

WESLEYAN ALMANAC, JANUARY, 1877.

Last Quarter, 6 day, 10h, 3m, Morning. New Moon, 14 day, 11m, Morning. First Quarter, 22 day, 11h, 32m, Morning. Full Moon, 29 day, 4h, 25m, Morning.

Table with columns for Day of Week, SUN, MOON, and various astronomical data points.

THE TIDES.—The column of the Moon's Southern gives the time of high water at Parrboro, Cornwallis, Horton, Hanseport, Windsor, Newport and Tracy.

REPORT

OF THE GENERAL SABBATH SCHOOL BOARD OF CANADA FOR THE YEAR ENDING OCTOBER 1st, 1876.

From a careful survey of our entire field of operations, it may be safely affirmed that our ministers and membership never manifested more lively interest in Sabbath-school work than at present.

RETURNS. The statistical table, published in the WESLEYAN in September last, shows increase during the year in the following particulars, viz.: schools 10; teachers, 506; scholars, 2,602; conversions, 1,888; scholars meeting in class, 3,244; schools using uniform lessons, 176; having regular meetings for the study of the lessons, 107; and of those kept open during the whole year, 192.

RECEIPTS AND EXPENDITURES. The total receipts for Sunday school work since the General Conference, to the first of October last, is \$788.52, and the expenditures to that date \$584.12.

of approved books, \$15.00; postage on schedules, books, letters, and constitutions, and other petty expenses, as per blotter, \$42.22. Treasurer's expenses \$41. Total \$278.67, or a grand total since the General Conference of \$584.12.

LIBRARY COMMITTEE'S WORK.

We regret to say that our work of examining library books has not proceeded as rapidly during the year as we had hoped. First, because the Secretary has not been able to give as much time to the work as it required, he having to attend to his regular duties, in connection with his pastoral work, and when we bear in mind that, after the committee have selected the books, every volume has to be mailed, with a blank certificate, to some minister, to be read, entered in the alphabetical register in such a manner that each book may be properly accounted for, and when the certificates are returned, they are similarly registered for future reference; next, the reports on the books are considered by the committee and their approval or disapproval expressed or recorded; finally, alphabetical lists are prepared, of the approved books, with the publisher's names and prices, for publication, and if rejected books for the use of the committee and our Book Rooms only.

It has sometimes been said that the Lecture system has been played out, and that it is useless to try any longer to make the institution popular. Since the removal of the Rev. W. Morley Panshon, LL.D., from our midst we have no resident orator who can draw a crowd by the payment of an admittance fee.

Circulars were forwarded to a large number of ministers during the past year, asking them to send the titles of any good books they might have read in the ordinary course of their work, which they considered suitable for our Sabbath school libraries. Three hundred books were in this way reported, of which only about one hundred were in stock at our Book Room, but samples of the remainder will be procured, and if, after examination they are found suitable, they will be placed on sale.

GRANTS TO POOR SCHOOLS. A committee has been appointed consisting of Messrs. W. Kennedy, Robert Wilkes, and James Patterson, all of Toronto, and the Secretary, Rev. A. Andrews of Tilsonburg, to whom all applications for grants must be forwarded; and they have full power to deal with such applications as in their judgment they deem best, in view of

the funds at their command. All applications for grants must be forwarded to some member of the committee through the superintendent of the circuit or mission where such grant is required.

(To be continued.)

OF BIBLE TRUTH.

The Rev. Henry Pope, Jr., has just published a volume of sermons entitled "Draughts from the Fountain of Life, being Expositions of Bible Truth for every Sabbath in the year, with an Introduction by the Rev. James R. Marraway." The book has been printed by Messrs. J. & A. McMillan, who have got it up very nicely. The work will be completed in two volumes, that now issued containing 25 of the 52 sermons which are to be included in these volumes.

It sometimes occurs to us that the babies get more than their share of petting. Not that anybody can help it. The dear little dimpled things, with their sweet ways and their helpless dependence, and the charm of some new revelation every day, invite our caresses, and our whole store of complimentary adjectives. Darling and treasure, and the common stock of nouns of endearment and approbation, come easily to our lips when we talk to the little ones.

PET THE OLDER ONES.

How often we drop these pretty forms of speech as they grow older. They leave the cunning age behind, and graduate into the awkward one. Girls and boys alike pass through a period when they are shy, sensitive, morbid, and self-conscious, yet without arrogant, conceited, and opinionated. With what matchless confidence sixteen and eighteen adopt and parade notions on subjects which have puzzled prophets and sages! Then their fathers and mothers too often feel impatient and disappointed. They do not remember that this queer husk will fall away, and from it emerge a flower by-and-by.

DR. SUMMERS AND PROFESSOR HUXLEY.

When Professor Huxley was on a visit to his niece, in Nashville, he visited the Vanderbilt University, where he was cordially received, and where this incident occurred, illustrating the "warfare of science and religion." He was inspecting the different depart-

ments, and on passing from the School of Science to the School of theology he remarked to the Rev. Dr. Summers: "You are a religion on one side and science on the other. Do you keep a patrol between them?"

"Come," said the Doctor, "and see where we beat out theology, and where we should be glad to have the opportunity of beating a little into you."

"Ah, Sir," said the Professor, "if I were here I should give you the novel theology, if not so sound."

"I have no doubt of its being sound," replied the Doctor.

Finally, the peculiar construction of the seats in the theological apartment suddenly seemed to strike the English apostle of evolution, and he immediately evolved this from his inner consciousness: "You seem to have a twist in the desk appendages to the seats, I see, Doctor."

"Yes; but it is not so bad as the twist which you put into the occupants, and which we are trying to work out."

"I hope we keep you employed," said Professor Huxley, and the laughing admission that they did was taken as a truce.—Harper's Magazine.

THE DOOR.

The Chevalier Gerard de Kampis was a rich and a very proud man.

Soon after the completion of his magnificent castle, he wished to have a house-warming, and accordingly all his great neighbors were invited to a grand feast. At the conclusion of the sumptuous repast his guests made speech after speech, in which the host was lauded to the skies and told that he was the most fortunate man alive.

One among the guests, however, said nothing for a time. When each man made his speech, he uttered the following singular observation upon the happiness of the host.

"Sir knight," he said, "in order that your felicity should be complete, you require but one thing, but that is a very important item."

"And what thing is it?" demanded the knight, opening wide his eyes.

"One of your doors must be walled up," replied the guest.

At this strange rejoinder, several of the guests began to laugh, and Gerard himself looked as much as to say, "This man has gone mad." Wishing, however, to have the clue of the enigma, he continued, "But which door do you mean?" he demanded.

"I mean that through which you will one day be carried to your grave," replied the other.

These words struck both guests and host, and made the latter reflect most seriously. The proud man remembered the vanity of all things earthly, and from thenceforward no longer thought only of the perishable treasures he had once so gloried in. He was completely altered: only made use of his riches for good works, thus laying up for himself an eternal inheritance.

So gradually and insensibly do mothers lose the habit of caressing their older children, the latter would often look very much surprised at a kiss bestowed out of the regular way. The habit of a morning and evening salute is kept in families where it is merely mechanical and perfunctory. Yet that is better than no kiss at all. The magnetism of mother-love, shown to the boy or girl, however unamiable their transitory mood may be, is

strong enough to save them from such unhappiness, or from the attacks of temptation. Do not slight so strong a power. Even though you feel diffident in taking up what should never have been laid aside, begin again, and pet your big sons and daughters.—Selected.

HAPPY DAY.

BY REV. C. BARCOCK.

Absent from the body I. Shall be present with the Lord; Raised to mansions in the sky By the merit of his blood, I shall see Immanuel's face—Share the riches of his grace.

Patriarchs and prophets there, All arrayed in robes of white; Crowns of life and glory wear. 'Mid the first-born sons of light; Join their songs in holy lay, Happy day! O, happy day!

Hail! all hail! celestial throng, Trophies of redeeming grace; Sweeping harps of wondrous song To the great Messiah's praise; Near the throne on Zion's height, 'Mid the flowery plains of light.

Thence the Lord in flaming fire, Shall with Majesty descend, With his bright angelic choir, While ten thousand saints attend; Slumbering millions far and near, Then his trumpet voice shall hear.

Seas and graves shall yield their dead! All receive their final doom; Saints ascend with Christ their head, An immortal youth to bloom; Via with angels in their lay, Happy-day! O, happy day! Nov. 21, 1876.

OBITUARY.

MRS. MARTHA WARREN, N. F.

Mrs. Martha, the beloved wife of William Warren, of Channel, N. F., and sister of John Evans, J. P., departed this life, Sept. 1st, at 9 p. m. Peacefully she passed through the valley, resting on the promises of Christ whom she had long loved and served. At 8 o'clock in the morning of the above date, she was in great pain; and it was apparent to all that her end was near. She remarked that "all was well," and that she "was on the road to heaven." At one p. m., she opened her eyes, which had been closed for four hours, and asked for a drink; and after recognising all present, she closed them again, and remained in that state until 9.30 when, while loved and loving ones were kneeling around her bed in silent prayer, her spirit passed away to the rest-land of the spirits of the just.

During the last five years of her life she was a great sufferer. Sometimes disease shook the clay tenement so violently, that its standing so long was a marvel to many. Doubtless, her patient and cheerful disposition did much towards rendering the medical skill brought to bear on her case effectual in prolonging her days; and at the same time manifested the power of religion to sustain and comfort the heart in the most trying circumstances of life. There was no fear of death before her. Frequently has the writer heard her say that she was willing to live or willing to die as the Lord saw fit. His will was her will in the matter. Her love for the public means of grace was genuine and most exemplary. Whenever it was possible for her to resort to the house of God, her seat was not vacant. Even when in- clement weather, and her weak state of health would have justified her absence, she would submit to all but carried there, that she might hear the word and share in the hallowed exercises of prayer and praise. While free from sectarian bigotry and narrow exclusiveness, she was firmly and ardently attached to the principles and polity of Methodism. The class meeting was particularly dear unto her. Nothing but sheer inability to get there would keep her from it. While speaking of the divine support and comfort she received in her affliction, her heart would be manifest in her eyes; and her voice trembling with emotion would declare her gratitude and the preciousness of Christ. She was ever ready to promote, according to her ability, the interest of the Methodist Society at Channel, feeling concerned in all that related to the welfare of Zion. In this matter it may be truly said of her, "she hath done what she could." In providing a home for the ministers, she sacrificed much personal comfort. The writer having spent two years beneath her roof can testify that her self-denial in this respect was great. Nevertheless she gloried in it. Not forgetting the declaration of the Lord, "Inasmuch as ye have done it unto one of the least of these my brethren ye have done unto me."

Our sister has left a husband, daughter, step-daughter, mother, three brothers, two sisters, and many friends to mourn their loss. Yet 'em the greatest griefs May be relief, Could he but take them right, and in their way. Happy is whose heart, Hath found the art To turn his double pains to double praise. Green's Horbor. J. N.