WESLEYAN' ALMANAC, MAY, 1876.

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THE TIDES.—The column of the Moon's Southing ives the time of high water at Parrisbore, Corntills, Horton, Hantsport, Windsor, Newport and

High water at Pictou and Cape Tormentine, 2 hrs and 11 minutes LATER than at Halifax. At Annap-his, St. John, N.B., and Pertland, Maine, 3 hours and 25 minutes LATER, and at St. John's, Newfeund-and 20 minutes EARLIER than at Halifax. At Char-iottetown, 2 hours 54 minutes LATER. At Westport, 3 hours 54 minutes LATER. At Yarmouth, 2 hours 54 minutes LATER. mtnutes 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 sime of the sun's setting from 12 hours, and to the remainder add the time of rising next morning

CONVERSATIONS BETWEEN A PREACHER AND A BELIEVER CONVERSATION II.

(Continued.)

The Lord has commanded it in a hundred places; and his authority is not to be disputed. Proud and haughty Pharoah's may say, "Who is the Lord that we should obey him ?" but the obedient Christian should say, "What the Lord commandeth that will I do." If you now are willing to submit hear his voice from heaven speaking to you in these solemn words: "I am the Almighty God, walk before me and be thou perfect." Ye shall sanctify yourselves, and ye shall be holy: for I am holy Wash you, make you clean. Wash thy heart from wickedness; how long shall vain thoughts lodge within thee? My son give me thy heart. Make you a new heart and a new spirit. Be perfect even as your Father which is in heaven is perfect. As he that hath called you conversation. Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself. Put ye on the Lord Jesus Christ. Purge out the old leaven, that we may be a new lump. Ye are bought with a price: therefore glorify God in your bodies and your spirits which are his. Whether ye eat or drink, or whatsoever ye do, do all to the glory of God. Be steadfast, unmoveable, always abounding in the work of the Lord. Put off the old man, and put on the new, which after God is created in righteousness and true holiness. Be filled with the Spirit. Rejoice evermore. Pray without ceasing. In everything give thanks; for this is the will of God in Christ Jesus concerning you. Follow peace with all men, and holiness without which no man shall see the Lord. Beloved, be diligent, that you may be found of him in peace without spot and blameless. Serve God with a perfect heart and a willing mind," &c. 8. The Lord has graciously promised

this great blessing; and what he has promised he will surely make good to you, " with all his heart and with all his soul." "Blessed are they that do hunger and thirst after righteousness, for they shall be filled. Blessed is the man to whom the Lord imputeth not iniquity, and in whose spirit there is no guile. The eternal God is thy refuge, and underneath are the everlasting arms; and he shall thrust out the enemy from before thee; and shall say, destroy them. I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour my Spirit upon thy seed, and my blessing upon thy offspring. I will sprinkle clean water upon you, and ye shall be clean; from all your filthiness and from all your idols, will I cleanse you. A new heart also will I give you; and a new spirit will I put within you and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them. I will also save you from all your uncleanness. He shall save his people from their sins. He will baptize with the Holy Ghost

and with fire." And let it be here observed, that all he promises of God are made and given to believers, that they may be made meet for heaven by partaking of the divine nature: and then be put in actual possession of the incorruptible inheritance. It is not possible that anything that defiles should enter those most holy mansions; for the felicity of heaven consists in our union with God, who abhors iniquity, and will not suffer evil to It is not possible that anything that

promises of our God! And they are all "yea and amen in Christ Jesus" to them who believe. 9. I will next remind you of the

prayers offered for the attainment of it. These holy persons who thus petitioned for the unspeakable gift for others or for themselves, prayed in the Holy Ghost, and according to the Divine will; you may therefore ask, if necessary, in the same words, and expect the answer to your unspeakable comfort. Our blessed Lord prayed for his disciples, "sanctify them through thy truth;" and has taught us to pray that the will of our heavenly Father "may be done on earth as it is in heaven," which shows that we should be fully conformed to him in all things. His servants have also said many things of the same import, requesting such a fullness of grace as might renew the soul in true holiness and love. Hear the great Apostle to the Gentiles: "I bow my knees unto the Father of our Lord Jesus Christ. that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth and heigth; and to know the love of Christ which passeth knowledge, that ye might be filled with all the fullness of God. The Lord make you to increase and abound in love one toward another, and toward all men; to the end he may establish your heart unblameable in holiness before God. The very God of peace sanctify you wholly; and I pray God that your whole spirit and soul and body be preserved blameless unto the coming of the Lord Jesus Christ. The God of all grace, who hath called us to his eternal glory by Christ Jesus, make you perfect, stablish, strengthen, and settle More might be added, but these are sufficient to show you what you may plead at the throne of grace. May the Lord "fulfil in you all the good pleasure of his goodness, and the work of faith with power, that you may stand perfect and complete in all the will of God: and grant unto you, that, being delivered out of the hands of your enemies, you may serve him without fear, in holiness and righteousness before him all the days of your life.'

BREAD ON THE WATERS

BY REV. T. W. HOOPER

If all the sermons preached by a city or village pastor, in the course of one year, were written out in full and published. they would make up two octavo volumes is holy, so be ye holy in all manner of of five hundred pages each. And hence, if in the course of fifteen years a minister can pick out a few cases of special blessing to special services, their publication of the Christian system of religion. His will hardly be esteemed an exhibition of spiritual pride.

I was writing a sermon on "Doubting Thomas," and drawing feeble comfort by comparing his own case with mine, when there came a knock at my door and a young man entered, who was introduced as a Lutheran minister. " Do you remember," said he, " delivering an address at a certain college on "The Ministry, as compared with the other Learned Professions?" "Very well," said I, thinking he had some harsh criticism to make.

"I was then a student of theology," said he. "but that address confirmed me in my resolution. I have thought of it a thousand times, and since I entered the ministry it has been a constant source of encouragement. I am now a pastor in South Carolina, and was passing through your city, and could not do so without stopping to thank you."

I saw "the print of the nails and the spear, and doubted no more, at least for that day.

Another time I was grieving over the hardness of my own heart and my want of success, when a young man came in and introduced himself as a licentiate. Chatting awhile on various subjects. he said. Do you remember a communion service at a certain church in the mountains?" Yes." "Do you remember Major C sent a Jersey-wagon to the depot to meet you, and then to carry you back again?" "Yes," "Do you remember talking on the subject of religion to a boy who was driving the wagon?" "No: I can't sav that I do." "Well you did, and I am that boy, and that conversation led to my conversion; and I thought I must stop here a moment and thank you for it." "A werd in season, how good it is !"

I was about to enter the pulpit of another city, where I had frequently preached, as I had thought, without any good result. A note was handed me, from the aged widow of a minister, whose young married daughter had died the week before. It stated that I had preached a sermon some ten years ago at a certain church. on the "Four Lepers at the gate of Samaria." This daughter was there, and had been awakened by that sermon, and the broken-hearted mother desired that I unite with his spotless nature. O how whether shall prosper, either this or that, MACAULAY'S PRIVATE LIFE.

The Life and Letters of Lord Macaulay. By his Nephew, G. Otto Trevelyan, Member of Parlia-ment for Hawick, District of Burghs. In two volumes. Vol. 1. Harper and Brothers. New

The editor of this work is certainly a model biographer. How many other Englishmen, we wonder, with a subject about which so much could be said, and who himself said and wrote so much, could content themselves with two octavo volumes of modest size? And how many others would have endeavored, as Mr. Trevelyan does, to show us the subject himself, instead of the more important opinions of either the subject or the editor? In this first volume, at least, the editor seems to care only to show us Macaulay, and he succeeds in impressing upon the mental vision of his readers a portrait which is very distinct, and whose genuineness not an expression of the editor leads us to doubt. The few opening pages, upon Macau-

lay's ancestry, enable us to understand

some of the apparent contradictions in

the character of the noted historian, and to see why in manner and expression he was so different from all the famous Englishmen of his day. His grandfather and great-grandfather, on the paternal side, were Scotch ministers; his father was deeply religious, and a practical philanthropist who posessed excellent business ability and great force of character. His mother was a gentle loveable Quaker. It may be imagined that the religious education of the embryo historian began at a very early day, and that it was conducted by his father; for we read that when the boy, not yet three years old, saw black smoke rolling out of a factory chimney, he asked if that was hell: as a matter of course. his father was displeased to learn what feature of his theological teachings had most strongly impressed the child. At the early age of three years Macaulay became the book-worm which he never ceased to be, and to exhibit that intellectual precocity from whose indulgence he never fully recovered. He cared nothing for toys, nor the companionship of children, but spent most of his time reading, with a piece of bread and butter in one hand. To be deprived of th's last named comforter, as was necessary when he went to school, was one of the severest trials of his life. His memory was so wonderful that he retained without effort the phraseology as well as the sense of whatever he had lately read, and he was as ready at imparting information as he was to receive it. At eight years he wrote "A General History of the World," within the compass of a single quire of paper, and attempted missionary duty by writing a paper, to be translated into an Indian dialect, containing an exposition mother, who was an intelligent woman, and not at all proud of her son's precocity, pronounces the history a tolerably connected account of the principal historical events from the creation to A. D. 1800, and says the other paper was accurate, and supplemented by strong arguments. His early letters, written in his thirteenth year, while he was away from home at school, contain many passages worthy of the pen of an adult, vet overflow with a naturalness and affection which prevent their appearing pedantic. In his fifteenth year we find him, when required to submit to his teacher, subjects for a declamation, suggesting, 1st, a speech in the character of Lord Coningsby impeaching the Earl of Oxford; 2d, an essay on the utility of standing armies; 3d, an essay on the policy of Great Britain with regard to continental possessions. His precocity was insensibly fostered by the taste of his family for a class of literature which would make any modern English boy hate the sight of a book case; the biographer tells us that among the books read aloud in the Macaulav family during evenings were Clarendon, Burnet, Shakespeare, Miss Edgeworth, the 'Lounger" and "Mirror," and, "as a standing dish, the Quarterly and Edinburgh Review." It is not strange that, of a large family of boys and girls, Macaulay alone survived this treatment to make a mark in literature; his own recovery was probably due in great measure to his strong animal spirits and the hearty, healthful exercise he allowed them.

Macaulav's first appearance in print was anonymously in the Christian Observer, a religious paper edited by his father. The article was a defense of works of fiction, and made his father a party to a controversy in which he had no heart. In his eighteenth year the young man entered Trinity College, Cambridge which was forever after to of Mr. Stewart's life, they are three him the dearest spot on earth. The honers he obtained (two medals for English composition) seems to have been higher rated than any he received in later days, and the fellowship to which he was after elected seemed such a supreme object of ambition that when he was older he reminded one of his than a fortune of \$50,000,000, must pracnephews) apparently the editor of this volume) that if he minded his syntax art of acquiring, and learn to bestow while

dinner for nothing, with as many almonds and raisins as he could eat at desert." His favorite studies were the classics and rhetoric; his critical readers will not be surprised to learn that his hatred for mathematics passed even his own powers of expression. After graduating, Macaulay studied law and ecame a barrister, though for what reason does not clearly appear; he seems o have hated his profession until, in a nigher position, he felt the necessity of legal knowledge. Reading was still his actual occupation. Before entering the legal profession, and when only twenty four years of age, he made his first address in public, the occasion being the meeting of the Anti-Slavery Society: his speach the Edinburgh Review pronounced "a display of eloquence so signal for rare and matured excellence that the most practiced orator may well admire bow it should come from one who then for the first time addressed a pub-

lic assembly." A year later his paper on Milton appeared in the Edinburgh Review, and the author, to use his editor's language, "like Lord Byron, awoke one morning and found himself famous. The beauties of the work were such as all men could recognize. . . The family table in Bloomsbury was covered with cards of invitation to dinner from every quarter of London." Jeffrey, the editor, expressed the public feeling when he wrote Macaulay, "The more I think the less I can conceive where you picked up that style." The young author's literary success came none too soon, his father failed in business, and the son manfully charged himself with the support of his father's family. An appointment as a Commissioner of Bankruptcy brought with it a salary which added considerably to his income, but even this he helped lose by his vote in Parliament for a bill which legislated out of existence the Bankruptcy Commission. His first speech in Parliament to which he was sent from a "pocket' borough, was in favor of removing the political disabilities of the Jews, and Sir James Mackintosh, who afterwards addressed the Commons on the same bill, explained that he did not rise "to supply any defects in the speech of his honorable friend, for there were none that he could find."

In his thirty-second year Macaulay was appointed one of the Commissioners of the Board of Control, through which board England transacted all her business with the East India Company. Here, as elsewhere, he demonstrated that he was the worthy son of a philanthropist; his information upon India was great, and his energy in the actual laours of the board untiring. It is not therefore, surprising that when a new bill provided that in the Supreme Coun. cil, which in India governed that vast flame to sit upon each of them, before he erritory there should be one member who was not an employe of the East India Company, the position was offered to Macaulay. The tenure of office was five years, and the salary ten thousand pound a year, yet the young member of the Board of Control hesitated long before accepting; his reasons for hesitation are given in full in this volume, and they do great credit to his head and heart. Accept he finally did, however, and was accompanied to India by his best beloved sister. The record of his Indian life is made up mainly from his own letters and journal, and closes, as the volume does, with Macaulay's return o England at the end of his term of ser-

The charm of this volume is largely lue to the excellent taste of the author, out principally to Macaulay's own letters; these are in tone and diction as unike any of his published compositions as can well be imagined. They are written in the manner of an affectionate. roystering boy, yet scarcely one of them lacks signs of the sense of the man and the intensity of the ardent politician. He was not a gossip, yet his remarks about the people he met are always entertaining and generally shrewd. He frequently breaks into rhymes and puns, and the editor resuscitates none which are not either pointed or funny. So jocose does the writer generally seem that his nephew feels frequently called upon to explain that certain passages upon weighty subjects are not the result of insincerity. Not the least interesting of the contents of the book are Macaulay's annotations upon noted books: these are collated in an appendix. We doubt whether the second volume of any late biography has been awaited with as lively impatience as that of Mr. Trevelvan will be -Christian Union.

LESSONS FROM MR. STEWART'S LIFE.— On the whole, if we read aright the lessons First, that absolute integrity is the condition of permanent business success: second, that a life so consecrated to accumulation that the sympathies are smothered and deadened in making a fortune. is a failure, not a success; and third, that the young man who desires to leave behind him, as his monument, something better tise the art of giving while exercising the ale every Christmas, a loaf and two pats | never learned how to use for God and his exceedingly great and precious are the or whether they both shall be alike good." of butter every morning, and a good fellow-men.—Christian Weekly.

There was great evidence of the child. like joy and vitality of such life as Mr. Moody's in the play of wit and humor that sparkled in his off-hand replies to the volleys of questions from the audience, on the topics of the convention. I could pick you out a page of the raciest reading ever printed. One consequence was that the sound of laughter and applause was too frequent to give the sessions anything like a pervading devotional character. But it was to no such crackling of thorns under a pot as your joking preacher creates. The seasons of solemnity and tears gave the real character to the convention. Good digestion probably did its part, but the ex. uberant was rather of spiritual animation than of animal spirits.

A passage hardly noticed in the newspaper reports was the most notable, perhaps, of the season. It is spoken of as a few words by Mr. Moody, out of the regular programme,on the baptism of the flow Ghost. In fact, those few words were among the most remarkable those present had ever heard, and their effect was like them. It was in effect, though he did not so put it, an account of his own baptism from above for the wonderful work to which he has so lately been called. It was four years ago, and it came upon him when walking the streets-a characteristic way, one must say, for the baptism of just such a man. The love of God was so poured into his heart that he had to cry, Lord, stay thy hand." Since that hour, he continued, with tears, he had been "turned into another man." "O, how sweet it has b en since then, to work for Jesus!" It seemed as if he had been ena. bled to do more in these four years than in his life before-but he had no need to tell any of us that, surely! But the unin. tentional revelation of what special unction from the Holy One fell upon Him, and how, for his manifestly divine and special mission is full of interest and weighty with instruction for the Church. The pathetic eloquence with which he went on to expatiate on the gift of the Holy Ghost as an object of prayer to all Christians, moved the vast assembly as one man. And when the closed with " Let us all unite in prayer-but first let all who desire the gift of the Holy Ghost above everything else, rise"-the whole 7,000 stood on their feet by a simultaneous movement. By looking sharply in your neighborhood, you could see an occasional sitter left. But to look over the sea of heads, you would hardly discover the vacancies. The prayer that followed was most extraordinary of all. Such pleading and waiting, and pleading again -as if looking for the very tongues of could desist. I know not when or where I have heard the like. Thus closed the 'Christian Convention." but not. I am sure, its work and power.

OBITUARY.

On the morning of the 25th of November, 1875, Cathering, wife of the late Christopher Atkinson, of Baie Verte, passed away from the church militant to join the church triumphant. Mrs. Atkinson was born in St. John, N.B., in 1785. She was the daughter of Mr. and Mrs. Hardinbrook, who were members of the Church of England. In early life she became attached to Methodism and was convert ed to God in the 17th year of her age, under the ministry of the Rev. Mr. Grandine, and joined the Wesleyan Church in St. John. This act subjected her to a severe trial in that she was called upon to make her choice, either to withdraw from that church or to leave the parental roof. After duly consider ing the matter and making it the subject of prays believing that her path was made plain she chose the latter, remembering the words of the Psalmist When my father and my mother forsake me, the the Lord will take me up." In a few years after she was united in marriage to Mr. Isaac Goodwin, a member of the church of her choice, and known as one who feared the Lord from his youth. After her marriage she removed to Sackville where she live for a number of years, when it pleased the Lord to take away ber husband and two children int same year. In these trials the departed was enable to say "The Lord gave, and the Lord hath take away : blessed be the name of the Lord." In proco of time she married again. Her second husba was Mr. Christopher Atkinson, he was a faithfu servant of God, and entered into rest many reago, leaving her again a widow, with four children all of whom became members of the Methods Church, which was to her a source of great comfort Mrs. Atkinson often spoke to the writer of he

peace with God and her unshaken trust in the met its of the Saviour's death. On the day she died she remarked that she felt that He who had been so good to her ail her life, would not forsake her in he old age. In a few hours after this she fell asleet in Jesus, in the ninety-first year of her age, having been a member of the Weslevan Church for sevent four years. Thus lived and died one of the kindest mother

leaving a large circle of friends to mourn their los "Asleep in Jesus, blessed sleep, From which none ever wakes to weep. A calm and undisturbed repose, Unbroken by the last of foes."

MRS. ELIZABETH GAMBLE.

Many of your readers will be grieved to hear the death of Mrs. Elizabeth, the beloved wife of William Gamble. She died on the 29th of pri 1876, at Millview, Lot 17, P. E. I., aged 43 fears, after a short illness of three days. Mrs. Familie was a member of our church for 16 years. She converted under the ministry of the Rev. 2. 10 son, now a medical practitioner in Charlotte And since that time she was a faithful servant God, and greatly attached to the church through which the Lord called her into his marvelous light The life of our beloved sister testified to the point of divine grace, for she was ready to every go work, and by her genuine sympathy won the head of all who have the same and significant the latest testified to he point of the point of t of all who knew her. She bore the burden 6 with remarkable cheerfulness, and was careful nothing but the good of others, and now, "the be to God," she hath obtained the victory over last enemy, and entered into the church triumphs.
We shall loose a great deal by her discesse, but, it thought of what she has gained gives us about

MONDAY-TUESDAY-WEDNESDA 1.16. THURSDAY-Eccles. 5. FRIDAY-U2 SATURDAY-20.23.

SUNDAY-T 4. 1-11. TOPIC :- Ly GOLDEN TE unto men, but DOCTRINE:-Spirit. Heb. 9 18, 19; 1 Cor. 2; 1 Cor. 1. Acts 13. 2; 20 11: 1 Cor. 6. 1

While in th ren, such of property sold gave the proc needy among furnished a ne exception soon anias and Sapp this week's less ed the awful characterizes the Topic as L of which are v the GOLDEN TI unto men, but states the same vinity of the He sets forth the heads: 1. The 3. The penalty 1. But. In di in special contr nabas. ANANIA and SAPPHIRA conduct had not ion is any pro real; but ver. have been LAND

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> 3. There the speaks. He kno ing of the Spiri ration. SATAN. for the prince o ils. Matt. 9. 34. Satan knocked Satan whispered poured in his not shut the doo suggested the desire; Ananias did not. To LIE lie. Satan temp was responsible HOLY GHOST. Spirit in the chu with love, and him, through the

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