

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:

Some pages are cut off.

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 détachées

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
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>

PLEASANT HOURS

A PAPER FOR OUR YOUNG FOLK

Vol. XIII.]

TORONTO, NOVEMBER 25, 1893.

F

[No. 47.]

THE BOY WHO RESPECTED HIMSELF.

BY BELL CHISHOLM.

SQUIRE WARREN was the leading citizen in the flourishing town of Freeport. He owned the entire Opera Block of business houses on Market Street, and was sole proprietor of the largest dry-goods establishment in the country. Besides this, he was a member of the town council, president of the Board of Education, and for six successive terms had been elected squire of the borough. He was generous, too, in his way, and never refused to subscribe liberally to the popular benevolent schemes that were presented to him. To be sure, he did not take much stock in religion—in fact, he had not time to dabble in church affairs, he explained; yet he admitted that it was a very good thing for women and children, and, without a word, paid for a pew in the most aristocratic church in the town for the accommodation of his wife and daughters when they chose to occupy it.

People did say that he was a little tricky in trade, and that he would sometimes take advantage in making a bargain; but this they called shrewdness, and, on the whole, they liked to deal with the genial, good-natured squire.

One morning as he stepped from the train on returning from the city, where he had been to replenish his stock, he accosted a bright-looking boy who was standing on the platform with: "Hallo, Dick! bound for the city?"

"Yes, sir," answered the boy, respectfully. "Mother is not so well, and Madge has written for me to come up."

"Got your ticket yet?" queried the squire, with a glance at the boy's neat, but threadbare clothes.

"Not yet. I am waiting till the office is opened," was the reply.

"Lucky you haven't," and down into his pocket went the squire's hand. The next moment he offered Dick a long blue ticket, saying, with much satisfaction, "Take this, bub, and save your money. It is a full-sized, round-trip ticket to the city and back. I have had the use of my money out of it, but that stupid conductor passed and re-passed me without offering to lift it. You can run up to Springfield, stay a few days, and come back without it costing you a cent."

"But that would not be honest," Dick returned, rather timidly.

"Honest! Why, my dear sir, I paid for as clean silver dollars as Uncle Sam makes for that ticket. It is no counterfeit, so assure you," replied the squire, emphatically.

"But, then, you got the worth of your money out of it, and it would be taking advantage of the railroad company to use it a second time," urged Dick, more boldly.

"Fiddlesticks! Advantage of the railroad company!" sneered the squire. "Now, I would like to know what a big incorporated body like the B. & O. Company cares for the small pittance of two dollars."

"Very little, no doubt," assented Dick. "It is quite probable that it would never find out the deception, and would be very little poorer if it did; but that would not make it right on my part," he added, as he handed the ticket back to the squire.

"I do not want it," said the gentleman, testily. "Use it or not, as you please; but you are very foolish to throw away such a chance, I do assure you. Don't you

know that a penny saved is a penny earned, and that two dollars would buy several delicacies for your poor, sick mother? It is not my lookout, or yours either, if the railroad officials do not attend to their business. If a man in my employ would be so stupid, I would deserve to suffer if I did not discharge him at once. Do what you choose with the ticket; but if you don't buy a little comfort for the needy ones at home with the price of your fare, it will not be my fault."

The squire had touched a sensitive spot in the boy's heart by the reference to the dear ones at home, and for an instant his courage faltered. He was almost on the point of yielding, when his eyes rested on a badge pinned to his coat—the symbol of the Y.P.S.C.E., to which he belonged. He was trying to live a Christian life, so that others could see Jesus in his daily walk; then how could he sin against his conscience by doing what he knew to be wrong? The next moment he tore the bit of pasteboard he held in his hands to fragments, and, throwing the pieces away, said, "Now, all temptation is out of the way. The railroad company could afford to lose two dollars, no doubt; but I cannot afford to lose my self-respect."

"It is mighty inconvenient to have such a touchy conscience when the pocketbook is empty," retorted the squire, impatiently. "You'll never make a business man if you go round the world looking up other people's mistakes after that fashion—never! If a fellow don't look out for himself, no other body will do it. You would not suit me by any means." And with this final thrust the baffled man turned on his heel and walked away. The boy's staunch principles annoyed him just then; but, on mature consideration, he concluded that a lad that would not cheat even a railroad company would be safe to have around where there was piles of money, and that was why Dick got a place of responsibility in his store.

THE WHOLE HEART.

"I HAVE given my heart to Jesus, every bit of it," was the confession of a little girl of seven in a religious meeting where many persons arose to confess Christ. The words are striking in their simplicity, but full of important meaning. How many there are who give but a part of the heart to Jesus. The result to Ananias and Sapphira was most disastrous. They retained for a few brief hours a part of the treasure which they had secured, but through their falsehood, presently lost it all, and with it their lives and their souls.



Wintry Days Are Coming.

BY JOSEPHINE POLLARD.

The wintry days are drawing near;
The chilly winds betoken
The ship "Jack Frost," from Arctic seas,
Already has been spoken,
The summer gardens ceased to bloom;
The bees no longer humming
Above the rose, in busy cells
Prepare for winter's coming.

Our fathered friends, their repertoire
Of summer music ended,
Forsake the haunts where voices sweet
Harmoniously blended
There is no bud upon the tree,
No blossom on the clover;
And by unnumbered signs we know
The summer days are over.

The wintry days are drawing near,
The skies are dull and dreary;
And we must strive good lads to make
The house a bit more cheery;
Pile on the logs, and let the blaze
Be like a signal burning,
To welcome home the ship "Jack Frost,"
Now on the waves returning.

"Thou shalt love the Lord thy God with all thy heart; and with all thy soul, and with all thy mind, and with all thy strength," is the summary which Jesus gave of all the commandments which relate to our direct duties toward God. This language is very comprehensive. No form of words could be made to mean more. And they mean precisely what Jesus expects of us. To love God with the entire soul, heart, mind, strength, life, to give our whole hearts to Jesus, is our high privilege and duty. And this will mean loving, constant, and obedient service to Jesus, with all that we have and are.

OUR PERIODICALS:

PER YEAR—POSTAGE FREE.

The best, the cheapest, the most entertaining, the most popular.

Christian Guardian, weekly	\$2 00
Methodist Magazine, 104 pp., monthly, illustrated	2 00
Methodist Magazine and Guardian together	3 50
Magazine, Guardian and Onward together	4 00
The Wesleyan, Halifax, weekly	1 50
Sunday-School Banner, 52 pp. 8vo., monthly	0 80
Onward, 8 pp. 4to., weekly, under 5 copies	0 60
5 copies and over	0 50
Pleasant Hours, 4 pp., 4to., weekly, single copies	0 30
Less than 20 copies	0 25
Over 20 copies	0 24
Sunbeam, fortnightly, less than 10 copies	0 15
10 copies and upwards	0 12
Happy Days, fortnightly, less than 10 copies	0 15
10 copies and upwards	0 12
Herean Leaf, monthly, 100 copies per month	5 50
Quarterly Review Service. By the year, 24c. a dozen; \$2 per 100; per quarter, 6c. a dozen; 50c. per 100.	

WILLIAM BRIGGS,

Methodist Book and Publishing House, Toronto.

C. W. COATNE, S. F. HURSTIS,
5 Bloor Street, Wesleyan Book Room,
Montreal, Halifax, N.S.

Pleasant Hours:

A PAPER FOR OUR YOUNG FOLK

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

TORONTO, NOVEMBER 25, 1893.

WHAT THE JUNIORS CAN DO.

[Published at the request of the Epworth League Convention of Olean District.]

THE success of the Church of to-morrow is in the League of to-day, and it is predicted that the Church of the future will have reason to thank God for the thorough education of the young people of the present day in all lines of church work.

In some places all the departments are worked successfully; but in all Leagues, the Spiritual Work Department should receive particular attention. From my experience in Junior League work, and from that which I have gathered elsewhere, I would offer the following suggestions, which may prove helpful.

In the Spiritual Work Department a class can be organized under some such name as the Junior Band, whose leader may be, by virtue of the office, a regular class-leader of the church. Let them meet their leader once a week for prayer and testimony. It is something similar to the pastor's probationers' class, but is not to take the place of it; and is to serve not only as a means of grace, but as a training school for future workers.

In this department, also, we may teach a reverence for the holy sanctuary, an obligation which, I fear, is too often neglected by teachers and parents.

The Mercy and Help Department should likewise receive careful attention. We must not neglect anything which promises future usefulness; and in which we can advantageously guide and direct the young. Here open also many avenues for practical work, such as sending flowers to the sick, and visiting and aiding the needy and helpless.

Any Junior League can be an auxiliary to the "Band of Mercy," the members of which are taught to be kind to dumb animals; it may also undertake temperance work, and may lend its aid to the social-purity movement.

This department should be in charge of earnest, sympathetic Christian workers. It has been suggested that its motto be, "Do all the good you can, in all the ways you can, to all the people you can."

In order to encourage and promote interest in the Literary Department, we must awake to the fact that the future Church is to stand on an intellectual as well as a spiritual basis. Two objects are in view, mental discipline and the acquiring of useful knowledge. We suggest essays, letters and debates on topics familiar to boys and girls. In Bible study, too, a deeper interest can be awakened by encouraging the study of the characters of the boys and girls of the Bible.

The Junior League in its Entertainment Department is apparently destined to accomplish much good for boys and girls in devising or providing such amusements as most tend to elevate the character of its members and to cultivate in them a taste for that only which is pure and refining in its influence. It can do much for the physical culture of its members by instructing them in various drills or calisthenic exercises and in the way of amusement, socials at private houses, sleigh-rides, picnics, and excursions, if encouraged, will tend to hold the Juniors together and increase membership.

To this department also (unless a finance department is preferred), can be assigned the duty of raising funds for the several purposes of the League. By an occasional literary entertainment at which a small admission is charged, they can raise funds with which to meet these expenses; and by aiming to keep a fund on hand, can render help in occasional emergencies. For instance, during the past year our Junior League at one time contributed \$25 toward the insurance expenses of the church, and again, finding the Sunday-school without funds for Christmas purposes, the Juniors gave \$25 worth of presents. By the use of a birthday box a snug sum can be realized annually for contribution by the League to the Children's day fund.

Dropping further details, let us ask in conclusion, What can the Junior League do? The active members under the guidance of wise and spiritual leaders, leading a life of thorough consecration to Christ, may by their zeal and devotion to God's cause, be made a mighty factor in the church in pointing out to the world the fact that his cause still lives, and that, in his own way, he is raising up a mighty army of young people, drilled from early childhood to honour their Commander, to stand by him and be true to his teachings; and that they, putting on the "breastplate of righteousness," taking with them the "shield of faith" wherewith they "shall be able to quench all the fiery darts of the wicked," and taking "the helmet of salvation and the sword of the Spirit," shall go forward to that "victory that overcometh the world."

TOBACCO—THE DEVIL'S KINDLING WOOD.

This is what the Rev. C. M. Southgate, of Worcester, calls cigarettes, and the term is none too strong. In one of his admirable sermons, entitled, "A Plain Talk with the Boys," occurs this passage in regard to smoking:

"Do you want to know where a boy usually begins to be fast? With a cigarette. It is the lad's first step in bravado, resistance of sober morality, and a bold step in disobedience. Just now take the matter on its scientific side. Tobacco blights a boy's finest powers, wit, muscle, conscience, will. Nations are legislating against it. Germany, with her smoke, says, 'No tobacco in the schools.' It spoils their brains and makes them too small for soldiers. Knock at the door of the great military institutions of France: 'No tobacco,' is the response. Try West Point and Annapolis, 'Drop that cigarette,' is the word. Indeed, smoking boys are not likely to get as far as that. Major Houston, who is in charge of the Washington navy yard barracks, says that one-fifth of all the boys examined are rejected for heart disease, of which ninety-nine cases in one hundred come from cigarettes. His first question is, 'Do you smoke?' 'No, sir,' is the invariable reply. But the record is stamped on the very body of the lad, and out he goes. Apply for a position in a bank. If you use tobacco, beer, cards, the bank has no use for you.

"Business life demands fine brain, steady nerve, firm conscience. Watch the boys. See the one sixteen years of age, twelve in

size, twenty in sin, and he smokes, probably chews and drinks. Babies of seven and eight are at it. The vice increases.

"I could pile up statistics by the hour, testimony from the highest medical authority, of the misery preparing and already come. The use of cigarettes increases enormously, but only increases the use of stronger tobacco. In August, 1889, 15,600,000 more cigars were made in this country than in the year before, and the firm that made this statement credits the increase to the cigarette, and the fault to careless parents.

"Tobacco is murdering many a lad. Where they do not fairly kill, cigarettes are the devil's kindling wood. They start a craving for stimulants that liquor is quickest to meet. And why is it that 'fancy' pictures go with them as prizes, unless licentiousness comes next! But can't a man smoke and be a Christian! Doubtful. But by the time tobacco has killed a few more generals like Grant and a few more emperors like Frederick the Noble, and a few more business men and bright boys, a smart boy may get it through his head that it doesn't pay. And not till the smart boys quit will the poor and dull boys let it alone. The highest style of man does not smoke, will not submit to its slavery nor be responsible for his example."

BOOK NOTICE.

The Good Ship Gryphon; or, On the Right Track. By J. Macdonald Oxley. Philadelphia: American Baptist Publication Society. Toronto: William Briggs. Illustrated.

Mr. Macdonald Oxley evidently knows a boy's heart and knows how to interpret a boy's feelings, of which his stories of boy-life "Fergus McTavish," "Bert Lloyd's Boyhood," "Chore Boy of Camp Kippewa," etc., are evidences. In none, we think, is this skill, this touch of genius, we may say, better shown than in this volume. What boy does not enjoy a sea tale with lots of adventure and excitement? This story is one of the stormy time of the war between the French under Napoleon and the British. *H. M. S. Gryphon* was a staunch frigate of the old style engaged in fighting French privateers in the Caribbean Sea. The young hero, Dick Holland, is a brave and manly Christian lad who declines to drink liquor either in the midshipmen's room or in the captain's cabin, and who has to endure no end of persecutions from Bulstrode, the bully of the ship. He keeps on "the right track," however, and eventually conquers his enemy by saving his life from a deadly peril.

But we must not spoil the story for our young readers by telling too much of it. There is rather too much fighting in it for our taste, but that was a stormy time and hard blows had to be given and received in defence of the flag that braved a thousand years the battle and the breeze. The book is handsomely printed and illustrated and will make an appropriate gift-book for any wide-awake boy.

We are doubly proud of the author as a Canadian and as a pronounced Methodist and Epworth League leader.

REPAIRING AN OCEAN CABLE.

WHAT HAS TO BE DONE BEFORE THE ENDS CAN BE SPLICED TOGETHER.

It has always been a matter of speculation and wonder to most people as to how a marine cable once broken in mid-ocean is ever brought together again, says the New Orleans *Times-Democrat*. The explanation is this: First, it must be known that the cable practically rests everywhere at the bottom of the sea. Of course there are places where sudden deep places coming between shallow ones will cause the cable to make a span as over a ravine or gully. In other places the ocean is so deep that the cable finds its specific gravity somewhere in midwater, so to speak. In that case it rests quite as firmly as if it were on solid ground.

When a break occurs the first step, of course, is to accurately locate its position. A conductor such as a cable offers a certain amount of obstruction or "resistance" to the passage of an electric current. Apparatus has been devised for the measuring of this "resistance." The unit of resistance is called an ohm. The resistance of

the average cable is, roughly speaking, three ohms per nautical mile. Resistance practically ceases at the point where the conductors make considerable contact with the water. Therefore, if when measuring to locate a break it be found that the measuring apparatus indicates a resistance of 900 ohms the position of the fault will be known to be 300 miles from the shore.

With this information the captain of the repairing ship is able to determine by his charts of the course of the cable, the latitude and longitude of the spot where the break occurred, and can proceed with a certainty to effect the repair. When the approximate neighborhood of the track is reached a grapnel is dropped overboard and the vessel steams slowly in a course at right angles to the run of the cable. On the deck of the ship there is a machine called a dynamometer, which, as its name implies, is used to measure resistance. The rope securing the grapnel passes under this. If the dynamometer records a steady increase of strain it indicates that the grapnel has caught the cable. If, on the other hand, the resistance varies from nothing to tons and from tons to nothing again, it is known that the grapnel is only engaging rocks or other projections of an uneven bottom. It is frequently necessary to drag over such a ground several times before the cable can be secured.

Having secured one end of a parted cable, the vessel moors it to a buoy and proceeds to search for the other end. When both ends are brought together on deck the electricians hold communication with the shore on both sides, to make sure there are no other defective places and that the cable is perfect in both directions. This having been satisfactorily determined, all that remains is to splice the ends together and drop the cable once more back into the sea.

A Word to Boys.

BY MRS. S. L. OBERHOLTZER.

State Superintendent of Narcotics, W.C.T.U.

Of all the needless, useless things
Which man presumes to do,
I think, indeed, the ugliest one,
Is tobacco chew.

It may be he was made to mill:
But this continual grind
Was scarcely Nature's grand intent,
In fashioning mankind.

If it had been, then, like the kite,
Some self-sufficient cud,
Had been provided for the want,
Both innocent and good.

But, as it is, we all discern
A most perverted plan,
The grinding of the weed alone
Degenerates the man.

I do abhor it, to be plain,
And, speaking through the pen,
I wish to say to every boy
It don't make gentlemen.

Oh, that the weed would cease to grow!
Th' it some cyclone or blight
Would wither up its noisome leaves
And stop the trade outright!

There's one thing, boys, that you can do,
Set no new mills to work,
I bid you labour, heart and hand,
But this bad grinding shirk.

WHOLE-HEARTEDNESS.

DR. TALMAGE describes the sight he saw of boys bathing in the morning. One of them just dipped his toes in the water, and cried out, as he shivered, "Oh, it's so cold!" Another went up to his ankles, and declared that it was fearfully chilly. Another went to the bank and took a header. He rose all in a glow, his blood all circulating, and he cried, "Delicious! What a beautiful morning. I am all in a glow. The water is splendid!"

That is the boy for enjoying a bath! You, young Christians, who are paddling about in the shallows of religion, and dipping your toes into it, you stand shivering in the cold air of the world, which you are afraid to leave. Oh, that you would plunge into the river of life! How it would brace you! What tone it would give you! In for it! Be a Christian and out. Serve the Lord with your whole being.—*Christian Observer*.

The Isle of Dreams.

A CHADLE SONG.

Oh, whither away is the isle of dreams,
The silent isle of dreams?
It's over the ocean of starlit skies,
Away in the west, where the daylight dies:
Slumber, sweetheart, and your wondering
eyes
Shall awake in the isle of dreams!

Oh, who is there dwells in the isle of dreams,
The distant isle of dreams?
There's Little Boy Blue, with his silent horn,
And the dear old dame, whose skirts were
shorn:
And you, sweetheart, shall awake the dawn
In the distant isle of dreams!

Oh, what will you do in the isle of dreams,
The golden isle of dreams?
Whatever you've hoped for, the long day
through,
In the isle of dreams will all come true!
Listen, sweetheart, they are calling to you
From the golden isle of dreams!

Oh, how do you go to the isle of dreams,
The drowsy isle of dreams?
Ah, that is something we do not know,
For you shut your eyes before you go!
But see, sweetheart, you are sleeping!—so
You have found the isle of dreams!

WHAT IS A BILLION?

SIR HENRY BESSEMER writes to the London Times:

"It is no easy matter to bring under the cognizance of the human eye a billion objects of any kind. Let us try in imagination to arrange this number for inspection, and for this purpose I would select a sovereign as a familiar object. Let us put one on the ground and pile upon it as many as will reach twenty feet in height; then let us place numbers of similar columns in close contact, forming a straight line and making a sort of wall twenty feet high, showing only the thin edges of the coin.

"Imagine two such walls running parallel to each other and forming, as it were, a long street. We must then keep on extending these walls for miles—nay, hundreds of miles—and still we shall be far short of the required number. And it is not until we have extended our imaginary street to a distance of 2,380½ miles that we shall have presented for inspection our one billion of coins.

"Or, in lieu of this arrangement, we may place them flat upon the ground, forming one continuous line like a long golden chain with every link in close contact. But to do this we must pass over land and sea, mountain and valley, desert and plain, crossing the equator, and, returning around the southern hemisphere through the trackless ocean, retrace our way again across the equator, then still on and on until we again arrive at our starting point, and when we have thus passed a golden chain around the huge bulk of the earth we shall be but at the beginning of our task. We must drag this imaginary chain no less than 763 times around the globe.

"If we can further imagine all those rows of links laid closely side by side and every one in contact with its neighbour, we shall have formed a golden band around the globe just 52 feet 6 inches wide, and this will represent our one billion of coins. Such a chain if laid in a straight line, would reach a fraction over 18,328,445 miles, the weight of which, if estimated at one-fourth ounce each sovereign, would be 6,975,447 tons, and these would require for their transport no less than 2,325 ships, each with a full cargo of 3,000 tons. Even then there would be a residue of 447 tons, representing 64,081,920 sovereigns.

"For a measure of height let us take a much smaller unit as our measuring rod. The sheets of paper on which the Times is printed, if laid out flat and firmly pressed together as in a well-bound book, would represent a measure of about one-third hundred and thirty-third of an inch in thickness. Let us see how high a dense pile formed by a billion of these thin paper leaves would reach. Our one billion of sheets of the Times super-imposed upon each other and pressed into a compact mass has reached an altitude of 47,348 miles!

"Those who have taken the trouble to follow me thus far, will, I think, agree with me that a billion is a fearful thing,

and that few can appreciate its real value. As for quadrillions and trillions, they are simply words—mere words—wholly incapable of adequately impressing themselves on the human intellect."

TOUCHING THE BLARNEY STONE

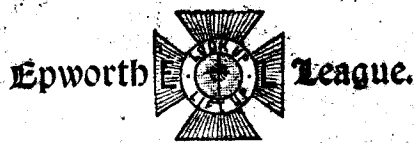
You have heard of the Blarney Stone. It is that wonderful old piece of rock in one of the towers of Blarney Castle in Ireland. To reach it, you have to climb out of a window and be held by the feet while you touch the Blarney Stone with your hands and lips.

The story is that all who touch this stone will have the power of saying pleasant things to people. The boy who kisses the Blarney Stone will soon have the reputation of being a fine little gentleman, an perfect will be his manners and as kind his speech. The little girl who kisses the Blarney Stone will be very much loved by everybody and will grow up to be the loveliest woman of her sex.

The Irish people, you know, are the sweetest tongued people in the world. When they want to say nice things they can be so very, very nice that, as the Irish saying is, "they can charm the heart out of ye." It was an Irish mother, it was said, who named the Blarney Stone. She had a rough-tempered little boy whom she wished to make gentle, so she held him out of the window by his heels and made him kiss the Blarney Stone. This scared him so that he never was cross again.

Here is the rhyme which Irish mothers teach their children as soon as they are old enough to learn it:

"There is a stone there
That whoever kisses,
Oh, he never missees
To grow eloquent.
'Tis he may clamber
To the Council Chamber
Of Parliament.
Don't hope to hinder him
Or to bewilder him,
Sure he's a pilgrim
From the Blarney Stone."



W. H. WITBROW, Secretary for Canada.

PRAYER-MEETING TOPICS.

DECEMBER 3, 1893.

Junior Epworth League.

PURE RELIGION BEFORE GOD.—James 1. 27; 1. 19, 20; 1 Tim. 2. 8; Phil. 2. 12; Eph. 6. 5-8; John 17. 15-16; Titus 2. 12.

Junior E. L. of C. E.

HEARING RIGHT AND DOING WRONG—WHY?—James 1. 21-25. (A temperance topic.)

A GLORIOUS OPPORTUNITY.

"I WANT to live," said Phillips Brooks with in a week of his sudden death, adding with fervour: "The next twenty years present the most glorious opportunity for work and results which the Church has ever had in this country." The bishop was something of a seer. America is on the eve of a great revival. Infidelity is losing its grip on thinking men. The churches have hold of at least one-third of our entire population. Public conscience is tender despite the fact that there is much winking at the evils of intemperance, lust and other bad things. It may be by scourge or other adversity that the American people are to be brought to a higher sense of duty and a deeper consciousness of accountability to God, but in some way we believe there will soon be a great quickening of religious faith, a wide distribution of penitential feeling and a glorious ingathering of deathless souls. Missionary zeal at home and abroad is increasing. The brotherhood of men is recognized as never before. Political revolutions are imminent if not actually upon us. Reports of religious revivals the country over are highly encouraging. Religious denominations are in closer sympathy with each other. Facilities for reaching the unsaved masses with the Gospel are sure to be devised. The best brain and heart of this country are being enlisted in behalf of the Lord's cause. God himself is reigning high over all and will see that even the wrath of

man is made to praise Him. With Rev. Thomas Cleworth we can all sing:

The Lord of Life is ruling out the deeds of hate and wrong;
His countless hosts are moving sublimely true and strong.
The banners of Jehovah are streaming 'mid the throng,
Advancing peace and love!

The vanguards of redemption are crossing land and sea;
The day of God is bringing sweet hope to you and me;
For grace and truth are moving to set all nations free
In the joys of peace and love!

LESSON NOTES.

FOURTH QUARTER.

STUDIES IN THE EPISTLES.

A. D. 45.] LESSON X. [Dec. 3.

GRATEFUL OBEDIENCE.

James 1. 15-27.] [Memory verses, 26, 27.

GOLDEN TEXT.

We love him, because he first loved us.—1 John 4. 19.

OUTLINE.

1. The Father of Lights, v. 17-21.
2. The Law of Liberty, v. 22-26.
3. The Pure Religion, v. 27.

PLACE.

This epistle was written from Jerusalem by James, the Lord's brother, to the Jewish disciples of Christ throughout the Roman Empire.

EXPLANATIONS.

"Do not err"—Be careful to avoid wrong views of God and duty. "Father of Lights" God, who is here compared to the sun, shedding its beams abroad. "Shadow of turning"—The day turns to night, but God is light always. "Begat he us"—God has made us his children, giving us the right to be sons of God. "Firstfruits"—The first sheaf of harvest was given to God, so all believers are God's own children. "Wherefore"—Because we are God's, and should be like him. "Slow to speak"—We should hear more than we say. "Slow to wrath"—We should not let ourselves yield to anger. "Worketh not the righteousness"—No person in anger will do God's will. "Lay apart"—Give up and turn away from"—Superfluity of naughtiness"—"Abounding wickedness" is the meaning. "Ingrafted word"—Or, the implanted word in our hearts, as seed is sown. "Doers of the word"—We must obey God's word, as well as hear it. "Deceiving"—Any one is deceived who thinks he can be saved without observing the truth. "Beholding"—Looking at his own face in a mirror. "Forgetteth"—People are always forgetting just how they look. So does every one who hears his duty but does it not. "Perfect law of liberty"—God's law, which gives freedom to all who obey it from the heart. "Blessed in his deed"—He will find a blessing in obeying God's word. "Religious"—One may seem, but not be religious. "Bridleth not his tongue"—How many cannot keep from angry words! "Deceiveth"—He mistakes if he thinks himself religious. "Pure religion"—These are the acts to which pure religion leads. "Visit"—To help all in need. "Unspotted"—Without wickedness.

PRACTICAL TEACHINGS.

What are here shown—

1. As the characteristics of a false religion?
2. As the characteristics of a true religion?
3. As the results of a true religion?

THE LESSON CATECHISM.

1. From whom do we receive every good and perfect gift? "From the Father." 2. How should we receive the word? "With meekness." 3. What should we be? "Doers of the word." 4. When is religion vain? "When the tongue is not bridled." 5. What is pure religion and undefiled before God? "To visit the afflicted, and live uprightly." 6. What is the Golden Text? "We love him," etc.

DOCTRINAL SUGGESTION.—The unchangeableness of God.

CATECHISM QUESTION.

What was the Lord's deepest humiliation? He was "reckoned with transgressors" (Luke 22. 37), and endured the shameful death of the cross.

ONE GIRL'S WORK.

A FEW years ago a little girl applied to a pastor, in one of our large cities, for admission into his Sunday-school. She was told that the classes were so full there was no room for her, and that the church was so small that no more classes could be organized. Much disappointed, the little girl began to save pennies (her family was poor) for the purpose of enlarging the church in order that she and other children like her might be accommodated. She told no one of her ambitious purpose, however, so that when the pastor of this church was called to her bedside a few months later, to comfort her in her severe illness, he saw nothing unusual, only a frail child of six and a half years. The little sufferer died, and a week later there were found in her battered red pocket-book, which had been her savings bank, fifty-seven pennies, and a scrap of paper that told in childish print the story of her ambition and the purpose of self-denial.

The story of that little red pocket-book and its contents, and the unflinching faith of its little owner, got abroad. It touched the heart of saint and sinner alike. Her inspiration became a prophecy, and men laboured and women sang and children saved to aid in its fulfillment. These fifty-seven pennies became the nucleus of a fund that in six years grew to \$250,000, and today this heroine's picture, life-size, hangs conspicuously in the hall-way of a college building at which 1,400 students attend, and connected with which there is a church capable of seating 8,000, a hospital for children, named the Good Samaritan, and a Sunday-school room large enough to accommodate all the boys and girls who have yet asked to enter it. A fairy story? It reads like one, happily it is not one. The little girl's name was Hattie May, and the splendid institutions described are located in Philadelphia.—Harper's Young People.

Young people must have fun and relaxation somewhere. If they do not find it at their own hearthstones, it will be sought in other and less profitable places; therefore, let the fire burn brightly at night, and make the home nest delightful with all those little arts that parents so perfectly understand.

CHRISTMAS IS COMING...

In a few weeks the many thousands of readers of Pleasant Hours will be looking about for gifts for their friends. We hope they will not forget the great variety of beautiful gifts that our Book Rooms in Toronto, Montreal and Halifax have placed at their command.

This year we have a delightful variety of

Christmas Cards and Booklets

lists of which will be found in the succeeding numbers of Pleasant Hours. Watch for these lists, make your choice, and order early, for you know the "early bird" is surest of its breakfast, and large though our supply is, we usually find that some of the nicest Cards and Booklets are gone before Xmas day, and somebody is disappointed.

WILLIAM BRIGGS,

METHODIST BOOK AND PUBLISHING HOUSE, TORONTO.
C. W. COATES, Montreal. S. P. QUENTIS, Montreal.



THE SOWER.

THE SOWER.

Our cut illustrates the impressive parable told by our Lord of the Sower. We see him sowing the seed with generous hand, while a short distance from him the little birds are busy eating it up. Some of the ground on which the seed is being scattered looks very hard, and we see that the seed remains on the surface and cannot therefore receive nourishment from the soil and grow. To the left of the sower the thorny ground presents a rather hopeless appearance. Unless the weeds are

uprooted they will grow much more quickly than the seed and will surely destroy or "choke" it. At some distance to the right of the sower we see that part of the ground is being carefully prepared by the strange-looking, old-fashioned plough. When the seed falls into this ground it is likely to sink into the soil, take root and grow. This parable of our Lord illustrates the difficulties met with by the sower of "the precious seed" to-day. Human hearts are just the same as they were eighteen hundred years ago. Little sins and

love of the world still come into the heart, like the birds, and soon eat up the good seed unless we are careful. There are so many different influences around us that we have to be very watchful, if we would respond only to the best and to those which will help the good seed in its growth. Some hearts are like the hard, stony ground where the seed cannot take deep root. These hearts are weak and cannot endure persecution and the good seed can only dwell in them for a time.

Other hearts are trying to grow a double crop. The good seed has been sown and allowed to remain, but the old thorns have never been uprooted. They soon spring up it. But there are some hearts already prepared who wait for the Sower to come and scatter the good seed which will grow and bring forth "some an hundred-fold, and some sixty and some thirty."
"Keep thy heart with all diligence; for out of it are the issues of life."