FEBRUARY, 1876.

First Quarter, 2nd day, 9h. 39m. afternoon. Full Moon, 9th day, 1h. 32m. afternoon. Last Quarter, 17th day, 9h. 41m. morning. New Moon, 25th day, 2h. 6m. morning.

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16 17 18 19 19 18 19	Saturday SUNDAY Monday Tuesday	6 43 6 43	5 41 5 43 5 43	7 46 8 6 8 28	2 49 3 38	8 20 9 33 10 48	9 1: 9 5: 10 3

THE TIMES.—The column of the Moon's Southing

High water at Pictou and Cape Tormentine, 2 hrs and il minutes LATHE than at Halifax. At Annapolis, St. John, N.B., and Pertland, Maine, 3 hours and 25 minutes LATHE, and at St. John's, Newfeundiable 20 minutes LATHE, than at Halifax. At Charlottetown, 2 hours 54 minutes LATHE. At Westport, 4 hours 54 minutes LATHE. At Yarmouth, 2 hours 10 minutes LATHE.

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

NOR THE LENGTH OF THE NIGHT.—Substract the sine of the sun's setting from 13 hours, and to the remainder add the time of rising next morning

A HOPEFUL SUN-RISE AND PEACEFUL SUN-SET.

REV. S. B. DUNN, ST. JOHN'S, N. P. "Lord, now lettest thou thy servant depart in peace.... for mine eyes have seen thy salvation." Luke ii. 29-30.

(Continued from last week.)

5. The salvation Simeon saw, was Divine. "Mine eyes have seen thy sal-He held in his arms the offspring of the skies. In the Child Jesus as in a mirror, he saw the face of God. Heaven was concentrated in the person of Christ. All the attributes divine met in him-a heavenly picture set in a human frame. A piece of mosaicwork is the skillful collection and arrangement of coloured stones; so Christ is heaven's mosaic in an earthly form. This is why Simeon calls the Child sun when it is under an eclipse as when it shines in unclouded noon-day splendour. So Christ, the sun of Righteousness, rising on our world, is only colinsed by his humanity, to shine out again when the eclipse is over. A man may close his eyes without renouncing his faculty of vision. So Christ merely closes the eyes of his Divinity for a time, to open them again as the light of the world, that men may read therein the silent eloquence of redeeming love.

6. This salvation is open to the vision of faith. "Mine eyes have seen thy salvation." Tradition, true or false, says that Simeon was blind until this momers, when his sight was restored, that he might see the Saviour. However, it was only by a spiritual faculty that he could see in the person of Jesus, the salvation of God. But his penetrating faith pierced the humble surroundings of the Saviour, and the thick veil that hid the future from ordinary view; and he saw a world, degenerate and fugitive. brought back to the favour of God. "Mine eyes have seen thy salvation." It was only by prospective faith that the patriarchs and prophets saw the Christ to be. And it is only by relective faith that we, "upon whom the ends of the world are come" can see Christ and his cross. O, faith is a mighty power, and omnipo ent faculty. The vision of a simple faith knows no a telescope, bringing the sun of righteousness near to the touch of a loving heart, and opening all its beauties to a willing mind.

7. Once more: this salvation is to be felt as well as seen. If the aged Simeon took the Child Jesus in his arms, may not we take him to our bosom with affection in strong arms of faith, and with eyes upturned to heaven, blessing God for such a gift?

Brethren, has this heavenly light dawned upon you? Have you seen this night of sun is fast drawing to a close.

WESLEYAN" ALMANAC, of heaven sprinkles the landscape with the salvent of Christ into the heartglistening gems. The music of happiness wakes up the echoes: the beauty of virtue charms the eye; and the day of God fills the vision of prophetic, faith: "for mine eyes have seen thy salvation."

11.—The sun-set of life.

"Lord now lettest thou thy servant depart in peace." A summer sun-set is not more beautiful than this picture of the aged Simeon in the evening of life. See him with a song on his lips, Christ in his arm, and heaven to his eye! He has been waiting all day to see the Lord's Christ, and now that his desire is gratified, he utters the swansong of the text: Lord, now lettest thou thy servant depart in peace for mine eyes have seen thy salvation.

1. A vision of Christ is the consummation of hope. "See Rome and die." was a common saying, in the palmy days of that queen of cities. Such was its magnificence, supremacy and historic prestige, that it was thought, no higher ambition could be cherished, than to see Rome, if it were but once in a lifetime. The temple of Diana was so dazzling, that the door-keeper, cried to them that entered: "Mind your eves." We are told that some Turks, on seeing Mahomet's tomb, have been known to put out their eyes, lest they should defile them by again looking upon any meaner object. But what is Rome, what is Diana's temple, what is Mahomet's tomb, compared to Christ? The eve that sees Jesus is thrice-blessed. The heart that enjoys his salvation is fully satisfied. Heaven itself has nothing more to show than Jesus; and on earth, the pean of hope realized is, 'now lettest thou thy servant depart in peace, for mine eyes have seen thy

2. A vision of Christ is the death of man's carnal nature. Like those beasts of prey that prowl amid the forestjungle, but which hasten to their lair. at the first dawn of morning; our sins court the darkness, but coy and cower before the light of day. The sun-rise of salvation scorches and withers the rank weeds that overrun the heart : while it causes the flowers of virtue to flourish, and the harvests of fruit to Jesus the salvation of God. And is it ripen. When Christ is born in the not Divine? The sun is as truly the soul, it is high-time that the old man within us should die. Let him die when it is above it. It is as truly the His strength is almost gone. He has just strength enough to take the Saviour in his withered arms, and to lift his drooping eyes up to heaven. Let him die. His grave is ready. He can lie in the Saviour's sepulchre, but without hope of any resurrection, for God himself shall set a watch and seal upon the stone. Hush! he is dying. Listen and you shall catch the faint echo of his husky, tremulous voice. Now lettest thou thy servant depart in peace, for mine eves have seen thy

3. A vision of Christ is a sure guarantee of peace in the hour of death. What a picture of peace is a calm summer evening! The hum of industry is hushed. The feathered songsters have gone to their nest. The over-hanging foliage is imaged in the placid glassy lake. The air is still. Only the murmuring brook and the beating heart, break the silence. Peace! peace! peace! More peaceful still is the soul which, in death catches a vision of the Saviour's face. No fear, no care, no foe, can mar its peace, or ruffle its sacred quiet. See it perched on a jutting crag on the banks of Jordan. waiting for the call of God to cross the narrow stream; and while it waits it listens to the sweet music which is borne on the gentle breeze over the cold waters from the happy multitudes thronging the other side. Simeon's song is life's valedicdifficulty and heeds no distance. It is tory: "Now lettest thou thy servant depart in peace, for mine eyes have seen

> 4.A vision of Christ is a fitting commemoration of a born Saviour and a dy-

> At the Christmas-tide the sun of salvation again rises upon us. But while Christ is born, the year is dying. The dying year has the Saviour in its arms. Then let it depart in poace.

Brethren shall this year die and no Saviour be born in our hearts? Nav. shall life's sun set, and faith behold no glorious sun-rise? See, the long, dark sun-rise of Salvation? We are dying just as the Old Year is dying. O, are The morning cometh. Already, day- we "waiting" for the consolation of break silvers the mountains. The dew Israel? Waiting, expecting, desiring a common book in those days, and for

this is the attitude that God honours. Who have been blessed with the first tidings and the best visions? Why, the holy, pious, patient waiters. Think of the Shepherds in the open fields. Think of Nathaniel under the high-tree. Think of the deciples in the upper room. Think of the seer of Patmos "in the spirit on the Lord's day." Think of Simeon in the temple. All these were holy waiters, and as such were honoured with the first tidings, and the brightest visions. The Saviour for whom we wait is not now a child as when Simeon saw him, he is a man, "the man Christ Jesus" in the maturity of his power. the meridian of his love, "a light to lighten the gentiles and the glory of his people Israel." And so honor him as we ought: we must become nothingself must sink, just as the stars fade away before the rising su . And out of nothing shall spring a new creation. Luther used to say: "It is the nature of God to nake something out of nothing; therefore when one has already become nothing God may make something of him." Then let self. and sin. and life, all retire before the rising Saviour, that he may be all in all.

REV. JOSEPH ENTWISTLE. A PRIMITIVE CHRISLIAN.

Meek, simple follower of the Lamb. He lived, and spake and thought the He joyfully conspired to raise,

His ceaseless sacrifice of praise." This excellent man was a native of Manchester, England, and became one

of Mr. Wesley's "helpers," in 1787 and for several years was known as the "The Boy Preacher" of that city. He began thus to exercise his gifts when he was only sixteen years of age. He was the last survivor of those sent into the ministry by Mr. Wesley, was the first governor of the Theological Institution in 1834, and once had three sons in the ministry, which was a very

rare occurrence. Mr. Entwistle was much indebted to religious training by his pious mother. by whom he was introduced to a circle of friends noted for their high religious character. The first Methodist preacher he ever heard was the Rev. John Walton, a man of eminent piety and companion to attend a class meeting and some time afterwards the same friend taught him to sing a hymn. which it was said all sung who knew their sins for given. (The hymn was "My God I am thine," etc., 205 Wesley's hymns.) The singing had a great effect upon him, and soon he was connected with the happy band who could rejoice in the hope of the glory of God. It is said of the late Rev. T. O. Keysell that for many years he sung the first stanza of this hymn as soon as he awoke every

In the early days of Methodism it was a rule that all should be taught to do something for Jesus. As we have seen, Mr. Entwistle was no exception to this rule, and in one of his juvenile preaching excursions, he was the means of converting a person who, fifty years afterwards, acknowledged him as his spiritual father. Local preachers were of some account in those days, and often preached several evenings during the

week beside the Sabbath. What was known as the Oxfordshire Circuit was the first scone of Mr. E.'s itinerant labors. The circuit comprised four counties. One of his colleagues was the tiev. Richard Reece, who, like himself, became President of the Conference, and was the first representative from England to the General Conference of M. E. Church, U. S. In all four counties there were only four places of worship, while there were some thirty places which they regularly supplied with preaching. Their accommodation was poor, for even in Oxford. famed for its collegiate institutions, of which the founder of Methodism was one time a fellow, the home of the young preachers was a garret, for which the sum of sixpence per week was paid. and all the furniture of the room, like that of the prophet Elisha, was a bed a chair, and a table. His friend Reece and he could only meet once a month. and even then only for a short time, to do which they both travelled several

The life of the Rev. D. Brainerd was

fanning the flame of piety there are not many even now that surpass it. Mr. Entwistle read it again and again with great profit, and soon he became an earnest seeker of full salvation. He "groaned after" Christian perfection, and with a view to help his piety, he wrote out a covenant, pledging himself "to use all his gifts, grace, time, health and strength for the glory of God and the good of souls." He signed and sealed this covenant upon his knees alone with God. Baxter's "Reformed Pastor." was another favourite book with him. For many years he was accustomed to read it carefully through after his return from Conference, as he entered upon the duties of another ecclesiastical year. He often spoke of his indebtedress to the books above named. particularly the latter. By his marriage he became related

to the Rev. John Pawson, a man whose

saintly life is not forgotten even at the present hour. Entire sanctification was a constant pulpit theme in those days. Mr. Wesley took great pains to inculcate the preaching of this doctrine, and he always said that wherever there was a declension of the work of God, it arose from the lack of preaching on this theme. It is well known that the labors of the early Methodist preachers were truly herculean, for not only did they preach nearly every night in the week. but also at five o'clock in the morning, so that two services per day was a common exercise. To us in modern times this seems astonishing, but the men were equal to the task: they were Mr. Wesley's "flying squadron," as for the most part they were either preaching or going from place to place on horseback. They were hardy pioneers, giants, whose earnest, indefatigable labors converted the moral deserts of England into the garden of the Lord. Never could they have endured such privations, and performed such labors as fell to their lot, if they had not been men of more than he turned his attention again to David. ordinary piety. Mr. Entwistle lived in the enjoyment of holiness of heart, and met in band with one or two preachers and a few select friends who were accustomed to unbosom their minds to each other, and on such occasions were very minute in stating their experience of the deep things of God. Thus their hands were strengthed, and they besume "workmen that needeth not to be ashamed." Revivals were common events in those days, without the modern appliances for effecting them. If Mr. E. went to Conference without an increase in the membership of the previous year, he gave himself to great searchings of heart, as he felt sure there was something wrong when he could not gather some precious sheaves into the garner of the Lord-Mr. Entwistle endeavored to live a

life of constant piety. He lived wholly by rule, and each day was accustomed on the defensive; and they were always to plan some mode of holy living which would prove an incentive to his piety and enable him to perfect holiness in the fear of the Lord. He spent much time in private prayer and devotional read. ing of the scriptures, especially early in the morning of each day, when there is less less probability of being disturbed by persons who set no value on time, but seem to imagine that they may intrude upon a minister at any moment. and waste his precious hours without let or hindrance. He was also through life a great reader of Christian biography, and often read that valuable compendium by Mr. Wesley known as the 'Large Minutes." He was intimate with such men as Bramwell and Stoner. Of the former he writes: "He gave himself continually unto prayer and the ministry of the word, and few men have been more devoted to God and more useful than he. As he and I sat together in the Conference I had many opportunities of speaking unto him. He had salt in himself, and I found the advantage of being so near him." Of the latter he has left this testimony: "He was deeply pious, full of zeal for God and the salvation of souls; of uncommon abilities for the work of the ministry, one of the most successful preachers I ever knew. Hundreds of souls will bless God to all eternity for his labors. * * In all my intercourse with him for two years, I never heard him say a word, nor did I ever observe a look or attitude, or any other circum. stance which indicated self-seeking or the desire for human applause."

To be continued.

LESSON VI. DAVID SPARING [B.C. 1061.] 1 SAM. 24. 1-16. Home Readings. MONDAY-1 Sam. 24, 1.22 TUESDAY-Psa. 57. 1-11. WEDNESDAY-Psa. 142. 1.7 THUESDAY-Rom. 12. 10.21. FRIDAY-Luke 22. 63-71 SATURDAY-Matt. 18. 21-35 SUNDAY-Luke 15. 11-24. TOPIC: Enemies Conquered by Love

GOLDEN TEXT: Recompense to no man vil for evil. Rom. 12. 17. SCRIPTURE REFERENCES

Psa. 7. 4; Matt. 5. 44; Rom. 12. 14 17; Prov. 25. 21, 29; 1 Pet. 3. 8-11; John 3. 16; Rom. 5. 8; 1 John 4. 10; Luke 23. 34; Exod. 23. 4; 2. Kings 6. 20.23; Prov. 10. 12; Eph. 4. 32; Col. 3. 13.

1. Name the evil things you have learn. ed of Saul, and the good you have learned of David. 2. In what are we like Saul, and David

like Jesus?

DOCTRINE: Love a source of power. John 3. 16: 2 Cor. 5. 14.

GENERAL STATEMENT

In the story of DAVID SPARING SAUL we have an illustration of the TOPIG Enemies conquered by love; and of the GOLDEN TEXT : Recompense to no man evil for evil. Here we see, as in the Over-LINE, 1. Love forbearing; 2. Pleading; 3. Conquering.

BY D. A. WHEDON, D.D.

About a year has passed since the vents of the last lesson. David, with a few friends, fled to Neb, and thence to the court of Achish, king of Gath. Not safe there, he returned to Judah, and made the caves of its mountains his hiding places. His family, in peril at home. came to him at Adullam, and a band of four hundred men, outlaws like himself, (chan, 22. 2,) gathered about him as their leader Chron. 11. 10-47. We find him in Moab. where he leaves his parents; in Judah again, at Hereth, Keilab, Ziph, and at Maon, where Saul's army surrounds him. putting him in great peril. The 54th Psalm is his prayer for deliverance; the answer to it came in a message to Saul of a fresh Philistine invasion, which demanded his presence. Having ended this war,

1. ENGEDI. This place was situated about the middle of the western shore of the Dead Sea. It means the fountain of the goat, perhaps, because wild goats abound there. The whole region took its name from the fountain. The cliffs are full of caves, which would afford an excellent refuge for David and his men. To his cave-life belong Psalms 57 and 142.

2. SAUL TOOK THREE THOUSAND this time. They were not villians and freebooters, as some have thought them, but victims of misrule and misfortune, who could preserve liberty and life only by flight and seclusion, as David had saved his. Among them were Gad, the prophet and successor of Samuel, and Abiathar, the priest, with the high-priests ephod. Some of them were splendid heroes, and became eminent in the kingdom. See 2 Sam. 23. 8-39; 1 Chron. 11. 10-47. They made no war except on the enemies of Israel. Against Saul they stood only the protectors of the people in their vici-

3. A CAVE. Some of these natural caverns are very large. Dr. Thomas says they " are dark as midnight, and the keenest eye cannot see five paces inward; but one who has been long within, and is looking outward toward the eugrance, can observe with perfect distinctness all that takes place in that direction." DAVID AND HIS MEN, then amusing themselves along THE SIDES OF THE CAVE. accustomed to the darkness, distinctly saw every movement of Saul as he entered, while they remained invisible to him.

4. THE MEN SAID. No such promise is elsewhere recorded, which does not prove, however, that it had not been made. They may have meant that this was he substance of the prediction as they had heard and understood them-Saul was in David's power, and they urged him to seize his chance, and end this mad persecution by taking his life. This he would not do: but he would show Saul how entirely he had him in his power. So, moving lightly, he silently CUT OFF THE SKIRT of his long outer garment, which he had spread over himself as he lay down

5. THE LORD'S ANOINTED.—An anoint ed king was a sacred person. To kill any man under such circumstances would have been murder; to kill Saul would have been, in David's sight, sacrilege. He even felt that he had done a disrespect in cutting off his skirt. With some difficulty he repressed the desire of his men to revenge their wrongs by taking the matter into their own hands. Surely this was a marvelous forbearance on his part, when by one blow he could stop this pursuit of himself and be delivered from his great enemy. The Golden Text needs no bette illustration.

9. DAVID SAI for the first tin malicions intri him believe that and thus contin haps it was Cu Psa. 7. See against this slar had put himself had urged him positively refus his king. (2.)proved the ease disposed, he head, while he hairs.

11. MY FATHI in-law, and Da love, as he pro wrong. HUNTE At once the fierce pursu 12. THE LORI

lift his hand ag would do were l reputed to be. to God, the righ 14. A DEAD temptuous. A

mificant! The hunting a dead over the mounta What a degrada of energy. 15. PLEAD MY peal to God exp

deliverance, but not, and leaves This plea is the nocence, of a dec the love that " beareth all this 16. My son D.

enduring, pleadi soul and melts h ment was a de never before know my escape him. better treatment suspicions were g now come upon sussion that Da and asks of him cut off his famil and sacredly ker trust in the cor spirit, and rightly lived that we much like the pr

Lessons 1. Th in love. It con the time; it is strength and wise let Christ's great 13. 1-12; Matt. John 4. 7 9, 20. bear ourselves wh der and the mal stated the facts to God. Psa. 3? 19; 1 Pet. 2, 19-2

Feb. 13. LESSON SLAIN. B. C.

MONDAY-1 TUESDAY-1 WEDNESDAY THURSDAY-FRIDAY-Pro SATURDAY— SUNDAY—Ps

TOPIC : Evil D GOLDEN TEXT

1. Death to Sau 2. Death to Sau 3. Death to Sau

Where does this 1. The terrible 2. The wide spr 3. The fearfuln ments? 4. The certainty

DOCTRINE: The

36; Eph. 5. 6.

The sad ending fated king of Israon. Of his histo five years we know pursuit of David t the Ziphites, the s ond time by David have played the f ceedingly," with h more do thee harn David thoroughly deeming himself u to Achish, Saul's later day Coriolan fuge with the Vols Athens at the conremained until Israel. The Philist and confident, res of the territory w five years before, up the coast of th came out into the

lon, a plateau abou

eighteen wide, th mighty battle. Achish, in obedi chief of his life-gu the jealousy of t