- 122

WESLEYAN" ALMANAC, APRIL, 1876.

First Quarter, 1 day, 11h, 57m, Morning. Full Moon, 8 day, 3h, 24m, Afternoon, Last Quarter, 16 day, 4h, 23m, Afteraoon. New Moon, 24 day, 2h, 49m, Morning. First Quarter, 30 day, 6h, 13m, Afternoon.

	First Quan	ter, 30 day,	6h, 13n	n, Alter	dral, he could hardly be heard beyond		
-	Day of Week.	SUN		MOON.		HTde Hal'x	the immediate circle that surrounded
Ĭ		Rises Sets	Rises	Souths	Sets.	H	him. He rarely preaches the same ser- mon twice, is ever ready to advocate
1 2 3 3 4 4 5 5 3 7 7 9 9 10 11 12 15 16 16 19 10 11 23 24 5 5 5 7 7 9 9 0 11 12 25 8 9 9 0 11 12 25 8 9 9 0 11 12 25 8 9 9 0 11 12 15 15 15 15 15 15 15 15 15 15 15 15 15	SUNDAY Monday Tuesday	$\begin{array}{c} 5 \ 5 \ 5 \ 5 \ 5 \ 5 \ 5 \ 5 \ 5 \ 5 $	$\begin{array}{cccccccccccccccccccccccccccccccccccc$	6 46 1 7 33 8 19 9 3 9 47 10 38 11 21 A. 13 1 10 2 11 1 3 16 1	$1\begin{array}{c} 1 \\ 2 \\ 31 \\ 3 \\ 4 \\ 4 \\ 5 \\ 5 \\ 2 \\ 8 \\ 4 \\ 4 \\ 5 \\ 5 \\ 5 \\ 6 \\ 6 \\ 1 \\ 3 \\ 1 \\ 1 \\ 2 \\ 3 \\ 4 \\ 5 \\ 5 \\ 5 \\ 5 \\ 6 \\ 6 \\ 1 \\ 1 \\ 2 \\ 3 \\ 1 \\ 1 \\ 2 \\ 3 \\ 1 \\ 1 \\ 2 \\ 3 \\ 1 \\ 1 \\ 2 \\ 3 \\ 1 \\ 1 \\ 2 \\ 3 \\ 1 \\ 1 \\ 2 \\ 3 \\ 1 \\ 1 \\ 2 \\ 3 \\ 1 \\ 1 \\ 2 \\ 3 \\ 1 \\ 1 \\ 2 \\ 3 \\ 1 \\ 1 \\ 1 \\ 2 \\ 3 \\ 1 \\ 1 \\ 1 \\ 2 \\ 3 \\ 1 \\ 1 \\ 1 \\ 2 \\ 3 \\ 1 \\ 1 \\ 1 \\ 2 \\ 1 \\ 1 \\ 1 \\ 1 \\ 2 \\ 1 \\ 1$	$\begin{array}{c} \mathbf{m'rn} \\ 0 \ 13 \\ 1 \ 23 \\ 3 \ 0 \\ 442 \\ 550 \\ 6 \ 49 \\ 7216 \\ 8 \ 288 \\ 9 \ 24 \\ 9 \ 34 \\ 10 \ 6 \\ 10 \ 39 \\ 11 \ 156 \\ 547 \\ 6 \ 28 \\ 547 \\ 6 \ 28 \\ 547 \\ 6 \ 28 \\ 541 \\ 10 \ 288 \\ 9 \ 41 \\ 10 \ 288 \\ 9 \ 41 \\ 10 \ 288 \\ 9 \ 41 \\ 10 \ 288 \\ 9 \ 41 \\ 10 \ 288 \\ 9 \ 41 \\ 10 \ 288 \\ 9 \ 41 \\ 10 \ 288 \\ 9 \ 41 \\ 10 \ 288 \\ 9 \ 41 \\ 10 \ 288 \\ 9 \ 41 \\ 10 \ 288 \\ 111 \ 16 \\ \mathbf{m'rn} \\ 10 \ 16 \\ \mathbf{m'rn} \\ 10 \ 16 \\ 10 \ 16 \\ 10 \ 16 \\ 10 \ 10 \\ 10 \\ 10 \ 10 \ 10 \\ 10 \ 10 \ 10 \\ 10 \ 10 \ 10 \\ 10 \ 10 \ 10 \\ 10 \ 10 \ 10 \ 10 \\ 10 \ 10 \ 10 \ 10 \ 10 \ 10 \ 10 \ 10 \ 10 \ 10 \ 10 \ 10 \ 10 \ \mathbf$	mon wice, is cany cause which re- ceives his approval, and, although he certainly lacks the highest qualities of an orator, the eloquence of his language is very ornate and winning. To listen to his sermons is highly enjoyable. They contain many a vein of literary and historical allusion as rich as any in Macaulay. Occasionally he introduces in a translation a suggestive sentence from a Greek or Latin author or from some foreign modern classic. Now he will give an extract from a play of Sophocles, now from a dialogue of Plato, and again from the Confessions of St. Augustine. His versatility, his imaginations, and his pictorial power are amazing and fascinating.—Harper's Magazine.

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

High water at Pictou and Cape Tormentine, 2 hrs end 11 minutes LATER than at Hakifax. At Annap-bis, St. John, N.B., and Pertland, Maine, 3 hours and 25 minutes LATER, and at St. John's, Newfeund-land 20 minutes EARLIER than at Halifax. At Char-ient 20 minutes EARLIER than at Halifax. At Westport. more hour in a day, I might become religious enough to please you; but as it is sottetown, 2 hours 54 minutes LATER. At Westport, hours 54 minutes LATER. At Yarmouth, 2 hours I am really too busy." bright colour in his face, and smiles on utes LATER.

EOR THE LENGTH OF THE DAY.—Add 12 hours to the time of the sun's setting, and from the sum sub-stract the time of rising. his lips and in his eyes. He looked the picture of health and strength. and no one, glancing at him, would have doubted but

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

"CHURCH FINANCIERING."

To this subject, a very practical and important one, the New York "Christian do you would not ask me if I were sure,' Advocate" devotes two lengthy editoriwas the reply ; " My work so thorough als. The first discusses the imperative ly exhausts me that I am not able to undemand for retrenchment in church expenses. It affirms that it must come. The stringency of the times, the prostration of business, as well as the best interness, and all other things will be added." ests of Christ's cause, all alike demand it. There is force in this view of the subject. The last decade, ending with 1874, was most of my present chances. I am fruitful, calamitously fruitful, of extravayoung and strong, with life before me, gance not only in the State but in the and I mean to get as much out of it as church. Providence has put an effectual possible. There is plenty of time to check upon this extravagance. The church become religious afterward, when I have gained the position that I am striving is compelled to learn and practice retrenchment.

"How do you know there is time? It The second editorial ends with proposis true that you are young and strong, ing "a scheme for managing the financial but the young and strong die." affairs of an ordinary Methodist Episcopal "I am not going to die, though church."

mean to become prosperous and rich-1. At the beginning of the Conference

WESLEYAN THE

been like that so long. Its no use to

seldom exceeding ten or fifteen minutes speak to him. Mr. Smith felt that he could not give in their delivery. He has no action, up all hope. He stayed with his old and his voice is monotonous, and thin, scholar as long as possible, and was and weak. His physique is not imposing. Frequently, when he had preachgrieved to see that there was no probaed in the Abbey or in St Paul's Cathebility of recovery. dral, he could hardly be heard beyond

"Surely he will make some sign before he goes. If I could only hear him pray, I should be more satisfied," he aid

But he did not get what he wanted. The young man passed away without regaining consciousness. Very sorrowful tears were shed over him of whom they had so little hope.

"If only he had taken time to prepare, how different it might have been?" said his friend.

Macaulay. Occasionally he introduces Is it not a lesson to all? Be ready n a translation a suggestive sentence for the time is short .- New York Chrisom a Greek or Latin author or from ome foreign modern classic. Now he tian World.

CORRESPONDENCE.

DEAR SIE,-I thank you for the very courteous review in your paper of March 28th, of a pamphlet entitled "Spurious Revivals in the County of Lunenburg exposed." You have fallen into one or two

misapprehensions which you will kindly al-"I cannot help it! If you would give me one more day in a week, or even one ly allow me to remove.

1. The pamphlet is what it professes to be, a narrative of events connected with the subject treated of from the year 1872 to 1875.

2. I do not doubt your sincerity when you say-"We hope and believe that in no instance are persons of other churches persuaded by Methodist ministers to leave their own communion." Unfortunately we know that your hope and belief are not justified so far as Lunenburg County is concerned. We have had worthy and excellent Methodist ministers in the county Men who proved themselves to be quite equal to your highest hopes in this particular. But some brethren have taken special pains to persuade impressible people to forsake their own communion. This is too well known-too notorious to be denied in Lunenburg County.

When persons want to leave our communion on the ground of conviction that another is better, we certainly bid them God speed. But we are bound to protect our flocks from proselytisers.

3. Your article asserts that the Presby terian brethren assume. "that revivals as conducted among the Methodists are spurious in contradistinction to true revivals as by them recognised." We should be very sorry to assume anything of the kind We know that there are "spurious revi-

ly, and well calculated to rouse and stimulate such dependent circuits, to independency; and with many of them such should be the case.

But salutary and desirable as such information is, many of our friends to the Home Mission fund, have felt, to say the least of it, greatly disappointed, to find such information shut out from the meagre minutes of last year, 1875. My hope is that this was an omission, surely a document set before our people, as the exponent of the proceedings of our Conference should be more worthy of the body it represents. Hoping that these remarks may be received in the spirit in which they are written, and be the means of imparting in future to our people the needed information concerning our Home Mission.

E. J. I am, dear sir,

OBITUARY.

SUSSEX CIRCUIT.

WILLIAM AVERY.

The subject of this obituary was an aged and highly respected disciple of Christ. FATHER AVERY died at White's Mountain. Sussex Circuit, on the 13th of Feby. 1876., at the advanced age of 71. The deceased was a native of Cornwall, England His parents being Episcopalian, they consecrated him in infancy to God by the rite of Christian Baptism, and to this act of parental duty he often referred during. his life with satisfaction and gratitude. He became the subject of relig ious im pressions at the early age of nine years while attending a prayer meeting in connection with the Wesleyan Church. At the age of 24 he was convinced of sin by the preaching of the cross, and by faith received the spirit of adoption whereby he could " cry Abba, Father." Soon after his union with the class and Church of his choice, he was drafted into the militia, and was under arms when the battle of Water. loo was fought. Here he encountered

many severe temptations, but remained faithful to the cause which he had espoused. After the lapse of a few years, peace being restored, he was released from his military duties. He was subsequently appointed to the respective offices of class leader and exhorter. These capacities he held with credit, and proved himself to be

a useful and valiant soldier of the cross In 1830 with his wife and four children. he embarked for America and landed at St. John, N. B. Among his acquaintances formed soon after his arrival, was Rev Father Strong, whose pastoral care and friendly counsel scontributed much to his

mortal life, saying to loved one, she fall Christ to be precious. Suddenly cut down in the prime of life

her loss is deeply mourned by a devoted husband, a kind father and brother, an only surviving sister, and a large circle of acquaintances .- Their loss is truly her gain.

APRIL 15, 18;

In the work of the various departments of the Church, sister Baines evinced a most lively interest by her industry, energy, and liberality. C. W. D. Sussex, April 3rd., 1876.

WILSON LOVELL

To the great grief of his numerous friends has been removed from the Church militant to join the Church triumpbant. Af. ter a few days illness which was borne with Christian resignation, our esteemed brother died at the age of 57, on the 12th day of November, 1875. When in the en. joyment of health he confided himself to the keeping of his Divine Father, and when sickness come he felt secure beneath hi. sheltering wing, and could say "whether live or die I am the Lord's."

As many of our seafaring men find , watery grave, our brother expressed his gratitude to Almighty God that he was privileged to die in his home surrounded with his friends. During his short affiction, friends administered to his temporal and spiritual necessities, anxiously await ing the issue. Their fears were soon realized, for early on the Friday morning of the above date, it was evident to all present that the end was near. On being asked respecting his hope and assurance. he responded with deep emotion. "my course is clear." We then sang the bean tiful hymn

> Jesu lover of my soul, Let me to thy bosom fly; While the nearer waters roll, While the tempest still is high. Hide me, O my Saviour, hide, Till the storm of life be past ; Safe into the haven guide, O receive my soul at last

We then committed the spirit of our brother to God, and while we were engaged in the solemn duty, he, without a sigh, fell asleep in Jesus.

Our brother was led to spiritual decis ion about twenty-eight years ago, under the ministry of our esteemed father Fox Since that time he has felt a deep interest in the Church of Christ, and liberally contributed toward the support of Metho dism. He was a true friend to the servants of Christ, and the brethren who have travelled on this circuit will not soon forget his kindness and hospitality. Our deceased friend has left a wife and daughter to

mourn his loss, and may He who has prom

ised to be a father to the fatherless and a

husband to the widow. comfort them in

this their bereavement, and give them

grace so to use this dispensation that

when their days cn earth are ended they

may again join hands with their loved one

S. M.

in that land where there is no more sea.

Grand Bank, N. F., Jan. 14, 1876.

MR. ROBERT ANDERSON.

N

complete in th ceived its soul Ghost, and w body. It imme the entrance found a multity 37. WHEN ment of Peter foretold the David had pre Messiah; the matter of fact. knowledge, rise ascribed their only possible co they CRUCIFIE now EXALTED PRICKED IN TI seized them as before them of looked for Mes enthroned on h The conviction sharp sword ha words were b Holy Spirit. Jo REN. No long with new wine. afraid. they a they must DO i the glorified Ci 38. REPENT. feelings and put already change especially your turn to him Saviour. Th soul, very diff Do penance, wh BAPTIZED. Th baptism. NAM an open confe viour, and con Lord. REMIS a view to it, w such a faith. confession in door to forgi Baptism does pictures it. He had already the promise i hearts, and m There is no e were endowed miracles. 39. FOR. Y cause THE PRO quoted in vers Jews. Its firs ish people, to CHILDREN. prophecy. A certainly unde little ones of h his posterity deemed by th his from the not grow up Holy Spirit, a fants were un covenant, rec token. So they ly entitled to They who de grave responsi dence. As M. LORD shall CA is the graciou this call be

A. D. 33.] L

THE EARL TOPIC : Ope

APRIL

Church. GOLDEN TE upon the name Rom. 10. 13.

BER

Ho MONDAY-TUESDAY-WEDNESD THURSDAY FRIDAY-

SATURDAY

SUNDAY-

The church,

year there should be a careful and full estimate of all the expenses of the church made. Let no item be omitted. 2. There should be a careful estimate

of all available resources. Let none be counted on that are not reliable. 3. These wants and resources should

both be brought before the whole church definitely at an early day. This to be done in whatever way the authorities of the church may deem most successful.

4. Advance payment-weekly, monthly, or quarterly-should be strictly required. The duty of seeing that such payment is made in every case should be devolved on some one. This is a vital point, difficult to realize.

5. Frequent meetings of the board of church officials held, at which all accounts and liabilities should be audited and paid, and all necessary provision made to meet promptly any deficiencies which may be found to exist.

Such is the scheme in brief. It commends itself. Its adoption, or something similar to it, if efficiently worked, would no doubt compass the desired end.

> DEAN STANLEY.

Arthur Penrhyn Stanley, Dean of Westminister, is one of the greatest living masters of the English tongue, and the possessor of varied and extensive attainments. He is eminent as a poet, scholar, critic, traveler, and controversalist; but it is chiefly to his qualifications as a preacher that we would now

direct attention. His sermons have a distinctive character. They have a large infusion of but the only answer I can make is that the leading article, and frequently address themselves to the prevailing thought or the great events of the day. This tendency is illustrated by an anecdote that is told of a dignitary of the Church who went one Sunday morning to service at Westminister Abbey, it having been announced that the Dean would preach. "How did you like the willing to be saved soon. sermon ?" asked the lady with whom he was staying. "Oh !" was the reply, "it was very good; there was nothing to told that the young man was seriously object to. But it was not what I went ill. He lost no time, but hurried to to hear. I went to hear about the way him at once. He found things worse to Heaven, and I only heard about Palestine." He seeks to make his sermons vivid and interesting by bringing anecdotes and letters and history under contribution; and in the effort his imagery is often colored by local allusions, and even his subject is suggested by local circumstances, Thus at Venice he preached on the text "How shall we sing the Lord's song in a strange land?" at Rome on the subject of "St. Paul at Rome ;" at the Convent of St. Catherine from the appropriate text, "This Agar is Mount Sinai in Arabia;" at Jerusalem the subject was "Christ on Jesus," said his friend ; but Kelmarsh earth and Christ in Heaven." His ser- took no notice. mons are remarkable for their brevity

to save money, and be known as wealthy man. Not that that alone will ever content me. I shall be learned as well, and raise our family name to honour. That is why I am studying so closely in my after-business hours.

NO TIME.

The speaker was a young man with a

that a long and bright future lay before

him. So thought the friend whose mild

plea had brought forth the above answer.

said the latter; are you sure?"

dertake any thing fresh."

for."

"Too busy, are you, Kelmarsh?"

" If you only knew what I have to

"But this thing is of paramount im-

portance. You should seek first the

kingdom of God and His righteous-

"That is not quite worldly wisdom.

I think I am quite right in making the

"Are you wise to do so? Would it not be far better if you would decide for God, and be made ready either to die or live? You know, Kelmarsh, it is not true that you have no time. You can spare hours for less important things, and surely you can find time for this.

"Do not tease me. Have I not told you that I will become a Christian when am not quite so busy ?"

" Very well, then ; I will leave you to your own reflections."

Robert Kelmarsh had effectually silenced one who was his best friend and had been his teacher. The lad had grown into early manhood, and could not be treated quite like a child, and Mr. Smith felt that after the talk they two had held together there remained nothing to do but to keep silence for awhile. But he could not forget him, and after a few weeks had passed he wrote to him

a kindly and earnest letter, once more begging him to come to a decision, and giving him as a text to remember, " Behold now is the accepted time, now is the day of salvation.' To this came the following curt re-

ply : "DEAR SIR,-Yours received with

thanks. I appreciate your kindness. given to you before : I have no time to think of such things. In great haste. Yours. R. KELMARSH."

Mr. Smith could now only follow his old scholar with prayer, leaving him to the care of the gentle Shepherd, and hoping that space for repentance would be given him, and he himself be made

Some months passed without his hearing from Kelmarsh, and then he was than he expected.

"You can see him, sir," said his mo ther, sadly, "but he will not not know you, for he has been delirious all day. Come up into his room."

Mr. Smith was shocked at the change he saw. He laid his hand kindly on the young man's arm, and the touch seemed to arouse him.

"I am obliged to find time to die," he said.

" That is what he keeps saying," remarked his mother through her tears. "But you can also find time to trust in

"He does not hear you sir. He ha

vals." We know there are true revivals comfort in a strange land. The principal The former we denounce, and all attempts to "get them up." The latter we approve whether among Methodists or any other denomination. The pamphlet is abundantly clear on this subject.

4. You say " it is certain that amongst us, no more importance is attached to the penitent bench," than by our Presbyterian brethren to the enquiry room, or the quiet interview of study." This is one of the main points at issue, and I regret to

say you are entirely wrong as far as Lunenburg County is concerned. What we object to-what we earnestly protest against-is making the "bench" a sine

qua non to conversion, as some Methodist ministers have done and are still doing. When we denounce this use of the "bench." we make no war against Methodism, or Methodists as a body. The pamphlet

speaks for itself on this point We have fully as high an idea of Methodism, and esteem for it as any Methodist can have of and for Presbyterianism. We acknowledge gladly its power and usefulness. You can judge of the sort of Methodism with which we have to deal here, from the letters given in the pamphletletters which I assure you are in every point genuine, and which I would gladly submit to your inspection. I assure you that the pamphlet has already done a great deal of good in teaching caution to men

who thought they could ride rough shod over their Presbyterian brethren. There are other points in your article on which

I would like to remark, but I fear I have already trespassed too much on your space-

Yours, &c. D. MCMILLAN.

Manse, La Have, April 3, 1876.

MR. EDITOR,-With many others of our age. friends, I have been much impressed, with the timely remarks contained in Rev. W. Tuttle's letter found in the WESLEYAN a few weeks ago; especially such as refer to our Home and Domestic Missions. But my object in this communication is to enquire how it is that the minutes of Conference for last year is so void of the interesting information found in the minutes of the previous year.

On the page of minutes for 1874, we have tabulated the "Session of Conference. &c.," and what was more interesting to the friends of Home Missions. we have in said minutes, schedules, giving full information of the expenditure, &c., on the different Home Mission Circuits, also the receipts, grants and deficiencies. Such information was considered as most time-

part of his American life was spent in English Settlement, Smith's Creek, and Jordan Mountain. In all these places he made many friends, but especially did he delight in the fellowship and counsels of his ministerial brethren appointed to the Sussex Vale Circuit. In the year 1861, July 11, his beloved

wife exchanged mortality for life with "a good hope through grace."

Few, if any, were more zealous for the prosperity of Zion than our brother deceased. Sabbath Schools, Class meetingsand Missionary Anniversaries (in all of, which he took an active part) and indeed all gatherings of Christian enterprise were to him "seasons of grace and sweet delight."

His illness was brief, and as he lived so he died, trusting in Christ's blood and righteousness. "Blessed are the dead who die in the Lord."

He has left to mourn bis loss, four children. 39 grandchildren, and 42 greatgrandchildren, and very many acquaintances and friends.

It is worthy of note that our brother enjoyed in his early life, the rare privilege of listening to such noble worthies as Bradburn, Cooke, Bensor, Watson, and Clarke discourse the word of life, and many of their themes he remembered distinctly till Lord. On the occasion of his funeral C. W. D. his death.

Sussex, April 3, 1875,



Frances L., beloved wife of G. H. Barnes. Esq., and youngest daughter of Henry and Frances Hayward, died at Sussex on the 24th of Dec., 1875, in the 39th year of her

On the 26th of January, 1876, Robert, the much beloved husband of Elizabeth Anderson, of Western Point died in the 58th year of his age, leaving behind a wife and seven children to mourn his loss. Years ago he was soundly converted to God under the ministry of father Fox, while he was labouring on this circuit. From that time until the hour of his decease be professed a good profession, and, according

to the light and privilege he had, he en deavoured to "adorn the doctrine of God his "Saviour in all things." The period of his sickness was of short duration, but one in which he was thoroughly resigned to the will of his heavenly Father. From its commencement he expressed his con-

viction that he should not recover, but gave every evidence that to be absent from the body would be to be present with the which was largely attended by the people 0 the harbour, as also those of the harbours of La Plante and LaPoile, an appropriate address was delivered based on Balaam's wish, " Let me die the death of the right eous, and let my last end be like his"

Numbers xxiii. 10. Also, of the same place, Octuber 15, 1875 Mrs. HANNAH STICKLAND, the beloved

widow of William Stickland, departed this life, in the 84th year of her age. He death was blessed and triumphant. The writer visited her several times just before she died, when she gave evidence, in the strongest possible mannar, that her suis were pardoned, that Jesus was precious that all condemnation had disappeare and that she was going to the better world The happy and peaceful character of ber death produced quite a sensation among many of the people of the harbour, and from that time to the present, there has been manifested by them an anxious, earned seeking after the truth, a desire to in the life and so die the death of the righter On the occasion of the funeral a sermon preached from the 14th verse of the 14th

SAVE YOUR UNTOWARD, P only an outli the burden tions was, be ple, their opin ence, and thei be if you beco out from am ate," 2 Cor. the Gospel. a line and we the crowd of stand with hi RECEIVED. . heartily accept .question, WHA lieved Jesus to to act out this themselves to viour. They discipleship, b of the Father Holy Ghost, were ever thus

tered the open

mode of this ba

world !

Blesssed with godly parents and favoured with all the advantages common to a truly Methodistic training, she was in early life the subject of deep religious convictions. But it was not until some thirteen years ago, under the ministrations of the Rev. D. D. Currie on this Circuit, and during a gracious revival, that she was enabled to accept proferred grace, and made to rejoice in the liberty of sins forgiven, and peace with God through faith in Christ. Identifying herself with the Church of her choice, she remained from that time a zealous and devoted follower of Christ, and always spoke with fervour

and gratitude of his love. She was fully conscious to the last. and calmly "entered into rest," after a short chapter of Job. illness, with a well grounded hope of im. Petites. N. F.