

WESLEYAN ALMANAC FEBRUARY, 1876.

First Quarter, 2nd day, 9h. 39m. afternoon. Full Moon, 6th day, 1h. 32m. afternoon. Last Quarter, 17th day, 6h. 11m. morning. New Moon, 24th day, 2h. 6m. morning.

Table with columns: Day of Week, SUN, MOON, Rises Sets, Rises Sets, MILES. Lists days from Tuesday to Tuesday with corresponding times and distances.

THE TIDES.—The column of the Moon's Southing gives the time of high water at Parrboro, Corns Falls, Horton, Hampport, Windsor, Newport and Grand.

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 Charlestown, 2 hours 54 minutes LATER. At Westport, 1 hour 34 minutes LATER. At Yarmouth, 2 hours 30 minutes LATER.

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.

(Continued from first page.)

Then the question arises, if God by his infallible prescience foreknew that man would inevitably plunge himself headlong into misery—why did he create man? or if he did not, why not render it an utter impossibility for man ever to transgress? Let us go back in thought as well as we can to the time when the earth was without form and void, and darkness was upon the face of the deep. God wished to scatter that darkness into light, to convert that shapelessness into beauty and fill that desolate silence with life, and activity, and sensation and thought. His love prompted him to create things susceptible of the highest enjoyment, and surmount them with everything conducive to their welfare. Consistent with this purpose was the plan of forming a creative man with a spiritual nature whose mind and affections should be moulded after a copy of His own, though necessarily limited in the range of their own capacity to whatever extent His wisdom should see fit to render them finite. But co-existent with this idea of creation in God's mind there must have existed a knowledge of the precise manner in which the whole matter would terminate if man were circumstanced as intended. In order to avoid this unforeseen catastrophe either one or two things might comment itself to our judgement. Either abandon the idea of creating man, or else constitute him so that he cannot transgress. God's wise benevolence has made us all that is comprehended in being human, with every conceivable degree of elevation within the reach of the earnest and the true, and He has taught us the worth of nobility and moral excellence by making its attainment a struggle. The wisdom and the kindness of God are justified from all aspersions that might be cast upon them by the short-sighted, while the Son of God is amply rewarded for His pains in the multitudes who shall, by His sufferings, be raised to angelic life.

(To be continued.)

MR. PEARSALL SMITH.

The British papers are bandying about a religious scandal of almost equally painful nature to that which has disgusted the readers of the American press for a year back. Mr. Pearsall Smith is the leader of a certain class of believers to which Mr. Henry Varley, well known on this continent, belongs, who consider that perfect holiness is attainable by an act of faith in Christ, after which attainment, as Mr. Varley puts it, it is easier to do right than to do wrong. We may not be logically exact in stating the doctrine, and do not express any opinion on its merits, as we have always avoided questions of the kind. Mr. Smith is accused in a very vague and mysterious way of having used his familiar intercourse in families for the dissemination among females of the foulest doctrine, compared with which, as a Baptist paper says, Mormonism and Socialism are moderate and tame. He is not accused of any overt acts which would be legally criminal, but of moral obliquity even more damning, and the matter has become subject of such general comment that it cannot be ignored. It is evident that he has laid himself open to some accusation, we know not how serious. His apologists own that he has not been so judicious as he perhaps ought to have been, and his sudden flight, as it is called, from the Old World, is said to have been to avoid scan-

Heaven fell on his head and mercy would demand that law should take its course.

Under these circumstances we conceive God would rather have left the dark chaotic world a blank, without a being to walk its surface in whose mind the light of intelligence might flash, and in whose soul the deep warmth of love might glow, than that he should have brought into existence a race which would ultimately fling itself into irrecoverable shame and sorrow and death.

The matter was deliberated in the Council Chamber of Heaven. We speak it reverently when we suppose that any matter requires the deliberation of the eternal mind. In the working of that infinite mind, to which all knowledge is present, that deliberation only occupied a moment. Can we provide means for the restoraion of man after he unfortunately falls into sin, and leaves his nature and his manhood untampered by the reformation? Unless some adequate remedy is devised man never shall be made. Can we avert his final destruction, restore him to our Saviour, and make it possible for him to regain all that he forfeits by the fall, and do all this consistently with justice and truth? Certainly we can; and the eternal Son of God avowed his readiness to undertake the work, and the eternal Father's love willingly gave up the Son and the eternal Spirit love pledged Him at the behest of both to be man's Comforter and Guide. The purposes of redemption were coeval with the purpose of Creation. The Son of God from the beginning pledged himself to redeem the world at the cost of untold humiliation and all the wrath of a sacrificed life, therefore he is often denominated in heaven "the Lamb that was slain from the foundation of the world." Paul declares He was "delivered by the determinate counsel and fore-knowledge of God—and again he says, God hath "chosen us in Him before the foundation of the world," and Peter substantiates the same truth when he asserts that He is as "a Lamb without blemish or without spot, who verily was foreordained before the foundation of the world."

Once the pledge was given and the scheme of redemption devised the decree went forth to create. Then said the triune God, "Let us make man in our image after our likeness, and the curtain of night was withdrawn from the embryotic earth, and it was shapen into comely beauty, and furnished a goodly home for man's abode, and on a man's natal day the morning stars sang together, and all the sons of God shouted for joy, and all the harmonies of heaven joined in concert over this latest product of God's skill and triumph of his love.

If any to-day suffer the wretchedness and the shame of sin, and are demoralized by its influence, and haunted by the shadows of eternal death, it is a matter of their own free choice and from no necessity of their creation. No one can question his Maker—why hast thou made me thus? or throw upon passions and human nature the blame of his own follies, and failures, and trespasses. God's wise benevolence has made us all that is comprehended in being human, with every conceivable degree of elevation within the reach of the earnest and the true, and He has taught us the worth of nobility and moral excellence by making its attainment a struggle. The wisdom and the kindness of God are justified from all aspersions that might be cast upon them by the short-sighted, while the Son of God is amply rewarded for His pains in the multitudes who shall, by His sufferings, be raised to angelic life. "He shall see of the travail of his soul and shall be satisfied."

dal Mr. Varley, in reply to the Baptist paper just mentioned, certainly appears to descend to the level of an ordinary Englishman in the following passage from a letter addressed to the Baptist Freeman, which has already been quoted in a Canadian paper:—

"In our trade you would be horsewhipped as an example and warning. I do not know whether you have a short and easy method of this sort. I am in writing to you; in the same article you dared to call the honored servant of Christ, Pearsall Smith, an exposed arch-deceiver. Sir, it is a malignant slander, and I will give £50 to be paid to bring an action against you for one of the vilest defamations of character ever attempted, namely, the attempt to attach a vile slander, reproach, and stigma, not upon Pearsall Smith only, but upon thousands of God's children taking part in the Oxford and Brighton Conventions. To attempt to identify the teachings of these conferences with this personal case is the consummation of iniquity, a heinous and a Holy Ghost, and an outrage worthy the Prince of Darkness."

If the statements are indeed slanders, we are inclined to agree about the horse-whipping, even though the paper only used the word "arch-deceiver" where Mr. Varley quotes "arch-fiend." If they are true the horse-whipping is needed somewhere else. Indeed no punishment seems equal to the occasion in either sense. It should be noticed, however, that the charges seem to be of a somewhat intangible nature, and might possibly be hard distinctly to prove or disprove. The pronounced humanitarianism of Mr. Beecher was supposed to be in some way connected with the cloud which came over his history, and doubtless led to a very strong reaction against that mode of thought. We have the extreme opposite in the doctrine of Mr. Pearsall Smith, who urges with special vehemence the work Christ has done for man, almost as some insist to the ignoring the human will. This doctrine also cannot fail to be associated in men's minds, whether correctly or not, with its fruit in the life of its most prominent and successful promoter. We do not desire to discuss further the charges against Mr. Smith unless we may be put in a position to announce his exculpation. If these terrible accusations have any truth in them, their repetition would prove nothing but sickness in the extreme.—Montreal Witness.

AMUSING THE BABY.

When the baby first opens its eyes, it is not uncommonly induced to gaze upon the light. "Ze putty zed yid," is supposed to be exquisitely amusing. Had it power to tell of the torment thus inflicted we should hear a very different story. And then it is jumped at, screamed at, tossed up into the air, and otherwise startled, until its nerves are disturbed beyond quieting without medicine.

It is a subject of marvel to most people that so many children die in infancy, but to an observing mind the wonder is that any children live to maturity. When you and I feel miserable, we want to be left in quiet. Repose is the sweetest remedy for nervousness or other ills; but baby is trotted, bounced, toted, "ketchy-ketchied," chucked under its chin, poked in its cheeks, or somebody's thumb is thrust into its toothless mouth, irrespective of a need of abatement, and then if baby isn't happy it is reported very irritable. Tickling the baby's feet, creeping the fingers like the motion of a mouse across its breast, and up into its fat, sensitive neck-wrinkles, is another mode of amusing baby. Of course the child laughs, and the idiots who torment it forget that it is the same expression with which they reply to a similar process from the hand of some mischievous but torturing friend; and yet we all know that this laugh from a man is a hysterical outcry of nervous irritability. When the laugh ceases, weariness brings weeping, or perhaps a restless and unrefreshing sleep, followed by depression, and probably by indigestion and colic.

Nothing should ever be done to startle a child—even a too frequent playing of bopeep, if violent, has been known to bring on St. Vitus' dance. All surprises are dangerous to the nervous system, just as all sudden atmospheric or dietetic changes are very unhealthy, and sometimes fatal. If music is selected to please the young child's ears, it should be gentle and soothing.—Sanitarian.

NOTHING TO GIVE.

So said a member of — Church to one of the appointed collectors for foreign missions, and yet he professed to be a disciple of Jesus Christ—to be governed by the self-denying principles of his Gospel. Nothing to give! And yet he talked of the preciousness of the Gospel to his own soul—of the hopes he entertained of his salvation through its blood-purchased provisions. Nothing to give! And he sometimes attends the monthly concert and prays that God will send the Gospel to the ends of the earth. If dollars were as cheap as words, the treasury of benevolence would be full.

Nothing to give! That means the missionaries may starve, and the heathen may perish, before I part with any of my money for their relief.

Nothing to give! And he wears decent apparel, lives in a comfortable house, sets a plentiful table, and seems to want for nothing necessary to the comfort of his family.

Nothing to give! And yet he indulges freely in little luxuries, gathers his friends sometimes around a well-stored board, in convivial enjoyment, and can well afford the expense.

Nothing to give! And the heathen are stretching out their hands in imploring petition for the bread of life; and warm-hearted Christian ministers and even Christian women, are standing upon the shores of our own land, and looking across into the darkness, and weeping for the means to carry them there, that they minister to the spiritual necessities of those perishing millions.

Nothing to give! Yet God in His providence, is constant and munificent in His benefactions. God never answers to the claims of His creatures upon His daily benevolence. "I have nothing to give."—London Weekly Review.

NEW YORK appears to double its assessed valuation every fifteen years. At least that has been the rule, starting from 1841. Going thirty years further back, the increase was still more rapid. In 1811 New York had fairly distanced Philadelphia in the number of its population, and started as the first city of the Union with a population of 95,000, and an assessed valuation of \$55,000,000. By 1841 the population had nearly quadrupled, while the assessed valuation had increased tenfold, amounting then to \$251,194,920. After an interval of fifteen years—in 1856—the population had all but exactly doubled, and the assessed valuation had doubled also, amounting then to \$511,740,492. The next fifteen years added only fifty per cent. to the population, but doubled the valuation of real and personal property. In spite of sundry obvious obstacles to a steadily maintained rate of increase, it is not too much to anticipate that by 1886 the gross assessment of property on Manhattan Island will be over \$2,000,000,000.

DR. GUTHRIE AND THE RITUALISTS.—The following description of a Ritualistic congregation is given in Dr. Guthrie's life: "I resolved to see the largest exhibition I could get of the Ritualists of the Church of England. The congregation consisted chiefly of very poorly or very grandly dressed women and young men. Mine was the only grey head in the church. The appearance of the young men (en masse) was quite marked, and I found that it had forcibly struck Mr. Chubb as well as myself. Poor fellows; they were devout indeed—some of them most devout—but they had long necks, very sloping shoulders, faces like birds, low foreheads, and retiring chins. As I looked at some of them they recalled to my mind the caricatures of Ritualists in Punch. Often during the sermon I thought of Sydney Smith's description of "Posture and Imposture."

OBITUARY.

RECENT DEATHS ON THE POINT DE BUTE CIRCUIT.

How suggestive to a minister of Christ, and how fruitful in varied thought and feeling, is a visit to an old field of labour, especially after a considerable interval of years. A return to the Point de Bute circuit of an ex-pastor of a score of years, I am sure, would most deeply impress him with the great change that has taken place in the complexion, at least, of the central congregation. What diminished numbers in the house of God! What rapidly increasing numbers in the adjacent house of the dead! Various causes have operated in the shrinkage of the congregation, but death has had a prominent place.

Our fathers, where are they? is a question that frequently rises to our lips. While from two or three seats in the house of God comes the response. Here the scythe of the great mower is taking a wider sweep this year than usual on this circuit.

ELIZABETH WRIGHT, daughter of Mr. Samuel Wells, and beloved wife of Capt. George Wright, passed suddenly to her rest, August 14th, 1875, aged 33 years. This much lamented sister—brought to God when quite young, possessed in no ordinary degree the ornament of a meek and quiet spirit, which in the sight of God is of great price. The last few years of her life were years of great bodily languor, and at times of severe suffering. Her afflictions however, by the grace of God but chastened and refined her spirit, and made her heavenly rest more welcome.

While living she had a ready entrance to all hearts, and now that she is gone her memory is affectionately cherished by a large circle of relatives and friends. Most appropriate is the inscription selected by her husband and carved upon her tombstone. "The blessing of her quiet life fell on us like the dew."

MR. AND MRS. MARTIN BENT OF FORT LAWRENCE for many years members of our Church, having lived together as husband and wife for over half a century, in death were not long divided. Mr. Bent entered into rest Oct. 5th, 1875, in the 83rd year of his age, followed by Mrs. Bent only three days afterwards, in the 76th year of her age. For a period of years covering the pastorate of many excellent men of God, brother and sister Bent were steadfast friends of the cause of God, always among the foremost in advancing its interest. At the mention of their names I am persuaded the thoughts of not a few of the ministers of the Maritime Conferences will revert to the kindly welcome and unstinted hospitality of their home. May the mantle of Martin Bent fall upon the some that have inherited his name and example.

Little CATHERINE FLOWLER, encompassed in the arms of the Good Shepherd was borne to the heavenly fold, Dec. 20th, 1875, aged 7 years. This dear child suffered much, but in the midst of keenest agony enjoyed the gracious revelations made to babes, and out of her mouth he perfected praise. "Amid severe bodily suffering she said 'I love God.' Again 'I want to go home but I cannot walk. The Lord's chariots are in waiting.'

STEPHEN TRUEMAN, fell asleep, Dec. 29th, 1875, in the 68th year of his age. He was a good man. This is high praise, but the uniform testimony of those who knew him best. Thoughtful and deliberate in the constitution of his mind, calm and gentle in disposition, we never saw him ruffled or irritated. His integrity as a follower of Christ was unshaken, and throughout his Christian course, commencing in early manhood, he illustrated whatsoever things are of good report. He was a loyal Methodist, intelligently and constantly attached to the doctrine and polity of our Church. His fidelity to the cause of God and the ordinance of his worship was highly noteworthy. We commend his example in this respect to those who were witnesses of his life. We commend the sorrowing widow and daughters to the guidance and consolation of the God whom he served.

DANIEL SMITH, son of Mr. Charles Smith, of Joliet, died in peace in Fall River, Mass., U. S., Jan. 5th, in the 23rd year of his age. He left a wife and child to the guardianship of a covenant keeping God. Point de Bute, Feb. 22, 1876.

JOHN GEORGE MERLIN.

Death has again entered our church, and this time has taken one of our oldest members—John George Merlin, of Harrietsfield, who on the 14th of February, fell asleep in Christ, in the 90th year of his age. He was a member of the church here for over forty years, and for many years was a useful and honoured class-leader. At all times he was ready to witness for the Master, and we have seldom heard a testimony so clear as was his, as to the time and manner in which the Lord spoke peace to his soul, after he had long seeking him, having been awakened by the Spirit, by the reading of the 3rd chapter of John's gospel, immediately after his conversion he connected himself with the church—not in name only, but became at once an active member, showing his faith by his works.

He loved the house and people of God, and while strength permitted, was regular in attendance at the means of grace, although living six miles from the church, and when the infirmity of age prevented his attendance here, his own house was opened for the preaching of the Word, and for some years has been a regular preaching place.

Since being on this circuit we have been privileged with many opportunities of enjoying his Christian fellowship. Often have we listened eagerly as he told of the days gone by when this part of the county was a forest, settlers were few, and the Gospel privileges seldom enjoyed; and then as he followed the gradual spread of civilization, and growth of the church to the present state. To know him, was to love and honor him. He was blessed with a strong constitution; until within a few months of his decease, sickness was almost unknown to him. At last it pleased the Lord to lay him low—not suddenly—but slowly his health failed, and through the fall he weakened away and it became evident that his days were numbered. At first clouds seemed to gather on his mind, but the struggle was short, his faith soon triumphed, and Christ was all in all. His sufferings, sometimes were intense, but led him nearer to Christ, and he always had a lively view of the agony of Christ for him. His sun set in peace. As the sheaf fully ripened for the garner he was gathered home. For some hours before his death, he lay in happy consciousness, though almost unable to speak. The last articulate words were, "happy, happy" and soon entered his rest. "Let me die the death of the righteous, and let my last end be like his." B. H. Sambro, N. S., Feb. 19, 1876.

We regret to record the demise of JOSEPH H. ARCHIBALD, Esq., who for some years and up to a recent period was manager of the Western Union Telegraph at this place. As a business man he gave every satisfaction to the public, and personally he was high-toned and honorable to a degree. His untimely death in early manhood is much regretted. The remains were brought to Sackville on Monday for interment, and the funeral services took on Tuesday.—Sackville, N. B. Post.

Mr. Archibald was a model young man. Possessing talents and education which were generally concealed by his modesty, he also excelled in all that is implied by the words moral and upright. We have seldom known the equal of our departed friend, as a complete man. [Ed. Wesleyan.]

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