

The Bar.

Why call it a bar? Say, whence derived
This name for a depot of spirits of evil?
Was the name of some sly friend of virtue
contrived,
Or like the thing named, did it come from
the devil?

I'll tell you this meaning—'tis a bar to all
good,
And a constant promoter of everything evil;
'Tis a bar to all virtue—that's well understood,
A bar to the right and a door for the devil.

'Tis a bar to all industry, prudence, and
wealth;
A bar to reflection, a bar to sobriety;
A bar to clear thought, and a bar to sound
health;
A bar to good conscience, to prayer, and
to piety;

A bar to the sending of children to school,
To clothing and giving them good education;
A bar to the observance of every good rule;
A bar to the welfare of family and nation;

A bar to the hallowed enjoyment of home;
A bar to the holiest earthly fruition;
A bar that forbids its frequenters to come
To the goal and rewards of a virtuous
ambition.

A bar to integrity, honour, and fame,
To friendship and peace and connubial love,
To the purest delights that on earth we may
claim,
A bar to salvation and heaven above!

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Pleasant Hours:

A PAPER FOR OUR YOUNG FOLK

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

TORONTO, AUGUST 26, 1893.

CANADA THE WORLD'S TEACHER.

WE believe that in our beloved Canada, for the instruction of the whole world, shall be wrought out the emancipation of the people from the tyranny of this cruel traffic in the bodies and souls of men. There exists in this country, we believe, a higher moral tone than in any other under the sun, a more pervading and dominant religious sentiment, a greater freedom from the civic corruption that obtains in the great cities of the neighbouring republic, and from the widespread drinking customs and tremendous and consolidated moneyed influence and power of the liquor traffic that obtains in the Old World.

Omitting our French fellow-citizens, ours is a much more homogeneous population than that of the neighbouring Union, whose cities swarm with foreigners, embracing the most restless spirits, atheistic and socialistic agitators, and men saturated through and through by personal habit and transmitted heredity with a craving for strong drink. Our French population itself is one of the most sober, temperate populations in the world, and large sections of French Canada are under the wholesome restraints of prohibition legislation.

JOHN WESLEY.

BY F. L.

II.

FIELD PREACHING.

Though at first he preached in churches and attracted great crowds, Wesley's own life was such a rebuke to the lax clergy of England, and his plain talk and new doctrines so offensive to many, that presently almost all churches were closed against him, and he was compelled to preach not where he would, but where he could, for preach he felt he must; his experience being like Paul's, who said, "Woe is me if I preach not the Gospel."

Assisted by his brother Charles, the "sweet singer," and George Whitfield, the eloquent, and in time by many others, he prosecuted his work. These preachers gave themselves no rest, but went up and down the country, preaching generally in the open air, to the crowds that flocked to hear them. Though in some cases the mob was riotous and insulting, many thousands were converted and the work spread, not only over the whole face of England, but also into Scotland, Ireland and Wales. And those classes of people were reached who had never been touched before and who seemed almost incapable of reformation, so coarse, so ignorant, so brutal were they. Such were the colliers of the western counties, the masses of the poor in London, the inhabitants of Newcastle-on-Tyne and its vicinity. But in fact their disciples were from every class, rich and poor, high and low.

ORGANIZATION OF METHODISM.

Wesley always considered himself an Episcopalian, and wanted all his people to join the Church of England. But the Church refused to receive them, and by degrees a new Church had to be formed. It began with the formation of classes. During the first stages of his work Wesley had no preachers, for at that time he never thought of allowing laymen to preach, so when he met a place he was in the habit of appointing a leader among his converts, who would meet and counsel with the rest and receive their contributions. And even after there were a great many preachers, the same system was continued, and the class for mutual help and encouragement is the chief distinguishing feature of Methodism to-day.

The body of Methodists in one place was called a Society, and the meeting that Wesley held with his preachers annually was called the Conference. This Conference governed the whole Society, though so long as Wesley lived he directed and controlled everything.

A BUSY LIFE.

Wesley was one of the most wonderful men that ever lived. His constant good health, during a long life of arduous toil, seems something marvellous; for after he once began his work, he preached constantly, once, twice, three times, and sometimes as many as four and five times a day, and that not only on Sundays, but every day, through many years, often enduring hardships by way of exposure, etc., but always, with the exception of one severe illness, in perfect health. This was in great measure owing to his temperate and extremely regular habits, to his abstemiousness, and his constant freedom from fret and worry.

Then he was a wonderful man on account of the work he accomplished. For over fifty years he travelled four or five thousand miles every year (and there were no railroads or steamboats then, you remember), and preached during his life between forty and fifty thousand sermons, besides the addresses that he gave, the letters he sent, and the many books he wrote and published. That he was able to accomplish so much was owing to the fact that he was never idle. He lived by this rule that he set himself, "Never be unemployed, never be triflingly employed;" hence his life was literally filled with prayer and work.

INFLUENCE OF METHODISM.

And the influence of his life, who shall estimate it? It was not only that a new Church was established, a young, vigorous, truth-loving, zealous Church—that was the least part of the result, so some one has said—but his revival spread into other

Churches, and into almost every department of national life. The Church of England was provoked to good works, and the diligence and sense of duty to which she awoke was alone worth all Wesley's efforts.

Greene, the historian, writes: "In Walpole's day the English clergy were the idlest and most lifeless in the world. In our own time no body of religious ministers surpasses them in piety, in philanthropic energy, or in popular regard," and this he ascribes to the influence of the Evangelical movement. Literature, which though in some cases polished, beautiful and full of genius, was largely immoral, impure, and blasphemous, was greatly purified, and lives of open shame and profligacy were no longer tolerated.

In the wake of Methodism followed both Sunday and day schools for the common people—things unknown before its time; besides philanthropic efforts of all sorts to remedy guilt, suffering, degradation and all the evils that afflict mankind. And this awakening was not confined to England alone, it has spread far and wide, and our own continent has reaped very many benefits.

And all this has been under God the result of the life of that grand, good man, John Wesley, who should always be held by us in the utmost admiration, veneration and esteem for his beautiful, God-fearing life, work and example.
Shannonville.

STORIES ABOUT ROYAL PEOPLE.

In the *Young Man* of a recent date, there is a good story of Prince George, the eldest surviving son of the Prince of Wales, told by one of the young man's most intimate friends. While commanding the *Thrush*, the prince observed a young blue-jacket who was being conveyed to undergo sentence for the last of many offences on another ship. Prince George seeing seeds of good in him, took the young man on the fulfilment of his punishment, on to his own ship, put him in the first class for leave, and gave him a clean sheet as regards his past offences. He exacted no promise as to future behaviour, but cautioned the young man as to the consequences of further offending. Then giving him a sovereign, because his pay had been stopped, he concluded his speech with, "God help you to do the right and keep you from the wrong." The young blue-jacket changed his ways and became a good and honest man. Prince George, as commander of the *Thrush*, was in the habit of conducting prayers and Sunday services. His favourite hymns were those he had been accustomed to sing at home with his brothers and sisters, to his mother's accompaniment on the piano.

The *London Daily Telegraph* tells a story of the leading personage in which is supposed to be the Duchess of Teck. As a costermonger was beating his donkey, near Barnes, so the story runs, a smart equipage, containing two ladies, drove up from an opposite direction. One of these ladies instructed the coachman to pull up, and after vainly expostulating with the costermonger commanded her footman to descend and take the stick from him. The footman obeyed and the lady then lectured the brutal donkey-driver. The man became abusive, declaring that he would summon the coachman for assault, also the lady for aiding and abetting. In an insolent tone he demanded the name of the woman, and on learning that she was the princess he fell on his knees and implored forgiveness, declaring, "so help his taters," that he would never ill-use his donkey again.

FOR AMBITIOUS BOYS.

A boy is something like a piece of iron, which in its rough state isn't worth much, nor is it of very much use, but the more processes it is put through, the more valuable it becomes. A bar of iron that is only worth five dollars in its natural state is worth twelve dollars when it is made into horseshoes, and after it goes through the different processes by which it is made into needles, its value is increased to three hundred and fifty dollars. Made into pen-knife blades it would be worth three thousand dollars, and into balance springs for watches two hundred and fifty thousand

dollars. Just think of that, boys, a piece of iron that is comparatively worthless can be developed into such valuable material.

But the iron has to go through a great deal of hammering and beating and rolling and pounding and polishing, and so if you are to become useful and educated men, you must go through a long course of study and training. The more time you spend in hard study the better material you will make. The iron doesn't have to go through half so much to be made into horseshoes as it does to be converted into delicate watch springs, but think how much less valuable it is. Which would you rather be, horseshoes or watch springs? It depends on yourselves. You can become whichever you will. This is your time of preparation for manhood. Don't think that I would have you settle down to hard study all the time without any intervals for fun. Not a bit of it. I like to see boys have a good time, and I should be very sorry to have you grow old before your time, but you have ample opportunities for study and play too, and I don't want you to neglect the former for the sake of the latter.

THE FIRST HORSE CAR.

Horse cars, or "tram cars" as they are called in England, are so common in all our American cities and large towns nowadays that it is hard to realize how recently they were introduced.

"It was in 1831 that I devised the first street car, or omnibus as it was then called," writes Mr. John Stephenson in the *Ladies' Home Journal*. "This car was composed of an extension of a coach body, with seats lengthwise instead of crosswise. On the outside of the vehicle was printed 'Omnibus,' in large letters. People would stand and look at this word, and wonder what it meant. 'Who is Mr. Omnibus?' many of them would inquire. I had a shop of my own at this time, and there I built the first horse car. It was run the first time in 1832, from Prince Street in the Bowery to Fourteenth Street. This car had three compartments of ten seats each, entrance being had from the sides. On the top there were also three rows of seats, facing back and front, seating thirty persons."

A Modern Prodigal.

BY

Mrs. Julia McNair Wright.

CHAPTER XVI.

UNCLE BARUM'S OLD COAT.

SACY TERKUNE left her house and her house-keeping to Madge, and remained at Uncle Barum's, not only until after the funeral, but until the cottage was finally dismantled, and the goods carried to Mercy's house on the mountain. Sacy spent night after night, and day after day, searching for that "between" where something was to be found. She closely questioned Letitia.

"He did not say a syllable more," said Letitia, "only—'you will find—if you look between—' and as he is gone, what difference does it make? He wants nothing now."

"But I want to fulfil his last wishes," said Sacy. "He had something on his mind—some gift for some one. It is my duty to find what he wanted found."

However, it was a duty Sacy was not destined to accomplish. She searched and sought, took up the carpets with her own hands, took down the bedsteads, examined the seams of the mattresses and pillows, to see if they had been ripped to afford a hiding-place for anything. Every box and bundle, every cushion and drawer, was investigated. Letitia's room was subjected to the same search when Letitia was away at her teaching. Perhaps Uncle Barum had concluded Letitia's room would be a good hiding-place for treasure. Nothing, however, was found.

Friend Amos Lowell invited Letitia and Samuel to stay with him until the schools in Ladbury closed for the summer.

Achilles brought a waggon, and carried the furniture left to his mother to their