; so they often got to the "top of the tree" long before the botter dressed ventiles, who rather despised the "country-bred dones." So that Mr. Greenshields, as he grew older, could risit his pupils in many a comfortable home, and talk over the bricks of their childhood with metual delight.



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 intoxicate means to poison? The following lines describe the picture better than we can:

Oft 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.



League.

W. H. WITHROW, Secretary for Canada.

PRAYER-MEETING TOPICS.

Остовек 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

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 pastruction, or for other exercises which they may approve.

X. The Committees and their duties shall be

may approve.

X. The Committees and their duties shall be

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.

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:—

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 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 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 hald all the second of the second o

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 commit-

4. Special meetings may be called by the the Superintendents 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 whisky, 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.

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.

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.

LESSON V. [Oct. 29. ABSTINENCE FOR THE SAKE OF OTHERS.

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.

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

EXPLANATIONS.

"Things offered unto idols"—Meats offered "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, 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 Pekin, 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 her. sy 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," upil up. "Conscience"—In verse 7, where first used, is better translated in the Revised Version—"knowledge."

PRACTICAL TEACHINGS.

Where does this lesson show-

- The danger of mere knowledge?
 The blessedness of love?
 The power of example?

THE LESSON CATECHISM.

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 appear-5. What does this lesson teach? "Regard for others."

6. What is the Golden Text? "We then that are strong," etc.

DOCTRINAL SUGGESTION. - The unity of

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 and what do you suppose it costs us to patronize old Bob?"

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

san, 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 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

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

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 pres 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). Storics from Indian Wigwams and Northern Campfires. By Rev. E. R. Young. Splendidly illustrated.

Afloat for Eternity; or A Pilgrim's Progress for the Times. By Rev. J. A. Kennedy, B. A.

Campaign Echoes. The Autobiography of Mrs. Letitia Youmans. With Portraits.

Stephen Mitchell's Journey. By Mrs.G. R. Alden (Pansy).

Merchant Prince. The Life of Hon. Senator John Macdonald. With Por-traits and illustrations.

The Prince of India, or Why Constan-tinople Fell. By General Lew Wallace, author of "Ben Hur," etc., 2 volumes.

Besides these we have for schools a great number of splendid new books from the Religious Tract Society, and other great Publishing Houses. We will gladly send lists of these new books to any school. Librarians who feel that their library needs a few new books, or to be replaced by entirely new books, will do well to write for our catalogues and terms.

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