

WESLEYAN ALMANAC, MAY, 1876.

Full Moon, 8 day, 5h, 33m, Morning. Last Quarter, 16 day, 9h, 12m, Morning. New Moon, 23 day, 1h, 11m, Morning. First Quarter, 30 day, 1h, 34m, Morning.

Table with columns for Day of Week, SUN (Rises Sets), MOON (Rises Sets), and HOURS. Lists times for sunrise and sunset for each day of the week.

THE TIDES.—The column of the Moon's Southern gives the time of high water at Parobob, Cornwallis, Horton, Hantsport, Windsor, Newport and Chatham. High water at Pictou and Cape Tormentine, 2 hrs and 11 minutes LATER than at Halifax. At Annapolis, St. John, N.B., and Portland, Maine, 3 hours and 25 minutes LATER, and at St. John's, Newfoundland, and 20 minutes EARLIER than at Halifax. At Charlottetown, 2 hours 54 minutes LATER. At Westport, 1 hour 54 minutes LATER. At Yarmouth, 2 hours 20 minutes LATER.

CONVERSATIONS BETWEEN A PREACHER AND A BELIEVER.

CONVERSATION II.

(Continued.)

B. This is glorious indeed, but how does this agree with, "It is through much tribulation ye must enter the kingdom?"

P. I do not mean that such a state of happiness is to be perfect and uninterrupted. It is not to be expected here. Where so many contrary winds are frequently blowing, it is no wonder that the surface of the soul, like the troubled sea, should sometimes be agitated, notwithstanding the purity of its waters. Yet it may be affirmed, that, though joy is often in this way suspended, the soul's regular progress towards perfection need not be retarded by any number or variety of trials and conflicts; love and peace lie too deep to be destroyed, while the heart is stayed on Christ. As soon as the temptation ceases, the mind resumes its wonted evenness, and the believer is again enabled to rejoice, pray and give thanks. In the sight of God, he is as pure when in trouble as when at rest; inasmuch as the blessed Jesus suffered no diminution of his Father's love while sweating blood in the garden, or suffering upon the cross; and when the fight is over, and the victory obtained, there is additional joy and peace communicated from the fullness of our Lord.

B. I am satisfied. The will of God is best: If we met with no difficulties, this life could not be called a state of trial; and if they tend to increase our conformity to the Lord Jesus, I do not see how we can expect or desire, to be exempt from them.

P. Remember the word, "Whom the Lord loveth he chasteneth, for our profit, that we might be partakers of his holiness: now, no chastening for the present seemeth to be joyous, but grievous; nevertheless, afterwards, it yieldeth the peaceable fruits of righteousness to them that are exercised thereby." But I have one more reason to assign for entire sanctification; and that is, the more you are devoted to God on earth, the more glorious and happy you will be in heaven. The stars do not differ more in their degree of brightness, than the saints in their different degrees of glory in the heavenly state. "Every man shall be rewarded according to his works." Think then my friend of the prize before you. Let no man take your crown. If you wish to be near the throne, among the most holy, grateful, honourable and happy spirits, this is the way; let your whole life and every part of it be devoted to God, and you will have the brighter, clearer and fuller discoveries of himself and his infinite perfections to all eternity.

You see then, from what has been said, that this salvation is so necessary in itself that without it we cannot be admitted into the divine presence; and with it we shall be blessed ourselves, be a blessing to others, more abundantly honor and glorify God, and be more gloriously rewarded in the world to come.

B. Yes; I see enough to encourage me to proceed in the pursuit of this great salvation.

P. I am glad to observe your fervent desire after it; I will therefore endeavor to set before you the encouragement you have to be more desirous of obtaining it. These arise from the nature of God, his hatred and punishment of sin in the angels,—his first design in regard to man, his chastisement of man's rebellion, the provision of a Saviour,—his choice of the most holy persons for his service, his commands to "follow after righteousness," his promises respecting the attainment of it, the prayers offered up for it, and the many exam-

ples given us of its possessors—the design of the Gospel ministry, the nature of the rewards consequent on purity of heart, the remarks and exhortations which Scripture abounds concerning it, the love which the Lord bears to you as a living member of his mystical body, and finally the preparation which he has wrought in you already for receiving such a blessing:

1. From the nature of God. "He is holy; glorious in holiness, without iniquity; righteous in all his ways and holy in all his works. He is perfectly independent of all creatures, receiving no addition to his happiness, but every moment communicating from his fullness a rich supply to each. As his happiness is therefore from himself alone, must it not arise from the contemplation of his own most holy nature and perfections, from that complete and inexpressible rectitude which he possesses in himself? This being the source of his infinite complacency and delight, must he not approve of his own image in his creatures? Undoubtedly he must. This then is great encouragement for you to desire that with which he is so well pleased; that being "created after him in righteousness and true holiness," you may resemble him forever.

2. His hatred and punishment of sin in the angels who kept not their first estate. These were once pure and holy spirits, observant of his will, and rejoicing in his presence; but falling into sin, they were banished from before his throne without recall, and are now "reserved in everlasting chains of darkness unto the judgment of the great day." If sin in them was so hateful in his sight, as to bring these dreadful marks of his displeasure, it certainly must be acceptable that you should desire a full deliverance from so great an evil, and it must be his will and pleasure that your desire should be speedily and fully accomplished.

COLPORTAGE.

We are requested by the Rev. A. McBean, Secretary of the B. A. Book and Tract Society, to publish the speech delivered by Rev. John Lathern at the annual meeting of the Society recently held in Halifax. We can find space but for a portion of the address:—

This Report contained facts of a most refreshing kind. Facts that are demanded in such documents as these. The first report of Church work we have is in "the Acts of the Apostles." That was a model report—not so much a record of organization as of work—the Acts of the Apostles. He had often been struck with the incompleteness of that book. It closed abruptly with a statement of Paul's work at Rome. Every other part of the Bible had evidence of completeness. The law had all been given. The Historic Books had their supplements. Prophecy was sealed. The Gospels had all been written. The Epistles have their benediction. Revelation dropped the curtain only on the winding up of the world's history. But these records of Church work seemed unfinished. The "Acts of the Apostles" looked as if the sacred writer had just laid down his pen for a moment, and there the work, like some pieces of marble in Egyptian quarries, had been for some reason left forever incomplete. This arrangement could not have been accidental. It was doubtless designed by Him who was

Source of the old prophetic fire, Fountain of life and love: by whom every part of Scripture was inspired—that this particular book should be supplemented by other acts and enterprises of church work and Apostolic toil, until all the purposes of redeeming love should be crowned and consummated.

There are some acts chronicled in this Report, which constituted no unimportant chapter in the great history of church work.

The employment of one man in such agency for more than eighty years almost from the first settlement of the country, the whole circumference of the globe, traversed nearly six times over in search of spiritual destitution—the gratuitous distribution of nearly six thousand dollars worth of Bibles and religious books—the sales of books, Bibles and periodicals to the amount of nearly eighty-three thousand dollars, nearly ninety thousand visits to families in the most destitute districts of the country accompanied in all cases by religious conversation, reading the Scriptures and prayer—this within the period of eight years, since the formation of the Society had in the aggregate been accomplished. Such a record was honourable, and one which we need not perhaps be ashamed to have placed amongst the acts of the Christian churches.

The possibilities of good and gracious results contained in an agency such as this was an inspiring thought. A single book had in some times started a train of influence, the importance of which it was impossible to estimate. A book written by a puritan divine, "Bruised Reed," had been blessed in the conversion of Richard Baxter, the author of the immortal "Saint's Rest." Baxter also wrote the "Call to the Unconverted," which was the means of leading Philip Doddridge to decision for Christ. Doddridge's "Rise and Progress of Religion in the Soul," was one of the standards of this society, and it was the honoured instrumentality of the conversion of William Wilberforce. Wilberforce was not only a parliamentary orator and statesman, and a devoted philanthropist, but he was a Christian of the best and noblest type of religious character; and Wilberforce wrote "Practical Christianity," a book which exerted a wide and powerful influence for good, especially in the higher circles of society. It was also one of the influences, which at a critical period, moulded and determined the

life of the mighty Chalmers of Scotland; and it gave tone and character to the convictions and religious character of Leigh Richmond, who wrote the "Daityman's Daughter," another of the books widely circulated by this society—a book which had probably been more widely read and translated into more languages than any other of this class, except, perhaps, the "Pilgrim's Progress."

It was recently stated at a meeting of the Semi-Centenary of the American Society, by Dr. Chickering, that evidence had come into his possession that a tract written by him forty years before, and published by the Society, had, in its mission, been the means of more conversions than, as far as he knew, had directly resulted from his ministry in the pulpit during all these years. Such men as William Arthur, John Angell James, and Newman Hall, had been amongst the greatest and most influential and most successful preachers of modern times; and yet such books as the "Tongue of Fire," the "Anxious Inquirer," and "Come to Jesus," had probably been more potent in soul-saving results than had been their personal ministry in the pulpit. It was not always that we had the means of tracing the course of such agencies as had just been indicated; but we were assured that in all cases there would be results. The word of God should not return void. Labour should not be in vain in the Lord.

"The smallest labor was not lost; Each wafted on the ocean tost Aided in the ebb tide or the flow; Each rain drop made some flower blow, Each struggle lessened human woe."

This work was not only mission work of the most important kind, but it was Home Mission work. We were told that "Charity should begin at home." Dr. Guthrie mentioned the case of a man who sat stolid and unmoved during the delivery of an eloquent and impassioned charity sermon. Afterwards, when surprise was expressed that he had felt so little the burning words of the preacher, he only replied, "Why, you see, I don't belong to the parish." But in this case the parish belonged to us and we belonged to the parish. These ministrations of mercy were demanded for the destitute ones of our own and the adjoining Provinces. They were needed in sparsely settled localities, in back woods settlements, in fishing hamlets along our shores. They were needed in Newfoundland and along the extensive coast of Labrador. A gentleman of St. John's, Newfoundland, a member of the Government in that colony, said that we in the distance could have little idea of the excitement produced in some solitary fishing coves by the appearance of a colporteur with the various periodicals, especially the illustrated ones.

To such a work we could confidently look for the approbation of the Master. He could at last say "Ye did it unto me." "I was hungry, thirsty, sick, and in prison, and ye ministered unto me." Ye did it unto me, doing it, "unto one of the least of these." They were hungered, and to them the bread of life was broken—thirsty, and they were led to the unsealed fountain of living water—strangers, and they were introduced to the friend of sinners—sick and in prison, diseased by sin and enthralled by bondage; but the healing balm was applied, broken hearts were broken open and liberty—the glorious liberty of the children of God—was proclaimed to the captive.

"Ye did it unto one of the least of these ye have done it unto me."

THE TOUCH OF THE UNSEEN.

The following lines, from Scribner's Monthly are the work of a noble soul. We regret not being able to give the name of the author:—

As feel the flowers the sun in heaven,
But sky and sunlight never see;
So feel I Thee, O God, my God,
Thy dayless noonlight hid from me.

As touch the buds the blessed rain,
But rain and rainbow never see;
So touch I God in bliss or pain,
His far vast rainbow veiled from me.

O thou, moon and sun and bow
Amaze a Sky unseen by me;
God's wheeling heaven is there I know,
Although its arch I cannot see.

In low estate, I, as the flower,
Have nerves to feel, not eyes to see;
The subtlest in the conscience is
Thy and that which toucheth Thee

Forever it may be that I
More yet shall feel but shall not see:
Above my soul, Thy wholeness roll,
Not visibly, but tangibly,

But flaming heart to rain and ray,
Thy, my meekest joy and gladdest see;
I breath, and move, and live in Thee,
And drink the ray I cannot see.

THE SABBATH SCHOOL TEACHER.

Paper read by R. J. Sweet at Annual Meeting Halifax (North) Sabbath School Society. (Concluded.)

Impressed with the grave responsibilities of your office you come before your class becomingly attired—remembering that the love of dress has led many a girl astray. No male teacher should sport a heavy gold chain with quarter doubleloons or trinkets suspended therefrom. Some lad may imitate your example in this respect, only he will, for want of means, substitute brass for gold, and yet his vanity is none the less. If finery and gewgaws are out of place at the Lord's table; and who will say they are not? they are a thousand times more out of place in the Sabbath school. Come from your closet to the school, and be in your place before the bell rings; be careful to give some sign of recognition to each of your scholars, and see that they are still during prayer. When you enter upon the lesson, teach in earnest, teach with a grand and at-

tractive interest; then throw your whole soul into it; don't sit like a marble statue in an exhibition, but let there be life and energy in your remarks. Do not have all the talk to yourself—the habit of having all the say to yourself grows upon one in a marvellous manner. Teach by questions, even though you may have to answer a good many yourself. Don't preach but teach. Leave some room in your remarks for any suggestions from the Holy Spirit, perhaps an apt illustration which should not be kept back because it was not in the bill of fare you had prepared beforehand.

The other evening in the Temperance Hall, I heard a clergyman pray before the commencement of a lecture that the lecturer might be led to say something which might be for the good of the audience. He did say something good, but nothing more than he had intended to say had the petition never been offered. This closes out the Holy Spirit. Speak personally to each scholar; do not be content with a general charge. Be sure not to wind up the lesson without the application, and look to the Holy Spirit in making it; remember gospel truth will work no change for the better unless it reaches the heart.

THE SABBATH SCHOOL TEACHER'S WORK OUT OF THE SCHOOL.

Absent scholars must be visited. You must show the parents that you take some interest in their children and your labors will be more appreciated. A lad belonging to one of the schools was sick, and looking out of his window he saw his teacher go by. Had the teacher known how disappointed his scholar was at his not calling to see him, I am sure he would not have passed the house without stopping to make enquiry, for this teacher is not one who spares himself in other respects; through driving sleet and blinding storm he gallantly pushes on to the Sabbath school. May God long spare him and make him still more useful! I was told the other day that a certain teacher repeatedly passed one of his scholars without speaking to him, whether the charge be true or not, it is a very serious one. Be a temperance reformer, and practice what you preach. Avoid tobacco. Be consistent in all you say or do, and take an interest in the worldly affairs of your scholars. If you are an employer do not keep your clerks on small wages and long hours. If you are in the habit of going to dancing parties forego this pleasure, and if this is not congenial to your feelings, give up your class, lest your example, followed in a select way, may lead some poor scholar to become so passionately fond of this amusement, and drawn away from the paths of virtue. In the endeavor to help your class heavenward, "Employ each art, revive each dull delusion, Allure to brighter worlds and lead the way."

In conclusion, let me say a word about the reward. The earnest teacher labors on with a single eye and aim for the glory of God. This is only doing one's duty. Ought a man to expect a reward for simply doing his duty? Is the ordinary Sabbath school teacher doing more than his duty; no, were he doing his utmost he must after all confess that he is an unprofitable servant. Where then is his right to a reward? He has none, and yet God does promise some wonderful blessedness for faithful service. It will be sufficient that he say at last "Well done."

But teacher what reward are you looking for? let me use a simple illustration: Suppose you saw a man toiling away in a field in the spring of the year, he first prepares the ground, and then carefully sows the seed. As you pass by every day you cannot help noticing his industry, and you say "that man works hard, he must be getting good wages." Curiosity leads you to ask him, how much per day he is being paid for his labor? He replies "nothing, I am not working for wages." You go away astonished, and as the days go by find yourself constantly thinking of the unpaid toiler. Suddenly what you believe is a happy thought strikes you, and it is immediately acted upon. You go to the silversmith, order him to make you a silver medal, to engrave thereon a suitable inscription, and when it is completed you repair to the field where you find the man standing with a troubled and downcast look. You think you will soon cheer him up. You tell him that, having noticed his laborious and painstaking toil, and having learned to your great astonishment that he was not in the receipt of wages or emolument of any kind, you had ordered this medal to be prepared, and now you have great pleasure in presenting it as a slight token of your appreciation of his unremitting effort and unceasing toil in sowing the seed.

But a smile flits across the man's countenance, and the beautiful medal is firmly refused. You venture to say that you hope you have not offended him. He replies, I do not desire your medal. I did tell you I was not paid by the day; but the fact is I am personally interested in this field, the only reward I ask, and which I am very anxious to have, is to see the seed I have sown springing up and in the course of time I hope to behold the grain duly garnered."

This is what we should be longing for, to the seed we sow Sabbath by Sabbath

germinating, and whether God gives us to enjoy the harvest here or not, let us have faith to believe that just now is the seed time, sure, O sure will the harvest be. Be encouraged dear teacher.

"For soon or late to all who sow,
A time of harvest shall be given,
The dower which bloom the fruit shall sow,
If not on earth shall last in heaven."
Halifax, Jan. 29, 1876.

OBITUARY.

MISS SOPHIA L. BROWN. Died at the residence of her mother, at Bailey's Bay, Bermuda, Miss SOPHIA L. BROWN, was born in the town of St. George's, on the 28th of June, 1861, and fell asleep in Jesus on Sunday, July 4th, 1876, having just entered her 15th year.

My acquaintance with her was of recent date, but through authentic information I am able to say that in her childhood she was marked by a deep thoughtfulfulness for one of her age, and a strong dislike for much of what the world calls pleasure. It was not until she had reached the age of sixteen that God's Spirit gained a victory in her heart; then she gave herself to the Lord, though it was not till more than two years later that she made a public profession of her faith by uniting with the Methodist Church at Bailey's Bay. Scarcely had she thus identified herself with the people of God, when symptoms of that ghastly disease, consumption, began to appear. Slowly but surely the cruel enemy did his work, though the victim was able to restrain much of her accustomed brightness till less than a year before her death.

During all those years Sister Brown presented an example worthy of imitation. She had secured the good part which will never be taken from her. "She understood life's great object, and recognized life's great end; and while her companions might have ridiculed—while those older in life might have despised her youth, she gave a lesson of Christian virtue which angels admired and men should have learned with awe. During the past year, though weak and failing, she was able by the assistance of a loving sister to be present quite often at her class. In that class I met no heart truer to God—no face more radiant with the light of deep piety than hers. To my question, 'Are you still resting your soul upon faith, on your redemption?' an unhesitating 'O yes,' was invariably her answer.

Only a week before her death did the final sickness come. Then we thought her going. I hurried to her bedside. Just a little impatient then, but it was the impatience of a child away from home. "O I do so long to get a little improvement! I'm staying here." But God had a little more burning to give that gem, and he kept it one week longer. On Saturday evening I bade her good-by. "Jesus is with me," were her parting words. Past midnight she drew her breath. Her last anxiety was for her aged mother. "Poor mother," she said, "she will miss me." Afterwards she cast a loving look on all around her; then she said "Now I hear them singing." Who will say it was not the music of angels that she heard? Her last words were, "I am going over the river. Good-bye; and just as the purple light was tinging the Sabbath sky, her happy spirit fled. We know she is with Jesus.

The writer improved the solemn event in a discourse from a text which the departed sister had chosen for the purpose—the 12th of Hebrews, 6th and 7th verse.

MISS ELIZA HOLLIS.

Miss ELIZA HOLLIS, was born on the 20th of August, 1874. She was born in the house in which she died, at Bailey's Bay, on the 15th June, 1876, and was therefore in her 65th year. When sixteen years old she was powerfully convinced of sin, under the ministry of Rev. James Horse. At eighteen she experienced the pardoning of her sins, and joined the Methodist Church under the ministry of Rev. John Crofts. The extent of her gifts and the excellency of her Christian character may be determined from the fact that Bro. Crofts at once appointed her to the position of class-leader, which place she continued to fill with credit to herself and benefit to her class till the day of her decease.

Her last illness was very brief. We are confident she has begun an eternity in the companionship of the glorified.

At Tucker's Town, Sister ANN SMITH and Brother JOSHUA SMITH have been numbered with the "blessed dead." It was sister S. who, with her five dear children, was so suddenly swept into eternity by the awful tornado of December last. When the demon of accident had gone by, she lived just long enough to give us the assurance "All is well."

Now passed beyond the reach of storms, we believe that the children God gave her as earthly treasures are now among her treasures in glory. It was during our revival that the fell scourge came down, and some of those dear children were among the youthful seekers; but the buds were suddenly plucked. To-day they bloom in heaven. Bro. J. Smith had reached his three-score and ten. He was formerly a slave, and once shown me in his scars trace of sad suffering. About middle age he was converted to God, and joined the Methodist Church, in whose communion he remained till the day of his death. He was an exemplary Christian, and very useful as a prayer-leader, which post he held for many years. To use his own expressive language, he "had got God's horse and had courage to ride him." When first we met, nearly two years ago, he said to me, "Courage, young brother, we shall yet see a great many souls saved in Bermuda. He lived just long enough to realize the ardent longings of his heart, and then he fell asleep."
Bermuda, 1876.

REV. THOMAS PAYNE.

This veteran minister was born at Davenport, on November 10th, 1793, and died at Melksham (at the residence of his nephew, the Rev. T. Bates) on March 18th, 1876, in the eighty-first year of his age, and the sixtieth year of his ministry.

He was received into the Methodist Society by the Rev. Richard Waddy, in June, 1809, and after being usefully and successfully employed as a local preacher, &c., he was accepted as a candidate for the ministry by the Conference of 1810. In company with the Rev. Wm. Burt, he then embarked for Nova Scotia as a Wesleyan Missionary; after labouring there for seven years, by request of the Missionary Committee, he removed to the West Indies, where he toiled zealously in the islands of St. Vincent and Grenada, until 1820. He was in that district when the Barbadoes chapel was destroyed, and the Rev. W. J. Shrewsbury was driven from that part of the mission field. When he returned to England he laboured for twenty six years; in 1856 he retired to Plymouth as a supernumerary, where he generally preached on the Sabbath, with pleasure to himself and profit to the people. In 1861 he again left his native land for the West Indies, Bahama District, where he frequently occupied the pulpit, to the great advantage of the people in the Elmhurst, Abaco, and Turk's Island circuits for a period of nine years. When in 1870 he returned to England he still continued to preach, and to the very last he delighted in the great work of his life. His preaching was plain, practical, very methodical, and thoroughly evangelical; of the standard works of our Methodist authors, and of the writings of the old Puritans he was a great lover, and his knowledge of them was accurate and extensive. His reminiscences of the great men of Methodism were very happy. His last days were very happy and peaceful. Some of his last sayings were, "He hath made an entire end of sin in me. What did they only Son endure. Before I drew my breath; What pain, what labour, to secure My soul from endless death!"

"All my springs are in Thee."

He was interred on March 24th, in the Newcomb Cemetery, where the remains of his beloved wife were laid twenty-three years before, when he travelled in the Croydon Circuit.

A. D. 33.] CHRISTIANITY... MONDAY—7. TUESDAY—12, 1-12. WEDNESDAY—LUKE 12. THURSDAY—12, 41-53. FRIDAY—17-38. SATURDAY—1, 1-9. SUNDAY—A, 4, 1-8.

TOPIC—LITURGICAL CHRISTIANITY. GOLDEN TEXT as a lion. PROVERBS 1. How does this Topic, at 2. Where do for, and cling to.

DOCTRINE—ROM. 12. 1, 2, 16; PHIL. 3. 8, Acts 5. 29; 1 COR. 3. 1-3; 2 COR. 10. 3-6. GENE

Peter and John about three of results that the saying nothing amounted to a crowd and the authorities. These fish the CAPTAIN of LEVITES, of SADDUCEES, who life, disliked to of Jesus the do the dead. So in prison until were brought to the very court Lord. Peter's example of "C" very properly in MY TEXT about age, "The right which in the case acts forth as a "fessing Christ." respects in Jesus speaking for Jesus." From DOCTRINE OF

VER. 8. FILL GHOST. Thus d Luke 2. 12-15; taught Peter at to make. Cal when Jesus stood Peter, John, and stood. The great assembled to inv this miracle, w was wrought.

Jehovah, or was tations, or the as Solomon, Ab 19. 13-15, or G They very well k used, but they sentenced Jesus It was their du dians of the nat but they had ar minds that the pastors. Peter their authority RULERS, which were, and ELDER 9. IF WE BE. AMINED. It wa DEED. Benefit Rather, saved. IMPOTENT, that real GOOD had b facts. BY WHA it was done, in I they would learn

10. BE IT KNOWN YOU ALL. Ruler nation. ALL T gladly had the voice. The glor apostle to the ver been defeated a very men who p though they had his cause, with authority and a mission. The of newed. BY THE siah, the Nazaren knew JESUS only poster, but Pet as against their j He will leave n whom he means WHOM YE CRUCI ment, then, they him guilty of a c other name than WHOM GOD RAISE ting the action of their own, and sh Then was the tim charge of stealing. Known to them, presence. WHOL

11. THE STONE. BUILDERS of a G compared to a G STONE which G the chief stone in refused and cast But God went on