

WESLEYAN ALMANAC FEBRUARY, 1876.

First Quarter, 2nd day, 9h. 30m. afternoon. Full Moon, 9th day, 1h. 32m. afternoon. Last Quarter, 17th day, 0h. 41m. morning. New Moon, 25th day, 2h. 6m. morning.

Table with columns for Day of Week, SUN, MOON, and TIDES. Rows list days from Tuesday to Tuesday with corresponding times and tide information.

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

Each water at Pictou and Cape Tormentine, 2 hrs and 11 minutes LATER than at Halifax. At Annapolis, St. John, N.B., and Portland, Maine, 2 hours and 25 minutes LATER, and at St. John's, Newfoundland, 20 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.

SUPPORT OF MISSIONS.

MINISTERIAL BENEVOLENCE—AN EXAMPLE TO THE LAITY.

(Continued from last week.)

But it may also be objected, that one of "our people," in Halifax, gave, last year, more than double the whole amount given by the ministers. Granted again. All honor to the whole-hearted man who had a soul large enough to subscribe \$750 to the mission cause.

But, let us investigate a little further. On page 15 of the Minutes, the number of ministers in the active work is put down at 81, and the supernumeraries at 16, making a total of 97.

Divide the total amount subscribed by the laity by these figures, and we find the "enthusiasm" of "our people" for the "mission cause," manifesting itself in the magnificent sum of 92 cents per head, per annum. Comparisons I know are odious, and those following is no exception to the rule.

Now, Mr. Editor, I stated at the outset that I was not going to touch upon the subject of deficiencies—nor am I. But this much you will permit me to say: had "our people" twelve months ago manifested an enthusiasm for the mission cause, equal to that exemplified by our ministers during the same period, the rather undignified clamor and deficiencies would, in all probability, never have been heard.

by the divine influences of the gospel of peace, that he may see himself called upon to contribute (as God has given him the ability) to the support of a cause, which of all causes is dearest to the heart of the Christian—the cause of missions.

ONE OF THE "YOUNG MEN."

A CLOSE COMMUNION SECEDEE, AND WHAT HE THINKS.

A correspondent of the St. Louis Advocate, writing from New York, has this graphic description:—

We went to hear Hyatt Smith, last Sunday evening, preach on open communion, with especial reference to the New York Baptist Conference, of which we have written you of late. His church holds about one thousand persons, and was crowded long before the hour of service. This, however, is not uncommon, but the subject announced undoubtedly served as an additional attraction, and we noticed a great many of the notabilities of the district among the audience.

of the New York Baptist Conference, saying that he had probably heard of it! How some of the scenes would have disgraced a fourth-rate primary in the fourth ward (this ward in New York bears a bad reputation the country over), but he added, apologetically, that he meant no disrespect to the fourth ward!

Commencing on the text, he said that when the Jewish Christians reconstituted with Peter because of his consorting with the Gentiles, he did not tell them they lied, seeing "he was not a member of the New York Baptist Conference." But he reached the climax, when he spoke of the pastor of a neighboring Baptist church who told the Conference that "when the Long Island Baptist Association expelled the Lee Avenue Church, it had peace, as the young man had peace when Christ cast the devil out of him."

Feb. 8, 1876.

OBITUARY.

DEATHS AT GRANVILLE FERRY.

We have much cause to thank God that yet "our people die well." Within the last months several of our loved ones have passed on before.

MISS MARY A. AMBERMAN, yielded to the claims of God and gave Him her heart in 1866. Naturally diffident, gentle and unobtrusive, religion gave a new grace and charm to her character. She was a consistent christian worker, a faithful loving friend, an earnest sinner at the threshold of the house of God.

MISS MARY E. DELAP, died Dec. 21st, 1875, aged 30 years, 6 months. In 1865 during a series of meetings held by Rev. J. Hart and W. H. Hertz she passed from death unto life.

Sister Delap was called to suffer much bodily pain and weakness, but tribulation worked patience, and patience, experience, and experience hope. Her last illness was peculiarly trying and though she longed to fly away and be at rest, confidently trusting in her Father's love she patiently waited till her change came, and then "resting on Jesus," as she expressed herself in her dying words, she passed to heaven.

ALFRED TROOP, Esq., ceased to live on earth, during Oct., 1875 having sojourned below 59 years.

It was not till he had arrived at the age of manhood that Brother T. experienced the joys of pardoning love. For nearly twenty years lower he strove to walk with God ere he was called from earth. A clergyman belonging to a different section of the Church from that which Bro. T. was connected with said at his funeral "To know him was to love him, to love him was to mourn for him."

During the past year it was evident that Bro. T. was taking a deeper interest than ever before in the cause of God. He seemed to realize that "the time is short" and that he ought to improve every opportunity to do good and to get good.

At our Watch-night service on the last day of the year he was in his place in the house of God as usual but did not feel well. He rapidly grew worse though not until Wednesday did there seem to be any cause to fear that death was near.

J. R. H.

Granville Ferry, Feby. 16th, 1876.

REV. W. C. BEALS.

DEAR MR. EDITOR—I noticed in the last WESLEYAN the death of the REV. W. C. BEALS, and a hope expressed that some one acquainted with his ministerial life would write an Obituary of him.

In the summer of 1830 I first became acquainted with him and his connections. From them he decended in a good old Methodist line. The elder members of the family on the fathers side, were decidedly attached to Wesleyanism, many of them truly pious, united to the Church, sustained its interests, and always welcomed our ministers to their hospitable homes.

Brother Beals was brought up in the fear of God, and early in life experienced the Gospel to be the power of God in the salvation of his soul.

My personal acquaintance with him commenced in 1830, at the close of a class meeting held in the Lawrence-ton Wesleyan Church. What he then said, relative to his religious experience produced an impression upon my mind.

Soon after he attained a sense of Divine favor and united with the Methodist Church, he began to call sinners to repentance, and God honored his young servant by rendering him a blessing to the people.

From the above date to the Conference of 1862, (held in Charlottetown P.E.I.) for the space of twenty-seven years, he was actively engaged in the regular work of the ministry.

But his ministerial life was not all sunshine. He not infrequently had to pass through clouds and thick darkness. He was called to suffer great trials from various quarters, and from different causes. Too minutely entering into these, at the present period, would perhaps be both unwise and useless.

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perly understanding each other; and sometimes from being so impulsive. His motives, however, I believe were pure. Since the Conference of 1832 to his death, in comparative retirement, amid trials and enjoyments, he continued to serve his God, and frequently preached the Gospel with acceptance and success.

MARGARET BRUCE.

Late wife of Richard Bruce, Esq. of Clamb Harbor and daughter of the late Edward Morgan of Guysboro; departed this life Nov. 12th, 1875.

"I will save us from a thousand snares, To find religion young." We cannot now give the exact date of her conversion, but know that at the age of 14 years, she much enjoyed the company of the pious.

Her last illness was very distressing, for a long number of weeks she could not lay down night or day, and in the upright posture she was compelled to maintain, it was very difficult to give her head anything like comfortable support.

During her weakest and most depressed periods she could still say "her soul was at peace with God," but when for a little she regained her strength, then with fuller expressions, she rejoiced in God her Saviour.

At last the end came. Her limbs lost their strength. There was a quiet waiting for death, and without suffering she passed away, aged 69 years, leaving her life companion, to feel deeply his sad bereavement.

His daughter who had been at home during her mother's sickness returned to her sisters in New York. A few days after her arrival, one of the sisters, dropped down suddenly dead upon the floor of her house when preparing to assist in some enterprise of the Church, of which she was a member.

Tillings soon reached the old homestead. Brother Bruce bowed beneath this second stroke, having taken cold, sickness followed, and the flame of life burned low. Yet it pleased God to spare him.

Boylston.

THE Philadelphia "Ledger" says: Hotel accommodations in Philadelphia promise to be ample for the demand during the Centennial Exhibition, and it is not likely that prices will be increased beyond present rates.

The wit of the early Methodist preachers has not entirely departed from their successors; it is quite as sharp but not as current as it once was. The following is worth preserving: "Brethren," said Brother M., who was reading the "General Rules" and had just repeated with emphasis "The putting on of gold and costly apparel," "Brethren, this rule isn't broken by as many Methodists as some people think it is—it doesn't refer at all to pink beak."

GETTING

In a rural life in the western people, for various reasons of a character meeting was a desired change were agreed to a learned, laborer, a man, he was uninteresting resolved there should be sent to demit his task. At last to go and talk the matter, sion with no greatly relieve in which the them. He hesitatingly acquiesced in resign. Elate hastened to people. Al the prospect of arrangement; and gratitude to the years of service ready compliance they determine address and a of the congreg the pastor was a strong expression gratitude for his strong persons and the purse, token of their On rising to deeply moved, ing voice. He by the state had called upon with much expect to resign his minute, as if not a few of traying their went on to an affectionate had just received signed, and neous a gift, h abandon his pu fore remain with future life to people who were him, and who humble services.

The reply was by genuine sim the time had the explain. That of the same transpired some ago, and contain

A WEDDING

A clergyman who wished to be was a typical bride woman a senior, who looked might have been tendance of mill objections appear of the minister, gether and service part of it went on came time for the question. "What she replied." No sudden pause, and expostulating groom, which offer a reiteration of the outraged clergy, severe words, del and showed the half-hour delay again, and the same groom no way all clergyman that he rel between him e considerable coax her to return and gyman hesitated, and the service was the groom was a this woman," etc. tically, "No! I won The bride burst i pected sign of pl fondly hoped to fairly incense, to house with scant later they returned explained that he lady, and they had be married and it about it. The cle time with alacrity, ded to the question tory promptness, at her part with dign came to the last p however, the clerg turn now. I will no and wife. You may get married." And their third attempt, single.