

The Wesleyan,

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NO. 48

CHANGES IN THE ECONOMY OF THE METHODIST CHURCH OF CANADA, EFFECTED BY THE GENERAL CONFERENCE OF 1878.

ITINERANCY.

That a minister shall not be re-appointed to a circuit within a less interval than three years.

LEADERS.

It is recommended that the paragraph on page 78 of the Discipline which reads,—

“To make strict inquiry in the Local Preachers’ Meeting once a quarter into the moral character of all the Leaders, their punctuality in beginning and ending their Class Meetings in proper time, and whatever relates to their office,” be expanded, and that the following be substituted:—

To make strict inquiry in the Leaders’ Meetings, preceding the May Quarterly Meeting, into the moral character of all the Leaders, their punctuality in beginning and ending their Class Meetings in proper time, and whatever relates to their office; and if there be no objection alleged and sustained they shall continue in office for the year; and in case there be no Leaders Meeting, then the examination or inquiry shall be held at the Quarterly Official Meeting in May.

The recommendation was adopted.

RIGHT OF PREACHERS ON TRIAL TO VOTE.

In regard to the memorial in reference to the rights of preachers on trial to vote in District Meetings, the Committee are of opinion that the Discipline is sufficiently plain and gives them that right.

Adopted.

TRANSFER COMMITTEE.

That the President of the General Conference and the Presidents of the Annual Conferences shall be a Committee for the transfer of ministers and preachers from one Annual Conference to another, subject to the regulations hereinafter mentioned.

The Annual Meeting of the Committee shall be held on the day and at the place which the President of the General Conference may appoint.

All communications from Presidents of Annual Conferences, in relation to transfers from their bounds, and from brethren who desire a transfer, shall be sent to the President of the General Conference not later than the thirty-first day of March in each year.

The General President shall notify the President of each Annual Conference of all proposed or desired transfers to or from his Conference not later than the fifteenth day of April in each year, and the President shall immediately notify any member of his Conference affected by such proposed transfer.

In case there be a Conference from or to which no transfer is proposed or desired in any given year, the representative from such Conference shall not be under obligation to attend the meeting of the Transfer Committee for that year.

That the Transfer Committee shall have authority to fix the date at which the transfer shall take effect.

MISSIONS.

That every Superintendent of a Circuit be required to promote by every means in his power the augmentation of juvenile contributions to the funds of the Missionary Societies, by Sabbath collections, the use of cards or Missionary boxes, or such other means as may be judged best in each locality.

That the Annual Report of the Missionary Society do contain the missionary notices as heretofore; and that, with a view of reducing the size and expense thereof, it do not contain the names of any subscribers for a less sum than four dollars.

That all communications for the Mission Districts intended for publication in the organs of the church, shall be first examined and approved by the

That there be one Missionary Secretary, and that the Central Board have authority to secure for the Mission office, whatever assistance in their judgment the necessities in the work may demand.

That the Committee to whom the Conference committed the question concerning the claims of the Superannuated Ministers’ Fund and Supernumerary Funds respectively, report that the claims of Missionaries who have travelled on Circuits of such a character as to give no support to those funds have legitimate claims on the Missionary Fund—claims that have been acknowledged for many years; that in order that those claims may be equitably adjusted, they instruct that grants be made to the Superannuated Ministers’ Fund and the Supernumerary Fund in the proportion of six-sevenths to the Superannuated, and one-seventh to the Supernumerary Fund, on condition that these funds provide for the allowance of these Missionaries in accordance with the rules of the said Fund.

That all moneys collected for Missions shall pass through the hands of the Chairmen of Districts to the General Treasurers, and all moneys from the General Treasurers shall also pass through the Chairmen’s hands.

ELECTIONS TO GENERAL CONFERENCE.

Instead of one member in every eight members in Annual Conferences one in every ten are to be elected.

That each Annual Conference after the election of the number of ministerial delegates as provided in paragraph 2, page 26 in the Discipline, may elect a reserve delegate, and in addition to the reserve delegate so elected, shall also elect one reserve delegate for every ten members of the number it is intended to send—such reserve to take the place of a delegate when by reason of death or for other cause there is a vacancy in the delegation, in the order of election as determined by number, provided always that the vacancy occurs before the meeting of the General Conference. Each District may elect a layman as a reserve in addition to the number of delegates it is entitled to elect, who may, upon notice from the President of the Conference, take the place of a delegate in order of election as determined by number, when by reason of death or other cause, there is a vacancy in the delegation, provided always that the vacancy occurs before the meeting of the General Conference.

That the basis for computing the number of ministers and laymen to compose the General Conference, shall be the number of ministers in full connection with the Conference, and the number of members as found in the Conference, next preceding that at which the election is made.

POWERS &c., OF ANNUAL CONFERENCES.

That each Annual Conference shall have authority, by a two-thirds vote of the ministers present and voting, to locate any of its members at any time up to the tenth year from the time of their reception on trial, and that such action of the Conference shall be final; provided that notice of each location be given at the preceding session of the Conference.

That no Chairman shall have authority to employ any person with a view to his reception into the active work, without the consent of the Annual Conference, or of the Special Committee thereof; and in no case shall any person be so employed who has been rejected by a Quarterly Meeting, District Meeting, or Annual Conference.

That no new Missions shall be established unless by a vote of the Conference in which the Mission is proposed.

That this Conference requests the Presidents of the several Annual Conferences to see that the General Conference collection is taken up in every Circuit and Mission, and remitted to the General Treasurer as soon as possible.

In the case of distant Missions, or when for any cause it is impracticable for the President of the Conference to be present, each Annual Conference shall have authority to provide that the ordination of candidates approved by the Conference, shall be performed by the Chairman of the District, assisted by one or more ministers, according to our form of ordination.

That the Ministers hereafter appointed to office by the General Conference shall remain members of the District

members before such appointment to office.

The District Meetings and Annual Conferences are recommended to send no preacher on trial to College for a term of less than two years, and whenever possible to extend the time to three years.

No preacher appointed to College shall be removed therefrom, except by authority of the President of his Conference, with the consent of the Chairman of his District and the President of his College, or Dean of Theology.

That the standard of qualification for young men recommended to be received into our Conferences as probationers, shall not be lower than 50 per cent. of the marks on the Preliminary Course of Study.

That any candidate who may present a Public School Teacher’s certificate of having passed a Matriculation Examination at any of our Universities, shall not be required to be examined on the English branches of the preliminary course.

GENERAL CONFERENCE PRESIDENT.

That this General Conference considers it necessary to provide assistance for its President in the discharge of his manifold duties, and that an appropriation be made from the General Conference Fund to meet the expenses that may be incurred.

To insert the words, “and especially to attend as many as possible of the sessions of the Annual Conferences,” between the words “Conference” and “provided,” in the 14th section of the Discipline, page 29.

The committee recommended that \$1,000 be placed at the disposal of the President, to cover expenses of assistance, &c., to be provided as follows:—

From the General Conference Fund.....	\$500.00
From the Mission Fund.....	300.00
From the Educational Fund.....	200.00

The Report was adopted.

COURT OF APPEAL.

Each General Conference shall appoint a Special Committee, on the nomination of the President, of not less than twelve persons, containing an equal number of ministers and laymen, who shall, from one General Conference to another, watch over and guard all the rights and privileges of our Church throughout the Connexion; promote, as far as possible, the recommendations of the General Conference; consider and decide upon any measures which may seem necessary for the general interests of the Church, and which could not have been foreseen at the meeting of the General Conference, and adopt such means for their accomplishment as it may judge expedient. The Special Committee shall be a Court of Appeal having jurisdiction on questions of law arising in the Annual Conferences, and its decisions shall be binding on the Annual Conferences and other Church courts concerned. The decision of the Special Committee on appeals shall be final.

The Special Committee shall meet at the call of the President of the General Conference, and when called together, seven men shall form a quorum, a majority of whom shall be competent to render judgment in any case submitted to it. The Special Committee shall appoint its own Secretary. In the absence of both the President and Vice-President, the Committee may appoint its own presiding officer.

An appeal shall be laid before the Special Committee against any action or decision of an Annual Conference involving a question of law, and if the appeal is sustained the action of the Conference against which the appeal is made is not to be enforced.

All notices of appeal shall be sent to the President of the General Conference, and all Presidents of Conferences against which an appeal is laid, shall furnish, as far as can be, all the documentary or other evidence that the Special Committee may require.

Provided the Special Committee, nevertheless, shall not exercise any legislative authority, or do anything that may interfere with the disciplinary duties of any Annual Conference, or any officer of the Church.

Committee of the General Conference as follows:—

The Rev. Dr. Ryerson, the Rev. Dr. Rice, the Rev. Dr. Elliott, the Rev. Dr. Jeffers, the Rev. Dr. Williams, the Rev. Dr. Pickard, the Hon. James Ferrier, the Hon. S. L. Shannon, the Hon. W. G. Strong, the Hon. J. J. Rogerson, Judge Jones, and Mr. John Macdonald.

MODE OF PROCEDURE IN TRIAL.

1—The officer under whose supervision a trial is to be conducted shall furnish to the accused, at least one week before the trial, a copy of the charges, along with notice of the time and place of trial.

2—In every case of an equal division of votes in a Committee of Investigation, the presiding officer shall have a casting vote.

3—A majority of the Committee appointed to conduct a trial shall constitute a quorum.

4—A defendant may challenge for cause the proportion of two in five of those nominated to form a Committee of Investigation, that is to say, may challenge, not peremptorily, but for reasons that are deemed sufficient by the presiding officer.

5—A majority of the Committee are competent to render a verdict.

6—The presiding officer shall see that a correct record be kept of the charges, evidence, and judgment in the case.

7—In all cases of trial and appeal the presiding officer shall refrain from delivering any charge to the Committee or from interfering in any way with their liberty of judgement.

8—If the accused person evade a trial, by absenting himself, after sufficient notice has been given him, and the circumstances of the accusation be strong and presumptive, let him be esteemed as guilty. In such a case no appeal is permitted to a higher court.

9—The testimony of non-members of the Church may be received.

10—A charge may be instituted only by a minister, a probationer for the ministry, or a full member of the Church.

11—A copy of the judgment of the Committee of Investigation, signed by the chairman and the members of the Committee approving thereof, shall be furnished to the accused within two days from the time when such judgment shall be formed.

12—In every case of an appeal the appellant must within one week from receiving a copy of the judgment of the Committee, give notice to the presiding officer of his intention to appeal.

13—When the appellant does not appear personally or by a representative to prosecute his appeal, it goes by default.

14—In the conduct of an appeal the testimony presented to the lower court alone shall be received. If further evidence in the case is available, the Court of Appeal may order a new trial.

15—When the Appellate Court reverses the decision of the Court below, the appellant is reinstated in his former membership without any action of the court from which he took the appeal.

16—When a member of the Church has made himself amenable to legal process before a Church court, and no charge is preferred against him, it becomes the duty of the Superintendent of the Circuit to institute a charge and proceed against the party as provided by the Discipline. In all such cases the Chairman of the District shall preside at the trial, and at the appeal, if there be an appeal.

No member shall be expelled from the Church unless by proper legal process, prescribed by the Discipline.

LOCAL PREACHERS.

Several changes were made affecting these, which are too lengthy to be noticed here. See Discipline, amended, or General Conference Journal.

MISCELLANEOUS.

That all connexional notices, such as District Meetings, Missionary Anniversaries, &c., shall be published in our periodicals free of cost.

That the following clause be added to the directions relative to Baptisms: Let the minister when receiving persons on trial for membership particularly enquire whether or not they have been baptized, and if not, let that rite

FROM THE MISSION ROOMS.

BRITISH COLUMBIA.

From the Rev. C. M. Tate, Chilliwack, B. C., dated July 3rd, 1878.

The work of the Lord on this mission has been very encouraging to me for the past few months. While the old members have been gaining strength, many others have come out from the world with a determination to serve God. Some who have given their hearts to God, are just merging into the light, manifest their desires to live a Christian life by seeking baptism at the hands of the church. Bro. Cushman supplied for me while I visited the Indians on the coast this spring previous to camp meeting.

At Nanaimo I found a few that were still walking in the narrow way. The grave yard is being filled very fast by those who are being swept away by drunkenness and disease. The great need of that mission is a school. It is painful to see the children growing up in a state worse than heathenism, with all the vices of the white man and Indian combined to ruin the body and destroy the soul.

Victoria, also, is very much in need of a missionary. The lay brethren are doing their utmost to sustain the mission work, but they cannot leave their several duties to visit and watch over the people, which is all important among the Indians.

Our camp-meeting at Chilliwack this year was very successful, especially among the Indians. We had conversions from among all the leading nations in British Columbia, and several from Alaska. We trust that these people will go as messengers of salvation, to carry the lamp of life to their perishing brethren beyond. It is sad to think that so many of our cities and towns are swamped with religious institutions and Christian ministers, while thousands of these poor Indians are destitute of the Gospel. When I look upon my insignificant field of 300 souls, I feel as though it was my duty to go where the multitudes are. After serious consideration, I have come to the conclusion that if the minister to the white people on this circuit had a native assistant, such as Bro. Cushman, with the co-operation of the local brethren (Indian and white), who are always willing to do what they can, he could with ease manage both departments of the work.

My heart has been cheered lately by hearing the report of a camp-meeting held at Nootsack, W. T., under the auspices of the M. E. Church, where for the past two years I have endeavored occasionally to scatter the seeds of eternal life. Numbers, both whites and Indians, have given their hearts to God. I have much cause for thankfulness throughout the whole of my labors, and while I do praise God for all the privileges and blessings of the past, I have a growing desire to be more useful in the future.

As new fields are opening with their hundreds or thousands of souls, should you be in quest of some one to carry to them the “glad tidings of salvation,” here am I, send me.

ANOTHER TERRIBLE TALE OF THE SEA

is announced, the sinking of the German steamer “Pommerania” by a collision, and the loss of the lives of about fifty second and third class passengers, chiefly it is said, Germans. The captain refused to desert his post and heroically went down with the ship! The doomed vessel had no warning, and in fifteen minutes from the time she was struck she sunk, and with her a host of lives went out. It is an awful story as succinctly related by the survivors.

AN ALBANY SURGEON

removed a cancer from a smoker’s mouth to save his life. The operation is very difficult, and the danger of death from hemorrhage is very great. The lower lip was divided to a point below the chin, the flaps turned up sufficiently to expose the lower jaw, which was then sawed through at the chin; and after the tongue had been amputated, holes were drilled through the jaw-bone and it was wired together and the lips replaced. The influence of the tobacco-pipe is direct and dangerous in developing this fearful disease; and did the public know the number of operations performed in private hospitals practice for the relief of men who have suffered from it, there would be less tobacco smoking.

GENERAL READING

THE HEROIC DEED OF SERGT. WOON, OF THE ROYAL MARINES.

At this hour, as all the world knows, a band of Britons—the pick of our naval officers and seamen—are battling, high up in the Arctic zone, amid eternal frost and perpetual night, with the forces of nature in their most dread and awful forms. Who can conceive what it is to be imprisoned by mountains of ice in a region upon which the sun for months not even dawns; where there are often no less than eighty degrees of cold—a temperature so low, that the very ships in which our brave seamen are housed seem to suffer from it, and bolts, trenails, and fastenings are heard to crack and groan under the grip of the frost and the intense contraction? One would imagine that existence is impossible under such circumstances—that the vital powers must succumb—that the very brain itself would be frozen, and the current of the blood stayed. Yet experience, often repeated, has proved that the human frame, duly protected, when animated by robust health, calm courage, and a cheerful and hopeful spirit, can safely pass through such an ordeal; and after months of confinement in damp and darkness in a worse than underground dungeon, come forth triumphant from what, without knowledge to the contrary, would be deemed an inexorable kingdom of death. Not only can men who are artificially protected live in this land of long unbroken night and terrific cold: various animals—such as the raven, ptarmigan, reindeer, musk-ox, and wolf—it is now known remain there all the winter through. How they manage to find subsistence is a mystery; but that in large numbers they do contrive to live, and do not migrate south, is an ascertained fact, although it stands opposed to long-entertained ideas on the subject. Let us therefore cherish a confidence that our brave and noble fellows, now wintering near the Pole in Her Majesty's good ships the "Discovery" and "Alert" are, through the blessing of God, in the enjoyment of a fair condition of life and health, and that in due time, having by steady endurance and intelligent observation greatly enlarged the bounds of human knowledge, they will come forth victors, from the central domain of King Frost, and be soon after received by us at home with the glad acclamation of "Well done, Britons; your countrymen are proud of you, and give you a right hearty welcome again to the warm skies and verdure-clad hills of merry England."

We have characterized the crew of these Arctic exploration ships as brave and noble, and that as a rule the men who engage in these hazardous enterprises deserve to be so called, we think will appear from the following narrative of the deed of a non-commissioned officer of marines, Sergeant Woon by name, who went out in 1850 in the "Investigator," under Captain R. McClure, who was commissioned to discover a north-west passage, entering Behring Straits—and whose marvellous success, for which he was knighted has become history.

In 1852 the vessel was laid up in the Prince of Wales Strait in the Bay of Mercy—so called by the pious commander, in recognition of a gracious interposition of Divine Providence. As fresh meat was most desirable both for officers and crew, and as reindeer were to be found at the coldest season in great numbers not far from the ships, all who had any skill as sportsmen were encouraged to use their best endeavors to supply the larder. Amongst the rest a black man serving in the ship—a fine specimen of his race, large and broad-chested—set off on the 4th January, gun in hand, to track the deer. He wounded an animal, and followed it a long distance, guided by its footprints and the droppings of its blood on the snow. Eager in the chase, he pressed on, unmindful of any landmark, and at last found he had lost his way, just as a rather dense fog was coming on. His alarm may be imagined—alone and far from help in a region of desolation and mist, utterly strange to him. The temperature was intensely cold, and he was very tired; a sense of his great danger deprived him of self-possession, and he wandered here and there amid the spectral hills clothed in white, on the verge of despair, and in dreadful perplexity.

In this seeming crisis of his fate, however—his doom to perish in the Arctic snows almost sealed—through the good providence of God, Sergeant Woon, who had also been out shooting, stumbled upon him; but the wretched man was so beside himself with excitement and horror, that no effort of the sergeant to calm his fears and arouse him to exertion could succeed—he seemed at once paralysed. Fits came on and his strength was prostrated. After a little time, he was persuaded to

walk for a short distance, his anxious companion using alternate remonstrance and entreaty; but at two o'clock p. m., when the uncertain twilight which constitutes day at the winter season in those regions was fast deepening in darkness, the unfortunate man's powers completely failed: he stopped—sank to the ground—bled at the mouth and nostrils, and writhed in convulsions.

What was Sergeant Woon to do? As he stated afterwards, he never felt in such a difficulty. The man was past all self-help, and to leave him where he was would be his certain destruction—the famished wolves, whose howls were heard in the distance, would devour him, even before freezing to death could relieve him from his misery. After a few moments of anxious thought, the gallant marine came to the conclusion that the only expedient—and it was a very doubtful one—was to drag him to the ship. It was a task, however, of no easy accomplishment—the sergeant, in the presence of the wolves, did not part with his gun; and the man was large and heavy—the most stalwart of his company in the ship. Sergeant Woon, however, had a humane heart and a resolute soul, and he manfully set about his herculean task—truly "a labor of love." His comrade's gun and his own he slung over his shoulder, then took the man's arms round his own neck, and with a will began to drag the half-lifeless form towards the "Investigator." On he went over the snow, now up and now down, staggering under his burden; the toil was exhausting, but though panting and weary he would not abandon his friend. The only relief he had was, that when he dragged his awkward load up the slope of a hill and stood upon its incline, or when he reached the edge of a ravine, he laid the body down and rolled it to the bottom—rather severe treatment for an invalid; but the sergeant had no choice—and the treatment served a useful end, for it helped to rouse the man somewhat from his lethargy. Thus he labored for ten hours, amid darkness, cold, and snow—and such hours—and by eleven o'clock at night, completely worn out, get within a mile of the ship, whose position he could tell from the rockets that every now and then were thrown up by direction of the captain of the "Investigator," to act as guides to the missing men. Unable to take this load further, Sergeant Woon cried to his comrade, "Come, messmate, rouse ye; don't give in: take heart, dear fellow, and make a struggle or life; see, we're not far from port; and he pointed to the blue and purple stars of fire that were bursting in the distance. But no, his companion had got beyond all love for life, resented his efforts to rouse him, or prayed to be only left alone to die in quietness. As nothing else could be done, Sergeant Woon, after a few painful moments of self-debate, did leave him—but not to perish; he set off with all the speed he could make to hasten assistance from the vessel.

Aid was already on the way: three several parties had been sent out to seek the stragglers. The sergeant met two of them, and conducted them in haste to where he had left his dying comrade. They arrived barely in time to save him. He was found with his arms upraised and rigid, his eyes fixed and open, and his mouth so firmly frozen that it required no small measure of force to open it, that restoratives might be administered. Gradually and distressingly consciousness returned; his life was rescued, but hands, feet and face were sorely frost-bitten.

We believe that very few instances of greater self-devotion, persevering courage, true friendship and painful toil for the safety of another, have been known in the world's history. The act of Sergeant Woon was self-denying, generous and noble. He is an honor to his country and the service to which he belonged. His was no deed that required merely a momentary exposure to peril, such as a rush under fire to save the wounded, nor, was it one to which his feelings of compassion were aroused by passionate appeals for rescue, as in the case of a drowning man; but one that demanded continued exposure, and cool and enduring "pluck"—and in which there was either sluggish indifference in the imperiled man, or rebuff of any interference; long hours of delay in a life-quickening atmosphere had to be borne, and toilsome service, for the time unthankfully received. The black man, however, was Sergeant Woon's brother man and messmate. He valued his own life, and would do much to preserve it; he would therefore do his very best to snatch from the jaws of a terrible death, the life of another.

There is surely a lesson in his deed for those who seek the salvation of the best and highest life of their fellows—who endeavor to save their souls from the cold and darkness of everlasting death. Jesus Christ, who Himself came to save the lost, calls us to the rescue. Whether men will "hear or forbear"—treat us with indifference or rebuke—let us, forgetting self, labor to bring them to the Saviour, remembering that "he that converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."—British Workman.

FAMILY READING.

RULES FOR DAILY LIFE.

Begin the day with God;
Kneel down to him in prayer;
Lift up thy heart to His abode,
And seek his love to share.

Open the Book of God,
And read a portion there,
That it may hallow all thy thoughts,
And sweeten all thy care.

Go through the day with God,
Whate'er thy work may be;
Where'er thou art—at home, abroad,
He still is near to thee.

Converse in mind with God;
The spirit heavenward raise:
Acknowledge every good bestowed,
And offer grateful praise.

Conclude the day with God;
Thy sins to him confess;
Trust in the Lord's atoning blood,
And plead his righteousness.

Lie down at night with God,
Who gives his servants sleep;
And when thou tread'st the vale of death,
He will thee guard and keep.

GOD POURING OUT HIS VIALS.

The day of His coming who shall abide
The day of His righteous ire,
When the silver and gold, the stubble and hay,
Are tried by the judgment of fire.

He calls for the sword—and the war-fiend comes,
With his blood-dyed banner unfurled,
And the fearful strife, and the battle cry,
Have startled a peaceful world.

He lights his torch—and far and wide,
Whole forests are feeding the flame,
And the sweep of its wild, relentless force,
No human power can tame.

He speaks—and the foul, malarious breeze,
Loads night with its feverish breath,
And the homes of the city and hospital
wards,
Are rank with the odors of death!

He calls for the famine—and locust bands
Fly swift on their gauzy wings,
And the fields are cut—ere the harvest is ripe,
By these insignificant things.

He utters His voice—and the wild winds rise
And come at His stern behest,
Along the line of the cyclone's flight,
There is anguish in every breast.

He lifts His hand—and the old earth reels,
At the touch of its Maker's rod,
And the cities so proud of their beauty
and strength,
Are quashed by the fiat of God.

He telegraphs now to the water-floods—
They come in their swelling pride,
And the palace of princes, the temples of trade,
Are whelmed by the ornel tide.

'Tis now as it was in the olden time,
When the Prophet preached unto men,
And the scoffer's jeer, and the mocker's taunt,
Rings out as defiant as then!

Men signal the path of the coming storm,
By the weight of the atmosphere—
These they can tell by the "signs" of the evening sun,
If the morrow be cloudy or clear.

But they will not heed—though the watchman's cry
Is "talking us of the night"—
That the deepening gloom but heralds the day,
With its fast approaching light.

The rays of the bright and the beautiful dawn,
Over every clime shall increase,
Till mountains and valleys are bathed in the sheen
Of that reign of Sabbatical Peace.

HOW A CHRISTIAN CAN DIE.

Several months ago it was announced that Commodore Goodenough, of the British navy, died of wounds inflicted with poisoned arrows by the natives of the Santa Cruz group of the Indian Archipelago. He had landed with a portion of his crew, and met, so far as could be ascertained, with a favourable reception from the savage inhabitants. Just as he was about to go on board his boat, a hostile demonstration was made, and the Commodore was fatally wounded by some of the arrows which were directed against him and his men. Death was inevitable. The cause of his murder is unknown. Probably the Santa Cruz Islanders had suffered previously and repeatedly from the raids of the traders who are engaged in what is known as the Pacific labor traffic, and they had taken advantage of the visit of Commodore Goodenough to obtain revenge. Never was revenge worse directed. The victim of the treacherous assault had distinguished himself in endeavoring to stop the iniquitous trade; and his anxiety to benefit the natives of the Pacific was displayed upon every occasion. The fatally wounded man was brought aboard his ship.

Finding that death was near, Com-

modore Goodenough summoned all the officers of the ship to his room "to bid them good-bye." There was no fear shown by him. He spoke calmly of the approaching change; and he advised all of his officers to seek for happiness in doing what is right, and to rest all of their hopes in the infinite love and wisdom of God. These last words evidently sunk into the hearts of all those who listened to him. Every one of them knew that the life of the dying man had been one of Christian consistency—that the only fear of Commodore Goodenough was the fear of doing evil.

He then requested to be carried out on the quarter-deck to meet all hands for the last time. On the faces of the hardy sailors there were signs of fear as they looked at the man whom they respected and loved, evidently about to enter eternity. Turning round to the crew he said in a bright, kindly tone: "Don't look frightened, smile," and he requested that they all should sit down so that he might see their faces. They did as they were asked; but the only tearless eye in that assemblage of brave men were those of the man who was about to encounter the last enemy.

"My men," said the dying Christian, "I have come out on the quarter-deck to say good-bye to you, because I am going to die," and as he spoke to the officers so he spoke to all his men of the love and goodness of God for them—of "His infinite wisdom," as the thoughts which they should carry with them at all times to guard them against the commission of sin and to enable them to flee from temptation. He knew the peculiar snares which beset the path of sailors, and he knew also from experience how a humble, trustful confidence in God had borne him up in sore trials, had carried him nobly through severe duty, and at last made him more than a conqueror in death. "I have always loved you, my men," he continued; "there is a foolish weakness in my voice which makes it sound as if I was crying; but I am not crying, and I want you all to hear me." He then went on to address the new commander and all the other leaders, urging them to be manly and truthful—never to hesitate to say that a moral act was wrong when it was wrong, or to say that a thing was right when it was right.

He spoke kindly of his murderers: "As for the poor fellows who gave me this wound, what their reason or object was I don't know—no one knows, they may have been injured by some of us; by some other ship at some time, we don't know. I hope at some future time, it may be twenty or thirty years hence, some good Christian man will go among them, and find out all about it." There was no thought of retaliation or revenge. He would extend to his murderers the mercy he expected for himself.

Lastly, he asked the forgiveness of any he had wronged. "I have made mistakes, and if any of you think of anything where I have done wrong, I want you to forgive me. Don't ask how much you were wrong, or how much I was wrong, but just forgive me;" and amid the huskily uttered prayers of "God bless him," Commodore Goodenough passed from their presence and fell asleep, adding another noble name to the list of those glorious men who had shed the benignant influence of an upright Christian example in a profession where such examples are unfortunately too rare. The echoes of the clear-voiced psalm of a well spent life, in constant communion with Jesus, which suddenly ceased in the glorious death of Commodore Goodenough, will cheer and uphold many a sailor in his struggles against evil and in the path of duty, and will doubtless be blessed to lead many to the source whence comes the righteous living which terminates in a triumphant death.—N. Y. Daily Witness.

A WAYSIDE COURTESY.

I was once walking a short distance behind a handsomely dressed young lady, and thinking, as I looked at her beautiful clothes, "I wonder if she takes as much pains with her heart as she does with her body." An old man was coming up the walk with a loaded wheelbarrow, and before he reached us he made two attempts to go into the yard of a small house; but the gate was heavy, and would swing back before he could get through. "Wait,"

said the young girl, springing lightly forward, "I'll hold the gate open." And she held the gate open until he passed in, and received his thanks with a pleasant smile as she went on. "She deserves to have beautiful clothes," I thought; "for a beautiful spirit dwells in her breast."—S. S. Advocate.

TEMPTED BUT SAVED.

"This is the place," said his father and they turned in at a wading door, and stood within a large counting house. There were a dozen other men and boys, and H—soon found his place amongst them but could think of nothing, only gaze in bewilderment at the magnificence on which his eye rested.

His father must return by the evening train. He took him aside and said, "My son, be obedient, obliging, civil and respectful; be attentive to business, be trustworthy. You are now to form a character for life, and perhaps a fortune too. Above all remember your motto—'Thou God seeest me.'"

H—promised he would, and kept his pledge; for it was impossible for him to forget it, then at least. He followed as closely as possible his father's advice, and gained the esteem of his equals and the confidence of his superiors. He rose step by step till he occupied a most responsible position.

But he was not to live always a stranger to temptation. His position put the enemy in his way. At any moment he might have laid his hand on hundreds of thousands of pounds and walked away with it. At first he reproached himself for permitting the thought of such covetousness to enter his mind; but the temptation grew stronger and he grew weaker. The plans by which the wicked act could be could be carried out rose up before him. They found themselves without mental effort. The tempter of souls was after him.

Gradually the project became the tyrant, and he submitted to it as its slave. Everything arranged itself with the nicest harmony and precision. The evening was set; the money counted. He could lay his hand on it in a moment. Through all the previous day he was fearfully tried. He appeared happy and pleasant, but then there would arise the uncalled for sight. At last the fearful moment came. All the others had left. He remained under the pretence of finishing some business. He walked to the vault and swung open the heavy door. As he reached out to grasp the money, it fell from his fingers as if it had been a bar of red-hot iron. He cried aloud, "O God of my mother save me from this crime!"

And God did save him. In uttering the prayer he had passed the crisis. He replaced the package of money, closed the vault, and repaired at once to the house of the President of the bank, related to him all that had transpired, and begged to be dismissed from his position. The President was a good and wise man, and promised that he would keep the matter a secret, assuring him that his confidence in him was not destroyed, and that he would keep him in his place.

He went back to his work with a deep sense of his own weakness, but with a firm reliance upon the grace of God as his only true safeguard, and with a more abiding sense than ever of the great truth, "Thou God seeest me."

It is many years since this occurred. It is the lesson from the life of an experienced banker: but with some modifications it is the history of the temptations that beset scores of boys and young men in city life. May the result be also the history of every one who is tempted to take money that is not his own.—Baptist Weekly.

Little fellows are quick observers, and often very sharp, intuitive reasoners from physical facts. A small lad became very restive at church under the unusually protracted services of the occasion. The discourse of the minister was uncommonly long, and the little man's patience was exhausted. He entreated his mother to permit him quietly to slip out. She from established precedents, was confident that the sermon was just through, and assured the restless boy that in a very few moments the services would close and all would be dismissed. "Oh no," said the observant and impatient little fellow, "don't you see he is swelling up again to go on for a long time yet?" Many a little hearer has gauged his powers of endurance by the disappearing pile of manuscript under the pious hands. Happy is that preacher who has the faculty of arresting and holding his young, as well as mature audience so that they do not watch the lingering prophecy of his close through the disappearing points of his discourse, the flight of the leaves of his sermon, the welcome announcement of "thirdly and lastly," or the substance of physical strength and wind betokening the ultimate collapse of the terrible speaking machine.

INTERNATIONAL BIBLE LESSONS.

FOURTH QUARTER: STUDIES IN LUKE'S GOSPEL.

A. D. 29. LESSON XI. THE WALK TO EMMAUS; or, Walking with Jesus. Luke 24, 13-32. Dec. 15.

EXPLANATORY.

Verses 13, 14, 15. Two of them. Not one of the apostles, but of the company of believers. One was named Cleopas, (ver. 18) the other is unknown. Dr. Whedon gives strong reasons for the opinion that it was St. Luke himself. That same day. The day of Christ's resurrection. Emmaus. "Hot springs." A place of unknown location, about eight miles from Jerusalem. Talked together. They had given up all hopes of Jesus' Messiahship, and were mournfully endeavoring to reconcile themselves to the seeming fact of his failure. All these things. 1. "When disciples are together there is no more profitable subject than Christ." Reasoned. This would indicate that they were not fully agreed in opinion. Perhaps one of them still clung to a shadowy hope of Jesus' return. Jesus Himself. 2. "The Master is ever present when the disciples think and talk concerning him."

16, 17, 18. Their eyes were holden. By a supernatural influence, that they might converse the more freely with him, and receive his instructions with greater readiness than would have been possible in the joy of an immediate recognition. 3. "When Jesus withholds himself from us it is only for a time, and the greater to gladden us afterward." What manner. He knew their inmost thoughts and yet he would have them tell him. 4. "So he would have us open our hearts in prayer even though he reads them." Are sad. 5. "The troubles of disciples are not unnoticed, and will not long remain unnoticed, for by the Master." 6. "Those who cast their cares on the Lord will find that he careth for them." Cleopas. A name shortened from Cleopatra, and not the same with Cleophas. (John 19, 25.) He was one of the many unknown ones, whose names are all held in their Redeemer's heart. 7. "Christ reveals himself to the obscure and the undistinguished of earth—a stranger. Or 'sojourner.'" Some would translate the clause, "Dost thou lodge alone at Jerusalem?" that is, in solitude. Hast not known. Showing that the events connected with Christ's death were matters of public notoriety, the talk of all the people.

19, 20, 21. What things. A skillful question will elicit much truth. He knew the whole story for he it was who had experienced those things. "Now that he is entering upon his glory, with what unconcernedness he looks back upon his sufferings?"—Henry. Concerning Jesus. 8. "Those that will tell others of Jesus will learn more about him." A prophet mighty. They recognize in him, even in his disgrace, a great prophet, inspired and anointed of God, and are not ashamed to confess their reverence and love for him. 9. "Notice how strong was that power which Jesus held over those who became acquainted with him." All the people. His prophetic power was accredited by miracles wrought and teachings uttered in presence of the people. The chief priests and our rulers. They venture on no judgment of the ruling powers, but simply state the facts. We trusted. There is in this world the infinite sorrow of a past faith, and not a present. Redeemed Israel. They had looked, like all the rest of the people, for a temporal throne and kingdom, and were bitterly disappointed when they find only a felon's cross instead. 10. "The divine plans are ever a surprise to our human understanding." The third day. Now he lies in his tomb, and all our hopes are blasted.

22, 23, 24. Yea, end. He states this new fact, which greatly perplexes the disciples. Certain women. Mary Magdalene, the other Mary, the wife of Cleophas, and Joanna. Early at the sepulcher. With spices and preparations for a more complete burial, as the entombment on the day of the crucifixion had been hasty. Vision of angels. The speaker is uncertain as to the reality of this occurrence, and hence refers to it in this manner. Him they saw not. Neither his dead body nor living appearance.

25, 26, 27. O fools. "Without understanding," 11. "Unbelief is not a mark of wisdom; it is a mark of folly."—Jacobus. Slow of heart. "The head is confused, because the heart is sluggish."—Whedon. All that the prophets. He blames them, not so much for their hesitation in accepting the testimony of the women, as for their lack of acquaintance with and faith in the word of God. 12. "Those who will not suffer from lack of knowledge who acquaint themselves with the Scrip-

ture with Messiahship were an essential part of Christ's work. Christ. He takes boldly that word Christ, Messiah, to himself, as his own royal name. Enter into his glory. By his ascension, which took place forty days after the resurrection. Beginning. Commencing with the books of Moses, and proceeding through all the prophets. He expounded. Not only the prophecies but all the events, types, symbols, all that showed forth the person and work of Christ. Concerning himself. 13. "Christ is the central figure of the Old Testament, no less than the New.

25, 29, 30. He made as though. Acted as though he would have gone on: as he would have done, unless asked to remain. 14. "Those who would have Christ tarry with them must invite and urge him. Constrained him. 15. "Jesus loves to be constrained by his disciples." Abide with us. 16. "Those that have talked with Jesus by the way long to have him dwell with them at their homes." He took bread. Though a guest, he assumes to be the host. There may have been some gesture, or action, or word, which suddenly caused them to recognize him as he broke to them the bread.

31, 32. Their eyes were opened. The veil was removed, and their Master was revealed. Vanished out of their sight. By his sudden departure, as well as by his strange appearance, he showed his divine power. 17. "In this life the disciples may not have long interviews with their Lord; that privilege is reserved for the heavenly state." Did not our hearts burn. "Christ not only puts light into his apostles' heads, but heat also into their hearts."—Burkitt. 18. "The believer's heart is happiest, while he communes with his God."

GOLDEN TEXT: And they said one to another, Did not our heart burn within us, while he talked with us by the way and while he opened to us the Scriptures? Luke 24, 32.

DOCTRINAL SUGGESTION: The resurrection of Christ.

The next lesson is Luke 24, 44-53.

THE TWO STRONG ARMS.

A great scholar in Germany went one day to church. On his way he met a poor old man, to whom he wished "Good morning." The poor old man thanked him, but added he did not exactly remember ever having a bad one. "Well, then, I wish you much luck." "I thank you, sir; but, to tell the truth, I never yet had had bad luck. I have never yet had a sorrowful morning; for if I am hungry, I praise God; if I am cold, I praise God; if it rain or snow, thunder or lighten, I praise God, and am always joyful. And I have never had a bad week. I resign myself to my dear Lord and Saviour, and am sure he does nothing wrong." The scholar was astonished at the faith of the poor man, and asked again what he would do if God should thrust him into hell at last. "Thrust me into hell? that he will never do," answered the poor man; but if he should, I have two arms—with them I would grasp him, and hold him so fast that he must go with me; and where my Lord and guide is there is my heaven."—Christian at Work.

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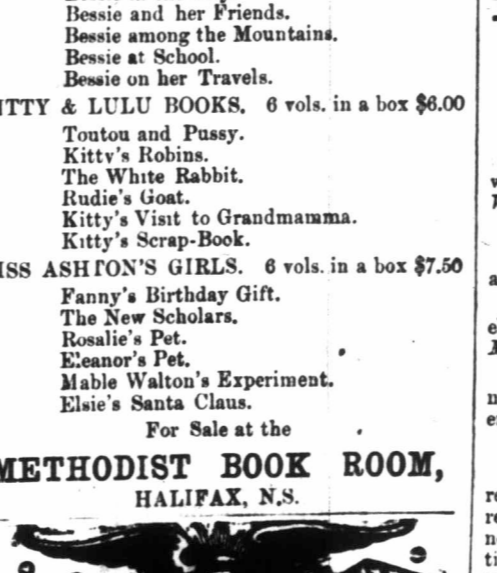
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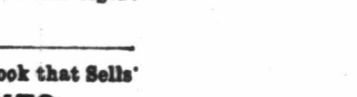
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1.—If you can avoid it at all, do not begin retrenchment with your family, Church paper. There are two kinds of daily bread, and the reading of a good religious paper, or book, is one of them. Renew if at all possible. In that case do not wait till your Minister calls: go to him with \$2, or remit by registered letter or Post-Office Order. The cost is but Two Cents.

2.—If you must discontinue, notify us at once, as the stringency in business requires that we shall trim our lists early in January to avoid carrying extra expense of postage, paper and work.

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THE WESLEYAN SATURDAY, NOVEMBER 23, 1878.

THE TRAINING OF QUEEN VICTORIA'S CHILDREN.

We have hinted several times recently at the influence which the late Prince Consort exerted over the home-life of England's Royal family. He was himself moulded as to his habits principally by Baron Stockmar, who was spoken of by Lord Palmerston "as one of the best political heads he had ever met with," a man of great shrewdness and practical sense. This German Baron, a warm friend of the Queen and her Consort all through life, was early consulted in regard to the education of the Royal children. By references to George III., a King whose domestic virtues England always reveres, but whose want of understanding as to parental duties led to such neglect in the training of his children that many historical errors have attached to their names, the Baron adduced strong reasons in favour of a sound, safe policy of education for the present Royal family of Great Britain. He urged that the faults of King George's children had done immense mischief by creating a false and dangerous sentiment, namely, that they were considered as true English faults by the public, and that they should be condoned. "A truly moral and a truly English" education was what he pressed most earnestly upon the Royal Parents. He had a saying that "A man's education begins the day he is born."

These suggestions were freely imbibed by the Queen. She consulted Lord Melbourne, then Premier, as to plans they were framing. A lady of rank—Lady Lytton—was selected to carry their purposes into effect. This noble tutor left the Palace in 1851, to seek rest, but not till she had left a good impression upon those she had been helping to form for usefulness. She was succeeded from time to time by persons of the best character and attainments.

The Queen's views of education were placed on record frequently in her diary and correspondence. We find in Theodore Martin's "Life of the Prince Consort" such passages as these from the Queen's pen:—"The greatest maxim of all is—that the children should be brought up as simply, and in as domestic a way as possible; that (not interfering with their lessons) they should be as much as possible with their parents, and learn to place the greatest confidence in them in all things." It would be well for the Queen's subjects to adopt the same...

There is much wisdom certainly in the suggestions. The question of religious training she dwells upon repeatedly and anxiously. That this is best given to a child, day by day, at its mother's knees, was the Queen's conviction. So early as 1844 she writes, "It is already a hard case for me that my occupations prevent me from being with her (the Princess Royal) when she says her prayers." There is something very beautiful in these words, written by the Queen as a Memorandum to the instructors of her daughter—"I am quite clear that she should be taught to have good reverence for God and for religion, but that she should have the feeling of devotion and love which our Heavenly Father encourages. His earthly children to have for Him, and not one of fear and trembling; and that the thoughts of death and an after life should not be presented in an alarming and forbidding view, and that she should be made to know as yet no difference of creeds, and not think that she can only pray on her knees, or that those who do not kneel are less fervent and devout in their prayers."

The Princess Louise, wife of our Governor General, was born in 1848, and is therefore thirty years of age last March. Amid the awful political changes of that time—the fall of Louis Philippe, Revolutions in Naples, Vienna, and Berlin, the Chartist disturbances in England, and rebellion in Ireland, the Prince Consort never relaxed his faithful attention to the family. It is now known that he conducted a system of thorough record, mostly with his own hand, which kept the Queen constantly instructed in all matters affecting her own and surrounding nations, thus saving her immense anxiety and making her perhaps the best informed woman in the world, as regarded political events. Yet all this did not crowd out the children. A happier family could not be found probably in the realm; and the secret of its abiding domestic quiet and pleasure was the spirit of firm, but kind and pious management which the parents exercised.

Prince Albert died while his home schemes were yet but partially matured. The Queen has impressed upon her children a high regard for their sainted father—for his character, his exalted principles, and his sincere love of truth and honour. Several of them have so cherished his memory and imitated his example that they can dare to be simple and pure in their habits. Princess Louise is one of that number; and her husband is a good man, sensible and upright.

Thus we have a good prospect of an administration under a couple specially trained for exalted position, who will not degrade their opportunities or privileges by countenancing extravagant and foolish practices. It would be a calamity if, in our early, formative condition as a Dominion, our rulers were to yield their influence and example in the direction of excessive gaudiness and dissipation. We have to thank God that those who come amongst us to take authority are not merely scions of royalty and nobility, but obedient and reverential to the counsels of good, sensible, honest fathers and mothers.

JOSEPH COOK'S COMMENCEMENT. This veteran has re-opened his winter lectures in Tremont Temple, Boston. In no other place can he obtain a foothold at once so central and influential. Apart from the fact that his audiences are always of the most intellectual classes, and that his finger, so to speak, rests here on the pulse not only of New England but of the world of culture, he meets in Boston the genius and soul of American scepticism. The moral courage of the man, so often proved, seems to rise with his consciousness of popularity and power. He has been lecturing upon certain evils which are creeping in among the manufacturers of the United States, and uses this language:—

The trouble with the operative class in New England begins now precisely where it did in Old England, with the forcing of the children into the factory too early. [Applause.] Among the causes which separate rich and poor in manufacturing populations is the circumstance, that the child of the operative is needed to support his father's family, and thereby, after a little time, he was persuaded to...

crowded into factory work early, while the child of the master can go to school until he is twenty-one or older.

I blame both parties, the parent and the manufacturer; but there is an excuse for the parent. I look north, south, east and west and find no excuse for the manufacturer. [Great applause.] If you please, I have no church, and in this lecturing neither capital nor labor is king. [Applause.] I am determined that this platform shall be put on its knees neither to capital nor labor, but only to justice. [Applause.]

Or take this sample of scathing invective. His subject was—"The Syracuse Convention of the National Free Religious Association in regard to the postal laws relating to the circulation of infamous literature through the mails."

At Syracuse the National Infidel League of Free Religionists, so far as their principal organization is concerned, transformed themselves into a national lepers' league of moral cancer planters. [Applause.] There are several things that injure a man more than to cut his throat. An honorable daughter dead is mourned less than a daughter dishonored. I know a school of superb culture, a temple of sanctity, where three hundred young women are gathered under the very best religious influences and the loftiest educational incitements. I have wandered up and down the halls of the palatial building in which their instruction is given; I have admired the works of art there, and had occasion to study minutely the enthusiasm, for art and social improvement and religious usefulness which fill that school, and vivify its lofty regard for intellectual culture. But this institution publishes no catalogue. Why? Go to the New York Society for the Suppression of Vice, to the Boston Society, or to the committees which have been organized to suppress vice at Providence and New Haven, and Cincinnati, and St. Louis, and Chicago, and you will find that school catalogues are made the lattice-work through which moral lepers, and assassins, secretly, at night, under the cover of the mails, throw their poison into seminaries of all grades. It is a terrific sign of the times when shrewd men of affairs, conducting a great school, dare not publish a catalogue.

The criminals whom the Free Religionists incite encourage make this caution necessary. I show you the caution in actual exercise. Within twenty miles of Boston the splendid school I have described stands in its stately park, and within fifty rods of this platform is a hall, the most honored in this city, where a meeting was held in sympathy with the Free Religionist criminal who is now in Dedham jail. The thoughts which these facts suggest cannot be publicly expressed, but if they did not incite the moral rage, our apathy would itself deserve to be smitten with thunderbolts.

In this same official organ (Ibid., p. 536) I find language cited from the faithful Syracuse press, that I dare not read. You would drive me out of the door yonder if I were to recite language that was uttered at Syracuse by Free Religionist women. "But one question arose for consideration and that related exclusively to infamous literature. By persistent as well as quiet effort, a majority of the league was composed of free lovers and infamous literature defenders, and from first to last they were determined upon making a point in favor of its free circulation. Their remarks sometimes almost polluted the atmosphere of the Opera House." The sense of what remains of this official extract is, that if Thomas Carlyle's advice concerning raw skeptics had been followed, and the majority had been covered under a glass bell, the atmosphere there would have caused them to perish in their own corruption. [Applause.]

God be thanked that behind this scheme of infidelity for the immoral use of the mails, there is most significantly little financial strength. It is officially stated (Ibid., p. 437), that the balance of money which will remain in the treasury after paying all bills, had been "carefully gathered and hoarded for the cause of State secularization," and that it will now "be turned over to the cause of appeal," that is, of lawlessness. The Free Religionists have had an organization more than ten years. They have swept the Pacific Coast; they have officers at work in the Mississippi Valley; they have used skillful men as agents. Some of them have ability; I suppose some of them have wealth. But, after more than ten years of effort, sweeping the whole broad floor of this Union, there occurs this dire necessity of nearly \$200. [Laughter.] God be thanked for this phenomenal imppecuniosity! [Laughter.]

God has said, that whoever offends one of his little ones, it were better for him that a millstone were hanged about his neck and he be drowned in the depths of the sea. Is there no granite left in Massachusetts of the old-fashioned sort out of which millstones can be made for the necks of cancer-planters? [Applause.] What is most gratifying is the encouragement given to Mr. Cook to speak out. The strength of New England is at his back. Imagine the immense good which must result from this man's terrific onslaught upon the foe of vice and scepticism and meanness. One great disadvantage of orthodoxy and morality in that centre, has hitherto been the absence of the necessary combination of qualities in any one man, with the time and influence to work up a proper, respectful sentiment in this war. Cook has the brain, the culture, the courage, the voice and the stability needed to do...

Finding that death was near, Com- before he could get through, "Wait," ing machine.

ate an audience and hold them—to shame an enemy and pursue him. If ever man was called to a great work, Cook is. May he go on and conquer!

DEMOCRATS AND SNOBS!

Zion's Herald of last week brought a little warmth to our cheeks, as we read the following bit of manly, democratic criticism:—

Canada is all in a flutter over the two excellent young people who have just reached their shores. One could hardly suppose they could be of the same blood and human generation. The highest circles are carefully discussing the vital questions of etiquette, as to whether a glove may remain upon the hand or not, when these semi-sovereign fingers are touched; as to whether they must back out from the august presence as from her majesty's receptions, or simply turn around and move as the Creator intended we should. All this seems quite ridiculous in our democratic eyes.

Of course it does! And we, childish Canadians, ought to take the example of our staid, sensible, human American cousins. But what are we to make of this remark in Harpers' Weekly of the same date?

The American Jenkins is already keenly alive to the fact that such a personage is coming (meaning Princess Louise), and has already celebrated her bath and her breakfast upon shipboard the morning after sailing. That such delightful intelligence is conspicuously published shows that shrewd news purveyors for the American public know that there is an interest in it and a demand for it. Indeed, it has been sometimes suspected that the Great Republic furnishes as thorough snoobs as the British Empire itself.

Ahem! Our cheeks take their natural hue and their normal temperature once more! "One touch of nature makes the whole world kin."

"AFTER MANY DAYS."

One of the principal differences between work in the religious and merely secular spheres, is the hope of abiding results. One man lives with an ambition to do something that will survive—will become a part of that which abides in the best destinies of mankind; the other ninety-nine of the hundred toil merely to extract from the world food and clothing and riches. Hence it is not always vanity that leads preachers to rise and fall in spirits with their notions of work ill or well done; and it may not be merely a tribute to their self-complacency when hearers obey the apostolic injunction—"Let him know that he which converteth a sinner from the error of his ways, &c."

Last week an English lady, driven into this harbor by stress of weather, in a ship bound from New York to Liverpool, England, happened to see walking along Granville street, the sign "Wesleyan Office." It was at the hour when the vice-regal torch-procession was every moment expected. She hurried in to tell us that, four years ago, a number of copies of the WESLEYAN were carried ashore by a ship-captain, and left at a boarding-house in Liverpool. One or two benevolent gentlemen residing in the house found articles in these papers which they thought well adapted to use in visiting prisons, poor-houses, hospitals, &c., a work in which they were frequently engaged. After meeting an immediate want, extracts in large numbers were published on slips, and freely distributed from time to time. She related instances of marked benefit which were known to follow the perusal of those words from a distant country. The lady bade us goodbye after leaving her address; the cheering crowd accompanying royalty closed her out from our view, and next morning she was on her way to her old home. It was a strange message, coming as it did in the midst of intense excitement, and by a person we had never seen before, and never expect to see again. But it left this reflection behind it:—We little know what are to be the results of our labors; by whom their success or failure will be brought home to us; or under what peculiar circumstances we may have a revelation of the good which God has done by our instrumentality. Let us labor on.

EDITORIAL NOTES.

DR. McDONALD has been giving the St. John papers a good deal of matter for publication. Missionary meetings are intended for the dissemination of missionary intelligence, and this the learned Dr. before he could get through, "Wait," ing machine.

tor—he is a medical doctor as well as a minister—is well qualified to do. Coming from a land and people of great interest to us—Japan—he brings several mementoes of his visit, which he uses to illustrate the religion and social habits of that country. He is, as will be seen by plan, to occupy the pulpits of Methodist Churches in this city next Sabbath and Monday night. Dr. Williams is also to be here. Missionary Meeting in Grafton Street on Monday evening.

"CANADA," writing to the Nashville Advocate, describes the results following the repeal of the Dunken bye-law. The composers have persisted in making it repeatedly the "Drunken bye-law"—a curious misnomer. The law was a sober law enough—those only who broke it were drunken. This almost equals a piece of proof perpetrated recently respecting the Marquis of Lorne. The writer intended to say that the illustrious stranger did not employ a secretary to read for him, but took the address, holding it as he read. The type-setter expressed it—"He shook the address, standing on his head." The Marquis has many good qualifications, doubtless, but his skill in gymnastics has yet to be revealed to a Halifax audience. Fortunately not many of these beautiful parodies ever pass beyond the proof-readers broad-nibbed pen.

MAY we not hope that our Montreal correspondent will afford us a glimpse of the noble reception furnished to the Governor-General and Princess Louise in that city? All along the route from Halifax, their journey was a continuous ovation; We cannot enter into details. Indeed, each arch and address and reply was so like every other, that our readers would not pardon us for the reiteration. But the "Welcome" has been a right royal one. It is hinted that the Queen may come next. While cutting spruce for the Marquis and Princess' reception, a jolly Irishman said,—"Bedad, if the old lady herself (the Queen) would come, they'd cut all the woods down." But our forest will be spared. Victoria would not venture. Still, another summer may see Prince Alfred (Louise's favorite brother) in Halifax as Rear-Admiral of the North American fleet, and his Russian Princess, the Grand Duchess holding a little select court amongst us, with the Princess Louise making Halifax her summer residence.

Nothing very new in the McCarthy murder trial. Annie Parker has been compelled to acknowledge she gave birth to a child at fourteen years of age. One or two witnesses were called for the first time, but they bring no light.

READERS who desire to make use at any time of the decisions reached by General Conference, affecting our laws and usages, would do well to preserve the condensed information given on our first page this week. It will serve to amend "the Discipline" without the trouble of comparing books, or even of searching the new journal, or the amended Book of Discipline, for the facts as to changes made in our economy. Some of these changes, as may be seen, are very important, and may afford material for a good many discussions.

TO AVOID mutilating the excellent sermon preached by Rev. Joseph Hart, President N. B. and P. E. Island Conference, at the opening of the "Centenary," we reserve it till next week. Thanksgiving, occurring on the day before publication, obliged us to give most of our material to the printers before we could obtain reliable copy of the discourse.

Mr. Currie's closing letter also reached us on Tuesday. It will appear next week. See Advertisement of Mount Allison Examinations, and beginning of New Term, eighth page.

CIRCUIT INTELLIGENCE.

MISSIONARY MEETING, CHARLOTTETOWN, P. E. I.

Under considerable pressure of financial difficulty and of inclement weather we have held our Missionary Anniversary. We were favoured in having as deputation our honored Eastern Missionary—Dr. D. McDonald. To a large audience, which filled our spacious church, an able and exceedingly appropriate sermon, on the Sunday evening was a good preparation for successful advocacy of this great enterprise of the Church. Unfortunately, as it seemed to us, the evening appointed for the public meeting proved decidedly unpropitious. The question of postponement had to be entertained. In spite of the rain quite a number of persons, however, assembled; and as a compromise we were favoured with an address on the customs of Japanese life. The following evening, though the weather was still unfavourable, the meeting was organized. The Mayor, W. E. Dawson, Esq., occupied the chair. The specialty of the meeting was the very instructive and thrilling address of Dr. McDonald, on the Religions of Japan and facts and incidents of Japanese Missions. The united collections of the two evenings compared favorably with the largest contributions of former years. As a result of Dr. McDonald's visit we are assured that a deeper sympathy on the part of our excellent people in this city, will gather...

doctor as well as a... ed to do. Coming of great interest to several mementoes uses to illustrate habits of that coun- seen by plan, to Methodist Churches bath and Monday also to be here. Grafton Street on to the Nashville results following a bye-law. The ed in making it ken bye-law "a law was a sober who broke it were equals a piece of by respecting the writer intended stranger did not read for him, but ng it as he read. d it—" He shook his head." The d qualifications, in gymnastics has Halifax audience. d these beautiful d the proof-read at our Montreal us a glimpse of shed to the Gov-ess Louise in that te from Halifax, stituous ovation. details. Indeed, and reply was so r readers would eration. But the right royal one. may come next. the Marquis and ly Irishman said, dy herself (the y'd cut all the ar forest will be ld not venture. may see Prince te brother) in al of the North Russian Princess, holding a lit- st us, with the Halifax her sum-

PARSONAGES. DEAR EDITOR,—I am not anxious to open up again the discussion ament the Fairville and Sussex Circuits, no more than to express my conviction that the incumbents of those Circuits are two of the most honorable ministers in our Church. I am, however, desirous of saying a few words on the subject of building new Parsonages. I see by the last year's minutes that nearly two thousand dollars or about one fourth of the whole grant was paid for house rent, and removal expenses, the larger portion, I presume, for the former. Now Mr. Editor this ought not to be. What is there to prevent the poorest Mission in this Conference—say nothing about Fairville and Sussex Circuits—from building a new Parsonage? Nothing, unless it be the want of energy. In this country, where lumber is so cheap, and almost every man can use an axe and a saw, if they would go to work and get out a frame and otherwise assist, there is no reason why the new parsonages could not be put up ready for occupation by next Fall. Five hundred dollars, besides gratuitous labour, would be sufficient to build a house quite equal to some of the rented ones, and which would compare favourably with the present salaries of Methodist Ministers. With two hundred dollars grant from the resuscitated Parsonage Aid Fund two hundred dollars subscription list from the people; and a good tea meeting next summer, would accomplish the whole thing. Next Conference there are nine young men to be ordained, and of course will require houses. Now, Sir, this is a serious matter, and the only way to obviate the difficulty is for the people to "arise and build." On every circuit there are men who are willing to work if some one will take the lead. There will be difficulties, we have had them ourselves—but there will be pleasures arising from the fact that we have done something to make others comfortable and happy. Come friends, pull off your coats, and let the world know that you are in earnest, and erect suitable houses for your ministers, and stop the leakage in the Mission Fund, and God will greet you, at the end of the journey, with the welcome message, "Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me." H. J. CLARK, Sackville, N. B., Nov. 20th, 1878.

The Superintendent, Mrs. F. A. Donkin, has given special attention to this department of Christian work, and to her care and oversight its present state of efficiency must be chiefly attributed. And if the old maxim, "Just as the twig is bent, so is the tree inclined," be true, and will apply to the religious education of the young, then, to be entrusted with the moral training of children, to carve out, as it were, their future destiny, and mould their young and opening minds for true and great ends, is, indeed, a grand and noble work. Yours truly, W. A. Spring Hill Mines, Nov. 26, 78.

MISSIONARY MEETING. The Carleton Methodist Church was crowded last evening, the occasion of Dr. McDonald's address on Missionary work in Japan and the manner and customs of the Japanese. Rev. Mr. Addy occupied the chair. The Doctor went over the same ground, as on the evening of his lecture at Ring's ball. His address occupied about an hour and twenty minutes in delivery. After the collection had been taken up Rev. Mr. Naraway made a short speech expressing his hope that the Japanese would soon be converted to Christianity. Rev. Mr. Ackman would like to be excused, but if another collection would be taken up he would make a speech. He eulogized Dr. McDonald's address. He was provisionally situated in a part of the Province which had been brought in contact with skepticism, but of a painful character. It was therefore up hill work with him. The people, however, were principally Christian. It had been asked of him if Christian Missions were a success? He was satisfied that they were. They were a success in regard to England and America, and would be a success in regard to Japan. The enterprise of Christian Missions involves a large amount of time and a large expenditure of men. If he could speak the Japanese language as well as Dr. McDonald he would hesitate for one moment to go to Japan. This enterprise also involved a great expenditure of money. The reverend gentleman spoke of the indisposition of the people in his part of the Province to contribute to Christian enterprises. He spoke of the debt of the Methodists, and added that if the Methodists of this Dominion contributed like the old fashioned Methodists of the Old Country, the debt would soon be wiped off. "We must give our talents and our means to Christ."—News, 27th Nov.

PERSONALS. It is said that a life of the late Bishop Cummings, of the Reformed Episcopal Church to be published in a few weeks, will contain letters from several Episcopal clergymen who, it is said urged him on at the inception of his reform movement, and afterward failed to follow him. Mr. Stanley's explorations already begin to be utilized. The latest news from the Victoria Nyanza, is dated last May, at which time the Rev. Mr. Wilson was comfortably established at the court of King Mtesa, in high favor, and awaiting the arrival of his colleagues. Elihu Barritt, famous as a linguist, has presented to the library of the Barritt School, at New Britain, Connecticut, all the books in the various languages which he has collected at home and abroad for the last twenty years. The collection includes, in manuscript ready for the press, his Arabic, Turkish, Persian, Hindostanee and Hebrew hand-books, containing the lessons and forms of his Sanskrit Hand Book for the friends, recently published in this country and in England. He has also added a copy of every work ever published by him. An unsuccessful attempt was made, Nov. 17, to assassinate King Humbert of Italy in the city of Naples. Queen Margaret, Prince Victor Emmanuel, and Signor Cairoli, Chief of the Ministry, were in the carriage at the time. The streets were crowded with enthusiastic people, and a halt was made to receive a petition, when a man rushed upon the King with a dagger, and succeeded in slightly scratching his left arm. The King displayed great coolness, and struck the assassin on the head with his sheathed sword. Signor Cairoli seized the man by the hair and grappled desperately with him, receiving a long but not deep wound on the left thigh during the struggle. The assassin was immediately arrested. He is twenty nine years of age, and by occupation a cook. He says he belongs to no political society, but being poor, nourished hatred toward the King. He says he procured a honor of the King's escape, and a bomb was thrown among a corps of veterans, and exploded. Two men were killed and several slightly wounded. Dr. SARGENT IN CANONICALS.—Our beloved brother, Rev. Thomas B. Sargent, D. D., whose name and labors have been identified with American Methodism for more than half a century, treated us a few days ago to an admirably executed portrait of his proper self, as he appeared, ecclesiastically accoutered, in the pulpit of St. James' Methodist Church in Montreal, during his late visit to Canada. The doctor, who always looks well, so becomes the clerical gown that we think he could pass muster with the Bishop of Canterbury as one of the "truly ordained." Albeit, he has as little fancy for these priestly trappings as the writer, but courteously conformed to a custom prevalent in some of the Methodist Churches in Canada as in England. Some of our Methodist brethren have not yet gotten out of their Episcopal slips. Sargent is now in the seventy-fourth year of his age, and the fifty-seventh of his ministry. His health lately has greatly improved, though at present he has symptoms of lumbago that are causing him considerable distress and discomfort. We hope he may be entirely relieved of this ailment.—Baltimore Episcopal Methodist.

NEWS AND NOTES. NOVA SCOTIA. It is highly probable that his Royal Highness the Duke of Edinburgh will be promoted to the rank of Rear Admiral soon after his arrival in England, and that he will come out to Halifax next spring as Commander-in-Chief on the North American and West India Station. During the stay of the Princess Louise in Halifax she took an opportunity of viewing the buildings and ground at 'Akanids' with the view, we believe, of making it the summer residence during her stay in Canada. Her princely physician, Dr. Clark, advises her strongly to this, and there is every probability, we are told, of her adopting his suggestions. Information was received on Saturday that on the passage of H. M. S. "Orontes" from Halifax to Bermuda, a man fell overboard, in attempting to rescue whom a whole boat's crew, thirteen in all, were drowned by the upsetting of the boat, the man who fell overboard being also lost. The brig, Ada Fulton, of Halifax, Veale, master, which left Cow Bay, Sep 28, for St. Jago, with a cargo of coal, "Orontes" from Halifax to Bermuda, a man fell overboard, in attempting to rescue whom a whole boat's crew, thirteen in all, were drowned by the upsetting of the boat, the man who fell overboard being also lost. The brig, Ada Fulton, of Halifax, Veale, master, which left Cow Bay, Sep 28, for St. Jago, with a cargo of coal, "Orontes" from Halifax to Bermuda, a man fell overboard, in attempting to rescue whom a whole boat's crew, thirteen in all, were drowned by the upsetting of the boat, the man who fell overboard being also lost. The brig, Ada Fulton, of Halifax, Veale, master, which left Cow Bay, Sep 28, for St. Jago, with a cargo of coal, "Orontes" from Halifax to Bermuda, a man fell overboard, in attempting to rescue whom a whole boat's crew, thirteen in all, were drowned by the upsetting of the boat, the man who fell overboard being also lost.

THE GRAND DIVISION. THIRTY-FIRST ANNUAL SESSION. The Grand Division, Sons of Temperance, commenced the thirty-first annual Session on Wednesday morning at 9.30 in Star Hall, Agricola Street. Some fifty members were present and fourteen were initiated. The Committee on Credentials reported the names of about eleven hundred persons, members of subordinate divisions in the Provinces, who were representatives to the Grand Division. At 10.30 the Grand Division adjourned to view the departure of the Governor-General. A full meeting was held in the afternoon and reports from the standing committees were presented. The officers present were— G. W. P.—Rev. R. Alder Temple, G. W. A.—Bowman Corning, G. W. A.—J. Parsons, Grand Scribe—H. A. Taylor, G. Con.—Roland H. Creed. The Grand Chaplain, Rev. Jas. Strothard, and G. Conductor, Isaiah W. Wilson, were absent. There are 137 Divisions, all told, in Nova Scotia, with about 10,000 members. Receipts last year \$2,250, and expenditure considerably over that amount owing to the use of reserve funds that had been invested and now accrued. The Alliance Journal and the agency work had been the principal recipients of aid from Grand Division. The Division met again last night and after disposing of the business standing over adjourned at an early hour this morning. The following officers were elected for the ensuing year: G. W. P.—Algerman William Murray, of "Mayflower," Halifax. G. W. A.—Thomas Hunter, Noel. G. Scribe—Jonathan Parsons, Halifax. G. Treasurer—Henry A. Taylor, "Chebucto," Halifax. G. Chaplain—Rev. George Christie, Yarmouth. G. Conductor—John Mosher, of "Richmond," Halifax. G. Sentinel—J. Chipman Archibald, Stewiacke. P. G. W. P.—Rev. R. Alder Temple, Amherst. The places in which the sessions will be held are— The January Session for 1879—Middle Stewiacke. The April Session for 1879—Smith's Cove, Digby, Co. The July Session for 1879—Yarmouth. The Annual Session for 1879—Halifax. The following is a statement of the receipts for the past year, as compared with those of former years:

Table with 3 columns: General, Agency, Total. Rows for years 1878, 1877, 1876, 1875.

Address Daniel P. Beatty, Washington, N.J. March 9 78

SMITH BROS.

WESLEYAN ALMANAC.

DECEMBER 1878.

First Quarter, 1 day, 9h, 23m, Afternoon.
Full Moon, 9 day, 2h, 35m, Afternoon.
Last Quarter, 15 day, 10h, 49m, Afternoon.
New Moon, 23 day, 5h, 10m, Afternoon.
First Quarter 31 day, 9h, 43m, Morning.

Table with columns for Day of Week, Rises Sets, Souths, and other astronomical data for each day of the month.

THE TIDES.—The ebb of the Moon's Souths gives the time of high water at Parrisho, Cornwallis, Horton, Hantsport, Windsor, Newport and Truro.
High water at Pictou and Cape Tormentine, 2 hrs and 11 minutes later than at Halifax.

THE YOUNG FOLKS.

THE HOSPICES OF THE ALPS.

CAPTAIN WRAXALL.

The fifteen hospices on the Alps are all pious foundations of greater or less interest to shelter every traveler according to its means, free of expense; to give a meal gratis to the poor; and to guide people who have lost their way by ringing bells or sending out dogs.

the world renowned dogs play an important part. Every day two lay brothers cross the dangerous portions of the pass, one coming up from the lowest chalet, the other going down. In storms, and when avalanches are falling, many of the monks join the seekers, provided with spades, poles, litters and refreshments.

IT NEVER DRIES UP.

I was staying at a poor village near the seacoast, where the people had to bring all their water from a well. At all hours of the day little feet and great might be seen passing along a narrow lane, with every kind of picher, kettle, and can, to the well.

NOTHING TO DO.

Kit had taken a slight cold, and so she did not have to go to school. Although glad enough to stay at home, she could think of nothing in particular to do, and after breakfast she wandered around the house aimlessly for awhile.

OUTDONE BY A BOY.

A lad in Boston, rather small for his years, works in an office as errand boy for four gentlemen who do business there.

OBITUARY.

MRS. J. WESLEY SMITH.

Annie C. Doane was born in Barrington, N. S., a village which has furnished to the Church of Christ many worthy members, and to society many ornaments of moral excellence.

Kit's cheeks grew redder yet. She had promised her father to read that some time when she had nothing else to do, and here she had dawdled away nearly a whole morning in trying to amuse herself.

DOMESTIC.

HOW TO COOK OATMEAL.

Very often this nutritious article of diet is very objectionable because not properly prepared. When it is to be made as food, select the coarse, recently ground meal. To a coffee-cupful add a quart of cold water and mix in a tin vessel holding at least two quarts.

In 1845, forty bushels of powdered charcoal per acre, were drilled in with green topped Aberdeen turnips in a light, sandy loam the previous crop being rye and vetches mown for soiling.

CHARCOAL AS A FERTILIZER.

An instance of the quick vegetation of seeds produced by the use of powdered charcoal, is related by Mr. Raynbird in the Journal of the Royal Agricultural Society of England, Vol. 7, page 541.

GEMS WORTH SETTING.

A good name is like the cloud of incense which remains in the church long after the fire in the censer has gone out.

Growing Christians are little in their own eyes; grown Christians are less than nothing.

And we can set a watch over our affections and our constancy, as we can over other treasures.—George Eliot.

Believers have unspeakable comfort in the consideration of Christ's present affection to them, and his effectual intercession for them.

I believe that there is no away; that no love, no life, goes ever from us; it goes as He went, that it may come again, deeper and closer, and surer; and be with us always, even to the end of the world.—Mrs. Whitney.

Dark days strengthen our vision by inducing us to seek earnestly to trace the landmarks and fix our eyes on the invisible Sun; storms toughen the fibers of the faith-cable by which we are made fast to the Rock; temptations draw us into closer personal contact with Him who is able to succor them that are tempted.

Gibbon, Voltaire, and Chesterfield, distinguished infidels, laboured earnestly to overthrow the cause of Christ.

Thoughts are always involuntary, like the beating of the heart and the respiration. They are not produced by voice. There must be an acting power behind, unseen, that makes one live, breathe and think. All thoughts are the spontaneous productions of nature.

Her step grows slower on the flowery sward; Friend after friend draws nigh with aching heart, And whispers, "Lo, the handmaid of the Lord is ready to depart."

They ask her if she weeps for summers flown, For the old hopes—the old loves tried and true? She answers, "He that sitteth on the throne, Saith 'I make all things new.'"

They ask her if she feels no vain regret, For joys that stand like earth's ungathered grain? She answers, "Christ hath richer harvests yet; For me to die is gain."

They ask her if she had no tear to shed, For her old home amid the pleasant lands? She answers, "God shall give me in its stead: A house not made with hands."

Thus calmly trusting in the Saviour's grace, She rests upon the margin of the tide, And sees the light of her fair dwelling place Upon the other side.

MRS. RUTH SOUTH.

Ruth, beloved wife of Joseph South, a native of Donegal, Ireland, died at Carleton, St. John, on Monday morning, Nov. 18th.

In early life she chose Jesus as her all sufficient portion, and through a membership of nearly 70 years in the Methodist Church, she "adorned the doctrine of God her Saviour in all things."

Her dissolution came not through any protracted illness or severe suffering—it was the system worn out with the weight of years.

One man beareth hatred against another; and doth seek pardon from the Lord before he could get through.

After a little time, he was persuaded to | titule of sins.—British Workman.

Kit returned to the study, feeling a trifle lonesome, and for lack of better employment she built a large fire on the hearth.

Assuredly in the approaching day of universal judgment it will not be inquired what we have read, but what we have done.

TEMPERANCE.

MY LAST FALL—TEMPTATION FROM A THOUGHTLESS ONE.

WRITTEN BY A REFORMED MAN.

I am afraid of these little temptations. They are the little leaks that sink the ship. They have seared and shattered the noblest fabrics of human character that ever towered.

These little temptations meet us at every corner, drop from almost every lip. Do people—many of them claiming to be governed by Gospel rule—even dream that a word, or a sentiment sometimes, is the half ounce which sends up a noble purpose and a soul to the bottom?

"Take a drink of it, man, it is just from the press 'twouldn't hurt a babe!" We heard this twenty years ago. With life and purpose fortified by long years of undeviating devotion to a sacred pledge, and I trust, the grace of God, I cannot recall this sentence and the attendant circumstances without a shudder.

By the then universal custom of society I was made a drunkard before I was twenty-one. I was outlawed by the same society which ruined me, and recklessly plunged deeper into dissipation. My young wife died and I rushed to the bottle to drown trouble.

Under the influence of the Washingtonian movement I was picked up. Sober, hopeful, and resolute to stand firm, I went again to my fathers home, drank his cider and fell. I was again an outcast, and again picked up.

Here let me rebuke the cold-blooded Phariseism which clasps the sainted hands and scorns the "weak ones," as it terms them. The strongest intellect from the hand of God is powerless in the fiercest clutch of the appetites for liquor, once firmly seated.

The last time I reformed and fell was late one Autumn. I had been sober three months, had earned some money, got decently dressed, and felt like a man. I had learned one thing to my sorrow; not to haunt the grog-shop or associate with those who did. I married again and entered anew upon the battle of life.

In late Autumn I engaged in a saw-mill, at high wages, for I was stout and heavy, and my employer's work was buoyant.

Late one Sabbath morning, after sleeping part of the night at the mill, I was going home, when I met a friend coming from his cider mill on the way, having in his hand a pail of new cider just from the press.

"Why, Joel," he said, "not drink sweet cider! I wouldn't drink rum for the world, or offer it to you, but this is as harmless as water—nothing but apple-juice. Take a drink of it, man, it is just from the press; 'twouldn't hurt a babe!"

I was ashamed of my scruples; I was thirsty, but felt the shadow of some great danger. The old demon of appetite was pleading without; I eagerly reached for the pail, as he held it towards me, and drank—drank deeply.

Now, some will sneer at the idea of intoxication in that cider. A barrel of it might not have a drop of alcohol, but this I do know, the taste—the act—the associations—as combined, and as I took my lips from the pail the old devil was unchained as effectually as though I had drunk brandy instead of sweet cider.

"I am sorry, Joel, but you have been drunk again." True, but not what he supposed. I had drunk his sweet cider merely, 'twouldn't hurt a babe!

Let oblivion rest mercifully, O God, over six months which followed that last fall. I only remember distinctly the scene at the deacon's gate. The rest is like a fearful nightmare, with here and there an angel face—the wife's and mother's—breaking in. But the long night ended at last; ended on Sabbath morning. All night I raved through streets, as I learned, the wife and mother vainly striving to watch and ward me. About daybreak, after a troubled rest on the ground, I awoke, but so weak and desolate at heart, I wept and prayed to die. I wanted to die, for I felt like a wreck on the strand. The sun was just rising in the east, and smiled sweetly down upon me. I shrank as if the eye of God was upon me. And then the birds sang, and then my dog—little Wag—licked my face gently and looked wistfully in my eye. I heard the river run by, and then came upon me such a thirst as I had never experienced before. I gasped for breath. I was choking for water. Every drop of blood seemed a drop of flame, while the water sang and rippled in mockery. I felt that I must drink or die, and at last managed to roll over and down the bank. By hard work I crawled to the water, and as I reached to drink, fearing the great boon would cheat me. It seemed there was not enough in the river to slake my thirst, and I ordered Wag away, as he began to lap by my side.

Bless God, the giver of water! That drink was a long, cooling draft of bliss to a burning body and soul. I drank again, and again, and wept, and thanked God. I bathed hands and face and got stronger. I sat by the river's bank until the bells tolled. Had some kind friend then taken me by the hand, I would have given life for an hour at the altar, and the prayers of true Christians. But at the moment, the deacon who had given me the cider passed by, remarking: "That's Joel—pity he hadn't drowned for his wife and mother's sake."

God! how the cruel words stung me! I writhed in agony. Was there no home for me? No wife or mother? No heaven at last? I dare not go home by daylight. In the evening I stole into town, and after walking an hour up and down before my house, ventured in. A candle was dimly burning, and my dear mother, worn out with anxiety was breathing heavily on the bed.

How sad—almost heart-broken—how weary and worn she looked. I knelt down beside the bed and ventured to take her hand. She smiled faintly, as if dreaming, and whispered my name. "God I thank thee he has come back to me."

Poor betrayed, scourged, crucified, innocent. I never wept such tears as then, never felt so abashed; never saw so clearly what desolations I had visited upon others. Hot, and like rain, the tears fell upon her hand as I bowed over it, and called upon God to witness that I would drink no more. She awoke and throwing her arms around my neck, sobbed and prayed while she kissed my swollen cheek.

I drank no cider since then. I would as soon peril my soul's salvation in the glass of rum. I will not offer it to others, and I deem him or her an insidious enemy who offers it. It might not hurt a babe, but it is a dangerous devil to those who have one trodden the quicksands of appetite.—N. Y. Witness.

"THE BODY THE TEMPLE OF GOD." This is the title of a sermon lately preached by the Rev. President Hopkins, of William College, U.S. He said:—"I would make every allowance for prejudices of education and difference of temperament. If there are exceptions, I would admit them. But I may express to you my conviction, that habitual narcotic stimulation of the brain is not compatible with the fullest consecration of the body as a temple of God. Good men may do this in ignorance, as have other things prevalent at times have been done, and do not offend their consciences; but I believe that greater earnestness, more self-scrutiny, fuller light would reveal its incompatibility with full consecration, and sweep it entirely away. The present position on this point of the Christian Church as a whole, and largely of the Christian ministry, I regard as obstructive of the highest manhood and of the spread of spiritual religion. I know that strong men have, in this connection, been bound as in fetters of brass, and cast down from high places, and have found premature prostration and a premature grave, and that this process is going on now. Let me say, therefore, to those of you who expect to be ministers, that I believe that sermons, even those called great sermons, which are the product of alcoholic or narcotic stimulation, are a service of God by 'strange fire,' and that for men to be scrupulous about their attire as clerical, and yet to enter upon religious services with narcotised bodies and breath that smells to heaven of anything but incense, as an incongruity and an offence, a cropping out of the old Phariseism that made clean the outside of the cup and the platter." Not

that abstinence has merit, or secures consecration; it is only its best condition.



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INTERCOLONIAL 1878-9 WINTER ARRANGEMENT

ON and after MONDAY, the 18th November 1878, Trains will leave Halifax as follows: At 8.25 a.m. (Express) for St. John, Pictou, and intermediate points.



JOYFUL NEWS FOR THE AFFLICTED. WOODVILLE, CORNWALLIS, May 3, 1877.

MESSES C. GATES & Co. Gentlemen—This is to certify that three years ago I was troubled with a bad cough accompanied with pain and soreness of the lungs for some time. I took one bottle of your No. 1 Bitters, and happy to say have had good health ever since.

DOMINION OF CANADA. CUSTOMS DEPARTMENT, OTTAWA, 8th Oct., 1878.

NOTICE is hereby given, that His Excellency the Governor-General, by an order in Council bearing date the 2nd of October instant, has been pleased to order and direct that the privilege granted by Order in Council of 3rd August, 1871, permitting the free admission of Canvas for the manufacture of oil cloth, but of not less than 18ft in width, be so extended as to include widths as low as four feet ten inches, on condition that the said canvas be not pressed or calendared.

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PREACHERS' PLAN, HALIFAX AND DARTMOUTH, SUNDAY, DECEMBER 8, 1878.

11 a.m. Brunswick St. 7 p.m.
Rev. Dr. McDonald. Rev. Dr. Williams
11 a.m. Grafton St. 7 p.m.
Rev. Dr. Williams. Rev. Dr. McDonald.
11 p.m. Kaye St. 7 p.m.
Rev. James Sharp. Rev. C. M. Tyler.
11 a.m. Charles St. 7 p.m.
Rev. C. M. Tyler. Rev. S. F. Huestis.
11 a.m. Cobourg St. 7 p.m.
Rev. G. Shore. Rev. S. B. Dunn.
11 a.m. Dartmouth 7 p.m.
Rev. W. H. Heertz. Rev. G. Shore
BEECH STREET 3.30 p.m.

MARRIED.

At Methodist Parsonage, Barrington, Nov. 18th, by Rev. F. H. W. Pickles, Mr. Joshua Lanercok, of Villagedale, and Mrs. Melissa Nickerson, of Pabuco

At Methodist Parsonage, Barrington, Nov. 23, by the same, Mr. Warren C. Stokes, of Sing Harbor, and Mrs. Maggie Nickerson, of the same place.

At Oak Park, Nov. 23, by the same, Mr. Prince A. Adams and Miss Nora E. Adams, both of Oak Park, Barrington.

At the residence of the father of the bride, Nov. 21st, by the Rev. W. Maggs, Mr. Lemuel McGregory, of Lot 48, P. E. I., to Miss Epheemia McGregory, of Vernon River Bridge.

At the Methodist Parsonage, Nov. 27th, by the Rev. W. Maggs, Mr. Charles N. McLeod to Miss Susan A. Gay, all of Pownal, P. E. I.

At the Parsonage, Yarmouth, on the 18th ult., by the Rev. J. J. Teasdale, Mr. Edward P. Morse to Miss Ada Gavell.

On the 21st inst., by the same, Mr. William Little, of Belfast, to Miss Emma Thurston, of Yarmouth, N. S.

At the residence of the bride's father, Baie Verte, by the Rev. J. S. Allen, Ruben Pridham, of Margate, P. E. I., to Mary J. Turner, oldest daughter of Cornelius Turner, Esq.

At the Methodist Parsonage, on the 2nd day of Sept., by the same, Richard Hamilton to Mary J. Trenholm, all of Botford.

At the residence of the bride's father, Tidnish, by the same, on the 17th September, Silas Goodwin, of Baie Verte to Harriette Goodwin, second daughter of Ashury Goodwin, Esq.

At Bayfield, Sept. 18th, by the same, Willard A. Copp, of Tidnish, N. S., to Miss Ada Allen.

At the residence of the bride's father, on the 24th September, by the same, Clark Allen, to Charlotte Ann, eldest daughter of Nathaniel Strang, all of Botford, N. B.

At the Methodist Parsonage, Oct. 21st, by the same, Oliver King, to Mrs. Adelaide Webster, all of Pugwash, N. S.

At the residence of the bride's father, Amherst Shore, by the same, Willard H. Strang, to Miss Jessie Eimbree.

At the residence of the bride's father, Bayfield, Nov. 20th, by the same, James P. Spence to Miss Arminia Spence.

At the Methodist Parsonage, Aylesford, by the Rev. A. S. Tuttle, Mr. Elijah Creamer, of Aylesford, to Victoria Beals, of Nictaux Falls.

On the 25th Nov. in the Methodist Church, Aylesford, by the Rev. A. S. Tuttle, Mr. Leader Keddie to Angelina, daughter of John Morton, Esq., all of Aylesford.

On the 20th November, at the Parsonage, Wallace, by the Rev. Joseph Hale, Mr. George Beatty, to Miss Minnie Louisa Nelson, both of Wallace.

On the 2nd December, at the residence of the bride's father, by the Rev. W. H. Heertz, Mr. Joseph Rabbidge, of Boston, U. S., to Della Foster, daughter of John Foster, Esq., of Halifax.

Nov. 7th, by Rev. G. Shore, at Dartmouth, Marshall Storey to Joanna Gammon, both of this town.

At North River, Colchester Co., N. S., on the 28th November, by the Rev. J. A. Rogers, Mr. Anthony Lynds, to Miss Hannah M. Whidden.

At Fairville, on the 30th of November, at the residence of the bride's uncle, James Olive, Esq., Parish Commissioner, by the Rev. John Clark, A. M., John Mealy, Esq., to Sarah J. Farrell, second daughter of the late Capt. Charles Jenkins, of Yarmouth, N. S.

At the residence of the bride's father, St. Mary's, on the 27th ult., by the Rev. W. W. Brewer, John G. Gunn, to Millie, eldest daughter of Thomas B. Dunphy.

DIED.

At Wallace, October 6th, Amos P., infant son of Amos P. and Margaret Smith.

On Wednesday, Nov. 20th, Edmund Palmer, Esq., Aylesford, aged 84 years. For more than 40 years he was a consistent member of the Methodist Church. He calmly fell asleep in Jesus.

At Richibucto, on the 25th inst., Elizabeth, wife of Thos. W. Wood, Esq., aged 80 years.

At Hall's Harbor, on the 26th of November, after a severe illness, which he bore with christian fortitude, Lionell, son of Donald and Sophia Bishop, in the 17th year of his age.

At New Minas, on the 19th inst., after a lingering and painful illness, Hannah, the beloved wife of Mr. Marcanus Forrest, in the 60th year of her age.

At New Minas, on Sabbath the 17th November, Edward G. Bishop, in the 40th year of his age.

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Sackville, Dec. 3rd, 1878.—4w

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