

Carleton Place Herald.

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SABBATH READING.

The Year's End.

So grows the rising year and so declines,
By months, weeks, days, unto its peaceful end;
Even as by slow and ever-varying signs,
Through childhood, youth, our solemn steps descend
Up to the crown of life, and thence descend.

Great Father, who of every one takes care,
From him on whom full ninety years are past,
To the young babe, just taught to lisp a prayer,
About the gentle Jesus, meek and mild,
Who children loves, being once himself a child.

O make us day by day like him to grow;
More pure and good more dutiful and meek
Because he loves those who obey him so;
Because his love is the best thing to seek;
Because without his love all loves are weak.

All earthly joys are miserable and poor,
All earthly goodness quickly droops and dies,
Like rootless flowers you plant in gardens sure,
That they will flourish—till in midday skies,
The sun burns, and they fade before your eyes.

O God! who art alone the life and light
Of this strange world to which as babes we come,
Keep thou us always children in thy sight;
Guide us from year to year through shine and gloom,
And at our year's end, Father take us home.

Success with a Bible-Class.

After about twenty years' experience as a Bible class teacher, I have observed that success depends greatly if not mainly on the following points:

1. Punctuality of the teacher. He must not be behind time, keeping his class waiting.

2. The teacher must be master of the lesson, with all its collateral, and be able to give illustrations clear and pointed, and as his class is readily understood.

3. He must treat Bible subjects with that seriousness and earnestness which belong to them.

4. He must encourage the timid, treat with respect opinions differing from his own, and shield from mortification those who may chance to give wrong answers.

5. He must allow no tedious discussions, and not prolong the session of his class beyond one hour.

6. He must give every member something to do, and not allow a few to monopolize the time, even if he has to suggest answers to those who are backward for fear of answering incorrectly.

7. He must manifest a personal interest in each member of his class, treat with cordiality, and carefully avoid any appearance of partiality.

8. He must let no exercise pass without making it contribute in some way to the conviction that the Bible is really and truly the word of God, and as such, the most important book that man can study.

9. He must endeavor to infuse promptness and animation into all his exercises, and not allow anything like monotony to pervade his class.

10. He must make the spiritual and intellectual prosperity of his class the subject of stated, special prayer.

Power of a Good Example.

The author of "Tom Brown at Rugby" gives a graphic scene in which a puny and timid boy was the hero. The boy was probably Arthur Hugh Clough, whose poems have recently been published by Ticknor and Fields. On his first night at Rugby, when all the other boys were hurrying to bed, he lay awake, and he was brave enough to say his prayers, this little fellow told on his knees alone, true to the habits formed at home and to his own convictions of duty.

The example once set, many were glad to imitate, and a large number of boys in that room were soon regular in their evening devotions.

John Angell James tells of a similar incident in his own experience. When he became an apprentice at Poole he neglected the religious duties he had learned from a pious mother, and rose and retired day by day without thought of prayer. But when he had become quite hardened in his carelessness, another apprentice became a roommate. The new comer, besides being a good boy, was a religious man, and he began to pray, and his example led to the new apprentice. Religious feelings took possession of his heart. He sought religious acquaintances, and became an earnest attendant on public worship and social prayer meetings. Soon he began to cherish a hope of his personal acceptance with God, became an efficient laborer in the Sunday-school, and entered a course of preparation for the ministry.

The fidelity of that young apprentice was the crises in James's religious history. Let all Christians be faithful to duty in traveling, in visiting, in company with prayerless associates, in the camp. Perhaps some of them may exert a great influence for good as in the instances we have alluded to.—*Watchman and Reflector.*

The Use of Riches.

The good that is in riches lies altogether in their use. If they are not broken, like the box of ointment, and poured out for the refreshment of Jesus Christ in his distressed servants, they lose their worth. Therefore the covetous man may justly write upon his rusting hoard, "These are good for nothing."

St. Chrysostom tells us that "He is not rich who lays up much, but he only who lays out much;" and that "It is the same thing not to have as not to use." I will, therefore, be the richer by a charitable laying out, while the worldling shall be poorer by his covetous hoarding up. When, then, O Lord, takest thou the place of man, and from thy high abode, where thou dwellest among the praises of the blessed, dost thou send thy charity to the persons of thy needy people, assist me to take thy place, and to give alive of such things as I have. Teach me, in giving my alms, to give my mind, to give my heart, to account to thee, not only a little portion of my property, but also my body, my soul, and my salvation.

Religion in Business.

The pressing need of our faith is not simply faithful evangelists to proclaim its doctrines, but legions of men recognizing their worldly vocations, witnessing to that truth on which much skepticism prevails, that Christianity, so received as to become an integral part of a man, is omnipotent to keep him from the evil, not by taking him out of the world but by making him victorious over it.

Sabbath day is a most worthy discipline, like Palissy, or Burton, or Budget, or Percher, exhibits religion as "the right use of man's whole self"—as the one thing which gives dignity and nobility to what is in itself sordid and earthly—as the main spring of earnest and successful strivings after higher ends and a purer life—as the power, outside of and within man, which lifting up conduct in the individual, raises the community—and not as a state of mind mystical, and in active life unattainable, high up among things intangible, separated from contact with work-day life.

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MISCELLANEOUS.

The approaching Marriage of the Prince of Wales.

There are several things about this marriage which afford just cause of national thankfulness. It is a suitable marriage. The Prince of Wales and Princess of Denmark are both of excellent families and of equal position; they are both young, both healthy, both handsome, both highly educated, and both dutiful and well disposed. These conditions are all of great importance in marriages generally, and their importance is greatly enhanced in the case of hereditary rulers whose personal happiness and good conduct affect the moral interests of millions. It is also a new and happy feature in this marriage that it is a departure from the long catalogue of inter-family marriages.

2nd. It is a marriage of affection. All accounts agree on this point, and it is a point of great importance, especially where a king is concerned. This circumstance taken in connection with the other suitability of the match, gives the nation good reason to hope for a reign distinguished by domestic virtue and happiness; and the influence of such a reign upon the nation for good can scarcely be overestimated.

3rd. It is an early marriage, a great advantage when other conditions are favorable, and especially to be desired in Royal houses. It is evidently in accordance with the purpose of the Creator, and the course of nature which he has established, that marriage should take place in early manhood, and where this obvious law is generally disregarded, the consequences to society are in a great variety of ways disastrous.

These remarks, however, are not intended to encourage rash, unsuitable or imprudent marriages, but where, as in the present case, the affections of the parties, the consent of the parents, and the means of support, all concur early marriage is most laudable and advantageous. The cares and duties of a monarch, however, are such that a young man, and should not be put off till a third or a half of the period of strength and vigor is gone, never to return.

4th. This marriage gives our excellent Queen an opportunity of putting forward her hearty approval to take her place in various ways, which will be equally pleasing to the family and the State, and in a way different from former times, when a contemptible jealousy and rivalry existed between the King and his own son; but it seems to be the happy lot of our Queen to correct the mistakes of preceding reigns. She has announced already, that, shortly after the marriage, the Prince and Princess will, in her room and read, hold drawing-rooms and receptions, whilst she continues in the retirement which is most congenial to her widowhood; and thus will one virtuous, happy and prosperous reign, gradually and gracefully merge into another in the way that is most advantageous for the family and the State.

We said yesterday that there was a man which will set an excellent example to all the families in the British dominions for the regulation of their domestic concerns.—*Witness.*

THE PITCH PLASTER RUMORS IN MONTREAL.—The Montreal Witness says:—We stated yesterday that there was a man which will set an excellent example to all the families in the British dominions for the regulation of their domestic concerns.—*Witness.*

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Arrival of the Saxonia.

The steamer Saxonia arrived here at 1 o'clock, with dates from Southampton of the 13th inst.

The Kina arrived at Queenstown on the 13th inst.

It was rumored that Napoleon had renewed his proposal of joint mediation in America. The London Observer says that no such thing has been made to England.

The Emperor distinctly intimates to Mr. Dayton his refusal to submit any proposition for the settlement of the American dispute. The Times thinks the only way to settle the dispute is for the Federal Government to dissolve itself, and, leaving the sovereignty independent of each State, leave each perfectly unmolested to form its own connections for the future.

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