

WESLEYAN ALMANAC

JUNE, 1878. First Quarter, 7 day, 11h, 40m, Afternoon. Full Moon, 14 day, 7h, 37m, Afternoon. Last Quarter, 22 day, 3h, 1m, Afternoon. New Moon, 30 day, 5h, 12m, Morning.

Table with columns: Day of Week, SUN, MOON, Rises Sets, Rises Souths Sets, HOURS. Lists days from Saturday to Sunday with corresponding times.

THE TIDES.—The column of the Moon's Southings gives the time of high water at Farnboro, Cornwallis, Horton, Hansport, Windsor, Newport and Truro.

High water at Farnboro and Jope Tormentine, 2 hrs and 11 minutes LATER than at Halifax. At Annapolis, St. John, N.B., and Portland, Maine, 8 hours and 25 minutes LATER, and at St. John's, Newfoundland, 2 hours 54 minutes EARLIER than at Halifax.

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

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

EXTRACT OF A REPORT READ BY DR. PUNSHON, BEFORE THE ANNIVERSARY MISSIONARY MEETING, EXETER HALL.

The financial statement and general summary are as follows:

Table of receipts: HOME RECEIPTS, FOREIGN RECEIPTS, PAYMENTS. Lists various sources of income and expenses with amounts.

In addition to the above receipts, nearly £15,000 have been received at the Mission House during the year on account of the Indian Famine Fund, besides numerous amounts contributed by the generosity of the Methodist people to the Mansion House Fund, and in local collections.

Table of payments: General Expenditure, Richmond College, Italy, Special Expenditure, Ceylon, South, ditto. Lists various expenses.

The collection at the Missionary Meeting on Monday week, at Exeter Hall, amounted to £228 11s. 8d., and it was made up as follows:—

Table of collection breakdown: Cheques and notes, Sovereigns, Half-sovereigns, Half-crowns, Florins, Shillings, Sixpences, Fourpennies, Threepennies, Pennies, Half-pennies, Farthings. Lists amounts for each category.

From the number of tickets applied for and given out, and the appearance of the hall, 3,000 were probably at the meeting, so 800 must have given nothing, and only 272 persons gave more than a shilling each.

I am afraid that similar proof of the shabbiness of the people could be obtained after a collection in almost any large congregation. It is amazing to see well-dressed men and women, who push to the best seats, permit the plate to pass them without giving a coin.

Father Hyacinthe will have a hearing in Paris during the Exposition under the most propitious circumstances. The president to him. He has been offered the great hall of the Exposition for the delivery of discourses during the months of May and June.

INGONISH.

We winced a little when only seventy-five hours from Bermuda, where a three years sojourn in an almost tropical climate had ill-prepared us for northern hardships, we were informed, at the Book Room, that our destination was Ingonish. We almost felt called upon to exercise the grace of forgiveness.

at least, that wire-pulling is a very naughty practice? Verily we had. So mellowing the vision of hardship by hope, actuated, we trust, by some higher, holier motive than mere obedience to human law, we raised not a murmur, but went by railroad and steamer, and a distance of forty miles in an open boat, under a dreary rain, on a wild, rough sea, with an intoxicated companion-de-voyage, terminated a journey of two hundred and seventy miles, and brought us to Ingonish.

The circuit is passing through the fourth year of its incumbency. Methodism here has hitherto been an evangelizing agency with little of distinctive disciplinary organization. Under the ministry of Bro. Purvis, whose name is still as ointment poured forth a gracious revival cheered the little society, and with subsequent ingatherings, raised the membership to thirty-three, with nineteen on trial.

has been prosecuted in the face of many discouragements. The toil, the endurance of hardship which the mission demanded contrasted painfully with our sense of physical incapability through enervation by long residence and hard work in Bermuda.

Next to the baptism of the "Holy Ghost and fire," places of worship form the great need of this isolated mission. To the supply of this need we have bent our energies; and for a people financially so weak, great results have followed the effort.

On the 8th inst. we laid the cornerstone of a new church at Asby Bay. As previously indicated, this appointment is distant thirty miles from Ingonish. In winter it is only reached by a snow-shoe track through the wilderness; at other seasons the journey may be made on horse-back.

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Our little society there has been much quickened and a truly hopeful enthusiasm has marked their effort to provide a place of worship. About one-half the estimated cost has been raised. The site was given by Mr. W. Gwinn. The building committee will be busy throughout the summer in providing means for the completion of the edifice.

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terior completed by June, 1879. Previous to this year but little has been done at Asby Bay for the support of our cause. They now agree that if favoured with a quarter of the missionary's labor, they will bear a corresponding portion of his salary.

THE OUTLOOK

of the circuit is decidedly encouraging. Our work in its operations now meets the requirements of Discipline as far as is possible with the material at our disposal. Our usual means of grace are all in operation, and for the most part, well sustained.

In conclusion, we would humbly and most earnestly urge upon every reader of the WESLEYAN, and every friend of God's cause the circuit's financial need. Ingonish is but a fishing village; and with but a few exceptions our people are poor.

Let those who have the disposal of our connexional funds, and those whom God hath blessed with greater riches than we, regard our appeal. Our need will abound to the blessing of those who help us, for we remember the words of the Lord Jesus, "It is more blessed to give than to receive."

J. M. FISHER. Ingonish, May, 1878.

WHAT I SAW AT CHAUTAUQUA.

On a bright morning in the beginning of August last, having spent the previous night in a half-sleeping state in the berth of a Pullman car, I arrived in the city of Buffalo, en route for Lake Chautauqua, and its Sabbath School Assembly.

After a few hours in the city of elevators, I purchased a return ticket with a half-yard of coupons attached and took my seat for the last stage of my journey. It was a charming ride, certainly. The road wound along the shores of Lake Erie; and from the car window I could catch, ever and anon, charming glimpses of the sloping undulations trending down to the blue water, rippling under the rays of the afternoon sun.

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miniature. In the centre of this square were some lofty and wide spreading trees, and beneath them row upon row of seats in semi-circle, radiating from a raised and canopied platform. This, as I afterwards got to know, was the Auditorium, Chautaugus' chief speaking place; and often during the sessions did I see it crowded with audiences of three, four, and five thousand eager listeners, as some eloquent preacher or deep reasoner, or brilliant experimenter made it the focus point of attraction and interest.

Just as I entered the square, I heard the sound of a voice—evidently that of some one addressing an audience, and turning in the direction whence it came, I found myself at the door of an enclosure roofed with canvas, and with seats capable of holding some two hundred persons. Entering, I discovered very soon that the subject under discussion was the Normal Class, and that a vivacious interchange of opinion and experience on the difficulties connected with Normal Class working, was going on.

Some one hundred and twenty or thirty people were present, and the interest of all in the subject was manifest from the keenness with which points were noted, and hints jotted on the note books in the hands of nearly all. On the platform was a gentleman—the leader of the meeting—energetically shaping and directing the discussion—as it were sorting and weaving the loose threads of thought.

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THE ORIENTAL HOUSE

next to me into view as the Park is left, and with its flat roof, gaily painted walls and open windows invites and repays an inspection—especially as a good collection of eastern costumes, utensils and other curiosities is to be found in its upper rooms.

MODEL OF THE CITY OF JERUSALEM one three hundred feet of natural size, and giving a very vivid idea of the general appearance of the ancient and renowned city as it appears to-day. You may literally go about Zion and tell the towers thereof as you walk along the raised circled platform enclosing the model.

CHILDREN'S CORNER

TRUST IN GOD.

"Mother," said a little girl, "what did David mean when he said, 'Preserve me, O God, for in Thee do I put my trust?'"

"Do you remember," said her mother, "the little girl we saw walking with her father in the woods yesterday?"

"Oh yes, mother. Wasn't she beautiful?"

"She was a gentle, loving little thing, and her father was very kind to her. Do you remember what she said when they came to the narrow bridge over the brook?"

"I don't like to think about that bridge, mother; it makes me giddy. Don't you think it is very dangerous, just those two loose planks laid across, and no railing? If she had stepped a little on either side, she would have fallen into the water."

"Do you remember what she said?" asked the mother.

structure for the most part covered with canvas, indeed an enormous tent or combination of tents—a curiosity in itself. Constructed last year, for use at the Centennial Exposition, it does good service now at Fair Point. Entering, we find ourselves in a circular but tolerably spacious Gent's Waiting Room, with a fountain playing in its centre, and passing from this into a sort of vestibule, we see two long canvas roofed corridors, with bed rooms on each side, walled with sheeting and screened with chintz.

THE PARK OF PALESTINE

close by the lake side, a considerable piece of ground has been scooped into valleys and heaped into hills formed to scale with admirable accuracy, so as to represent the surface configuration of the Holy Land. Water is laid on by hidden conduits to supply the various seas and rivers, and plaster models of the cities dot the plains and hill-sides. The blue lake represents the Mediterranean. Thus one may land at Jaffa and travel through the ancient land of Promise, from Dan to Beersheba, without payment for dragoon or drummer, without dread of backache or Bedouin. Standing on Lebanon, c. if he likes on Nebo, he may "view the landscape o'er," and fix in his "mind's eye" a very accurate impression of the country. Very vivid and perfect is the impression left, and the next best thing to a visit to the Lord's Land itself, probably is to accompany Dr. Strong or Dr. Warren or some other learned and far travelled man, on a tour through the Palestine Park of Chautauqua.

DESCRIPTION OF CHAUTAUQUA

than I could, perhaps, in any other way, I will ask them to accompany me in thought, on a tour around the place, and will do my best to act as an intelligible cicerone. Wending our way up the broad avenue at the rear of the Auditorium before described, we pass on our left the huge dining shed, with the wherewithal and waiters to feed thousands daily, and find a few steps further to the right, a sectional model of the Great Pyramid, giving a capital idea both of its exterior and its interior.

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"Well, my child," said the mother, "I think David felt just like that little girl when he wrote these words you have asked me about."

"Was David going over a bridge, mother?"

"Not such a bridge as the one we saw in the woods; but he had come to some difficult places in his life—there were