

WESLEYAN ALMANAC, JANUARY, 1876.

First Quarter, 4th day, 11h. 9m. morning
Full Moon, 11th day, 2h. 5m. morning
Last Quarter, 18th day, 4h. 35m. morning
New Moon, 26th day, 9h. 27m. afternoon.

Table with columns for Day of Week, SUN (Rises Sets, Rises Souths Sets), and MOON (Rises Sets, Rises Souths Sets). Rows include Saturday, Sunday, Monday, Tuesday, Wednesday, Thursday, Friday, and SUNDAY for each day of the week.

THE TIDES.—The column of the Moon's Southern gives the time of high water at Farrisboro, Cornwallis, Hooton, Mansport, Windsor, Newport and Truro.

High water at Plover and Cape Tormentine, 2 hrs and 11 minutes LATER than at Halifax. At Annapolis, St. John, N.B., and Fernald, Maine, 3 hours and 25 minutes LATER, and at St. John's, Newfoundland 2 hours EARLIER than at Halifax. At Charlottetown, 2 hours 54 minutes LATER. At Westport, 1 hour 54 minutes LATER. At Yarmouth, 5 hours 10 minutes LATER.

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.

If you have not renewed your subscription, do not wait for the agent to call. Post Office Order for two dollars will cost but two cents. We conduct the paper on prepayment principles, which is best for all concerned.

Will our agents please send early notice as to the subscribers on their lists! We wish to know definitely from all before this month expires.

A HOPEFUL SUN-RISE AND A PEACEFUL SUN-SET.

REV. S. B. DUNN, ST. JOHN'S, N. F. "Lord, now lettest thou thy servant depart in peace... for mine eyes have seen thy salvation." Luke ii. 29-30.

A summer sun-rise is a beautiful sight. Let a man stand on a hill-top at early morning, while the stars are yet in the sky, and he shall see the dawn gradually scattering the darkness, until at last, the rising sun gilds the sky with a glowing splendor, flooding his vision with the light of day.

The song of the aged Simeon, with the infant Saviour in his arms, celebrates the dawning of a world's Hope, and the setting of a life's sun. Night—the night of ignorance, and sin and misery—had long brooded over mankind; cheered only by a few stars, which flung a cold radiance over the ages; but in the advent of Christ, the Sun of Righteousness rises full of golden promises.

"The pillar of a people's hope, The centre of a world's desire." The aged Simeon had long desired to see this glorious sun-rise. Meanwhile, "waiting for the consolation of Israel," his own sun was setting—life was fast drawing to a close. But "it was revealed to him by the Holy Ghost, that he should not see death before he had seen the Lord's Christ." This promise is now fulfilled, and with the child Jesus in his arms, he utters the words of our text: "Lord, now lettest thou thy servant depart in peace... for mine eyes have seen thy salvation."

- I. The sun-rise of salvation. 1. With the sun-rise of salvation sets the force of the old covenant. The Jewish economy, like Simeon, is old, and about to pass away, while the Christian dispensation, like the infant Saviour, shall grow and remain. And from the arms of the one, come the life and blessing and power of the other. 2. The sun-rise of salvation is hailed with joy. Did not the angels sing when they announced to the shepherds the Saviour's birth? And shall not the old covenant, represented in the person of the aged Simeon, sing too, in honor of

the better covenant? Just as the dying swan is said to sing, the song of Simeon is the last note in the psalmody of the Old Testament, which is then silent, just as Zacharias became dumb when the birth of John the Baptist, who was the harbinger of the coming day, was foretold. But the sweet strains of music have been taken up by the saved on earth, and shall go on swelling in volume and sweetness, until they shall be lost in the new song of the ransomed before the throne.

3. And now let us turn our eye toward the rising sun, and look at that salvation which has superseded the old covenant, and which is the occasion of so much joy. "Mine eyes have seen thy salvation." Salvation. The thing, not the person, filled the eye of Simeon. He saw through, and above the tiny infant he held in his arms, to the grand purpose of his advent—salvation. A wheel has many spokes, and each spoke may be of a different color, one white, one black, and another red, and so on, till the colors are represented; but if that many colored wheel be made to revolve rapidly on an axis, all the colors will blend into one circle of beauty. So, the means of salvation are many, yet all conspire to one end: the rays flowing from this one sun are many, but collected to a point, as in a focus, they constitute salvation.

4. The salvation Simeon saw, was a child—a birth—an embryo—the beginning of a vast, mighty issue. The sun that is just peeping above the horizon, shall increase in lustre, "shining more and more unto the perfect day." Christ was born a Saviour. Salvation is not an accident, not an afterthought, nor an acquisition. "Thou shalt call his name Jesus, for he shall save his people from their sins." His name was determined by the nature of his mission. Salvation then, is a birth. Christ its author, was born of the Father before all worlds. He was born of the flesh as the first step in effecting salvation. And he is born in us and we are born of the Spirit as the final result. Salvation, therefore, is a birth, and conducts us to the proper manhood of our nature. To be continued.

DEATH OF THE CENTENARIAN MINISTER, FATHER BOEHM.

His history has been a remarkable one and without a precedent in our church; in some respects, too, in this country. He was present at the General Conference of 1800, when Richard Whatcoat was elected and ordained Bishop by Dr. Coke and Bishop Asbury. He heard Dr. Coke preach the ordination sermon and was much in his society. Subsequently he became the travelling companion of Bishop Asbury and was personally associated with all the early Bishops, and also acquainted with those who were since elected Superintendents. He had also heard Robert Strawbridge, the founder of Methodism in Maryland, preach in his own father's house.

He had lived under every President from Washington to Grant, casting his first vote for John Adams in 1796, and in view of this fact, and his familiarity with all the great events of the country and men of the Government, in early times, much was expected from his visit to the great Centennial Exposition this year.

On June 8, 1875, the one hundredth birthday of Father Boehm was celebrated at the Trinity M. E. church, Jersey City, N. J. Rev. J. L. McKown, pastor, who he preached a short and impressive discourse. The address and other exercises, by prominent ministers, the singing of an original ode, "God of Our Patriarch Friend," gifts of several hundreds of dollars, etc., were noticed at the time.

After his centenary anniversary exercises and sermon on the 27th, at old John street church, he went on a visit to Staten Island, and, for the purpose of greater quiet and rest, took up his residence at the home of the persons named, in Woodrow. Occasionally he would ride out, and in a few instances visited the old Woodrow church, where, upon his last visit, the first Sabbath in November, he preached for the pastor, Rev. M. Relyea, a brief and admirable sermon from the text, "Behold, I stand at the door and knock." This was his last sermon. At its close the Sacrament of the Lord's Supper was administered, Father Boehm aiding in the distribution of the elements. This was the last service of the kind enjoyed by him, and it was memorable to all present. Friday, December 17, he made one of a company of ministers socially gathered at the Woodrow parsonage. At the close he spoke briefly, after which the doxology was sung and Father Boehm led the company in prayer. The weather having changed it was supposed he took cold on his way home, and the next day was confined to his bed, and, notwithstanding everything was done for him, he gradually sank and died Tuesday evening, December 28, at five o'clock, aged one hundred years, six months and twenty days. Shortly before he passed away, when Rev. Mr. Relyea asked him if he had any message to send his ministerial brethren, he replied, "Yes, give them my kind regards, and tell them it will be precious to meet them in heaven."

OBITUARY.

IN MEMORIAM.

MRS. RAY, ST. JOHN.

God in his wise Providence, has taken from us our beloved sister Mrs. Amelia Ray, the widow of our late brother Gilbert R. Ray, Esq., who for many years stood as a pillar in the Methodist Church of this city, and especially as a member of the German St. Congregation. He being dead yet speaketh, in the influence which his noble character and benefactions exert, for years to come, not only on the cause of God within the lines of his own denomination, but beyond it. He rests with the blessed in the joys of immortality.

The subject of this notice was brought to God in early life, in Granville, N. S., under the ministry of one of the early Methodist Ministers from England, the late Rev. Mr. Dunbar. Our Sister's conversion to God was clear and assuring. As a girl she was thoughtful, and kindly in her disposition, and her general conduct was moral and irreproachable, yet she felt that morality or mere outward consistency could not save her soul. It was her privilege from a child to sit under a living gospel ministry, and that ministry told up to her heart and conscience. Her penitence was sincere and thorough. She felt weary and heavy laden, she wept and prayed and agonized before God. She believed that God would give her peace, and the joy of pardon through the blood of His dear Son, and she determined not to rest without it, and often wrestling with God for three or four ceaseless hours. "Fear gave place to love, and peace entered her heart." The love and peace of God, and an heir of heaven. "Born of the incorruptible seed that liveth and abideth forever," she united herself to the Methodist Church in her 18th year, and never dissolved that connection.

After her marriage she removed with her husband to the city of St. John, N. B., where by diligence in business, and frugality in the household, God blessed the labor of their hands. They soon became prominent in the church. Their house was the home of Christ's messengers, and there they received a most cordial and hospitable welcome, and any stranger in our ministry visiting the city would be sure to have an introduction to brother and sister Ray. In the pecuniary, as well as the spiritual interests of the church, a deep and anxious interest was always evinced, and enquiries were often made as to the best means of extending the work of God through the country, and more especially the circumstances of the supernumeraries when incapable of discharging the full duties of our itinerant work, and these enquiries were made with the design of a generous practical result.

The subject of this notice was indeed a true helpmate, both with regard to the domestic relation and the cause of Christ. She was ever ready to fill her allotted sphere in the Domestic and other Societies, having for their object the relief of the suffering, and the help of the needy, and up to within a short time of her decease, seasonable provision was made for dependants upon her charity. Her Christian character was that of an unostentatious sincere and decided follower of Christ. Her attendance upon the means of grace was most exemplary; the class meeting, the prayer meeting, the public ministry of the word, and all the other ordinances and religious helps peculiar to us as a Church, were most punctually and regularly observed. She could say in truth that the tabernacles of the Lord were amiable, and "I had rather be a door-keeper in the house of my God than to dwell in the tents of wickedness." She had no taste for the frivoliety of fashion, or the frivoliety of the trifler, yet she was cheerful and happy in the society of her friends, and especially so when the conversation turned upon the subject of religion, and the progress of Christian experience—"her delight was with them that feared the Lord and thought upon his name."

For the last two years she was confined for the most part to her home. A complication of ailments afflicted her, she was deprived to a considerable extent of the use of her limbs, but her intellect was clear, and she could converse with her friends with comparative ease, which was a source of comfort to her, and to her many relatives who constantly surrounded her, and to the many friends who almost daily visited her. It appeared to be always a great pleasure to her to receive kind attentions from those whom she had long esteemed. She was conscious that her race was nearly run, that she was approaching the line that terminates the sufferings of this mortal life. Yet it was thought by some she might possibly survive the winter. But "God's thoughts are not as our thoughts," the pins of the tabernacle loosened, she began rapidly to decline. Congestion of the lungs set in, which speedily terminated her mortal career. The Brethren, the Rev. Messrs Pope and Sprague, as well as the writer of this notice, frequently visited her during her last sickness, to whom she gave the most satisfactory evidence that she was upon the "Rock, Christ Jesus." Her language was that of unshaken confidence and trust in the atoning merits of our adorable Saviour. She died in "sure and certain hope of a blessed resurrection unto eternal life" in the 79th year of her age, on the 15th day of December, 1875. "Blessed are the dead which die in the Lord, from henceforth, yes, saith the Spirit, that they may rest from their labors; and their works do follow them." St. John, N. B. Jan'y. 20th, 1876.

Died at Scaritown, on Dec. 2nd 1875, the HON. JOHN WRIGHT in the 87th year of his age. He was the eldest of a family of eleven children. His parents were worthy and pious persons, whose first desire for their children was, that they might grow up in the fear and love of

God. The Rev. George Jackson, the author of his father's (Mr. Nath. Wright's) biography, speaking of his anxiety for his children, says: "The piercing prayer, the piercing look, the earnest exhortation, whenever they came to his bedside, all bespoke the anxiety of his heart for their present and eternal salvation." Shortly after their conversion the manner in which they prized the preaching of the Word was evinced by Mr. N. Wright and one of his relatives going with a vessel to Nova Scotia for the Rev. W. Black, who after his coming baptized Mr. W. and three of his children, formed eight or ten into a society, administered the sacrament of the Lord's supper, and then returned to his station in Halifax.

Brought up thus breathing the atmosphere of an earnest piety, Mr. Jno. Wright early in life gave his heart to God and joined the class, but after a few years for some reason withdrew from the society and did not again unite with the Church until seventeen years ago under the ministry of the Rev. Mr. Barratt; since which all who have had the pleasure of his acquaintance can witness his exemplary and uniform christian deportment. His piety was of the calm and quiet sort. It rather shunned than courted the notice of the world, exhibiting its genuineness and vitality in undoubted fruits; for his many virtues bore all of them pre-eminently the Christian stamp. Nor did he ever manifest the fervour or impassioned zeal, which is sometimes considered the only sure indication of deep religious feeling. But being naturally modest and retiring all this was foreign from his nature, and what it would have been impossible for such a man to assume. He was punctual in his attendance at the means of grace and even after his hearing was so far impaired that he could not receive benefit from the preached word, he still felt it his duty to attend the worship of God. He had an amiable disposition and it was the natural impulse of his spirit to render everybody around him happy. This feature of his character was strikingly manifested during his last illness, for through suffering intensely he ever sought the comfort and enquired after the welfare others. His house was a welcome receptacle for the stranger, his heart was open to his friends, and his bounty was cheerfully administered to relieve the wants of the needy and to aid in the spread of religious truth, and therefore he was universally beloved and respected.

In his public capacity he was elected to some honorable and responsible positions. He was Lieutenant Colonel of the Militia, Justice of Peace, Coroner, and also a Representative to the Legislative Council.

His last illness was very distressing, but God enabled him to bear the application with patience and submission. The last time I visited him he appeared very happy trusting in Jesus. It seemed as though the Lord was perfecting his servant through suffering, for as he drew nearer to his end the actings of his soul were more and more victorious, so that his exit from this world was calm, peaceful and glorious.

Also at Scarletown, Nov. 18th, 1875, of Spinal Meningitis, Annie Amelia, eldest daughter of D. S. Wright, Esq., and granddaughter of the late Hon. John Wright, aged eleven years and eight months. About a year and a half before her death she experienced the converting grace of God under the ministry of the Rev. J. S. Phinney. When she became afflicted she conversed with her mother concerning the subject of death with a calmness beyond her years, saying: "I love Jesus and I know that he loves me and I am willing to die if it is the Lord's will." On another occasion when her physician told her that he could not save her, she replied: "I trust in Jesus to save me." On the day of her funeral the scholars of the Methodist Sabbath School with sadness stood beside the remains of their departed companion and sang the well-known lines beginning "Sister thou art mild and lovely," and then formed the procession to the grave. Thus in less than three short weeks those who had cheered the same home on earth were united in the Paradise above.

J. SELLER. Bedouque, P.E.I., Jan'y. 13th, 1876.

At Avondale, on the 18th ult., Mrs. SARAH GREENE, aged 83 years. From an early period of her life Mrs. G. was the subject of powerful religious impressions, to which, however, she did not fully yield until about the year 1845, when, under the ministry of the Rev. C. B. Pitblado she joined the Methodist Church at Hantsport. The last years of her life were clouded by mental affliction, yet she retained her trust in Jesus. Her end was peace.

At Avondale, on the 26th ult., Mrs LYDIA MASTERS, aged 88 years. For 25 years, Mrs. Masters was a consistent mem-

ber of the Methodist Church. She was a quiet, unobtrusive Christian, courted not the public gaze, but ever ready to prove the truth of her religious profession by genuine sympathy for the distressed, and by acts of kindness and love. She had a large share of the care and change incident to human life, yet through all she retained her love for God and his people. Though unable to attend regularly upon the ordinances of the sanctuary, her desires were toward the house of God, and whenever her health and the weather permitted she was conveyed there in the carriage. Especially did she delight to join the people of God in celebrating the dying love of Jesus. The society of Christian friends was highly prized by her, and she felt deeply if they failed to visit her. About a week before her death she caught a severe cold, and began at once to sink rapidly. It appeared evident to all that the end was approaching. She experienced no fear of death, but rather desired to depart and be with Christ. Her trust was in Jesus, and as the last Sabbath of the old year began to dawn, her spirit passed from the shadows of earth to the brightness of heaven. J. S.

At Lawrencetown, on Sunday morning, October 31st, 1875, at six o'clock, LEBIEB, the beloved wife of J. W. Whitman, aged 32 years and 11 months, passed away from earth to the arms of her Saviour.

In early life she was deeply impressed with the need of an interest in Jesus. But it was not until the winter of 1860 and '61, during a revival under the ministry of Rev. A. B. Black, that she consecrated herself fully to God and joined the Wesleyan Church. For more than a year she had been an extreme sufferer, yet it was not until the spring apparently that she was marked as a victim of that foul destroyer consumption, and even then it was hoped that the air of summer would again bring the glow of health to her cheek, but not so, she gradually failed, and when the leaves began to fall she said, "I shall not be here long." Amid her bodily sufferings when confined to her bed came the enemy of souls with strong temptations, at times she would be almost in despair, saying "I'm lost, I'm lost." Then fixing her mind upon the promises of Jesus, she would rejoice in his love, who is able to save to the uttermost. A few days before her death, she wished to partake of the Lord's supper. Upon receiving it she said, "Praise God for such a glorious privilege," from that time the enemy never troubled her, she calmly and peacefully passed away.

For the Master said it is enough, Child come home."

No more fitting time for the suffering child of God to leave her sufferings, and enter into the rest, than the dawning Sabbath morning.

Although strongly attached to her own Church and ministers, yet she loved all those who love the Lord Jesus in sincerity and truth, she ever evinced a strong desire for the conversion of souls. She has left behind her a large circle of friends, a sorrowing husband and five little ones, by whom the loss of a loving wife, a tender and affectionate mother, and a kind, and faithful friend, will be long mourned.

May He who has promised to be a Father of the fatherless, guide them until they shall all meet in the "Home above," where parting shall never be known. J.

A DISASTROUS BALLOON ASCENT.—M. Tissandier, the French aeronaut, accompanied by a party of distinguished scientific gentlemen recently undertook an ascent over Paris in the balloon 'L'Univers, in order to make topographical drawing of the fortifications. While at a height of 750 feet the balloon exploded; the great bag at once emptied itself, and the car with its occupants fell with terrible velocity, the former burying itself in the ground. Strange to say although every individual was more or less wounded, no one was killed.

In the neighbourhood of Bath, a gentleman possesses a pair of carriage horses, one of which evinces more than ordinary intelligence when his own ends have to be served. If the horse hears, even in the distance, the very first movement of a mowing machine, he connects the sound with fresh grass, and at once taps with his hoof at the boarding of the stall to summon the coachman for a supply. At first this is done gently, but if time passes he imperatively demands attention, or it is doubtful if the stable would contain him. The coachman lives adjoining the stable, and much to his discomfort, the horse sometimes has imaginary wants during night, and repeats the same process; and at whatever hour this occurs, the coachman is under the necessity of getting up to attend to him.—Nature.

WHY will people whisper in a sick-room? Some one has said, "It is better to slam stove doors, rattle shovel and tongs, or make similar noises than to whisper in the presence of a sick person." Quiet ways are preferable, and very necessary, but inveterate whisperers should be totally banished from the sick-room."

JANUARY

BEREA

Jan. 30.] LESSON THAN [B.C. 106 HOME

MONDAY—1 S TUESDAY—1 S WEDNESDAY—1 THURSDAY—1 FRIDAY—1 S SATURDAY—1 S SUNDAY—1 J

TOPIC: Blessing of Friendship.

GOLDEN TEXT: sticketh closer than

TOPICAL: 1. The fidelity of 35-40.

2. The sympathy verse 41.

3. The permanent verse 42.

DOCTRINE: Brotherly love. John 15. 13. What lessons ma

1. Concerning the 2. Concerning the 3. Concerning the

GENERAL: See CONNECTING LESSON. The TOPIC is a most beautiful lesson. "Blessing of Friendship." T

and Jonathan is faithful upon this point. It is the OUTLINE of true friendship of true friendship of true friendship of true friendship find in these VERSES. The GOLDEN TEXT says: "Viewing his ally say: 'There is closer than a brother, adness of his superior fail to call up in re month's work. It has Rejection to the sept Jonathan, a period years.

A full understanding friendship of David obtained only by a Connecting Link. increasing malignity against David. per's gathering army which even Jonathan Attempts on David's

sonal attack, in chap lost the idea that Da future king. This defeat. The first played in battle with the a failure, as Saul believed that Michael's band a side, as ag intensified his hate VID'S ENEMY CONTIN war that then arose a most skillful officer raised him higher esteem. 18. 30.

The second step w mand to KILL DAVID. ily given to Jonathan, the order is revoked brought back to the in his old position. 18

Maddened again by battle, Saul once mo his own hands. He watch his house and he comes out in the 59, which he then w hitherto he have asc to his insane freaks; they are deliberately from the court to Sa

The fourth step w arrest him at the p then to go himself fo the Almighty Spirit them, and showed Sa ing against Jehovah. Jonathan, with the fu his destruction was de

IS BUT A STEP BETW (20. 3.) but expresses treme peril. Jonathan's father's oath. (19. 6.) but at his friend's ent to ascertain the facts, tion which occurred, passion, distinctly a that David MUST SUR first time declared op LONG AS THE SON OF ON THE GROUND. TH ESTABLISHED, NOR TH presumptuous man; the decree of Jehovah life were all that st and the throne. His the most intimate of Saul and Jonathan; attempt of the latter friend, Saul's temper led him to utter fou abuse, verse 30, gets t and he hurls his JAV This atrocious act po to a wild tumult of pa left the table and wen agreement with his c weuld have saved his f mission of a base crim