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either before or

#### by the legislate it only shifts t conse laws impl exceptional one but that there for which the S a means of sup which may be traffic of some of applied to intoxic been proven that gitimate demand needful demand State would be encourage the s ence has proven always traught to the state and gulations and re them or make w State sale to the ists not in the traffic, and a traf proves is ever a must be evil in evil traffic, it mu morally wrong b other words it m absolute right. not relatively wi under each and amount of laws countenance by consent can giv All sin is oppose but in the case responsible for society and the S of the whole. liquor is alone act, but the ma of many who a for the existence it is true be the ing to the definit legislature that cerned b fore," tenanced is "conand, therefore, This responsibil the fact is a nonsents to all crim mitted in its mid consenting to an and stablish it; evilthen the com wrong, and every to the iniquity i is the position o permanence rests sent. This most stands by the stands by the per Christianity. 1) say that the liqu hands of the liqu tims? Nay, nay sent of Christia protection of Ch and themen that net sustain it a d this 'yerime'of cra ians consent to i greans of victims, or the efforts of never. The Chri tween this traffic and every inacti society who raise vote directly again all the crime flow words, is an acc consenting to an the individual an him to the level consents. The murder is a mur law, so says divin not only to say y not to say no, 11 old saying is, " Against theiving arresting and pu if society did n thieves then it by to thieving and crime. Society p individual, you ca bor's money or g but it consents to says you may rob character and so boy from his moth from the virgin's city says, liquor and everything y der certain regula of money. It ma viduals are not or

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#### WESLEYAN' AL MANAC

MAY, 1879.

Full Moon, 6day, 1h, 51m, Morning. Last Quarter, 12 day, 10h, 22m, Afternoon. New Moon, 21 day, 1h, 36m, Morning First Quarter 28 day, 7h. 23m. Afternoon,

Day of Week.	SUN		MOON.			HTde Hal'x
	Rises	Sets	Rises	South	s Sets.	ΞΞ
1 Thursday	4 54	7 0	1 51	8 9	2 1	2
2 Friday 3 Saturday	4 53	7 1	3 8	8 58	2 2 48	3 2
3 Saturday	4 51	$\begin{array}{ccc} 7 & 2 \\ 7 & 3 \end{array}$	4 27	9 50	2 48	4 3:
1 SUNDAY	4 50	7 3	5 50	10 46	3 13	5 3
5 Monday	4 48	7 4	7 10	11 44	3 42	6 2
6 Tuesday	4 47	7 5	8 33	m'rn	4 18	7 9
7 Wednesday	4 46	7 7	9 46	0 47	5 1	7 5
8 Thursday	4 45	7 6	10 21	1 52	5 58	8 4
2 Friday	4 44	7 8	11 35	2 55	7 3	9 3:
10 Saturday	4 43	7777777 6 8 9	mo'i.	3 55	8 14	10 2
11 SUNDAY	4 42	7 10 7 11 7 13 7 14 7 15 7 17 7 18	0 14	4 50	9 26	11 10
12 Monday	4 41	7 11	0.44	5 40	0 36	$\Lambda$ 3
13 Tuesday	1 39	7 13	1 8	6 26	11 4	1 2
14 Wednesday	4 38	7 14	1 29	7 9	$\Lambda.49$	2 3
15 Thursday	4 37	7 15	1 49	7 50	1 51	3 14
16 Friday	4 36	7 17	2 8	8_30	2 52	4 21
17 Saturday	4 35	7 18		9 11	3 51	5 19
18 SUNDAY	4 34	7 19	2 28 2 49 3 15	9 53	4 57	.6 !
19 Monday	4 33	7 20	3 15	10 37	5 59	6 45
20 Tuesday	4 32	7 21	3 46	11 24	7 2	6 48
21 Wednesday	4 31	7 20 7 21 7 22 7 23 7 24 7 25	4 24	$\Lambda$ . 13	8 2	8 1
221Thursday	4 30	7 23	5 11	1 5	8 59	8 34
23 Friday	4 29	7 24	6 5	1 57	9 49	9 9
24 Saturday	4 28	7 25	7 4	2 48	10 32	9 14
25 SUNDAY	1 27	7 26	8 15	3 39	11 3	10 21
26 Monday	1 27	7 27	9 19	4 28	11 37	10 59
7 Tuesday	4 26	7 28	10 32	5 15	11 58	11 45
8 Wednesday	4 25	7 29	11 38	6 2	mo'n	mo'n
29 Thursday	4 24	7 30	A 51	6.50	0 26	0 38
Bo Friday	21	7 31		7 (9	0 49	1 35
1 Saturday	4 23	7 32	$\frac{2}{3} \frac{5}{22}$	8 31	1 13	2 40

THE TIDES .- the common of the Moon's Southing gives the time of high water at Parrsboro, Cornwallis, Horton, Hantsport, Windsor, Newport and

Truro.

High water at Pictou and Jape Tormentine, 2 ars and II minutes LATER than at Halifax. At Annapolis, St. John, N.B., and Portland, Maine, 3 hours and 25 minutes LATER, and at 81. John's, Newfoundand 20 minutes EARLIER than at Halliax. At Char-lottetown, 2 hours 54 minutes LATER. At Westport, ottetown, 2 hours 54 minutes LATER. At Westpo hours 54 minutes LATER. At Yamasauth, 2 hot 25 minutes LATER.

FOR THE LENGTH OF THE DAY .- Add 12 hours to

FOR THE LENGTH OF THE NIGHT.—Sub-tract the fine of the sun's setting from 12 hours, and to tee remaindercold the time of rising next morning.

former issue of Mrs. Scientina's poem, we Popery, all at once." give in their corresped form the first two

#### MEMORIES OF THE PAST.

BY MRS. J. SHENTON.

There are memories many and olden, that come to Voices that are whispering to me, from the that have taken flight,

Forms that are fletting by me in the shades of the , evening hour, Tones that come back like music, that woos with its witching power.

The shadows of twilight deepen, as my spirit leaps ocean's wide main While the magic wand of memory retouches the old stenes again, And away o'er the wide waste of waters the home

on the hill-side I see,
While the mountains above in their grandeur look
tenderly down upon me.

#### HOW CAN THE PASTOR SPIRIT UALIZE THE MUSIC?

Devout preaching should be seconded by devout singing. But too often a spiritual tone in the sermon is negative ed in effect by a worldly tone in the songs. Thus the question arises which we have asked at the bead of this article.

One very important measure to be the singing, and this cannot be unless he also appreciates the singers. He should acquaint himself with the efforts they are making to do their part well. Even if he never expects to make any suggestions as to the conduct of this part of the service beyond the selection of the hymns, and the assignment of a place for music in the order of worship, yet he needs to understand the labors and trials of chorister and choir, that he may have a fellow feeling with them, and thereby appreciate them and thus put them in the way of appreciating his work in the pulpit.

In the line of the suggestion above, we add that the pastor can help to spiritualize the singing by giving attention to it in the service. When the choir sings, if the pastor does not sing himself, he should listen. The moments of song service are not to be appropriated to a variety of clerical "small chores," such as studying up "fifthly" in the cermon, reading and digesting the notices, whispering and arranging the parts in worship with a brother minister who happens to be in the pulpit with him, etc. If any person in the house needs the spiritual uplifting of song he who is to lead the congregation in worship needs such aid, and if the minister acts upon the undefined theory that when the choir or people sing he has no concern in the service, he by so much breaks the unity of the whole order, and tends to separate the music from the prayers and the sermon; but by entering heartily into the songs he lends his effective influence

and devoutness to the songs. Another suggestion is, that the pastor pray for the choir; not pray at them. but for them. When the officers and members of the church are remembered, the Sabbath school teachers, and many other classes, why should he not not the habit of sensible people to make pray for those who have so important a sufficient allowance for this rationale in

toward making the whole service one,

thus giving buoyancy to the sermon

Added to all these suggestions is another: The pastor may give instruction in regard to the place singing should hold in the service. Without any semblance of dictation or scolding he may make it plain to the dullest that the song service should be as devout

main to the superintendent as truly as to the pastor.

The London Methodist Recorder deals frenchantly with the assertion that John Wesley lived and died a High Church man. It says: "Wesley's course from 1738, and the principles upon which he acted, are utterly at variance with High Churchism. Was he a High Churchman when in 1739 he organized separated religious societies; when in 1740 he built meeting-houses and settled them upon trustees for his own use; when in 1741 he cailed out lay preachers; when in 1744 he established annual conferences; when in 1784 he constituted the legal conference as it has subsisted ever 'since; when he or ained presbyters for America, for Scotland, and at last even for England?

How high was Wesley Take one crucial point. The key of the High Church position is the dogma of aposto ical succession. This he describes in 1775 as "a fable, which no man ever did or can prove." Again, from the year 1745 onwards he held firmly to the equality of bishops and presbyters, recognizing nothing more than a difference of official rank between them. Everything that a bishop could do a presbyter could do. On this principle Wesley ordained presbyters, and believed that he thus conveyed every right which he himself possessed, including ordination. All this is to cut u, High Churchism by the roots. Of what use is it to quote words and predelictions of another cast? These are simple survivals of a former stage, which Wesley did not and could not cast off all at once. St. Peter did not A few feebal errors briving expt into a unlearn his Judaism, or Luther his

> Phillip Henry, it is said "he and his and helpful presence no sketch of wife constantly prayed together morning Mr. Gough at home would be comof closet worship, and abounded in it. husband's oratory, even after a life-It was the caution and advice which he | time of familiar association with it, secret duty; keep that up, whatever secret of his power. "He has no methyou do; the soul cannot prosper in the ods,", she says; "it is like the striking neglect of it." Besides these, he was of a match." Mr. Gough himself says uniform, steady, and constant in family | there are two distinct currents of worship, from the time he was first thought streaming unceasingly through called to the charge of a family to his his mind as he speaks-appropriation 'If the worship of God be not in the matter bearing on the subject of temwhich was put upon the doors of houses | thirty years present in his memory, it | around. in which the plague appeared, 'Lord, is the embarrassment of the choice have mercy ou us, for there is a plague, cur se in it."

THE GALLEY SLAVE'S FAITH.—In his inaugural address as rector of St. Andrews, Mr. Froude related the following incident: "Many years ago, when I first studied the history of the Reformation in Scotland, I read a story adopted by the pastor is to appreciate of a slave in a French galley, who was bending wearily over his oar. The day was breaking; and rising out of the gray waters a line of cliffs was visible, and the white houses of a town, and a church tower. The rower was a man unused to such services, worn with toil and watching, and likely, it was thought. to die. A companion touched him, pointed to the shore, and asked him if he knew it. 'Yes' he answered, 'I know it well. I see the steeple of that place where God first opened my mouth in public to his glory; and I know that how weak soever I now appear, I shall not depart out of this life till my tongue glorify his name in the same place." Gentlemen, that town was St. Andrew's: that galley slave was John Knox; and we know that he did come back, and did glorify God in this place, and in others, to some purpose.

It is, perhaps, not known to all our readers that John Knox was for two years a French prisoner and was confined to the galleys.

GLOOMY THOUGHTS AND GLOOMY WEATHER.-Dull, depressing, dingy days produce dispiriting reflections and gloomy thoughts, and small wonder when we remember that the mind is not only a motive, but a receptive organ, and that all the impressions it receives from without reach it through the media of senses which are directly dependent on the conditions of light and atmosphere for their action, and therefore immediately influenced by the surrounding conditions. It is a common-sense inference that if the impressions from without reach the mind through imperfectly acting organs of sense, and those impressions are in themselves set in a minor æsthetic key of color. sound and general qualities, the mind must be what is called "moody." It is part in worship as the leading of the dullness and subjective weakness. Some persons are more dependent on external circumstances and conditions for their energies-or the stimulus that converts potential into kinetic force than others: but all feel the influence of the world without, and to this influence the sick and the weak are especially responsive. Hence the varying temperaments of mind chang. ing with the weather, the outlook and the wind - Lancet.

PLE, LONDON.

The nulsion of the apostle of Temperance to this country is not yet over. On Monday evening he delivered from Dr. Parker's pulpit one of the most effective orations I have ever heard him give. The capacious and beautiful church was filled by an audience disposed to tears and now to laughter, by the magic of Mr. Gough's entrancing oratory, and the powerful close to that lecture was followed by such cheers as it falls to the lot of few speakers to

A writer in an English papersays : -Fortbirty-five years he has been, except during the summer months, incessantly travelling. The distance he has journeved would mave sufficed to carry him a dozen times around the terraqueous globe. He has delivered nearly eight thousand speeches; he has been heard by more human beings than any preacherlving. Spurgeon began to preach nearly ten years later than Gough and as spoken not more than half as often; Henry Ward Beecher was not heard of until six years after Gough had become the recognized king of teetetilism, and in demand as a lecturer from a thousand platforms every winter. It is impossible to converse long with Mr. Gough without his passing to greenble piece of work. the subject of temperance. For thirty five years this theme has formed the staple of his discourses. There is not an actor on any stage who can approach him in versatility. In illustrating his lectures he would play with equal ease the rollicking Irishman, the unbending Scotch deacon, the frivolous coxcomb, the shoulder-heaving frenchman, the brutal husband, the broken-hearted wife, the plantations negro, the toper | The youth thought himself a very fine | in every stage.

Secret Devotion. -- In the life of Mrs. Gough, without whose strong ces. Thus it is that the orator constantly launches into untried illustrations, which always result harmoniously, thanks to an innate seuse of fitness which never yet let him be betrayed into Sir Boyle-Rocheism.

# THE YOUNG FOLKS.

# START RIGHT.

"Take nothing for granted," is a golden rule for all travelers. That is we must see things for ourselves, and find out all about your journey. We must not depend upon the opinions of others as to hours and trains.

I remember two boys, some years ago, in Philadelphia, who grew tired of going to school and minding their parents. | ma, to rock in her mother's lap, and So they made up their minds to run

They packed up their clothes, each one for himself, in a red silk handkerchief, and put their bundles over their shoulders, on a stick in true pilgrim style, and sallied forth from the back gate of their father's house, very early on the morning of July 4th. They chose his day because they thought it was a ood day on which to assert the ir independence. They thought they would be like the American colonies and would strike for freedom. So they went out go Wes. Philadelphia depot to take the train for Washington. It was in the war times, and they would go and see President Lincoln. They wanted him to give them commissions in the army as drummer boys. They thought he would invite them to dinner at the White House, and would very likely take them out for a drive in his own car-

So when they arrived at the railway depot they saw a train headed south for Baltimore, and they got on the rear platform. They had no tickets, and as they wanted to save what little money they had, they thought they would steal a ride to Washington. But the contrain had started, hanging on to the steps on the rear platform. He landed them at the next place he came to, and instead of the train to Washington. else." They were going north instead of south; they had entered the wrong train by the wrong gate and were started all

So those boys who wanted to be so in- sprang from the window to her sister's hereafter."

The above suggestions apply in the MR. GOUGH IN THE CITY TEM- dependent upon the fourth of July, and ican colouies, had the pleasure of spending their money in going home by the steamboat on the Delaware river back again to Philadelphia. And that very night at 8 'oclock, just fourteen hours after they passed out of their father's at once. If you had ever asked me if I back gate they passed in again, and went to bed. And their father, who was yes; but I hope now. I only wish to a very kind and wise man, let them have abundant time, for the next three days to do what is right." each one in his own room, to medita'e upon the great lesson of getting started right whenever youngo on a journey.

And to this day those boys, who are now grown-up men, are very careful when they want to go to Washington to be sure and not take the train for are ten years old, Mary?"

For it is not enough to want to get started right; we must first find out When I have finished my story, you for ourselves that we are right; before we go on our way,

Y u know the old motto says, "Be sure you're right, then go ahead.'

our Lord says in another place, "Strive to enter in at the strait gate"-the right gate. - Rev. Mr. Newton.

#### ABOVE HIS BUSINESS.

"I wouldn't do that," said one clerk to another, whom he saw doing a disa-

"It must be done and why shouldn't I do it," was the excellent reply. In a few minutes the wouldn't-do-it

clerk, ashamed of his remark, was as- At ten o'clock the rain stopped, but the sisting the clerk who was not above his | clouds still looked dark and lowering,

legal profession known as "Writers to said he would take me a pleasant drive the Signet." A young gentleman was for it was going to be clear; then for apprenticed to one of these writers. person, much above ordinary apprenti-

One evening the master desired him to carry a bundle of papers to a lawyer and evening." He made a conscience plete, is an eathusiastic admirer of her whose residence was not very far off. The packet was received in silence, and about and singing. Soon we stopped in a few minutes the master saw a por- at a pretty collage, in front of which frequently gave his children and and warms with interest on the subject | ter run in the outer office. In a few | some little, girls were playing. friends, "Be sure you look to your whenever questioned concerning the minutes the youth walked out, followed by the porter carrying the parcels.

Seizing his hat the master tollowel, and overtook the porter, relieved him of the packet and walked in the rear of the apprentice. The lawyer's house being reached and the door bell rung, dying day. He was accustomed to say, and rejection. With all the mass of the apprentice cried out, "Here, fellow give me the parcel!' and slipped a sixhouse, write upon it the inscription perance accumulated during five and pence in his hand without looking my children without a home. I have

> "Here it is for you!" exclaimed a which to use; and a great embarrass- voice which caused the youth to turn ment it is. Besides this, there is also around. His confusion as he beheld ever present a desire to bring forth the master made him speechless. Nev- O, sir, God sent the rain in answer to something new on the well worn theme. er after that was he above his business. my prayers, for many were suffering as

# I'LL TRY.

"I know a child-and who she is I'll tell you by and by,-

When mamma says, 'Do this,' or 'that.' She says, 'What for ?' and 'Why ?' She'd be a better could by far, If she would say, " ['ll try.'

We are all tond of our Lilian: we never call her little Fretty or little Crossy, for she is gentle and happy. But she has one fault that will make her miserable when she is older, if she does not break herself of it. She does not like to study or sew, or to do anything useful. She likes to dress and undress her doll and take it to walk, to daub with paint the pictures in her story books, to go to see grandmam. be told of what she did when she was her age. But when her mother says, "Do this," or "that," Lilian says, "What for?" and "Why?"

But yesterday Aunt Grace, who knows so many delightful games and is seldom too busy to amuse Lilian, came across the verse "I'll Try," and she exclaimed, "The writer must have had our Lilian in his mind!" and then she read it aloud, and then she sang it to a lively tune. And this morning for the first time, Lilian, of her own accord brought her lesson book to her mother.

She was so slow learning her letters and then spelling words of one syllable that we had to tell her again and again how eagar deaf mutes are to learn the deaf and dumb al habet so as to be able to talk with their fingers, and how patiently the blind learn to read by means of raised letters. But now we have no fear that she will not be a good scholar, for she has taken at last for her motto, "I'll Try."

# THE WISHER.

"Why can't the rain stop, and the sun come out again? I do wish it would, for I want to go to see Hattie ductor found them out an hour after the Gray"-so said a little girl, who stood pouting by the window, in a pleasant house- "Nothing but rain-always raining whenever I wish to do anylo and beheld! it was Trenton, E. J. thing pleasant. I wish the clouds They were on the train to New York would pass over, and fall somewhere

"Kitty, Kitty," called a pleasant voice from the next room; "come here | Saviour wished to teach the same lesand let me tell you a story."

"O do, sister" said Kitty, and she

side. "Mary, what makes you so cheerful day after day-you never seem disappointed when you are hindered from doing anything?. Are you never sorry? Don't you ever wish to have it " Wait, Kitty; not too many questions

ever had wished, I could then have said be more like our Saviour, and always

" & ell, Mary, I can't help it. Do tell me when you ever wished. Where you as large as I am?"

"Yes, Kitty, I was just as oll as you are, when I wished as you do now. "Do all little girls stop when they

"They are old enough Kitty; but it is not years that give a contented spirit, can tell me what it is. When I was ten, I had been promised a sail on the bay with four little girls. Old John, the sailor, had a boat, and as he was "Enter ye in at the straight;" or, as very careful and steady, our parents would sometimes let him take us a short distance from shore. But the next morning, as soon as I awoke, I heard the rain pattering against the window panes. O how disappointed I was; and instead of feeling grateful to a kind Heavenly Father for keeping me safe through the storm, I grumbled that he should let it rain, when I wish. ed to go sailing. At breakfast I pout. ed, and has no smile for dear mothernothing pleased me the whole me sing and mether said I must stay at home. In Scotland there is a branch of the | When father came home to dinner he the first time, I condescended to smile, and hurrying through my dinner, I was oon ready for the carriage and ponv. which soon made its appearance. Off went the horse, as happy as I then was, carrying us through pleasant lanes and woods, where the birds were flying

"Where is your father, girls?"

"In the house, sir, replied the eldest. At that moment the door opened, and a man entered.

"Well, John,' said my father, 'What do you think of the shower?' "I have just been thanking God for

t," said the man. "Without it I should have been a ruined man, and planted large crops of corn and potatoes, from, which I hope to realize enough to pay for my little farm; but the drouth bad nearly burned it all up. was. I shall now be able to pay you all on the place this autumn, sir." After a few more words we drove on.

"Did my little girl hear what Mr. Smyth said?" asked my father. "I too, have cause to be thankful for the shower, for without the payment by Mr. Smyth I could not have met the expenses of this year, and we might have been obliged to leave our pretty

home." "Of course I felt very sorry for my vain wishes, and hoped that I never should be so naughty again. Soon we came in sight of the beautiful sea, that I loved to watch.

"What means the hurrying to and fro? asked my father of a man that

"Old John's boat upset when three miles out, and though he did all he could, two of the children were drowned," replied the man.

"Sad and stricken when two houses in our village that night, for each had lost a lovely child.

"Mary,darling,I can thank God again and more than ever, for the shower,' said my father: 'for had it not rained tais morning you would have been in the boat, and we might never have had a little daughter, for old John could only save two.

"O how guilty I felt that I pouted and had been so wicked! Where should I have been if I had had my wishes granted—and how thankful I felt that God in his mercy had spared my life! And when I prayed that night, I asked his forgiveness for my sin, and for help and faith to trust everything in his hands for the future'

"Well, but sister, I am not going in a boat, and cannot therefore be hurt." "I know that Kitty; but you may be thankful for this very shower. Just look at the trees and flowers, that were almost dead-they now hold up their heads as if to praise God for the rain.

While they were talking, their mother came in from a neighbor. "Kitty," said she, "poor little Hattie Gray is very sick with the scarlet fever. I am so thankful you did not go there to-day; you have never had it, and might have taken it."

" Now, little sister," said Mary; 'you see that the rain did good even to you. You may not always know so soon why you are prevented from doing what you wish, but trust God that it is all for the best. Our blessed son when he said, 'What I do, thou knowest not now; but thou shalt know