# WESLEYAN' ALMANAC JULY, 1876.

Full Moon, 6 day, 11h, 23m, Morning. Last Quarter, 14 day, 9h, 41m, Morning. New Moon, 21 day, 0h, 38m, Mouning.

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THE TIDES.—The column of the Moon's Southing cives the time of high water at Parrsboro, Corn-gallis, Horton, Hantsport, Windsor, Newport and Cruro.

High water at Pictou and Jape Tormentine, 2 hrs and 11 minutes Later than at Halifax. At Annapolis, St. John, N.B., and Pertland, Maine, 3 hours and 25 minutes Later, and at St. John's, Newfeundtend 20 minutes Earlier than at Halifax. At Charactetown, 2 hours 54 minutes Later. At Westport, 2 hours 54 minutes Later. At Yarmouth, 2 hours 12 minutes Later.

FOR THE LENGTH OF THE DAY.—Add 12 hours to be time of the sun's setting, and from the sum subtract the time of rising. FOR THE LENGTH OF THE NIGHT.—Substract the tipe of the sun's setting from 12 hours, and to the surainder add the time of rising next morning

#### JOHN PLOUGHMAN'S SERMON ON BEWARE OF DOGS."

If this were a regular sermon preach-•3d from a pulpit of course I should make it long and dismal, for fear people should call me eccentric. As it is only meant to be read at home I will make it short, though it will not be sweet, for I have not a sweet subject. The text is taken from the Epistle to the Philippians, the third chapter and the second verse. "BEWARE OF DOGS." You know what dogs are, and you know Frow you beware of them when a bulldog flies at you to the full length of his chain, so the words don't want any clearing up.

It is very odd that the Bible never says a good word for dogs: I suppose the breed must have been had in those eastern parts, or else, as our minister tells me, they were nearly wild, had no master in particular, and were left to prowl about half starved. No doubt a dog is very like a man, and becomes a sad dog when he has himself for a master. We are all the better for having somebody to look up to ; and those who say they care for nobody and nobody gares for them are dogs of the worst breed, and, for a certain reason, are mever likely to be drowned.

Dear friends, I shall have heads and tails like other parsons, and I am sure I Isave a right to them, for they are found in the subjects before us.

Firstly, then, let us beware of dirty dogs-er as Paul calls them, "evil workers"-those who love filth and roll in it. Dirty dogs will spoil your clothes, and znake you as foul as themselves. A man is known by his company; if you go with loose fellows your character will be tarred with the same brush as theirs. People can't be very nice in their dis tinctions; if they see a bird always flying with the crows, and feeding and mesting with them they call it a crow, and ninety-nine times out of a hundred they are right. If you are fond of the kennel and like to run with the hounds, wou will never make the world believe that you are a pet lamb. Besides, bad company does a man real harm, for, as the old proverb has it, if you lie down with degs you will get up with fleas.

You cannot keep too far off a man with the fever, and a man of wicked life. If a lady in a fine press sees a big dog come out of a horse pond, and run about, and shaking himself dry. she is very particular to keep out of his way, and from this we may bearn a lesson,-when we see a man half gone in Liquor, sprinkling his dirty talk all around him, our best place is half a mile off at least.

Secondly, beware of snarling dogs. There are plenty of these about; they without end. Dr. Watts said-

"Let dogs delight to bark and bite,

they are. They find fault with anything and everything. When they dare they howl, and when they cannot do that they lie down and growl inwardly. Beware of these creatures. Make no friends with an angry man: as well make a bed of stinging nettles or wear a viper for a necklace. Perhaps the fellow is just now very fond of you, but beware of him, for he who barks at others to-day without a cause will one day howl at you for nothing. Don't offer him a kennel down your yard unless he will let you chain up. When you see that a man has a bitter spirit, and gives nobody a good word, quietly walk away and keep out of his track if you can. Loaded guns and quick tembut they are very apt to go off and do mischief before you dream of it. Better go a mile round than get into a fight; better sit down on a dozen tacks with the points up than get into a dispute with an angry neighbour.

Thirdly, beware of fawning dogs. They jump up upon you and leave the marks of their dirty paws. How they will lick your hand and fondle you as long as there are bones to be got: like the lover who said to the cook, "Leave you, dear girl, never while you have a shilling." Too much sugar in the talk should lead us to suspect that there is very little in the heart. The moment a man praises you to your face, mark him, for he is the very gentleman to rail at you behind your back. If a fellow takes the trouble to flatter he expects to be paid for it, and he calculates that he will get his wages out of the soft brains of those he tickles. When people stoop down it generally is to pick something up, and men don't stoop to flatter you unless they reckon upon getting something out of you. When you see too much politeness you may generally smell a rat if you give a good sniff. Young people need be on the watch against flatterers, especially young women with pretty faces and a little money. To these we would sav beware of pup-

Fourthly, beware of greedy dogs, such as can never have enough. Grumbling is catching; one discontented man sets others complaining, and this is a bad state of mind to fall into. Folks who are greedy are not always honest, and if they see a chance they will put their spoon into their neighbour's porridge; why not into yours? See how cleverly they skin a flint; before long you will find them skinning you, and as you are not quite as used to it as the eels are, you had better give Mr. Skinner a wide berth. When a man boasts that he never gives anything away, you may read it is a caution—beware of dogs. A liberal, kind-hearted friend helps you to keep down your selfishness, but a greedy grasper tempts you to put an extra button on your pocket. Hungry dogs will welf down any quantity of meat, and then look out for more, and so will greedy men swallow farms and houses, and then smell around for something else. I am sick of the animals: I mean both the dogs and the men. Talking of nothing but gold, and how to make money, and how to save itwhy one had better live with the hounds at once, and howl over your share of dead horse. The mischief a miserly wretch may do to a man's heart no tongue can tell; one might as well be bitten by a mad dog, for greediness is as bad a madness as a mortal can be tormented with. Keep out of the company of screw-drivers, tight-fists, holdfasts, and blood-suckers; beware of

Fifthly, beware of yelping dogs. Those who talk much tell a great many lies. and if you love truth you had better not love them. Those who talk much are likely enough to speak ill of their neighbors, and of yourself among the rest; and therefore if you no not want to be town-talk, you will be wise to find other friends. Prate-a-pace will weary you out one day, and you will be wise to break off his acquaintance before it are generally very small creatures, but is made. Do not lodge in Clack-street they more than made up for their size nor next door to the Gossiper Head. by their noise. They yap and snap A lion's jaw is nothing compared to a tale-bearer's. If you have a dog which is always barking, and should chance to lose him, don't spend a penny in adver-But I cannot make such an excuse for tising for him. Few are the blessings the two legged dogs 1 am writing about, which are poured upon dogs which howl for their own vile tempers, and the all night and wake up honest house--devil together, have made them what holders, but even these can be better once in four years.

put up with than those incessant chatterers who never let a man's character rest either day or night.

Sixthly, beware of dogs that worry the sheep. Such get into our churches, and cause a world of misery. Some have new doctrines as rotten as they are new. others have new plans, whims, and crochets, and nothing will go right till these are tried; and there is a third sort, which are out of love with everybody and eveaything, and only come into the churches to see if they can make a row. Mark these, and keep clear of them. There are plenty of humble Christians who only want leave to be quiet and mind their own business, and these troublers are their plague. pered people are dangerous pieces of To hear the gospel, and to be helped to furniture; they don't mean any hurt, do good, is all that the most of our members want, but these worries come in with their "ologies" and puzzlements, and hard speeches, and cause sorrow upon sorrow. A good shepherd will soon fetch these dogs a good crack of the head; but they will be at their work again if they see half a chance. What pleasure can they find in it? Surely they must have a touch of the wolf in their nature. At any rate, be-

Seventhly, beware of dogs who have returned to their vomit. An apostate is like a leper. As a rule none are more bitter enemies of the cross than those who once professed to be followers of Jesus. He who can turn away from Christ is not a fit companion for any honest man. There are many abroad now-aldays who have thrown religion as easily as a ploughman puts off his jacket. It will be a terrible day for them when the heavens are on fire above them, and the world is ablaze under feet. If a man calls himself my friend hospitals, and every house in Brussels and leaves the ways of God, then his way and mine are different; he who is lum for some of the sick. We were all no friend to the good cause is no friend at work more or less in making lint.

Last, finally, and to finish up, beware of dogs that have no master. If a fellow makes free with the Bible, and the laws of his country, and common decency, it is time to make free to tell him we had rather have his roon than his company. A certain set of wonderfully wise men are talking very big things, and putting their smutty fingers upon everything which their fathers thought to be good and holy. Poor fools, they are not half as clever as they think they are. Like hogs in a flower garden, they are for rooting up everything, and some people are so frightened that they stand as if they were struck, and hold up their hands in horror at the creatures. When the hogs have been in my Master's garden, and I have had the big whip handy, I warrant you I have made a clearance, and I only wish I was a scholar, for I would lay about me among free-thinking gentry, and make them squeel to a long metre tune. As John Ploughman has other fish to fry, and other tails to butter, he must leave these mischievous creatures, and finish his rough ramshackle sermon.

Beware of dogs. Beware of all who will do you harm. Good company is to be had, why want bad? It is said of heaven, "without are dogs." Let us make friends of those who can go inside of heaven, for there we hope to go ourselves. We shall go to our company when we die; let it be such that we shall be glad to go to it.—Spurgeon,

The "ecclesiastical parliaments" of the Dominion are nearly over for the year. In the Upper Provinces the Diocesan Synods have been very peacable, attention being directed chiefly to practical work. The Bishops in several instances rebuked with attention, and the zeal that might endanger internal peace is likely to find a channel in active enterprise on behalf of the poor. All the churches - Episcopal, Methodist and Presbyterian-are giving extraordinary attention to mission work among the French Canadians. Methodists, taken in all, are the largest Protestant body in the Dominion of Canada. They are rapidly growing in numbers, and their congregations in leading cities are as fashionable and as influential as those of the Church of Eng. land. They, like the other churches, must now confront the problem of caring for the rich and fashionable, and for the poor Only the local conferences have met this year—the general conference meets only

## AFTER WATERLOO.

After the flight of the Bourbons, Madame D'Arblay hurried with the rest of the fugitives to Belgium. She thus describes the state of Brussels after the Battle of Waterloo :- "Thousands, I believe I may say without exaggeration, were employed at this time voluntarily in Brussels in dressing wounds and attending the sick beds of the wounded. Humanity could be carried no further for not alone the Belgians and English were thus nursed and assisted, nor yet the allies, but the prisoners also, and this, notwithstanding the greatest apprehension being prevalent that the sufferers, from their multitude would bring pestilence into the heart of the city. The immense quantities of English, Belgians and Allies, who were first, of course, conveyed to the hospitals and prepared houses of Brussels, required so much time for carriage and placing that, although the carts, waggons, and every attainable, or suitable, or seizable vehicle were unremitingly in motion, now coming, now returning to the field of battle for more, it was nearly a week, or at least six days, before the unhappy, wounded prisoners, who were necessarily last served could be accommodated. And although I was as assured that medical and surgical aid was administered to them wherever it was possible the blood that died upon their sins and and garments, joined to the dreadful sores occasioned by this neglect, produced an effect so pestiferous, that at every new entry eau de Cologne or vinegar was resorted to by every inhabitant, even amongst the shopkeepers, and amongst the commonest persons, for averting the menaced contagion. Even the churches were turned into was ordered to find or become an asy-· · · · Meanwhile, to put a stop, as much as possible, to the alarming putrid exhalations, three thousand

peasants were employed all at once in burying the heaps of dead on the plains." What an illustration this of the hor-

rors of war!—Literary World.

If the Methodists do not get proud it is not for want of notice from ecclesiastical dignitaries, for every week or thereabouts they are made the subject the same Opinion. of remark, remonstrance, diatribe or bashful wooing, in some interlude of a Visitation sermon, or on some of those numerous occasions on which clerics of high degree are accustomed to air their eloquence. The good Bishop of Lincoln, encouraged perhaps by the success of his former foray—for we believe he has snared one or two fledglings; and some local preachers, like so many stray snipe, have been already bagged—is again out hunting; a "mighty Nimrod, aud his game is Man;" that is Methodist Man, for his scent is keen just now after this particular quarry. His kind heart would make the capture as tolerable to the caught as his inexorable Churchmanship would allow. If we will only consent to be reconciled, we may be permitted to preach. We may even associate together, and hold our Conferences, and occupy the chapels which our people have built and paid for, under special episcopal endorsement. We may be allowed to walk many miles, to proclaim the truth, our "feet shod with the preparation of the Gospel of peace;" but when the Sacraments are to be adminisiered, we are to put our shoes from off our feet," stand, abashed and contrite, among the laity, while some young acolyte, newly shining with the glory of priests orders, ventures, of severity men who were rushing ahead, re- right upon the "holy ground." It is gardless of consequences, in the paths of time to tell the Bishop, and all who ritualism. Missionary work is receiving think with him, that the Methodists, while they credit him with sincerity, and grieve that man so scholarly should hold to a creed so small, can afford to laugh at his logic and to scorn his proposals. After the gloved Bishop comes the Dean of Manchester, who appears to have handled the matter without gloves, and to have given in unmistakable words his opinion of the counterfeits and shams which Nonconformist ministers are, whenever they take upon them to intrude into the office of the priesthood. He may allow them a sort of misguided zeal, and an earnest desire to do good. He may not be unwilling to ask their help as guerilla forces in the war which he and his co-

religionists are supposing to be wage against sin; but they lack the grace of episcopal ordination which is the differentiating element between the chosen and the profane; and they have not this he has tried them, and found them 'liars." We rejoice in the vigorous answers which the Rev. John D. Geden gave to this arrogant hash of Popery, and also in the incisive and earnest protest delivered by our beloved President at the Irish Conference against this monstrous dogma of Apostolical Succession. Where it is held as a belief, there is no room for charity, and there are strange and sad temptations to spiritual pride. The ministers of Methodism may take refuge in God's palpable blessing upon their work, and in the loving sympathy of tens of thousands, to whom they can say with one whom some would unchurch, because he came into the apostolate in an irregular way-" If we be not apostles unto others, doubtless we are apostles unto you, and the seal of our apostleship are ye in the Lord."—London Rec.

### PARSONAGES.

A good parsonage will greatly assist a church in obtaining a pastor. It will be an important part of his salary. whose payment will be sure. It offers to him and his family a home; and if it is neat, comfortable, and inviting, it is no mean offer, and must have its weight in deciding the question of accepting the pastorate. Who would not rather settle among a people that have provided a tasteful dwelling for their pastor, than in a neighborhood where all the inconveniencies and uncertainty of renting a home must be encountered? A parsonage will aid a church in retaining a pastor. The parsonage becomes the home of the minister and his family. They feel a delight in it, little less than if they held it in simple fee. They aim to make it comfortable. It is soon adorned with vines, and shrubs, and shade trees.-The members of the church, having an interest in it, take pleasure in improving and Leautifying it and adding to its conveniencies. Its occupants have in it a home feeling which they could never experience in a rented house. - Soon it becomes associated with events jouous and sad, hopeful and trying, the faithfulness of friends and the goodness of God, which cause the hearts of all to cleave to it as the dearest part of earth. A pastor will not leave such a home through mere convenience. He will ponder well his steps before he abandons an abode surrounded by so many comforts.—One of

IN MEMORIAM.

The late MR. WARREN BENT, of Upper Granville, Annapolis Co., N. S., like his Parents and Grand-parents before him, espoused Wesleyan principles and doctrine; and as a church member is ministry, his name should seem entitled to a place

in its Journal The subject of this sketch was born in Granville S.,on the 9th of October, 1793. The moral and his childhood and youth, was most favorable, and to some extent proved salutary. But by the eril of our common humanity, he failed for cares of life, accompanied with the flattering, otherwise depressing, aspects and influences of the time of decision came. The work of grace and the work of death in his own household were among the means to bring about the blessed result, and he became a joyful partaker of God's pardoning love and renewing grace. Although he had his portion of the difficulties and trials of life, and of the enemy's temptations, together with inseparable human in firmities, his course through a lengthened period was one physically, mentally and morally whole ome and beneficial in the community, and greatly to the well being of his own family; and perhaps little excuse is needed for the fond sentiments cherished, and the acknowledged cause for gratitude among his children; "We had a good father," we think of his sterling worth in those elements of mind and morals which go to make a noble charac ter;—he has left us a good record as sons and daughters, and we cannot doubt that he has gained a brighter home above." His record is on high with that of the unnumbered multitude saved by

He was not, as were some of the family connection therefore not only well fortified against error how ever subtle, but was prepared to deal faithfully with modern deceivers. While estimating and of the Papacy and of Mohametanish,-The Present Aspects of the Church and of the World, The Great Events of the Word's Last Times, as sketched Mystery of Redemption by Jesus Christ, and the Grand ultimatum of the Redcemer's Absolute Con-

pressed with the very inferior position large part of those who bear tian name, and on his own part was inten upon keeping to first principles, and maintaining was now declining, but his mind vigorous: and while there was a particle of physical strength re maining, it must from constitutional and habitua tendency, be applied to taking a part in domestic at fairs; he was still more intensely anxious that al

should be right spiritually. The pins of this earthly tabernacle are now being gradually loosened—and neither he nor other doubt he has the love of Christ; but as God favored His ancient Israel with the token of His presence, he also Christ with the token of His presence, he also. Christ with him, earnestly desires son thing better—and it was condescendingly gran him. With entire resignation he was gathered in his fathers on the 4th of December, 1873, aged 90.

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