

The Sun.

BY THE REV. JAMES COOK STAMOUR.

Sun of beauty, gorgeous light,
Source and centre of the light;
Vivid emblem, grand to see,
Of my Lord's divinity!

Life is born from every ray—
Life anew each passing day;
Christ alone, the life of men,
Still renews our souls again.

Sunshine blest! With his long eld,
Smiles upon the sick and old,
Christ the Sun, to each one brings
Blessed morning in his wings.

Clearst light! our safety guide,
Shows the way—no ill betide;
Christ our light reveals the road,
Path alone that leads to God.

Glorious Sun! that paints the flower,
Making beauty every hour;
Christ the Lord of beauty is,
Author of all pleasures.

Light that's free, and free to all—
Gottage of the palace hall;
All to bless the Saviour dead,
Pleasant grace for all supplied.

Shining light, that brightens fast,
To a perfect day at last;
Christ, the Sun, whose coming rise
Yet will fill the earth and skies!

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Pleasant Hours:

A PAPER FOR OUR YOUNG FOLK

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

TORONTO, JANUARY 9, 1892.

OUR JUNIOR LEAGUE MEETING.

BY REV. C. S. CUMMINGS.

OUR junior league is under the care of three deacons, ladies, who are members of the church and of the Epworth League. The meetings are held every Monday at the close of the public schools. The children go immediately to the vestry. They have officers of their own members, but everything is under the directors. The meetings open with devotional exercises: singing, led by the piano; responsive reading from some of the Psalms; prayer, followed by the Lord's Prayer in concert, and verses of Scripture repeated by the members. All have books and take part eagerly in these exercises. The report of the last meeting is read by the secretary, and a collection is taken.

Then the exercises vary. Sometimes there is an entertainment consisting of songs, readings and recitations. This has been arranged by a committee chosen at the last meeting. I go often and have a talk with the children. Sometimes it is a Temperance talk, then about the Bible as a whole, or some book in particular; again, about the Saviour. Often

it is a Methodist talk. We learn the leading facts about our origin and history. I entertain them with stories of the early Methodists. Their attention must be kept, or it is useless to talk to them. Something must be held before them to incite interest in attendance. Our Epworth League gave the juniors a ride to Camden where we had refreshments, singing, prayer, and then a merry ride home. I asked the children if they would not like to have supper together some night, letting the ladies furnish it. The answer was unanimous.

There are many objects gained by the junior league. The children learn to love the house of God. It is open to them, and they enjoy meeting one another there. They are trained to worship. They learn verses of Scripture and facts about the Bible that must be of permanent value. They learn historical facts as to Methodism. They are trained in Methodist customs and are taught to love the Methodist Church. They are impressed that the church is for them as well as for adults. There has been but a weak bond between the children of Methodist homes and the Methodist Church, and we lose more children than any other communion. There has been but little more connection between children and the Church than there is between an artificial limb and the body. The junior league comes to restore this lost union. It has an important part in the work of saving the children for Methodism and for Christ.

"HE BRINGETH THE WIND OUT OF HIS TREASURES."

BY MAY FIELD M'KEAN.

A POPULAR lecturer, in one of his most popular lectures, tells the story of a throne which sought a king to occupy it. There was much difficulty in determining who was the rightful heir, but finally the people learned that when they found a man whom animals would follow, the sun serve, and the waters obey, and mankind love, he would be the man to whom the crown rightly belonged. And then the lecturer, who never misses an opportunity to lift men and women to the appreciation and dignity of their true standing, as made in the image of the Most High, goes on to show that God meant man to be king over nature, and to be king over the hearts around him, through the potency of truest love.

Take the wind that blows, as an instance. Surely, one might well ask: "Who can tame the wind? or who can put a bridle upon it?" or, with the writer of the Proverbs: "Who hath gathered the wind in his fists!" A more untractable element could scarcely present itself; but though man may not tame it, he has yet succeeded in putting enough of a bridle upon it to bring it into subjection to his will and make it a faithful servant.

When windmills were first erected, or who first thought of utilizing the wind in this way, is not known; but certainly they were used in Europe in the early part of the twelfth century. Although not a very powerful motor, as now constructed, it has the advantage of using as its essential element a force which is untaxable and unpatented. So it often serves well in the place of more costly machinery.

It has been objected that in its employment its power is variable and intermittent; but to make that an excuse for not using them at all would be virtually denying the old proverb that "half a loaf is better than none." Those who have studied the matter say that there is an average of eight hours out of every twenty-four when the wind furnished is of sufficient force thus to be utilized. But that it is possible to overcome even this objection, has been shown by an American inventor, one Nathan Read, born about the middle of the last century, who, among many mechanical improvements, patented a device for "equalizing the action of windmills, by accumulating the force of the wind by winding up a weight." This, however, is not generally applied to those in common use.

As to the uses where they have been found practicable: "Small windmills are useful on farms for working machines and pumping, in brickfields for pumping, and on ships for clearing out bilge water.

They are employed for drainage purposes in Holland and Norfolk, and for mining purposes in many now countries. In America they are used to pump water at railway stations. Sir W. Thompson has proposed to utilize them in charging electric accumulators. As an auxiliary to a steam engine, they are sometimes useful. Thus at Faversham, Eng., a fifteen horse-power windmill raised, in ten months, twenty one million gallons of water from a depth of one hundred and nine feet, saving one hundred tons of coal.

There can be no doubt but that there are many things yet of God's hiding for us to "search out" and "subdue." He meant all things to work together for the good of those who love him, and work for him; and from this "all things" we must not except the elements of nature which he bringeth forth out of his treasury. When we are thus engaged, or when we read of what others have done towards searching out the matter of God's wonderful hidings, let it be with reverent heart and thoughtful mind, intent in finding God himself back of all his creations and providences.

In this connection read Longfellow's beautiful poem, "The Windmill."

WHAT TEMPERANCE MEANS.

BY REV. A. C. GEORGE.

TEMPERANCE is self-control. It is the master of our appetites and passions. It enables us to hold in our desires, to hold fast to our convictions, and to hold out against temptation. Its chief element is strength. The majesty of kingship is in it. It keeps conscience on the throne of rightful dominion and gives the higher faculties sway over the lower. It is a power of restraint which brings due measure and proportion to life, and so prevents excess, debauchery and degradation. To be temperate is to abide in strength, and to bear rule over our tempers and lusts, to be masters, and not slaves.

The importance of this self-government, in order to happiness, usefulness, and an honourable career in the world, is readily discerned. We despise ourselves for weakness; self-mastery is the prime condition of mastery over others; and it is only our own conscious moral might which gives assurance of deserved esteem from our fellowmen, the favour of God and that victory which is eternal life.

He, then, who in principle and practice is temperate will wholly refrain from the use of intoxicating drinks; for such fiery stimulants destroy self-control and subject us to the rule of appetite and passion. They heat the blood, disorder the nerves, derange digestion, and impair all our physical functions. They strike with a blighting blow our mental and moral faculties. They darken the understanding, deaden the conscience, and inflame the passions. They cast us down from manhood's throne and bind us in slavish chains. They make peace, parity, and progress impossible. For strength they give weakness, for liberty, bondage, and for self-respect and the approval of men, a sense of defilement and dishonour, a darkened future, and a vision of despair and death.

Temperance, therefore, means total abstinence from all intoxicating drinks.

MIND THE LITTLE THINGS.

A YOUNG artist once called upon Mr. Audubon, the great student of birds, to show him some drawings and paintings. Mr. Audubon was much interested, and after examining the work of the artist, said: "I like it very much, but it is a little deficient in details. You have painted the legs of this bird nicely, except in one respect. The scales are exact in shape and colour, but you have not arranged them correctly as to number."

"I never thought of that," said the artist. "Quite likely," said Audubon. "Now, upon this upper ridge of the partridge's leg there are just so many scales. You have too many. Nature does her work perfectly. Examine the legs of a thousand partridges, and you will see that the scales are the same in number. All partridges are made alike." The lesson shows how Audubon became great by patient study in small things.