

WESLEYAN ALMANAC, JANUARY, 1877.

Last Quarter, 6 day, 10h, 5m, Morning. New Moon, 14 day, 9h, 14m, Morning. First Quarter, 22 day, 11h, 30m, Morning. Full Moon, 29 day, 4h, 25m, Morning.

Table with columns for Day of Week, SUN, MOON, and other astronomical data for January 1877.

THE TIDES.—The column of the Moon's Southern gives the time of high water at Portsmouth, Cornwallis, Horton, Hantsport, Windsor, Newport and Truro.

Continued from first page.

Returning from the Orient lands of the East, look at Methodism in Europe. Sweden's lamp was dim, and our brethren gave them of our oil, and the light of truth is brightening up.

1. What thinks your Lordship of the invitation now? You have issued a pastoral, inviting our return to you. Have you room for us? Is it not something like this belfry inviting the people, or the pew the church, or the parish the diocese?

better without you in the days of infancy; she can dispense with your presence in the night of her mature age. With his pastoral crook, John Wesley went over the brook alone; but now he is spread into bands. His flock and his herds and little ones have become innumerable.

That you have "need of us" I can readily understand. But, my Lord, could you bear our presence? Would not our "new wine" be apt to "burst your bottle," and "mar" you worse than ever, and we lose our wine also?

Your appeal, on page 4 deserves important notice. You ask "In how many things are we united with you, and you with us? You have the same Bible with ourselves, and in many respects the same Prayer Book. Your Service Book is derived from our Liturgy. We have the same creed, and how many things are we with you, and you with us?"

In these things, my Lord, we are with you, "And why not in all?" you ask; Alas! Painful as is the truth, yet this is not the time to conceal it! And I pray that God may give you strength to bear it. We have the same bible but we differ in our interpretations on most vital points.

My Lord, that great moralist, Dr. Johnson, observes: "Where there is set-aside there may, in time, be virtue." It refreshes me exceedingly to find indications of a virtuous sense in your pastoral. It must have cost you a great effort to make the admission against your own Church, as she was in the days of Wesley. It is also a sign of returning life to hear you, on page 18, say "Let me add, in Christian truth and love, that we ourselves in the Church of England have need of you."

acceptable sacrifice." But what we object to is, that this great Christian truth is perverted by you and some in saying "the regeneration is through our means and through ours only! Neither do we believe that the outward and visible form is absolutely necessary for the inward and spiritual grace."

We have the same "Service Book," from which our Sacramental Service is derived, and the elements of Dying Love commemorated. But what about the Divine Presence, as interpreted by Rome, and still so fondly clung to by the majority of the Anglican Clergy?

We believe in the promise of Divine Presence in the means of grace. It is the interpretation to which we object. It is by faith alone, and not by the uplifted bread, that Jesus is apprehended. We have "the same Prayer Book." But what about "Confession and Absolution"? We do not object to godly admonition and advice to penitent sinners in distress; and we also deem it our duty to point the believing soul to Him who alone can "pardon and absolve all them that truly repent and unfeignedly believe His Holy Gospel."

In fact, it is the Romanizing interpretation of doctrine, and the Romanizing tendency of her practice, which bar our union. There are, it is true, my Lord, many of the essentials in which we agree. But we do not like you, for mixed, we should extinguish our kind enquiries after the safety of our property demands reciprocity of feeling. I assure you my Lord, that when the crisis comes, whether the old ship founder amidst the storm, or go down in a calm, "The John Wesley" shall be as near as possible, to drop a boat and render you all the assistance in her power.

And now, my Lord, one word ere we part. While I pen these lines, the melancholy tidings of the untimely death of a noble Prelate fills me with sorrow and dismay. Let me say of him, that England has lost one of her greatest men; the House of Lords one of its most powerful debaters; and the church her greatest politician. Death has suddenly crowded that brilliant intellect, and silenced that sweet voice, which like silvery bells, chimed in wondrous harmony; whether heard on platform or in pulpit. And though I dissent from him in these essential points of our holy religion, yet I sincerely trust that his immortal spirit has, ere now, met with his sainted Father in that bright world above, where the countless thousands of Ethiopia's sable sons, who, when on earth, stretched not out their slave-chained hands in vain, and who, having cast their crowns of glory at the Redeemer's feet, have returned to bless the name of Waterhouse for ever!

meeting is the outward and visible expression of that inward and spiritual grace with which the great Head of the Church endows us so right royally. We are in perfect harmony as a church on this vital point. To invite us, a large, living, peaceful, prosperous brotherhood, to return to you! I must ask, to which sect within your borders must we be joined? Shall we bow down, with Bennet and his disciples, to the Sacramental Host? Or shall we learn to "despise Moses' law," with Colenso? Or shall we go wandering to seek out the few that truly call on God, and "worship Him in spirit and in truth?"

We fully appreciate your Lordship's enquiries relative to our Connexional property. It is immensely large; and I have no doubt but that you have been filled with wonder at the reports of the benevolence of our lay brethren. I do not wonder at your enquiring "May I not venture to enquire whether even in secular respects your present position is secure?" Secure as the Bank of England, my Lord; or as Her Majesty's Three per Cent. Consols! We may venture to suggest that this is not a good time to risk our property on board your state craft. We thank you for the hint! but now the policy of your insurance is high, and we are cautious. A short time ago we saw your ship labouring dreadfully in the storm on the Irish sea. It grieved us much to see so much rich cargo cast overboard, and your Irish crew and passengers put adrift. We "stood off and on" as the sailors say, in our good gallant ship "The John Wesley," well found, well manned, well rigged, and well commanded; but we could not render you any help. To ask us now about the safety of our cargo is not opportune. Signs of a coming storm nearer home are gathering over you. Clouds and darkness are covering the heaven. We hear the first faint roar of a mighty tempest. Your ship does not obey her helm. There is the lee shore of Rome and you are drifting. On the other tack there are breakers, of which we are the angry foam. And worse than that, there is mutiny on board. But as our kind enquiries after the safety of our property demands reciprocity of feeling, I assure you my Lord, that when the crisis comes, whether the old ship founder amidst the storm, or go down in a calm, "The John Wesley" shall be as near as possible, to drop a boat and render you all the assistance in her power.

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I have the honor to be, Your Lordship's obedient servant, JOHN BREWSTER.

LIVING BY GIVING.—We extract from what Rev. C. E. Holbrook says in the Baptist Missionary Magazine: "Religion is life, and life will cease without exercise. A Church grows richer by giving its wealth. It grows stronger by the expenditure of its strength, just as the blacksmith's arm is strengthened with every sturdy blow. Show us the Churches that have organized mission bands, and sent forth missionaries to foreign lands, and we will show, by actual statistics, whether they have received constant replenishment of strength. How every new spot reaching into deeper soil, for every branch spreading into clearer light and fuller life."

sunshine, the parent tree has a large and healthier. On the other hand, Churches that have closed their hearts to foreign work have declined in numbers and strength. You will remember that Andrew Fuller saved the Church at Kettering from declension and extinction by enlisting its energies in the foreign field. While they worked for self, the Lord did not work with them. Fifty years ago thirty Baptist Churches in Maryland declared themselves opposed to missions, while two alone took a stand in favor of them. The two increased to thousands, while the anti-mission Churches diminished till they now number only seven or eight persons. Thus the Lord, owner of the vineyard condems the faithless, seven years after its establishment the Sandwich Island Mission must have broken up and disbanded, had they not extended their sympathies and efforts to embrace others more destitute. Dr. Anderson, in a lecture on 'The Development of Modern Missions,' says, 'It is impossible for mission Churches to reach their highest and truest prosperity without the aid of what is to them a foreign mission.' And it is equally true of our home Churches, that their only salvation from inefficacy and decay lies in a hearty espousal of the cause of missions. Confined within the narrow circle of home sympathies grow weak, energies slacken; love loses its strongest stimulant, unselfish devotion; and faith lacks the sanctification and confirmation which crown the quesnots over barbarism. As the Chinese woman's foot, cramped and confined renders weak and nerveless her whole physical nature, so the dwarfing and narrowing of Christian sympathy and charity enervate the whole character. When ecclesiastical tyranny tried to mould the free thought of the Puritans by ritual and litany, and even to curb the expression by chains and prison walls, it sought a broader field for expansion in the New World; and the remarkable growth of their principles attests God's approval of their exodus to a wider sphere. The Gospel is like leaven; it leavens the whole lump. It is like the mustard-seed, which shall fill the whole earth."

LETTERS have been received from Rev. W. B. Boyce, dated Tues, Nov. 14, Mr. and Mrs. Boyce spent Sunday, Nov. 19, and two or three days following in Jerusalem. They found the air in health, and were to leave Suez for Sney on Dec. 2.

OBITUARY.

PATIENCE RUMSON. There has just passed away to the skies from this circuit, one of the loveliest of God's saints, in the person of sister Patience Rumson. When 38 years of age, or 45 years ago, she heard the Gospel preached here by the Rev. John Haigh. His text was "Choose you this day whom you will serve." Sister R. made choice of Christ, and the object of her choice was dear to her to the last. She never regretted it, but was always commending Him to others. To her Christ was the fairest among ten thousand, and the most lovely, the Rose of Sharon, and the Lily of the valley.

Five years after her conversion she made a leader, and she continued to occupy this office for forty years. During that time, many have been committed to her care, whom she watched and nursed that must give account. We have no doubt that many have been encouraged, cheered, and kept in the way to heaven by her pious admonitions and examples. Sister Rumson was of a most amiable disposition; there was something so loving about her that you felt as if you were towards her. Her speech was full of with skill. Her manner was winning. Her whole deportment was such as at once showed that she was endeavoring to glorify her Master. Her religious experience was truly an exciting nature. Her joys were not over, but it was always full. Her joy was constant, abiding, and as placid as lake without a ripple upon its waters.

Sister Rumson was a great helper to good men; she would for hours talk such men as Picketant, High, Barr, Ellis, Ellidge, Knight, and others, and we doubt not but she has remained that friendship in a better land with many of the above. As it was expected, her end was peaceful. She gradually sank, becoming weaker, until the sleeping sleep went out. Her nearest friends, who were watching her, didn't think she was dead, but only asleep. And so she was in Jesus; passed away to her rest to be with Christ, which is far to be desired. Her last words were, "I have great joy in Jesus." She died Nov. 22, 1876, aged 81 years. Her funeral was held at J. Gooden's, Carbonate, Dec. 6, 1876.

INTRO... FIFTH Y... FIRST QUAR... KIN...

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BETHEL. Jacob saw... where they... prayed, and... prophets." By worship... old patriar... about ten... Dan in the... had set up... kingdom b... golden only... A sin, a... loca, a ha... through the... National u... worship. rption led... God. This... cause of it... tioned th... with his m... The expo... to describ... situated, e... onymous w... a house o... shrines. C... in high pl... ference to... character. Chron. 11. Jeroboam... to get rid... chagrined... could be a... would not... EIGHTH... great aut... the eight... the people... harvest w... ed to cha... gradually.