

WESLEYAN ALMANAC APRIL, 1878.

New Moon, 2 day, 5h, 0m, Afternoon. First Quarter, 10 day, 10h, 40m, Morning. Full Moon, 17 day, 1h, 45m, Morning. Last Quarter, 24 day, 4h, 19m, Morning.

Table with columns: Day of Week, SUN, MOON, Rises Sets, Rises Souths Sets, H. M. S. M. Contains daily astronomical data for April 1-30.

THE TIDES.—The column of the Moon's Southings gives the time of high water at Farnborough, Cornwallis, Horton, Hanabury, Windsor, Newport and Truro.

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 25 minutes LATER, and at St. John's, Newfoundland 20 minutes EARLIER than at Halifax. At Charlottetown, 2 hours 54 minutes LATER. At Westport, 2 hours 54 minutes LATER. At Yarmouth, 3 hours 30 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.

ACADIAN MINES MISSION, March 23-d, 1878

DEAR MR. EDITOR, As we do not often intrude upon the columns of the WESLEYAN perhaps you will permit us to furnish your readers with a few items from this comparatively new mission. In 1875, Acadian Mines first appeared in the Minutes of Conference as the head of a circuit, to which Brother Sharp, on his arrival from England, was appointed. At the Conference of 1876 we found we were placed in charge of this Circuit and without questioning the wisdom of the Stationing Committee in the appointment, commenced our labors at once; not however without many misgivings as to our ability to work efficiently, a circuit so peculiar in its demands. Arriving at the post of duty we found that the majority of Methodists were Cornish miners residing at Martin's Brook, and Folliegh Mountain, two of the mining districts of the S. C. of Canada. Early in the Fall, after our arrival, the company decided to partially close operations at Folliegh Mountain, where some fifty to seventy men were employed. This of course seriously changed the programme of our work, as well as removing a large number of our members and supporters, also materially affecting the receipts of the circuit. According to the estimates of the quarterly meeting, not less than two hundred dollars were lost to the Society from this cause during the year.

At the last Conference in accordance with the request of the inhabitants, Great Village was annexed to this circuit as it was supposed we could better supply them with services, living only five miles distant, than the minister of the Onslow Circuit who resided about fifteen miles away. We have on this mission four regular preaching places, in two of which we preach ever Sunday.

PLACES OF WORSHIP.

In Acadian Mines we have a very neat and respectable "Union Church," owned by Presbyterian, Baptist and Methodist. In this we preach every Sunday, taking our turn morning, afternoon and evening. We have also the privilege of using this Church for week evening services by paying the sum of fifty cent a night. But as our people are taxed to the utmost of their ability of giving we have to be content with a Cottage Prayer Meeting.

In Martin's Brook, we found the people worshipping in an old carpenter's shop, now we have a fine little hall, capable of seating about one hundred and fifty persons, all completed, and with only twenty dollars debt. Our Cornish friends have done nobly in the erection of this building, which is a credit to them and speaks well for Methodism.

In Great Village, we purchased and have taken possession of the old Town Hall. It will cost us three hundred dollars. This building can easily be converted into a church, when the Methodist shall be sufficiently numerous to require it. There is some little difficulty in our obtaining legal possession of this building, we own a little over eight, out of the twenty shares. These shares have been given to the Methodist Church, but how we shall succeed in securing the others we are not just now prepared to say.

HINDERANCES TO OUR SUCCESS.

In common with all who are engaged in the work of our beloved Methodism we

have our hinderances, but it seems to us ours are more complicated than those on any other mission within the bounds of this Conference. The people are unsettled. Coming and going is the order of the day, (e.g.) A short time ago we received a letter to say a certain man, in the Companies employ was a member of our church; on enquiry we found he had worked a week or two and just when we expected him to be of use to us, he left to seek employment elsewhere. This will serve as a specimen of what with us is almost a daily occurrence. Such being the state of affairs the people do not feel that interest in us or our work that they would if the prospect of permanent employment was brighter.

THE OUTLOOK—METHODISTICALLY.

We feel encouraged, things are assuming a brighter aspect. Our congregations are large and apparently very much interested in the services. We deeply regret our inability to report any special work of grace, still we believe the seed, in many instances has fallen into prepared soil. The fruit thereof we are looking for constantly. If all our members were deeply alive to the importance of laboring earnestly and believingly for the conversion of souls, we are assured the Divine Spirit would be poured out upon us, and the number of our members largely increased.

In Acadian Mines we cannot expect much permanent success until we have a place of worship of our own, while we have a "Union Church" and there is to a certain extent real union among the different denominations. Still we desire to engage in our own work, in our own sanctuary, and in our own way, and till this can be accomplished we fear Methodism will not grow into the society we could wish.

In Great Village so far it is uphill work. Still we are hopeful. The seed is sown, and we are waiting to realize the fulfilment of God's promised presence.

In Martin's Brook we held some special services. The Society was quickened many of whom we trust are pressing in pursuit of the perfect love that casteth out fear" and we see some upon whom the word preached, is making a deep and we trust abiding impression.

TEMPERANCE.

The great tidal wave of Temperance Reform has reached this village. Last year we had a large number of places, in defiance of all law, opened for the illicit sale of liquor. Now we have a Reform Club, with five or six hundred members, in this cause we are often encouraged by the presence and earnest words of the manager of the Companies works, G. Jammie, Esq., who personally urges upon his men the advantage of temperance. And we are bold to say, that, considering the men are from almost all parts of the civilized world, a heterogeneous crowd, there is not a quieter community in Nova Scotia. Nor a steadier lot of men to be found in any public works.

On Friday March 15th, the parsonage was taken possession of by about eighty of the friends of the Minister, who seemed to thoroughly enjoy themselves, while some of the young ladies discoursed sweet music and gave us some excellent singing. At about 9 o'clock the company was called to order, and Captain John Bryant unanimously appointed to the chair, whose privilege it was to present to the Minister on behalf of the members, supporters and numerous friends of other denominations, a purse containing the very handsome sum of \$130. After the presentation we were privileged with some very appropriate speeches from gentlemen present, interspersed with some very excellent music. The meeting closed with the Doxology, in which all seemed to engage, and none more heartily than your correspondent.

X. Y. Z.

AMERICAN MISSIONS.

The following is one of the best assortments of mission news ever sent to the press from the New York office. Read every item:

Bishop Wiley writes to the mission rooms, New York, Feb. 5, on the steamer "Oceanic," China sea, in which he says: "We are on our way from Hong Kong to Yokohama, having left Hong Kong Feb. 1, and expecting to reach Yokohama on the 7th. We are all well, but I leave China with a sad heart, rejoicing that everything there is doing so well, but sad that my long-intended visit is over. I find my heart intensely interested in the China work. The Foo Chow conference passed a vote of thanks to the church and Missionary society, and appointed Sia Sek Ong to put it into writing. We will stop probably a month in Japan, and, Providence permitting, hope to reach home some time in April. We are having quite a stormy passage this time, but are making good

'runs.' We left Foo Chow Jan 19, and visited Hong Kong and Canton. The Wesleyans are doing pretty well at Canton. I do not feel strongly impressed in favour of our opening a mission there. Canton is pretty well occupied, and is not a promising field. It has been too much and too long under foreign influence. What a sad fact that foreign influence is, on the whole much against the work of evangelization. I am very sorry Heking did not get a new house and man for Tientsin. Oh, if the church only knew the delay and embarrassment growing out of these meagre appropriations, she would do better."

Rev. J. F. Thomson writes, Liverpool under date of Feb. 19. They had a remarkably fine passage across the ocean, and expected to sail at 11 a.m., on the Cotopaxi, which touches at Montevideo on her way to the Pacific coast. Bro. Thomson received a great many small parcels for his bazaar in Montevideo, and said he acknowledged the receipt of most of them by postal, and will do so with all from Montevideo.

A correspondent long resident in Constantinople, writes: "There will inevitably be a battle for religious liberty after that for civil liberty is over. At one time thirty-five young Bulgarian boys, between the ages of ten and fifteen, were brought into the capital loaded with irons, and afterwards sent off, no one knows where. Our whole community has been, and still is, in a state of great fear. Yesterday, for example, I received thirteen boxes from an English family in haste to leave. Just after that a Turkish family came begging protection. They were afraid of their own people fully as much as of the Russians. The city and suburbs are swarming with armed Circassians with their plunder, and homeless refugees, of whom over a hundred thousand have come in.

A young Bulgarian now in this country says: "I am glad to see that Bulgaria, including the larger part of Thrace and Macedonia, is to be constituted a semi-independent principality, sustaining the same relation to the Porte as the principalities of Servia and Roumania have heretofore sustained. This is a great step in advance; and if religious toleration be proclaimed in the new principality, as I most earnestly hope it will, an effectual door will then be open for our mission in Bulgaria."

Rev. Dr. Long has under his care at Robert College, Constantinople, forty Bulgarians—which is no slight responsibility at this time. The Dr. has the charge of the college in the absence of Dr. Washburn, and is much worn with work and anxiety. He is doing a grand work at this critical moment for Bulgaria itself, through his communication with our mission at Sisto if out off. Even the communication with Adrianople is by way of Vienna while telegrams come round by Egypt, and require several days.

The brethren feel great embarrassment in view of their reduced appropriations. Their school work suffers fearfully. Ours has always been largely a "preaching mission." We have not relied on schools as the way to secure conversions as some other missions have done, though we have always maintained some school work. Now, however, the case is different. We have a church membership of twenty-five hundred, and many who are nominal Christians besides; so that there are growing up hundreds of Christian children. This is therefore a sad time to have to abolish or cripple schools. Yet it has been forced on the mission. "I fear several of us had wet eyes," writes a missionary, "when this old pioneer, the Moradabad high-school, had to take down its hard-earned good name. We passed four boys in the entrance examination for the university of Calcutta, in December last, yet it must go, for want of money." They have, however, tried to conserve their work as much as possible, and have hit upon the grand expedient of a central normal and high school in connection with the Bareilly Theological school, to which they will send only their most promising students.

It is not easy to realize the comparative growth of much of our foreign work. It was with rejoicing that less

than twenty years ago our missionaries in North India found an isolated, timid inquirer or two asking to know something about the gospel. What a change has transpired! In the year just closed the North India conference reports the baptism of three hundred adults and as many children for that single year! The church has toiled and prayed and paid; shall she not also praise? These adults baptized from heathendom endure for Christ's sake and the gospel's what—well, let us put it into a query—how many of us would endure, and not faint nor falter in our faith? Here is a picture: "The people 'try the life out' of these inquirers. I believe men would go to the stake easier than stand this constant pestering. Their fields are cut at night; cattle turned loose to eat the remainder; their own cattle turned into another man's field, and they fined; property put into their houses, and they seized for theft; then being invited to a friend's at night to 'make up,' they are arrested as thieves near the house, and false witnesses swear they saw them loosing a horse." Read the announcement of the number of adult baptisms, in the light of such incessant and endlessly varied annoyances, added to the chances of loss of life in some cases, and you may more fully appreciate the baptism of three hundred adults.

EXTENT OF RUSSIA.

The area of Great Britain is nearly 84,000 square miles: but in Russia there are steppes, or natural flats, so vast that just as you might place on a salver a tea cake and a garnish of biscuits around it, so you might place on one of the grassy or sandy salvers near the Caspian, England and Scotland entire, and throw in by way of comfits or bon-bons, all the adjacent islands. In so doing, you might not crush a single tree, nor entomb so many inhabitants as the population of an English burgh.

On the other hand, there are forest, so large that, were Briarists to lift a sod from the Ural, he might bury all France beneath a turf of unbroken pines. They say that a squirrel could travel from Moscow to Petersburg without ever touching the ground.

Were an Iclander to travel as the crow flies from the foot of Mount Hecla to Venice, besides a vast extent of ocean, he would pass over the North of Britain, and in his continental transit would visit Holland, Prussia, France, Baden, Wartemburg, Austria. But should a Russian subject, much farther north than Iceland.—should a Laplander, or Samoide be ordered off to a hot climate, he might find his way to Sebastopol or Simpheropol, further south than Venice, without crossing an arm of the sea or ever quitting the terra firma of the Russian territory. If the journey could be performed by magic, in the morning he might gather a few tufts of white lichen to feed his favourite reindeer, and after breakfast on train-oil and sawdust, he himself might rise through the snowy atmosphere, and in the evening come down among the camels and the orange-groves of the Crimea. There he might unpack from their native ice the salmon and the capercaillie which he had yesterday secured as presents for his friends; and after a supper of grapes and pomegranates, might go to sleep at the open lattice, or in the coolest apartment he could find.

Or, setting out from his place at Petersburg; and keeping on the same parallel of latitude, the emperor himself might post in an unbroken line for nearly six thousand miles in his own dominions, and after crossing Behring's Straits, might resume his route, and for many hundred miles still find himself on Russian territory.

His enormous size gives the Russian strange neighbors. With Austria in front, and the north pole in the rear, his bulky shadow falls as far as Italy, and may well make the Loke of Como shiver. On the one side the land of Gustavus and Charles XII. gives him the cold shoulder; whilst on the other side he consoles his unaccustomed palate with the honey of the Cheroneus and the sherbet of Persia. One foot rests on the birth land of Kant and the other on the home of Confucius; and so long is his arm that the letter handed to him by the British settler in Canada he might almost undertake to convey direct to his brother in Calcutta. In other words, betwixt British America and British India hardly anything intervenes which is not Russian.

The area of the Russian empire contains 7,293,850 English square miles. But England and Scotland united have an area of only 98,050 square miles; France 203,737 square miles; and the whole of Europe 3,650,000. Therefore, Russia has

a superficial extent ninety times greater than Great Britain; thirty-six times greater than France; and exactly the double of all Europe united. What a field is there here for missionary enterprise, as yet almost untouched!

NEWS FROM BLOODLESS BATTLE FIELDS.

"My poor little Montserrat! My poor little Montserrat!" Those were the last words of a brave, genial young Methodist Missionary, who, from the island of St. Kitt's in the West Indies has been lately called to his reward, Montserrat is the name of his circuit over which he had pastoral care. Montserrat represented the little band of swart-skinned Christians to whom he spoke the words of life. Absent on a missionary tour, in weak and fevered health, he was stricken down. Death wrote his mandate on his brow and quenched the light of his eye, but the little circuit away out yonder across the hills had gotten such a hold on his Christian interest, that Montserrat was written on his heart as deeply as ever Calais was on Queen Mary's, and death could not erase the handwriting nor quench the love that wrote it, and so he lay down in the little boat, which was bearing him to the shore, and said again and again, "My poor little Montserrat!" and then went home, from whence he will doubtless watch and, may be, aid in some mysterious way, the little church he loved and served so well. Vale George Grayson, and send Montserrat as good a man and as true.

"I shall be seventy-six on the ninth of November, and ought to pull up and have rest; but I cannot allow these thousands of Indians of every part of the great country to die for lack of knowledge while I can ride, or think, or talk." That's the way that tough old veteran, Ralph Stott, writes from the midst of the fourteen thousand coolies to whom he can preach in Tamul, or Hindostani, as the case may be. He writes from D'Urban, in Natal, and in his old age is there doing a work that may well put far younger men to the blush. "I have just returned from a journey of one hundred and fifty miles on horseback, and am no worse for it. My greatest trouble is leaving Mrs. Stott so long. She is nearly seventy-nine, and is getting very feeble." Hear that! ye young warriors who are just donning the armour, and read a serviceable lesson from the grand old Evangelist who has done work for God in India, in England, and in Africa. Still, as far as Ralph Stott is concerned, he ought "to pull up and have rest."

That stout and stalwart offspring of English Methodism, the Methodist Church in Canada, is briskly and boldly following in the steps of the Mother Church. The Canadian Mission, to Japan is full of interest and hope. "Chinese Bibles are in demand, English Bibles are borrowed by those who read them, and I have had to send to Shidzudka for more Bibles." "More Bibles" appears to be a world-wide cry, and those whose faith is strong in the Living Word know full well that that means the final overthrow of heathenism, and the conquest of the world for Him whose right it is.—Methodist Fan.

THE MEETING.

Marriages, they say, are made in heaven, that is, the steps of two, both being God's dear children, are directed by an overruling Providence, that after each has passed over so many windings, the two paths converge, and the two lives meet and melt into each other, like two rivers, flowing thenceforth one broader, deeper, stronger stream. Two or three things, besides marriages, are made in heaven. Meetings that are of shorter duration, and partnerships that are less intimate, come under the same rule. God, who gives law to the ocean, does not neglect a drop. The hairs of your head are numbered. Our meetings and partings are under law to God. It is not in man that walketh to direct his steps. On the meeting in the desert much depended. The same might and the same wisdom that require the meeting of two worlds in space, are at work to arrange a meeting whenever one earthen vessel empty receives Christ at a brother's hand.—Apost.

At one of Mr. Moody's meetings in London one speaker expressed a hope "that something might be done for the miserable poor of London." "And also for the miserable rich?" was a part of Mr. Moody's reply.