

WESLEYAN ALMANAC, JANUARY, 1877.

Last Quarter, 6 day, 10, 30, Morning. New Moon, 11 day, 14, 14, Morning. First Quarter, 23 day, 11, 30, Morning. Full Moon, 29 day, 4, 30, Morning.

Table with columns for Day of Week, SUN, MOON, and HOURS. It lists sunrise and sunset times for each day of the month.

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

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 LATER 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.)

the murderer of the soul. He would a thousand times rather look down on those who, perchance, might be killed through his carelessness, than to stand at the last day and see a single soul to the left who would have been on the right hand side of the judgment seat if he had worked. He then spoke of the joy felt in relieving the sufferings of the destitute, advising them not to be satisfied with giving by public charity but to seek out cases of destitution.

The reverend gentleman said he had never been in heathen lands, but the proudest moments of his life had been when he stood up and advocated the cause of missions. He had never seen the fruits of his labors, but that did not make him despair. Who is Christ? He was the light of the world. Who is a Christian? He was a man with Christ in him. There was no possibility in being a light and not shining. Those who had great means and talents must do all the more. Some were large lighthouses, while others merely lanterns, but the latter served to light the path. The sermon, which produced a great impression, occupied an hour in delivery and was closed with an appeal to all to do what they could in this great work of light diffusion; they could not estimate results, but were bound to follow the command of Christ and await success.

A collection was taken at the close on behalf of missions of the church.

GERMAIN ST. METHODIST CHURCH.

Dr. Reed preached an excellent sermon in Germain Street Methodist Church, his text being,—"Go ye into all the world and preach the Gospel to every creature." The discourse occupied about an hour in delivery, and was listened to with rapt attention by the congregation that filled every part of the church. Rev. Mr. Clark, pastor of the church, took part in the opening portion of the service. The singing by the choir was unusually good.—Telegraph.

ST. JOHN MISSIONARY MEETINGS.

KEMMOUTH STREET.

James E. White, Esq., presided at the Kemmou Street meeting on Tuesday night. Rev. Joseph Hart read extracts from the report. Revs. S. Ackman and H. Sprague, A. M., delivered addresses.

We are again indebted to the "News" for a comprehensive report of Dr. Reed's speech.

Rev. Dr. Reed was then introduced, and received with applause. After indulging in some pleasant remarks directed towards his clerical brethren, Dr. Reed said the statements made by Mr. Sprague were just as he understood it. He, as a stranger, was unfavorably impressed with the action of the Committee in cutting down the salary of the missionaries. The act was as much against God's providences as an attempt to put last year's chickens back into the shell (laughter). That was not the way to do, but they should fling in their gold and keep the missionaries at work. Suppose they should pray, every one of them, every Saturday night, for the missionaries in India, who at that hour would be just beginning their Sabbath work, and should drop a penny into a missionary bank every time, they would raise more money than they had been giving. God has said so, and we must either go in

person or by proxy or be in rebellion. The law of gratitude—the duty of doing unto others as we had been done by—bade us to go. How did we come to be Christians? Was it not solely because Christ was a foreign missionary, and came from afar off to save us? The Northern hordes overran the British Isles. Our ancestors were savages: England had yet altars that had been red with the blood of human sacrifice. Missionaries converted the people, and now we should carry to others the gospel that civilized our forefathers. Mission work had the peculiarity of having the gospel sent where it was not. It was the leaven put in the meal. The world had no innate power of recuperation—it could not progress into eternal life. How could men be saved if they did not hear, and how could they hear unless the word be sent to them? We often attempt one thing and do another we have not dreamed of. A man, simply wanting water, may dig a well and find a gold mine that will enrich a province. He may be preparing a meal, and discover some great scientific principle. He may preserve the life of a babe left to perish in the rushes, and give the world a great lawyer. He would point some of the indirect results that flow from missionary work.

First there was the reflex influence on ourselves. Did they remember the hour when God let His light into their souls? Did they not then want everybody to have the same blessed experience? Did they not feel like going abroad and telling all the world of the peace to be found with God? Every new-born soul is animated with the missionary spirit, because the genius of Christianity is missionary zeal. When they think only of themselves, and shut themselves up from the world, they grow cold and dull and sink steadily into insignificance. If he had to prescribe a method by which they could be blest he would pray God to inspire them with zeal for the conversion of the poor Indian, and that would make them much more powerful than they are now. He believed that Methodism, by its indirect influence on other denominations, had done more good even than it had done directly. There was Puritanism. The world did not want that long-faced religion. They might accept it to get clear of hell, but for no other reason. The Church of England was then worldly and wicked, as much too loose as Puritanism was too stern and strict. Then Methodism, with purity and without the puritanical ideas—a happy religion—came along. It did not object to stealing the devil's tools. It cared not whether it had a gown or not. In this new country it was content with a turban with a candle in it to read the gospel by (laughter and applause). It was religion on horseback. It was ridiculed and despised at first. But soon the others began to sing Methodist hymns, and preach the Methodist doctrines of sanctification by the spirit. Some of their preachers are extemporising, while some of ours are picking up their old manuscripts and reading them over their spectacles. (Laughter.) The churches built by the Methodists, and the Sunday Schools established by them, led to the building of churches and the establishment of schools by other denominations, and he insisted upon it that the Methodists did it all (laughter). The planting of missions many of which were becoming self-sustaining, was working silently in favour of universal disestablishment, and who cared? In India there was the Brahma Somaj, a sect which had the master minds of the country. It had broken into two sects, one of which had abandoned Brahmanism and embraced monotheism. The sect was doing better Christian work, though it did not accept Christ as God, than the Unitarians of our land. He appealed to men, without a particle of religion on humanitarian and philanthropic grounds. Think of the millions of children that had been sacrificed in the Ganges, and would be sacrificed if the practice had not been stopped. If Christianity had not one convert in all the heathen lands, yet the saving of life that had resulted from the missionary labours would amply pay for all that they had cost. And this work of humanity is still going on in many lands, to say nothing of the work for the salvation of souls. Think of the blessed work done by the missionaries as physicians. Then look at the question in its financial aspects. Christian missions held, enrich us, because when the heathen become civilized they become consumers of manufactured articles and producers of many things. The Sandwich Islands, a little while ago, were heathen and had had no trade. But missionaries converted the people to God, and their traffic with the United States in one year was \$5,000,000, the profit on which for two years repays all that was expended in Christianizing the Islands. The profits realized by Great Britain from African trade was abundant reward for her missionary expenditures there. The In-

dian policy of Great Britain was much wiser than that of the United States, avoiding war, and making the savages Christians and agriculturists. The work this Society is doing among the Indians ought to be appreciated by the Dominion and aided out of the public treasury. The missionaries were the great explorers and discoverers. They have made lexicons and grammars, and opened up the study of unknown tongues to the world. The wonderful extent of missionary literature was an important consideration, and it is yet in its infancy. The work would go on until life and liberty and glory were proclaimed to all the race, and then and only then would the kingdom be yielded to the Father.

The collection was then taken up, and the meeting closed with devotional exercises.

PORTLAND, WEDNESDAY NIGHT.

Rev. G. Payson opened the meeting with prayer. Jas. Harris Esq., took the chair. Rev. S. T. Teed, the Pastor, gave an epitome of the annual Report. Rev. Henry Daniel and Rev. H. Sprague, A.M., addressed the meeting in admirable words, stirring the audience to great enthusiasm. Dr. Reid then addressed the meeting.

Rev. Dr. Reid said he felt that he had better take up the collection without further speech, under the hallowed influence of what they had just heard. If men like McDougall could give their lives, we should give our money. It was well that the work did not rest altogether with old men like himself. There was young blood pressing on to succeed them. During his stay here he had spoken more on general principles that he was accustomed to do in missionary efforts. God made the world in "six days," whatever that might mean, but the work of redemption had been in progress 6000 years and might continue for ages yet to come before completion. It was a much grander work to take the human heart and form it anew than to make a new world. God made the world himself, but in the great work of regeneration he had associated man with Him—they were co-workers with God, and could have no greater honor than such co-operation in the great work. Patriots, Judges, poets, prophets, martyrs, kings—a long line of the greatest men who had ever lived—had been engaged for 6000 years in the great work of human redemption, and what an honor it was to be associated with them! This great work is the only one in which we bear of the three persons of the Holy Trinity being engaged at the same time. Think of the glorious associates the workers in this cause have, beginning with Mr. McDougall and going back along the line! If he had no other thought than this he would want to be engaged in this great work, would want to be an Associate of these great men, would want to be engaged in the work with the Blessed Trinity. "Me fights mit Siegel" was the answer given by the German soldier in the late American civil war, to one who questioned him, and "I fight with God" was the motto he was proud to utter. God had not been pleased to call His angels to do the work, but had called man. He could get along without man and without his money. Did they not remember that he reminded his people that "the earth was his and the fulness thereof?" He called man to a consociation with himself for a different reason. Man was better for what he did for others, and found joys in labouring with him that he could experience no other way. The world was not saved by God alone but by the co-operation of man. If the human family were not saved it would be because men had not done work allotted to them. Men could do nothing of themselves. They might build the mill, and construct the mighty wheel, but must wait until the rain falls and the stream turns the wheel. The ship may be built and launched, but must wait until God causes the winds to blow to waft her to other shores. Men may plant, and water, but God gives the increase. In this law of co-operation, and in respect to men's employment with God in this business, he knew that God intended to enrich man, for He employed him in work the result of which depended in no degree whatever on the assistance given by man. What power was there in Moses' rod to cause water to flow from the rock which he smote at the bidding of God? Of what use was the marching around the walls of Jerico and shouting? But if Moses had not struck the rock the water would not have flowed, and if that little company had not marched around the walls of Jerico the walls would not have fallen. The kind Father allowed men to have a share apparently, in the work of salvation, so that they might rejoice at the results and feel that they had shared in the work. This was God's farm not ours; God's temple, not ours; God's job, and he was responsible for its success. All delays had been delays for our own preparedness. When

the Christian Church waked up to its duty heathen fields were not accessible, but God opened them. When God wanted armies to fight his battles he employed the armies of Great Britain, and thus broke down the barriers that shut the missionaries out of China and other lands. Every war resulted more or less in favor of religious liberty. The religious element is usually stronger even than the political. The threatened war in Turkey was to settle the question whether Christianity should be free in that Mohammedan land. Men were to work in God's cause, and then when they are prepared to receive the gift, he will give them the heathen for inheritance. In nature the mightiest agencies are unseen. The coming of the Son of God was in the darkest hour of human history. A storm of wrath had burst upon the world on account of man's rebellion. Men grew so wicked that the Augean stables had to be cleaned by the flood. Then the world became so idolatrous that only a few retained a knowledge of the true God. Ages passed, and then God gave the Saviour to the world. God had waited for that time, and that was always God's way. Look at slavery in the United States. The country was agitated by the question, and it seemed that the agitation only riveted the chains more strongly. When God was ready he took the hand of Abraham Lincoln and wrote "Liberty for the millions," and the nation was free (applause). The church must keep working, "pegging away" as Gen. Grant would say, go on and on, and when they should become a Holy Ghost Church, a pentecostal church, he believed that Christ would put the world into the bosom of the church. What but this was meant by "nations being born in a day?" He used to pray for the millennium, hoping to see a nation born in a day, but he did not hope for that now. What if the world should come that all the Indians of the North West and all the heathen of Japan had accepted Christ and asked for pastors. Would they all prepare to go to the aid of those people? Would they if they could not go in person, give all their spare cash for others to go? He was glad that "nations were not born in a day" in the present condition of affairs, as a little sprinkling of baptism had plunged them into a debt which they did not know how to get rid of! If he were a Catholic priest, and had power to lock the doors and demand a dollar each from the congregation, he thought he would get it. He liked the spirit of the little boy who sent ten cents to a Missionary committee, and wrote, "When you want more money for your great work just send to me" (laughter).

The collection was then taken up.

DOMESTICATING THE BUFFALO.—A correspondent of the "Turf, Field and Farm" sends some interesting facts regarding the domestication of the buffalo in Nebraska. He began with two cows and a bull, which he kept with his tame stock. In the spring the cows calved, and in three years the calves became mothers, yielding an average of 14 quarts of the richest milk daily, for an average of five months. The buffalo strain now extends through a large part of Howard county in the above State, and the half and quarter breed animals are found to be very hardy. Our contemporary adds, that sufficient experiments have been made in crossing the buffalo with native and grade short horn cattle, and have been attended with such successful results that the most skeptical people cannot fail to be satisfied as to the advantages and value of the intermingling of breeds. It was at a school the teacher had been giving out words which the scholars were to incorporate into sentences. He gave to one young miss the word "obligatory." He explained that the word obligatory meant binding. The young lady laid her head upon her hand and seemed puzzled. But in a moment or two her eyes rested upon her well-worn spelling-book, and her features brightened as a happy thought seemed to strike her. The next instant the astonished teacher read the sentence: "The obligatory of my spelling-book is worn out." He fainted.—Newbury Journal.

Don't be ashamed to let people see you reading your Bible. There are many boys who never look into their Bibles, except at family prayers, and not much then. A few odd minutes spent from time to time, every day, will give you a good store of Bible-knowledge. Don't say the Bible is not interesting. Thousands of boys will pore for hours over silly tales which they think are worth spending their time on, when they would grudge five minutes a day spent in Bible-reading. Don't neglect it, boys; it is the power of God unto salvation, for you, if you will take it into your heart.

It was a regular pouring wet day at Cows, and a drenched tar asked one of the watermen to lend his tarpaulin coat. "I can't do that," said the latter, "but if you'll stand twopenny I'll buy that which shall keep you dry all day." "Done!" said Jack handing out his coppers. "Here, Missus," responded the wag, "give Jack two of these red herrings. If they won't keep him dry all day, I don't know what will."

DIFFERENT MODES OF EXPRESSION.—At the Philadelphia Convention the Philadelphia ladies cried out— "Isn't it cunning?" New York ladies— "How superlatively lovely?" Boston ladies— "How exquisite?" Louisville ladies— "Beautiful to shuah!" Chicago ladies— "Oh my! I wish I owned that!" While the genuine Yankee girls exclaim— "Gosh-whimminy, but ain't that ere a stunner?"

OBITUARY.

During a brief visit to the United States in October last, there came to us the mournful intelligence, of the sudden death by drowning, of Mr. CALVIN TRUEMAN, the elder of the two sons of Bro. Martin Trueman, our esteemed Recording Secy. and.

With a view to the attainment of more vigorous health, Calvin had resolved to try the sea air, and had made several voyages between some of the principal ports in Europe and America. At the time of his death, the vessel in which he sailed under the command of Capt. Brundage of St. John, was lying in the dock at Newport, Wales. He went out quite early in the morning, it was supposed, to attend to the fastening of the vessel, when he fell into the dock, and though he was rescued from the water in about ten minutes, and intelligent and persistent effort was made at resuscitation according to the instructions of the "Royal Humane Society" and by prompt medical skill, all was in vain. "The spirit had returned to God who gave it." So passed away our lamented brother in the 31st year of his age, leaving many attached friends oppressed and saddened by the mystery of his early removal.

Calvin was left in the enjoyment of the Divine favor in the year 1867, under the ministry of Rev. R. Duncan, and then entered into connexion with the Church of Christ, which we believe he maintained till the day of his death. There lies, before the writer now a journal of his voyages, and a little manual from both of which we catch the tone of his mind in regard to spiritual things. The manual—a much prized souvenir of an esteemed cousin who had placed it in his hand on the eve of one of his voyages—contains a text or two of God's word under date of each day in the year. These texts are arranged on every second page, the alternate one being left blank. These blanks are filled up with appropriate remarks, comments or texts of Scripture in a way that would do no discredit to the most intelligent and mature Christian. Some of these have a special appropriateness in the light of his early removal, and seem to indicate that his mind was tinged with premonitions of the event. We give some specimens of these insertions. "Time is too short to be wasted in sloth when the important realities of eternity are so near." "He is wise who makes the most of time." "The Lord prepare me for my end, which at the farthest cannot be far off." "Those who love the Lord are always ready to obey him." "He is in a safe way who follows the leadings of God's providence." "When the finite can comprehend the infinite, then we may know the love of Christ, till then it passeth knowledge." From the record of his voyage it is gratifying to note the attendance when in port on the public ministry of the word, and at the Lord's table. He was a young man of more than ordinary native strength of mind and had gathered from reading and travel, a stock of information that made him an intelligent and agreeable companion, and must have fitted him for considerable usefulness, if his life had been spared. His remains were brought to his native place, and were here interred, where sleeps the dust of a large number of relatives of several generations. The funeral services were conducted in the presence of a large number of sympathising friends by the Rev. Dr. Stewart, an old and highly esteemed pastor of the deceased.

This sketch must not be closed without placing on record the very considerate and brotherly kindness of Capt. Brundage, Sheriff Botsford, and Capt. Milner. These last two gentlemen were providentially in Liverpool at the time of the sad event and hastened at once on receipt of a telegram from the Captain to Newport. Here in kindly offices for the dead they did, in connection with Capt. Brundage, all that could have been done by a brother, and so merited as they have secured the cordial appreciation of the stricken family and friends. D. C. Point de Bute, Jan. 16, 1877.