Rev. A. W. NICOLSON. Editor and Publisher.

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X.

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ALICE MAUD MARY. Died December 14th., 1878.

Thy peop'e mourn with thee, O England's Queen! For the loved daughter, fatally smitten down By the dire scourge of city, village, town. In the proud palace, what a mournful scene! Where happiness, and home born joys have been The mother and the youngest darling gone! And grief bows low the head that wears a crown! For seventeen years Victoria stood alone With one great sorrow; —as years onward roll Husband and child will both be mourned to-day,

Loss calls up loss of him who passed away Leaning on Christ, cheered by the gentle soul For whom with double woe the sad bells toll,-Whose bright sun hath gone down while yet

MIDNIGHT MASS FOR THE DYING YEAR.

BY HENRY W. LONGFELLOW.

Yes, the year is growing old, And his eye is pale and bleared! Death, with frosty hand, and cold, Plucks the old man by the beard, Sorely, -sorely!

The leaves are falling, falling, Solemnly and slow: Caw! caw! the rooks are calling. It is a sound of woe. A sound of woe!

Through woods and mountain passes The winds, like anthems, roll! They are chanting solemn masses, Singing, "Pray for this poor soul, Pray,-pray!"

And the hooded clouds, like friars, Tell their beads in drops of rain, And patter their doleful prayers ;-But their prayers are all in vain, All in vain!

There he stands in the foul weather The foolish, fond Old Year, [heather. Crowned with wild flowers and with Like weak despised Lear, A king,—a king!

Then comes the summer-like day, Bids the old man rejoice! His joy! his last! oh, the old man gray Loveth that ever-soft voice, Gentle and low.

To the crimson woods he saith To the voice gentle and low Of the soft air, like a daughter's breath, "Pray do not mock me so! Do not laugh at me!"

And now the sweet day is dead! Cold in his arms it lies; No stain from its breath is spread Over the glassy skies, No mist or stain!

Then, too, the Old Year dieth, And the forests utter a moan, Like the voice of one who crieth In the wilderness alone, "Vex not his ghost!"

Then comes with an awful roar, Gathering and sounding on, The storm wind from Labrador, The wind Euroclydon,

The storm wind! Howl! howl! and from the forest Sweep the red leaves away! Would the sins that thou abhorrest, O soul! could thus decay

And be swept away ! For there shall come a mightier blast, There shall be a darker day, And the stars from heaven down-cast, Like red leaves be swept away! Kyrie, eleyson! Christie, eleyson.

MOUNT ALLISON.

CLOSING OF THE FIRST TERM.

MR. EDITOR:

The first term of the Mount Allison Academic year has just closed, and the bulk of the students have gone home to spend their Christmas holidays. Our Institutions have many friends throughout these provinces, to whom Academic news from Sackville is always interesting. You will probably therefore, not object to giving place in your columns to a short account of the various performances concluding

the term. The written examinations in the College began December 9th, and lasted for four days. During this time the students of the various classes were subjected to a searching examination on the subjects comprised in the course of study pursued during the term. On Friday, the 13th, the oral examinations began, and continued throughout that day, Saturday morning, and Monday afternoon. Your correspondent was present at most of the classes and was highly gratified at what he sawand heard. The professors were unanimious in their eulogiums on the conduct and progress of the students, and what was said was amply borne out by all that occurred during examination. Classes were examined in Mental Science, Moral affair.

will not be necessary or fitting to en- examinations came off on Tuesday and within him. Adam had then, within him. of thou shalt surely die." Next, are the es. It may be truthfully said that all while the performances of some might rot unfairly be called brilliant.

In addition to the examinations of the College proper, those of the students in the Theological department were in progress throughout the week-These students were examined in Exegesis, Systematic Theology, Church History, Greek Testament, Hebrew, and Sacred Elocution, and the remarks brethren may mutatis mutandis, be applied to them also.

On Sunday and Monday the pupils of the Ladies' Academy were examined in a great variety of classes, and stood the ordeal well. Dr. Kennedy and his talented assistants are nobly sustaining the credit of this exceedingly interesting Institution. Professor Jost, the new head of the music department, is a most efficient and conscientious instructor, and genial chris tain gentleman. It is a most fortunate circumstance that this most important department has fallen into such noble hands.

The Public Exhibition of the Ladies Academy was given on Monday evening at Lingley Hall and was a conspicuous success. The young ladies played, sang, read, "dialogued," &c., &c., with a vivacity and nerve, that were absolutely astonishing. A very pleasing part of the performance was the rendering of a fine anthem composed by the three Institutions have been suc-Professor Jost, entitled "Praise ye the Lord."

On Monday evening the closing ex ercises of the College were held. The performance of the previous evening perhaps diminished the number of the audience, but in all other respects the permitting the interests consigned to modern arrangement. In all the long

The following was the programme:

I. DEVOTIONAL EXERCISES. MUSIC.

Chorus.—The Native Land - - Southland II. DECLAMATION AND ORATIONS. 1. The Death of Minehaha, - - Longfellow. Mr. J. Clarence Webster.

2. The Drunkard's Fate - - Dickens. Mr. R. N. Bell. 3. Profit and Loss - - - (Original)

Mr. S. C. Murray. MUSIC.

Vocal Solo—The Bride Bells - -Miss Annie Lewin. 4. Parliamentary Reform · -

Mr. T. C. Lockwood. A Horrible Battle - - - -Mr. G. T. Lewis.

6. Influence . - - - (Original) Mr. S. C. Colwell.

MUSIC. Piano Solo.—Ronds - - - Kalkbrenner Miss Leora Tweedie.

- - - - . - Robert Hall. Mr. W. Y. Chapman. - - - - (Original.) Mr. S. B. Grigg.

> Mr. J. C. Ogden. MUSIC.

The Literary Excellence of the Scriptures,

Anthem.—Praise Ye the Lord.

Professor Jost. The music—a very agreeable feature, indeed—was kindly furnished by Herr Jost and an accomplished choir of ladies, reinforced by some musical gentlemen of the College and Academy. After the usual Reports of the term's Collegiate Education was delivered by Rev. Dr. Stewart. Following this came speeches by Rev. Joseph Hart, President of the New Brunswick and Prince Edward Island Conference, Rev. M. Longley, Principal of the Male Academy, and Rev. Dr. Pickard -capital speeches all of them. 1-do not suppose I shall excite the ire of the other Rev. gentlemen when I say that it would not be easy to find a better platform speaker than Mr. Longley His remarks had reference mainly to the Male Academy. Their tenor was that his students had not yet become absolutely angels, were fair, average, normal boys, that, to those who had not applied themselves to their studies with a becoming degree of avidity, life had been rendered a rather melancholy

No public entertainment, it may

ter with any specific or detailed com- Wednesday and were quite as successment on the merits of the various class- ful as either those of the College or of hood full and complete. He was strong, the Ladies' Academy. The students displayed a soundly adequate know- as a whole, had evidently been doing ledge of what they had been studying their "level best" during the term. In truth, boys who could get through a term under the guidance of such able fiting very materially must be absolutely knowledge-proof.

Reference may here be made to one very pleasing material change which in hand, has the right to say woman was met the eye of your correspondent. The old library in Lingley Hall has __ "The first man, Adam, was origina'ly been broken up, and the large room in made above concerning their secular the College at the right hand of the door has been appropriated as a College Library. There all the books belonging to the College are now massed, carefully classified and tastefully arranged on shelves around the room. It is much to be hoped that any friends | the original Hebrew word for Adam. of the College who may have books or money to spare will remember this vitally important adjunct of educational work. Mr. Magee of Boston has promised a donation of books. Surely there are many in these provinces who will not suffer themselves to be surpassed in liberality by this generous American. In conclusion it may be said that

our Institutions here are in a very sathardness of the times the attendance at the Academies is not so large as it has often been, but there are no indications of decreased efficiency in any quarter. The changes which were last year made in the management of cessful. Dr. Inch is carrying on actively and efficiently the work taken by him from the hands of Dr. Allison, and receives the cheerful and cordial co-operation of his professors. Nor are their charge to suffer in the least. All, in a word, connected with these instiing as good soldiers in the conflict which has to be unremittingly sustained against the powers of darkness and ignorance. Your's truly

JUDGE MARSHALL ON "PARSON BROWN."

To the Editor of the WESLEYAN:-

DEAR SIR .- I have read with high anproval and satisfaction your just and appropriate remarks and strictures-and also those of the editor of the "Presbyterian Witness"-on that erroneous and chapter specifies the particular creations strangely absurd literary production, late- on each of the six days. The entire work ly published in Charlottetown, under the of the creation of all animals and things title,-" Parson Brown: His Talk." A | was completed within those six days, as is few weeks ago, a copy of the work was repeatedly declared in verses 2 and 3 of sent to me, from that town, with a post | ch. 2, in these words:-" And on the card, signed "A Friend;" stating that seventh day God ended his work which he the work was "being scattered all over | had made; and he rested on the seventh the land, and intimating a desire that I day from all his work which he had made. would give it an exposing answer. I read | And God blessed the seventh day, and it through very attentively, and on first sanctified it, because that in it he had thoughts, concluded that no true Chris- rested from all his work which God created tian, or other intelligent person, would be and made." Both man and woman theredeluded or in any way injured by it; and fore, were separately created on the sixth that, as a whole, any extended criticism and last day of creation. This is clearly of it would be a waste of time and atten shown in verses 27 and 28 of ch. 1, in tion. On further consideration I have these words :- " So God created man in concluded that it may be useful to a certain class of readers of the Scriptures, to ted he him; male and female created he give some passages of them, and also ex- them. And God blessed them, and God planations regarding the creation of the said unto them-be fruitful and multiply prunal pair of human beings; concern- and replenish the earth, and subdue it, work nad been given by the the Fresi-dent an able address on the subject of and subject of ling whose creation Parson Brown has and have dominion, &c." There is no exgiven such unscriptural and extravagant- planation in this chapter, of the way or ly absurd statements. Concerning their creation he has written as follows:- how the beasts, created on that day, were " Adam was created complete; he was a whole man. 'Male and female created he them, and called their name Adam.' They were created together. We read, Sir, and also an explanation, of the creative 'And God said, let us make man in our operations; and the detailed narrative is image, after our likeness; and let them have dominions;' and then next verse,-'So God created man in his own image; in the image of God created he Him; male and female created he Them; and God said unto them, be fruitful and mul- formed from the dust of the ground; and tiply,' etc. The Parson has, here, improperly introduced the above italic letters, nostrils the breath of life, and man beand the capitals in the words "Him" and "Them;" none of which are in the text but this will not help his speculative story. He next proceeds-The woman,man's other self,-was, at first, an indwellhere be observed, was given by the ing spirit, the partner of his bosom; was

bosom :-- a ministering spirit-a comforter." He further says :- "No one, Bible not created till she was made." Again : of twain-one; -he was they. The twain one is the normal state or being." help his theory, he here uses the word Adam as if it were the name of a person or individual. It is not so, as the Parson must know, if he has any knowledge of very learned commentator has written thus concerning it :- " The original word Adam, which we translate man, is intended to designate the species of animal; as chaitho marks the wild beasts that live in general a solitary life ;-behemah, domestic or gregarious animals; and remes, all kinds of reptiles." Such a pretentious Scripturally learned man as Parson Brown ought to have known all this; and isfactory condition. Owing to the should not have attempted to impose, or pass of, his "twain-one, Adam" on unscholarly or illiterate persons.

Before proceeding to compare and contrast the time Scriptural narrative of the creation of our first parents, with the foregoing marvellous and distorted account of it by the Parson-as I shall presently do-it will be useful to a large class of readers of the Scriptures, to give some explanation as to their division into previous ages, all the Scriptures, both o the Old and New Testaments, were writtutions are manfully and effectively ten on parchment, or other substances, toiling in the cause of education, fight- the sheets of which were stitched together. and frequently were thus extended 150 feet or more, and were formed into rolls. Narratives, and other portions of the Scriptures, were thus continued through out, without any break or interruption. By the present division into chapters, many persons are, at times, perplexed, and fall into mistakes as to the meaning and connection of portions of Scripture.

Now, as to the work of creation, there is one continued and connected, as well as consistent narrative, of it given in the two first chapters of Genesis. The first his own image, in the image of God creamanner in which they were created, or for and hold the highest positions in formed, but merely the facts of the creation of both are therein given. But on verse 4 of ch. 2 commences a recapitul tion continued to the end of the chapter. First, is shown, that the plants and herbs created on the third day were watered and grew by a "mist from the earth." Next, is revealed, that the body of man "was that "the Lord God breathed into his came a living soul." Then follows the planting of the garden eastward in Eden; and that "the Lord God placed the man in the garden, to dress it, and to keep it ;" and commanded him,-" of the tree of knowledge of good and evil thou shalt not forming all into one graceful and intellitics, Chemistry, English Language, here be observed, was given by the hig spirit, the partner of his bosom; was a nowledge of good and evil thou shalt not, forming all it. Greek Latin, French and German. It students of the Male Academy. Their within his bosom; she was a holy spirit eat of it: for in the day thou eatest there gent whole.

statements, that the beasts were formed out of the ground; and that the Lord and he was tender-hearted. He had, so to God brought them, and all other living speak, the head of the man, the heart of creatures to Adam, to see what he would the woman. The one was ever present to call them;" and that "Adam did give counsel and to control the other, to bless | names to all cattle, and to the fowl of the and enthusiastic teachers without pro- and to do him good. The spirit of the air, and to every beast of the field." woman was the angel within the man's Lastly, is the statement, that "the Lord God caused a deep sleep to fall upon Adam, and while in that state took one of his ribs and made a woman, and brought her to the man." How her spiritual life was created is not expressly mentioned, but doubtless it was in the same manner as that of the man,-" by God breathing" unto her "the breath of life;" for most assuredly he did not bring to Adam a mere lifeless body of flesh and bones, but a living "woman," as the text declares. Now from all these scriptures, contained in theoe two first chapters of Genesis, it will be clearly seen, that they form one continued, connected and orderly narrative of the glorious and gracious work of divine creation; and convey all that we need to know concerning it. How different it is, as to the creation of man and woman, from the unscriptural and romantic history of their creation, in "Parson Brown's Talk," will be readily seen by every common sense person.

> The Parson has said that " the woman the man's other spirit, was, at first, within bim, as an indwelling spirit;" and that ' the man's rib was not taken out, nor, of course, the woman made a tangible and visible being, until the 'twain-one man' was put into the garden." Will the Parson then condescend to inform the Christian public, how the "twain one, Adam," with only the spirit of the woman within him, but she not any tangible body, could comply with the divine command, given immediately on his creation, to "be fruitful and multiply;" and also how that indwelling and invisible spirit of the woman could require to be sustained, or could be really nourished and sustained, by "the fruits and herbs" which God then said he had given as "meat" for sustenance? These are most important questions and subjects for examination and decision; and to most persons will, at present, seem clouded with mystery. Will the Parson then be pleased to give us some more of 'His Talk," in a second book, to solve and explain these mysteries, which are far more important than the present Amherst

The Parson has given even a superabundance of Scripture, to support the great variety of other subjects treated of in his book; but on most of them his quotations of Scripture are as inapplicable as those in support of his marvellous twain-one" mystery; and those subjects are about as void of useful instruction or edification, therefore I forbear to remark concerning them.

Respectfully requesting the insertion of this letter in your paper, as early as

> I remain, Mr. Editor, Yours truly, JOHN G. MARSHALL.

THE FIRST LORD OF THE ADMIRALTY METHODIST .- The London " Methodist" introduces this fact to the notice of its readers in a brief note. The Attorney General was similarly alluded to a few years ago. It is thus seen that nonconformists are privileged to work the British realm. Sydney Smith warned the nation against the Methodists. It has responded by taking them into its confidence.

During the recent visit of the Secretary for War (Hon. Colonel Stanley,) and the First Lord of the Admiralty (Rt. Hon. W. H. Smith) to Malta, the Wesleyans had a satisfactory interview with Colonel Stanley as to a site for a Wesleyan chapel. It is interesting to note that in the Centenary Report the name of "Master W. H. Smith" is entered for a contribution. His father was a Methodist, and Master W. H. Smith is now First Lord at the head of the fleets that rule the sea

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Good sense is the body of poetic genius : fancy, its dra ery; motion, its life; and magnetism, the life, that is everywhere.

a Mere boar

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THE YEARS.

Silent-silent! like God's blessing, on a sin bewildered earth! Coming, coming, with a glory and a promise at their birth!

Wondrous, wondrous, white winged heralds, with a wordless mystery, Bearing with them gleam and glimmer of the far off "jasper sea."

Swiftly, swiftly, down our earth-way y, swittiy, down our earth w bringing treasure all unknown; Reaching out still hands to touch us with the radiance of the Throne.

Silent-silent! going-going-out beyond our utmost reach Bearing with them so much sweetness, scarce we knew they came to teach.

Swiftly-swiftly-while we struggle for a little less or more, Down their tide dear footsteps vanish, leaving ours upon the shore !

Calmy-calmy-while our pulse beat to ev'ry siren tune. On their waves our sunlight trembles and our day grows dim at noon!

Onward!-onward-ending ever at God' footstool! Ah will he Merge these weary fragments into His serene Eternity!

N. Y. Evening Post.

HOW TO READ BOOKS.

Everybody finds it necessary to read a great deal in these days, because it is impossible to hold any position unless well informed; and even in social intercourse those who are not well-read find themselves placed at an immense disadvantage. The number of actual situations which can only be occupied by educated men and women increase daily: and, indeed, literature becomes more and more a part of the business of life. There is a common but most erroneous impression that knowledge must be obtained by the perusal of a vast quantity of books. This is not so; it is not the number of books perused. but the way in which they are read. To read successfully requires a system, and when once the mind has acquired the habit of organizing its impressions, ten books will impart more instruction than the desultory perusal of a hundred. It has been said that all the general information needed by ordinary people may be obtained from about 500 standard works; some reduce the number considerably, and it is obvious that much must always depend upon mental calibre. The judicious choice of books is, in itself, an art; the following remarks pre-suppose that a choice has been made.

There are several classes of readers. First, those who read for pleasure only, and confine thomselves chiefly to light literature, and do not come under the scope of this article. Secondly, those who read for general information. Thirdly, those who are studying scien tific or some special subject; and lastly, there are some who, from time to time, are anxious to "hunt up" a particular matter, and to post themselves in every scrap of knowledge relating to

All readers, even those who scan the newspapers, will do well to bear in mind Lord Bacon's saying, that the most advantageous method of reading was to the very essence of the art of reading apply everything to oneself, to mentally books—always ask yourself, "In what ask the question, "Does this concern does this passage apply to me?"me in any way-does it throw light | Cassell's Magazine. upon what I have been seeking, or will it assist me in the pursuits of my life?" Unconsciously newspaper readers have a certain method of selection; they choose those paragraphs the headings of which are most attractive to the bent of their minds, a fact well known to editors, who spend much care over these head-lines. Something of the same kind of selection should be used in reading books; those portions most useful in furthering the end in view system. should be marked off with a light penbelongs to the reader; if not, the num- | believe that Jesus Christ died to save ber of the page can be noted on a slip all men?" of paper, and the passsage re-read in a day or two. The very act of marking the passage impresses it upon the

Those who read novels and similar literature for pleasure, resign the mind as it were to the story; but if a book be read for instruction, the reader considers each sentence, and re-arranges the contents to suit his particular study. Suppose a student of military science reads Grote's "History of Greece," his proper course is obviously to avoid burdening his mind with political affairs or literary disquisitions, and to confine himself to the details and plans of battles and movements of troops. On the other hand, a student of pure literature should pass these, or look upon the description of a battle as a piece of writing only; he must more carefully attend to the chapters on Sogrates. Both of these students have to re arrange the history in their minds.

While proceeding from page to page make short notes of passages that imthe mind; then think a moment, ask the question, "Have I ever read anything elsewhere resemb

GENERAL READING this, or casting another light upon it?" the summary. This is annotating. Most great authorities have made a constant practice of annotating; Macaulay is said to have done so to every book he read. It may be laid down as an axiom by those who wish to really read, to always have a pencil and sheet of paper handy. The comparison of one book with another has a most beneficial effect, and should always be done when practicable. One writer never exhausts a subject. However comprehensive his view, another will always see something he has missed. Very frequently two authors writing upon the same subject do so with diametrically opposite ends in view, and their conclusions are tinctured with prejudice. By perusing and comparing both a true conception of the matter is obtained. Here it may be said that a reader should always peruse the works of those who are eminent for the expressions of opinions distasteful to him. You cannot properly see the house you are building unless you go outside and view it from a little distance. The ideas which are welcome to you will from this process acquire a sharper definition; you will understand what you mean yourself. Many persons will express their feelings very strongly upon some topics; yet, upon being questionidea of what they mean. The end of education is the power of

appreciation. Science, for instance, in its general application, is too vast for one mind to entirely grasp. What is wanted is a condition of the mind by which it is able to understand or appropriate the learning of others. One should be enabled to say to Tyndall, or to Owen, "I am not a master of Anatomy as you are, nor have I thoroughly investigated the phenomena of light, but I can honestly avow that I have fixed the fundamental principles in my mind; and I have so exercised my faculties that I can bring an intelligent appreciation to bear upon whatever you may tell me. Further, when I have heard your discourse, I can arrange the principal points in my mind, nd store Therefore, them up for future use." in reading books the prime object is not this or that particular dute, or set Dates and figures are, nowadays, usually easily accessible in the elaborate books of reference issued upon almost every conceivable subject. It is a waste of time to attempt to burden the brain with such things; if necessary to remember them jot them down-paper is cheap enough. The chief object of the reader should be to grasp the leading ideas of the book perused; so to educate his mind that wherever placed he may be able to bring an appreciative conception to all that arises. A high authority said that if one only got a single new idea or new fact from every book one read immense progress would be made. This is strictly true. If the reader reads with a system, even the most flimsy books will be found to teach something. There will be one gem in the heap of litter; but that bem would never be perceived were it not for a method in reading. And here, again, it is desirable to remember Lord Bacon's remark—which really contains

A SHORT METHOD WITH UNI-VERSALISTS.

"I am a Universalist," says G. K. boastingly, "and you Orthodox are not fair in saying that our system is inconsistent with reason." This he addressed to one who held an opposite

"But I will prove the irrationality of cil stroke upon the margin, if the book our system," said his friend. "You

"Yes, I do." "And you don't believe there is a

their sins in this life."

"No, I do not." "No. I do not; men are punished for

"Well, now let us put your 'rational' system together, if you can. It amounts to just this, that Christ the Saviour died to save all men from nothing at all. Not from bell, because, according to you, there is none; not from a punishment in a future state of being, for he receives his whole punishment in this

life. Yours is the absurd spectacle of ropes and life preservers thrown at an immense expense to a man who is on dry land, and in no danger of being drowned. Let me tell you that your religion is stark infidelity. If you heartily believe the Bible, you could not believe Universalism."

They who are ignorantly devoted to the mere ceremonies of religion are fallen into thick darkness; but they are in still thicker gloom who are soiely attached to femitless speculations.

WANTED-A MINISTER.

He must be a man mature in intellect and ripe in experience, and yet so young and beautiful that all the young will rush after him.

He must be quick, ardent, flashing, nervous in temperament, so that he can kindle quick and burn bright; prompt, ready, and wide awake, and yet a man of the most consummate prudence, whose nerves shall never be unstrung nor out of

He must have the power to awaken and arouse the church, and yet let them be quiet and look on while he does all that is done for Christ-or in other words, he is expected to build up the society, as a whole, without urging individual growth in grace.

He must be strong and original in the pulpit, and bing none but beaten oil there, and yet be at leisure to receive any call, any interruption, be prepared for any emergency, and, like the town pump, never sucking for water nor giving out

He must be a workman who shall go down deep into the mines of truth and quarry out its pillars and set them up, and make men come and wrestle around them, and yet be the most gifted man in ed, may seem to have a very indistinct light conversation, and all that floats in the every day world around him, and visit three hundred and sixty-five and a fourth days a year.

He must have healt 1 so his body never wearies, his nerves never quiver, a real specimen of muscular Christianity and yet be a hard, severe thinker, a close reasoner, and a most diligent student, getting his books from any quarter.

He must be poor in this world's goods, to show that money is not his object, so that he can sympathize with the poor, and so that he cant help feeling humble and dependent; and yet his family must be the most hospitable, and entertain more company than any other in the community; his children must be second to none in education and training : they must always be respectably dressed, and, notwithstanding the thousands invested in a college-course and the rejection of of statistics. People often say it is no the money profession, he must give more use their studying, because they cannot and more cheerfully than any man in the remember dates or statistics, or similar place—not excepting Esquire Millionaire hard matter. This is a great mistake. bimself; and his family must be models, in all respects, in the community.

He must be a man who can remain three years, and his congregation must hear the same voice and the same general subject several times a week; and yet he must come every time as original, as fresh, as glowing as if it were done but once a year; in short, although every patent right agent, book-peddlar, beggar, social-tramp, and story spinner shall feel himself at liberty to come and go from the parsonage when he please, yet must our minister each week get up a discourse or two far surpassing any sermon we can read or any lecture upon which a whole year has been spent in preparation.

He must be able to live in a glass house always acting in public, coming in contact with all sorts of men and prejudices, so original that all will respect and fear him, and yet never odd, eccentric, morose, repulsive or awing in his manners. He should have the lofty attributes of an angel with the sympathies, the gentleness and softness of a little child.

He must be always ready keyed up to the best possible pitch, and yet so calm in spirit, and word and look that nothing can disturb his repose-not even the hundredth advent of a three-hour gossip, when, after a day of fasting, meditation and prayer, he has just gotten into the spirit of a pulpit theme and written one line

He must do all he can to hasten the millennial glory—serving God and opposing Satan with all his might, yet, so as not thereby to offend any one, but to have all men, even rumsellers, dancers, gamblers and misers speak well of him-a key so large and yet so small as to fit every lock.

He must never preach so the people are not proud of him, when they have a stranger in the pew with them, so that the echo of his sermon shall not come back when he goes abroad; and yet every sermon must, especially in voice and action, be so beautiful that all the young people will admire it, and wonder over it. He must try each year, or at least during his stay among us, to set forth clearly all the important or leading points of our system of Theology, so as to educate our younger members and persuade outsiders who have none of our books, over to our belief and church, and yet his sermons must be so brief that Mr. Full-of-theworld, and Mrs. Novel-dreamer, and Mr. and Mrs. Noddy, and Baby Thimblemeasure can return and digest it all, and perhaps, a six-hour story or gossiper's concert in the afternoon besides; and finally he must preach with the eloquence of a six thousand dollar minister, and yet willingly give his services for six hundred a year, and never, like Paul, turn aside for a moment to tent-making. Let him look for Elijah's ravens when the consecrated proporty of the church fails, and, if he starve like Lazarus and Martyrs, he will find an abundant reward in heaven.

FAMILY READING.

THOU KNOWEST.

BY CLARE EVEREST.

I do not know, I cannot see, What storms are gathering ahead, What foes may lie in wait for me, What sterile paths my feet may tread But I would leave it all to Thee, And in this knowledge still my dread, Thou knowest.

The future may be fair and bright, Unsaddened by a funeral knell, Or shadows of unbroken night May ever on my pathway dwell, And shapes of ill my heart afright ; I do not know, I cannot tell, Thou knowest.

The souls who seek their help from Thee I know that thou dost ever guide, I know that Thou will care for me Whatever evil may betide, And ever most abundantly:

With this one thought I'm satisfied, Thou knowest.

MR. MOODY'S BROTHER

The following story, which Mr. Moody told at one of his great meet ings in London, at the Haymarket Theatre, shows how he uses anecdotes for illustration, which he often introduces with wonderful effect :

The first thing I can remember in my life was the death of my father, he died suddenly one beautiful day in June. He fell dead upon the floor, and it gave me such a shock that I never forgot it. The next thing I can remember was the sickness of my mother, and the third thing was my eldest brother becoming a produgal. I well remember how that mother mourned over that boy-how she used to send us off to the post office, a mile and a half from where we lived, to see if there was not a letter from him, and how we dition. No doubt money is sometimes used to come back day after day bringing the sad tidings, "No letter." remember how we sat round the old family fireside and taiked about our father-how he looked and what he used to do. Mother would tell us what he said, and we would sit there as long as she would talk about him; but if any body mentioned the eldest brother all would be hushed, for the tears used to flow down my mother's face at the mention of his name, and sometimes I would see her turn away to wipe her eves while she was busy at work; and sometimes she would say: "Oh, that I could near he was dead. It would be such a relief. I do not know but what he may be in want in some foreign land."

The house in which we lived was on a hill, and when the wind used to blow mother used to be more sad. She would say: "Perhaps he is on the ocean, and there may be a gale. He may be exposed to fierce winds to-night." Many a time I woke up past midnight, and listening. I have heard her pray: "O God, save my boy! O God, bring back my boy!" Year after year the mother pleaded to God for the boy, and on Thankegiving Day, when the nation gives thanks to the Almighty, it is a customary thing for the families of tho United States to gather round their boards, as we used to do so, mother always placed one vacant chair for her absent boy. "Perhaps," she said, "he will come back to day;" and we used to go and watch at the window and see

if he was coming. Long years passed away, and the hair that was once so black began to turn grey, and the step that was once so firm began to tremble. I could see that her trouble was bringing her down to an untimely grave. She was indeed just going down to the grave with a broken heart, such was the love and pity with which her heart used to yearn over the boy. I often thought she loved him more than all the rest of us. The other children grew up and passed away from that village. Her two youngest children were sitting by her side one day, and there was a stranger seen outside the house, and without going upon the piazza he stood looking in upon that mother that he had not seen for years, and when the mother saw him she did not know him; but when she saw the tears trickling over the long black beard that had grown in the interval-in those tears she recognized her long-lost boy. She sprang to the window. She said, "Oh, my son, is it possible you have come bock? Come in, come in." But there he stood, and he said, "No, mother, I will never cross your threshold until you forgive

Young men, do you think that mother forgave that boy? Ah! there was not anything in her heart that she wanted to do so much all these long years. She had forgiven him all along, and had not anything to forgive now. She ran to the door, she met him upon the threshold, and threw her loving arms round his neck; she pressed him to her bosom and wept over him. She would not hear a word of self-reproach from him; she was only too glad to have him back. When the news reached me in a distant city, 1 can't tell you how my heart leaped within me for joy; but the joy that it gave us as a breast of that boy expresses itself on family is nothing to the joy that will be paper. The carnation has long since in heaven to night if you will only come withered, but now it blooms afresh."—

PROFIT BY KEEPING THE SAB. BATH.

Sabbath keeping benefits both the body

and mind, and thus must also tend to increase the worldly estate; for who does not know that a sound mind in a body is all important to the success of his business! For what say facts here? They say that those who work six days will do more work and do it better than those who labor seven. Cases in proof of this to almost any extent, might be mentioned it space were allowed. Two or three must suffice. At a Sabbath Convention in Baltimore, which was attended by one thousand seven hundred delegates from all parts of the United States, a great drover from Onio stated that he had made more money by resting on the Sabbath with his droves, than he would if he had kept on seven days. His cattle and sheen always brought him a better price than others which were constantly kept travelling. In one case where the neighbours could not find a market, in consequence of the cattle having been over driven, he cleared five hundred dollars, and this he attributed to resting on the Lord's day. A salt-boiler tried the experiment of rest. ing on the Sabbath, which it was thought that business would not admit of; but he found, at the end of the season, that he had made more salt than any of his neighbors, with the same dimension of kettles. while his whole expense for breakage and repairs was only six cents. Some years ago, after a long wet spell in harvest, came a clear Sabbath. when many farmers hurried in their grain, which, from being housed before it was fully dry, was greatly damaged; while others who feared God and kept his commandments, were enabled to gather in their's in good conmade for a time by Sabbath labor, as to the case of those who, in violation of the laws both of God and man, sell liquor on that day, and find perhaps, more customers than on any other day; but the sad history of such men, and their families too, shows often that they only "earn wages to put it in a bag with holes," and that the curse of God upon their ill.gotten gains. A friend in an adjoining county once remarked that he had, for a long time, made careful observations on this subject, and had never known any permanent advantages to arise from projects planned or carried out on this day, but often serious losses to have followed them. British Workman.

SCRIPTURAL CASES OF IMMERSION. -We have in our city a colored barber who is a very enthusiastic Baptist, and frequently engages in theological discussions. I approached him one day while entangled in one of these discussions with an old German from the country. The barber had evidently been advocating rather strongly the doctrine or practice of immersion. "Well," said the German. "I joost don't remember but three places in the Bible where immersion is mentioned at all-only three. The first was where the Egyptians were pursuing the Israelites through the Red Sea, and the Lord caused the waters to flow back on them, and they were all immersed. The second place was where the Lord commanded Noah to take all his family into the ark, after which he caused it to rain forty days and nights, and all those outside the ark were immersed. The third place was where the Saviour caused the devils to go into the herd of swine, and they rushed down a steep hill into the sea, and they were all immersed." The only reply the barber made to this was, "Yas

PLEASURES FOR A CHILD.

Douglas Jerrold wrote thus pleasantly of a child-life: "Blessed be the hand that prepares a pleasure for a child, for there is no saying when and where it may again bloom forth. Does not almost everybody remember some kind-hearted man who showed him a kindness in the days of his childhood? The writer of this recollects himself at this moment, as a bare-footed lad, standing at the wooden fence of a poor little garden, in his native village where, with longing eyes, he gazed on the flowers which were blooming there quietly in the brightness of a Sunday morning. The possessor came forth from his little cottage; he was a woodcutter by trade and spent the whole day at work in the woods. He was coming into the garden to gather flowers to stick in his coat when he went to church. He saw the boy, and breaking off the most beautiful of his carnations, which was streaked with red and white, he gave it to him. Neither the giver nor the receiver said a word, and with bounding steps the boy ran home. And now, here at a distance, after so many events of so many years, the feeling of gratitude which agitated the

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to stick in his coat when . He saw the boy, and most beautiful of his was streaked with red e it to him. Neither ne receiver said a word, ng steps the boy ran , here at a distance, after of so many years, the ude which agitated the boy expresses itself on arnation has long since ow it blooms afresh."- DANIEL QUORM AND HIS CLASS ON GRUMBLING.

DECEMBER

"There's scores o' good people who count that grumblin' is no sin at all. They'll confess their sins, and they'll own to unbelief an' scores o' things. But they never thought o' kneeling down an' sayin': O Lord, forgive my grumblin' and help me never to do it again, for Je sus Christ's sake. Amen. Yet we need to, my friends. I'm sure we need to. Grumblin' have been the death o' thousands; and if we don't take care it will be the death of us too.

"But there, it won't do for me to have all the talkin'. Come, Cap'n Joe, what have you to say about it? You aren't no friend to it, I do know."

"Well," said Cap'n Joe, "I've been turning over in my mind what you said about this grumbling being so aggravating and insulting. So it is. I was thinking, suppose that we were lost among a savage people, onr very lives in danger and a great price demanded for our freedom; then there comes One. and out of pure love and pity he gives himselt up to be plundered and stripped for our deliverance. Now he comes to us, with all his bleeding wounds and marks of ill-treatment, and he says, Follow me. I will bring you safely to the Father's house. I will guide you. I have arranged for the supply of all your wants. I am able to protect you from all your enemies. Follow me! Our hearts are full of love to him; and thankful and trustful we set out. But soon there comes a bit of a hill, and he hears us grumbling because it isn's level ground. He leads us through the forest and we grumble at the brambles. Ah! I think I see him look round upon us so hurt and so grieved. No enemy could ever hurt him like that. After all his love and promises, all that he had done for us and all that he is going to do, to go fretting and grumbling; it is a ghastly sin, as you do say, dear leader."

"And to treat him like that, friends -the blessed Lord Jesus!" and as Dan'el spoke the tears trickled down his face. "But go on, Cap'n Joe; an' I'm

glad to hear 'e, too." " Well, there was only onething more that I thought of: 'tis such a shamful forgetting of the past. These grumbling Israelites forgot all about the brickkiln and the burning sun, and the taskmaster's whip and the drowned children. And they forgot all about the great deliverance: how they had come over the Red Sea, and how God had fed them with the manna."

"'Zackly," cried Dan'el, his eyes twinkling merrily, and his face lit up, "'zackly, Cap'n Joe. 'Tis always like that with this here grumblin'. I thought about it the other day when I met the coastguard-man 'pon the cliffs. 'Well, friend,' I said, "you are like Thankfulness.' 'How so, Dan'el?" says he. 'Well,' I said, 'it walks along 'pon top o' the cliffs with a telescope under his arm; and he spies out the Goodness of God all around. He has an eye upon blessin' that is ever so far off, keepin' it in mind; an' he sees the mercy that is only just turnin' the corner. That's Thankfulness lookin' far 'an near, findin' mercies everywhere.' 'Ah, Dan'el I wish I was more like that!' says he. 'Iss,' I said, 'an' I wish I was too, for 'tis a great deal better than bein' like poor old Grumblin.' He have n't got a spy-glass at all, or nothin' o' the sort. All he have got is a sort o' magnifyin'glass, and every little worry he can find he do put under that an' make it look so big that he do come to think that there isn't any thing else in all the

world." Farmer Gribble looked around in the silence that followed, and then began in his slow and almost drawling way; yet in his tone and manner, and in every thing about him there was a child-like simplicity that was very beautiful:

say nowt fur tew dew any body any Syrup of Hypophosphites is known to gude. I dew wish I could. And I ought tew; for I've gone grumblin' for these years an' years; and I've aheerd mun say, 'Set a thief to catch a thief.' But I dew thenk the Lord, I have n't so much as feeled fur tew want tew grumble fur thes long while now. And I dew count that a taste of the love of Jesus be a sure and sartain cure for grumblin.' He 'th made it all so different; why theare, 'tes no gude tryin' fur tew help it. I be forced to go praisin' him all the day trough, an' I heve n't so much as a breath left fur tew grumble weth of I wanted tew. And I dew thank him fur it weth all all my

heart; that I dew." Dan'el listened with delight, nodding his head as each sentence came slowly unfolding itself. To see the discontented and grumpy Mest' Gribble turned into this, was really something to rejoic. over; and such joy came welling up in his soul that Dan'el took the Hymnbook as a relief. "Come, friends, we must sing a verse or two:

"Long as I'live beneath, To thee oh let me live! To thee my every breath In thanks and praises give ! Whate'er I have, whate'er I am, Shall magnify my Maker's name.

My soul and all its powers Thine wholly Thine shall be; All all my happy hours I consecrate to Thee: Me to thine image now restore,

And I shall praise thee evermore.' "Now friends," Dan'el began as they settled down again, "I've got one or two things more I want to say, an' I'll try and be quick over it, too." Putting on his spectacles he drew from his pocket a bulky pocket-book, and found a page that was carefully turned down.

Here is a bit that I got from that old book; 'tis common good." Stumbling a little over the large straggling handwriting, Dan'el read: 'It tokeneth a man of very ill nature when the prick of a pin maketh the flesh to rankle and fester. So it is a sign of a corrupt soul when every little trouble and affliction maketh a man break out

into frettings and grumbles. The

wound would be nothing but for the

ened his lips and nodded his head. "There's a text for a sermon there, friends, only I mustn't stay to preach it now. I wish folks would believe it : 'tisn't their worries that set 'em grumbling; 'tis their own teasy an' fretful souls.

"An' then this grumblin' is such a catchin' kind o' thing. The old lion walketh about seeking whom he may devour. But there's one thing that's worse than the roaring lion-that's the bad sheep that goes spreading mischief all among the flock. Ah, that's the grumbler! He goes about poisonin' everybody. No wonder that he was destroyed of the destroyer,' as the Book do say. I can mind hearin', years ago, about an old sea captain back in the old fightin' times; the brave old fellow, he used to say that, by God's help, he wasn't afraid o' Frenchman or o' storms, but for a grumbler there was no cure except the yard-arm.

"Well, dear friends, as Mest' Gribble do say, a taste 0' the love o' Jesus is a sure cure for grumblin'. For that, as for everything else, we must get away to the Cross o' the blessed Saviour. Ah when we do get a sight o' his sufferin' for us, that makes our sufferin' too light for to grumble about it. Only let us see him stripped o' everything, mocked an' beaten and crucified for our sakes-and and yet he opened not his mouth. Ah, bless his holy name. that takes all the grumblin' out of us; turns it right round into love an' praise. Only get away to Calvary and live in sight o' the Cross, friends, an' we shan't any of us have a breath left for to grumble with. But come, there's minutes more, if any body else has got a The White Rose. word for to say.'

"Mat," as he was called now-Californian "Diggins" of old dayssat, scarcely able to restrain himself. Tom Blinn's Temperance Society. His heart glowed still with its "first Aunt Dinah's Pledge,
The Curse of Mill Valley.

"Come Mat, you want to speak a bit | Alice Grant.

see," said Daniel. In a moment Mat sprang up, his eyes streaming with tears, and his whole frame heaving with excitement. "I been tryin' to be quiet, but I can't. Grumbling'! Aw, I been thinkin' about it while I been sitting here. We've been an' got ourselves into trouble, an' now we're sent off to jail for it. We grumble agen the treadmill; 'tis such hard work. And the jailor do say: 'Iss, you should ha' thought o' that before, an' should ha' kept ont o' the place; 'tis all along o' your own doin's.' But to thenk of friends, to have the King of Glory comin' down to take my place, and to bear my punishment, an' then coming to me with a free pardon. To have the Father's arms about my neck, an' his love ringin' in my soul all the day long!" Halleluah!" And the little room rang with the shout .-Rev. G. M. Pearse in Wesleyan Methodist Magazine.

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THE WESLEYAN

SATURDAY, DECEMBER 28, 1878.

THE NEW YEAR.

In a little while Anno Domini, 1878,

Ring out wild bells to the wild sky. The flying cloud, the frosty light:
The year is dying in the night;
Ring out, wild bells, and let him die."

will have followed the years that have gone before it. O, how very quickly it has flown. It seems but as yesterday since we welcomed its coming. and now we are called to bid it adieu. Truly, Time flies, and flies, too, on noiseless wing. No rustling attends its swift motion, save the mournful rustling of the falling leaves, which reminds us that the year has almost Like the silent planets which speed through space undemonstratively, so the revolving years fulfil their course. Time treads on downy feet it has no echo, save the beating and the throbbing of the heart. It carries no jingling sleigh-bells to herald its approach. It is here—it is gone. And yet how distinct are its foot-prints. Its work, who cannot discern? Its magic touch has silvered the raven head, lined the marble brow, and bent the erect and stalwart form, transforming rosy youth into wrinkled age, and ripening the green of inexperience into the gold of wisdom.

With the passing year, the wheel of fortune has been revolving, bringing sad changes to some, blighting brightest and fondest hopes. Familiar faces have vanished. Happy voices are hushed. Homes once all astir with merriment are still to-day, save the sobbing of sorrow that refuses to be comforted, for the angel of death has done his work. Thus the flying moments are the slender threads that are ever weaving our winding sheet.

the departing year, we cannot but reflect what puny creatures we are, and Year. what a tiny thing human life is, and how narrow is the world we live in, when compared to the great Hereafter that awaits us. And yet we ourselves, and our real life, and the sphere we fill, expand with our growth of thought, dilating with the ever-widening circle of our purer affections, until the cherished hope of an immortal life is lost in eternity itself. Indeed, a man determines for himself the magnitude as well as the character of his own life. For example: The little spider draws its thread across the corner of the room, where it weaves its circular web, and hollows out its tiny cell in the centre of its geometrical lines, and that is its world. Now, its world is small, because itself is small. Again watch the gleeful child as it toddles about its narrow nursery, flourishing its rattle-box, or swinging upon its rocking-horse. That is its world. Now its world is small simply because it knows no other- Further: The thoughtless school-boy goes forth and back from school in the dull monotony of his daily tasks, until holiday times come round, when, in search of some new attraction, or in the sheer vivacity of his flowing spirits, he climbs a neighboring hill, and, lo, he is surprised to find that the world is much bigger than he had ever imagined, and it dawns upon his opening mind that after all, there is some truth in the geography he has been taught at school. Thus the circle of his mind dilates with his widening knowledge, and to him "the world is more and Yet again: take the man of the world, a man selfishly devoted to pleasure and personal aggrandisement. With himself for a centre, he describes a circle, enclosing within its limits his own material interests; and himself, fenced in by his own individ- continuing to them their religious another glaring inconsistency in our cle is nebular vacancy to him, and There are already nearly one hundred meeting may invite because they have pended. Its liabilities are \$17,500,000. just as indefinite as the astronomer's copies of the Wesleyan sent out to the means of paying their minister. milky-way. We next instance the such persons every week, through the Ten men in an adjoining Quarterlyphilosopher. Being a man of thought | benevolence of those who look for meeting, with the same wisdom, piety and imagination he takes a broader, a | their reward in eternity, and this year | and loyalty to the church, are prohibimore liberal view of things. He rules we could easily find good use for three ted from inviting, because they receive the empire of mind; and in his ex- times the amount placed at our dis- a grant. Here is an organization, procursions of thought, he traverses an posal for this charity. Who will help? fessing to be connexional, which vet extent of territory that knows no lines | To our readers, from whom now we accords to one-half of its officials a of latitude or longitude. And that is are to be separated, in this literary congregational form of government, the lecturer and his subject, in fact worked

an eternal duration. Immortal in himself, redeemed by an infinite price, he laughs at the fleeting years; he de. fies the assaults of death; for his world is eternity; his life is immortal, and his centre is God. The material world around him is God's palace-His country seat. The tall mountains are its proud turrets. Its carpeted floor is spread with beauty. Its lofty canopy is filled with music. The sun is its light by day, and at night the clustering stars, like a shimmering chandelier, shine down upon it. Beautiful world! But the Christian only lingers here awhile, enjoying and sharing its good things with its proprietor-God -and then he hies away to another and a better world beyond.

Now, it is because of this expanding life that the passing years are so precious. The sands of Time, falling from the hour-glass of this mortal life. are golden. The shining moments as they flit away shimmer in the sunlight of vonder heavens, like a glistening dew-drop bathed in the beams of morning, and each moment is pregnant with destiny. On the dial at All Souls, Ox ford, England, are these words-Pereunt et imputantur-The hours perish and are laid to our charge. Hark! Tick, tick, tick! beat the lingering moments of the dying year. But it dies, like good old Simeon, with the Saviour in its embrace, having a blessing on its lips. Can we not read by the fading light of this departing year the bright, red lettered, perfumed memoranda of the Divine mercies? Let our grateful minds run up the columns and calculate, if we can, the sum of them. He has, indeed, crowned the year with His goodness. So that, wiping the involuntary teardrop from our eye, we would feast upon the opening mercies of a new year. May the old year be the grave of our sins, and may the new year be As we stand at the open grave of the cradle of new-born hopes; then will our readers enjoy A happy New

FAREWELLS.

The air is full of good-byes. To the old year we all extend a loving, sympathetic hand, with a lingering kiss upon the fingers. It has been to most a good year; to some a painful, but sanctified year; to a few a ruinous, but suggestive year, whose lessons will help to make future time the brighter. Kindly we help to bury the Old; hopefully we proceed to crown

Specially sad are some of the farewells which come to editors frequently with December. They are so regular as almost to assume the character of an annual circumstance, and thus take away the first regrets that belong to editorial severances. But this year they are more numerous and more sorrowful than usual. One writes that he parts with the Wesleyan as with a very dear friend; another, that he has paid nearly sixty dollars for this paper, one year with another, and now must relinquish it through necessity; a third declares—a mother she is, too -that the Wesleyan has helped her and hers,—that she has persisted in holding to it, hoping for better times, but she must stop it now. And so on. Comments, too, come to us on the causes of this depression. A subscriber, giving up, declares he has lost all hope through the recklessness of politicians, the increase of taxes, &c. By due. We suppose there is an expla- exercising the principle of invitation, nation of the phenomenon.

Oh that we were but rich! A fund their ministers after it has decided to meet the really needy members of matters in regard to its own.

frain from helping to station them by electing representatives to Stationing Committee. He denies their right over him, while he holds to his right over them. Similarly, a Quarterly-meeting, by inviting a minister, excludes all representatives from the right of appointing to its pulpits. It, however, elects to District Meeting, men who in turn are to elect representatives to fill the pulpits of other circuits. Thus it claims to be a frequent apology in relation to knows that two of every three circuits Episcopalian. money payments when they become are debarred through weakness from

O, what a contrast. It is an infinite orb | their connection with our paper with- | the rich;—its customs of appointments out saying words to the editor which will long dwell in his memory. It is one of the noticeable things to a person who leaves the full work of the ministry for a more retired place, that smiles, and benedictions, and kind words-to say nothing of turkeys and geese!-do not fly so thickly as was their wont. But to us Christmas and New Year have brought gifts better than donations. "God bless you," says one, in closing his letter. We

> THE REPRESENTATIVE PRINCI PLE AND INVITATIONS.

will not add what follows. We sim-

ply reciprocate the benediction. God

bless thee! and with thee, all our read-

ers, going or remaining. Life is our's

while it lasts, to improve, to obey and

The system of inviting Methodist Ministers has always been considered quite in harmony with the spirit of Methodism and the genius of christianity. Until within the last few years it had several arguments, not one of which can it advance to-day. We have recently added to our constitution a few features which seem to us to conflict so completely with the inviting principle that either one or the other should be given up. We have now these provisions for securing an impartial and thoroughly representative Stationing Committee:-

- 1. Chairmen of Districts, elected by Ministers in Annual Conference, on the Stationing Committee—ex officio. 2. A minister from each District elected by ordained Ministers, Probationers and Laymen.
- 3. A ruling of General Conference equivalent to a law, that no minister subject to removal shall be elected by a District Meeting to the Stationing Committee.

Here is as complete a system for se curing unselfish and dispassionate action in stationing ministers as can possibly be invented within the limits of our economy. How does this correspond with the system of Invita-

A minister accepts an invitation. That is one vote. He virtually stations himself. He attends District Meeting and helps to elect a man to the Stationing Committee. That is a second vote. He then goes to Conference and helps to elect a Chairman (or, what is the samething, he has discharged this duty in the Conference of the previous year); this gives him three votes in relation to stations. By the first vote (accepting an invitation) he excludes all his brethren from voting in his own case. We know this seems to accept the theory that a Stationing Committee has no power over invitations, which we do not admit; but we have seen enough of such cabinet-work to feel convinced that opposing invitations there is a disagreeable duty, and hence, one seldom attempted. But the invited minister, who has shut out the right of his brethren in regard to stationing him, does not re-

We were in error last week in regard to the way, this element of taxes seems, for itself a double right; while it President we are glad to hear is a devout we can only say that the Wesleyan has it still sends representatives to station

FAILURES are still announced on both sides of the Atlantic. In parts of Scotland, Glasgow particularly, the poverty, resulting from the breaking up of the bank of that is his world, measured off by the Christian Churches, by way of This preference to strong circuits is papers g ve weekly records of compromthat name, is unparalleled. Our own local ises and bankruptcies. A west of England ual interests, and all outside that cir- paper, would be a merciful fund, economy. Ten men in one Quarterly- Bank, with forty-two branches, has sus-

A PUBLIC meeting was held last week out Our grievance is not half so much in Fredericton, N. B., managed entirely with the bad man who publishes the bad by women. They sold tickets and changed paper, as with the good people who read the cash, examined tickets at the entrance, and buy it, and with the guardians of our took charge of the gallery, filled the chair, civic interests who wink at it, while it is held the President's and ex-President's polluting our youth. No man making any offices, flanked the lecturer a man-on pretentions to decency will be caught in right and left of the platform, announced the act of handling it without making an apology; no woman having a right to the his world. But compare with any one way, we extend the most kindly good- as relates to ministerial calls, and de- things generally. It is declared the ex- name will read it at all. Yet it is sold, of these the Christian man's world, an bye. Some of them have not closed nies it to the other half. It favours periment succeeded remarkably. circulated through the country, and called

(we will not say its laws, for there is no law favouring invitations) are against the poor. These are hard inferences; but, then, logic is always

To be consistent, therefore, as we see it, one of three things ought to be

- 1. Abolish the system of electing representatives to the Stationing Com-
- 2. Let inviting circuits and ministers refain from taking part in such elections. (In that case we would see a piece of machinery with every other wheel idle); or
- 3. Dispense with invitations altoge-

In this latter case we apprehend the calamity would not be so serious as some imagine. Men who are great now would be as great then. Circuits rich, and fond of good preaching and administration, would be as frequently satisfied as under the present arrangement. If applications came regularly to the Stationing Committee, that masterful thing the Telegraph would keep matters well subordinated to the interests of our best circuits. So the London Conference thought when it resolved to pay no attention to invitations, and so it finds by practical experi-

We say nothing of the advantages or disadvantages of the present system. The former are apparent enough from one stand-point; the latter do not diminish with the passing years.

To preserve this little article from this riddle? the danger of failing in its mission through any suspicion of jealousy or interested motives, we may add that the writer has had his full share of invitations—that he has accepted some and declined others. As a tribute to the validity of his own arguments. however, he may say, that his soul has been quite as happy and his labours as prosperous when stationed in the connexional way as when settled were as quickly beggared. Scenes there by invitation. He attempts no judg- sometimes were apalling for excitement ment for others. There are doubtless experiences the opposite, and they deserve all respect. But we desire to see our economy consistent. At present we are legislating perpetually in the direction of a purely democratic form of government, while one-third or one-half of our circuits and ministers hold to a self-governing system. Let us either go back or go forward. Work out the new representative principle in all its details, and accept its inevitable outcome, or take up the threads of government as our fathers left them, weaving out an order of things which shall subject every case of stationing not fixed in advance to a purely Conferential judgment.

EDITORIAL NOTES.

A MONTREAL dispatch states that the case of the Church of Scotland against the Word is a piercing two-edged sword when Temporalities fund of the Presbyterian | properly used-to slay sin; it is possible Church of Canada, has been dismissed in | to handle it so that it may wound both the Court of Appeal.

BAYARD TAYLOR, the distinguished American traveller, one of the chief of American writers, a lecturer of wide repute, a diplomatist and a man of benevolent disposition, died at Berlin last week. He was American minister in that country.

the sceptical lecturer at the St. John, N. B., Mechanic's Institute. It was a Mr. Dole from Boston, not the President of the Institute, who detailed second-hand suggestions as to Christian fallacies. The

get into a controversy which happens to have a moral feature or two, in which case they wax indignant because the religious papers do not come to their help. Such a contest is now going on in this city between a man named Baker and the Editor of the Reporter. The contest has its personal aspects. So far we have no interest not shunned its duty in regard to the vile publication of Baker, which the Reporter professes now to be anxious to suppress. According to the estimate which is made of the circulation of the infamous fortnightly over which the Reporter is in good working indignation, something nearly ten reams of paper have been devoted, at one time and another, to the abuse of the Editor of the WESLEYAN. We are glad to see the Reporter at work fairly on this line and hope R will fight it

A Mr. Davis has been establishing libraries in the Annapolis Valley, profess. ing to hold connection with the Harper Bros., of New York. In the face of the absurdity that such a rich and flourishing House could descend to run a circulating library business, the man actually succeeds in carrying away some hundreds of dollars. Harpers have written in answer to applications, saying they know nothing of this man or his business, and employ no agents. There is immense credulity in these Provinces for plausible cash theories.

How little is thought of the quaint expressions of childhood. For instance, one little girl asked her father a few days ago -" Papa, who are our forefathers p" "Well," was the reply, "your father and vour grandfather and your great-grandfather." Who else," she persisted, "that is only three?" Another, a four yearsold, calls to her mother-" I do believe I have a heart in my tooth!" What a conceit! Are these the deductions of the young brain in its first processes of reasoning? Are they not simply the natural first conclusions of philosophy? Children are worthy of more study than we usually give them.

A small attendance came last week, to the Halifax Bible Society Anniversary. This seems to be an annual occurrence. What is the secret ! The branch is well officered. Hon. S. L. Shannon, himself a host, is its president. There are ministers enough on the Committee-only two Methodist, by the way, while every pastor and professor of the Presbyterian Church is on-to make the institution a power. It is a Protestant cause, essentially a bond of union between the churches, and a mighty agency of light and wisdom. Yet, while the Society prospers financially, it is met with beggarly houses. Who shall solve

GOLD AT PAR! This is the Christmasbox of the Finance Minister of the United States to Uncle Sam. For the most of twenty years, Bulls and Bears-the one goring or tossing gold up, the other tearing it down-have held a central fighting arena in New York. Much good was done there in one way, but vast evil also to the nation's life. Fortunes were quickly made-novices, even shrewd men, and passion. Now the Gold-market is to be abolished! A great mystery and a most curious centre of study drops out of that nations life, never again to be restored except-which God forbid !-- the days of the nations' agony may come back again.

column his judgment on the philosophy of "Parson Brown," noticed by us recently as a pamphlet hailing from Charlottetown. The Judge received a copy accompanied by a Postal Card, intimating that the pamphlet was being largely circulated, was of dangerous teaching, &c., and urging him to "expose it." Curiously enough, Postal Cards came, in the same handwriting, to this office and other places in this city, commending Parson Brown The Parson we assume is a youthful wag; but he ought to be careful with all his freshness of style and undoubted ability, in playing with edge-tools. Great men have handled theological scymitars before now much to the injury of others. The religious teacher and the religious learner.

In fighting the battles of morality the

religious papers get small sympathy, as

a common thing, from the secular, politi-

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be caught in out making an

g a right to the Yet it is sold, ntry, and called in the streets with decent papers, as for instance the Reporter. We heard them of Halifax, preached the opening sermon, and afterwards dedicated the building accoupled in a breath by the news-boy this very night.

Friend of the Reporter, hadst thou been awake, thine ears might have heard, more than once, strong denunciations of bad literature from the pulpit! Neither the pulpit nor the religious press shuns its duty in this particular. While a man looks on as a spectator, he sees little sense in the work of the dyke-builders; but when the tide begins to wash away his own house, he calls upon the dyke-builders, with oaths, perhaps, to work harder. Come thou and help us friend, and the land shall be redeemed from the tide, worse for sediment than that of the Bay of Funday. Only, when this battle is fought, do not go to

We have heard but from very few Circuits as to Subscribers for 1879. Please report. If there are any complaints of papers missing, it may be assumed the subscription for 1878 has not been paid. If a paper has been dropped through mistake please notify us at once.

OUR CHURCH WORK.

Rev. E. B. Moore writes from Hamilton, Bermuda, Dec. 4th., 1878:-

We are all well as usual, and are gettiog along very comfortably. Are delighted with our good people, and find nothing but kindness on every hand. Our congregations are good. Death has removed from us one of our best women, Susan, the beloved wife of Bro. John Harnett. Perhaps you made her acquaintance when here. She was a quiet, but diligent and faithful worker in the Church, and was held in high esteem by a large circle of triends. We suffer a great loss, which to her is great gain.

Rev. James Burns, who a few years ago left our Eastern work, writes from Pescadero, San Mateo Co., California, Dec. 5, 1878.

I am stationed this year about as far west as I can get on this continent. The parsonage is not quite two miles from the ocean. The town reaches within a mile of the beach. The coast is beautiful, ploughs run to the shore, very unlike the rocky coast of the Atlantic. The climate is delightful, I never saw finer weather in June in Nova Scotia than it is here in this month. We are all

YARMOUTH .- An Organ Recital was given in Wesley Church, Milton, on Monday evening, by Mr. R. H. L. Wats n. The church was well filled. The pregramme was throughout rendered in admirable style, and the entertainment, was of sacred music, was in every way a success

Several missionary meetings have been held in the Township on behalt of the Methodist missions, with, we understand, very good results. That at Barrington Passage was presided over by Thomas

Robertson, Esq., M.P. The Reform Club held its weekly meeting at Barrington Head on Saturday evening. Not a large attendance, but an excellent meeting. A stirring address was given by Rev. Mr. Dawson, of Yarmouth.—Herald

At a Methodist Ministerial Convention in Mirimachi last week, several excellent addresses and essays were delivered. The lay talent appeared to excellent advantage. Some of the papers read were very meritorious. There were five or six sessions

the Carleton, St. John, Church a lecture last week on "The characteristics of the and subject to the same conditions as Scotchman." He had a theme not often, those named by the Visitor, to prove that handled, and one surely wide enough for you have perverted the Word of God research. The lecture gave great satis- which is, as you admit, an offence which I faction.

Last week it had not come to our notice that Rev. Joseph Gaetz preached the evening sermon at the re-opening of the Granville Church. After a speech by Mr. Heartz, on Monday, the pews were sold for amounts sufficient to cover the entire expenditure.

We are sorry to learn that the wife of Rev. R. Duncan, of Gibson has been dangerously ill, but it is gratifying to hear that she is improving and that her medical attendant, Dr. Atherton entertains hopes of her recovery. We tender to our good brother Dunean our sincerest sym-

A temperance sermon was recently delivered in Carmarthen Street Methodist Church by Rev. W J. Kirby, from the text : " Deliver me from blood guiltiness, O God, thou God of my salvati n. The sermon is very highly spoken of. It would be well if this burning subject

lle were held. The Rev. W. H. Heartz, in either of the senses. Editor.

cording to our mode.

In the atternoon and evening we were favored with the services of the Revs. J. L. Sponagle and Jos. Gaetz. The sermons were all calculated to advance the interests of the Redeemer's kingdom, and reflected great credit on the preacher's heads and

Although the weather was unfavorable the congregations were good, and a very enjoyable day in spiritual things was spent. The new church reflects great credit on the architect and building committee. It is a neat, tasteful and comfortable place of worship, and we hope it will long stand to be an ornament to the

locality and a blessing to the people.

A tew years ago, the church property
was in a somewhat dilapidated condition on this circuit. Through the indefatigable efforts of Bro Heartz when here, a beautiful church was built in Bridgetown.

At Bentville, one of our outposts, a very neat and comfortable church was opened a short time besore my arrival on this circuit. And now at Granville, we have opened our third new church, making three of as good churches that can be lound on any country circuit in the Nova Scotia Conference, and I am happy to say, tree of financial embarassment.

All that we now need is the Master's blessing. I trust that this will be given, and that we shall hear-as in the olden time-men with smitten hearts and consciences coying out "men and brethren what shall we do." Our prayer is "Let thy work appear unto thy servants, and thy glory unto their ehildren. And let the beauty of the Lord our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it."

CORRESPONDENCE.

LETTER FROM REV. J. BROWN IN REPLY TO MR. CURRIE.

PARADISE, Dec. 16, 1878. To the Editor of the Wesleyan, My Dear Sir,-I see by last WESLEY AN that Mr. Currie says I wrote to him declining to ac cept his challenge and referred him to the Editors of the Visitor. Will you therefore do me the favour of inserting the letter I sent him whereby

your readers may be able to judge. PARADISE, Annapolis Co., N. S. Nov 8, 1878.

REV. D. D. CURRIE, -My Dear Sir, -You would have heard from me before in reply to your challenge, but I have been waiting to see what course the Editors of the Index and Vicitor intend to pursue, as charges of falsification of lexicons on your part appeared in those pages before I wrote anything on the subject. I do as yet know what the Editor of the Index intends doing, but I see by the last Visitor that your challenge is accepted on certain conditions which you cannot but see the reasonableness of; and which, if you can prone, as you say you can, that the charges against you "are without foundation in fact and absolutely untrue," you will only be too glad to accept. And since the Committee you suggest are to be brought together for the sole purpose of your justification, I cannot see how you can refuse the Visitor's offer, and comply with toat part of the condition which provides that you pay the expenses of said Com-

mittee. Doubtless your brethren would gladly for their own sake as well as yours, help you in the matter should you need such help. So now that the Visitor undertakes to prove that you have falsified the Lexicons on page 12 of your Catechism, and also that you have manufactured the meanings there given by you, (and you will see that if the one is proved, so is the Rev. Robert Wilson, of Hopewell, gave other, for the one includes the other); I will undertake at the same time and place, have accused you of, and which accusation, if I understand you rightly, you are also prepared to prove is "without foundation in fact, and absolutely untrue;" while I on the other hand, am prepared to prove that it has a very strong foundation in fact, and is absolute y true. Moreover, as you admit this to be a grosser offence than misrepresenting the lexicons, you cannot refuse me the opportunity to sustain the charge, and yourself to deny

> Further; inasmuch as I wish you to have every possible opportunity, and to vindicate yourself; should you refuse to. With these latter arguments the Concome to such reasonable terms as the Visc ference, by a large majority, expressed come to such reasonable terms as the Visc ference, by a large majority, expressed come to such reasonable terms as the Visc ference, by a large majority, expressed come to such reasonable terms as the Visc ference, by a large majority, expressed come to such reasonable terms as the Visc ference, by a large majority expressed come to such reasonable terms as the Visc ference, by a large majority expressed come to such reasonable terms as the Visc ference, by a large majority expressed come to such reasonable terms as the Visc ference, by a large majority expressed come to such reasonable terms as the Visc ference, by a large majority expressed come to such reasonable terms as the Visc ference, by a large majority expressed come to such reasonable terms as the Visc ference, by a large majority expressed come to such reasonable terms as the Visc ference, by a large majority expressed come to such reasonable terms as the Visc ference, by a large majority expressed come to such reasonable terms as the Visc ference, by a large majority expressed come to such reasonable terms as the Visc ference, by a large majority expressed come to such reasonable terms as the Visc ference itor suggest, then I will liv before you two or three plans for consideration and choice; and on the other hand, I shall be prepared to consider any suggestions.

CANADIAN GENERAL CON-FERENCE.

directing attention to this notable perpetual witness-bearing which reecclesiastical gathering, but, as they have not yet come to hand, we are loth | smaller or larger companies, its profesto let another issue pass without a sion of faith in Christ. greeting and a felicitation to our friends and kindred over the sea. The Rev. Samuel Coley, the chosen representative of the British Conference, has been brought home in safety, and all those who gathered in Montreal have separated, full of heart and hope to their several spheres of service. This second General Conference of the Methodist Church in Canada assembled under some disadvantages. There had been a long period of commercial depression. Coincidently with the meeting sparingly, that they will respect, as of the Conference came the excitement of a general election for the Dominion Parliament, which prevented the attendance of some of the more prominent laymen. Some of these who had service of song, and that hymns for the given out light and warmth at the first Conference, notably Governor Wilmot, of New Brunswick, had been summoned to a higher sphere. Yet the Conference was a memorable season. The health and elasticity of Methodism was proved beyond all question. The eloquent President of the Conference, discussions were spirited but kindly. and if some of the changes proposed were sufficiently bold, they were all we wish him, if the Lord will, better intended for the helping of the ark, health to perform the duties of his The one disadvantage of these quadrennial representative gatherings seems of economy induced the Conference, to be an itching, begotten by the sys- unwisely as it seems to us, to dispense tem of delegacy, to do something towards amending the constitution. Each man who has been elected is tempted to vindicate the fitness of his counsel with meekness of wisdom. The election by proposing something of reform. In some of the General Conferences in the United States this has been carried to a wasteful excess. There have been possibly a hundred propositions toamend the discipline. The good sense of the majority has probably "tabled" the ninety-and- He is succeeded by Rev. W. Briggs, nine, but the proposer has done some- who goes, by strange preference surely, thing. He has not been an absolute from the pastorate of the Metropolitan cipher, and in his own locality he is Church. The Female College at Hamilremembered afterwards as having ton also loses Dr. Rice, whose severchanted, often as a solo, his own par ance from that institution seems as of the whole Labrador fishery this year, when ticular psalm. Our Canadian friends strange as if a planet had dropped out met in somewhat soberer vein—though of its orbit, and there are other changes in some of the speeches there was a in the personnel; but the great brotherrough intolerance of the traditions of hood lives and works and triumphs in the elders, and a pronounced and need- the Master's name, and, in the spirit less assertion of independence inex- of pioneer evangelism, aims at nothing plicable to those who have not studied less than to win the wilderness for the colonial character, and akin to the God. May a thousand blessings rest feeling, almost contemptuous, with on the Methodist Church of Canada, some satisfaction and compensation to find

affecting the whole Church were on don Recorder. the questions of itinerancy and the class-meeting, with the question of a new Hymn-book, provoking those minor discords which contribute to general harmony. On the question of itinerancy the Conference was conservative. Proposals for the extension of the term from three to five years were made, but failed to secure the approval of the majority, though the Conference did decide that a minister might return to a circuit after an absence of three years. The debate on the classmeeting was long and interesting. There were many who argued that, while it was to be regarded, prized. recommended as a valued and helpful Church, as it was a rule practically years, godliness, and name, were opposed by others with much ability. It was argued on the other side that to lessen the obligation to attend the classmeeting would be apt to lead to its sons to communion; that the gain would be largely amongst those who would add to the numbers of the Church rather than to its working force or spiritual strength; that felconfession; and that in this particular were more frequently dealt with.

Three services were held on Sabbath last, at the opening of Portland Methodist, Church, in which Revs Messrs. Hart, Church, in which Revs Messrs. Hart, Pope, Pickard, Chappell, Waters, and Teed took part. We hope to give a more extended notice of these interesting services at an early date.

GRANVILLE METHODIST CHURCH OPENING.

On Sabbath the 15th of December, the opening services of our Church in Granpening services

caution and wisdom of the father.

the rite of initiation, and the Sacrament of the Supper as the privilege of believers, the feast of the faithful at We have waited for the official re- which the tables are fenced against the cords of Conference proceedings before unworthy, there needs, somehow, the news in the hearing of the Church, in

We scarcely wonder that the Conference decided in favour of the Committee's report on the New Hymn Book. Any other decision could scarcly have been expected, and, in a whisper, we may add, was hardly desirable. This is not one of the subjects upon which uniformity cannot be realised, even should the Pan-Methodist Conference resolve in its favour. We wish the Committee all success in their en deavors, trusting they will exocise far as may be, the sentiment of holy association, and that they will not forget that there are social means of grace in Methodism which require a closet or the class meeting, where only believers pour out their souls, are not less necessary in a Hymnal than those in which a mixed congregation may

with propriety be asked to join. The Rev. Dr. Douglas, the able and has fairly earned the honour which his brethren conferred upon him, and responsible office. The stern necessity with one Missionary Secretary, but the venerable Dr. Wood, as Honorary Secretary, will still be at hand to Rev. A. Sutherland will have herculean labour. He will need herculean strength. No Conference ever had a more faithful servant than the Rev. Dr. Rose, whose retirement from the Book-room takes place after thirteen years of hard and profitable service. which a child effervescing into man so that her sons "may be as plants that our fishermen can command all the nehood is apt to look down upon the grown up in their youth, and her daughters as corner-stones, polished The principal subjects of discussion after the similitude of a palace.—Lon-

NEWS AND NOTES.

NOVA SCOTIA.

Archdeacon McCawley, late President of Kings College, Windsor, is dead. At the close of Morris Street School on Friday last, Mr. Burbidge was presented by the pupils of his department with an elegant cake basket, and other tokens of regard. The other teachers also were kindly remembered by their pupils. The Principal of the Dartmouth School, and his assistant, were also the recipients of suitable Christmas boxes as also was Mr. J. T. Mellish of Albro. st. school. A large bear was killed at Carriboo River, Pictou, last week, which, the Standard says, had been committing depredations among the means of grace, it ought not to be re- cattle and sheep of the farmers of that logarded as the test of membership, in- cality for fifteen years. He was, therefore, asmuch as it excluded many from the no chicken. The hunt occupied two days and it took ten bullets to give him the coup de grace. He fought nobly for his life. After ignored in a large number of instances, being skinned and cleaned, the carcass and as it made the conditions of church weighed 351 pounds. The skin in addition fellowship narrower than the Scrip- weighed 46 lbs., so that the living animal tures had made them. These views, to must have weighed over a quarter of a ton. The body was six feet in length, and was which the venerable Dr. Ryerson, stout in proportion. The claws and head among others, gave the sanction of his were enormous. He was the largest and mort ferocious animal of the bear persuasion seen about Pictou county for many years.

A few evenings since before the hour appointed for service, the Methodist Meeting house at Lower Sable River was discovered to be on fire, but was promptly extinguished neglect; that relaxation would lower | by the timely application of a few buckets of the standard, and admit worldly per- water, by persons residing near by. The fire was caused by a defective stove pipe.

NEW BRUNSWICK & P. E. ISLAND.

Thursday week's despatches brought in ellilowship was enjoined in the Scripture in the form of mutual exhortation and lower of water of the robbers of \$100,000 worth of lower of the robbers of \$100,000 worth of lower of the pudiate Romish ritualism, have them the form of mutual exhortation and lower of water of the robbers of \$100,000 worth of lower of the pudiate Romish ritualism, have them the robbers of the robbers of the robbers of \$100,000 worth of lower of the robbers of the robber gence of the robbery of \$100,000 worth of of immersionists, who, while they re-St., St. John, N. B. On Wednesday even- selves become extreme ritualists in ing some of the papers being required, the regard to the mode in baptism. Mr. it was better "not to mend our rules, discovery was made that the box containing Lathern carefully examines the Scripleave every possible way open for you to but to keep them for conscience sake. | discovery was made that the box containing that here carefully examines the Sempleave every possible way open for you to but to keep them for conscience sake. | them had been stolen from the vault,—how tare references to water-baptism, Spir-

its sympathy. Things continue, therefore, as they were, for four years longer, although it would seem as if the page. prepared to consider any suggestions. Hoping to hear from you as soon as conmajorities only in Australasia and venient.

I am, yours very truly

Lam, yours very truly

tests of membership in the United States, and the retention of them by majorities only in Australasia and Canada, indicated some modification in Canada, indicated

had been attacked by the malady weeks ago, is undergoing treatment. cases are of a very serious nature.

Newcastle despatches state that policeman John Cassidy's son, a lad of about fourteen years, was drowned while skating on the ice

William and Arthur Kenny, young men, who were returning from a night school on Saturday, and who skated over Belle Isle Bay, were both drowned by entering a hole in the ice. They had got so near to their father's residence in the parish of Kingston, King's County, that their sister heard their cries for help, but when their father and brothers ran down to the beach no voices could be heard.

Oscar Fritz, son of Capt. Fritz, of the St. John barque "Low Wood." took a fit of bleeding at the nose, at Antwerp, recently, and died from exhaustion, sall efforts to stop the flow of blood proving unsuccessful.

NEWFOUNDLAND.

With regard to mining operations in Green Bay, we have some reason to believe that Tilt Cove shows as rich as ever in its mineral prospects. So well has the work of this oldest of our mines been conducted that, from the outset of operations, no accident attributable to negligence on the part of the proprietors has occurred. Bett's Cove still continues very good. South-West Arm, worked by Mr. Ellershausen, and leased from a company of six gentlemen—viz., Messrs. Rendell, Graham, White, Steer, Rogerson and Shea, is A 1 It is only a few weeks since this rich deposit was discovered, but since then an incline of about 1,000 feet has been completed, a road three-quarters of a mile long made, a wharf built, 200 men with their families have been housed, and a cargo of splendid copper ore is ready for shipment. Adjoining this is the "Naked Man" mine, owned by Messrs. White and Browning, who have leased their property on a royalty to a company in London, who are now driving a tunnel and making other preparations for what promises to be future profitable work. As Little Bay mine is now acknowledged to be one of the wonders of the world in copper mining, nothing need be said of it. Land at Robert's Arm, owned by Capt. Cleary, has an excellent surface show; and judging from the information we have respecting it, a rich deposit of copper ore may be expected.

During the southeast gale and snow storm lately, the schr. Speed, of and from S. John's Nfld., for Georgetown, P. E. I., went on shore at Carriboo Cove. She will likely be a total wreck. The mate, who is in charge, reports that three days after leaving St. John's, the captain, Gibben's, jumped overboard and was drowned.

From the Harbor Grace Standard of the 30th ult., we learn that the aggregate value realized will show a falling off from that of

the past year of not less than 20 per cent. The Northern Whale Fishery of 1878 has proved a complete failure. It is only this year that the enterprise was revived from St. John's, Nfld., and the steamer Lion that was sent has just returned without a fish. The

Having sole regard, however, to the interests of the producers in Newfoundland, it is cessaries of life during the coming Autumn at rates considerably be last Fall. Still the general trade and prosperity of the country must be ffeected in no slight degree by a depreciation in value of one of our most important sources of wealth.

GENERAL ITEMS.

THE AFGHAN WAR .- A correspondent with Gen. Browne reports that the British are on the march to Jellalabad. He repeats the story of the Ameer's flight in a more positive

A telegram from Lord Lytton, the Vice Roy of India, says Major Cavagarini confirms the news that the Ameer of Afghanistan had fled from Cabul to Turkestan; his son Yakoob Khan was released from confinement and left at Cabul. The Ameer had lost nearly all control at that place, and his soldiers are deserting.

A despatch says the French steamer Bu zantin sunk with one hundred and fifty per sons. She was in collison with the English steamer Garrinaldo near Gallipotte.

The steamer Byzantin was lost in the sea of Marmora, near Gallipotte, and about one hundred and fifty miles from Constantinople. The Byzantin was commanded by Captain Ducros, and owned in Marseilles, France.

The report that 150 lives were lost by the disaster to the steamer Byzantin, is confirmed. Fourteen persons only, were saved from

Baptisma; a Three-fold Testimony; Water Baptism, Spirit Baptism and Baptism by Fire. By Rev. John Lathern, Halifax, N. N., Rev. A. W. Nicolson,

Publisher. This book by Brother Lathern is an enlarged and revised edition of a smaller work previously issued by him. It deals in a searching and trenchant manner with the common assumptions

WESLEYAN' ALMANAC.

DECEMBER 1878. First Quarter, 1 day, 9h, 23m, Afternoon. First Quarter, 1 day, 96, 23m, Afternoon, Full Moon, 9 day, 2h, 35m, Afternoon, Last Quarter, 16 day, 10h, 49m, Afternoon New Moon, 23 day, 5h, 10m, Afternoon, First Quarter 31 day, 9h, 43m, Morning.

Date	Day of Week.	SUN		MOON.			rde Px
		Rises	Sets	Rises	Souths	Sets.	
1	SUNDAY	7 22	4 17	0 23	6 6	11,49	
2	Monday	7 23	4 16	0 41	6 46	m'rn	0 50
	Tuesday	7 24	4 16	1 1	7 28	0.51	1 44
4		7 25	4 16	1 20	8 7	1 55	2 47
	Thursday	7 26	4 16	1 41	8 49	2 54	3 55
	Friday	7 27	4 15	2 8	9 35	3 57	4 54
7	Saturday	7 28	4 15	2 39	10 23	5 2	5 46
8	SUNDAY	7 29	4 15	3 21	11 15	6 7	6 30
9	Monday	7 30	4 15	4 11	m'rn	7 9	7 11
	Tuesday	7=31	4 15	5 15	0 9	8 7	7 50
11	Wednesday	7 32	4 15	6 16	1 4	8 58	8 27
12	Thursday	7 33	4 15	7 28	1 57	9 38	9 5
13		7 34	4 15	8 42	2 51	0 14	9 44
14		7 34	4 15	9 54	3 42	10 42	10 25
15	SUNDAY	7 35	4 16	11 2	4 31	11 8	11 6
16		7 36	4 16	mo'b	5 19	11 36	11 55
17	Tuesday	7 37	4 16	0 21	6 7	11 53	Λ 45
18	Wednesday	7 37	4 16	1 35	6.55	A. 15	1 42
10	Thursday	7 38	4 17	2 51	7 48	0 42	2 46
30	Friday	7 38	4 17	4 10	8 42	1 14	3 56
21	Saturday	7 39	4 18	5 30	9 42	1 54	
22		7 39	4 18	6 40	10 43	2 46	6 11
23	Monday	7 40	4 19	7 42	11 55	3 48	7 8
	Tuesday	7 40	4 19	8 33	A 45	4 57	8 1
	Wednesday	7 41	4 20	9 11	1 40	6 9	9 47
	Thursday	7 41	4 21	9 42	2 3	7 20	9 32
27	Friday	7 41	4 22	10 6	3 17	8 28	40 14
	Saturday	7 42	4 23	10 26	4 0	9 34	10 63
	SUNDAY	7 42	4 23	10 44	4 41	10 38	11 31
	Monday	7 42	4 24	11 3	5 21	11 39	
		7 42	4 25	11 21	6 1	mr'n	
31	Tuesday	16 22	7 40	11 41			

THE TIDES.—The column of the Mool s Southing gives the time of high water at Parrsboro, Cornwallis, Horton, Hantsport, Windsor, Newport and

Truro.

High water at Pictou and Jape Tormentine, 2 nrs and 11 minutes LATER than at Halifax. At Annapolis, St. John, N.B., and Portland, Maine, 3 hours and 25 minutes LATER, and at St. John's, Newfoundland 20 minutes EARLIER than at Halifax. At Charottetown, 2 hours 54 minutes LATER. At Yarmouth, 2 hours 20 minutes LATER.

FOR THE LENGTH OF THE DAY.—Add 12 hours to the time of the sun's setting, and from the sum substract the time of rising.

FOR THE LENGTH OF THE NIGHT.—Substract the me of the sun's setting from 12 hours, and to the mainder add the time of rising next morning

THE YOUNG FOLKS.

SELF SACRIFICE.

One day six boys, ranging in age from six to ten years, were playing in a grave-pit. Suddenly the high bank above them fell and covered them up. Some men who were saw the bank fall. They had just before seen the boys, and concluding that they must be buried under the ground ran quickly to help them out. They soon uncovered the head and neck of one little fellow six years old, and were going on to help him clear out, when he exclaimed, "Here are more boys under the ground. I can stand it now until you help them

And so the little fellow pointed with a gesture of his head, and telling where the other boys were, bravely remained in his prison of earth until his companions were rescued from death.

If that boy lives to become a man, and acts as he did when a boy, he will be brave and generous. Instead of whining about his own wants and discomforts, he will look to see if there are not others in a worse situation. and will try to relieve them. That single boy is worth a whole army of selfish fellows who cry out, "I look out for Number One first."

THE EXACT TRUTH

Two young masons were building a brick wall—the front wall of a house. One of them in placing a brick discovered that it was a little thicker on one side than on the other.

His companions advised him to throw it out. "It will make your wall

untrue, Ben," said he. "Pooh!" answered Ben; "what difference will such a trifle as that make? You're too particular."

"My mother," replied he, "taught me that 'tru h is truth' and ever so little an untruth is a lie, and a lie is no trifle."

"Oh," said Ben, "that's all very well; but I am not lying, and have no inten-

tion of lying.'

"Very true, but you make your wall tell a lie, and I have read that a lie in one's work is like a lie in his character: it will show itself sooner or later and bring harm, if not ruin."

"I'll risk it in this case," answered Ben: and he worked away, laying more bricks, and carrying the wall up higher till the close of the day, when they

quitted work and went home. The next morning they went to resume their work, when, behold, the lie had wrought out the result of the lies! The wall, getting a little slant from the untrue brick, had got more and more untrue as it got higher, and at last in night had topped over, obliging the masons to do all their work over again.

Just so with even so little an untruth in your character; it grows more and more untrue if you permit it to remain. till it brings sorrow and ruin. Tell. act, and live the exact truth always.

WHAT BOYS SHOULD BE.

A Philosopher has said that true education for boys is to "teach them what they ought to know when they become

What is it they ought to know then? First-To be true-to be genuine. No education is worth anything that does not include this. A man had better not know how to read-he had better never learn a letter in the alphabet Neither did he do any differently in his and be true and genuine in intention own troubles. One day his great kite the halt and the blind, and visit the bed

be at the same time false in heart and counterfeit in life. Above all things, teach the boys that Truth is more tnan riches, more than culture, more than earthly power or position.

Second-To be pure in thought, language, and life-pure in mind and in body. An impure man, young or old, poisoning the society where he moves with smutty stories and impure examples, is a moral ulcer, a plague spot, a leper who ought to be treated as were the lepers of old, who were banished from society and compelled to cry "Unclean," as a warning to save others from the pestilence.

Third-To be unselfish. To care for the feelings and comforts of others. To be polite. To be just in all dealings with others. To be generous, noble, and manly. This will include a genuine reverence for the aged and things sacred.

Fourth-To be self-reliant and selfhelpful even from early childhood. To be industrious always, and self-supporting at the earliest proper age. Teach them that all honest work is honorable and that an idle, useless life of dependence on others is disgraceful.

When a boy has learned these four things, when he has made these ideas a part of his being-however young he may be, how-ver poor, or however rich. he has learned some of the most important things he ought to know when he becomes a man. With these four properly mastered, it will be easy to find all the rest .- Home Arts.

AN INCIDENT OF PRINCE AL-BERT'S BOYHOOD.

A German duchess, distinguished for her good sense and goodness of heart, was celebrating her birthday in the palace of a small German capital.

The court congratulations were over and the lady had retired from the scene of festivity to the seclusion of her boudoir. Presently she heard lightfootsteps coming up the stairs. "Ah, she said, "there are my two little grandsons coming up the stairs to congratulate me.'

Two rosy lads, of ten and eleven bert and the other Earnest. They affectionately greeted the duchess, who then gave them the customary present of ten louis d'or to each and related to them the following anecdote:-

"There once lived an emperor in Rome who used to say that no one should go away sorrowful from an interview with a prince. He was always doing good and caring for his people: and when, one evening, while at supper, he recollected that he had not done one single act of kindness to any one during the day, he exclaimed with regret and sorrow 'My friends, I have lost this day!"

My children, take this emperor for your model, and live in a princely way like him."

The boys went down stairs delighted At the palace gate they met a poor woman wrinkled and old, and bowed down with grieving and trouble.

"Ah, my good young gentlemen, she said, "bestow a trifle on an aged creature. My cottage is going to be sold for debt and I shall not know where to lay my head. My goat the only means of support I had, has been seized. Pity an old woman and be charitable."

Ernest assured her he had no money and so passed on.

Albert hesitated; he thought of her pitable situation in a moment, was touched by her pleading looks, and tears came into his eyes. The story of the Roman emperor came to his mind. He took from his purse the whole ten louis d'or and gave them to the woman Turning away with a light heart, he

left the old woman weeping with joy. That boy was Prince Albert of England, justly entitled Albert the Good. "Blessed is he that considereth the

poor; the Lord will deliver him in time of troble; the Lord will preserve him and keep him alive, and he shall be blessed upon the earth, and Thou wilt not deliver him unto the will of his

QUEER TOM.

Tom Flossofer was the queerest boy I ever knew. I don't think he ever cried: I never saw him. If Fleda found her tulips all rooted up by her pet puppy, and cried, as little girls will, Tom was sure to come round the corner whistling, and say :-

"What makes you cry? can you cry tulips? do you think every sob makes a root or a blossom? Here, let's try to

right them." So he would pick up the poor flowers. out their roots into the ground again, whistling all the time; make the bed look smooth and fresh, and take Fleda off to hunt hen's nests in the barn.

moment, and then turned round to come home, whistling a merry tune.

"Why, Tom," said I, "aren't you sorry to lose that kite?"

"Yes, but what's the use? I can't take more than a minute to feel bad. Sorry' won't bring the kite back, and I want to make another."

Just so when he broke his leg. "Poor Tom," cried Fleda, "You can't

play any mo-o-re!"

"I'm not poor, either. You cry for me; I don't have to do it for myse!f, and I have a splendid time to whittle. Besi :es, when I get well, I shall beat every boy in school on the multiplication table; for I say it over and over until it makes me sleepy, every time my leg aches."

Tom Flossofer was queer, certainly, but I wish a great many more people were queer that way .- Household Mug.

ADVICE TO YOUNG PEOPLE.-Do not scribble in the hymn-books in the church. Recently we sat behind a sponey young man minus a forehead, and a young woman of the same type, who spent nearly all the time of the service writing in the blank leaves of the hymn book and giggling at what they had written. This is the kind of people who do things of

"THEY SAY."

What two words in the English language have caused more trouble than these? Into a circle of these evil mind. ed persons who are willing listeners to malicious slander enters the gossiper, who prefaces her conversation with the words, "they say," and then falls the torrent of "envy, malice and all uncharitableness." Not even her own friends escape. Faster and faster falls the torrent of slander from those venomed lips; from mouth to mouth the scandal passes, and when that circle has disbanded those women carry forth the seeds of slander, which they scatter far and wide, until they grow fast and thick like poisoned weeds, and end in what-a ruined reputation and affozen heart. Oh, if we would all try to speak all the good we know, and not the bad, what a different world this would be. There would be less misery and fewer unhappy homes if some power could stop the slanderer's tongue.. I blush with shame that one of my own sex can deliberately destroy the happiness of another just for the love of gossip. I have known women whose only aim in life seemed to be to go from one house to another sowing seeds of discord, causing separation between friends and worse than all else, trying to cause trouble between husband and wife, Suspicion may arise from nothing but malice, envy, or thoughtlessness: then why should we believe the slanderer's tale when the accused may be innocent! No one has a right to utter a word that injures a fellow being unless they can prove what they say. Suppose tales are true! Do we derive benefit by repeating all we hear? Are we better than the one who bade the sinner "go and sin no more?" O, woman, have you forgotten your wisdom on earth? Are we not here for a holier purpose than to count ourselves among the "they" who say so many unkind words? 'Tis woman's mission to raise up those who fall, and with gentle cheering words to win the wanderer back. O, lover of gossip, pause before you repeat the sorlowful tale. How dare you repeat the sorrowful tale. How dare you be the judge? "Let him who is without sin-

cast the first stone." Pause, lest in dark temptation's hour, Ye too should feel its dreadful power. Pity the weak—weep o'er their fall, But speak of good, or not at all. Mobile, Ala.

PRESCRIPTION FOR FITS.

For a Fit of Passion .- Walk out in the open air. You may speak your minls to the wind without hurting any one, or proclaiming yourself to be a simpleton. Be not hasty in thy spirit to be angry, for anger resteth in the bosom of fools.'

For a Fit of Idleness .- Count the tickings of a clock. Do this for one hour, and you will be glad to pull off your coat the next and work like a man. "Slothfulness casteth into a deep sleep, and an idle soul shall suffer hunger."

For a Fit of Extravagance and Folly .-Go to the workhouse, or speak with the ragged and wretched inmates of a jail, and you will be consinced

" Who makes his bed of brier and thorn Must be content to lie forlorn.'

"Wherefore do ye spend money for that which is not bread? And your labor for that which satisfieth not?"

Fra Fit of Ambition .- Go to the church yard and read the grave-stones. They will tell you the end of man at his best estate. " For what is your life? It is even a vapor, that appearet for a little time, and then vanisheth away." " Pride goeth before destruction, and a haughty spirit before a fall."

For a fit of Kepining .- Look about for and so the string and flew away far ridden, the afflicted and the deranged; row.—Epictetus.

in all sciences and in all languages, to out of signt. Tom stood still for one and they will make you ashamed of complaining of your light afflictions. "Wherefore doth a living man complain?"

For a fit of Envy -Go and see how many who keep their carriages are afflicted with rheumatism, gout and dropsy how many walk abroad on crutches or stay at home wrapped up in flannel; and how many are subject to epilepsy and apoplexy. "A sound heart is the life of the flesh: but envy the rotteness of the bones.

HOW A SPIDER CAPTURED A POTATO BEETLE.

I wish to place on record with you an incident which came under my observation, and which almost equals the account of a spider raising a snake in its web, which you published some time ago. I was sitting on my back porch one day this summer, when I observed a potatoe bug slowly approaching along the floor. Anxious to annihilate as many as possible of these pests, I kept my eye on him until he should come within reach, when I could put my foot on him. While watching in this way I noticed a pretty good sized spider approaching the bug. At a little distance he stopped to survey his contemplated victim, and then, with a mind seemingly determined as to what course to pursue, ran around on the opposite side of the bug, and with an apparent "nip" at him, turned the bug from his course, and toward a corner where I noticed that the spider had a web some four or more inches from the floor. The bug had no inclination to go in that direction, but he was closely driven by the spider, which ran first to one side and then the other; exactly like a shepherd dog driving a sheep, harrying up his victim with an occasional "nip" or bite at its side. Ah, this was something new to me in the habits and ways of the spider, and I watched with intense interest to see

what the result would be. When the bug had been driven into the corner at a point directly under the web, the spider changed tactics, and made a series of circles rapidly around the bug first in one direction and then. in another, occasionally taking a runinto the web. While I was unable tosee the delicate thread spun by the spider, I saw that the bug's legs soon became so entangled that he could not make any headway, but could only struggle around in a limited latitude. which became more and more limited as the spider untiringly continued his work. Being compelled to leave at this moment, I returned again in about half an hour. I then found the bug on his back and his feet apparently quitefirmly bound. He was quite motionless. and I thought was dead, but he soon showed signs of life by vigorous kicking, which nearly released him.

The spider had been running up and down at different points, but quickly left that work, and sliding down to the bug, seemed to attack his throat, and in such a manner, that the bug gave a few spasmodic kicks and seemed to give up the ghost. The spider then returned the moments of the expiring Sabbath passto his work of attaching lines to the bug and the web. They were soon so numerous that I could see them : be- in sudden alarm had left the room for a sides, the light had become more favourable. The regularity of the lines formed a sort of funnel, diverging as they did from the bug to he outer parts of the

After a time the spider seemed to have lines enough attached, and began the work of shortening each line, as it appeared. He passed from line to line many times over, stopping an instant at each. I was again called away at this ju cture and did not see the curiosity again until the next day. The bug was then elevated over an inch above the floor, and the third day he was safely in the centre of the web, some five inches from the floor, and all the tackle employed in hoisting was completely cleared away. In the web were the carcasses of two other potato-bugs, which I have no doubt were caught in like manner, though they may have crawled up, the wall into the web. I cannot name the variety of the spider, but it is a very common one, of rather good size taken altogether, but small as compared with the bug; his body was long and siender, with long, slender spider (of brown color), and called a large spider on account of his long legs.

This may be a very common habit of the spider, running out and driving in game to a place where it can be secured and hoisted, but I never heard of the like betore. - R. B. Tuller in Scientific

HARD TO SAY .- A learned man has said that the hardest words to pronounce in the English language are: "I made a

When Frederick the Great wo te to the Senate, " I have just lost a battle, and it's my own fault," Goldsmith says, " His confession shows more greatness than his

Shame does not consist in having nothng to eat, but in not having wisdom enough to exempt you from fear and sor-

The day is coming when our garments shall shine as the sun, but meanwhile our glory is hidden; we are princes in disguise. It doth not yet appear what we shall be; only we know that in the resurrection day we shall put on "incorrup. tion" and "immortality" and "glory," and what we know not now we shall know hereafter. Our coat of many colors shall attract even the eye of angels.

When you say you will begin to take pains to-morrow, be assured that it is the same thing as if you said, "To day I will be shameless, impertinent, base: it shall be in the power of others to grieve me: I will be passionate, I will be envious today."-Epictetus

As every thread of gold is valuable, so is every minute of time; and as it would be great folly to shoe horses (as the Roman Emperor Nero did) with gold, so it 13 to spend time in trifles.

OBITUARY.

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MEMOIR

Of Mrs. Ann, wife of Mr. Thomas Harris, of Canning. The subject of the succeeding remarks was born in Canning, on the 3rd of May, 1813. Under the faithful preaching of the Rev. Henry Pope, Senr., she was led to seek, and found, the knowledge of her acceptance with God. Early in her Christian life, she united with the Methodist Church, and ever after gave evidence, in all the relations of life of the saving and sanctifying grace of God.

Within the past few years, many in this section of the country, who through the instrumentality of our venerable-Brother Pope were brought to God; have like himself finished the Christian Qurs it joy. What bless or results a misterial Mrs. Harris was a person of an unobtrusive but truly amiable disposition, and of a peaceful and quiet mind. But the secret of her Christian excellencies, was her devotional spirit, she was a woman of prayer, could the walls of her closet become vocal they could testify of the earnest prayers for her husband, children, and friends. We trust that her ardent desires will have their consummation, in those who can never forget her many excellencies. Or if the bereaved would always strive to adhere to the advices and examples, and carry out the wishes in reference to others, so eften manifested by these sainted ones, how blessed would be the results. For some time this mother in Israel, was through, indisposition unable to attend the means of grace, as she was wont, but her heart: was fixed. God

Her last illness was but short, she had gone to visit one of her daughters, and on the morning of the last Sabbath she spent on earth she complained of unusual illness and requested to be taken home. This was done and medical aid was promptly secured, and for a time, hopes were entertained of her recovery. But as ed away, indications of an alarming character were manifest. Her husband, who few moments to procure some allegiation to her sufferings, found on his return to the room, that she had gone to the nobler Sabbath above. How unexpected to her sorrowing family, the beloved wife and mother gone, never more to return. But she had exchanged mortality for eternal

"Lo the pain of life is past, All her warfare now is o'er, Death and hell behind are cast, Grief and suffering are no more."

She died on the 8th of September last, in the 65th year of her age, justly lamented by her afflicted husband and children, and numerous friends. A large number of friends attended her funeral, and the occasion was improved by a suitable sermon, from Rev. J. Strothard.

J. G. HENNIGAR.

Canning, 1878.

JANE LOWREY. Died Nov. 10th, in the 87th year of her age, Jane, relict of the late Wm. Lipary, legs, a very ordinary species of house of Westfield, N. B. The deceased was a member of the Methodist Church, for 69 years. She was a generous supporter of the Church of her choice. Her house was always open for ministers and they were made welcome and comfortable, until late rears, when the infirmities of old age. forbade her that pleasure. She died in the Lord and her works follow her.

JOHN WM. BUCHANNAN.

Died of consumption, in the 26th year his are, John Wm. Buphannan, of West-field, N.B. Our dear departed brother was an amiable and moral young man, diligent in business and beloved by all: but not until several weeks before his death did he realize the assurance of sins forgiven when he rejoiced with exceeding greet joy He requested to receive the sacramen which was complied with. He now sleer

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G. HENNIGARA

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TEMPERANCE.

DO NOT OFFER IT.

BY THEODORE L. CUYLER, D. D.

Let us be thankful that the Christian reform of temperance is coming to be linked with prayer and Christian effort as it has never been before. It would used. seem as if God is arousing his people all over our land to labor for the salvation of the most pitiable sinner, the drunkard, and to oppose the pernicious drinking customs of society. If the followers of Christ Jesus do not lay hold

of these two vital movements, who will? But it is worse than idle to pray for the victims of strong dring as long as till near morning that he began to feel nental Markets, good people continue to set the deadly about, disturbed by pain. drink before the eyes of the easily tempted. Thousands have been ensnared by a wine glass placed before them by professed Christians, who ought to have cut their right hands off sooner than put a decanter on their tables.

I once officiated at a wedding where " Lie still-you musn't stir said the the champagne corks were popping like wife; "you have been taken very sick." a discharge of musketry. "A bad example for these young people, this," I said to myself, as I heard such strange music in the house of a church member. | night." By-and-bye I was urged to endeavor to reform two sons in that very family! the poor victim; "what's the matter "Ah!" I said to myself, "how soon with my feet?" those curses have 'come home to

roost." One of the saddest letters I ever read was written, in a most elegant penmanship, within the walls of a charity hospital. The writer, a well educated man, says: "How well I remember the first glass I ever took! It was at C., in the State of Ohio. Could Mr. K. have don't be alarmed and send for the docforseen the fruits of that 'sherry-cob- tor, and above all, don't blister me bler,' that single drink, he might better again." have given me a dose of strychnine in its stead. I am an embodiment of the fruits of that one drink. All the misery of my wretched life sprang from it. The rum bottle has been the skeleton tendency, I am suce is to apoplexy, and in my closet ever since."

Now, the man who wrote those touching lines was a grievous sinner against God and his own soul; for he knew just what he was doing. But we ask. Was not the man who tempted him a partner in the crime of destroying a human life, which never can be lived over again? Grant that the tempter did the mischievous act thoughtlessly,

" Evil is wrought by want of thought As well as by want of heart.'

What are brains and conscience given to people for, except to teach them not to place stumbling-blocks and traps PORT GEORGE, Annapolis Co., N.S., before the feet of their fellow creatures? In these days, it will not answer for any Christian to pl-ad ignorance, or innocent intention, when he or she sets out an intoxicating glass upon the table. In that hour, when God makes inquisition for souls, He will certainly not spare the unfaithful servant who in- sleep and crying loudly. I had never stead of warning his neighbor against previously used your medicines for any the danger, absolutely invited him to commit the fatal act. A servant of Christ must not only be sober, denying ungodly lusts, but also, " pure from the blood of all men." We are our brothers' keepers; and woe be to us if we become

our brother's tempters! After I had labored hard to reform an intemperate friend, and the peor man had kept seber many months, the whole effort was overthrown in one moment by a "friend," who pressed him to "take a social glass" with bim! That "friend" was a fatal enemy, for the unhappy inebriate has never been reformed! He is a wreck to-day.

It is useless to sophisticate ourselves with the stereotyped plea that " minedrinking is not a sin per se." There are very many circumstances in which the Christian who drinks, or who offers an intoxicating beverage commits a beinous sin. He sins against the law of selfdenial for others' sake. He sins against the primal principle of love to his fellow men. He sins against his covenant to "walk circumspectly." He throws his influence on the side of Satan, and wantonly presumes on God's forbearance to ward off the consequences of his act. What right have I to " put a bottle to my neighbor's lips," when I know that the bettle has sent millions to perdition?

The Christian's duty is clear. It is to "come out and be separate" from dangerous practices, and "not to touch unclean things." Not only are we to strive to pluck brands from the burning, but also we must labor to extinguish the fires that burn "the brands" so extinguish the fires that burn "the brands" so fearfully.

HOW HE WAS WEANED FROM HIS CUPS.

A young wife in Michigan had just got settled in her new home. All seemed fair and promising, for she did not know her husband was a drunkard. But one night he came home at a very late hour, and much the worse for liquor. When he staggered into the house, the wife, who was much shocked, told him he who was much such him lie down at at \$.15 a.m. (Express) from St. John and interme-was sick, and mads him lie down at diate stations. once, and in a moment or two he was comfortably settled on the sofa in a drunken sleep. His face was requisited by the state of th drunken sleep. His face was reddish

object. The doctor was sent for posthaste, and mustard applied to his feet and hands. When the doctor came and felt his pulse, and examined him, and found that he was only drunk, he said: "He will be all right in the morn-

But the wife insisted that he was very sick, and that severe remedies must be

"You must shave his head and apply blisters," she urged, "or I will send for some one who will."

The husband's head was accordingly shaved closely and blisters applied. The patient lay all night in a drunken sleep, and notwithstanding the blisters were eating into the flesh, it was not

About daylight he woke up to a most uncomfortable consciousness of blistered

agonies. "What does this mean?" he said, putting his hands to his bandaged head.

"I'm not sick."

"Oh, yes, you are; you have brain fever. We have worked with you all

"I should think you had," groaned

"They are blistered."

"Well, I'm better now; take off the blisters, do," he pleaded piteously. He was in a most uncomfortable state -his head covered with sores, and his

feet and hands were still worse. "Dear," he said, groaning, 'If I should ever get sick in this way again,

"Oh, indeed, I will-all that saved you were the blisters, and if ever you should have another such spell, I should be more frightened than ever-for the from the next attack you would be likely to die, unless there were the severest measures used.

He made no further defence; suffice it to sav he never had another attack.

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JOYFUL NEWS FOR THE AFFLICTED.

June 12th., 1878. Messis. C. Gates, Son & C.—Gentlemen In the Autumn of 1877, my little boy about two years old, was in very ill health on account of worms, which destroyed his appetite, and made him peevisa and poor. The strongest symptoms of the disease being starting out of a sound complaint to which children are subject, but concluded to try them in this case. I administered your No. 1 Syrup according to directions with amazing results. One symptom after another speedily disappear ed before it, (it carried off worms four or five anches long.) and when only two buttles had been taken a perfect cure was

In March last I gave the little fellow two bottles of your No. 2 Bitters as a Spring medicine to purify his blood, he having been ailing on account of impurities therein. It cleansed his blood, built him up so that he increased in flesh and strength in a very short time. And ever since he has been well and hearty. I may also say that two swallows and not very large ones either) of your No. 11 Syrup before mentioned cured me in about fifteen minutes of a very bad cramp and pain in the stemach, such as I never experienced before or since. I can state further that I have seen your Acadian Liniment applied to eattle for the cure of claw distemper (se called) in the most astonishing results. A gentleman of my acquaint. ance had a pair of oxen severely crippled by this terrible complaint, but by the use of 5 or 6 bottles of the Liniment aforesaid a cure was effected in about ten days. I helped apply the medicine myself and know this to be a fact. I am quite sure no other Liniment or other preparation in his country could have done so much in a similar case as this Liniment did. I have also used your Nerve Ointment with complete success for the cure of sore teats on cows. There is nothing I ever tried or heard tell of that will cure them so quick. Yours with gratitude,

ISAAC B. SPINNEY. Sworn to at Wilmot, before me, the undersigned, June 13th, 1878. WALLACE PHINNEY.

INTERCOLONIAL RAILWAY. 1878-9 WINTER ARRANGEMENT

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

At 1.30 p.m. (Express) for Rivere du Loup, Quebec Montreal, and the west. At 5.30 p.m. (Express) for St. John and interme-

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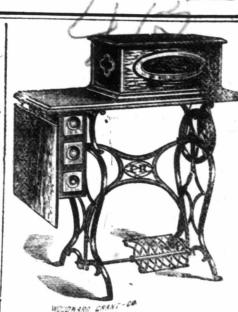
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FOR THE WEEK ENDING DECEMBER 21st

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MARRIED.

At Karsdale, Lower Granville, Nov. 14th., by the Rev. J. L. Sponagle, Mr. Stephen Quereau, of Karsdale, to Mrs. Mehetabel Bogart of the same

On the 11th Dec., at the residence of the bride's father, by Rev. C. Parker, Mr. J. H. Young, to Miss Selina Milbury, all of Young's Cove. On the 12th of Dec., at the residence of the bride's father, Mr. Burton E. Eaton, to Miss Hettie Troop, daughter of Robert Troop, Esq., all

At Nashwaak, on 18th inst., by Rev. L. S. Johnson, assisted by Rev. P. Melville, A.M., B.D., Mr. James Scott Fairley, of Boistown, to Miss Christina Maria Young, of Nashwaak.

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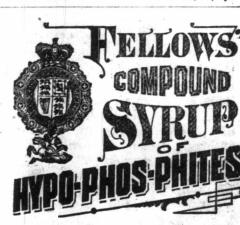
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