Feb. 20. LESON ED KING. B. C

Monday-2

Tuesday-2

WEDNESDAY

THURSDAY-

FRIDAY-2 S

SATURDAY—Ps

TOPIC: Entire

GOLDEN TEXT

your God, so sh

1. Gathering for

2. Entire devoti

3. Complete est

Chron. 20. 20.

BERI

WESLEYAN" ALMANAC FEBRUARY, 1876.

First Quarter, 2nd day, 9h. 39m. afternoon. Full Moon, 9th day, 1h. 32m. afternoon. Last Quarter, 17th day, 0h. 41m. morning.

D.M.	Day of Week.	SUN		MOON.			Tde
			Sets	Rises	South	s Sets	E
1	Tuesday	7 23	5 5	10 1	4 51	11 41	11
3	Wednday	7 22	5 6	10 25	5 41	m'rn	m'ı
3	Thursday	7 21	5 8	10 55	6 35	0 57	0
	Friday	7 19	5 9	11 41	7 34	2 15	0
5	Saturday	7 18	5 11	A. 30	8 38	3 27	1
8	SUNDAY	7 17	5 12	1 37	9 43		3
7	Monday	7 16	5 13	2 58	10 48		.4
8	Tuesdyy	7 14	5 15	4 19	11 47	6 38	6
9	Wednday	7 13	5 16	5 31	m'rn	7 15	7
10	Thursday	7 11	5.18	6 55	0 41	.7 51	8
11	Friday	7 10	5 19	8 9	1 30	8 5	8
13	Saturday	7 9	5 20 L	9 91	9 17	8 25	9 1
13	SUNDAY	7.71	5 92 1	10 28	3. 2	8 43	10
14	Monday	7 6	5 23	11 38	8 45	9 2	10 3
	Tuesday	7 4	5 25	m'rn	4 29	9 20	11
16	Wednday	7 3	5 96	0 43	5 14	9 45	11
17	Thursday	7 1	5 97	1 59	6 2	10 14	A.
18	Friday	7 0	5 29	2 52	6 51	10 50	1
19	Saturday	6 58	5 30	3 50		11 34	2
10	SUNDAY	6 56	5 32	4 42	8 33	A. 25	3 1
II I	Monday	6 55	5 33	5 20	9 25	1 30	5
1	Tuesday	6 53	5 34	5 56	10 15	2 34	6 5
3	Wednday	6 51	5 36	6 26	11 3	3 40	7
14	Thursday	6 50	5 37	6.48	11 49	4 50	3 4
15	Friday		5 38	7 11	A. 34	5 57	8 1
6	Saturday		5 40	7 27	1 18	7 9	8 4
77	SUNDAY		5 41	7 46	2 3	8 20	9 1
18	Monday		5 42	8 6	2 49	9 32	9 5
19	Tuesday	6 42	5 43	8 28	3 38	10 48	10 2

THE TIDES.—The column of the Moon's Southing gives the time of high water at Partsboro, Cornwallis, Horton, Hantsport, Windsor, Newport and

High water at Pictou and Cape 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, Newfeundland 20 minutes EARLIER than at Halifax. At Charlottetowa, 2 hours 54 minutes LATER. At Westport, 2 hours 54 minutes LATER. At Yarmouth, 2 hours 36 minutes LATER.

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

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

REV. JOSEPH ENTWISTLE

A PRIMITIVE CHRISTIAN.

"Meek, simple follower of the Lamb, He lived, and spake and thought the same, He joyfully conspired to raise

His ceaseless sacrifice of praise."

(Continued from last week.) Like many of his compeers, Mr. En twistle was accustomed to observe one day in the week as a season of special fasting and prayer, with a view to his growth in grace. He usually kept a list of subjects for which he was engaged in special prayer. There were two other days in the year which were usually observed as red-letter days in his ealendar. These were his natal day and his marriage day. On the former he always rose much earlier than usual. and spent much time in private devotions, feeling himself under renewed obligations to dedicate himself to God. His marriage was singularly happy hence he always loved to celebrate its anniversary. The mode in which his marriage was celebrated may prove interesting to such of our readers as contemplate entering upon that sacred state. If all marriages was celebrated as his was, divorce courts would not be needed. Here is his description of it : "Having had family prayer we went to church. * * * When we returned home we retired into the parlor, and my uncle Pawson gave out a hymn and prayed. It was indeed a melting season. All our minds were exceedingly affected. The Lord was present with us, as He was at the marriage in Cana of Galilee. In about half an hour afterwards my dear wife and I retired. and joined in prayer; after which we read over, upon our knees, the form of a covenant with God which I had prepered for the occasion. We signed and sealed it in the presence of the Lord, considering ourselves as His property, and resolved to devote ourselves afresh to his service in our new relation. This left a sweet savour of piety upon our minds, and I hope will be religiously observed by us all the days of our lives. The remainder of the evening was spent in a religious and profitable way.' Through life his wife and he spent much time in praying for each other; and though their trials, arising from personal and domestic affliction, were often heavy, yet they were singularly happy in each other.

in dread of everything that would in any way interfere with his growth in piety. He was accustomed at every opportunity, when meeting the official members of his circuit, to spend all the time possible in conversing about spiritual things. Respecting one of these meetings he says: "We soon finished our temporaal business, and then spent two hours in profitable conversation and prayer." He always regretted when so much time was spent with [financial matters." "There is danger, amid so many outward things, of spiritual respeechifying received no favour from advice, instructions, cautions," &c.

time would be consumed to the neglect of their closets, their studies and their circuits: and there was also a serious interference, with pastoral duties, and danger would arise from the desire of applause being greatly increased; and some might fall into the snare of cultivating what was showy rather than the solid and useful." "Perhaps there never was more need than now to call professors to secret intercourse with God. Many it is to be feared, who flock to hear sermons and crowd to public meetings, Bible societies, and missionary meetings, sadly neglect their closets.

Though sometimes, especially in the latter part of his life, called from home for occasional services, he never was desirous of popularity so as to be called for on such occasions. He said, "My calling seems to be to fag at my regular work rather than go and make a when attending the duties of his own circuit, especially pastoral visiting. In one of his letters he says: "Visit the sick, the poor and the AGED. Find out old Methodists and converse with them It is injurious for a preacher to visit the people for mere chit chat, and to spend hours in that way in company; but it is exceedingly profitable to visit them in order to edify them by religious conversation and prayer. Sometimes a ten minutes visit does more good to an individual or family than ten good sermons, and the sermons afterwards do them more good in consequence of the visit. . . . A system of pastoral visitation which we have adopted will, I am persuaded, be productive of much good. We have collected such lists of our societies that we know where every one lives, in whatever street or square, or court, or room in town and country. We find it practicable, without robbing us of the time necessary for reading and pulpit preparations, to visit all the people." He was accustomed to hold what was called in those days "Watch nights," that is, meetings for exhortation and prayer, when usually three or four persons would take a part. Such meetings were of signal success, and very frequently were precursors to re-

occupy some of the most important circuits in Methodism, and some of these more than once, such as Leeds, Bradford, Manchester, Bristol, Birmingham. and several of the London circuits, in some of which he was favored in connection with his colleagues, with being the means of special good. During one revival at Bradford more than a thousand persons were brought to a knowledge of the truth. In course of time he was necessitated to take considerable part in business matters of the church. Twice he was President of the Conference, and though in those days the calls were not so incessant on the chief officer as in modern times, yet when we consider the difficulties of travelling and various other inconvenences not known in modern times, we may easily understand how that those who filled that high position were necessitated to be "inlabors more abundant." Such honors were never sought by Mr. Entwistle. More than once he declined positions of prominence, as he had seen some who had declined in piety after they were elevated to the chief

seats in the synagogue. When the Theological Institution was established, all parties looked to him as the person to fill the position of Governor. Even those who from the beginning opposed the establishment of the Institution, agreed that, as it was to be formed, he of all the members of the Conference was the most suitable. His influence over the young men training As may be supposed, he was always for the ministry was eminently useful. He often counselled them to pray much and frequently that they might rise up to the standard of consistent Methodist ministers, adding 'If all Methodist preachers were to act agreeeably to the rules which they subscribe they would set the kingdom in a blaze." He once said, "For some time I have observed with pleasure a deepening of the work of God in the hearts of the students. Twenty profess to have received a sense of the entire sanctification of their souls - perfect love. I have no reason to discredit testimony. I have met them twice exligion suffering." Meetings for mere pressly on the subject, and given them

"as too much of the preachers During life Mr. Entwistle had much

to try him. His own health was often very precarious, in consequence of the hardships which he had to endure in the early part of his ministry, such as sleeping in damp beds, &c. His beloved wife was a great sufferer, and finally fell under the stroke of death some vears before him. Two of his remake were in the ministry dies period of their career, ar his eldest, was

"the active and son wer ary list to died in I felt like -Pa churches."

troublous time scenes which folia a death and several other which ended in the loss of to the church; but, in the midst of all the strife, he endeavoured to keep the splash elsewhere." He always felt best unity of the spirit in the bond of peace. Of one who made a rent in Methodism. he said "I would not be in his place for all the world."

He lived to see the Centenary of Methodism, and took part in the hallowed services of that memorable year. Though then a supernumerary. he was always about his masters business. He delighted to mark the onward progress of the church, and on one occasion said "He had been a member of the Wesleyan church above fifty-eight years, and for more than fifty-six years a preacher. When he joined the society, the total number of members in Great Britain and Ireland was 44,859, and in the whole world between 59,000 and 60,000; now the number of members under the care of the British Conference was 406. 178 and throughout the world 1,112, 519 having increased nearly twentyfold during the time of his own connection with the society."

He took great delight in attending the Conference, and when he attended the last which was held in his native town, he only found two persons in Manchester who were members when he became a Methodist; and of the 500 ministers who attended that Conference, only "his friend Reece and he were present at the Conference held in 1787. He kept copious notes of the It was the lot of Mr. Entwistle to proceedings, and gives the following as having fallen from the lips of Dr. Bunting: - "He objected to a growing evil; we are missing our way in leaving off preaching in cottages, barns, &c., and we are in danger of growing proud and seeking finery not in gowns and bands only, but in fine chapels, to please a certain class of hearers; in this we have competition with the clergy, but let us go to the lower classes, in disagreeable rooms," &c. * Mr. E. thought that this speech should be written on every heart.

> After this he soon preached for the last time, taking for his text :- "Giving thanks unto the Father, who hath made us meet to be partakers of the inheritance of the saints, in light." And in a few days subsequently he was seized with illness, which was brief, and then he entered the inheritance of which he had so delightfully spoken in his sermon.—Earnest Christianity.

A MOTHER'S HOME.

The most perfect home I ever saw was in a little house into the sweet incense of whose fires went no costly things. Six hundred dollars served for a years living of a father, mother, and three children. But the mether was a creator of home and her relations with her children were the most beautiful I have ever seen. Even a dull and commonplace man was lifted up and enabled to do work for souls by the atmosphere which this woman created. Every inmate of her house in voluntarily looked into her face for the keynote of the day, and it always rang clear. From the rosebud or the clover leaf which, in spite of her housework, she always found time to put by our plates at breakfast, down to the essay or story she had on hand to be read or discussed in the evening, there was no intermission of her influence. She always has been, and always will be my ideal of a mother, a wife. If to her quick brain, loving heart and exqusite tact had been added the appliance of wealth and the enlargement of wider culture, hers would have been absolutely the ideal home. As it was, it is the best I have ever seen. It has been more than twenty years since I crossed its threshold. I do not know whether she is living or not. But as I see house after house in which fathers, mothers, and children are dragging out their lives in a hap-hazard alternation of listless routine and unpleasant collision, I always think with a sigh of that little cottage by the " and the woman who was the "light thereof" and I find in the face of many women and children, as plainly written and as sad to see as in the newspaper columns of "Personals"—"Wanted —A home."

HOW TO BE MISERABLE.

Think about yourself: about what you vant, what you like, what respect people ought to pay you, what people think of you; and then to you nothing will be pure. You will spoil everything you touch; you will make sin and misery for yourself out of everything which God sends you! You will be as wretched as on earth or in heaven either. For that proud

haster himself, and set up for himself and rejoice in his own glory; and so, when he wanted to make a private heaven of his own, he found that he had made a hell. When he wanted a little god for himself. he lost the love of the true God, to lose which is eternal death. And why? Because his heart was not pure, clean, honest, simple, unselfish. Therefore he saw God no more, and learned to hate Him whose name is love.—Kingsley's Sermons.

God comes not forth with pageant grand His marvels to perform: A cloud "the bigness of a hand" Can blacken heaven with storm. A grain of dust, if He arrange. The fortunes of a planet change. An insect reef can overwhelm The stately navies of a realm. There are no trifles. Arks as frail As bore God's prince of old. On many a buoyant Nile-stream sail The ages' heirs to hold.

OBITUARY.

The first to pass from our midst this year since Conference was

CHRISTINE ROGERS.

relict of the late Bryant Rogers, of Pirate Cove, on the Strait of Canso. It is supposed that sister Rogers gave her heart to God in her youth, when religious privileges were not as abundant as at present, but not till late in her life, did she find opportunity to connect herself with the Methodist church. Yet, doubtless, long before that event. her name was written on the Lamb's Book of Life;" and God knew her as his child. Her consistent life is witness that she strove to live worthy of her high calling, and had in her heart an expectation through Christ of entering into glory. Many who have travelled or this extensive Circuit, will remember her appreciation of the means of grace.

During her twenty-six years of widow hood, there were, doubtless, many periods that called into exercise her trust in God, and from her devout heart there often went up expressions of praise to God for timely mercies received. During the latter part of her life, as far as possible, her every want was anticipated by her kind, thoughtful, self-sacrificing niece, Miss Margaret Stewart.

On the 31st of August, 1875, at the advanced age of 87 years, her spirit quietly passed away to God who gave it. While she was able to speak, she assured those who were near her that her soul was still at peace "Trusting in Christ."

The next to go was a youth. ESTHER AIKINS.

aged 20 years, daughter of Samuel and Sarah Aikins, died at her father's house. at the Intervale, on the 8th of October. after a lingering sickness. Esther converted to God at the early age of twelve years, during the incumbency of the Rev. J. G. Bigney. If she could have enjoyed more frequent means, she doubtless would have exhibited more growth in grace. During her sickness she suffered but little pain, but frequently a feeling of great weakness, making it sometimes impossible to enjoy the presence of friends, yet this she would gladly endure while the visitor gave spiritual council, or read from the Word of God.

When death came her soul was full of hope in God, and she passed down to the valley trusting in the promises of the Saviour, "They die in Jesus and are

Then again the call was for one advanced

JAMES M. WHITMAN. who departed this life October 24th, aged 60 years, at Boylston.

James's father was a sea captain, and sailed between Nova Scotia and Newfound land. Having, as he supposed, accumulated enough to make him full owner of a large farm, and comfortable means to live thereon, he was returning from Newfoundland intending to settle. But death was

on the wing. The vessel was lost, and Capt. Whitman never returned. James was then ten years old. The settlement of the father's estate left but little for the family, and James, with brothers and sis

ters, had early to work for a living. Exposed to the temptations of the fish ing grounds, he appears to have retained

a desire to depart from the ways of the wicked, hence we find him and his brother opening their house for preaching. Rev. J. V. Jost is remembered as one of the first preachers to addresss a congregation in that house.

In 1852, during a revival of religion in Manchester, he was converted to God and joined the Methodist Church. In the Church as in the world, James was one of the more quiet ones; but his strict moral care of his family and regularity in family devotion is worthy of being followed by man NVITED relied has committed hildren

Finding it impossible to succeed as he wished by his toil on the farm, he went as a fisherman on board an American schooner. Last spring he again left home, very reluctantly, for this purpose. In Septem. ber his health failed. Returning home he soon sank, being unable to take nourishing food. For a time his mind was clouded, and his hope for the future faint. But God in his mercy gave peace to his mind, and shed abroad the love of God in his heart; and in expectation of eternal rest through Christ, he calmly waited the coming of death. Fearing that at the last, through weakness, he would not be able to utter his dying charge to his family, he had them brought to his bedside, one by one, and holding them by the hand, he gave them his last advice. It might be well to notice that, when giving them instructions respecting their future in this life, he wished them to promise that they would not go to the "States;" so deeply was he impressed with the danger to morals to which he knew young Nova Scotians were exposed, who seek a living in that land of liberty. His strength rapidly failed, and at last conscious of his departure, he passed into the spirit world.

CHARLES FRIZZLE

was a native of Cornwall, P. E. Island born in the year 1854, reared amidst Gospel influences; for his parents feared God. and were in the habit of attending the Methodist Church.

Though often impressed with the importance of heart felt religion, and at times anxious to be a true Christian, it it was not until the Winter of 1874 that he fully resolved to be on the Lord's side.

Many, about that time, were seeking the Lord in Charlottetown and other places. It was a time of general awakening. Having found peace with God, he determined very wisely, not to try to find the way to heaven alone, but to enjoy the help of fellow Christians. Hence, he sought and found the advantage of Bro. Judge Young's Bible Class Meetings, among the Methodists. By hearing the experience of others related, and receiving judicious and affectionate counsels from his devoted Class Leaders, he was encouraged to persevere in the pathwaylthat leads to joys on

Sickness came, and he was called to suffer. God's people are not exempted in this life from affliction, but it is made a blessing to their souls.

Again at his toils as a Mechanic, perhaps too soon after his partial recovery, he was soon prostrated-when speedily manifested signs of the insidious disease, called consumption appeared. O. how sad, viewed from a worldly standpoint, it seemed, for a young, vigorous man, having just learned a trade, to relinquish life on earth, with all its anticipations. He was brought from the city to his mother's house to die. For several months he lingered in weariness and pain, gradually sinking into the arms of death. For a time, at first, his mind alternated with hope of returning health, and the prospect of death. The surrender to God was not complete. He had a severe struggle, but faith triumphed over doubt and fear. After that he always seemed ready to speak of 'Jesus and His love." He appeared to enjoy greatly the weekly visits of the Pastor of the Cornwall Church, who preached and read and sang the Gospel to him.

He suffered much outwardly as well as inwardly. O how painful external sores, occasioned by being long bed-ridden! Nor less distressing the racking cough and difficult expectoration.

The tempter assailed him once so that he became very anxious to know how long he should be called thus to suffer. The conflict was not long; grace triumphed. He was enabled to say. "Not my will, O Father, but thine be done."

Complete acquiescence to the will of God is one of the best evidences of the profession of saving grace. Weaker and weak. er he became until scarce able to articulate words, yet, when addressed, he gave signs indicating that all was well.

At last the struggle ended, the golden bowl was broken, the spirit left the emaciated tenement of clay and soared away to God. Home at last, yes. home forever!

Faith beholds him now in glory, 'Midst the bright celestial throng; Pondering o'er redemptions' story, Singing loud Salvation's song. Far away from frost and fever, Far from anguish grief and care; Happy now—happy forever! Soon we'll meet our brother there. G. O. H.

Cornwall, Jany. 19, 1876.

Compare 2 San 10-12; Gen. 32, 9-1 9.19, 20: Acts 1. 1 7. 1; 1 Sam. I5. Acts 2. 1-4, 41. Phi How does this le 1. Illustrate the 2. Illustrate the 3. Illustrate the DOCTRINE : Jeho Psa. 44. 4; 74. 12. The coronation .three times: once Sam. 16. 13; a sec publicly, where he

and thirdly, at the was crowned over coronation was a noting the numbers amounting to 340, a virtual assembly ceremonies we do n told that "David them before the Lo stipulations of which obedience on their pledge of rule accordi was his oath of office sence. He was not an stitutional, king. (ereign, and David his coronation was follow three days. Shortly a Mount Zion, which the until then, and made ital. Psa. 48. 2.

The gathering foe .-Hebron, seems not to by the Philistines. A war with the house of ford to let him alone. Israel he was an object marched in search of h military force. The him from all obligation kindness in his exile. their coming he led THE HOLD. Probably Adullam (chap 23, 13.1 east of Bethlehem. camped on the valley of Giants," a plain near SPREAD THEMSELVES t Bethlehem itself. Th idols with them also to power of Jehoyah.

David's spirit.—He without God's direction felt himself God's capta success, it will be Go prayer he asked God t and the holy breastplat great victory followed, God the glory. As the dam sweep away all b made the attack of Israel the Philistines in their gods on the field of battle well rejoice. In their s lost their ark to this ve they had in turn captu David burned them acco Deut. 7. 5, 25. Poor could not save themselve tion! The Philistines had

They soon rallied at the full force. A natural imp led David, flushed with h to attack them at once; b whose captain he was, he without his orders. Nor til he is sent for; as a and a watchful shepherd God to know his will, a please him to work out t God's oracle, unlike the never equivocally, but David is forbidden to atta but directed to march rour and there wait until he signal of A GOING IN THE MULBERRY-TREES. Then SELF! Yet not alone, SHALL GO OUT BEFORE THE do wonders, but it is the SMITE THE HOST of the fo prayed: he now believes an

The victory.—There lay with the mulberry grove of Israel on the other. Sudde a noise as of an army marc front with so heavy a tread tempted a retreat, and so hands of David in their-rear ready begun his advance.