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PLEASANT HOURS

A PAPER FOR OUR YOUNG FOLK.

Vol. XVII.]

TORONTO, OCTOBER 23, 1897.

[No. 43.

When the Corn's a-Talkin'.

Gentle awtum, gentle awtum,
You're a charmer, ain't ye now!
With yer paint on like the nation,
Lookin' finer 'n all creation,
With yer duds of red and yellor,
Like big apples ripe and meller,
Stickin' fast to bush and
bough.

You're a sweetheart, ain't ye,
awtum,
With yer posies 'long the
brook,
Like live coals of fire glowin'
Down in the late green
mowin',
And yer gentians torn and
tattered,
And yer golden-rod thick
scattered,
Like fine picters in a book.

You're a stunner there's no
doubtin',
With yer woods and swamps
adrip,
And blackbirds whooping
bizzy,
So'st my head gets light and
dizzy,
A-listenin' to ther chatter,
And the wicry, fightin' clat-
ter
Of the jaybirds raspin' lip.

But I tell yer, awtum,
squarely,

What I like the best of all,
Is ter hear the corn a-talkin'
When the wind is through it walkin',
And ter ketch the pumpkins listenin',
And a-layin' low and glistenin'
As ef waitin' fer a call.

And another thing I'm set on,
I'm a-achin' fer ter tell,
Is ter see the apples droppin'
And the chestnut burrs a-poppin',
And a-shellin' out ther picnder,
While the pigs are chankin' under.
Oh, I like this passin' well.

And now, come ter think, I reckon
(As I'm sayin' now my say),
I must mention—but I'm thinkin'
It's the heart that's allers drinkin'
In the good that God has given,
That makes a life, a liver,
And fills even ev'ry day.

AGRICULTURE IN PALESTINE.

Under the influence of several large land-owners, or by the exertions of certain colonies of Jews and foreigners, the cultivation of the arable lands is extending from many centres. Nearly the whole plain of Esdraelon, for instance, is now divided between the Sultan, who



THRESHING IN PALESTINE.

has recently secured a good slice of its eastern portion, and a wealthy firm of Syrian bankers, who have, little by little, purchased almost all the villages and lands extending from the Nazareth hills to the sea; drawing an income therefrom of two hundred thousand dollars a year, but, alas! exercising a despotic power over the five thousand fellahin, or peasants, out of whose toll they wring their immense profits. In Haifa and its neighbourhood the value of the land has increased threefold within the last five years, and the population has doubled, with a corresponding growth of import and export trade. The restless and predatory Bedouins are being steadily pushed east of the Jordan; the few still remaining on the southern margin of the plain are all reduced to subjection by inexorable landlords, who charge exorbitant rents for the ground upon which their black tents are pitched, and force them to pay in hard cash or go thence. Greater indeed, almost absolute, security has consequently come to the villagers; and to-day the plain of Esdraelon is "like a green lake of waving wheat, with its village-crowned mounds rising from it like islands; and it presents one of the most striking pictures of luxuriant fertility which it is possible to conceive."

Among the foreign elements which affect the welfare of the country is a religious body called "The Temple Society," which has a thousand of its members established as colonists at Haifa, Jaffa, Saron, and in the neighbourhood of Jerusalem. For twelve years the colonists struggled with the unwilling Government for the legalization of the titles to their lands, but though almost entirely men of moderate means, they have succeeded in establishing their rights, the time of weary contest with a rotten government and thieving tax-gatherers is now happily past, and its largest settlement holds its seven hundred acres of fine arable and vine lands beneath the shadow of Carmel; and with its white stone houses set in the midst of trim gardens and cultivated fields, presents a singular bit of Western civilization and enterprise amidst semi-barbarous surroundings. The effect of the presence of these sturdy German farmers and craftsmen upon the neighbourhood and population is very marked; new stone houses have sprung up in all directions; omnibuses, owned and driven by natives, run several times a day along

the ten miles of firm sea-beach between Haifa and Acre, the capital of the province; and the colonists have themselves constructed a carriage road to Nazareth, twenty-two miles away, at an expenditure of about one thousand dollars.

Of deeper interest, perhaps, is the existence of some seven or eight Jewish colonies which have succeeded in establishing themselves in the land of their forefathers in spite of huge difficulties persistently thrown in their way by the Government. They are composed of Russian and Roumanian refugees, who, seeking to escape from the injustice and persecution they suffered in those countries, have turned in hope to their ancient inheritance.

It is satisfactory to find that Jewish colonists can succeed as agriculturists, and that they blend amicably with the native population; for on the thousand acres of the Jewish settlement on the southern slopes of Carmel, they and the Moslem fellahin are associated in working the estate.

THE SEVEN SLEEPERS.

One of the most interesting legends of ecclesiastical history is that of the famous Seven Sleepers. According to

the legend, they were seven Christian youths of Ephesus, who, during the persecution of the Christians under the Emperor Decius, fled from their enemies and concealed themselves in a large cavern near the city. Their names were John, Malchus, Apollon, Denis, Martinian, Constantine, and Maximian. Their persecutors, after much searching, discovered them, and walled up the entrance to the cavern, hoping to starve them to death. A miracle, however, was interposed on their behalf, and instead of starving, they fell into a sleep, and slept for nearly two hundred years.

The concealment is supposed to have

taken place in 250 or 251, and they did not awaken until the reign of Theodosius II., 447. Upon awakening, they were greatly surprised to find the stones removed from the cavern's entrance, for they thought that their sleep had been but a single night.

Supposing the persecution still in progress, they sent one of their number into the city to purchase provisions secretly. He was amazed when he reached the city to find erected in triumph on the churches and other buildings beautiful crosses. It seemed to him but yesterday that he had seen the cross the object of bitter hatred and ridicule; but a few hours before any one who dared to utter the name of Jesus was sorely persecuted, and now he heard it spoken on every side with love and reverence.

His strange dress, manner, and language at once attracted the attention of the people of the city, and they gathered about him to hear his story. When their wonderful history became known the Emperor Theodosius, the Bishop of Ephesus, the clergy and magistrates immediately visited the cavern of the Seven Sleepers and conducted them in triumph into the city. After invoking a blessing on the city, the Seven Sleepers all peacefully expired at the same moment.

HOW TO GET THE MOST GOOD OUT OF BOOKS.

BY CHARLES DUDLEY WARNER.

You should treat a book as you would a person with whom you are talking for information; that is, question it, read it over, and turn back and try to get at the meaning; if the book itself does not answer the questions you raise, go to some other book, ask a dictionary or encyclopaedia for an explanation. And if the book treated in this way does not teach you anything or does not inspire you, it is of no more service to you than the conversation of a dull, ignorant person. I just used the word "inspire." You do not read all books for facts or for information merely, but to be inspired, to have your thoughts lifted up to noble ideas, to have your sympathies touched, your ambition awakened to do some worthy or great thing, to become a man or a woman of character and consideration in the world. You read the story of a fine action or a heroic character—the death of Socrates, or the voyage of Columbus, or the sacrifice of Nathan Hale, or such a poem as "The Lady of the Lake"—not for information only, but to create in you a higher ideal of life, and to give you sympathy with your fellows and with noble purposes. You cannot begin too young to have these ideals and these purposes, and therefore the best literature in all the world is best for you to begin with. And you will find it the most interesting.



THE PATIENT CAMEL.



PLUGHING IN PALESTINE.

The Song of the Workers.

BY EDWARD WILLET.

I sing the song of the workers, the men
of the brawny arm,
Who give us our daily bread, and keep
us from hunger's harm,
Who labour afar in the forest, who leave
the fields with toil,
Who take no heed of the sunshine, and
mind not sweat or toil.

I sing the song of the workers, who har-
vest the golden grain,
And bind it, and thresh it, and sift it,
nor care for the sting and stain;
Who load it in creaking waggons, and
stoutly their oxen drive,
And bid them good-bye as they go, like
the bees flying home to the hive.

I sing the song of the workers, the men
who struggle and strain,
Who give us their muscle and nerve, as
they guard the loaded train;
Who give us their sinew and brain, as
they watch the prisoned steam,
And run the risk of their lives, as they
pass the perilous stream.

I sing the song of the workers, the men
who labour and strive,
Who handle for us the honey that comes
to the human hive;
The patient and tireless workers, with
muscle as tough as steel,
Who carry the heaviest burdens, and
lift, and trundle, and wheel.

I sing the song of the workers, demand-
ing for every one

name of "Carmen Sylva." His own
bardic name is "Clwydfard," or, the
Bard of Clwyd, and he is well known
as the patriarch of Welsh Methodism.
On receiving the ribbon at his hands,
the Queen graciously said to him: "I
am pleased to have the honour of hold-
ing the hand of the representative of
the most ancient literary institution of
the world possesses, and I heartily hope you
may live to be a hundred and fifty."

But listen to the words of this vener-
able patriarch himself, who held fast to
Methodism in the most difficult days of
its commencement. He says: "I am
a loyal, staunch Wesleyan Methodist, and
have always been a zealous advocate of
the doctrines of Methodism; above all I
know in whom I have believed; I know
the God whose I am and whom I serve."
These are grand words, and we heartily
echo the Queen's wish for the prolonged
life of so valuable a witness to the power
of God in the form of Methodism.

"I WAS SO AFRAID."

One morning last winter we were sum-
moned to the bedside of a dear young
girl, who had been for some time sick.
"Last night," she said, "I was so
sick that I thought I was going to die,
and I was so afraid."
"Why were you so afraid?" we asked.
You are trusting in the Lord Jesus, are
you not? Why, then, should the
thought of being called into his presence
terrify you so?"
"Oh," she replied, "because I have
not been living as near Jesus as I ought
to have been living. I have been care-

Place.—The Mediterranean; especially
Clauda, a small island south of Crete.

HOME READINGS.

- M. Sailing for Rome.—Acts 27. 1-17.
- Tu. Paul's voyage and shipwreck. Acts
27. 13-20.
- W. Peace amid the storm. Acts 27
27-36.
- Th. Wreck and rescue.—Acts 27. 37-44.
- F. Christ in the vessel.—Mark 4. 35-41.
- S. Confidence in God.—Psalm 23.
- Su. Danger and deliverance.—Psalm 107
23-32.

QUESTIONS FOR HOME STUDY.

1. The Hopeless Condition, v. 13-20.
What happened to the ship?
What did the sailors do?
Near what island did they come?
What was their condition?
What was done the next and third
day?
To what condition were they brought?
2. The Comforting Message, v. 21-26.
Who now addressed the ship's com-
pany?
For what did he chide them?
For what did he exhort them?
What had been granted them?
What had been granted Paul?
What promise had the angel made?
What words show Paul's faith?
Golden Text.

PRACTICAL TEACHINGS.

- How does this lesson illustrate—
1. The uncertainty of our way?
 2. The deceptiveness of appearances?
 3. The advantage of faith in God?

Stephenson, and instantly they volun-
teered to follow him. Silence succeeded
to the frantic tumult of the previous
minute, and the men set to work. In
every mine bricks, mortar, and tools
enough are at hand, and, by Stephenson's
direction, materials were carried to the
required spot, where in a very short
time the wall was raised at the entrance
of the main, he himself taking the most
active part in the work. The atmos-
pheric air was by this means excluded,
the fire was extinguished, the people
were saved from death, and the mine
was preserved."

SOME DEATHLESS SERMONS.

You young folks who have such quick
and such retentive memories, should
learn to realize that a power there is in
Bible verses and in Christian hymns to
catch the attention and arouse the in-
terest of careless people. If you did
realize this, you would busily store your
minds with such words, to be used as
occasion might offer—as occasion will be
sure to offer—during your lives.
A college student, speaking to fellow-
students not long ago of his own con-
version, said that during a season of
awakened interest in the institution
where he was studying, a perfectly god-
less, and, to all appearances, unbelieving
friend, came to his room one night and
said: "Come, there are some lines in
my mind that you ought to know." He
then repeated several verses of a simple
poem on the subject of one's aim in life.
They set our young man to thinking, and
a few weeks later he sought his godless
friend to tell him that he was rejoicing
in hope of pardon and eternal life.
The following is the poem:

WHAT TO LIVE FOR.

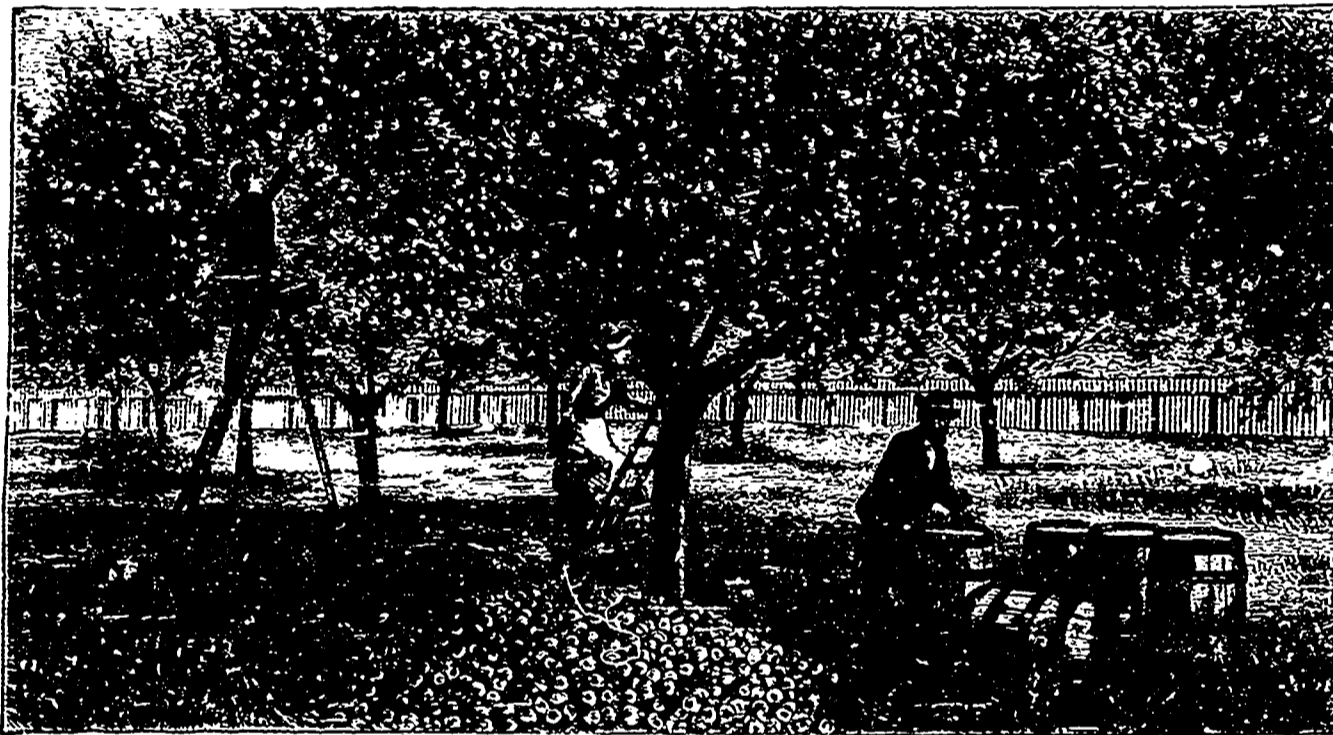
I live for those who love me,
For those I know are true;
For the heaven that smiles above me,
And awaits my spirit too;
For all human ties that bind me,
For the task my God assigned me,
For the bright hope left behind me,
And the good that I can do.

I live to learn their story,
Who suffered for my sake,
To emulate their glory,
And follow in their wake;
Bards, martyrs, patriots, sages,
The noblest of all ages,
Whose deeds crown History's pages
And Time's great volume make.

I live to hail the season
By gifted minds foretold,
When man shall live by reason,
And not alone for gold;
When man to man united,
And every wrong thing righted,
The whole world shall be lighted
As Eden was of old.

I live to hold communion
With all that is divine,
To feel that there is union
'Twixt Nature's art and mine;
To profit by affliction,
Reap truth from fields of fiction,
Grow wiser from conviction,
Fulfilling God's design.

I love for those that love me,
For those that know me true,
For the heaven that smiles above me,
And awaits my spirit too;
For the wrong that needs resistance,
For the good that lacks assistance,
For the future in the distance,
And the good that I can do.



APPLE ORCHARD, EAST HAMILTON, ONTARIO.

His just and rightful due for all the
work he has done;
For all the work of the workers, no mat-
ter whom or where,
To each from the grand result his honest,
proportionate share.

A METHODIST ARCH-DRUID

About the year 1810 a boy was grow-
ing up in Wales who was destined to
become one of the strongest pillars of
Methodism in that land. This boy was
avid Griffith, and his great powers as a
preacher, an organizer of work, and, best
of all, a true Methodist, did much to
render Methodism popular and of great
benefit to the best interests of that little
land of mountain and torrent. He
thought nothing of walking six miles an
hour for thirty miles or more, if by so
doing he could preach to some out-of-
the-way village the Gospel which had
been so blessed to his own heart. There
are few great men whose mothers have
not been remarkable women, and Mrs.
Griffith was no exception, for she was
noted throughout the whole of Wales as
a woman of great piety and saintliness of
character. David Griffiths soon rose to
eminence as a bard, and was eventually
made the arch-druid of the "Bards of
the British Isles," thus becoming the
figure-head of the oldest institution of
the kind in the world. One of his
duties as such is to invest with the
ribbon of the order all those who have
been successful enough to be made mem-
bers. Last summer he tied this ribbon
round the arm of the most successful
queen-authoress of the day, the Queen of
Roumania, better known by her pen-

less and forgetful. Oh, if he only spares
me this time I will try to do better."

Then we told her how ready and will-
ing Jesus was to forgive and help her.
Nor did we leave her until her fears
were gone, and she felt that her heart
was at peace once more.

"I am so afraid!" Alas, how many
there are who must use these words
when death comes near, or when
thoughts of dying come near to them!
And yet it is not at all necessary that
we should be afraid. If we put our
trust in him who said, "Let not your
hearts be troubled," it is our privilege
to look even death calmly in the face.
Oh, young people, accept this blessed
One before it is too late!"

LESSON NOTES.

FOURTH QUARTER.

STUDIES IN THE ACTS AND EPISTLES.

LESSON V.—OCTOBER 31.

PAUL'S VOYAGE AND SHIPWRECK.

Acts 27. 13-26. Memory verses, 21-25.

GOLDEN TEXT.

Be of good cheer; for I believe God,
that it shall be even as it was told me.—
Acts 27. 25.

OUTLINE.

1. The Hopeless Condition, v. 13-20.
 2. The Comforting Message, v. 21-26.
- Time.—According to Mr. Lewin's reckon-
ing, August 21, A.D. 60.

**AN INCIDENT IN THE LIFE OF
GEORGE STEPHENSON.**

The following extract from Dr.
Smiles' biography of the founder of the
railway locomotive system—a book which
is deeply interesting and instructive, and
full of hopeful encouragement for young
people in humble circumstances just
commencing business life—shows that
the great engineer was a most courageous
man:

"One day, in the year 1814, a workman
hurried into Mr. Stephenson's cottage with
the startling information that the deep-
est mine of the colliery was on fire!
He immediately hastened to the pit-
mouth, about a hundred yards off,
whither the women and children of the
colliery were fast running with wildness
and terror depicted in every face. In
an energetic voice Stephenson ordered
the engine-man to lower him down the
shaft in the corf. There was danger, it
might be death, before him—but he must
go. As those about the pit-mouth saw
him descend rapidly out of sight, and
heard from the gloomy depths of the
shaft the mingled cries of despair and
agony rising from the work-people be-
low, they gazed on the heroic man with
breathless amazement. He was soon at
the bottom, and in the midst of his work-
men, who were paralyzed at the danger
which threatened the lives of all in the
pit. Leaping from the corf on its touch-
ing the ground, he called out, "Stand back!
Are there six men among you who have
courage enough to follow me? If so,
come, and we will put the fire out."
The Killingworth men always had the
most perfect confidence in George

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