

yet bare, and no sounds filled the air save those of a lifeless and voiceless nature,—the surging of the waters and the raging of the tempest. But a gradual change was taking place, the seas adjoining these promontorial islands became shallower; corals and sea-lilies filled the bays, mollusks and crustaceans had begun, and for ages mollusk life reigned supreme in this embryo world. Harvey B. Bashore, in February Lippincott's.

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A PAPER FOR OUR YOUNG FOLK.

Rev. W. H. Withrow, D.D., Editor.

TORONTO, APRIL 4, 1896.

LIVING UP TO OUR NAME.

It is related of Adoniram Judson that, when a boy, he was told by a lady that he would have a great deal to do if he lived up to the tradition of his name, upon which he replied: "By the grace of God I will do it."

I wonder how many of us who have shorter and more common names than Adoniram are thinking about trying to live up to them? There is a boy, for instance, whose name is Paul. Does it remind him, every time he hears his name called, how very earnestly he must strive, if he would show the spirit of heroism and loftiness which shone forth in the character of the early owner of that name?

Then there is Peter. Ah, Peter! look out for your namesake's temper! Look out for his rashness, bluntness, and self-conceit! Try to imitate him rather after his perfection in spirit and manner through the assisting grace of Jesus Christ.

John may be a very homely name, but John, the Apostle of Jesus, was a very sweet character. I don't like goody goody boys, but I do like sweet, manly boys; boys who are tender to their mother and their sisters, and who are too brave and chivalrous to cause unnecessary pain.

Perhaps someone has given some of our boys the name of Joshua. Well, remember, boys, that "Joshua" stands for "Jesus," and Joshua should be indeed the best of boys.

Then there is Christopher. You know that comes from the legend of a man who carried Christ upon his back. The Latin word *Ferreo* means "I carry." Christ has said, whatever we do unto one of his little ones, we do unto him. When we carry others' burdens we carry him. We are all Christophers.—Morning Guide.

THE WESLEYS AT OXFORD.

BY MISS ALCINDA ALLEN

Few spots in "Merry Old England" are more beautiful for situation than Oxford. Lying in the embrace of two picturesque rivers, the university town is clothed in verdant meadows and wooded

avenues. From its great, grey buildings, with their noble and varied architecture, their lofty spires and graceful towers, a thousand years of history look down upon us. However practical and un-sentimental one's nature may be, as he walks the narrow, crooked streets of Oxford, if he be at all thoughtful he will be compelled to own the charm, and feel that he stands on sacred ground. Within these ancient college walls have been shaped influences which have revolutionized not only England's thought, but the thought of the whole civilized world. Methodism has been more fruitful of good in the past and is fuller of promise for the future than any other religious movement born in the illustrious, old university. While the names of many scholars whom Oxford once delighted to honour are being buried in the oblivion of passing years, the names of the Wesleys are becoming more and more revered.

In 1720, John Wesley, a gay boy of seventeen, full of wit and humour, and fond of lively company, obtained a scholarship in Christ Church College. At the Charterhouse, London, where his preparatory work was done, Wesley, by his energy of character, his unconquerable patience, his assiduity, and his rapid progress in learning, has acquired an inevitable reputation. While his instructors have been impressed with his honour and generosity, they have not been slow to detect in him an unbounded ambition. Christ Church, with its fine old chapel through whose arches soul-inspiring anthems echo, and its grand hall from whose walls the pictures of many of England's wisest and best men looked down, was enough to inspire a cold nature; but what must have been its effect upon a soul in which ambitious fires were already ablaze? There were difficulties in Wesley's way which only an iron will could overcome. He had to struggle with poverty and ill-health, but he steadily applied himself to the hardest work. Though he had been reared by pious parents, the temptations of college life caused Wesley to drift away from the pure faith of childhood for a time, though he never ceased to observe the outward forms of religion. At this critical period, a chance conversation with the humble but devout old janitor impressed the gay collegian. He turned to his cultured mother for religious instruction, and he soon entered the ministry.

When Bishop Potter ordained him in 1725, the good old bishop advised his young brother not to spend time in disputes, but to consecrate himself to promoting real holiness, and the "spread of Scriptural holiness" became the keynote of the young man's life. Soon after this, John Wesley was elected Fellow of Lincoln College, and his remarkable skill in logic, and proficiency in Greek, established his reputation in the university. New duties brought him a new sense of responsibility, and he soon won his first soul for Christ. An attempt to influence his brother Charles, who had more genius than grace, failed. The older brother was compelled to leave the university to assist his father for two years. On his return he found Charles and several other students leading the most exemplary Christian lives; so exemplary that a fellow student called them "Methodists," and the name clung to them. John Wesley was soon dubbed "Curator of the Holy Club," by the bright but graceless students.

In the disputations for the A.M. degree, John Wesley acquired considerable reputation. After his graduation he continued to be a hard student, and followed a systematic plan of study, embracing metaphysics, ethics, logic, physics, oratory, poetry, history, higher mathematics, French, and Arabic. Certainly Methodism received its first form from a cultured mind.

Ere Wesley graduated, the atmosphere of the age was felt at Oxford. Though an age of intellectual giants, it was an age of depravity in high places. "Never had a century dawned on England so void of faith and soul as that which opened with Queen Anne and reached its misty noon beneath the second George—a dewless night succeeded by a sunless dawn." Even in conservative Oxford, men began to believe that religion must fall before the light of reason. The students who were not sceptical were spiritually dead. Amidst these scenes

of doubt and unrest, the little band of Methodists led prayerful lives, relieved poor families, visited charity schools and workhouses, conducted three meetings each week, and lived in the most self-denying manner. In seeking to keep the other students from evil associations, they were the forerunners of our young people's societies, which have been such a power for good in American colleges. Opposition to the movement was incessant, slanders were abundant, and the press was employed to ridicule them; but God sustained his own. Friends came to their aid, and the father of the Wesleys died with the prophecy on his lips that the Christian faith would revive in the British kingdom.

When the days of preparation at Oxford were ended, God separated the little band of Methodists. Whitefield was thrust out into that wonderful evangelistic career where he spoke as a prophet of God with voice almost seraphic. John and Charles Wesley soon after came over and halloed the soil of Georgia by their labours for the Indians. The other "Methodists" entered the regular ministry.

Thus Methodism, a form of Christianity in earnest, began her work, and a century and a half later we exclaim in the words of her founder: "What hath God wrought!" The wave of religious enthusiasm set in motion at Oxford has purified and liberalized the older denominations, has given a new impetus to the cause of Christian education, has been instrumental in arousing new interest in Foreign Missions, and has taken shape in the largest Protestant denomination, which numbers over seven millions of adherents scattered throughout the world.—Epworth Era.

The "Three Bells."

Captain Leighton, of the English ship Three Bells, some years ago rescued the crew of an American vessel sinking in mid-ocean. Unable to take the crew off in the storm and darkness, he kept by until morning, often during the night shouting through his trumpet, "Never fear; I'll stand by you!"

Would God that the two nations should ever so stand by each other.

Beneath the low-hung night-cloud
That raked her splintering mast,
The good ship settled slowly;
The cruel leak gained fast.

Over the awful ocean
Her signal guns pealed out:
Dear God! was that Thy answer,
From the horror round about?

A voice came down the wild wind,
"Ho! ship ahoy!" its cry:
"Our stout Three Bells of Glasgow
Shall stand till daylight by!"

Hour after hour crept slowly,
Yet on the heaving swells,
Tossed up and down the ship-lights,
The lights of the Three Bells.

And ship to ship made signals,
Man answered back to man,
While oft to cheer and hearten
The Three Bells nearer ran.

And the captain from his taffrail
Sent down his hopeful cry,
"Take heart! Hold on!" he shouted,
"The Three Bells shall stand by."

All night across the waters
The tossing lights shone clear;
All night from reeling taffrail
The Three Bells sent her cheer.

And when the dreary watches
Of storm and darkness passed,
Just as the wreck lurched under,
All souls were saved at last.

Sail on, Three Bells, for ever,
In grateful memory sail!
Ring on, Three Bells of rescue,
Above the wave and gale!

As thine, in night and tempest,
I hear the Master's cry,
And, tossing through the darkness,
The lights of God draw nigh.

Influence.

We scatter seeds with careless hand,
And dream we ne'er shall see them
more;
But for a thousand years
Their fruit appears
In weeds that mar the land,
Or healthful store.

The deeds we do, the words we say,
Into still air they seem to fleet.
We count them over past,
But they shall last;
In the dread judgment they
And we shall meet.

—Kable

JUNIOR EPWORTH LEAGUE PRAYER-MEETING TOPIC.

April 12, 1896.

It is dangerous to sin.—Psalm. 1. 4-6.

We now have to describe a character the very opposite of the one portrayed in our last lesson.

THE UNGODLY.

Verse 4. One who is not like God. God is not in all his thoughts. He studies to do without God, and acts as though he was under no obligation to the Almighty.

WHAT THEY RESEMBLE?

"Chaff," something that is worthless, of no use. "One sinner destroyeth much good." Such persons are never heard of after they die. They were always looking for self. Nobody esteemed them, and when death removed them, they were unlamented.

THE ARGUMENT.

Verse 5. The meaning is, the ungodly will not be acquitted, they will not be able to stand the scrutiny of the judge of all the earth, they can make no defence, hence their doom will be irretrievably fixed, from which there can be no appeal. The sentence will be final.

REASON ASSIGNED.

Verse 6. God knows all things. Nothing can escape his watchful eye. We are to understand by the word "know," that he understands all that befalls them, and nothing can visit them without his permission, and he will prevent anything that is evil touching them. It is not to be understood that they will escape affliction, but even what may be termed evil, by God's over-ruling Providence may accomplish good. God has great regard for those who walk in his counsel. He even numbers the hairs of their head, and none of their steps shall slide.

THE END OF THE DISOBEDIENT

Verse 6. "The way of the ungodly shall perish." Perish means to be destroyed. "The wicked is driven away in his wickedness." The end of these things is death. Though hand join in hand, the wicked shall not go unpunished. Be not deceived, whatsoever a man soweth, that shall he also reap.

WHAT A CHRISTIAN BOY CAN DO

These are some things a Christian boy can do who wants to work for Jesus:

- Be frank.
- Be polite.
- Be prompt.
- Be obliging.
- Obeys his parents.
- Keep himself tidy.
- Refuse to do wrong.
- Never use profanity.
- Never learn to smoke.
- Be useful about home.
- Never cheat in his play.
- Spend his nights at home.
- Keep out of bad company.
- Never laugh at a coarse joke.
- Learn his lessons thoroughly.
- Never make unnecessary noise.
- Never be disrespectful to old age.
- Be kind to his brothers and sisters.
- Take the part of those who are ill-used.
- Never make fun of another because he is poor.
- Never play marbles for "keeps;" it is gambling.
- Fail, if he cannot pass his examinations honestly.
- Never tell or listen to a story that he would not repeat to his mother.
- Try to lead his companions to Jesus.