WESLEYAN THE

ness in which it shines.

How pure are its ordinances ; how simple and tranquil its worship; how befitting and coincident with our daily cares, its duties. Christianity is indeed a discipline; it imposes self-denial. It has its "burden," but its burden is "light;" it has its " yoke," but its yoke is "easy."

not unfrequent depression met with among Christians ?

that physical causes often contribute to it. Let not this be deemed an unimportant observation. We are not assured that it is not the chief cause of mental suffering among those who are genuine Christians. It should be borne in mind that a conformity to the moral laws of our being, does not supersede obedience to the physical and organic "of glory" should have even hung his laws; and that while we reap the rewards of obedience in the one case, we may be suffering the penalties of transgression in the other. The Christian should aim at perfection in all respects.

High water at Pictou aba Cape Tormentine, 2 hrs and 11 minutes LATER than at Halifax. At Annap-olis, St. John, N.B., and Pertland, Maine, 3 hours and 25 minutes LATER, and at St. John's, Newfeund-land 20 minutes LATER, and at St. John's, Newfeund-land 20 minutes LATER, and at St. John's, At Char-lottetown, 2 hours 54 minutes LATER. At Westport, 2 hours 54 minutes ATER. At Yarmouth, 2 hours 90 minutes 14 TER. FOR THE LENGTH OF THE DAY.-Add 12 hours to the time of the sun's setting, and from the sum sub-FOR THE LENGTH OF THE NIGHT.—Substract the time of the sun's setting from 12 hours, and to the remainder add the time of rising next morning Some of our strongest temptations are

THE PRAYER-SEEKER. J. G. WHITTIER. Along the aisle where prayer was made,

A woman, all in black arrayed, Close veiled, between the kneeling host, With gliding motion of a ghost, Passed to the desk and laid thereon A scroll which bore these words alone Pray for me!

208

Day of

Week.

Priday

Saturday SUNDA

Monday

Thursday

Monday Tuesday

Wednday

Dursda

aturda

SUNDAY

Monday Tuesday

Truro

utes LATER.

stract the time of rising.

Friday

WESLEYAN' ALMANAC,

SEPTEMBER, 1876.

_0__

MOON.

 5
 67
 10
 45
 9
 28
 6
 5

 6
 18
 11
 29
 3
 33
 6
 51

 6
 87
 mr'n
 4
 40
 7
 26

 6
 55
 0
 12
 5
 47
 8
 1

 7
 12
 0
 54
 6
 59
 8
 80

 7
 11
 9
 6
 5
 0
 2
 5
 47
 8
 1

8 21 3 9 10 25 10 4 9 9 4 0 11 39 10 86 9 51 5 0 A. 56 11 12

1 13

0 12 5 47 8 1 0 54 6 53 8 80 1 36 8 0 8 59 2 21 9 11 9 31

2 9 11 56 8 11 A M

4 0 2 4 39 4

6 30

Rises Sets Rises Souths Sets.

10 55

0 12

9 Tuesday 5 47 6 0 7 86 1 13 6 30 8 33 20 Wednday 5 48 5 58 9 8 2 1 6 54 9 9 1 Thursday 5 50 5 56 10 19 9 49 7 19 9 44 2 Friday 5 51 5 55 51 2 58 3 89 7 50 10 17 24 SUNDAY 5 53 5 51 1 23 889 7 50 10 17 25 Monday 5 54 5 40 2 2. 6 14 10 7 m^{rn} 26 Tuesday 5 56 5 47 3 3 7 7 11 11 0 12 27 Wednday 5 57 5 45 3 35 7 53 m^{rn} 1 15 28 Thursday 5 58 5 43 4 0 8 39 0 11 2 42 9 Friday 6 0 5 3 4 41 10 7 2 26 5 32

THE TIDES.—The column of the Moon's Southing gives the time of high water at Parrsboro, Corn-wallis, Horton, Hantsport, Windsor, Newport and

Full Moon, 3 day, 4h, 59m, Afternoon. Last Quarter, 11 day, 0h, 6m, Morning. New Moon, 17 day, 2h, 40m, Afternoon. First Quarter, 25 day, 72, 40m, Morning.

SUN

15 26 6 34

5 30 6 28 5 31 6 26

5,32 6 24 5 33 6 23

40 6 11 41 6 10 42 6 8 44 6 6

6 32

5 27

Thursday 5 33 6 23 7 35 Friday 5 34 6 21 8 21 Saturday 5 35 6 19 9 3 SUNDAY 5 37 6 17 9 51 Monday 5 38 6 5 10 55 Tuesday 5 39 6 18 m'm

5 41

5 47 6

Back from the place of worshipping She glided like a guilty thing; The rustle of her draperies, stirred By hurrying feet, alone was heard ; While, full ot awe, the preacher read, As out into the dark she sped-' Pray for me !

Back to the night from whence she came, To unimagined grief or shame ! Across the threshold of that door None knew the burden that she bore; Alone she left the written scroll, The legend of a troubled soul-Pray for me !

Glide on, poor ghost of woe or sin ! Thou leav'st a common need within ; Each bears, like thee, some nameless weight Some misery inarticulate, Some secret sin, some shrowded dread, ome household sorrow all unsaid-Pray for us !

Pass on ! the type of all thou art, Sad witness to the common heart ! With face in veil, and seal on lip,

It may be remarked in reply, first,

connected with physical circumstances We should therefore include our bodily health among our moral duties. Again, no doubt much of the depress-

ion of the Christian arises from the remains of sin. Every drop of gall is bitterness. The only resources here is to seize St. Paul's remedy "Go on to perfection." Holiness is essential to happiness. There never was a truer and loftier maxim. Even what you may consider small sins, must ever interfere, while they are indulged, with your peace. Needles can pierce deeper than larger instruments. A secret sin is more injurious to the soul than an overt or gross crime. It has a character of concealment, of hypocrisy, that makes it more degrading. Are you habitually or occasionally unhappy, Christian Look now deliberately reader? into your heart, and see if the cause is not obvious. Perhaps the greatest curse your heavenly father could inflict upon you would be a happy frame of mind while you are omitting, it may be forgetting, his command that you " be perfect." How amazing is the undoubted fact, that many Christians shrink from this command, because they fear that the higher responsibility and minuter fidelity of a sanctified state, will be unhappy. Christian, bethink you ! Is such a fancy found on the page of God's word? Is the shadowy twilight more pleasant than the full glory of the day? How superlatively wretched heaven must be, if you are correct. Christian perfection is indeed a high state, and its watchfulness and fidelity are correspondently great; but it is a state of extraordinary grace, as well as extraordiary duty. It is perfect love and "caste out all fear." Is it not, then, on the mere score of enjoyment, preferable to an inferior degree of piety. Would you be glad with joy? Would you triumph over care and anxiety, and sin.and death, and above all yourself and the devil? Would you have the perfection of all the happiness to be enjoyed in this world? Abandon sin. Fly from sin. Abhor it; shudder at it. Look upon its smallest stain as upon the plague spot. But again. Are not we Christians wondrously stupid ? Do we not walk amidst the outstanding, the blazing glories of our blessed religion, like the blind man beneath the starry grandeur of the firmament, or amid the effulgence of the moon? Does not the want of a meditative habit lead to the vacancy and cheerlessness of mind which we often feel? When we open God's word in an hour of gloom, it ought to be to us like a sun bursting from the heaven in midnight. How full of clear counsel, and happy words, and radiant doctrine, and sweet assurance and bounding hope, is it? O, it is indeed the Gospel-good and glad tidings. How every passage dilates and palpitates with unutterable mercy and love. "Glory in the highest," shouted the angels when they announced it over Bethlehem; and so we should respond whenever we look at it.

of our Lord Jesus Christ. Dissaid.

dain your trials, and blush to think that the possessor of all these "riches head a moment in despondence. A. S.

HOW TO STUDY THE BIBLE. BY D. L. MOODY.

1 find one of the best ways to study the Scriptures is to study them topically. I used at one time to read so many chapters a day, and if I did not, I thought I was getting cold and backsliding; but, mind you, if a man had asked me two hours afterwards what I had read, I could not tell him. I had forgotten it nearly all. When I was a boy, I used among other things, to have to hoe turnips on a farm, and I used to hoe them so badly, to get over so much ground, that at night I had to put down a stick in the ground so as to know next morning where I had left off. That was somewhat in the same fashion as running through so many chapters eveand were to come up and say, " Moody, what are you looking for ? have you lost something ?" and I were to say "No, I haven't lost anything, I'm not looking for anything particular." I fancy he would let me go by myself and think me very foolish. But, if I were to say. "Yes. I have lost a sovereign," why, then I might expect him to help me to find it. Read the Bible, my friends, as if you were seeking for something of value. It is a good deal better to take a single chapter and spend a month on it, than to read the Bible at random for a month. 1 find some people, now and then who boast that they have read the Bible through in so many months. Others read the Bible, and get through it in a year. If I were going into a court of justice, and wanted to carry the jury with me, and would get every witness I could to testify to the one point on which I wanted to convince the jury, I would not get them to testify everything, but just on that one thing; and so it should be with the Scriptures. I took up that word "love," and I don't know how many weeks I spent in studying the passages in which it occurs, till at last I couldn't help loving people. I had been feeding so long on love that I was anxious to do everybody good that I came in contact with. Take up grace, take up faith, take up assurance. Some people sav, "I don't believe in ssurance." I never knew anybody read their Bibles but believed in assurance. This book teaches nothing else. Paul says, "I know whom I have believed." Job says, " I know that my Redeemer liveth." It is not "I hope." "I trust." The best book on assurance was written by one called "John," at the back part of the Bible. He wrote an epistle on assurance. Sometimes you will just get a word that will be a sort of key to the epistle, and which unfolds it. Now, if you turn to John xx;

ter mind out trees and

the mental frame of the Christian, and absolutely in a state of fatuity, can written, that ye might believe that Jeyou will find it in contrast with gloom; habitually meditate upon the great to- sus is the Christ, the Son of God; and as much so as the star is with the dark- pics of revealed religion, and be miser- that believing, ye might have life able and drivelling? Select any one through His name." Then if you turn Assuredly there can be found nothing of its essential doctrines, and you have to 1 John v. 13, you will read thus: in the practical system of Christianity what might be the text of an angel's "These things have I written unto you which is repugnant to a happy temper. study, and that study protracted through that believe on the name of the Son of eternity. What a conception is the God; that ye may know that ye have character of God! What a topic the eternal life, that ye may believe on the atonement? How full of confidence Son of God." That whole epistle is and assurance the truth of a special written on assurance. I have no doubt providence! How relieving and conso- John had found some people who doubtling the fact of justification by faith ! ed about assurance ; and doubted How sublime the resurrection! and whether they were saved or not, and he how all-glorious the truth of "im- takes up his pen and says, "I will set-What, then, are the causes of the mortality and eternal life!" Christian, the that question; and he writes that if the Gospel is true, God, even God, last verse in the twentieth chapter of loves you; Death drops his septre at his Gospel. I have heard some people your approach; the grave fades away say that it was not their privilege to at your feet; time will grow oblivious know that they were saved; they had and worlds waste into nothingness, heard the minister say that no one while you but pass through your intel- could know whether they were saved or lectual infancy? Lift up your hands, not, and they took what the minister then, and bless the God and Father said, instead of what the word of God

> Others read the Bible to make it fit in and prove their favorite creed or notions, and if it did not do so, they would not read it. It has been well said, that they must not read the Bible by the blue light of Presbyterianism, nor the red light of Methodism, nor by the violet light of Episcopalism, but by the light of the Spirit of God. Now, if you will just take up your Bible and study assurance for a week, you will soon find it your privilege to know that you are a child of God.

A PHYSICIAN'S PRAYER.

The following prayer was found among the papers of the late Dr. Couch, of Petersburg, Va., and is published in the Parish Visitor. Dr. Couch was in the habit of using it every day :--

"O thou great bestower of health and comfort ! grant Thy blessing upon the professional duties in which this day I may engage. Give me judgment to discover disease, and skill to treat it; and crown with Thy favour the means ry day. A man will say, "Wife, did I that may be devised for recovery; for read that chapter ?" "Well," says she, with thine assistance the humblest in-"I don't remember," and neither of strument may succeed, as without it them can recollect, and perhaps, he the ablest must prove unavailing. Save reads the same chapter over and over me from all sordid motives, and endow again; and they call that studying the me with a spirit of pity and liberality Bible. I don't think there is a book toward the poor, and of tenderness and in the world we neglect so much as the sympathy toward all, that I may enter Bible. Merely reading the Bible is of into the various feelings by which they little use without we study it thorough- are respectively tried ; may weep with ly, and hunt it through as it were for those that weep, and rejoice with those some great truth. - If a friend were to that rejoice. And sanctify their souls see me searching about this building as well as their bodies. Let faith and patience, and every Christian virtue they are called upon to exercise, have their perfect work, so that in the gracious dealings of Thy Spirit and Thy providence they may find in the end, whatever that end may be, that it is good for them to have been afflicted. Grant this, O Heavenly Father ! for the love of that adorable Redeemer, who while on earth went about doing good, and now ever liveth to make intercession in heaven." -The Churchman.

OBITUARY

DR. DAVID MCLEAN.

MR. EDITOR,-As a gentleman of edu. cation and culture, and of no mean skill as a physician, has just passed away from among us; friendship and gratitude prompt a passing tribute. The writer became acquainted with Dr. David McLean some years ago, when he was stationed at River John, when he was entering upon his profession in that place as a medical practitioner; and had proof that he understood something of the healing art. Subsequently he removed to Taluma. gouche, and for some months wis associated with Dr. Roach of that village. Thence he removed to Wallace, where failing health compelled him to relinquish a practice, the toils of which only could be met by robust vigor. Desiring a more limited sphere, and prefering his native county of Pictou, but a few months ago. he removed to the village of Stellarton. where he was entering upon what, it was generally thought, would become a remunerative practice. But his health gradu. ally succumbed to inward disease, which baffled all medical treatment, and termin. ated fatally on the 30th ultimo.

of

As

con

sut

·C01

of

no

 \mathbf{th}

by

Dr. McLean was educated at West River, studied medicine in Philadelphia University, where he obtained his Diploma as an M. D., and afterwards pursued his studies in Edinburgh University. Subsequently he was employed as assistant surgeon and physician to the navy on a foreign voyage.

As a gentleman Dr. McLean possessed a high sense of honour, and detested anything mean and drivelling. With a pecue liarly sensitive nature he was noted for his kindliness of disposition, and his unwillingness to give pain. Besides extensive acquirements in medical and other sciences, he was well read in divinity. A firm believer in the great truths and doctrines of the Christian religion, he was not afraid or ashamed to confess his Saviour before man; or to pour out his heart in prayer to the Great Healer. Brought up a Presbyterian, and adorning the gospel in that church by a singularly gentle and upright life, he was yet eminently catholic in his spirit; and strongly believed that the true Church of Christ stood isolated from and far above all merely human sects, creeds, or conventionalisms. He joined in our prayer-meeting with much carnestness only a fortnight before his death. Pleasant have been the writer's interviews with this genial man. At his bed side nearly all the last day he spent on earth, by ministering to his bodily wants-commending him to God in pray-

n mute and strange comp Like thee to wander to and fro, Dumbly imploring as we go-Pray for us!

Ah, who shall pray? since he who pleads Our waht perchance hath greater needs Yet they who make their loss the gain Of others, shall not ask in vain, And Heaven bends low to hear the prayer Of love from lips of self-despair-Pray for us !

In vain remorse and fear and hate Beat with bruised hands against a fate Whose walls of iron only move And open to the touch of love; Hc only feels his burdens fall, Who, taught by suffering, pities al-Pray for us !

He prayeth best who leaves unguessed The mysteries of another's breast-Why cheeks grow pale, why eyes o'erflow Or heads are white, thou needst, not know. Enough to note by many a sign That every heart hath needs like thine Pray for us !

> SPIRITUAL JOY. JOHN XX. 11.

It is one of those commands which may be considered as more recommendatory than imperative when the Apostle says. "Rejoice evermore." Yet no one can doubt that not only the general spirit but the express letter of the Gospel, favors a happy, and even a joyful temper. No one who reads the Scriptures with direct reference to this point, can be unconscious to the fact, that while they may not unqualifiedly condemn dejection, they nevertheless dis countenance it as not only foreign to

religion, but generally hostile to it. How infatuated then, the impression of many, that spiritually mindedness is essentially sombre !

Look for a moment at the spirit of true religion. Gloom and severity of mind usually associate with misanthropy; but the central element of religion is love-love, intense, supreme, evergrowing. Remote is a painful source of mental misery ; yet it is chiefly by the absence of hope that the mind languishes. What a terrible word is despair yet its most fearful import is hopeles. ness. But how full of fruition is the future to a Christian mind-endless, boundless fruition ! Repose your thoughts a moment on the strong language of the Scriptures ; " A good hope," " a lively hope," " a blessed hope," " rejoicing in hope," " abounding in hope," "full assurance of hope."

Christian you should try to think Choose any other attribute essential to as well as to feel. Now what mind, not 31, you will find it says, "These are watch him."-S.S. Teacher.

LANGE, THE COMMENTATOR.

John Peter Lange, the celebrated Commentator and theological professor at Bonn, celebrated the jubilee of his fiftieth anniversary in the professor's chair recently. He was the son of a peasant and coal driver; as an errand boy he carried milk into the better situated families of Eberfield; expireencing a love for a daughter of one of the fine families, he determined to make something out of himself, so as to be regarded worthy of her hand. He borrowed books of his pastor, soon mastered Latin, then Greek, and entered the gymnasium at Duisburg for one year, and stood a brilliant examination. Soon he had mastered theology and became pastor at Duisburg. The girl he had loved in his youth became his wife-His writings for the public press soon secured him a wide reputation. He was called to Zurich, and afterwarls to Bonn as professor. He is a man of wonderful scholarship, of astonishing fertility of sentiment, of much poetical geniusone who is at home in all departments of learning, and just the man to publish a great commentary. His son, also very learned professor, died a year ago him violently to the ground. He struck -Selected.

A scholar who was asked, in the lesson of "David sparing Saul," why David compared himself to "a flea," replied that he guessed " It was because Saul couldn't

er-and pointing him to the promise life in Christ Jesus, he endeavoured to help him to die. His own pastor was equally assidious in his attentions ; and too much cannot be said of Mrs. McLean's assiduities and nightly ministrations. May the Lord be a husband to the widow, and a father to the fatherless child. Dr. Mc-Lean was a stranger, and almost unknown in this village. Hence this voluntary tribute.

G. W. TUTTLE. Stellarton, Sept., 1876.

JAMES B. ALLEN. Died at his residence, Burlington, Hants Co., on the 19th of August, James B. Allen, in the 77th year of his age.

The deceased was the father of the Bev. John Allen, of the New Brunswick and P. E. Island Copference. The departed brother was highly esteemed by all who knew him, as a consistent member of our Church for 35 years. It was under the ministrations of the Rev. Mr. Croscombe and Rev. Roland Morton, in a series of special meetings, that the brother sought and found peace, and ever after by an exemplary life proved to the world that he had found the pearl of great price. He walked before God in a lowly manner, ever being observant of his duties, and as long as his natural trength allowed regularly attended theclass meeting. Being bed-ridden for six years, he exemplified the patience that becometh a christian, in no way murmuring against Providence but following the Master in perfect confidence

In his last days his faith was that of a child, lying in the arms of a parent, feeling assured that he could and would do nothing wrong. With this spirit animating him he breathed out his life, and went to his reward, where the justified will meet and know of the perfections of God. G. F. D.

DEATH OF DR. HODGSON. OF CUMBER-LAND .-- On Tuesday week Dr. Hodgson started in his two-wheeled sulky to visit a patient, when a wheel came off, throwing on his head, producing concussion of the brain, from the effects of which he died on Sunday. His untimely death is greatly regretted throughout the coun-He was a man of high character ty. personally, and had attained a position in his profession that seemed to promise him a life of usefulness and honors.-Sackville Post.