

'WESLEYAN' ALMANAC AUGUST, 1876.

Full Moon, 5 day, 2h, 23m. Morning. Last Quarter, 12 day, 5h, 44m. Afternoon. New Moon, 19 day, 7h, 11m. Morning. First Quarter, 26 day, 2h, 3m. Afternoon.

Table with columns for Day of Week, SUN Rises Sets, MOON Rises Sets, and HOURS. Lists times for days from Tuesday to Thursday.

THE TIDES.—The column of the Moon's Southings gives the time of high water at Farnboro, Cornwall, Horton, Hantsport, Windsor, Newport, and Cruro.

High water at Pictou and Cape Tormentine, 5 hrs and 11 minutes LATER than at Halifax. At Annapolis, St. John, N.B., and Portland, Maine, 5 hours and 25 minutes LATER, and at St. John's, Newfoundland, 29 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 12 hours, and to the remainder add the time of rising next morning.

(Continued from first page.)

These were eventful times in our political history. In an extract from his diary, quoted by his biographer—Rev. Dr. Richey—he says: "We could easily see the garrison (Fort Cumberland) from my father's house, and when we heard the roar of cannons or the discharge of musquetry in the evening, have frequently gone out to watch the flashing of the guns."

In the spring of 1779 a few of the old Methodists who had emigrated from England some years previously began to hold little meetings composed of about a dozen persons, assembling among other places at Mr. Foster's, Fort Lawrence, Mr. Trueman's, and Mr. Scurr's, Point de Bute, Mr. Black's, Mr. Oxley's, and Mr. Donkin's.

Young Black, when 19 years of age, was converted during the meetings held at Mr. Oxley's (grandfather of Stephen Oxley, Esq., River Philip), and immediately manifested his love for souls by exhorting people, both publicly and privately, as occasion offered, to repent of their sins. So successful were his efforts that he soon received invitations from various parts of Cumberland and Westmoreland counties to exhort the people. It is related that in the winter of 1779-80, during a meeting he attended at Tantramar, a party of soldiers arrested upwards of 20 of the worshippers in consequence of representations that such meetings ought to be suppressed.

In the autumn of 1781, Mr. Black determined to devote himself entirely to the work of the Lord, and immediately made a tour of nearly three weeks to Memramcook, Hillsboro', etc., using a log canoe in his passage along the rivers. Of another visit to that locality in the January following he writes that having preached at Memramcook he set out for the French Settlement on the north side of the river, and tarried that night at a French house where he had a little straw for his bed and about two yards of wrapper to cover him on one of the coldest nights during the winter. Next day he walked 19 miles on snowshoes.

We may mention these incidents in order to convey some faint idea of the trial and hardship which were endured by many of our early preachers, and to afford means for contrasting the opportunities of that day with those of the present. The British population of Nova Scotia at this time was about 12,000.

In the early part of 1792 he visited the several little societies, which had been formed in Cumberland through his instrumentality, and then turned his attention to Windsor, Horton, Liverpool, and other distant portions of Nova Scotia.

It was fortunate for the Methodist cause in these provinces that the earli-

est exertions in its behalf were during the life of Wesley, the benefit of whose experience and judicious counsel was frequently sought and readily given. Correspondence was maintained with some regularity between him and Mr. Black, whom he often addressed as "Dear Billy."

At a Methodist Conference held in Baltimore, (U.S.) in 1784, which Mr. Black attended, his representations of the extent of his parish and the work to be done obtained the assistance of Freeborn Garretson and James O. Cromwell for these Provinces. On 20th of October, he preached in New York, and in a visit, extending from February 1st to the middle of May labored in Boston, first preaching in private houses, then to increasing congregations, until the number present at the last time he officiated was estimated at 3000. In words of his biographer "To Mr. Black belongs the honor of having laid the foundation of Methodism in Boston."

Hence we see, as already stated, how beyond conception is the magnitude of the influence exerted—we may say throughout America—by the humble efforts of these little praying bands of Englishmen, who, under the toils inseparable from the first settlement of this country, found time and strength to devote to the Master.

In 1786, at Halifax, was held the first Nova Scotia District Meeting, at which time we find Mr. Mann and Mr. Grandine named as preachers in addition to those already mentioned. The latter was then preaching in Cumberland. Messrs. Black and Garretson were appointed to the Halifax Circuit, which embraced also Annapolis, Granville, Digby, Horton and Windsor.

(Conclusion next week.)

PASTORAL ADDRESS OF THE

Newfoundland Conference of the Methodist Church of Canada to the members of the Church under its care.

DEARLY BELOVED BROTHERS.—We greet you in the name of the Holy Trinity. As the united pastorate of the Methodist Church in this colony, we again avail ourselves of the privilege of addressing you as our spiritual charge. We give thanks to God always for you all, making mention of you in our prayers. You will rejoice with us in the fact that during the past year, God has most graciously poured out his Spirit upon the Methodist and other Churches of Britain and America, which has resulted in the "building up of believers in their most holy faith," the restoration of the fallen to the favour of God, and the conversion of thousands hitherto "having no hope and without God in the world." While our joy is great for the prosperity of Zion in other lands, it is much greater for the success with which God has crowned the holy toil of his servants, on the new Missions, as well as on the older circuits, within the bounds of our Conference.

The rain from heaven has caused the barren soil to become fruitful; the "Sword of the Spirit" has pierced many hard hearts, and wounded consciences have been healed by "Gilead's balm." The gospel of Christ has again to many proved itself the "power of God unto Salvation."

Death has claimed an unusually large number of victims on some of our circuits, many of whom were consistent members of our Church, and devout followers of the Saviour. That same Jesus whom they had lovingly served in health, forsook them not in death; supported by him they were enabled to tread "the valley and shadow of death" fearlessly, and to enter joyously into the heavenly rest.

Four young men, having completed their usual term of probation, to the entire satisfaction of the Conference, were solemnly set apart for the full work of the ministry by the imposition of hands; and another not having arrived from his distant circuit, was recommended to be ordained during the course of the year. Twenty-one remain on trial, while six have been received as candidates for the ministry. After filling up the vacancies, occasioned by death, we record a membership of 5473, being an increase for the year of 387 with 1051 on trial.

Our Sabbath School work has been vigorously prosecuted with cheering results; the attendance has considerably improved; progress has been very marked, and the whole succeeded by several teachers and many scholars giving their hearts to God and joining the church. The value of this department of the Church's effort cannot be over estimated. Brethren! enter heartily into it, co-operating with those who are endeavoring to feed the lambs of Christ's flock. Labour here will bring its own reward—the church's gratitude and heaven's approval.

With this directly spiritual success, we have also had a fair share of material prosperity; during the year several neat and commodious churches have been erected. The dedication of these to the service of God was attended with blessed, hallowing influences. With better accommodation for the people, our congregations have considerably improved.

The increase in our ministerial staff from year to year, necessitates the erection on all our stations, of suitable parsonages, which should be suitably furnished, so as to lessen the removal expenses which have been hitherto considerably augmented by the transmission of furniture.

As by recent legislative enactments, we occupy a different position from that previously filled by our church on educational matters, we have watched with much attention and anxiety the first year's operation of the new system. The Rev. G. S. Milligan, M.A., Superintendent of our schools, has been indefatigable in the discharge of his most important duties, and under his able direction, our educational interests are shaping themselves into a condition, both gratifying and hopeful. The various boards have devoted themselves earnestly to their arduous task; old buildings have in some places been superseded by new and better adapted ones; while the other settlements have for the first time been provided with schools. We urge upon you the duty of availing yourselves of these privileges: as far as possible educate the youth. "Knowledge is power." Your children's usefulness and success in life will largely depend upon their early educational advantages. On behalf of the rising race, we press upon you the importance of the divine precept: "take hold of instruction, let her not go, keep her, for she is thy life."

We rejoice that your approval of our recent formation into a separate Conference has manifested itself by your continued support of all our connexional funds. We would here remind you that the first pecuniary concern of each circuit should be to provide for its own ministerial support. In some of our circuits where our population is largely on the increase we are of opinion that by a united and determined effort, this desirable end might be attained; and on other stations, where at present this could not be effected, a resolution to advance as nearly as possible to it, would be of great advantage to the work of God, by releasing funds which might then be appropriated for extending our missions, in heathen and idolatrous countries.

We commend to all our people the necessity of promoting in every legitimate way the cause of total abstinence. There is no vice so ruinous to the temporal and eternal well being of humanity as intemperance. We recall to your remembrance, the rule of prohibition, laid down for the guidance of the members of our Church by the honoured Wesley, viz.:—not only in abstaining from the purchase and sale of intoxicating liquors, but in drinking them, except in cases of extreme necessity. Let this important rule have your cheerful support; we urge upon you the duty of lending your example and influence to aid the temperance reformation on the apostolic principle;—"Wherefore if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend."

Remember the obligations and sanctity of the Sabbath. Avoid on the holy day everything which would mar your peace or rob you of its blessings.

We remind you, dear brethren of the Christian duty to leave "the principles of the doctrine of Christ" and "go on to perfection." Compliance with this injunction is in itself a most exalted and exalting privilege, and the source of richest blessings. The attainment of this state of grace is not beyond your reach; for the apostle, in his prayer for the Church at Thessalonica, pleads—"And the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ." God commands: "Be ye holy, for I am holy." This blessing is your only meanness for eternity, because it is written: "Holiness without which no man shall see God." May you be able with humble joy to exclaim, "The Mood of Jesus Christ his son cleanseth us from all sin." A church with this rich experience will be eminently successful, it must have "power with God and with men." Then shall our Zion be an eternal excellency, a joy of many generations. "Then shall the earth yield her increase; and God, even our own God, shall bless us."

As we go to our different spheres of labour, we are resolved by divine grace, to devote ourselves with renewed zeal, to your spiritual interests and the extension of our Lord's kingdom. We invite your zealous co-operation in all departments of the master's work. Unite with us in unceasing and importunate supplications at the mercy seat, that the Lord may visit all our congregations with converting and sanctifying grace. From every family altar, and closet, from all our private and public means of grace, from ministers and people, let the cry go up to the Lord of Sabbath:—"O Lord I beseech the send now prosperity," "Oh Lord revive now thy work," "For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth." Work in faith and expect great things from the Lord. "If ye abide in me and my words abide in you, ye shall ask whatsoever ye will, and it shall be done unto you."

Work for Jesus, strive to win it; Be bath bought for thee a crown, Think to place bright stars within it, At His feet to lay it down.

"Whatever thy hand findeth to do, do it with thy might, for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest."

Signed on behalf of the Conference JAMES DOVE, President, JOHN GOODISON, Secretary

A SKEPTIC TESTED.

Some time since a clergyman, living in a community where skepticism and infidelity had led many astray, gave a series of discourses on the evidences of Christianity. Of course more or less of his opposers were present, and on the last night of the series a prominent infidel came in. At the close of a very impressive meeting, the speaker said in a spirit of tenderness:

"There may be and doubtless are, some here to-night who do not believe as I do, and who do not accept the truth of the Bible. If there are any such, or if there is one willing to come forward and test this question of such vital interest to every soul, I invite him to the platform."

On the instant the infidel referred to came forward and said:

"I do not believe your doctrines—I cannot accept them."

"But," says the clergyman, "you have denounced for years that which you have never tested. Are you willing that I, who have tried Christianity, and feel its truths, shall be your teacher, and will you submit to my directions? You say that you are honest in your belief, and in an honest spirit you will meet me."

"I do thus meet you, and I will allow you to be my teacher."

"Then," said the godly man, "kneel by my side and repeat the simple words: 'God, be merciful to me, a sinner!'"

"But," was the reply, "I do not believe in your teachings."

"Well, you say you are honest and are willing to test this question; if so you will heed my directions."

The audience, in hushed expectation, heard the infidel, as he sullenly kneeled, utter the words desired, with sarcastic defiance.

"Again repeat these words," said his teacher in tones of utmost gentleness; and again, still defiant, yet more subdued, the infidel repeated: "God be merciful to me, a sinner."

Once more came the request to repeat the sentence, and before the audience, held by the power of the Holy Ghost, that petition went up in a tone of almost tenderness, certainly far different from the bravado with which it was first repeated.

A fourth time came the request: "Repeat it again;" and, with his strong frame quivering with emotion, the poor man poured out his soul's need in the prayer of the publican. At the fifth repetition the man then and there, before the large assembly, offered up from his inmost soul the prayer which, when thus offered, meets with a forgiving Father's pardon.

We give the simple facts as told us, and only ask the question of all unbelievers: "Why will you denounce a faith which you have never put to the test?"—Watchman and Reflector.

It is interesting to observe how many people go to the Circus "just to please the children," and very curious to notice that sometimes it takes several able-bodied men and motherly women to look after one little boy or girl on such occasions.

OBITUARY.

MRS. MILLER, WIFE OF REV. GEORGE MILLER.

The recurrence of death in the different families of our people reminds us of the instability of earthly associations; and that friendships, however close and tender, are sundered by the ruthless hand of death. We have been led to these reflections by looking at the rank and file of Methodism within our own limits during the last forty years. Those whose names used to be very familiar to our people, as faithful and successful workers in the Lord's vineyard, cease to be recognized as tenants of earth; and but few now remain who were co-laborers with Bamford, Busby, Croscombe, Williams, Strong, Wilson, Knight, and others. They with the partners of their toils and successes have crossed the river of death, and we have no doubt are now with the blessed in heaven. A few names still remain to connect the present with the past, to tell of the wonderful things the Lord did in their day, to encourage the standard-bearers of the present to work loyally and well for the Captain of our salvation, and to sustain with wisdom and zeal the church which under God has conferred untold blessings upon the world.

With the name and labours of the late Rev. George Miller many of us are familiar. He was a good preacher, and a conscientious and faithful minister of Christ. He died happy in God at Bridgetown, N. S. The minutes of the Conference of E.

B. A., contain an honourable record of his life and labours. Now we have to record the death of his widow, Mrs. Frances Catherine Miller. She was born in Shelburne, N. S., in the year 1798, February 17th. She was the daughter of one of the early Loyalists, Capt. Alexander Cockane. In her early life she was gay and thoughtless of spiritual things, as young people often are. About her 20th year through the influence of a Christian friend, she was awakened to see her lost condition as a sinner before God, and was led a penitent to the footstool of Divine mercy. She felt sin to be a burden; her soul was greatly distressed. She could not feel at rest until she found rest in Jesus. It was while engaged in the ordinary duties of life, with her heart uplifted to God in sincere pleading for salvation, and trusting alone in Jesus as her Saviour—she exclaimed, "Lord I can give up all for Thee!" At that moment God spoke peace to her soul, her chains fell off her heart was free. She stood still in astonishment saying—Is this religion? Yes, indeed, it was religion. "The soul's calm sunshine and the heart-felt joy." She felt that a mighty work was wrought in her heart—"old things have passed away, and all things have become new." She united herself to the Methodist Church in Shelburne, became a teacher in the Sabbath school, and in various ways sought to be useful in connection with Zion.

In the year 1823 she became the wife of the Rev. George Miller. A new sphere of usefulness now opened before her, and on the different circuits where they were appointed to labor, she identified herself with the work of God. The life of a missionary in those days was no sinecure. Long journeys, exposed to all kinds of weather, preaching in heated school houses, not unfrequently scanty fare and insufficient lodgings, often tested his faith and the firmness of his attachment to his Master's cause. But home, made pleasant and attractive by the thrift and fore-thought of an affectionate wife, alleviated the cares of labor and gave fresh stimulus to devotion and zeal. Such was our sister. She was a help-mate in the work of the Lord, and by her affectionate solicitude, encouraged her husband in the work to which God had called him.

The writer became intimately acquainted with the family during his incumbency at Bridgetown. We found sister Miller, although considerably advanced in life, taking part in our public prayer meetings, and in charge of one of the largest classes in the town. Her gift in prayer was much above the average; there was a vigor, a pathos and power in her addresses to God that indicated a superior mind—as well as a sincere and devoted heart. As a class leader she was highly esteemed; she appeared as if by intuition to comprehend the religious state and spiritual needs of those under her care, and her counsel was always instructive and edifying. The observance of our rules as regards the support of the ministry was never disregarded or slighted by her, and a kindly response was the result—showing that the duties devolving upon her by the church were faithfully discharged.

After her husband's death she found it desirable to remove to St. Stephen's, N.B., and to make her home with her eldest daughter, Mrs. Wilson. This was in 1870. Within a year and a half of her removal she was seized with a stroke of paralysis which greatly impaired her memory, and from which she never fully recovered. In September last, she had the second attack of paralysis, which left her helpless as an infant. Of her left side she had no power. Confined to her room and to her bed, a wreck of her former self; but she was not forsaken, God was the strength of her heart and in him she trusted. She could say, "Though thou slay me yet will I trust in thee." She never lost her confidence in God. Until she became an invalid, whenever it was practicable she was found with God's people in his house, and at the table of the Lord commemorating the dying love of her adorable Saviour. But when bedridden and almost incapable of physical action, her language was, "It is the Lord I trust in; do what seemeth him good," and when incapable of speech there were indications that her heart was engaged with God. Death to her was a welcome messenger, and those who witnessed the final struggle could see the victor triumphant over the last enemy. She departed this life in the 79th year of her age, in sure and certain hope of a glorious resurrection unto eternal life.

Nothing more need be said of sister Miller. She was a kind mother, an affectionate and faithful wife, and a sincere Christian. To say that she was faultless, would be to say that she was not human. She felt Christ to be the Rock upon which she rested, His blood the fountain in which she washed, and his Spirit the theme of her consolation and strength, and to her death was given. "Let me die the death of the righteous, and let my last end be like his." H. D. St. John, N.B., Aug. 18, 1876.

B. C. 10. Wom. MOND. TUES. 2. 1. WED. RUC. THUR. 1. 2. FRID. 27. SAT. SUNDAY. TOPIC. and Pic. GOLD. of good. did. Ac. DOCT. 5. 15; The verbs p. woman; and no. our les. lent wo. gather. wise: I. the glor. these f. The G. this cha. apostles. works. And, la. sonal in. This woman; was the. Lemuel. was is. that he. tion, an. haps, re. possibly. woman. ect for. 10. A. of stren. tue. Sh. of true w. a scarat. man. always. some ex. has ris. among. that pe. man, w. In our. ly given. tains m. blast. ABOVE. is such. and, the. tious w. 11. prudent. the int. BAND. dived. raids, p. 12. tifying. her ecc. taining. interest. 13. her flo. spins. HANDE. in and. fino la. lazy to. 14. her in. well m. 15. morning. tends. house. signs. is bef. 16. as an. BUYER. of her. her hu. 17. bodily. serves. sensib. 18. the qu. produ. HER. to a v. den al. 19. thread. the w. HAND. somet. spinn. wheel. Harg. in 176. 20. charit. with. The p. nting. 21.