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Vol. II.]

TORONTO, FEBRUARY 16, 1884.

No. 1.

Help the Poor and Needy. MRS M F M'KEP

WHEN your heart is burdened sore, With the ills it cannot cure, to and aid the struggling poor Help the poor and needy.

Though you may not ever know Why was sent your weight of woe, Go with heart of pity, go — Help the poor and needy.

Let your sighs be turned to song Let your sampathies be strong, Pray more with the heart than tongue, For the poor and needy.

Though your purse be very low, Still some favour you may show, Some indulgence may forego, To help the poor and needy.

In the grand eternal years, God will wipe away all tears, And dispel all anxious fears Help the poor and needy.

Rather-than be rich and great, And among the wicked wait, I would share the humble fate -Of-God's poor and needy,

> Jewish High Priest. BY THE EDITOR.

How different the condition of God's chosen people Israel, in the days of their ancient-glory, from that of their descendants of the present day! Then they were under His peculiar care. He set His love upon them to keep them, and when they obeyed His word, no weapon formed against them prospered. Under Solomon, Jerusalem was one of the greatest capitals of the earth, and the riches of the Gentiles flowed into it-the gold of Ophir, the pertumes of Arabia, the purple-dyes of Tyre, and all the glory of the kingdoms. The Temple of Solomon was one of the most splendid buildings in the world, and the temple service had the most gorgeous ritual. The High Priest wore a long, violet coloured robe, girt about him with an embroidered girdle, and having a row of bells and pomegranates around the skirt. Over this was the ophod and a golden and jewelled breastplate. On the front of the snowy turban were written in letters of

gold, " Holiness unto the Lord." Thus clothed he ministered at the altar, and offered up sacrifices for the sins of the people. In this he was but a type of the Great High Priest, even Jesus Christ, who is for us entered

to make intercession for us. No human priest or intercessor can come between our souls and Christ-the great High Priest-Himself both priest and vic-To Him we all may come by the blood of the everlasting covenant, and through His atonement be made partakers of His great salvation.

concerned about his soul, and Christians increased his agitation by talking with him and praying with him. wished Christians would let his patients Death was but an endless alone. sleep, the religion of Christ a delusion, and its followers were not persons of the highest culture and intelligence.'

JEWISH HIGH PRIEST.

My Mother's God.

AT a fashionable party a young physician present spoke of one of his patients whose case he considered a critical one. He said he was "very sorry to lose him, for he was a noble into the holiest of all, and ever liveth young man, but very unnecessarily

A-young lady sitting near, and-one of the gayest of the company, said, "Pardon me, doctor, but I cannot hear you talk thus and remain quiet. I am not a professor of religion, I never

without number she has taken -me-to her room, and with her hand upon my head she-has prayed that God would give her grace to train me for the skies. Two years ago my precious mother died, and the religion she so loved during life sustained her in her dying hour. She called us to the bedside,

and with her face shining with glory asked us to meet her in heaven, and I promised to do so," said the young lady, displaying deep emotion. "Can I believe deep emotion. "Can I believe this is all-a delusion? that mymother sleeps an eternal sleep? that she will never waken-again in-the morning of the resurrec-tion, and that I shall see her no more? No, I cannot, I will not believe it." Her brother tried to quiet her, for by this time she had the attention of all present. "No," said she, "brother, let-"No," said she, "brother, let me alone; I must defend my mother's God, my mother's religion."

The physician made no reply, and soon left the room. He was found shortly afterwards pacing the floor of an adjoining room in great agitation and distress of spirits. "What is the matter?" a friend inquired "O," said he, "that young-lady is right. Her words have pierced my soul." And the result of the conviction thus awakened was that both the young lady and the physician were converted to Christ, and are-useful and influential mem bers of the Church of God.

Young friends, stand up for Jesus at all times and in all places wherever you hear His name reviled, or His counsel set at naught. Rather let the language of your heart be, "God-forbid that I should glory, save in the cross of our Lord and Sayiour Jesus Christ.

Paston: "The resources of our church are all dried up. Deacon: "Yes, we've got a good dryer in the pulpit." We implote all our friends who are pastors to be very guarded in their remarks when the deacons are about.

WHEN a lady living in Chelsca sent to London for a doctor, she apologized for asking him to come such a distance. "Don't speak of it," answered the M.D. "I happen to have anotherknow anything about it experimentally, patient in the neighbourhood, and can but my mother was a Christian. Times, thus kill two birds with one stone."

### "Thy Roc and Thy Staff."

BY WILLIAM C. RICHARDS.

Enstwinger I-looked: ncross the Valley's border, -Where-he-Death's shadows desolate and

trear, And held strange-parley with its ghostly

warder,
While one-I loved to his domain-drew near.

1.trembled, in Life's twilight, as I pleaded, That he would spare the idol of my heart; That as my stay and staff my boy was needed,

And my half wearied feet should first de

The warder of the vale in voice grew tender, As my wild-prayer he-answered-with a sigh:

Twas his obedience to his Lord to render, And the below d lad so not mine sto die."

On the drear margin of that Valley s-dark

I felt amazed, my terror fainter grow; And a soft veil fell o'er the warder's dark-

As, in his arms, I saw my darling go,

For the dread shape, less drear, had softly spoken. Or, somehow, to my tranced-sense had

come. Across the shadowy edge, a blessed token. That he I'd loved and lost was taken home.

stay and staff of which Death has

bereft thee,

Were but ill chosen for thy coming stress.

And in their stead my rod and staff I've left

thee, For comfort when thy feet the dark paths

And now, I humbly say, or sing, with David,
"Though I walk through the Valley of
Death's shade,
From all its exils and its perils saved—
Since God is with me—I am unafraid,"

#### How-Jimmy Brown's Prayer Was Answered

BY WILLIAM NORRIS BURR.

"THERE, mother's gone off into the bed-room to cry. I know it as well as I know anything, and I wish she wouldn't; but then she can't help it. I'll try hard not to let her know that I noticed that tear on her face when she turned away just now, though it does make me-feel so badly myself I can hardly keep from crying, too. 1 wish Oliver'd come home. He ought to be shook for being off, nobody knows where, when mother needs him-here so much."

Jimmy Brown -- twisted - about un easily in the great arm-chair, then carefully placed his bandaged foot in a more comfortable position, and continued his solilequy: "I don't just exactly understand why the Lord allowed that axe to slip the other day and cut my foot so, when I was trying my best to do everything I could for mother. It's just too bad. I can't do as much as Oliver could if he was at home, but I could do some things to case up mother's burdens a little before that-happened. Now I am nothing but just another burden. Perhaps it's so, as mother says, that the Lord means to take care of us in some way, but there don't seem to be much signs

Jimmy twisted about again, and then sat a long time looking thoughtfully out of the window,

It is the old story again, my reader, -the story that has been and the story that will be, because the poor we have always with us. Mrs. Brown was a poor widow who worked and planned and prayed day after day, month after month, and year after

year, for just the necessities of life. Oliver, her older son, like many another poor young man, had gone West to make his fortune, failed in his purpose, and now, with no means to take him back to his eastern home, and too proud to go back penniless even if the way were opened, wandered about the streets of a crowded western city, "picking up-a job" occasionally, thus barely keeping himself alive. Jimmy, the younger boy, was a noble little fellow, with a heart full of love for his mother, and it was no small matter with him that he could not now do his part toward obtaining the comforts so much needed. A few days before, while splitting wood for Mr. Cook, the merchant, he had accidentally cut his foot; and here he was, "just a burden and no help at all," as he chose to

"If I had any idea where in the word that Oliver is, I'd send him a lette . that would bring him home!" exclaimed the imprisoned boy, after his long look out of the window. Then, at a sudden thought, his countenance changed, and he said more softly: "Well, to tell the truth, I'd forgotten-all-about-it. All-this time that I've-been fretting about Oliver, the Lord has known just where he is, and might, perhaps, have sent him home if I'd ever asked Him to. I guess 'twill be better to send-my-message-through the Lord, anyway, than it would be to send direct such a letter as I thought awhile ago I would like to write Oliver. Mother's praying for him this minute, I know, and I'm going to stop my fretting and pray too.'

Was it as well for all concerned that Jimmy-Brown-took-the Lord into his confidence that day, telling Him all about the home trouble, and asking His help in the matter? We shall see.

"Well, sir, in-one respect I am something like Timothy, for I had a good mother and grandmother; but I've-never-been much of a Christian myself, though I've tried it two or three times.

"And you think now that you really

want to try again-do you?

"Yes, sir; I've been thinking about the matter for days, and I've thought and prayed, and sometimes I've pleaded most earnestly with the Lord to forgive my sins and send me peace; but somehow, instead of things getting better, I am growing more and more wretched every day. I don't know what to do. I must go now, sir, but if you can come around to my room to morrow night I'll be glad to see you."

This conversation passed between two-young-men-in-the-hall-of the Young Men's Christian Association in a western city, and the one who seemed to be so carnestly seeking pardon was Oliver Brown.

The next night found the young man to whom Oliver had opened his heart at the room of the latter, patiently endeavouring again to help the wanderer find what he was apparently so carnestly seeking; but all seemed as dark to Oliver as on the day before. At last his friend said to him: "Are you quite sure that you are willing to put yourself-into-God's hands just as you are, and trust Him fully?"

"Well, sir," returned Oliver, "I may as well make a clean-breast of it may as well make a clean-breast of it "What night was it that you do and tell you the whole story. I came cided not to touch that old liquor Nashville.

out West here three-years ago, hoping | business; Oliver?" as'ed Jimmy, after to make some money, for I've a poor, widowed mother at home, and I wanted money that I might relieve her from the hard work that she is obliged to do now to keep soul and body to-gether. I've got one brother, but he's a little fellow. Well, sir, I've tried a little fellow. Well, sir, I've tried my best these three years, but some how everything has failed me, and I've just barely made enough to live on myself. Haven't -been able -to -send home a cent. Last week a man\_asked me to go into a little business with him at the new town up at the end of the road, and I consented, for it seemed like- the best-opening to make some money I've had yet. Now you see, sir, if I become a Christian, I ve got to give this up, because there's liquor connected with it; but it's so certain to bring me the money I so much need that I can't quite make up my mind to give it up. It's just this one thing, I know, that keeps from me the peace I have so longed for."

Long and earnestly the Master's disciple talked and prayed with Oliver Brown that night; but he left him in the same terrible darkness, apparently, in which he had found him.

The next day, however, the two met on the street, and with an eager grasp of the hand, his face beaming a newfound joy, Oliver exclaimed:

"It's all settled, sir, for I just gave up all for Christ last night before I went to bed; and this morning almost the first man I met on the street was an old friend of my father's, who has kindly provided a way for me to return home. I am going to start to morrow, and I am sure the Lord will help me after I get there to some work that will enable me to lift the burden from my mother's shoulders. Pray for me sometimes, sir."

"The Lord bless you, my friend!" exclaimed the young man, fervently; "you, and your mother, and your brother, too. Help—that brother all you can to grow up to a Christian manhood."

"Thank you, sir," said Oliver, his eyes filling with tears; and they parted.

"Mother," said Jimmy Brown, one evening, "I really believe we'll hear something from Oliver before many

"Why, Jimmy, what makes you seem so sure of it?" asked Mrs. Brown, a little more rapidly than she was wont to speak.

"Oh-bccause," said Jimmy, with a little hesitation, "I've been praying about it a good deal lately, instead of fretting. Here, I'll bring in the wood to-night, mother. My foot is about well again, now.

Jimmy went out to the wood-pile, and Mrs. Brown continued her work with a strange heart flutter, such as she had not felt for years. Her mind was so busied with thought that she failed to notice Jimmy's long absencet

After a while he came in withou the wood, evidently trying hard to keep back some expression of excite-

"Why, Jimmy, where is the wood? and what is the matter, child?"

"I told you so, mother!" exclaimed the boy, unable to break the news quietly, as he had intended. At that instant the door flew open, and there stood Oliver.

the wanderer had recited the story of his conversion.

"Last Monday night," replied his brother.

"And last Monday was the day I stopped fretting about you, and asked God to take care of the whole matter,' said:Jimmy, softly.

#### Heaven.

Briond these chilly winds and gloomy skies.
Beyond death's cloudy portal,
There is a land where beauty never dies;
Where love becomes immortal.

A land whose light is never-dimmed by

Where fields are ever vernal; here nothing beautiful can ever fade, But blooms for aye, eternal.

We may not know how sweet the balmy air, How bright and fair its flowers; We may not hear the songs that echo there Through those enchanting bowers.

city's shining towers we may not see With our dim earthly vision,
For Death, the silent warder, keeps the key
That opens the gate clysian.

But sometimes adown the western sky A fiery sanset lingers, Its golden gates swing inward noiselessly, Unlocked by unseen fingers.

And while they stand a moment half ajar,

Gleams from the inner glory.

Stream brightly from the azure vaults afar

And half reveal the story.

O, land unknown ' -O, land of love divine Father, all-wise, eternal,
O, guide these wandering, way worn feet of The mine

Into those pastures vernal.

# Mission Facts.

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The began old n

-How many inhabitants are there or the earth? About 1,400,000,000.

How many of these are idolaters About \$50,000,000.

How many are Mohammedans-and Jews? About 170,000,000.

Of the remaining 385,000,000, how many belong to the Papal Church About 195,000,000.

How many belong to the Greek Church ? About 78,000,000.

How many belong to the Copt, Ar menian, and other Oriental Churches' About 7,000,000.

How many pro-nominally Protest antal About 100,000,000.

How many are members of Protest ant Churches? About 20,000,000.

How do the professed followers of Jesus compare in number with the others? They are about one in seventy

How many Protestant Missionard Societies were there at the commence ment of this century? Seven.

How many now? Over eighty.

How many Protestant missionaries were there in the year 1800? About seventy. How many now?

About 2.500 ordained European and American missionaries, over 7,000 ordained native preachers, assisted by female mission aries, native assistants, etc., making s total of about 5,800 missionaries, and nearly 14,000 native helpers.

How many native Protestant communicants in mission lands the first of this year? About 540,000.

How many of these were received during 1881 About 24,000.

How much was given last year by Protestants for mission work! A hou \$8,000,000. - Christian Advocak,

#### A Bird's Ministry.

BY MARGARET J PRESTON

From his home in an Eastern bungalow In sight of the everlasting mow Of the grand Himalayas, row on row,

Thus wrote my friend . "I had travelled far Final travelled far From the Afghan towers of Candahar, Through the sand-white plans of Sinde-Sagar;

And once, when the darly march was o er, 'As tited I sat in my-tented door, Hope failed me, as never it failed before.

"In swarming city, at wayside fanc. By the Indus' bank, on the scorching plain, I had taught,—and my teaching all seemed tain.

" No glimmer of light (I sughed) appears; The Moslem's Fate and the Buddhist's fears Have gloomed-their worship this thousand Years.

44 For Christ and his truth 1 stand alone In the midst of millions—a sand gram blown Against you temple of ancient stone

" 'As soon may level it!' Firth for sook My soul, as I turned on the pile to look. Then rising, my saddened way I took

"To its lofty-roof, for the cooler an I gazed, and marvelled, how-crumbled were The walls I had deemed so firm and fair."

"For wedged in a rift of the massive stone, Most plainly by its roots alone, A beautiful peepul-tree had grown:

-Whose gradual stress would still expand Theorevice, and topple upon the said The-temple, -while o'er its -wreck should stand-

"The tree in its living-verdure ' Who Could compass the thought? -The bird that flew

Hitherward, dropping a seed that grew,

"Did more to shiver this ancient wall Than carthquake, war, simoon,—or all The centuries, in their-lapse and fall

"Then-I knelt by the riven granute there, And my soul shook oil its weight of c-re, As my voice rose clear on the tropic air .—

The living seeds I have dropped remain In the eleft. Lord, quicken with dow and rain,

Then temple and mosque shall be rent in twain!

# Where the Money Goes.

A MEDICAL gentleman-was taking-a walk in Regent's Park; London, when he observed an old man sented upon one of the benches by the readside, whom by his dress he recognized as a whom by his aress no-recognized as a paper belonging to the Marylebone Poorhouse. The gentleman-stopped and spoke to him. "It's a pity," said he, "to see a man-of-your years reduced to spend-the remainder of your lifeting a possible of the bell are you!" diced to spend the remainder of your life in a poorhouse. How old are you?" "Close upon eighty, sir." "What was your trade?" "Carpenter, sir." "Well, that's a good trade to get a living by, surely. Now let me ask you plainly, were you in the habit of taking intoxi cating liquors?" "No, sir-that is, I or'v took my beer three times a day like all the rest—I was never a drunk-ard, sir, if that's what you mean." "No, I don't mean that, but I should like to know how much on the average like to know now much on the average your beer cost you per day?" "Well, air, not more, I should think, than sixpence a day." "And how long did you, speaking roughly, continue that expenditure?" "I can hardly say, sir, but it would be about sixty years."

The gentlemen taking out his appell.

temperate habits, and the misfortunes that had overtaken him. When the sum had been worked out, the gentleman, very much to the astonishment of his listener, said to him: "Temperate as you say your habits have been, my friend, let me tell you that your sixpence a day-for sixty years, at compound-interest, has cost you three thousand two hundred and twenty-five pounds sterling, and if, instead of spending it on your beer, you had put it aside for your old age, you would now have been in the receipt of one hundred and sixty pounds a year with out touching the principal, or in other words, of three pounds a week, in place of living in a poorhouse and being dressed as a pauper." That was an eye-opener to the old man, and if he had opened his eyes about it sixty vents before, it would have been a good job for him.—Seymour's Temperance Battlefield.

#### The Unexpected Happens.

A-CORRESPONDENT of the New-York Observer writes:

When Mrs. Dr. Augusta Smith, of Springfield, Missouri, was a little girl, she received a letter from her uncle, Millard-Fillmore, of Buffalo.

"And what does your uncle say to you ?" asked her mother.

" He says I must fear God, be good, and do all the good I can—that's what he writes me."
"And what will you say to him in

reply?"
"I will tell him that I will do just us he says-that's right, mother, isn't

"Yes, my child—but in what way will you do good?"

"Ohl in many ways—I will learn to
be a dector, and help the sick people."
"What an idea, my child; I would—
as soon believe that your Uncle Fill—
more would become President of the
Inited States—as that your mould be United States, as that you would become a physician!"

In the course of time Millard Fill-more became President, and his little niece, after a thorough course of study, has become a physician.

There is a moral in this anecdote.

The mother was not correct in her prophecy, and the child, influenced by the words of the uncle, is doing great good.

#### Here's the Medicine for You.

'Ir is easy to invent excuses about the fine medical virtues of drink, when a man wants it badly. It is like the Indian who had a sore toe and who asked for whiskey to cure it. Instead of applying the whiskey to the toe, he greedily drank-it, and said, "Now,

greedily drank it, and said, "Now, whiskey, go down and cure my toe."

"And yo have taken the teetotal pledge, have yo?" asked somebody of an Irishman. "Indade I have, and I am not ashamed of it either," he replied. "And did not Paul tell Timothy to take a little wine for his stomach's sake?" "So he did; but my name is not Timothy, and there is nothing the matter with my stomach." There was some honesty about that. some honesty about that.

Instead of alcohol being a good thing to cure diseases, it would be far more suitable to regard it as just-the thing to create diseaso.

In regard to doctors prescribing it in The gentleman taking out his pencil, began to make a calculation, while the old man kept on rambling about his of mortality—say of consumption—liquor trade."—Seymour.

were at-work, slaying forty thousandvictims every year, would the physician be indicerent about it? would be hand it about, partake of it himself, give it to his children, laugh at those who are trying to sweep it away—or tell the allicted that it is a necessity? I amsure he would scorn to do any such thing."

The London Temperance Hospital during six years of its operation, had about eight thousand patients under its care. Alcohol-has been excluded in the treatment of all these cases, except one, and with the very best possible result; and singularly enough. in the one case where it was thought best to employ alcohol, the result was very unsatisfactory.—Seymour's Tem-perance Battlefield.

#### Moth-Eaten.

I HAD a beautiful garment,
And I laid it by with care;
I folded it close with lavender leaves
In a napkin fine and fair.
"It is far too costly a robe," I said,
"For one like me to wear."

So never at morn or evening I put my garment on;
It lay by itself under clasp and key
In the perfumed dust alone,
Its wonderful broidery hidden,
Till many a day had gone

There were guests who came to my portal,
There were friends who sat with me.
And, clad in the somberest ranment,
I bore them company;
I knew I owned the beautiful robe,
Though its splender none might see.

There were poor that stood at my portal,
There were orphaned sought my care;
I gave them tenderest pity,
But had nothing beside to spare;
I had only the beautiful garment,
And the raiment for daily wear.

At last, on a feast day's coming,
I thought in my dress to shane;
I would please myself with the lustre
Of its shining colours fine;
I would walk with pride in the marvel
Of its rarely rich design.

So out from the dust I bore it—
The lavender fell away—
And fold on fold I held it up—
To the searching light of day.
Alas! the glory had perished
While there in its place it lay.

Who seeks for the fadeless beauty,
Must seek for the use it seals
To the grace of a constant blessing,
The beauty that use reveals,
For into the folded robe alone
The moth with its blighting steals.
—Margaret E. Sangster.

#### The Temperance Battlefield.

A CERTAIN Finance Minister of our Dominion said, at a Temperance Meeting, some years ago: "I have stated that the loss in the actual consumption of liquor to our country every year is not less than sixteen millions of dollars But we all know—painfully know—that the indirect cost in its evil influence on society is infinitely greater. I would gladly see the whole of the sixteen millions thrown into the St. Francis River, if I could be sure we had in doing so wiped out the dreadful evils that arise from these drinks. I have had a good deal to do with the question of revenue and the raising of taxation, and I am quite prepared to establish before this audience, that the Finance Minister who, by prohibiting the traffic in intoxicating liquor, should save this direct and indirect cost, would have no difficulty whatever in raising all the amount now derived from the

#### Brevities.

HE slipped quietly in at the door; but, catching sight of an inquiring face over the stair-rail, said: "Sorry-so late, my dear. Couldn't get a carbefore." "So the cars were full, too!" said the lady. And further remarks were unnecessary.

THE Richmond State claimed that a coloured man never took out a patent. The Critic says this is not a fact, and it gives a list of seven coloured men-who took out patents between the years 1875 and 1883. The inventions were a scrow propeller, a ladder scaffold support, a printing press, and other useful articles.

HERBERT SPENCER says Americans are so driven by business cares that they never stop to leisurely examine anything. Guess he never saw five or six hundred busy Americans standing around for two hours watching three men raising an office safe to a fourthstorey window.

A successful strike occurred when the Richmond night express train struck a Negro walking on the track, who got a glimpse of the locomotive's headlight just before being landed in the woods a dozen or two yards from the road line. His first conscious words were: "For de deah sake, boss, who frow dat lantern at me?"

From various little scraps of intelligence, scattered through the ancient writings, it appears certain, as it was reasonable to conclude, that the notes now used by birds, and the voices of animals, are the same as uttered by their earliest progenitors. With civi-lized man everything is progressive; with animals, where there is no mind, all is stationary.

In the reign of Queen Elizebeth, weddings among persons of the lower classes were always published, and the bride and bridegroom were accompanied to the church by their friends and neighbours, a band of music playing befor them, and a troop of young maidens following, crowned with flowers, and bearing large bridecakes to distribute among the crowd.

A BISHOP ordained a rather brilliant young gentleman as deacon, and the very next day sent for the excellent clergyman who had recommended him. great-difficulty in keeping-him from examining me."

A LITTLE boy in one of the city. German schools, while engaged in the delightful exercise of defining words a few days since, made a nistake which was not all a mistake. He said: "A dem-gogue is a vessel that holds beer, wine, gin, whiskey, or any other kind of intoxicating liquor." He was pro-bably thinking of "demijohn," but he hit the truth just the same.

The duties of the genuine dyed-in-the wool, simon-pure editor, are multi-tarious and multitudinous. His work-is not only "to do a little writin," as is sometimes supposed, but to cull, to glean, to select, to discriminate to decide, to foresee, to observe, to grasp, to explain, to elucidate, to imitate, to boil down, "to be, to do, and to suffer," and several hundred other verbs, with a large number of districts yet to hear

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#### The Last Roll-Call.

THROUGH the crowded ranks of the hospital, Where the sick and the wounded lay, Slowly, at hight fall, the singeon Made his last slow round on the day.

And he paused a moment in silence By a bed where a boyish face, With a death-white look, and plainly, Here will soon be an empty place.

Poor boy ! how tast he is come He thought as he turned, when a clear Unfaltering your through the stillness, Hinging out like a bell called, ! Here

"Ah, my boy, what is it you wish for "
"Nothing " faintly the inswer came
but with eye sall aircht with glory I was answering to my name

In the tranquil tree of the There was never a doubt-or a fear They-were calling the foll in heaven, I was only answering 'Here

The soft, dum rays of the lamp light. Fell down on the dead boy's five. In the morning the ranks were unbefor another had taken his place.

Par away in God's beautiful heaven They are calling the roll each day, And some one shps into the places Of the ones who are summoned away

#### OUR PERIODICALS.

FER YEAR-POSTAGE PARE

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# Home & School:

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

TORONTO, FEBRUARY 16, 1884.

The New Year's Sabbath School Gathering, Montreal.

This is not only an occasion thrilling interest to the thousands who witness it, but also one-which-attracts ering this year has been fully up to those of former years in interest and attendance. The companies of children numbering 2,769, from eighteen Methodist Sabbath schools in and about the city, gathering at the St. James Street Church-from all directions with banners and songs, and bright faces ruddy with the clear, cold air of our Canadian winter, is an inspiring spectacle to anyone. Upon the great-mass of the French Roman Catholic majority about us, it must have a salutary impression in favour of Methodism. Rev. Dr. Douglas presided over the large assembly, the nineteenth time of doing so -- in- twenty years. - Excellent addresses were delivered by Rev. A. B. tried, without grace, to overcome the Chambers, LLB, and Rev. W. Galevil habit; failed, and died a miserable braith, LLB. The singing was good death; and left his misguided mother

and inspiring, special credit being deserved by the French school which sang a French hymn, the chorus of which atter each verse was given in English by the entire assembly. Cordial New Year's greetings were ex changed with the Presbyterian Sabbathschools of the city assembled at the same hour in the Erskine Church. Hon Senator Ferrier, now in his 85th year, the efficient and faithful superintendent of the St. James Street Church afternoon school, and probably-the oldest Sabbath-school superintendent in the world, was introduced, and feelingly appealed to all present to meet him in heaven if the New Year were to be his last year on-earth, Rev. W. English, of Granby, formerly a missionary in Africa and in the West Indies, was introduced His New Year's greetings were reciprocated by the usual "The same to you," shouted by more than 2,000-voices Mr. J. J. MacLiren, Q C., the highly esteemed secretary, and the superintendent of the Dominion Square school, announced the missionary returns of collections by the schools as follows: St. James Street, morning, \$504.87. afternoon, \$724.12. St. Lawrence, \$100.15. Desrivieres, morning, \$25, afternoon, \$68 12 . Ottawa Street, \$432 05 : Mill Street, \$17.51. East End, \$185.95, Domnion Square, \$293.85. West End, \$288.15., Sherbrooke Street, \$111.71., Point St. Charles, morning, [8313-14], Fount St. Charles, morning, \$43-44], afternoon, \$213-95. Douglas, \$426-09. St. Henri, \$20. Cote St. Paul, \$343-St. Lumbert, \$11, French, \$102-82. Tetal, \$3,304-94, a slight decrease from last year These returns: from year to year may. -ja rhaps, serve as a judse of-the fmancod-vitality of this commercial metropolts of Canada. Guardian.

# Review of Books for Winnowed List.

Hester Trustworthy s-Royalty. This book-presents a succession of life-like pictures in a style-of-fascinating simplicity. It gives valuable hints and encouragements to those-who are providentially called to foster and train the orphaned and homeless, and shows how a conscientiously persistent devotion to duty ensures at last the "well done" of both earth and heaven .--REA. WM. HANSFORD.

Sceptres and Crowns This book is written in an-easy, graceful style. The second coming of Christ is kept steadily before the mind in its teaching. Its characters are all natural and well sustained except that of "Maggie," the attention of many of our people which is overdrawn, sentiments being throughout the Dominion. The gath- put into her mouth and actions ascribed which is overdrawn, sentiments being to her altogether out of keeping with her age. The way of salvation is not very clearly defined. But vices are exposed and condemned, the Bible exalted as the sole standard of right, and children encouraged to adopt good principles and fear the Lord. Rev. G. N. A. F. T. DICKSON.

> The book entitled-"-How-Could He Escape ?" is a deeply interesting narrative of a young man brought up by a widowed mother in industry, honour, and honesty; but without spiritual religion. He was taught to be self-reliant, but not God-reliant. He became the victim of intemperance;

to\_sink=in\_the turgid waves of hope-less sorrow...-Rev. Wм. Galinaith.

The book entitled "All-for Money' I have read carefully over, and have enjoyed its perusal very much. It is one of the volumes issued by the National Temperance Publishing House, written in the narrative style. I suppose it is principally fiction, yet many useful lessons may be learned from it. It shows the connection between the love of money and the liquor traffic, and strikes effectual blows against both these evils. It should find a place in every well-provisioned Sabbath-school. I most heartily commend it as a book that will surely be read, and read with profit.-Rev. Alfred Andrews.

Secret of Victory. This is an excellent book, illustrating the danger of learning to drink, the weakness of man, the power of grace, and the efficacy of prayer. -- REV. T. M. CAMPBELL.

The Little Camp. A good, useful book.—Rev. H. F. Bland.

Ten Cents I beg to say that for pleasant family reading it is a book suitable for both young and old; being just in its conceptions, natural-in its delineations of character, stimulating in its tone, and wholesome in its material.—REV. THOS. CULLEN.

#### Book Notices.

The Sunday School-Times. John-D. -Wattles, Pinladelphia. 16 pp. weekly. \$2-a\_year. This\_is\_the best S. S. paper in the world far ahead, we think, of the S.S. Chronich of London, Eng. It is a remarkable illustration of the magnitude of the Sunday-school interest, that many of the best Biblical scholars of Europe and America-contribute to its pages.

Dr. Tourjée's Musical Herald-the ablest periodical of its class in the country-appears in a new dress with the opening of the year. Every musical family will be pleased and profited with its monthly issues. \$1 a year. Published by the Musical Herald Co., Franklin-Sq. are, Boston

Tessa -Wadsworth's Discipline. Jonnio M. Drinkwater. Pp. 411. New York: Robert Carter & Brothers, Toronto: William Briggs. Price \$1.50.

The name of the Carter-Brothers on the title of a book is a guarantee of tirst-class mechanical execution and unimpeachable religious teachings. No house that we know has a better catalogue of wholesome, interesting, and instructive literature, suitable-for either home or school. Of this class the volume before us is an example. It is a love story, it is true, but a story of the love that ennobles and purifies and blesses both the one who gives and the one who receives. It is written in vigorous and animated style; and the characters are evidently painted from

Fifteen; oc, Lydia's Happiness. By Mrs. Nathaniel Concklin (Jennie M. Drinkwater). Pp. 368. New York Robert Carter & Brothers ; Toronto William Briggs. Price \$1.50.

This is not a story-of-the-" Fifteen Puzzle," but of a young girl whose fifteenth birthday opens with the opening chapter of the book. It will be highly appreciated by all girls from fifteen to fifty. They will follow with eager interest the fortunes of the gentle heroine, and may learn noble lessons how to make life grand and beautiful and true.

Rur's Helps. By Jonnie M. Drink-water. Pp. 386. New York: Robert Carter & Brothers; Toronto: William Briggs.

In this book the accomplished author of "Tessa Wadsworth's Discipline" maintains the high standard of that admirable story. One of the present book is, that it will greatly tend to bring the young into sympathy with foreign missionary work-than which nothing has a more broadening and liberalizing influence on the mind, or more helps to lift one out of the rut ofthe narrow cares and little thoughts of everyday-life. An excellent-book for Sunday-schools.

Queen Victoria Her Girlhood and Nomanhood, is the title of a very nest volume, brought out by Edward Marston, published by Dawson Bros., Montreal, and on sale at the Methodist Book Room, Toronto.

The gifted authoress, Grace Greenwood, has done ample justice to her royal-subject. Though an American of the most-pronounced-Republican type—and not for a moment hesitating to avow it-yet she draws a very beautiful-and-touching-picture-of-the inner as well as the public life of the Queen. Her graphic portrayal of the fidelity and good sense of the Duchess of Kent in her efforts to prepare the young Princess for her subsequent and important station, is additional proof of the important relation sustained by mothers. I would-that a copy-of-it were in the hands of every Canadian, old and young, as I am-certain-that the reading of it would be an effectual antique to a desire for annexation, and increme our loyalty to the motherland, -- Com.

Some of the poems in this number appeared in the second edition of the last -number -of Pleasant-Hours. -In consequence of an urgent and anexpected demand for an increased number of that paper, a second edition had to be prepared for the press-at a very short notice. To meet this necessity a part- of the matter had to be transposed from HOME AND SCHOOL. We do not anticipate that such an event will occur again. The matter for each paper is prepared entirely distinct from the other, and it is not designed that anything which appears in the one should appear in the other.

THE sixth-annual meeting of the-Ontario Woman's Christian. Temperance-Union-was held in Ottawa on the 16th. 17th, and 18th of October last. The minutes of the meeting, with report of addresses, reports, etc., are now before us in a well-printed pamphlet. The work of this Society is evidently carried on-with-u-great deal of energy and with an encouraging amount of success. We wish its members all-encouragement in their work of faith and labour of love, even though some who ought to know-better, are inclined to look upon such procredings as unwomanly and injurious. Women suffer most from intemperance; it is but natural that they should take a peculiarly active hand in trying to put the evil down .- Globe.

#### Modern Jews.

#### BY THE EDITOR.

Napoleon was onco-asked to give ; proof of the truth of the Scriptures. The history of the Jews, he replied. That history is one of the most remark-

able instances of fulfilled prophecy. The tale of their persecution by fire and-fagget, by rack and dungeon, is one of the darkest pages in European story. Pillaged and plundered, scattered and peeled, branded and mutilated, smitten by every hand and execrated by every lip, they seemed to bear, m all its bitterness of woe, the terrible curse invoked by their fathers, "His blood the blood of the Innocent One -- be upon us and-on-our children." Trampled and beaten to the earth, decimated and slaughtered, they have yet, like the trodden grass that ranker grows, increased and multiplied in spite of their persecution. These "Ishmaels and Hagars of-mankind, exiled from the home of their fathers, and harmed-from land to land, have verily eaten the unleavened bread and bitter herba of bondage and drunken the waters of Marah, In-many a foreign land they have sat beside strange streams and wept as

Anathema Maranatha

they remembered

Zion.

-was the cty That rang-from-town to town-from street

to town-from street to street; it every gate the accur-sed-Mordeau Was-mock ed-and teged- and spurned by Christian feet,"

In the engineing we see a group of the Jews of Palestinestrangers-in-the-land of their fathers and aliens where they were once lords of the soil. They remind as of the words of the prophet . " By the rivers of Babylon, there we sat down yea, we wept as we remem-bered Zion." Many leus como to Pales. tine from all parts of the world, that they

may die there and lay their bones Empires; he is the only Christian for many dull hardships. -Colonel Chesney in its hallowed soil. Strange that they do not recognize in Jesus of

#### Gordon Pasha.

THE REMARKABLE ENGLISHMAN FOR-WHOM PRAYERS ARE SAID

dien. But in-England he is a sort of the work of laying down the new stranger. Abroad he has been success frontiers of Russia, Turkey, and Rouful in ruling nations; at home he is mania. In 1858 he went as Commisonly an officer of Engineers.

Gondon's name is held in honor over of fortune began in the Crimes, where

sioner to Armenia, and after his work there was done he proceeded to China, where he arrived just in time to see

> that time the Chinese Empire was tottering to its fall. During the wild disorder which prevailed whenthe Optum War of 1842 -was -ended, -a village schoolmaster, named Hung - tsueschuen, suddenly proclaimed himself as

#### A PROPHET- OF VEN-GEASCE

and freedom. He said that his mission was to exterminate Manchoo race, and he found hundreds of thousands to believe in him. -Gradually the "prophet " gathered a great army, and: gained one victory after another, until at last he stormed Nan kin and established his throng there. His troops ravaged the country, and the Imperialists couldďo nothing against him. The starving peasants were reduced to cannibalism , business m the coast towns was paralyzed, and the rebel who caused this desolation and suffering bestowed on himself the title of King. In despair the Chinese Government asked that a British commander might be appointed to the Imperial forces, and Gordon was chosen. He went very warily to work. First of all, hecompleted a military survey of the country for 30 miles around Shanghai, and then he began with the training of his troops. His force was about four thousand strong, the men were very p orly armed, and the officers were adventurers from almost every State of Europe. But officers and men alike found in Gordon their mas. ter, rigid discipline was established, and the Englishman at last took the field with an army that recognized him as a real ruler. Gordon struck at the very-heart-of-tho-re--bellion; he was as swift and decisive in his operations as



MODERN JEWS.

whom prayers are offered year by year says: "Gordon attracted the notice of Napoleon-himself, and the Tai-ping at Mecca; he is a Mandarin of the his superiors by a special aptitude for Generals never knew-when and where highest order in the service of China, war. We used to send him to find his next blow would fall. Stockade

Azatoth-the-true Messish, of whom highest order in the service of China, Masses and the prophets did write. Blandness in part is happened unto the Porte. Two-travellers, who respectively the time is coming, in the centry came-from Central Africa, say subsiteries the conditional that tribe after tribe implored them to under whom he served that when the Commander in Chief in person. He had a subsite and had been the conditional that tribe after tribe implored them to under whom he served that when the Commander in Chief in person. He was now the Russians were after stockade, town after town, were subsiteries the officers. send back the good Pasha to his chil- war was over he-was sent to help in | never carried any weapon; he-went

into action-with a tiny cane, which he handled jointily, and he used to stand amid the hottest fire, pointing quietly with this little red, which the soldiers called "GORDON'S WAND OF -VICTORY," He crushed the rebellion and then left China without taking one penny of reward. By promptly ending a cruel civil war he had rescued an immense population from starvation and misery. After saving an Empire he settled soberly down at Gravesend, worked on the Thames fortifications, taught in Ragged Schools, visited the sick and the poor, and remained in obscurity till-the fame of his exploits had almost passed away. But he was fated to rule yet another Empiro. In 1874 he was requested to take service under Ismail as Governor of the tribes in Upper Egypt. The Khedive offered him ten thousand pounds a year, but Gordon refused to accent more than two thousand. His own Government had paid him two-thousand a year, and he would -take -no- more-from a foreign Power. Excepting for one short break,

#### GORDON-RULED THE SOUDAN

during five years, and his task was harder than that of any other Governor known to history. The Province is as large as Great Britain, France, Spain, Portugal, and Germany put together the slave traders were in revolt settled government had ceased, and the wildest anarchy prevailed. The Governor-General had to face a deadly climate, bestial savagery, and ruthless fanaticism; he had everything against him and he was alone. But he began his task-cheerfully, with a superb selfconfidence - which is astonishing - and admirable. In one-year he rode over five thousand miles, ruined the slavers, delivered the natives from oppression, restored order and established the terror of his name, just as he did among the Tai-pings. He once rode alone into an encampment of chiefs who had sworn to kill him. He ordered these-would be assassins to meet him, and they went away from the interview awe stricken and humble. His task was performed amid constant - opposition- from - Cairo; but he triumphed-over-all\_obstacles, and left an empire where he had found a chaos. We know now how weaker men have contrived to render his labor as nought. Gordon's one failure in life came when he tried to impress the authorities at Cape Town with some of his notions of abstract justice; but of that episode we need say little. Common praise becomes an impertinence when applied to such a career, and we prefer to let the inspiring facts speak for themselves. In spite of all that despairing philosophers may say, there are thousands of Englishmen who despise showy attractions and who admire gallantry, unselfishness, and modesty. To such men no story can give higher thoughts than the life of the recluse who is now quietly living by the side of the Mount of-Olives Gordan has just been sent to the Soudan again.

PASSING along the road the other day-we thought we had found a very beautiful knife. On picking it up it was found to be only a handle without a blade. So do we hear very beautiful sermons-well written and well read --but they are without a blade. They cut-out no cancers-of sin-and carge out no models of piety. Sermons must have blades.

#### Centennial Ode.

Titis year is celebrated the Centennial of the organization of the first Methodist Conference in America. The following Ode\_is written for the occasion. We shall give further particulars about this interesting event hereafter.-En

"Sing-unto the Lord-with thanksgiving; ing-praise upon the harp-unto our-Gol."

O sing the years—the hundred years, Now gone from earthly hopes and fears, And yet gone not beyond our love; Gone: as dear friends that live above, Who, though in Christ are glorified, Still nearer to our hearts abide; The starry wreaths their brows entwine, With circling rays around us shine.

Sing the old years; how unlike ours! Often those days had tragic hours; Heroes alone can heroes sing; Heroes alone can heroes sing; Your voice lift high until it ring As thunder rolls from height to height; When Alpine storms arouse their might; Well inny we sing; those heroes rare, Was aught too brave for them to dare?

Sing ye again! I strike key-note Of times no one can deem remote; Those times of hard, exhausting toil, From whose great tasks-none-would recoil; Not soldiers now on battle-field, Not husbandmen to make earth yield Vast harvests fertilized by tears, Heart tears, through long, labourious years.

The hundred years—the hundred fold— Thus may the parable be told; So write I here on this fair page, With thoughts of home and parentage; The hymns we sung from Wesley's muse, Forgive me. Lord, if I refuse To count this fact a special grace, That I. belong to such a race.

Thanks for the hymns-thanks for the prayer-Which, mar morn\_and-eve, rose-heavenward

Which, morn and eve, rose heavenward
there,
I bless thee, Lord, my lot was east
Where manns fell each day's repast;
The taste, the strength are with me now,
Though three-score years have marked my

brow, Marked it with many a pain and care, While still my childhood's faith I share.

I joy to think these later days
Are worthy too of noble praise;
As rivers widen to the sea,
And smile to hear the ministrelsy,
When winds and waves most gently chime
With voices of an inland clime,
So now this old-time heart is gladThat Zion stands in beauty clad-

Sing of the past—the present sing; And with the song your tributes bring; By treasures laid at Jesus' feet, Youth breath of present in many Youth breath of praise is made more sweet. Remember ye, the angels song Came not alone—but that ere long The Magi's gifts, neath guiding star, Were brought from Eastern lands afar.

#### You Can' Get Along Without Us.

THE liquor-sellers make a great-ado about their usefulness in accommodating the travelling public, in fact that the public cannot do without them and their places of entertainment. This reminds us of the Irishman's dinner. Pat had been listening to a very savory description of a grand dinner, consisting of plenty of roast beef, and fine smiling potatoes. "Sure," 2275 Pat, "an'isn't that what meself had for dinner, barrin' the beef." This talk about accommodation for the public might do very well, but for one little objection, and that is, that in many such places there is little or no-accom-modation at all for the travelling public.

What accommodation for travellers is there in thousands of saloons in cities and towns! They are mere grog holes, with plenty of horribly adulterated liquor behind the "bar," and a bench or two for their wretched victims to sit on. These groggeries do, indeed, supply a - certain-questionable kind of accommodation which could be well dispensed with.

Hotels and taverns that do make provision to accommodate travellers would be far better without their liquor bars than with them. As it is, these places are the centres of nearly all the rows and rowdyism-that go on all over the country. You can hardly take up a newspaper, but you will see an account of some dreadful crime committed, and it is almost sure to be connected in some way with drinking in taverns.

There-is-no need at-all-that all public-houses should be liquor-shops

as-well.

The liquor-seller likes to call him-lf a licensed victualler. Whiskey is self a licensed victualler. Whiskey is very poor "victuals," but milk would be "victuals" indeed. Why not have milk taverus? Milk is one of the most nourishing articles of food in use. It is a very popular beverage among women and children, and there are few men but like it. Neither tea nor coffee serves the purposes of refreshment so effectually as milk. It is cheaper, too, than any other fluid of so nourishing a character. In disease it is admitted to be a capital thing as a restorative, and one that can safely be employed very extensively. If milk taverns or saloons were opened by enterprising men, in good situations and in handsome, commodious, and tidy-kept houses, and one half the pains taken to make them attractive, as the ordinary liquor sellers take with many of their whiskey thops, a man might do a splendid business, especially, if bread and cheese were added and the prices charged were moderate. -- Scumour's Temperance Battlefield.

# A Legend of St. John.

"Build for me, O mighty Master, Lofty palaces, rich and rare, Let the noblest sons of gedius Work their great conceptions there.

Take your men and take your money, Half my wealth I will essay; Spare not time, nor gold, nor labour, So it shall my thoughts repay.

In that lonely isle of Patmos, Build this mansion to my name. So through every age and country Shall its wonders speak my fame;

That it gild my reign with glory Till its latest stone be gone. Thus the mighty Fastern monarch Spake to Christ's Apostle John.

Thrice three years in distant Patmos, Faithful to his Master's word. Laboured there the trusty servant, Laboured for a greater Lord;

Building churches, not a palace, Schools to teach God's holy name, Homes of rest, for poor and aged;— Sought he thus the monarch's fame.

But the king was wroth to see it, When he reached that lonely isle, And he bade them cast the traitor In the lowest dungeon vile.

And forgotten, there he languished Many years in grief and pain, Then God's finger touched the monarch And his only son was slain.

He, in whom his hopes were centered, Lay within his chamber dead; Anguish filled the royal father, Sleep forsook his kingly bed.

As he tossed in sad complaining
Through the restless, lingering night,
Stood again his son beside him.
Radiant with a heavenly light.

And he bado the king remember How his servant suffered long—You have wronged him, O my father You have done a grievous wrong.

Rather bless the great-Apostle,
He hath built our palace well,
For in heaven itself he reared it, And its wonders none can tell.

Far beyond description glorious, Fairer than your loftiest thought; On your people's love 'tis founded, By your people's prayers 'tis wrought.

And its halls are thronged with servants, ('I's the badge of love they wear) Who, with grateful hearts and eager, Wait to crown your entrance there.

Sweeter strains of music sing they. Than your ears have heard before These are prayers of sick and aged, And the blessings of the poor.

Therefore bless the Great Apostle Who hath made his work so sure, Built upon a firm foundation Which for ever must endure.

Here, no crumbling palace raised he, Gilded with a transient fame, Aut in heaven, an endlefs mansion, And an everlasting name."

#### Value of Kind Words.

A PLEASANT-LOOKING country lady came to my-home not long since, and said to me:

"Do you want to buy a jar of butter?"

It-was very nice, and I asked the

price. She informed me, our auccust 'You shall have it for five cents a

How was this? She was not one of my parishioners. She was a stranger, and I was at a loss to know why I was thus favoured. But soon the mystery was solved.

"You said a kind word to my John, and neither he nor I will ever forget

As she said this the tears came to her eyes, and I felt a little moisture gather-

ing in my own. Three months previous to this a young man called to see me. I was in my study preparing my discourse for the next Sabbath. He was a canvasser, and took from his pocket a book. first impulse was to tell him I was busy, and had not time to spend in that way. But he was a young man, and I at once thought, "If he was my son, would I like another man to repel him?"

I took the volume in my hand. It was Gough's "Sunlight and Shadow."
I looked it through, and then said to the roung man:

"You have a very fine book, just such a book as I would like to have, and which I wish was in every home in the land. But I cannot buy any more books just now. I am a minister, and not a moneyed man."

He looked disappointed, and said: "You are a temperance man, and I cannot sell this book in this community

unless I have your name." "Well," I said, "I will give you

something better than my name." So I wrote him a little notice of the book, and commended him and his work to the intelligent and appreciative public. It is true I lost half an hour by this interview. But I was in s better mood to return to my study than if I had rudely driven the stranger from my door. Indeed, I believe the smile of that face, and the pressure of that hand, and the hearty "thank you" coming from those lips, gave my mind and my pen an impetus, and I am not sure but in reality that young man proved a benefactor to me.

infl to resi aut You DOW 1 a \_ j Salt ther B

Chi drer ridio all-"foc Goo amo But not dren

year xbl.e to-c deter ecu:

his p lead : ali hi Sp

Schoo

# The Rock-Tomb of Bradore.

A DREAR and desolate shore!
Where no tree unfolds its leaves,
And never the spring wind weaves
freen grass for the hunter's tread;
A land forsaken and dead, A land forsaken and dead, Where the ghostly icebergs go And come with the ebb and flow Of the waters of Bradore!

A wanderer, from a land
By summer breezes fanned,
Looked around lam, awed, sub dued,
By the dreadful solitude,
Hearing alone the cry
Of sea-birds clanging by,
The crash and grind of the floe,
Wail of wind and wash of tide.
"O wrethed land!" he cried,
"Land of all the lands the worst,
God-forsaken and cursed;
Thy gates of rock should show
The words the Tuscan seer
Read in the Realm of -Woe:
-Hope entereth not here!" A wanderer, from a land

Lo t- at his feet there stood A block of-smooth larch wood Beside a rock-closed cave By nature fashioned for a grave, By nature fashioned for a grive Safe from the ravening bear And fierce fowl of the air, -Wherein to rest was laid A twenty-summers-maid Whose blood had equal share-Of the lands of vine and snow, Half-French, half-Eskimo. In letters unefficiol In letters unefficed.

In letters unefficed,
Upon the bolck were traced.
The grief-and hope of-man,
And thus the legend ran:
"We loved her!
Words cannot tell how well!
"We loved her!
God-loved her!
And called her home to peace and rest.
We love her!

The stranger paused and read.
"O winter land!" he said,
"Thy right to be I own;
God leaves thee not alone, God leaves thee not alone,
And if the fierce winds blow
Over thy waste of rock and snow,
And at thy iron gates
The ghostly iceberg waits,
Thy homes and hearts are dear;
Thy sorrow o'er thy sacred dust
Is sanctified by hope and trust;
God's love and man's are here.
Still wheresole it rose. God's love and man's are nere.
Still whereso'er it goes
Love makes its atmosphere.
Its flowers of Paradise
Take root in the eternal ice,
And bloom through Polar snows!"

#### Speak a Word.

As a grown person you have peculiar influence over children. They look up respect for you. Your years give you authority. Your size impresses them. You may, if you will, have great power over them.

In view of this possibility, make it a point to speak often to children. Salute them. Advise them. them.

But be careful -what you speak. Children detect all attempts to "patronize" them, and they resent it. Children don't like to be made butts of ridicule. They see through and detest all flippancy. They know when you all flippancy. They know when you "fool with" them, as they call it. Good cheer, hearty fun, a reasonable amount of raillery, they appreciate. But remember that serious words are not unacceptable to the liveliest children. They heed and treasure up for years plain, kind, carnest counsels and

appeals.

Your word wisely spoken may tend to-correct bad-habits-in a-child; to determine his educational aims; to secure from him thoughtfulness toward his parents, and, better than all, may ead him to seek and serve the Lord all his days.

Speak to the children. - Sunday School Journal.

#### Lessons on Living.

Br of use in the world. This is the true aim of-life. In use, one not only blesses his kind, but builds up within himself, under God's grace, a true character—based in love, and broadened and beautified by love.

Be busy in the pursuit of things piritual. Thus you best resist and spiritual. overcome the baser things of self, of the flesh, of this world, and of "the prince of the power of the air."

Be brave in your battle of life. Hold on and hold out. Look-up-and press forward. You will yet come up to victory and coronation out of agony and struggle.

Be firm in purpose. Gol's grace works miracles through man's resolve. Therefore resolve and resist, and be busy, and be useful, and pray and trust, and wait and win! God crown you l

# What Jesus May Say.

Two young girls were walking leisurely home from school one pleasant day in early autumn, when one thus addressed the other: "Edith Willis, what will the girls say when they hear you have invited Maggie Kelly to your party?" Edith was silent for a moment, and then, raising her soft blue eyes to those of her companion, she replied, "Ella, when mamma told me to invite Maggie, I saked her the same question. She told me it made no difference what the girls said who thought Maggie quite beneath them because she was poor and her schools bills were paid by my father; and she asked me if I would like to hear what Jesus would say. So she took her Bible and read me these words : And the King shall answer and say unto them, Inasmuch as ye have done it unto one of these My-brethren, ye have done it

Ah, little readers ! never ask what this and and that one will say while you are doing what is right, but what Jesus, your King, will say on the glorious resurrection morning that will soon dawn upon us .- Selected.

AT the Sunday evening service at Cooper Union, December 9th, Pastor Freshman baptized a Hungarian Israelite. When the usual questions were put to him, he gave a short and complete statement of his reasons of belief in Christianity. Week after week souls are being gathered in. This month has opened encouragingly. On both the Sundays now passed the rite of baptism has been administered. May God continue to give the increase!

THE Bible Revision Committee is gradually bringing its work toward completion, and it is now expected that the Revised Old Testament will be issued in the spring.

A GENTLEMAN was giving a boy some peanuts the other day. The mother said: "Now what are you going to say to the gentleman?" The going to say to the gentleman?" The little fellow looked up and replied: "More!"

REV. JACOB FRESHMAN, 25 Seventh Street, New York, the superintendent of the Hebrew Christian work in that city, makes his second annual report. It shows a slow but positive growth, and contains a number of very affecting personal experiences related by Christianized Hebrews.

#### No-Answer but a Kiss.

Our home is bright and joyous now, Dear mother smiles again;
No shade of care is on her brow,
Her heart is free from pain.
I often-wonder who or what
Has turned our grief to bliss;
But Leav get no grief to bliss; But I can get no answer yet From mother but a kiss.

When father's footsteps now I hear I do not try to hide,
But run to meet him, take his hand,
And toddle by his side;
Oh tell me, tell me, who or what
Could make a change like this?
For I can get no answer yet
From nother but a kiss.

One night—I know 'twas but a dream—I saw a happy band;
An angel standing in their midst,
Held father by the hand.
O tell me what does. "Temperance"-mean?
"Twas written on her brow—
As plainly as when in my dream
I think I see it now.

I tried to ask dear father once;
A tear stole down his check,
He pressed me fouldly in his arms,
And sighed, but did not speak.
Sometimes I think this angel is
The cause of all our bliss; But I can get no answer y From mother but a kiss.

#### An Indian Superstition.

One of the superstitions of the Indians living on the plains of the West is that a man killed in the dark will-dwell in darkness throughout

eternity.

"This, for the white man," writes an army officer, "is a most fortunate belief, and materially lessens the dangers and labours of the troops. With their stealth, craft, patience, and knowledge of country, the Indians would be truly terrible in night at

"As-it-is, such an attack is very rare, and when decided upon, is invariably made by moonlight.

"They will crawl into a camp and steal horses, and may sometimes fire a few shots into it from a distance. But on a dark night there is little danger to be apprehended, even though sur-rounded by hostile Indians."

#### Creep Afore ye Gang.

In passin' thro' this warld o' cares,
Hoo aften dae we feel
Sad an' forlorn' neath Fortune's scorn;
E'en Reason seems to reel.
Yet we sai'd ever bear in mind
That He wha dis me wrang
Has made a law that ane an' a'
Maun creen after the That He was the made an' a'
Has made a law that ane an' a'
Maun creep afore they gang.
Sae creep afore ye gang.
Jist creep afore ye gang.
An' dinna let yer heid hing donn
Tho' griefs the bosom thrang;
For bit by bit ye'll yet come roun',
Then creep afore ye gang.

We've a' oor sorrows mair or loss.
Oor lifetime tae endure,
But oh, how hard it is for some
A leevin' tae secure;
Yet mony rise tae eminence
Who sat in sorrow lang.
An' sae may we, gin we've the senseTae creep afore we gang.

BETTER-bow your head than break your neck!

REV. STEPHEN GLADSTONE, son of William E. Gladstone, receives a salary of 7,000 pounds (\$35,000) from his rectory of Hawarden, a larger amount than the British government pays to its great prime minister. It is the possibility of incomes like this in the established church which places so strong weapons in the hands of those who are seeking reform by placing the Church of England on the same plane with other religious organizations.

#### Puzzledom!

Answers to Puzzles in Last Number.

73.—Spare, pare, are, re, e.

74.—Mice, ice.

75 .- Bend, at, kill, old. Be kind to all. Ark, by, asp, ruby. Asbury Park.

76 .- Sheridan. 77.-Mahogany, Benton.

# NEW PUZZLES.

78.—CHARADES.

1. Almost; a metal; a state of

hilarity. A bird.
2. Part of a shoe; resentment. A severe extortioner.

3. An instrument for writing; a pronoun; a temporary dwelling. Repentant.

#### 79. - DECAPITATIONS.

1. A particle of fire; a garden; a

boat.
2. Uncovered ; part-of a verb ;-a.

3. To delight; injury; part of the body.

THE secret of success is to know how to deny yourself and other people.

SOMEBODY once said that Gladstone was the only man in Parliament who could talk in italics.

LONGFELLOW said, "In the world a man must be either anvil or hammer." He was wrong, linwever. Lots of men are nothing but bellows.

Nor that which goes into the mouth desecrates a man, but that which comes out of it, such as sarcasms, bitter jests, mocks and taunts, and ill-natured observations.

The boys and girls of to day are no worse than the boys and girls of a century back of us; but the demands of society take from woman the time and strength which the old-time mothers used in home-making.

ANOTHER New York policeman has just been assaulted. It is a very cowardly piece of business, this jumping on a man when he is asleepe

A PREACHER remarked on Sunday that it was said that the spirit of liberalism was creeping into all the churches. "If that's so," he continued, "I hope it will soon strike the contribution boxes."

MINISTERS in New England, not-withstanding some of them receive very large salaries, only average as follows: Methodiats, \$560; Baptists, a trifle more; Presbyterians, \$740; Episcopalians, \$900.

THE Sunday school Times is responsible for this: "At a dress parade of a coloured regiment, during the civil-war, the chaplain who had been accustomed to conduct prayers at that time was not in place. Thereupon the colonel said that if there was a preacher in the ranks he might step forward. Promptly one hundred and sixteen preacher advanced from the line."

A PROFESSOR, who got very angry at the interruption of a workingman at the interruption of a workingman while he was explaining the operation of a machine in a factory, strolled away in a huff, and saked another man:
"Who is that fellow who pretends to know more than I do about that instrument?" "Oh, he is the man that invented it," was the answer.

# LESSON NOTES.

PRST-QUARTER.

STUDIES IN THE ACTS AND PISTLES. Feb. 24 Eksson Alli: THUSSALONIANS 'AND EDID ANS.

Coremet to memory 15, - h. GOLDLY TEXT.

These were none mable than those These ower more many than those in These home, an intal they are eved the work with all recomes so of mind, and searched the Scriptures daily, whether those things were so. Acts 17, 11.

#### CENTRAL TRUTH.

The true Church searches-the-Scriptures I finds the Christ.

The three or four TIME, A. D. 51.

TMF. A. D. 54. The three or four mentus immediately tollowing the last lesson, Prayr.—1. Thessalomea, the capital of Macceloma, 100 index-west of Philippi, on the bay of Thermae, an arm-of-the-Egean Swi, the chief city of Macceloma, full of Jews. It is now-called Saloma in Turkey, and has 70,000 inhabitants, of whom 35,000 are Jews.—2. Berea, a-walled town, 69-miles west at thessaloma, Little is known of the

70,000 inhabitants, of whom 3,000 are Jews, 2. Berea, a-walled town, 60-miles west of Thessaloma – Little is known of it Parsovs, 1 Paul, aged 49,00 his second Missionary Johnney, 2, Salas, from Jeru whem, Paul's companion. 3 Impothy, from Lystra, who either accompanied them from Philippi, or followed soon after Istroproron --Paul, having been re-

Intrapp, or nowed soon area. Intraprict products on the salonical from pricon at Philippi, went about 100 miles to Thessalonica, the capital lake, as we see by the change of person in the pronouns used (Acts 16-16, 17, 17, 17), was left-at Philippi. We now-study the founding of two new Churches.

HITE'S OALE-HALD PLACES - 1 Ample poles. Acts 33 miles from Philippi, toward Thessalonica. Apolonica 30 miles farther on, from Amphipolis (37-miles from Thessalonica, 2, The Sciippies. The Old Testament. 3, Opening Unfolding their meaning, as we see into a room-when the door is opened. Jesus as Christ Jesus was the Messalo fort do in the Sciiptures. His life and death exactly fulfilled the prophecies. 5, Morel with viry. Besause they phecies. 5. Mored with ency Because they drew away men from the Jewish party, lessened their power and popularity, inter-fered with long held opinions. 6. Turned the world upode down. In a wicked world the reald apode down. In a wicked world the Gospel must make changes and disturbance. Wherever wrong is uppermost and popular, it must be overthrown. And no political or social question can be settled till it is settled right. 7. King. Journal cand moral king, and laboured that His kingdom might come. 11. More noble. In character, because more candid, more suncere, more carnest for the tritth. These elevate and emoble the soul. 12. Honour-side group. 13 for his poly laboure.

stheere, more earnest for the truth. These elevate and emoble the soul. 12. Honourable isomen—Of rank and influence. SUBJECT OF SPECIAL REPORTS. These salonica.—Berca.—The true foundations of a Church.—Jesus as fulfilling the predictions. of the Messiah - Effect of opposition on the Church. The Gospel turning the world upside down - How to search the Scrip-tures.—Why the Bereaus were more noble.

#### QUESTIONS.

QUESTIONS.

INTRODUCTORY—In what city wav Paul in our last lesson? How did he escape from prison? Why did he leave: Philippi? For what place did he then set out?

I. The Folking of the Church at Thessalonga (vs. 1-9), [4] Salbath-Worship.—Through what places did Paul pass. on his way from Philippi-to Thessalonica? How far was it? In what direction? In that place did Paul first profit the Gospiel. How far was it? In what direction? In what place did Paul first preach the Gospel there? Why in the synagone? Why should we worship tood in the church on the Sabbath? Is going to Sabbath-school a proper substitute for the church service? Why not? (2) Preaching Christ.—What was Paul's aim in preaching? What is meant by "opening" the Scriptures? What was it necessary that Christ-should do in order to be the Saviour? Why was it fulfil the prophecies of the Bible acto-the Messah? (3) Union and Numbers — What was the result of Paul's preaching? What Messish? (3) Unon and Numbers—What was the result of Paul's preaching? What three-classes are mentioned as becoming Christians? (1) Opposition—Who opposed the new movement? What was their motive? What kind of people made this uproar against the Gospel? Are such still its leading opponents? What two charges did they make against—Paul? Were they trive? In what sense does the Gospel turn the world upside down? Is there need of this charge? Why? Has the Gospel succeeded in doing it?—Did the apostles preach

that Jesus was King! Was this contrary to Lesar? "Why were the rulers troubled?" does opposition help to spread the

How does opposition neip to spread entrath?

II. The Fornier of the Chi ch at

Bilet vs. 10 [44]. (1] The Studgest the
Septus. Why did Paul leave Thossa
lone as Where did he go next? "How tar
was it! "How did the Jews of Berea comparwith those of Thessalonica?" How did this
show a nobler mind? "Why should wese itch the Scripture's "How often hould
we read the Bible? What are the best
ways of reading and studying it [2] In
or no of Numbers. What was the result at
Berea! Will those who sincerely study
the Bible become Christians? "Why are,
"honourable or "chief women" inentioned
twee in this lesson? "What-can women do "honomable of "ciner words" twice in this lesson? What can women do now for the toopel? What opposition arose at Berea? With what result?

#### PRACTICAL SUGGISTIONS.

1. The Progress of the Gospel. (1) By-keeping the Sabbath; (2) by regular worship; (3) by preaching Christ-; (4) by studyship; (3) by preaching Christ-(4) by study, of the Scriptures, (5) by the opposition of lad men; (6) by turning a wicked-world and the sinful-heart-up-ide down, 2. Search inng-the Scriptures (1)-Daily; (2) by-sincere study; (3)-by reading all the

Scriptifes; (4) by comparing Scriptifes with Scriptifes; (5) by comparing Scriptifes with Scriptifes, (5) by the use of helps and commentaries, (6) by meditation and prayer, (7) by learning many passages by heart.

REVIEW EXERCISE (For the whole School

m concert.)

12. Where did-Paul and Silas go next 'Ass. To Thessalonica, the capital of Maccdonia. 13. What dul they do there 'Ass. They founded a large Church. 14. Whydid-they-feave? Ass. Because wheked men strrred up a mob against them. 15. Where did-they then go 'Ass. To the-city of Berca, and founded a Church there. 16. What does-Luke say of the Bercaus? (Repeat the Golden Text.)

LESSON-IX. A.D. 51.1 PACE AT ATHESS.

Acts 17 22 84 Commit to mem. vs. 29-31 GOLDEN TENT

In him-we live, and mose, and have our and Acts 17 28.

CESTRAL IRITHI

This is eternal life, to know the only true God and Jesus Christ his son.

Time. -A D. 51 Late in the autumn.

Time. -A D. 51 Late in the autumn. Proc. Athens, the capital of Attica, in Greek, and the most renowned city in the world for literature and art.

The Journay Prov. Benev. Paul was diven from Beréa, in Maccelonia, by persecution, and, leaving Silas, and Timothy there in his hasty escape, was taken by some Christian brethren 17-miles to Dium, the heatest scaport, and thence probably by sea to-Athens.

incarest scapert; and thence probably by scato-Athens.

The Ciry of Athens, or Minerva. It is five mules mland from the Saronic Gulf, an aim of the Egean Sea. It was founded by Cecrops 1559 B.C., and 100 B.C. contained 420,000 to 180,000 inhabitants. Four famous hills lie within the city: (1) The Aeropolis, a high rock, in the heart of the city, on whose top were magnificent temples, especially the Pantheon, and a multitude of statuce, of which that of Minerva was 75 feet in height, and was made of armor captured at the battle-of Marathon (2) The Aroopagus (from Aro, Mars, and pagneta-hill), a rocky-elevation just west of the Aeropolis. Here was held the famous court of the Areopagus, before which Paul spoke the lesson of to-day. (3) The Phyx, a-hill still faither west, where Demosthenes spoke the Jesson of to-day. (5) The Agora, or Market-place, was the plain surrounded by these hills.

The Religious of Armess.—Athens was a true of the Armos and to public of the Actors was a part of the form of the Areopagus.

THE RELIGION OF ATHENS.—Athens was a city of statues and temples. They crowned the hills and lined the streets. There were the hills and lined the streets. There were statues of marble, bronze, gold, silver, and ivory, of every size, and in every place. The Greek religion was a defication of nature. The worship of even beautiful doladebased the mind and corrupted the people. The two leading schools of religion were (1) the Epicureans, disciples of Epicurus, who were really athersts, believing in no personal God, nor in the future life. Their highest aim was pleasure. (2) The Stoics, disciples of Zeno, who sought to be indifferent to pain or pleasure. They were pantielets, and believed that at death we returned to the original matter, as a drop of water is ab-

sorbed in the ocean.
-INTRODUCTION. -Paul came to this Athens

to escape from persecution, and to rest while he was waiting for his helpers and maturing he was watting for his helpers and maturing has plans. But when he saw the idolatry-of the people, he began to discourse with the people in the market. The philosophers of the Epacureans and Stores hearing him, brought him before the fame is court of the Arcolagus, where he could more quietly, and before a more learned audience, pro pound his truths.

-Hrips over-Hard Places -- 22. Paul stood in Mars-Hul before the court there, consisting of the best-blood-of Athens, the hawvers, philosophers, and learned-men of the city. Too superstitions Rather, "very religious." 23. Four devotions This means religious, 23. Four devotion. This means their objects of devotion, as idols and temples. Ignorally reorship. Not knowing the nature of what, you worship. 26. Determined the times. Better as in the New version, "determined their appointed seasons of prosperity and the limits of their territory. 30. tiod winks late Overlooked; i.e., the idolatries and false worship they employed in their ignorance of the truth. 31. Assurance, i.e. Christ's resurrection proved (1) that Christ was "divine, and therefore judge: (2) that this teachings were true. (3) that men-should be raised, and therefore could be judged in the other life. 34: Accopagite. A member of the court of Arcopagite. A member of the court of Arcopagite, before which Paul had spoken.

Stinkers for Special Haroury. The

arcopagus, nerore with nell and nadespoken. Subjects for Special. Reports.—The first state of the city. Their religion. Paul's coming to the city. Their religion. Paul's coming to Athens.—His first discussion. Epicirears.—Stoics.—Mars' Hill.—Characteristics of Paul's speech. All nations of one blood. Cod nearus — "Ignorance." "God winked at: "-Paul's success at Athens.

QUESTIONS.

ISTRODUCTORY, Why did Paul leave Berea? To what place did he then go? Where were Silas and Timothy? (v. 14.) Why did Paul remain at Athens? (v. 15.)

Why did Paul remain at Athens? (v. 15.)

I. ATHESS, AND THE GROUMSTANES IN WHERE PAUL PREACHED (v. 22). Where was Athens? For what-was-it renowned? Give some-account of the city and its chief places. What was the religion of Athens? What can you tell about the idols and temples in the city? What were the leading schools of philosophy and religion? What was one characteristic of the people? (v. 21.) Where did Paul first speak of religion here? In-what place next? What is meant by the market? (v. 17.) Who (v. 21.) Where did Paul first speak of religion here? In-what place next? What is meant by the market? (v. 17.) Who were the Epicureans? The Stoics? Where did-these take Paul? What was Mars' Hill?

the those rance can be and was mars that What famous court met there?

11. PAUL'S SEAMON TO THE ATHERIAS (vs. 22-31). What were Paul's first words Meaning of "too superstitions" here - Were the Athenians very religious? Die over the Athenmas Very Yengood? Can any false religion make them good? Can any false religion save people from their sins? What had Paul seen in the enty? Meaning of "devotions" here? Were there many in the city? What God did Paul declare unto What had Paul seen in the city? Meaning of "devotions" here? Were there many in the city? What God did Paul declare unto them? "Is God unknown to us? What did he say about God? In what temples does God dwell?" (1-Cor. 3., 16:2 Cor. 6:16) How is tood to be worshipped? What can we give to God? How are all men shown to be our brettnen? How that does this teaching as to our treatment of them? In what way is God near to every one of us? "Why do not all find Him?" (Prov. 1:24-30:8:17; Jer. 29:13.) How may we be said to live, and move in God? What blessings follow from our being the offspring of God? Roin, 8. 16:18.) What is meant by "the times of this ignorance God winked at?" What is our first duty? (v. 30.) "What reason is given for this duty?

HI. Thus, Effects of The Sermo. (vs. 32-34).—How did the Athenians received.

111. THEE PEFFECTS OF THE SERMON. (xs. 32.34).—How dud the Athenians receive Paul's teaching? Name the three different effects? How did-it oppose their tenets? What unwelcome duty did-it impose on them? What converts are named? Why were there no more? .

#### PRACTICAL SUGGESTIONS.

1. Men may be very religious, with a false religion, and yet not be made good by it. 2. Literaure, art, culture, are not enough

to save men to save men.

3: Since all men are brethren, we should treat them as brethren, love them, help them, lead them to Christ.

4. The blessing of an ever-present God (1) to keep us from evel; (2) to help us in need; (3) to be our nearest friend.

5. Our first duty, —to repent of our sins.

6. A motive for doing it,—the judgment

7. It is not always the fault of the teacher

when people are not converted:

8. The meanest way to treat religion is to more managed way to treat religion is to MONTREAL MONTREAL

REVIEW EXERCISE. —(For the whole School in concert.

1. Where did-Paul go from Berea? Ass-To Athens, the chief city of Greece. 25 What kind of a city was Athens? Ass. It was the most famous city in the world for Interature and arti 3. What was their nterature and art: 3. What was their religion? Ass. They were idolaters, and their city was full of magnificent temples and idols. 4. What did-Paul-do when he saw these? Ass. He preached to them the and dobs. 4. What due radical when the saw these? Ans. He preached to them the one true God. 5. What was the result? Ans. Some mocked, some put-him off till-another time, some behaved the Gospel.

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