WESLEYAN' ALMANAC, MAY, 11876.

Full Moon, 8 day, 5h, 38m, Morning. Last Quarter, 16 day, 9h, 12m, Morning. New Moon, 23 day, 11h, 11m, Morning.

J.M.	Day of Week.	SUN				MOQN.						HTde	Halyx
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THE TIDES.—The column of the Moon's Southing ives the time of high water at Parrsboro, Corntilis, Horton, Hantsport, Windsor, Newport and

Figh water at Pictou and Cape Tormentine, 2 hrs and 11 minutes LATER than at Hakfax. At Annaphils, St. John, N.B., and Pertland, Maine, 3 hours and 25 minutes LATER, and at St. John's, Newfeundand 20 minutes EARLIER than at Halifax. At Charottetown, 2 hours 54 minutes LATER. At Westport, hours 54 minutes LATER. At Yarmouth, 2 hours 10 minutes LATER. FOR THE LENGTH OF THE DAY .- Add 12 hours to

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

CONVERSATIONS BETWEEN A PREACHER AND A BELIEVER

CONVERSATION II. (Continued.)

3. From his first design in regard to man, who was created in his own image. and so free from every kind of moral defilement, that his all-comprehending wisdom pronounced him very good. Is whom is no variableness, neither shadow of turning?" Surely, then, that state of purity which was so pleasing to him when he uttered these words, must be equally pleasing to him now. As he has graciously undertaken to restore you to purity of heart, his will must be your sanctification; and his unwillingness again to bless you with the resemblance of him f must be as great as his power to effect it.

4. The chastisement of man's rebellion. though tempered with mercy, shows how highly offensive sin is to the holiness and majesty of God. The guilty hortation. It has set Phebe and Dorpair were banished from the happy garduring the space of their natural lives; condemned to die, they knew not when, and return to the dust; and, should they fail to make their peace with God, obnoxious, after all, to the same punishment which had been inflicted on the rebel angels: yea, multitudes of Adam's posterity, who have died impenitent, are already, like those fallen spirits, "delivered into chains of darkness," where they expect with horror their certain doom of eternal misery. As therefore, sin is the cause of such disorder and woe, and so exceedingly opposed to God, it must be his good pleasure that his children should be completely rescuedfrom its power. He that so pursues his enemy must intend his destruction. Your desire, then, to be delivered from the body of sin must necessarily meet with approbation at the throne of grace, where your Redeemer is seated, "making all things new."

5. The end of Christ's coming into the world was to save us from our sins; that we being delivered from the hands of our enemies, might serve him without fear, in holiness and righteousness before him all the days of our life." He sanctified himself, that we might be sanctified through the truth. "He gave himself for us, that he might redeem us from all iniquity, and purify to himself a peculiar people, zealous of good works." He "loved the church and gave himself for it; that he might sanctify and cleanse it with the wasning of water by the word, that he might present it to himself a glorious church, not having a spot or wrinkle or any such thing; but that it should be holy, and without blemish." If this was the end of his coming into the world, can that end be answered unless you be entirely sanctified? Has he not power to effect his purpose? If Satan had power to efface your Lord's image in you, cannot he destroy all his evil works in your soul? Undoubtedly he can. "Faithful is he that calleth you, who also will do it." How sweetly is this exemplified in the case of the leper-

"The dire disease had spread, Throughout his mortal frame; He heard of Jesu's power, and fled To know and prove the same.

'Tord, if thou wilt,' he cried, Thou canst thy servant heal; 'I will,' at once our Lord replied Then touch'd, and he was well."

So he will say to you; and your iniquity shall be purged away, to your comfort and his glory.

6. We see the same truth in his choice of the most holy person for his service. "Who shall ascend into the hill of the then! How you will be lifted up above

holy place? He that hath clean hands and a pure heart." "The Lord hath set apart for himself the man that is godly." From these he chooses his messengers. These are the most precious in his sight. These he most delights to honor. These he makes most useful to men, and these he will crown with greater glory than ever. The most holy like their blessed Lord, "love righteousness and hate iniquity;" and therefore they will be "anointed with the oil of gladness above their fellows," both here and hereafter. O, then, let it be your ambition to be as holy as possible, that you may always have the witness that what you do is right. Aim to walk with him as Enoch. fear him as Noah, to trust in him as did Abraham, to meditate upon him as Isaac, to wrestle with him as did Jacob, to submit to be bold for him as Joshua. to be steadfast in his cause as Caleb, upright as Samuel, thankful as David, loving as John, and zealous as Paul; in a word to be a follower "of them, who, through faith and patience inherit the promises;" in being a Christian in whom is no guile, and having the image deeply stamped upon your soul, you may thus be made meet to be made a rich "partaker of the glory that shall be revealed."

BEST MONUMENTS.

The future of Methodism as a church power in the world, and relatively to dead, nor on the question "Have ve or have ye not built the sepulchres of your our sprig of bay; let us not be indif-Methodist of to-day forget that the dism has been that it opened every man's mouth; that its membership has a place for every man, and has tried to great characteristic continue; let the multitudinous spiritual forces in Methodism be utilized, and a better and more abiding memorial to the Weslevs will be built up in the lives of men, than can be secured by cunning artificer in brass, or by the genius and skill of artist in faultless sculpture.-London Methodist.

QUESTIONS IN VERSE.

BY PRISCILLA J. OWENS. Who left for us a throne in heaven, Glorious and bright? Whose precious life for us was given, That we might live aright? Who loved us when forlorn and dreary. By sin o'ercome? Who sought us when we wandered weary

Far from our heavenly home? Who gathered little children around Him, With blessings kind? Who now, though glory bright has crown'd

Faithful we always find? Who watches us when lonely straying, By night or day? Who listens when our hearts are praying,

Hears every word we say? Jesus the children's friend, we bless Thee, Teach us thy fear;

Let not our lips alone confess Thee. Make Thou our hearts sincere, Help us to live in faith, relying On Thee alone. And let Thine angels when we're dving.

Take us where Thou art gone.

BRING JESUS MORE AT HOME.

The little loving charities of daily life preach loudy for Him who went about doing good. Bring Jesus into vour home and your circumstances more than you have hitherto done. Things do not go on well in your household, perhaps, nor in your circumstances either. You wonder why it is. Wonder not. It is because you bring the Lord so little into them. How can it be otherwise, when you are not cast upon Him in all that pertains to you? Change your plans. Bring Jesus more into home, and plans, and duties, and circumstances. Live not on as you have done, realizing his presence so little. The name of Jesus is no mere fancy. He is a reality. He is a bosom friend, a tender physician, a loving Father, a gracious Saviour, a very present helper. Oh, make him so to you. Live not outside of these pleasant relationships. How strangely will all things change Lord; and who shall stand in his most things that once fretted you and hung if so he might find Him. Even then he prayers.

heavily upon your mind! How little will appear the things which men are struggling after and panting for around you! You will rise above them into a new element. Try it! bring Jesus more into everything. Tell Him everything. Make him your constant friend and companion. Make Him a reality. Only then will you begin to know him as you should Only then will the unutterable preciousness of Jesus begin to unfold itself in your heart.—Selected.

UNFETTERED PREACHING.

"The opening up of Scripture has

not hitherto been all that it might have

been. There has been plenty of 'lec-

turing,' 'expounding,' 'commenting,' and so 1. h. but not quite so much of letting the book itself speak. Undoubted exhibition of truth there has been, but too often of truth cramped by logical swaddling-bands, if not actually in dead clothes; too often of truth obscured in the presenting, like a light seen through a fog. Sometimes the creed, accepted beforehand and hereditarily, has given unconscious bias to the interpreter; and the Bible has become the fiddle on which he has played the tune of his own church, or of his party. What the churches need, and what many souls are longing for, is not eloquent preaching or passionate appeal, or philosophizing, or the ransacking of the Bible for 'proofs' of our doctrinal views, or for stones to fling at our theoother churches, depends on her living logical adversaries, but the speaking sons, not on her founders who are out of God's work, as apprehended in the deepest experience of our heart and conscience; the speaking of it freely fathers?" All honour to the saintly and fearlessly, in language that all men dead!" Let us rear them marbles; let | can understand; which is to be done by us gaze on their effigies; let us find a those only who, being something more suitable niche for their kusts; let us than grammarians or theologians, are carve appropriate records on their spiritually en rapport with the book, tablets; let us bring our leaf of laurel, and have unfaltering confidence in the teaching of God himself. The gain of ferent when those of other churches all this would be immense. It would claim the suffrage for the world and be the counteracting of those tendencies say, "such men as John and Charles | perpetually asserting themselvss, which he, then, "the Father of lights, with Wesley belong not to any mere 'ism,' would turn God's blessed Word into a but to the whole church of God, there- kind of clever children's puzzle, as if fore our laurel and our bay must be God had given the Bible for the exerwoven in their crown." But let not the cise of a small sharp ingenuity. It would put a stop to the trade of blowgreatest honor they could do to the ing religious soap-bubbles in the pul-Wesleys is to live such godly lives as pit, which the pew is expected to adthey lived, to induce men to live and to mire; and of that 'spiritualizing,' such do such personal work for Christ as as find the doctrine of the Trinity in they and their early followers did. One the bakers' dream of three baskets, and of the great characteristics of Metho- which is one of the most mischievous accomplishments a man can have. It would be the answer by anticipation to had a voice, and has been taught and all the heresies. It would do very much told to use it in praise, prayer, and ex- to secure and consolidate the results of prets his theory of Christian theology. cas to work as really as it has sent its low and evanescent, and associated with us into his inmost thoughts. It shows us the den; rendered liable to a thousand evils | sons to speak and preach. It has found | things to deplore, and followed by double | reader of his most characteristic and vallassitude, if we do not bring out for use find a man for every place. Let this the mighty meanings of the Book, and that in the shape and connection which God has given them. And I am sure it would contribute greatly to the clearing away of doubts and perplexities and the deepening of Christian joy."-Scottish Baptist Magazine.

DR. HORACE BUSHNELL'S CON-VERSION.

FROM PRESIDENT PORTER'S DISCOURSE. It was while he was tutor that there occurred the most important crisis of his life. Early in the year 1831 this college was moved by an extraordinary religious revival. It affected officers and students alike, and it reached them all. It was emphatically sober, serious and earnest, leading every man to isquire concerning feeting truth, that most of them perishthe reasons of his faith or his want of faith, and constraining almost every man to make his faith a supreme and living power over his character and life. Of the six tutors in the faculty three were pronounced in the adhesion to Christ and three were not. Among the latter was Horace Bushnell, known to himself and to his pupils as unsettled in respect to every point of religious belief, if not a bold rejector of the Christian revelation. As though dangers had menaced, bereavethe movement proceeded two of his fellow tutors yielded to its power and threw themselves into active sympathy and labor for the welfare of their pupils. Bushnell stood apparently unaffected, and his division with him indifferent if not contemptuous with respect to all that was going on. His associates did not dare to approach him. The silence was broken by himself. He said to his most intimate friend: "I must get out of this woe. Here am I what I am and these young men hanging to me in their indifference amidst this universal earnestness." He announced what he would do-that he would invite them to meet him and would define his position to them and declare to them the decision which they ought to take with himself. The result was what might have in the country. Materials for a combeen expected, the division was dissolved | modious school were being gathered. in tears and fixed in earnest resolve. Many | The shadow of death that covered our of those young men remembered that meeting as the tuning point of their lives. For many if not all of them it was a far easier thing to believe and obey the gospel than it was for him, entangled as he was in self reliant and dishonest doubts of years. The only decision he could anthe missionary, as with tears he seemed

scarcely knew whether there was a God, or whether he was responsible to God, or whether God had made Himself known to blessed influence rested mon al good, a man. Concerning Christ and salvation by him he had made no settled opinion. But one thing he knew and felt to the very depths of his soul-that the position of contemptuous indifference and willing uncertainty in which he had lived for years was wholly without excuse, that his confident unbelief was false and hollow because it was in no sense a rational and final conviction, and therefore he decided that an end should come to all this at once and forever. He committed the energy of his resolute will to the purpose, that if there was a God, he would find Him, and if God had spoken to man he would know it, and he consecrated this purpose by prayer to the living God for guidance and light. He followed this consecration of himself to the unknown God by avowing his position to his pupils and associate. He at once frequented their meeting for prayers. For weeks he was a seeker for truth, now seeming to get a firm foothold, and anon losing every standing place. Soon a great light concerning God and Christ shone into his mind and his strong and hitherto self-sufficient heart was filled with wonder and joy at the glory of God as revealed in the face of Jesus Christ. As he read and studied and thought, with the hunger and thirst after truth he found rest and peace -yet not uniformly. As some new aspect of Christian truth or some unthought of difficulty presented itself, his mind would be shaken anew. Again and again was he called to struggle and grope and feel after God. On one occasion he came into the room of a friend, threw himself into a chair, thrusting both his hands into his black hair, and broke out half despairingly and yet laughingly: "Oh, what shall I do with these errant doubts I have been nursing for years? When the preacher touches the Trinity and when logic shatters it in peices I am all at the four winds. But I am glad I have a heart as well as head. My heart wants the Father; my heart wants the Son; my heart wants the Holy Ghost. and each one just as much as the other. My heart says the Bible has a Trinity for me, and I mean to hold by my heart. I am glad a man can do it, when there is no other mooring, and so I answear my own question, What shall I do? But that is all I can do yet." This memorable utterance which came glowing from his own struggling soul is the key note fo his subsequent history. It iner-'revival;' for any revival will be stal- It explains scores of his sermons. It lets uable writings at what cost of painful mis-

> givings he learned to believe. He fought his doubts and gathered strength. He would not make his judgment blind, He faced the spectres of the mind And laid them: thus he came at length,

To find a stronger faith his own: And power was with him in the night, Which makes the darkness and the light and dwells not in the light alone."

THE LATE REV. GEORGE MC-DOUGALL

(Concluded.) Another scource of long continued rial arose from the devastations of a sweeping and pestilential disease. The small pox slew its thousands of Indians, whose bones are scattered over the surface of this grand country. To the missionary it was a melancholy and afed without the light and consolation of the Gospel. During this afflictive visitation at Victoria, two of the much loved daughters of Mr. McDougall fell victims to the malady. Their early death was accompanied by blessed manifestations of saving grace shown in their triumphal departure to the better home above. By the missionary's own hands had the grave to be dug, and their bodies to be buried. But ments had crushed, and deaths had deci-

mated the societies, yet the missionary reported day and Sabbath Schools large and prosperous, and 450 members in the district. The following year he writes, "Our circumstances when compared with those of last year, demand unfeigned gratitude. Then the terrible epidemic was upon us, and the wretched Cree and Blackfeet driven to desperation by the plague, clamoured for the blood of their enemies. Now we have peace. not a single case of small pox. Buffaloes are plenty and harvest good. The forrunner of civilization—the engineer inspecting our rich plains, and taking the altitude of our mountains. The Mission House was approaching completion, and was one of the best furnished buildland is gone, and the great sorrow has been sanctified. For the first time in many years, peace reigns in the plains, and the missionary has access to all the tribes, but not ten miles away there were eight priests of Rome. "Popery stands ready for every opening," said nounce was that he would seek after God to beseech for more men and more

In 1873 every department of the work was prospering. A new church was blessed influence rested upon their services, and they had abundant reasons to praise God. The following year he paid an interesting visit to his son, Rev. John McDougall, at Morleyville, 200 miles from Edmonton. He was accompanied by Mrs. McDougall and one of their daughters. They made the journey in 7 days And only those, says Mr. Deugall, who have lived 200 miles from their nearest neighbor can realize the pleasure with which we were received, not only by the missionary family, but by a camp of Mountain Stonies, who very fortunately arrived the same day. Marysville is situated near the foot of the Rocky Mountains. in the vicinity of the Bow River pass. The grandeur of the scenery at this celebrated canyon deeply impressed the missionary's mind. Huge rocks presenting a perpendicular wall 6000 feet high, grand representatives of the everlasting mountain heights, covered with snow, from which small streams rushed over vast precipices, and spent them. se'ves in spray before they reached the foot of the mountains; a heavy thunder storm enveloping the peaks of the North; Lake Taylor, a lake eight miles long and one and a half wide, and very deep, located between two huge mountains, and full of the finest trout. "Close by our feet the strawberry ripening, the gooseberry nearly ready for use, and vet not half a mile distant, snow several feet deep. Such are the contrasts in this strange land." Mr. John Mc. Dougall was at the time erecting mission premises. "The lumber," said he "had all to be sawn by hand, and cost us a great deal—for instance, we pay the men \$20 per month, and board them and their families. Flour costs us \$30 per barrel, and salt \$14 per Hs.-and everything else in proportion. We have no vegetables, and were it not that buffaloes have never been further than 100 miles from us, and that we can kill them ourselves, we would have been in very great straits." Of this mission Dr. Taylor remarks, "It is the most romantic and grandest site for mission premises in all our work, if not in all North America. Thirty or forty of the Giant Peaks of the Rocky Mountains can be seen from the Mission House door, having on their Northern shoulders the snows that never melt. The same year the Missionary return-

ed to Canada, after an absence of thirteen or fourteen years. The first general Conference was in session in Toronto when he arrived. "Dr. Wood informed the President that Rev. Geo. McDougall was present, and he would conduct him to the platform. Dr. Wood did so, and the heroic missionary was cheered again and again, and when the President gave him the welcome shake of the hand, the whole Conference rose, cheered again and again. Mr. Me-Dougall was evidently the subject of deep emotions. "He could hardly tell why he was thus called upon," he said, "as he was very unfit to address that Conference, seeing he had been travelling for eight weeks, and for the last five nights had hardly had any sleep. He had addressed some strange congregations in his time, but he had never addressed one like this. He was full of joy and thankfulness at what he new

saw," &c. Of his active labours during the nine or ten months he spent in Canada we need not speak, he was in labour more abundant, and returned to his mission hence in the far West last fall. I need not repeat the story of his melancholy end. Alone, snow blind and exhausted, leading his horse. He was last seen alive by an Indian, and then after a nine days' search his frozen body was found, with arms folded upon his breast, and limbs stretched out upon the cold snow, where, when hope had all expired, he had laid himself down to sleep his last sleep. — Yours truly.

H. R. R. S. Ontario, April 17, 1876.

Michael Angelo was one day explaining to a visitor at his studio what he had been doing to a statue since his previous visit: "I have retouched this part, polished that, softened this feature, brought out that muscle, given some expression to this ip, and more energy to that limb." But these are trifles," remarked the

"It may be so," replied the sculptor, but recollect that trifles make perfection, and perfection is no trifle.

OBITUARY.

MRS. MARY SIMMONS.

On Monday, April 24th, we were called to follow to her narrow home an aged mother in Israel.
Mary Simmons, widow of the late Alex Simmons, having reached the age of 81 years, fell asleep in Jesus. It was on Sabbath morning, just as the people of our peaceful little village were preparing to go to the house of God.

On Monday afternoon the little church was filled the sympathising friends of those who mourn Mrs. Simmons had been a member of the Mel

dist Society for 20 years. Of her past we know but little, but in our visits have always found her exercising a christian faith in Jesus. She had never known much of sickness, but when near her end was a great sufferer. In the midst of great pain she was heard to say "though he slay I will trust him." She died clinging to Jesus and se trust inherits glory.

The Christian sleeps in Jesus, blessed thought Hush mourners : though ye could awake her not

Scot's Bay, May 2, 1876.

MONDAY-The TUESDAY-Th WEDNESDAY-10-20. THURSDAY-1.13. FRIDAY-"Of SATURDAY-15. 12.27. SUNDAY-"LE 3. 1.18. What lesson r 1 Our compa 2. Our prayer 3. Our gifts 4. Our work DOCTRINE : 20, 21; Rom. 1 1.3; Col. 3. 12. 4, 5, 6, 13-16; Phil. 2, 3, 4; M Cor. 1. 10. Topic:—Lovi Church of Chris GOLDEN TEX

bers one of anot The issue be and the powerfu lesson fairly join manded silence, quivocally refuse was with Peter tion was full of the next scene tian Fellowship forth as Loving of Christ. The ground and rea We, being man and every one The OUTLINE P fold: 1. "Frate ted prayer;" 4. "Generous d

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23. BEING LE Sanhedrim, Pet once to their bre and the Christia The place was pr chap. 1. 13. their for prayer. They the story of the the noble conf silence, the thre was a momentou personal danger in danger. But obey and be sile forget self and t is entire devotion ment think the but they, his ser inforcement, and case to him in could possibly h

> 24. ONE ACCO the prayer offere perhaps by Lu Com. suggets. It (1) confesses its complaint, a He who created ALL IN THEM the Omnipotent he is supreme them. It is ver vants should ap

25. WHO... quoted verbatim psalm was alway It represents Je exalting the Me dom of the worl powers attempt which God lau Omnipotent C surprise. He opposition. Hr Like a mob. VAIN THING. ject. As tho

against God, t so for a season! 26. KINGS AN as united in co to Jehovah an Greek, Messiah English are equ 27. Anointe descent of the l soul, consecrati fice of prophet, 38. On one si him; on the ot Romans and GETHER AGAIN crucifixion. T

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