

# Provincial Wesleyan Almanac.

**JANUARY, 1920.**  
New Moon, January 1st, 7.51 a.m. after-noon.  
First Quarter, " 8th day, 4.48 a.m. after-noon.  
Full Moon, " 17th day, 10.41 a.m. after-noon.  
Last Quarter, " 24th day, 4.48 a.m. after-noon.  
New Moon, " 31st day, 11.28 a.m. after-noon.

Day	Sun.	Mon.	Tue.	Wed.	Thurs.	Fri.	Sat.	Sun.
1	4.48	5.48	6.48	7.48	8.48	9.48	10.48	11.48
2	5.48	6.48	7.48	8.48	9.48	10.48	11.48	12.48
3	6.48	7.48	8.48	9.48	10.48	11.48	12.48	1.48
4	7.48	8.48	9.48	10.48	11.48	12.48	1.48	2.48
5	8.48	9.48	10.48	11.48	12.48	1.48	2.48	3.48
6	9.48	10.48	11.48	12.48	1.48	2.48	3.48	4.48
7	10.48	11.48	12.48	1.48	2.48	3.48	4.48	5.48
8	11.48	12.48	1.48	2.48	3.48	4.48	5.48	6.48
9	12.48	1.48	2.48	3.48	4.48	5.48	6.48	7.48
10	1.48	2.48	3.48	4.48	5.48	6.48	7.48	8.48
11	2.48	3.48	4.48	5.48	6.48	7.48	8.48	9.48
12	3.48	4.48	5.48	6.48	7.48	8.48	9.48	10.48
13	4.48	5.48	6.48	7.48	8.48	9.48	10.48	11.48
14	5.48	6.48	7.48	8.48	9.48	10.48	11.48	12.48
15	6.48	7.48	8.48	9.48	10.48	11.48	12.48	1.48
16	7.48	8.48	9.48	10.48	11.48	12.48	1.48	2.48
17	8.48	9.48	10.48	11.48	12.48	1.48	2.48	3.48
18	9.48	10.48	11.48	12.48	1.48	2.48	3.48	4.48
19	10.48	11.48	12.48	1.48	2.48	3.48	4.48	5.48
20	11.48	12.48	1.48	2.48	3.48	4.48	5.48	6.48
21	12.48	1.48	2.48	3.48	4.48	5.48	6.48	7.48
22	1.48	2.48	3.48	4.48	5.48	6.48	7.48	8.48
23	2.48	3.48	4.48	5.48	6.48	7.48	8.48	9.48
24	3.48	4.48	5.48	6.48	7.48	8.48	9.48	10.48
25	4.48	5.48	6.48	7.48	8.48	9.48	10.48	11.48
26	5.48	6.48	7.48	8.48	9.48	10.48	11.48	12.48
27	6.48	7.48	8.48	9.48	10.48	11.48	12.48	1.48
28	7.48	8.48	9.48	10.48	11.48	12.48	1.48	2.48
29	8.48	9.48	10.48	11.48	12.48	1.48	2.48	3.48
30	9.48	10.48	11.48	12.48	1.48	2.48	3.48	4.48
31	10.48	11.48	12.48	1.48	2.48	3.48	4.48	5.48

The Times.—The column of the Moon's Position gives the time of high water at Parnborough, Cornwall, Hants, Hampshire, Windsor, Newport, and Trow.

High water at Parnborough and Trow, 2 hours and 30 minutes later than at Halifax.

At Parnborough, St. John, N. B., and Portland Maine, 3 hours and 45 minutes later than at Halifax.

Newfoundland 1 hour earlier 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.

## The Family.

**'DON'T BEGIN WITH THE CHUCKY.'**

A WORD TO YOUNG MEN.

I don't know how many of you young men may be working your way up from a lower level, or how many of you may be sons of men who did that for themselves, and did it with success. Those who belong to this latter class would do well to remember that there are some special disadvantages in your case, against which you must be on your guard. You are in danger of being tempted to look upon life as it is, and to have already been done for you, and to depend on that rather than on yourselves. You are in danger, too, of fancying that you must start with the command of certain accessories, which, in the case of your fathers, were the result and reward of the labour and self-denial of years. This is one of the things in our modern manners which often leads to painful reverses in the second and third generations of the commercial class. Young men begin where their fathers left off, without knowing the vigorous training of that early familiarity with hard work, that calculating energy and unpretending style of expense, which secured the steady and gradual rise of those who preceded him. Too frequently indeed, the advantage with which the success of one generation surrounds the next, prevents the acquisition of those habits by which the young man who is retained and kept. Young men whose bread is already buttered are liable to launch out into modes of living which would leave them without either. Some fall to the limits of their income, and make a great show of luxurious establishments, and thus put both their own and their father's name to a false position. They foster in the one and other alike, notions and expectations seriously detrimental; in the first, inability to manage, in the second, obstruction to their settlement in life.

There may be some of you so circumstanced as just to be a little within the sphere of danger—the danger of forgetting that, after all, it must depend on yourselves, on your prudence, industry, and self-denial, whether or not you shall go on forward or backward in the race of life. To such of you, the lamentation of a work of the Scotch couplet may be very suggestive. "When we began life," said the honest sage, "we had hard work of it for a long time. We got on very slowly. At first, and for years, we kept to our parrot for supper. But, as things improved and prospered, we felt that we could venture on something else; so we had, after a while, a chicken, and then a chop, and at last we had the roast beef and potatoes, which is what we are now eating." He is trying his hand at both business and housekeeping; but, oh! sir, he has begun with the chucky; now, kind of you, to remember that story. It may be of great use to you some day. When you get an advance in position or income, or get married, and are tempted to look large, and to yield to anything like unauthorized expenditure, resist the temptation and keep to your moderate mode of living. Recollect and apply the general principle involved in the lament over "Andrew's Impudence and Don't begin with the chucky."—Rev. Dr. Binney.

## AN INCIDENT FOR TEACHERS.

At the Chicago noon prayer meeting, the other day, Mr. Lawrence, teacher of the United Bible-church, in the Second Baptist Church of that city, gave a bit of his experience. He says soon after he organized his Bible-class, four or five years ago, he became deeply interested in the cause of a young lady. He tried every way to induce her to seek Christ, but seemingly with no effect. Time passed on; he became discouraged with reference to her, and stopped putting forth all effort, except in a general way. A week or two ago she came forward asking prayers, and bringing her husband with her. Soon they were both converted to God. When she came to relate her experience, it appeared that those very efforts he had supposed lost, had produced in her the conviction of sin. She had tried long to get rid of it, but in vain. It drove her at last to Christ, and through her instrumentality, her husband also. "I said," Mr. Lawrence, "how this circumstance impressed me to the very dust, in view of my miserable foolish and wicked faithlessness. Because I could not reap on the very day of planting, I turned away like a petal-chill, saying it was all lost. But now, across five years of distrust, God reaches down the fruit to me, and double the quantity I expected."

## IN MEMORIAM.

Willie Harmon, born May 28th 1868; died September 24, 1899.

"Suffer little children to come unto me," a pearl from his cat's eye, shining like a star. The wind sighed softly, as they entered above. And each caught the echo—Oz! Father! Love!

Genial the sunshine, like a jeweled halo, rests upon the grave of little Willie. "Two little hands were crossed confidently over limbs ro-

bed in spotless white, that lay motionless in the tiny coffin, and over the soul mirrors sweep the holy angels' feet. Blessed rest, death was not above. All glorious as thou art (in thy first flowerhood), death has matched thee to bloom in the garden above. There, with angel attendants, thou shalt grow in perpetual beauty warmed by the presence of God, mature to perfection, and of the earth earthy no longer, rest on the bosom of Him who hath said: "Of such is the kingdom of Heaven." Yes, "we cheer, though a fallacy on earth, in Heaven the hope is correct." "A thing of beauty is a joy forever." "Like the lost pleiad, seen no more below, this light has vanished from the earth's zone; yet, tiny angel, now would have thee back; but in the deep recess of a mother's soul thou shalt be remembered, and the burden of her heart shall be eased."

Thine, bright Spring blossom,  
At evening and at morn;  
The birds beneath my window  
Sing, "Willie, darling's gone."  
SUNDAY-MORNING, SEPT. 28, 1899.  
L. V. BROWN.

## 'CHURCH' AND 'CHAPEL.'

TO THE EDITOR OF THE METHODIST RECORDER.

Sir.—Will you allow me the consideration of your readers to a subject which, I think, of some importance, and which is, sure, rare, to force itself upon public attention. I refer to the appellation of our places of worship: ought it to be a 'chapel' or 'church'? It is not a scriptural or religious question. It is no matter of conscience. It is a subject upon which every man has a perfect right to think for himself. It is simply a point of ecclesiastical propriety, and of philosophical correctness. Words are, and ought to be, the signs of our ideas, and the question now is, what word best expresses the idea we intend to convey? I hope, therefore, that my remarks will be made and received the most perfect good feeling, and without giving offence to any. The etymology and derivation of the word 'church' is curious and interesting. All over the British Isles, as well as in other parts of Europe, are found, especially on elevated table-lands and high hills, boulders and blocks of stone, probably deposited by icebergs in a former period of geological history. These stones from a very early period acquired a kind of sacredness, and were regarded as abodes of Deity, and proper places for divine worship. In some places they were wrought into shape, as at Stonehenge, and were, or carved into sacred altars, or graven with critical signs, or graven with figures. But the place where they existed were resorted to for religious purposes, and were sacred to God. In the old Celtic dialects, especially the Welsh and the Gaelic, the rendering for a stone is *keru*, or *keru*, and for 'the stones,' emphatically, *keru-ty*. At this day, if travelling in the Highlands of Scotland, you meet a Gael, and he inquired if on Sunday you had been to church, he would say, "Have you been to *keru-ty*?" or to 'the stones.' For the places of these stones, hallowed by the Druids were adopted by our idolatrous Saxon ancestors for their superstitious; and when Christianity was introduced into this country the early missionaries and their converts took possession of the same places, and there, as their fathers did, they graven with critical signs, or graven with figures. But the place where they existed were resorted to for religious purposes, and were sacred to God. In the old Celtic dialects, especially the Welsh and the Gaelic, the rendering for a stone is *keru*, or *keru*, and for 'the stones,' emphatically, *keru-ty*. At this day, if travelling in the Highlands of Scotland, you meet a Gael, and he inquired if on Sunday you had been to church, he would say, "Have you been to *keru-ty*?" or to 'the stones.' 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