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. New Moon, 25th day, 2h. 6m. morning.

D.M	Day of Week.	SUN		MOON.			HTrde
		Rises	Sets	Rises	South	Sets.	E
ï	Tnesday	7 23	5 5	10/1	4 51	11 41	11 2
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2	Saturday	7 9	5 20	9 21	2 17	8 25	9 2
3	SUNDAY	7 7	5 22	10 28	3 2	8 43	10
4	Monday	7 6	5 23	11 38	3 45	9 2	10 3
5	Tuesday	7 4	5 25	m'rn	4 29	9 20	11 1
16	Wednday	7 3	5 26	0 43	5 14	9 45	11 4
7	Thursday	7 1	5 27	1 59		10 14	A. 2
8	Friday	7 0	5 29	2 52	6 51	10 50	1
19	Saturday	6 58	5 30	3 50	7 42	11 34	2
90	SUNDAY	6 56	5 32	4 42	8 33	A. 25	3 3
ñ	Monday	6 55	5 33	5 20	9 25	1 30	5 1
n	Tuesday	6 53	5 34	5 56	10 15	2 34	6 2
18	Wednday	6 51	5 36	6 26	11 3	3 40	7
4	Thursday	6 50	5 37	6 48	11 49	4 50	3.4
15	Friday	6 48	5 38	7 11	A. 34	5 57	8 1
6	Saturday	6 40	5 40	7 27	1 18	7 9	8 4
7	SUNDAY	6 45	5 41	7 46	2 3	8 20	9 1
8	Monday	6 43	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 Parrsboro, Corn wallis, Horton, Hantsport, Windsor, Newport and Truro.

High water at Pictou and Cape Tormentine, 2 hrs and it minutes LATER than at Halifax. At Annaphis, 8t. John, N.B., and Pertland, Maine, 3 hours and 25 minutes LATER, and at St. John's, Newfeundland 26 minutes EARLIER than at Halifax. At Charling At Manager of the Cape o ottetown, 2 hours 54 minutes LATER. At Westport, 2 hours 54 minutes LATER. At Yarmouth, 2 hours 10 minutes LATER.

FOR THE LENGTH OF THE DAY.—Add 12 hours to he time of the sun's setting, and from the sum substract the time of rising. FOR THE LENGTH OF THE NIGHT.—Substract the time of the sun's setting from 12 hours, and to the comminder add the time of rising next morning

SUPPORT OF MISSIONS. MINISTERIAL BENEVOLENCE-AN EX AMPLE 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. Would that we had a thousand like him in the Province. But this only makes the matter worse, as far as the average subscriptions of the rank and file of "our people" are concerned. It would take very little "cyphering," on the part of the lad already referred to. to show that if the sum subscribed in Halifax were deducted from the gross amount, it would make the average subscriptions deplorably small, indeed.

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. Of this number, as I have already shown, 59 subscribed \$300 to the mission fund. This would make each one of the 97 a subscriber to the amount of \$3.71, which, as you will see, is still in advance of the average of "our people." But there is more to come. On the same page of the Minutes, the number of church members (those on trial included) is put down at 8592

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 to the rule. Our ministers subscribe per man four times as much to the mission couse as do our church members per man. Look at it again. Out of the 97 minis. ters. 59 are subscribers; out of the 8592 church members there are 2588 subscribers, or about one third of the entire number. Thus we have, in this enlight. ened Province of Nova Scotia, 6,000 Methodists, who profess to have the love of God shed about in their hearts-who profess to have experienced that peace which passeth understanding-who profess to have the cause of their Master weighing heavily upon their souls, yet who in the year of our Lord, 1875, subscribed not one solitary cent to the extension of that kingdom, about which they, no doubt, talk enough in class and prayer meetings when it costs them nothing. This is " enthusi asm" with a vengeance!

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 anent deficiencies would, in all probability, never have been heard. I have taken the liberty therefore, in this hastily written letter, to set before "our people" an example of well for them to try and copy in the future. It may never have entered into their heads that God has claims upon their substance, as well as upon their souls. Perish that form of religion which vents itself at prayer meetings, and clutches the purse strings only to draw them the tighter at the mere sight of a subscriptionpaper. May the time soon arrive, when every member of our church may have his soul so expanded by the divine influences of the gospel of of the New York Baptist Conference, peace, that he may see himself called up- saying that he had probably heard of on 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 SECEDER 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. Our readers will have a better idea of the discourse if we can give them a right understanding of the man. Hyatt Smith is in no sense of the word an orator, but it would not be fair to deny to him a certain character and force, which have been made prominent by the manly and Christian stand he has taken among his brethren on the subject of open communion. His appearance is similarly unprepose sing, but he revels in a quick wittedness, and keenness of retort, that will always assure him hearers. On this occasion it cropped out in the notices he read, one of which was of the Greene St. Prayer meeting in this city, which is held from 12 to 1 o'clock. "Some," said he, "go there for a spiritual lunch, and from what I hear they not unfrequently get a good square meal;" and no opportunity for a witty remark passes him unheeded. His text was Acts 11: 1-18, and his treatment of the subject was broad enough to suit any one. The discourse abounded in humor at every turn, and we give a few specimens. A country brother, in years gone by, in Brooklyn was examining a candidate for ordination, thus: "Do you think a man who violates a known law of God, and does not repent of it, will be saved?" " No;" said the candidate. " If he did not know, and the cause of his ignorance was wilful neglect, would he?' The young brother was discreet, and said, "It is not for me to limit the grace of God." "That," said the preacher. " was an answer his Presbybyterian and Methodist brethren might rejoice at, as indicating a possibility of their salvation." He told very effectively the story of the old lady who was earnestly praying the Lord to hasten the time when Christians should be one. "What would you have them be, mother!" asked her son who was listening to her. "Baptists, of course," was the answer, and he added that had she been a Presbyterian, doubtless that sect would have had the preference.

We are not surprised the Baptist regulars have little affection for him, as he strikes without mercy. He said that the only reason more ministers of that denomination did not take the stand he did was that the question of bread stood in the way. They had told him so and while it was humiliating yet we should not judge too harshly, since the very presence of the wife and children whispered caution. - He himself, when he had modestly stated his views some years ago, heard the pulpit doors slam against him from New York to Chicago: that to-day not one Baptist minister in a hundred dare invite him to preach, to pray in his church, or even the poor opportunity of giving the benediction. He said that he was once invited to address a collection of Baptist Sunday. schools in New York, when one of the ministers warned his school against listening to him. Yet within a few weeks this same minister asked him to lecture for the benefit of his Churchthe price of Hyatt Smith's lectures we are told is seventy-five dollars. He re-Christian benevolence, which it would be plied he would do so providing the brother would exchange pulpits with him the Sunday before, which put a barrier in the way. "He was not ready to recognize me as a fellow minister, but was willing enough to fumble in my pocket for my money!" and the tone of sarcasm was keen beyond des-

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 remenstrated 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." " My church," said the preacher, "likened unto a devil! My church, which went up to that Association clad in the white robes of the Holy Ghost, bearing in her bosom more than two hundred souls converted to God! I wonder God did not strike Dr. Read dead upon the spot after such an utterance. Ananias and Sapphira were smitten lifeless at the feet of Paul for a crime not half so base!" It was a bold sermon, and for the first time in our life we heard in God's house the applause which belongs to the Lyceum. It may be necessary, but the necessity is to be deplored. We laughed at the quips and humor of the speaker, and fairly shivered at the denunciations he so savagely hurled. But although we went purposely for this letter, we could not feel we had been worshipping, nor help missing the quiet service in our own religious home. Is it not wonderful that the great Baptist denomination should give opportunity and occasion for such an address?

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 sitter at the threshold of the house of God. Her last sickness was of but short duration. A slight cold, a few weeks of great physical prostration and then she was not for God took her. A few days before her death the enemy came in like a flood to trouble her and she was in heaviness through manifold temptations. Soon the sun of righteousness appeared to her, and triumphantly she passed away, joining spirits of just men made perfect, Oct. 9th 1875, having lived 24 years.

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. Heartz she passed from death unto life. Though she never united with any church organization, partly because she lived at such a distance from the places of social religious gatherings of the people of her choice, she availed herself of every opportunity that offered for religious intercourse with those who loved the Lord, and living near to God. she grew in grace and in the knowledge of the truth.

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 rusting 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 hea-

ALFRED TROOP, ESQE., ceased to live on earth, during Oct., 1875 having sojoured 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 two years however 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 opportu-He turned, at length to the meeting nity to do good and to get good.

At our Watch-night service on the last perly understanding each other; At our water-night of the sometimes from being so impulsive. He day of the year ne was lout did not feel motives, however, I believe were pure. well. He rapidly grew worse though not Since the Conference of 1862 to his until Wednesday did there seem to be any death, in comparative retirement, amid cause to fear that death was near. On trials and enjoyments, he continued to Thursday morning it was evident to his serve his God, and frequently preached medical attendant, who had not left him the Gospel with acceptance and success. all the preceeding night, that he was rap- Though separated from his old friends and idly sinking. When he was imformed the work he loved, and in which he still that death appeared to be near he was lived for eternity, was attached to the surprised, but as he said "not alarmed." Very quietly and confidently he spoke of Divine Master, and the prosperity of Me. his trust in Christ, bade farewell to his todism. He never exerted his influence sorrowing family and friends and without at any time, that I am aware of to mar its a struggle fell asleep. 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. Brais, and a hope expressed that some one acquainted with his ministerial life would write an Obituary of him. Altho' I have known our departed Brother for over forty-five years. I can only give a mere sketch of his life.

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. His grandfather Mr. Simeon Delong, of Hanley Mountain, N.S., was converted to God through the instrumentality of the early Methodist Ministers and as a member of society he faithfully served God and his church, during the remainder of his life. Not anything seemed to give him and his pious partner greater pleasure, than to lodge and render the servants of Christ comfortable when they visited that part of the Circuit. His mother was also pious.

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. I regret that I am unable to state the particulars of his con-

My personal acquaintance with him commenced in 1830, at the close of a class meeting held in the Lawrencetown Weslevan Church. What he then said, relative to his religious experience produced an impression upon my mind. I was satisfied of his conversion to God, decided piety, sincerity of purpose, and determination to live to the glory of God. Altho' intimately acquainted with him for nearly half a century since and having witnesed his life and conduct in prosperity and adversity I have never changed my views of our now sainted

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. Beliving that he was called of God to preach the Gospel, he offered himself to the British Wesleyan Conference and was

accepted. in 1835, as a probationer. 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 | ment. of the ministry. He labored faithfully and efficiently, in season and out of season through evil and good report, always having one great object in view the salvation of souls. On many of the Circuits where he labored, God in an especial manner crowned his ministry with success. While stationed on the Wallace Circuit he witnessed a powerful and extensive revival of religion. I have been informed that during this Divine visitation, over five hundred persons professed to be born of God. name there is still as ointment poured forth. In many other places he was truly useful in leading numbers from nature's darkness into the marvellous light of the Gospel. He stated to the writer, a few years before his iternancy ceased, that he had kept a regular account of over twelve or thirteen hundred persons who had through his instrumentality been brought to a knowledge of the truth. There are also ministers in our own church, occupying useful and honorable positions, (it not in other churches.) who acknowledge him as the instrument in the hands of God of their conversion. We therefore believe that our departed Brother has many stars in his crown of rejoiding.

But his ministerial life was not all sunshine. He not unfrequently 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. Suffice it to say, that some of them arose from his determination not to compromise religion. Methodism or his conscience from his plain and outspoken utterances: from the hostility or spirit of his opponents; from not pro- beck."

church of his early choice, labored for his peace, harmony or usefulness. He has finally finished his course, kept the faith and doubtless received the crown of right. eousness, from the Lord, the righteon Judge. And su h a crown will be give to all those that love his appearing. GEO. JOHNSON

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. She was another who gave her heart to God in her youth and from her experience could say,

"T'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. And the rich conversation of her age, wherein was expressed happy remembrance of those youthful days, showed. that for pious intentions she then sought the company of the Godly. Among the names mentioned in those remembrances is that of Mr. Toby, an humble earnest christian, who's house to house efforts. were most appreciated between the vears 1826 and 1828 when Guysboro was without a Methodist Missionary. In 1821 Rev. Authur McNutt took charge of the mission and remained there two years. Under his ministry we learn of her being very happy in the reassurance that she was born again of the spirit of God." At which time she would be between 15 and 17 years of age. After she was 23, and when the Rev. W. Smith had charge of the mission she connected herself fully with the church; and with her husband ever afterwards strove to be a faithful and useful member. Every minister who has travelled this wide field of missionary toil, will remember sister Bruce; her cheerful disposition ;-her kind hospitality and desire for the extension of the kingdom of Christ. She passed like many others, through afflictions and sorrows; but the Lord was her helper; and in her deepest distress she was still able to praise Him.

Her last illness was very distressing, for 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 bereave-

His daughter who had been at home during her mothers 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

Tidings soon reached the old homestead. Brother Brace bowed beneth this second stroke: having taken cold, sickness followed, and the flame of life burned low. Yet it pleased God to spare him. And may ministerial friends, who have preached at his house, and eni well its hospitali ties will be pleased to know that this aged brother, though lonely and sad, still lives to honor. by a Charstian life, his God and Savionr.

Boylston. V

THE Philadelphia "Ledge," says: Hotel accommodations in Philadelphia promise to be ample for the demands during the Centennial Exhibiti n, and it is not likely that prices will be increased beyond pre-sent rates. One of the new hotels within a square of the Centennial buildings has already published its scale of prices for lodgings. A single room and single bed will be furnished for one dollar per night and meals can be procured at restaurant prices, either in the hotel or elsewhere, as the guests may desire.

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

GETTING In a rural 1 in the wester people, for va ous of a cha meeting was desired change were agreed th a learned, labo lent man, he uninteresting resolved ther should be sen to demit hito undertake task. At last to go and talk the matter. sion with no I greatly relieve in which the them. He besitatingly acquiesced in resign. Elat hastened to people. All the prospect rangement; an gratitude to th years of servi ready compla they determine address and a of the congreg the pastor was address was

token of their o On rising to deeply moved, ing voice. He by the stateme had called upor with much expe to resign his minute, as if the -not a few of traying their went on to sn affectionate has had just receive signed, and acc ous a gift, h abandon his pu fore remain with future life to t people who were him, and who humble services

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The reply wa by genuine si the time had th explain. That of the same transpired som ago, and contain

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senior, who look might have been tendance of mil objections appear of the minister gether and service part of it went came time for th question. Witt she replied, " Vo sudden pause, son and expostulation groom, which effe a reiteration of th ontraged clergy severe words, de and showed the half-hour clapse! again, and the sad groom, no way al clergyman that h rel betw en hims c bsiderable coaxii her to return and gyman hesitated, and the service wa the groom was as this woman. 'etc. tically. " No I won The bride burst pected sign of plu fondly hoped to fairly incense l, tu honse with scant later they returned explained that he l lady, and they had be married and about it. The cler time with alacrity, ded to the question tory promptness, as her part with dignit came to the last however, the clerg turn now. I will no and wife. You may get married." And their third attempt,