# an his own Physician

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er and Bowels.

as and Sait Rheum most common virulent disor-on this con iren To these the

Old Sores and Ulcers

tions on the & kin. rrpasses many of the cosmetics and ances in its power to dispel rashes arements of the face.

nale Complaints.

the young or old, married or single! of a omanhood, or the turn of life, edicines display so decided an infla-arked improvement is soon percepta-lith of the patient Being a purely service, they are a safe and reliable re-

les and Fistula.

and feature of these prevalent and ders is eradicated locally and entire-of this emolient; warm fomentation its application. Its healing qual-and to be thorough and invariable. ent and Pills should be used in the following cases:

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w York and London" are discern-r mark in every leaf of the book of ward will be given to any one render-mation as may lead to the detection or parties counterfeiting the medicines he same, knowing them to be spurious at the, mat utactory of Professor Hol aiden Lane, New York, and by all re-

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Whole No 1016

#### Religious Miscellany.

Salutation to Jesus Christ. I greet Thee, who my sure Redeemer art, True bridegroom and sole Saviour of my heart Who so much toil and woe, And pain didst undergo, For my poor, worthless sake : And pray Thee, from our hearts, All idle griefs and smarts, And foolish cares to take.

Thou art the King of mercy and of grace, Reigning omnipotent in every place : So come, O King! and deign Within our hearts to reign ; And our whole being sway; Shine in ue by thy light, And lead us to the height Of thy pure, heavenly day.

Thou art the life by which alone we live, And all our substance and our strength receive Comfort us by thy faith Against the pains of death. Sustain us by thy power; Let not our fears prevail, Nor our hearts faint or fail, When comes the trying hour.

Thou art the true and perfect gentleness, No harshness hast thou and no bitterness : Make us to taste and prove, Make us adore and love The sweet grace found in Thee With longing to abide Ever at thy dear side, In thy sweet unity.

Our hope is in no other save in Thee, Oar faith is built upon thy promise free; Come and our hope increase, Comfort and give it peace, Make it so strong and sure, That we shall conquerors be And well and patiently Shall every ill endure.

Poor banished exiles, wretched sons of Eve, Full of all sorrows, unto Thee we grieve ! To Thee we bring our sighe, Our groanings and our cries Thy pity, Lord we crave, We take the sinner's place, And pray Thee, of thy grace, To pardon and to save.

Turn thy sweet eyes upon our low estate, Our Mediator and our Advocate, Propitiator best! Give us that vision blest. The God of gods most high, And let us, by thy right, And glories of the sky !

O, pitiful and gracious as Thou art, The lovely bridegroom of the holy heart, Lord Jesus Christ, meet Thou The Antichrist, our foe, In all his cruel ruth! Thy spirit give, that we May, in true verity,

Follow thy word of truth.

## Heaven.

Extract from a Discourse preached at the Sing Sing Camp Meeting by the Rev. Dr. Mat

rest upon which he here so beautifully dilater What does the Bible teach more specifically about it? It teaches, first, that there will be no know but it is just as well, because they won't sin there. "There shall in no wise enter into it sleep there long. We will come together, not that which defileth " (my unconverted hearer. remember that) " neither whatsoever worketh abomination or maketh a lie, but they who are written in the Lamb's book of life." There is a and no tears. I look forward to that. The last prohibition. The angel at every gate has his that I buried was a little cherub of twelve years sharge: "Let none enter here that are unboly: and two months, a little saint of God, and the let none be admitted that wear not the regalia only regret I have ever had about her was that I of the skies. If they come in white, bid them | thought so little then of childhood conversion welcome; if with robes unwashed, they have no I was sorry I did not bring her to the commu

Apocalypse !- they are these in white. There is to be no death there. O that word " death !" O that reality before us all-" death!" When we come to die, friends may accompany us to the bank of the stream, but they cannot pass beyond. You, my brother, you, my unconverted hearer, must die alone, must go that un- ed away, but can I cease to love her? No, no ! trodden way. And how death has agonized us! years do not diminish that affection. But how How many hearts are here that have bled at parting with husband, wife, or children ! O the should I feel if I, expecting to be saved myself, desolation that it has wrought and will continue to work until time is no more! Well, king of I shall carry my memory with me beyond the terrors, what about that world youder ? "There grave, and I believe, as religion sanctifies and shall be no more death." That will be no gospel to the angels or to the dwellers in any other world. If they never sinned, they would not stroke, and I shall remember her still in the know what it meant, but we know by observa tion what death is. Now, he says, there shall she was there and could not find her? be no more death ; neither shall they die any more. Christ bath abolished death. David ter : "Will you meet me in heaven?" "Yes, said that was the land of life. This is the land mother, I will," was the response of the sobbing of death-it is all life there. There flows the heart. The mother passes away, and the daughriver of life; there stands the tree of life; it is ter dies at length in the Lord, and they will meet all life in that glorious world. They weak a to part no more. Two years ago, a mariner,

no serrow or pain, for God shall wipe away all As the ship came near, he became so excited tears from their eyes, and there shall be no more that when the orders were given he could not death, neither sorrow nor crying, neither shall obey, having lost control of himself. By and there be any more pain; for the former things by he saw people in the distance, and asked the are passed away. As when the storm has gone privilege of looking through the glass. Up tears from their eyes."

Where now those weeds of mourning? Where now the habiliments of bereavement and sorrow? Where now the tolling bell and the graveyard scene? Left behind, and left for ever. No tears shall be in heaven, no darkened room, No bed of death, or silence of the tomb; But breezes ever fresh with love and truth

times that never were weary, those whose ayatems never faint, this would be no incentive. With God. It will be pleasant to gaze upon
tems never faint, this would be no incentive.

every tree their heavenly, immortal " Alabama"

I expect God will honor a great many there and infirmities : who are not much honored in this world. In the first place, though I do not know the full force of it yet, God's people are to sit at the right hand. Does not that mean a place of honor? Elsewhere Jeans has said if we acknowledge him before men, he will confess us before the Father and the boly angels. If immortals could blush, I expect a great many would blush when they see the angels, God's ushers, running down and beckoning some poor widow whom nobody cared for in this world, who died in a garret and was buried in a pine coffin; they beckon her away, " Come up higher," and, singing, they bear her away on their "snowy wings," and place a crown upon her brow. " Tuey shall be kings and priests unto God." I do not know what that means; but I know it means something blessed. People have the foolish idea here that kings are very happy and very exalted, and God accommodates our weakness, and says :-" If you want a crown, I will give you one; i you want to be a king, I will make you one, and your reign will not be for a short time " (there are no revolutions there), "but forever and

That is the land of the believer's triumphs. He shall triumph over sin in this world; he shall triumph over the world there ; he shall triumph over the fear of death, and he will then have triumph over the grave. And that is the meaning of those psalms of victory. They have overcome through the blood of the Lamb. Then think of the endless joy and the songs which describe the felicity of heaven. They sang a new song before the throne, and before the four beasts, and the elders, and no man could learn four thousand which were redeemed from the rect idea that it is a song which the angels cannot sing. There is a verse of one of our bymns which we will not sing in heaven. We shall never sing that blessed old hymn,

" Come, ye sinners, poor and needy; but there is one we will sing, which is a favorite hymn of mine :

"O happy day! that fixed my choice On thee, my Saviour and my God!" Heaven will be a land of immortal reunions sometimes wish I could never speak of my own experience or feelings; but I am so out-spoken, I can hardly help it. A brother talked about Sie children here to-day. I could but think of those that I have laid away in four different graveyards, yonder in the cold north, the field of my early ministry; no two of them sleep together. It seems rather painful; yet I do not like bringing them together in some graveyard, where I could go and plant flowers and whisper to their spirits, but where there are no graves place here." What a glorious that is in the nion three years before, for I believe she was as ripe for heaven as many en old Christian. She talked with much calmness of that better world. and said : " Ma, don't weep so : it makes me feel as if you thought it would not be well with me after death." How clear her path! We could not hold her. Only four years have passshould I feel if there was no bereafter? How should never hear of her in the heavenly land keeps alive this love for my dead, as I go toward old age and the grave, it will outlive the final

> The dying mother has of en said to a daughwho had been on a whaling voyage to the Pacinot part again.

> land to which I go. How should I feel if 1 knew

"There all the ship's company meet
That sailed with the Master beneath; With shoutings each other they greet, And triumph o'er sorrow and death. The voyage of life is at end, The mortal affliction is past;

O God! speed our footsteps to the eternal

shore. The great mejority of God's people have material things; it will be pleasant to see each with an intensity of devotion. My brethren, with their antecedents, and the nouns for which derstand us were we to use the term. A look were rescued by the judicious handling of the to labor with their hands, many of them unduly other face to face, and to see the Saviour as he those things ought not so to be. God requires they stand, in gender and number;' yet in into one or two of the temples will be sufficient rocket apparatus. The lifeboat was at once labor, struggle, toil, and wear out; health breaks is. But it is not the heauty of heaven that of you the sins of the new birth. He orders speaking about the separation of a subject into for our curiosity. Every city in China has one launched to windward of the stranded ship. down, sickness comes, and death at last. Now, makes its essence and its glory; not the freedom every Christian to grow in grace. You are his paragraphs, he unhestatingly violates his own which is called the City Temple, dedicated to the which proved to be the North Briton. The God says to every toiler, knowing our lot here: from sin and death and sorrow and pain; not disciples, scholars. That necessitates study rule when he says, and each of these when of god of the city, and these are more resorted to ground sea was tremendous. But the coxswain, "Toere remaineth, therefore, a rest to the peo- the rest that remaineth; not the crowns and the and progress in knowledge. You are born from great length; will again require subdivision at than those of any other god. ple of God." "Blessed are the dead that die harps and the robes of white; not the songs of above. That requires of you to seek those their most distinctive parts." in the Lord, for they rest from their labor."— deliverage and the greetings of the saints.— things that are above. You are separate from the temple on one of the principal streets her over the billows that swelled and heaved and "The and which error—that is, employing the temple on one of the principal streets her over the billows that swelled and heaved and "There we rest." said the old Indian chief, long These are all thrown in like the blessings we the world; that demands an abandoment of all the fight last.

Not long and dark shall the passage be to the realms | tunate grow in the divine graces to their divine of endless day;
for the eye that shuts in the mortal boar shall open God. 'Grow in grace.' Rise above yourself

I have never had any gloomy days: nor have I were, into the same image from glory to glory fulness of his beauty, strength and joy .- Zion's I feel that it is best for us to go singing Herald. through the world. I think one of the evidences that the Methodists are the people of God that song but the one hundred and forty and is, that they are generally so happy and sing so well. People used to say that Methodism would earth. I think we have generally had the corthe end of the world. Who of all to whom I speak would not spend his everlasting years in such a world as the one I have described? The skeptic, who may be here, says in his heart: If there be such a world as that, I want to

Well, now, dving hearer, life soon ends; the night cometh, and what then? what after death? " What are thy hopes beyond thy grave?

Oh! come and stand with me here, and look ut on the everlasting years that roll beyond the flood; count the leaves of every forest, the drops f every ocean, the sands of every sea, and let hem tell of the ages of long eternity that you must fill up with joy or woe, and answer to thy soul, thy conscience, and thy God, where would ou spend those everlasting years? Come what |-life, death, disappointment, losses, pain, eebleness-come one, come all, yet may my

emulous-all right! Blessed be God! I am in no hurry to go; I would stay here wenty years more, but I am ready when God calls me. I ask you, sinner, whither you are bound? Is there any light ahead in your case? How is it with you, unconverted man, prayerless father, bringing up your children without cointing them to God, leaving them an example thich will be a sad heritage of woe to them when they look on you cold, pale faces in your noffin and at your burial? I call upon you, as you love them, and are bound to the judgment us to heaven. Join this march of life to the beter country and heavenly. Do you ask the way These are they which came out of great tribuation, and have washed their robes and made hem white in the blood of the Lamb; therefore are they before the throne of God, and serve him day and night in his temple."

"I ask them whence their the victory came?"
They, with united breath.
Ascribe their conquest to the Lamb,
Their triumph to his death." Now, " If any man will come after me, let

him deny himself, take up his cross, and follow me." I trust, sinner, that you desire to be saved: you do not want to perish forever; I trust you feel a drawing toward the New Jerusalem. It may be your last call: start now for the heavenly country. I set out thirty-five years There is a period coming when we shall get fic, entered New Bedford. He left his wife and ago, and am determined, to get there. I am beyond the power of death, where there will be little boy behind, and had been gone three years. going to have a crown, a robe, and a portion of

Grow. From this pulpit short sermons are frequently by, and the rainbow spans it with its glittering yonder on the hill, back of them all, he saw a preached to our unconverted brethren. We hues, so shall we look back on the storms of woman, by whose side there stood a boy, and shall vary our service by addressing an occalife, and remember that they are "passed away." she had a glass, in the use of which she appear- s'onal word to the professor of religion. You, "They shall hunger no more, neither shall they ed to be very much interested. I need not de- too, have duties to perform, One word inthirst any more, neither shall the sun light on scribe the scene of their coming together. They cludes them all-GRow. That necessitates outthem, nor any heat; for the Lamb, which is in met; but after a few weeks he had to take an- growth as well as upgrowth, a deliverance from the midst of the throne, shall lead them to living other voyage, and run the risk of ship wreck and besetting sins, as well as a development of new fountains of waters, and God shall wipe away all of never returning. But when we meet, we shall graces. Many Christians stop at the first stage of their faith. They never put away childish things. They never go from milk to meat They put the shield of a creed of confession so stil'. Were they passionate? They yet the absurdity of saying that a whole may be Chinese temples in Canten: fancy they do well to be angry. Were they either less or more than itself." Yet Lindley Used points to it and says: "Rest." Now, to those that never were weary, those whose sys-

in the Lord, for they rest from their labor."—

"Here we rest," said the old Indian chief, long years ago, having been pushed on and on by the white man: he went up to a large tree that he thought would stand, and inscribed on it hiero
thought would stand, and inscribed on it hiero
the Lord, for they rest from their labor."—

the world; that demands an abandonment of all sinful worldly pleasures. Do you thus move out and up from carnal mindedness to spiritual which" either expressed or understood, is one thought would stand, and inscribed on it hiero
the world; that demands an abandonment of all sinful worldly pleasures. Do you thus move out and up from carnal mindedness to spiritual which" either expressed or understood, is one often committed by young writers. But Lindley have been in connection with a godly life, but it is something more than that. We shall see God and behold the King in his beauty. Othat better that the entrance are gamblers, fortunetellers by the eagerly the majestic fray. Then she got under the entrance are gamblers, fortunetellers by the score, quack doctors, hucksters of all sorts.

We are hurled out into the waters that had glyphics, and when asked what it meant, he said
"Alabams." What does Alabams mean? It
the old Hebrews desired it, and God said he was means: "Here we rest." He crossed, as he supposed, the last stream, and the white man would disturb him no more. And so, when God's saints cross the river of death though I. God's saints cross the river of death, though I they will be very careful not to mar the tree of life, yet they will feel like insertibed on a careful I say, first, in conclusion, that is the land of wealth, or pomp, or pleasure are set before his matically connected with it. Mr. Moon thus grist mill. The devils are turning the stone cork jacket, and then on that Sabbath afternoor, my hopes, with all my weaknesses, ignorance, and infirmities:

"The hope that points to distant years, And opeus through the saies."

That is the land of my soul; there is where I wish to dwell forever. We must go through the of your heart by making the outflow correspond of the saies."

In a say, nrst, in conclusion, that is the land of my hopes, with all my weaknesses, ignorance, and infirmities:

"The hope that points to distant years, And opeus through the saies."

That is the land of my soul; there is where I wish to dwell forever. We must go through the first expresentation of the change. And followed to memory and selected with it. Mr. Moon thus amends the sentence: 'The rules, definitions, and the victim has been put in head foremost. You see only his legs and feet sticking out of the shape of use only is legs and feet sticking out of the succession of the success. The success and the victim has been put in head foremost. You see only his legs and feet sticking out of the success and the victim has been put in head foremost. You see only his legs and feet sticking out of the success and the victim has been put in head foremost. You see only his legs and feet sticking out of the school because it was too wet, he was rolled that fills his eyes, his heart, his whole being. So should it ever be. If riches increase, set not your heart upon them. Prevent this setting of your heart by making the outflow correspond of the success and all sorts of animals, frequently misuses even the articles. 'The and the victim has been put in head foremost. You see only his legs and feet sticking out of the success and the victim has been put in head foremost. You see only his legs and feet sticking out of the success and the victim has been put in head foremost. You see only his legs and feet sticking out of the school that the wick and the victim has been put in head foremost. You see only his legs and feet sticking out of the school that the wick and the victim has been put in head foremost. You see only his legs and feet wish to dwell forever. We must go through the feet by making the outflow correspond tomb, but beyond it is a land of brightness unshaded by the gloom of death. This is what heaven sets before us to stimulate our piety and here is therefore the frequently misuses even the articles. heaven sets before us to stimulate our piety and your humility, and make you aspire the more strengthen us in the way. And now if you wish strengthen us in the way. And now, if you wish to know where heaven is, I think I can tell you.

Or it these earthly successes are not yours, as | an in discourse,' which is just saying 'an oration or discourse,' which is just saying 'an oration or taking the form of donkeys or other shapes, for crew. It is at the end of a good man's life, for the difference is so little you will never know it.

Or if these earthly successes are not yours, as they are not the lot of most Christians, you must not grow in murmering or repining as so must not gro must not grow in murmering or repining as so many are tempted to do, but with the most for.

| Many are tempted to do, but with the most for. | Inasmuch as ye have done it unto one of the staring by the hour—great gilt Idols, fiftee nfeet | least of these my biethren ye have done it unto For we know when the silver cord is loosed, and the many are tempted to do, but with the most for. consummation. 'Add,' is the command of

the next in bliss,

The welcome shall sound in the neavenly world ere the farewell is hushed in this."

God. 'Grow in grace.' Rise above yourself into His heights. Put on the Lord Jesus Christ, the farewell is hushed in this." Secondly, if such is our home at last, why

How blessed this experience. How happy the should we not be contented and happy, come Curistian who finds himself daily more and more what will, here? I am ashamed if I ever did the mas er of himself; who, whatever perfection repine any, but I feel thankful to God that in of faith he has attained, witnesses his growing reference to that thing I have had a little grace. victory over the infirmities of the flesh, his grow-I have never had any gloomy days; nor have I ing similitude to the character of his Lord and had any trouble as to my conversion and accept-God. May every believer thus work out his ance with God. If such is our home at last, salvation. Relieve the church of the reproach why should we not do as Paul did when he that your character may have given it; net said, "I reckon that the sufferings of this pres- by abandoning the church, but the sin. Put ent life are not worthy to be compared with the out that right eye of fond desire, cut off that glory that shall be revesled in us"? Do the right hand of wrong indulgence. Fear and clouds come up around you? Lift your eyes to torsake their possession. Grow up into Christ the things unseen, until you are changed, as it find your nature even here putting on the

## General Miscellang.

Bad English. THE subject of correct use of language has been discussed to so great an extent that perhaps it may have become tedious to many of our readers; nevertheless it is a topic of no little importance, and one which even a elight attention to the language, as commonly spoken, and as presented in very many of our books and papers, will show to be sadly neglected. Not having touched directly upon it in the METHODIST since the publication of a notice of Mr. Gould's "English," some eighteen months ago, we venture to present some extracts from

an article on Mr. Moon's "Bad English," which appears in the London Review. Where the "Father of the English Grammar" is found tripping, we must needs watch our conversation "Taking the edition of Lindley Murray's Grammar (1816), which received the author's You have marked how

God grant me this; that I fall not of heaven at latest touches, and which is described on the ast. Let me be saved, and it is enough; let the title page as 'corrected,' Mr. Moon proves, waves roll if they will, and the thunders peal; that by the selection of numerous examples of et dyspepsia gnaw and disease make pale and bad English, that even that edition stands itself in need of extensive correction. . . For instance, when two nominatives, different in number, occur in a sentence, it is not allowable to suppress one of the corresponding verbs. because, in that case, a piece of fa'se grammar would be the result. Thus, when Lindley Murray says, 'Many sentences are miserably mangled, and the force of the emphasis totally lost, he clearly leads us to believe that the second verb is the same in number as the first which would make the sentence read : ' Many sentences are miserably mangled, and the force and must live forever, I call upon you to go with of the emphasis [are] totally lost; ' whereas, the latter part of the sentence should have been, and the force of the emphasis is totally lost. In part of another sentence, he expressly employs a wrong verb when he says: 'Yet their clearly apprehended, is [are] not remembered at all.' Although Murray is perfectly acquainted with the law which determines the position But for crimes I have counted, my heart it still of an adverb in a sentence, yet in practice he violates it repeatedly. Thus 'A term which only implies the idea of persons,' is corrected by Mr. Moon into 'A term which implies the idea of persons only.' Some readers might think that such a correction is more finical than valuable, but as it is an improvement, it is a dis-

tinct gain, however slight. " The adverb ' both ' is misplaced by Murray in this sentence: 'The perfect tense and the imperfect tense both denote a thing that is past. Of course, as the abverb was meant to apply, not to the verb 'denote,' but to the perfect and imperfect tenses, the tenses should have been But to you—as to me—they will doubtless ap

Both the perfect tense and the imperfect tense denote a thing that is past.' Again, Murray says, ! We shall consider each of these three objects in versification, both with respect to the leet and pauses; and Mr. Moon, correcting I have wearied my friend-I have spoken too him, puts the sentence thus: . We shall consider each of these three objects in versification, with respect both to the feet and to the pauses." Such errors occur frequently in Murray's Grammar. Superla ive adverbs, such as 'totally.' 'supremely,' absolutely,' and 'universally,' are often misused in being qualified by words immost.' But there are no degrees of superlabefore them, and in heart remained unchanged tiveness; so that if we say regarding anything they covetous before conversation? They are pression, as Mr. Moon remarks, amounts to Journal gives the following graphic sketch of the Richard Lewis came on the scene of action. But or changed but in the slightest degree. Were that it is more universal or so totally, our ex

tence, of which Mr. Moon gives the following tween an interrogatory and an exclamatory sen tence, adding, in explanation, that 'we dis-

## The Old Year and the New.

a difference which we explain." - Methodist.

tinguish one thing from another, but we dis-

criminate between two or more things.' Again,

BY J. A. BELL. You are sinking, Old Year, and your pulse runs low,

I fear me, Old Year, you are nigh to the end, heaven; look to the New Jerusalem; gaze on your living Head in all things, and you shall By your lustreless eye and your breathing-1 know. How few are the hours that are left you to

I am dying New Year-I know it full well,

The end of the journey you must also go. You have travelled, Old Year, over mountain

and plain, You have seen the Earth's beauty-its groves and its flowers, Its fruits of ripe summer, and harvests of grain; That the world is so happy-should soothe

I have travelled, young friend, the great Earth I have seen its rich beauty, at morn and at eve But a heart without sorrow, never one have

your last hours.

That the world is not happy-I am forced to You have listened, Old Year, to the lettered and beart-sickening waves.

heed to their lore. The secrets of knowledge they are learning The world, if not happy, is more wise than

have listened, Young Year, to the lore of the

But sages are countless in history's page, That the world has grown wiser, I must no

You are witness, Old Year, how the poor has been fed. The vile and the erring sought out That Virtue is active, can truly be said;

The world if not wiser, is better, I'm sure general scope and tendency, having never been I have noted young friend, holy Charity's deeds, How the poor have been cared for-the erring

> bleeds ; That the world is no better-I am sadly fear me, Old Year, you are cynical grown,

The Earth and its glories-they fade from vour view: That you once were more hopeful, I am sure you will own : I am sorry to think it—the fault is in you.

The fault may be mine-I confess it New Year The world and its trifles, they charm me no

When the next coming year shall have knocked at your door. long. But hark ! the clock strikes-Ab ! there, it

The Old Year may be right-but I trust he Farewell, my old friend-poor fellow! he's

### Chinese Temples.

foul-mouthed? Grace does not yet sanctify the Murray in spite of his own knowledge, speaks idol temples, or "joss houses," as they are called Gallantly they struggled towards the shore, but sermon was preached by the Superintendent,—

emenda ion: 'It is difficult to discriminate beroof; hundreds of small gilt images—the god- fying; but surely this one, preached amidst the dees of flowers, with her thirty muses; room blustering gale of Sunday week, in Mount's Bay, after room hong with flags and banners, covered makes the blood botl and tears start. Those with strange devices; rooms where the story men clinging to the rigging of the North Briton

distinction,' between the powers of sense and them. imagination upon which Mr. Moon makes the throwing upon the ground two pieces of wood, But this was not allowed. Mr. Blackmore, chief comment: 'We make a distinction, but it is which are flat on one side and round on the oth- officer of coastguard at the Pensance station, a er-they are luck blocks; if one flat surface and once fliled his place; Soon a crew was formed i one round surface is the result the day will be and again the Richard Lewis rushed forth to the lucky. She tries them three times they are deadly strife. "The boat had to be pulled to against her. She rises, lights a paper, touches windward in the teeth of a tremendous wind and off a bundle of fire-crackers and her worship is sea. Sometimes she would rise perpendicularly done. So many fire crackers are let off through- almost to the waves." And those on shore out the city, as acts of worship, that it is like looked on with bated breath, fearing she must

a fourth of July all the time. Were there time we might have a long talk or two. The way was disputed inch by inch, about the temple of the Five Genii also the five- and at last the victory was won. Eight mers storied pagods, the temple of the Five hundred with feelings it would be mockery to attempt to Gods; also we might talk of the flower gardens | describe, leaped into the boat; and ten minutes where the shrubs are trained in the form of after they quitted the ship, her masts went, and I breathe but with pain, and my pulse it beats goats, horses, dragone and a great many other in half an hour she was broken into ships. Is it shapes. We might ramble through these nor- any marvel that Pascoe, one of the volunteers, This dimness and faintness—they surely fore- row streets for a week, and we should all the had three ribs broken in this cruel fight! But, which would call forth our wonder and perhaps surf and safely landed the shattered fragmants make us laugh ontright.

#### From the Methodist Recorder. Storms and Lifeboats.

Last Sabbath week, whilst congregations seat- establishment to the saving of upwards of 17,700 ed in the comfortable churches and chapels were lives from shipwreck. glowing with fine enthusiasm as the grandeur of the Master's deed was exhibited who came "to seek and to save that which was lost," the storm was howling along the British coast ; and in the beart of it-with starting eyes, strained sinews and stout hearts-the sermon was being applied For the rocks were goring the side of many a fine vessel; and the lifeboat, with bows well up to sea, was being flung from creat to trough of dists of Liverpool. She was converted to God,

It is difficult to realise the situation. Citizen who in the summer escape from durance and stroll with delicious listlessness along the esnot tell the savagery of those bright waters which glimpse and glitter in the sun. In weather such as we have had lately it is no easy matter to stand upon the coast. The "league-long ed. Religion's ways were " ways of pleasantroller" does indeed thunder on the beach, and makes the shingle tremble with the shock. The hurricane rushes past, whirling round and round and in his law did she meditate." Nature enditate." in bewildering circles, and scattering from its dowed her with a generous disposition, and be the fury out yonder amongst the combing 1820 she become the wife of Richard B. Mulseas! Picture the scene, and then listen! About hall, E:q. Mr. Mulhall had been a widower 12 o'clock on Saturday night, the ship Castilian, with a tamily of four children, all young and of London, 106 tone, laden with timber, bound from Quebec to Liverpool, came ashore on the south side of Portmadoc Bar. There was a wise, affectionate, and industrious. The descripheavy sea running, and it was blowing hard from tion of a good wife given by Solomon was found the south-west at the time. There she lay, out in her. Her own children and her foster chil-The orew managed to lower a boat; but just as three men had got into her, a wave struck her with such force that the tackling dragged the with such force that the tackling dragged the fast friends of Methodism. Her house was a stern clean out of her, and though life-buoys home for the ministers of Christ, and a cordial were thrown to the men, they sank. With this welcome was always seconded to them, and their disaster aggravating their own sense of peril, families. Her natural constitution was not rothey waited until the dawn. Henry Ward Reach. bust-yet she possessed great energy of characer says somewhere "It is not purple nor scarle, ter-her judgment was sound and strong. In when weary with watching, and yearning to see that is the sweetest colour : it is grey. I think the coming day, you look towards the east, just as the darkness begins to break away, nothing ic more beautiful than the grey, pearly morning dawn. The heart makes it beautiful." Right the heavy loss sustained by the Church in Liwelcome must it have been to the crew of the verpool by devastating fire deeply oppressed her, Castilian. For as the light flushed over the and to the utmost of her shillity " her liberal wild waste of waters, quick eyes on shore found mind devised liberal things" to restore the house them out. And then the John Athbury lifeboat of God. The bell of our church was her gift. was launched. Eighteen persons scrambled into "By their fruits ye shall know them." It was her, and after a struggle, in which " she behaved not the privilege of the writer to be favoured admirably," notwithstanding her heavy freight with a long acquaintance with our departed alsshe got the rescued ones on board the tug, and ter, - but the acquaintance we enjoyed was agree-

But a more stirring tale awaits our telling her trust was 12 the blood of the Lamb; as she On that Sunday afternoon a large vessel was nesred the Port, the prospect brightened and seen off the eastern shore of Mount's Bay, near her last conflict brought glory to her God. It Porthleven, in a very perilous position. The was while we were engaged in solemn prayer to crew of the lifeboat was assembled, and hors g our heavenly Father, commending her to his being yoked to the carriage, it was dragged towards the spot where it was thought probable the ship might strike. Shortly after a large Paradise of God. "Blessed are the dead that barque was seen through the mist, driving ashore die in the Lord; yea, seith the Spirit, that they between St. Michael's Mount and Long Rock may rest from their labours, and their works do "Carlton," in his last letter to the Boston Ten minutes after she struck, the lifeboat follow them." in that prief space, the long-boat had been her remains now rest in the Cemetery near our teems never ment, this would be no incentive. when do not un drowned by the Portuguese; the Chinese would not un drowned. The remainder, with great difficulty, Liverpool, N. S., Jan. 14, 1869.

Here we toil, we row away to make the blest those attreets of gold, that glorious imagery of the good and the true in social and civil duties the rule that 'Pronouns must always agree by the Portuguese; the Chinese would not un drowned. The remainder, with great difficulty, Liverpool, N. S., Jan. 14, 1869.

kept her head well up, falling off from the waves Going up into the heart of the town, we find that toppled over in broken floods, and sending

the grammarian speaks of 'explaining the tellers are sitting with listening crowds around waited for the application; nor did they wait in There is a woman worshipping before the idol; lant Higgans the shout, "Til go again, Sir!" go over, and then again she would gain a yard of the crew of the North Briton. " Then are they glad because they be quiet; so he bringeth them unto their desired haven." Such is lifeboat work on the English coast! The National Lifeboat Institution has contributed from its

#### Dbitnary.

MRS, R. B. MULHALL, OF LIVERPOOL, M. S. Mrs. Rebecca Mulhall, the subject of this notice, may be ranked among the early Methoministers, who travelled through this part of the country. There are those surviving who knew her, at the commencement of her christian life, and speak of her, as an earnest, realous consistent christian. To the writer she testified that when she first united herself to the Methodiet Church, the Lord gave her a clear evidence of divine acceptance-her peace and jey abound chill bosom the stinging sleet. What then must grace sanctified and ennobled it. In the year needing the fostering care of a mother, and such our beloved sister proved herself to be-she was of reach of human help through the dark night dren were in the truest sense one family. One

> The cause of Christ lay near her heart, and able and satisfactory, -her hope was in God,-

It would take us a long time to visit all the lowered, and eleven men had crowded into her. Courch. On the following Sabbath a funeral