

WESLEYAN ALMANAC FEBRUARY, 1876

First Quarter, 2nd day, 9h. 36m. afternoon. Full Moon, 8th day, 1h. 32m. afternoon. Last Quarter, 17th day, 6h. 41m. morning. New Moon, 26th day, 2h. 6m. morning.

Table with columns for Day of Week, SUN (Rises Sets), MOON (Rises Sets), and other astronomical data for the month of February 1876.

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

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 20 minutes LATER, and at St. John's, Newfoundland, 50 minutes EARLIER than at Halifax.

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 24 hours, and to the 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."

Like many of his contemporaries, Mr. Entwistle 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 calendar. These were his natal day and his marriage day.

As may be supposed, he was always 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.

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.

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 splash elsewhere."

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.

It was the lot of Mr. Entwistle to 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.

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.

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 years before him.

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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 year's living of a father, mother, and three children. But the mother was a creator of home and her relations with her children were the most beautiful I have ever seen.

HOW TO BE MISERABLE.

Think about yourself; about what you want, 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!

He would be a master 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.

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.

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."

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 was converted to God at the early age of twelve years, during the incumbency of the Rev. J. G. Bigney.

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 blessed."

Then again the call was for one advanced in years.

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 Newfoundland. 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.

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 address 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 all.

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 September 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 awaited the coming of death.

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 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.

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.

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 weaker 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!

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BEB... Feb. 20. LES... ED KING. [E. C.] HOM...

MONDAY—2 TUESDAY—2 WEDNESDAY THURSDAY—2 SATURDAY—2 SUNDAY—P...

TOPIC: Entire the Soul. GOLDEN TEXT your God, so sh Chron. 20, 20.

TOPICA 1. Gathering for 2. Entire devoti 3. Complete est 21, 25.

SCRIPTURE Compare 2 Sam 10-12; Gen. 32. 9-19, 20; Acts 1. 17, 1; 1 Sam. 15. Acts 2. 1-4. 41. Phi...

How does this le 1. Illustrate the 2. Illustrate the 3. Illustrate the

DOCTRINE: Jeho Pa. 44. 4; 74. 12. The coronation.— three times: once I Sam. 16. 13; a sec publicly, where high and thirdly, at the was crowned over.

coronation was a b noting the number amounting to 340, 8 a virtual assembly ceremonies we do n told that "David t them before the Lo stipulations of which obedience on their p

pledge of rule accord his oath of office sence. He was not anstitutional, king. G ereign, and David his coronation was follow three days. Shortly a Mount Zion, which the until then, and made ital. Pa. 49. 2.

The gathering foe.— Hebron, seems not to be by the Philistines. A war with the house of ford to let him alone. Israel he was an objec marched in search of h military force. Thei him from all obligati kindness in his exile. their coming he led h

THE HOLD. Probably Adullam (chap 23. 13 east of Bethlehem. T camped on the valley of Gians," a plain near SPREAD THEMSELVES THE Bethlehem itself, Th idols with them also to power of Jehovah.

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

The Philistines had n 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. No c til he is sent for; as a p and a watchful shepherd God to know his will, a please him to work out t God's oracle, unlike the never equivocally, but s David is forbidden to att but directed to march rou and there wait until he s signal of a GOING IN THE MULBERRY-TREES." Thei SELF! Yet not alone, f SHALL GO OUT BEFORE THE SMITE THE HOST OF THE prayed: he now believes a with the mulberry grove on Israel on the other. Sudda 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.

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 e'er redemptious' 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.

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

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