

## A Complaint.

"It's hard on a fellow, I do declare!"  
Said Tommy one day with a pout;  
"In every one of the suits I wear  
The pockets are most worn out,  
They're about as big as the ear of a mole,  
And I never have more than three;  
And there's always coming a mean little  
hole  
That loses my knife for me.

"I can't make 'em hold but a few little  
things—  
Some cookies, an apple or two,  
A knife and pencil and bunch of strings,  
Some nails, and maybe a screw,  
And marbles, of course, and a top and a  
ball,  
And shells and pebbles and such,  
And some odds and ends—yes, honest,  
that's all!  
You can see for yourself 'tish't much.

"I'd like a suit of some patent kind,  
With pockets made wide and long;  
Above and below and before and behind  
Sewed extra heavy and strong.  
I'd want about a dozen or so,  
All easy and quick to get at;  
And should be perfectly happy, I know,  
With a handy rig like that."

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## Pleasant Hours:

A PAPER FOR OUR YOUNG FOLK

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

TORONTO, AUGUST 19, 1893.

## KNOW SOMETHING OF YOUR OWN CHURCH.

We think it is highly desirable that the young people of Methodism should know something of its heroic history. While one of the youngest of the Churches of Christendom it is one of the greatest of these Churches, and has a record of which every Methodist may well be proud. Some other Churches have been born in strife and controversy, but Methodism is unique in having been born of the revival of religion. We are glad to know the history and biography of the makers of Methodism are being widely studied in our Leagues and young people's societies, and we have pleasure in printing, in abridged form, an admirable essay which was given before the Epworth League at Shannonville, Ont.

## A TEMPERANCE CRUSADE.

It will be the purpose of this Temperance crusade to wage a holy war at all times, in all places, with all legitimate weapons against the most dreadful foe of God and man in our land. There are many advantages in enlisting the youthful energy and enthusiasm, the young life and young blood of all the Churches in this effort. Young people have more time at their disposal. They have not the social, domestic and business ties and obligations of their elders. They have more dash and

daring. They have, too, we believe, in many cases, far more moral enthusiasm. They are not bound by the fetters of political partizanship, and if they be united in this great movement, like the Macedonian phalanx, they may hurl their energies like a thunderbolt against the vested rights and ancient wrongs of the liquor traffic and scatter them like chaff from the threshing floor.

## BOOK NOTICES.

*Soldiers of Liberty, or, From the Great Deep.* By Emily P. Weaver. London: Chas. H. Kelly. Toronto: Wm. Briggs.

This is an excellent English illustrated edition of the story by a Toronto author, originally published by the Methodist Publishing House. It is a stirring tale of the siege of Leyden, and contains much instructive information in a pleasing form.

*Twenty Minutes Late.* By Pansy. London: Chas. H. Kelly. Toronto: Wm. Briggs.

This is also the English edition of the latest Pansy book, the Canadian issue of which has recently been reviewed in this paper. All admirers of Pansy will be glad to have her last volume, which is marked by the same healthful and wholesome characteristics as her former volumes.

*Caught in the Snow, and Other Stories.* By William J. Forster. London: Chas. H. Kelly. Toronto: William Briggs.

Mr. Forster was for many years associated with Dr. Stephenson's Children's Home and knows just what sort of stories please the young folk. This book is handsomely bound and beautifully illustrated.

## JOHN WESLEY.

BY F. L.

I.

"'Tis always darkest just before the dawn," so the old adage runs, and it was when morality seemed forgotten, when superstition was most rife, when unbelief, both in God and man, was most widespread, that out of the very need of the times a man was born, a leader, a commander of men, a lover of good and a seeker of truth, who transformed continents, who reformed whole peoples, who made history. It is in the sight of such a spectacle as this that the devout mind recognizes afresh the sovereignty, the mercy and the over-rule of God's providence, and with a new and vivid sense of the meaning of his words, reverently and truthfully acknowledges with Browning, that indeed "God's in his heaven, all's well with the world."

## THE CONDITION OF ENGLAND

at the beginning of the eighteenth century was such as to rouse pity, horror and almost despair, in every true heart. The reformation begun by Luther in Germany during the sixteenth century had indeed been felt in England; but while it had affected to some extent church doctrines and government, and had ended in the revival of literature, still subsequent history does not seem to show that the masses of the people had been affected by it to any great degree. Matters had been steadily growing worse and worse until, at the time of Wesley's birth, England as a whole was in a most deplorable condition. In the higher circles of society religion was laughed at, and vice of every kind was fearfully prevalent and open, while the lower classes, utterly neglected as far as education, either secular or religious, was concerned, were ignorant and brutal to a degree hard for us to conceive.

## WESLEY FAMILY.

But in due time the man who was to inaugurate the needed reform and usher in a new and a better order of things, came forward. Every man is to a very great extent what heredity and environment make him, and even a cursory glance at his ancestry will show us the unconscious unfolding of those qualities which were to make the man, John Wesley, what he was. His biographer says that his ancestors as far back as may be traced, appear "respectable for learning, conspicuous for piety, and firmly attached to those views of Christianity which they had formed from

the sacred Scriptures." Of his mother, her influence and training, hardly too much, perhaps, could be said. Her learning, her deep piety, her systematic training and education of her children certainly developed qualities and formed habits in her son which were of inestimable value to him all through his career, and without which he could not have accomplished the work he did.

Born in 1703, he early showed a marked aptitude for learning, combined with a seriousness and attention to religious matters beyond his years. He attended the Charterhouse school in London for some time, and left it for

OXFORD UNIVERSITY,

when he was barely seventeen years old. Here his marked abilities and close application won him all sorts of honours and degrees in an incredibly short space of time, and he became a thorough scholar and an able critic.

But something else marked his career at Oxford, which was of even greater importance. It was here that Methodism first began.

A club was formed for the promotion of godliness and personal piety, consisting at first but of four members—Wesley, his brother Charles, and two others, but gradually increasing in numbers. They met for the benefit of intercourse on religious subjects, and for the reading of the Bible; they regulated their lives by the strictest rules, fasting often, taking the Lord's supper once a week, and ere long, visiting and talking with the prisoners in the jail, and with the sick and poor of the town. Their lives were the more marked because in those days indifference, and even ridicule of religion and holiness, was everywhere, and these young men soon gained attention and notoriety, and were laughed at and nicknamed. But those convictions which had led them to live such lives as these were wholly able to keep them in what they considered their line of duty, in spite of every hindrance and opposition.

## GOES TO GEORGIA.

Time went on. The father of the Wesleys died, wishing that his son John would take his pulpit. But Wesley preferred his college life. He truly wished to be led by God, and when opportunity offered of going to America as a missionary to the Indians, he thought best to go. But after all, circumstances were unfavourable to working among the Indians, and he spent most of his time in Savannah among the colonists there. After a stay of less than two years he returned to England, without seeming to have accomplished much. On his voyage to America he first met with the Moravians, for which he was always deeply grateful, for it was one of them, Peter Böhler by name, who, after his return to England, was the means under God of enlightening him in the doctrine of justification and assurance of faith. It is no new doctrine to us that men may know through Christ they may have dominion over sin, but in those days, though it was one of the doctrines of the English Church, very few believed it. Therefore, Wesley was much astonished to find it credited by these good Moravians, but he believed it, and shortly proved it to his full satisfaction in his own experience.

After this he was even more anxious than before to preach and rouse people to a sense of their need and their privileges in the Gospel, and after a visit to the Moravian settlement in Germany, where his faith was much strengthened and his desire for the like salvation for England increased, he began his great work in the year 1738.

From the lowest depth there is a path to the loftiest height.



John Wesley

## A Modern Prodigal,

BY

Mrs. Julia McNair Wright.

## CHAPTER XV.

## UNCLE BARUM'S BEQUEST.

UNCLE BARUM'S decision as to his future course toward Thomas Stanhope was hastened by Friend Amos Lowell.

"Thee knows, Friend Barum, that Thomas Stanhope will be out of prison by Thanksgiving Day?"

"No, I don't know any such thing. What put that into your head? His time won't be out for two good years."

"But thee knows that good behavior shortens sentence, Friend Barum, and Thomas has been an exemplary prisoner. As I reckon the months of remission earned by good conduct, Thomas will come home by Thanksgiving, and I only hope his good behavior will not end at the prison gate, but will follow with him when his home has received him. It would be a pity that such a comfortable and upright household should be again destroyed."

"It shall not be destroyed," said Uncle Barum to himself, and that night, when the family was in bed, Uncle Barum wrote to Thomas Stanhope, and sent his letter, not through the chaplain, but through the deputy-warden. He informed Thomas that he, as a near relative of the family, had been requested to write to him, saying that as his family were now happy and prosperous, they did not care to be disturbed by his home-coming. Mercy had taken the liberty allowed by the law, been divorced nearly a year before, remarried, and of course would not see Thomas again.

"As your children in so many years have forgotten all about you, it is not worth while for you to come back at all. I never thought well of you myself, and would rather not see you again. As Mercy's uncle, I am willing to help you go farther away, and I send a check for forty dollars which some of the officers will cash for you and you had better take it and go west.

"BARUM TITUS."

Thus the letter concluded. Now when a statement is so explicit, and clinched more-over with forty dollars, one is apt to put faith in it. The deputy-warden, who was a new man, felt no particular interest in Thomas; he gave him his letter, told him the check should be cashed for him when he departed, and so locked it up in his