

WESLEYAN ALMANAC

MARCH, 1876. First Quarter, 3 day, 5h, 23m, Morning. Full Moon, 10 day, 1h, 58m, Morning. Last Quarter, 17 day, 5h, 10m, Afternoon. New Moon, 25 day, 4h, 57m, Afternoon.

Table with columns for Day of Week, SUN, MOON, and other astronomical data.

THE TIDES.—The column of the Moon's position gives the time of high water at Parsonage, Cornwallis, Horton, Hanover, Windsor, Newport and West.

Search me, O God, and know my heart: try me and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting. Psalm cxxxix. 23-24.

CONVERSATIONS BETWEEN A PREACHER AND A BELIEVER.

CON. I. O Thou who dost prefer, before all temples, The upright heart and pure, inspire my heart.

Preacher, Brother, I am glad to see you; I hope you are still mindful of the "one thing needful," and pressing forward to the "prize of" your "high calling."

Believer. I desire to bless God for his abundant mercy; I do possess the Divine favor, and rejoice in his salvation.

P. I am thankful to hear it. We serve a good Master. We are blessed now; and by persevering we shall be blessed forever.

B. I am fully persuaded of that important truth; for I find it far better with me since I forsook my sins, than I did while living in them; and I see more fully than ever, that the will of God is my complete and eternal salvation.

P. It certainly is; and it should be our continual care to be prepared for that glorious reward.

B. That is what I greatly desire; and I shall esteem it a favor to converse with you a little upon this subject, that I may be better acquainted with everything which will prepare me for the presence of that God who is "glorious in holiness."

P. I am glad to find that you are making such inquiries; and, as a steward of the mysteries of God, I shall willingly set before you that great salvation which is promised in the covenant to all believers.

B. I am convinced that the more I have of the Divine Spirit influencing my mind, the more I shall be enabled to glorify God.

P. In this you are right; for his glory is the end of our being; and all our powers both of body and mind, should be freely and fully employed in his holy service. But this cannot be done unless we are graciously assisted by his blessed Spirit.

B. This entire devotedness to God is what my soul longs for. I have often read of it, and have often heard it spoken of in public; which has had a good effect upon my mind: yet, still, I want to see more clearly into this very interesting subject. I have therefore, many questions to ask concerning it.

P. Many excellent things have been written concerning Christian holiness; and we shall do well seriously to attend to them: and if I can cast one ray of light more upon the subject, I shall cheerfully do it. You are therefore welcome to ask what questions you please, and I will endeavor to speak to the point as much as I possibly can.

B. I am thankful for the readiness you discover to instruct me; and I hope so to retain what may be said as greatly to profit thereby. The first thing, then, which I desire to know, is, what do you mean by entire sanctification?

P. By entire sanctification you are to understand, the purification of our souls from all sinful defilement, their renewal in the image of God, and the dedication of the whole man to the service of God; or, thus,—the purification of our nature by the Holy Spirit, its renewal in righteousness and true holiness, and its entire dedication to God.

B. This seems clear and very satisfactory to me.

P. It is no small mercy to have right views of this blessed state; what you now want is, to see that it is your duty and privilege to possess it.

B. I certainly feel my want of it, and am desirous of obtaining it; yet I should be thankful if this sense could be strengthened. Be pleased, therefore to lay before me some of the traces of remaining evil, for though I am conscious of the conflict between nature and grace that is carried on within me, I cannot easily describe it. Perhaps a clear discovery of my condition may have a tendency to inspire me with greater longings for a full deliverance.

P. The will of our nature branches itself out so very widely, that it would be difficult indeed to follow it through all its windings. But, therefore taking further notice of this matter, I should wish to recall to your remembrance the state in which you were while nature reigned paramount in your heart.

B. You purpose then to speak of my unconverted state.

P. Yes, that is my intention. You know how complete a dominion sin had over you; so great, that you were without hope and without God in the world, and consequently free from evangelical righteousness, rendering your members instruments of unrighteousness unto iniquity.

When the Lord in mercy to your soul, convinced you of sin by his Holy Spirit, when your heart was humbled and broken for your ingratitude and offences—when, through faith in the blood of Christ as your great atonement, you were delivered from the bondage in which you had been held; being no longer under the law of sin, you renounced its authority; and yielding yourself to God as one alive from the dead, and your members as instruments of righteousness to holiness, you experienced a marvellous change. The heavenly sweetness which then filled your mind caused you to rejoice with unspeakable joy, and to pour forth the most heartfelt gratitude to your Redeemer.

While this continued, while your heart kept soaring above, and the Lord, who knew your weakness and inexperience, kept you free from the violence of temptation, you did not perceive the remains of corrupt nature. Afterwards, when you entered into various conflicts, trials and difficulties, which damped your joy, you then began to feel that the life and love you had received were comparatively small, and sometimes perhaps proved that they were insufficient; so powerful were your temptations, and so strong the risings of evil in your heart. And may I not add, that many times you have grieved the Holy Spirit after such a manner, that you have been constrained to renew your repentance with much grief and sorrow.

B. This, I confess, has too often been my state; yet when I bemoaned my folly, and exercised faith in a crucified Saviour, he forgave and comforted me again.

P. It was because he loved you, and willed your salvation; but unless you experience a deeper work of grace, you are still liable to be tossed about in the same way. While any principle contrary to holiness remains in your heart, it affords a handle to the powers of darkness; and they will not fail to lay hold of it, that they may destroy your peace, and prevent you from glorifying the God of your mercies. Now for your further information in this matter, that you may see greater necessity of having this leprosy of the soul removed, I will endeavor to set before you what has been passing in your breast, or may have been felt by you: yet, observe, I do not speak thus to discourage you, but as a means of humbling you and of bringing you nearer to God.

B. I hope to be thankful for this trouble you give yourself on my account, and shall willingly hearken to whatever will tend to my real advantage.

P. I wanted then to ask, if you have not sometimes found that PRIDE has had too much place in your heart? Have you not sometimes been ready to think yourself possessed of more religion than you really had? And have you not been in danger of thinking more highly of yourself on account of this your piety, and of undervaluing others to the feeding of your own vanity? Have you not been exceedingly hurt, if some have been wanting in respect to you, or have spoken things to your apparent disadvantage? Have you not secretly applauded yourself for your performances? Have you not taken more pleasure in those who flattered you, than in those who even justly and lovingly reproved you? Have you not hearkened to what has been spoken to your praise, with too great eagerness and satisfaction? Have you not often set too great a value upon your person, gifts and abilities? Can you enumerate the vain thoughts which have lodged within you? Have you not in many things (and those of no great moment) been too stiff and opinionated? Have you not gloried too much in your friends, relations and possessions? Have you not occasionally made too splendid a show of your natural, spiritual and intellectual riches or gifts? Have not finer or better apparel made you look for more

respect from others, or think much more highly of yourself? Has not this subtle pride mixed itself with your own friends, and even your devotional exercises? To follow this evil through all its aspirations, longings, intentions, conceits, arrogances, and scornfulness, would be difficult indeed. How true then is the saying, "A man's pride shall bring him low," for so long as the heart is not purified from this evil, it cannot be advanced high in the estimation of heaven.

B. This has too often been my case; and it has been matter of surprise that I, who feel myself so completely indebted to divine grace, should even observe such propensities to vanity, self-applause or haughtiness. Proceed in your description.

P. Have you not felt also much of the workings of Unbelief? After the clearest and most delightful discoveries of your Redeemer's love, have you not been ready to question it? Would not something in your heart, if submitted to, cause you to discredit many of the revealed truths of God? Have you not been too apt to distrust others, placing less confidence in them than you ought; though you had not the least reason for so doing? Are you not sometimes inclined to doubt the care of Divine Providence, and to fear that you will one day be forgotten of God? Have you not suffered the reasonings of evil men secretly to undermine your faith? Have you not given place to your unbelieving reasonings? Have not your prayers been without faith? At least, have you not offered up petitions without expecting an answer? In seasons of temptation, coldness, and indifference, have you not been inclined to derive consolation from your past experience, than to look to the Lord as a present help in trouble? Have you not sometimes been ready to question the being or attributes of God,—the breath of the Christian dispensation,—and the reality of grace in your own heart? Have you not sometimes been more ready to hear, or give, an evil report of the good land, and to turn again to spiritual Egypt, than to go forward to Canaan? Have you not sometimes been so much off your guard, that when you have seen worldly men in their pleasures and prosperity, you have felt as though their portion were better than yours?

While unbelief thus lurks in the heart, will it not produce a most plentiful crop of doubts, fears, suspicions, suspense, unprofitable reasonings, fruitless speculations, and idle and perplexing thoughts, till the precious grace of God is well nigh choked; till peace and joy have taken their flight; and the heart is filled with hardness, the tongue with complainings, and the life with unfruitfulness?

B. This is a great truth. These evils must have exceedingly retarded my growth in grace.

P. This is the case of too many. Unbelief not only tends to hinder the progress of the soul in holiness; but it greatly dishonors God, impairs the soul's health, and prevents the Redeemer from working his mighty works among us.

B. May the Lord increase my faith! There is great need of it; but I am interrupting you. Go forward then in your discoveries; that seeing the sinfulness of sin, I may loathe and cease from it forever.

(To be continued.)

Table with columns: Heathen, Mohammedan, Jews, and a grid of H, M, J, C.

AFRICA.—Old estimate of population 52,000,000. Each space represents half million.

9,868,000 geographical miles, exclusive of islands. The above diagram shows the portion of the population on the old estimate of about 52,000,000, but the discoveries in interior Africa have so materially modified this estimate, as that to-day the most recent authorities set the population, including the islands naturally belonging with the continent, at the enormous figure of 192,820,000.

The diagram can be made on a large scale, on cloth or paper, for the use of schools, in which case the different portions may be distinguished by colors instead of letters.—Northern Christian Advocate.

Nothing in the way of Christian effort has proved more useful than the visitation of the Southern States, under direction of the International Christian Association Committee. Mr. GEORGE A. HALL announced a series of meetings to be held in Louisville, beginning March 1, and continuing until March 6. Two or three sessions will be held each day. The visitation will extend throughout the South. Its value in promoting "peace and good-will" between South and North can not be over-estimated.

RELIGIOUS INTELLIGENCE.

(Harper's Weekly.) There is no diminution in the attendance upon the meetings of Messrs. Moody and Sankey in this city. Rain and storm do not prevent the great multitudes who wish to see and hear from thronging the Hippodrome. Mr. Moody has gained favor by the good judgement which he has shown in his management both of the people and of himself. When he said, in one of his addresses, "I want no false excitement," the expressions of approval were quite noticeable. The noon-day prayer-meetings are well attended, many of the ministers of the city being present at each.

On Sunday, February 13, the entire attendance was estimated to be from 20,000 to 25,000. At eight o'clock in the morning a meeting for Christians was held, the admission being by ticket. There were over 4000 persons in the audience at that early hour. The meeting lasted three-quarters of an hour, and closed promptly at a quarter before nine. At three o'clock in the afternoon over 6000 women attended, and were addressed by Mr. Moody. The evening meeting was exclusively for men, who filled both halls, making in the two audiences over 10,000 present. At all these services the order is perfect. The congregations are still and closely attentive to the addresses of the evangelists. At times during the rendering of a song, or the narration of a pathetic incident, the prevailing emotion is plainly visible. After the public services are over, numbers remain for prayer and inquiry. Quite a noticeable fact is the recognition of the value of the work of Messrs. Moody and Sankey by those who have no sympathy whatever with their theology. The "Jewish Messenger" says: "Whatever objection may be urged to emotional religion as spasmodic, lacking in substantial good, no man of sense can declaim against the services of the Hippodrome, provided they be conducted in the same orderly and earnest way that has characterized these meetings elsewhere. The Rev. O. B. Frothingham, who represents the extreme wing of the religious liberals, has said in a sermon that if Moody and Sankey can reach the masses of the people, "they will perform a work for which all lovers of mankind will be grateful."

The completion of a new Methodist Episcopal church in the city of Rome has attracted much attention in Europe. The Osservatore Romano has denounced it and its promoters roundly. The correspondent of the London Daily News thus describes the building: "In a quiet street, at the back of the Corso, you come upon a chaste and elegant Gothic facade, with an unpretending inscription over the doorway intimating the evangelical purpose of the building. You enter, and a spacious, well-lighted, well-ventilated interior compensates for its absolute want of ornamentation by its admirable acoustic advantages. It is the first Sunday after its opening, and the congregation, still considerable even in the absence of the sight-seeing public who had served to crowd it the day before, has met for the regular duties of the day. The majority are Italians, with here and there a family group of Americans and English, who sympathize with their fellow-Christians of Italy in their desire to worship God 'in spirit and in truth.' The service is of the simplest, but there is a heartiness about its performance which speaks well for the congregation, composed as it mainly is of people whose national temperament has been supposed to make a more demonstrative appeal to the emotions, whether by music or the plastic arts, imperative. The sermon is listened to with fixed attention, and brief as it is, it has produced an ennobling and sustaining effect on the audience, which quietly disperses at its close."

The Rev. Dr. Behrends, who has lately left the Baptist denomination and resigned his pastoral charge in Cleveland, has been called to the Union Church (Congregational) of Providence, Rhode Island. Notification of acceptance has not yet been given by him.

New evangelists are continually appearing. The Rev. John D. Potter is filling the Opera house of Columbus, Ohio, with attentive hearers. He is described as a man of large physique, and "an open, smooth and honest face." Messrs. Hammond and Bently are in Washington still, and are addressing large congregations. A St. Louis paper states that Messrs. Whittle and Bliss are doing a good work in that community. Dr. Munhall president of the Indiana Young Men's Christian Association, has been invited by a committee from churches in New Albany to hold evangelistic services in that city.

Dr. Crosby's church (Fourth Avenue Presbyterian) is very systematic in its method of making benevolent contributions. As a result, in 1875 it raised the following sums in addition to the support of the minister: Church collections, \$9832; monthly concert collections, \$329; communion collections, \$915; Hope Mission, \$272; Grace Mission, \$300; Home Sunday-school, \$443; contributions for reducing church debt, \$8109; other contributions, \$962.

BIBLE REVISION.—New York, Feb 18.—At a meeting just held in this city a committee was appointed to act in conjunction with a committee of English clergymen in the revision of the Bible. It was announced that it would take eight years to complete the work satisfactorily. The American Bible revisers have been laboring incessantly for four years, and have completed only one-third of the work. The English committee have finished more than two-thirds. Dr. Schaaf of this city says that his committee have finished the Pentateuch and Psalms, and are revising the minor Prophets. Of the New Testament, the Gospels and Acts are completed, and the Epistles are in hand. It will take fully three or four years longer to revise the whole. The American committee will have to look over the work of the English revisers, and the English revisers over that of the American committee.

ANECDOTES OF CHILDREN.

A friend of mine, when a boy of four years, was playing with wooden blocks upon the floor. Suddenly he looked up, and said to his mother, "Where does God live?" "Everywhere," she answered. "Why don't he build himself a house, and stay at home?" was the prompt rejoinder.

An old servant, named Ann, died in the family of a friend. Her little daughter had never before seen death, and when told that Ann's spirit had gone to God, and remembering that she had been taught that God was in every place, asked if God would take Ann with him everywhere he went.

A friend told me that her niece, five years old, said to her, "Aunt A., I want to tell you a story. I went to heaven once, and after I had stayed a little while, I said to God, 'God, I want to go down to my old home.' Please stick a pin where I stand, and I will come back again by-and-by." This child's imagination was remarkably developed. She was not always able to distinguish between her own vivid fancies and the real events of life.

The young child of a clergyman asked her father which he liked best, funerals or weddings. He replied evasively, "I think weddings are joyful occasions." "But which do you like the best?" she persisted. Finding that he must give an explicit answer, he said, "Weddings." "I like funerals best," said she; "it pleases the Lord Jesus to have us like funerals, because he takes all the dead people to himself."

Two boys of my acquaintance of six and seven years of age, were playing one cold day in the snow. Their grandmother looked from the window, and said, "What are you doing?" "O," replied one of them, "we have discovered a starch mine in the Rocky Mountains, and we are digging it." Beautiful gift of childhood, to make a fairy land at will, and independent of facts, to transform into ministers of pleasure the most ordinary objects!

In an ancient town in Virginia, a short time before the civil war, a cotton factory was in successful operation. Many children from the class known as "poor whites" were employed in it. A Sunday-school was established for them. The little girls whom I taught knew nothing of the Bible. They listened for the account of the birth and life of our Saviour with eager interest. A few verses, containing two or three facts, were explained, and the following Sabbath they were questioned as to their memory of them. When asked what John the Baptist said to Pharisees and Sadducees, one of them replied, "He called them all a parcel of snakes."

They were told that persons that prevented quarrels were peacemakers. The next Sunday, on being asked, "Who are the peacemakers?" one child, in a timid voice, said, "Our mothers."

Questioned as to what happened when our Saviour calmed the storm, and said to the winds, "Be still," "They minded him," replied another child.—N. Y. Evangelist.

OBITUARY.

Died at Montrose, Alberton Circuit, P. E. I., on November 20th, 1875, Mr. HUDSON CLARK, in the 27th year of his age.

He was converted to God during some special services held on this Circuit last Winter, from which time he continued steadfast in the faith, giving great joy to his christian parents, and becoming somewhat the hope of the Church in that place. During the time I have known him, from last Conference till his death, his life and conversation gave me much pleasure. During most of this time he was so unwell as to be scarcely able for much bodily labor; but he found much comfort in the promises which were to him "exceeding great and precious. When confined to his room he manifested much delight in religious conversation, and seemed to have an undoubted enjoyment of the Saviour's presence. Though desiring to be present at the weekly class-meeting and other means of grace, and naturally desiring to live for his young wife's sake, yet he bowed submissively to the will of God. At times he suffered great pain, but realized herein, enduring grace, and his confidence in the Lord remained unshaken. Long as the power of utterance was continued to him, his testimony of Jesus's presence was clear and unmistakable. He has passed away to his rest leaving a young widow, kind parents with the church to mourn his loss. These sorrow not as those who have no hope, for those who sleep in Jesus will God bring with him. The dealings of God with His Church and with individuals are mysterious. Such was the feeling of our hearts in this visitation, when one so young and promising was taken from the church on earth to the part of the church before the throne.

The deceased being highly respected, a large number of friends attended his funeral, which was with Masonic Honors.

A. L.

MARCH

BER. March 26.] R. GOLDEN TEXT. Inherit the land, off, thou shalt see.

MONDAY—1. TUESDAY—1. WEDNESDAY—1. THURSDAY—2. FRIDAY—2. SATURDAY—1. SUNDAY—P.

In our lessons traveled over the "Introductory N. years. Our review on the side of the shows from first tury of human a fairest chances ar blasted, and woe! by the cause of s ble and modest, amid the joyful e we find so far ch he is rejected from willful disobedien of Jehovah. Fro deteriorates, givin imperious temper, again and again at has incurred his h no wrong; in his life of Jonathan, a to worse until he THE SPIRIT OF THE SAUL, I Sam. 16, 1 sages of this histor God he could do no iorate. The same.

Let us take Da Surely here we shal sistent uprightness Samuel, and thus kingdom when ab just as in these day moves the heart of same or an earlier a that he must preac of study and disci Church ordains him in like manner year fore the people mak he, as a young man, AND KEEP HIS WAY and vain? His gre does not elate him might if his soul we ed on the Lord. The DAVID HIS TEN TE but does not lift his In intimate friendl prince, and promoti and power, he retain scuted by Saul, he c acy and plans no re exie, he spares his. And when Saul is more tenderly lame years were to Dav trouble, and years of as well. His trouble prayer and trust, an experiences as are re 54, 57, 63, and 142.

The effect of these was a profound con was his king and mu spirit of entire devot ended the throne.

tory at the Mulberry to his prayer for g that his prosperity ardor in bringing u city proved his piety, perpetuate his thron dom of Messiah was grace. The prosperi the extension of his divine favor. These reign ought, one woul established him in r would be as firm as Zion itself. Perhaps and so forgot to pr trust. Saul could not perity, and he mis long training prepar perity, and he stood Young people are thou danger, and many ar cautions; but the mid are in danger too. Th is in keeping the way.

David's great sin a or palliated. The sau describe his charact tell us of his awful fa nothing. But they au ter repentance. Saul for the consequences not stop sinning; Dav sin itself. The Fifty remorse and tears, is a the scoffs at him of found forgiveness, yet sin were full of misery ing his repentance, he the people. His sin pa the control of his fami ment of his guilty soua ballion of Abalom wa consequences. The stor full of lessons for all ag