

'WESLEYAN' ALMANAC, DECEMBER, 1876.

Full Moon, 1 day, 6h, 49m. Morning. Last Quarter, 7 day, 10h, 10m. Afternoon. New Moon, 15 day, 2h, 0m. Afternoon. First Quarter, 23 day, 7h, 57m. Afternoon. Full Moon, 30 day, 5h, 4m. Afternoon.

Table with 3 columns: Day of Week, SUN (Rises Sets Rises Sets), MOON (Rises Sets Rises Sets). Rows include days of the week and specific dates with corresponding times.

THE TIDES.—The column of the Moon's Southern gives the time of high water at Farnborough, Cornwallis, Horton, Mansport, Windsor, Newport and Yarm.

(Continued from first page.)

Good brain must be added to this list of requirements. He ought to be an accustomed thinker, and up in the advantages of his calling. That man yonder has perfected his scholarship at great cost. He reads ancient, and speaks modern languages. He is at home in modern science. It has cost him many years of toil. Why all this? This is the secret. That lad there, that walks and reads and plays and studies with him, to whom all his thoughts is given, that lad is the heir apparent to the throne of England. The leader is intrusted with the instruction of those who are heirs of the eternal throne. Can he so far forget his royal commission as to go unprepared to his work? We require a tailor to serve an apprentice who simply fashions our garments. What about the preparation of him who fashions not the garment, but the wearer! Nowdays the preacher is held responsible for securing and retaining an audience. The people go to Church where they are best served, where their minds and hearts are satisfactorily fed. So it is with the class-meeting. If it declines, the leader is, nearly always, to blame. Make it a place to mature the one virtue of patience, and a sore test of loyalty, and the class must soon fail. Make it a feast, where the King's supper is served, and the guests will not be hard to find. Let us ask the leader, What are you doing to make your class a feast? Do you ever study up in advance what your members need? Are you learning new Scripture and appropriate hymns? Are you reading up in theology? Are you familiar with devotional books? Are you familiar with the lives of the sainted dead? with Wesley, Nelson, Fletcher, Mrs. Rogers, Carvasso, Reeves, Neff, and Payson, and a host of worthies? Have you read the books on higher Christian experience? Are you abreast of events in the Church? Do you keep up with the literature of our own Church? Do you make your work a study? Do you carry the members of your class to God, and call their names in his presence for his blessing? You will find the largest room for the use of every noble faculty. You have no more brains than the case demands. One great demand of the Church is sanctified brains for class-leaders. You cannot burn the same powder every week and bring down the game. You must push out into the regions beyond. Break up new acres, or the old acres will be utterly killed. This means brains. Look at yourself. You are a leader. You have no right to float or drift. You must press up to the front. With face toward the future, the field is infinite. Your boldest thought cannot survey it all. You are to make plain the way into the wonderful mysteries of saving grace. You must be armed against every foe. The great war of Gog and Magog is in the field of modern thought. Armageddon is in the Anglo-Saxon skull. You are to go forth with your little band into this irrepressible conflict. You need brains.

The best preparation for an instructor is experience. One month in a counting-house does more in the matter of book-keeping than whole years of prim double and single entry at the school boy's desk. So in reference to the things of God: a man cannot teach what he does not know, and the knowledge necessary for the task is acquired in the arena of actual conflict. How can the man tell the way to the cross if he had never trodden it? or put faith before the bewildered penitent if himself is an unbeliever? But in proportion as a man is holy, he drinks into the Divine Spirit and will have clear perceptions of divine things. The method of salvation will be understood, the seeker's difficulties will be anticipated, and the best directions given for removing doubt, encouraging faith, and defeating the wiles of the wicked one. As a matter of fact, spiritually-minded men are the most successful in the work of instruction. There is a vividness about their teaching. They speak that they do know. It is not the man reading of a wreck. It is the man from the wreck—that has endured the awful suspense, has experienced the perilous transit across the raging flood, that has been landed, dripped and exhausted, before the moist eyes and amidst the throbbing breasts of excited and sympathizing multitudes. Their words pierce as arrows, and their instructions eat into the heart as fire. No success can be guaranteed when there are moral discrepancies and delinquencies in the life. A man whose general character is full of flaws had better not come into this work. We do not convey jewels in broken boxes. An inconsistent man will mar whatever he touched. He will justly lay himself open to the retort: "Physician heal thyself." He had better do battle with his own besetments. It is further to be noticed that in the work itself every grace is tried, and sometimes severely. The readiness of those we desire to serve will try our sensibility, their obduracy will try our patience, the lack of result will try our faith. And any manifestation of petulance under these circumstances will seriously imperil success. But the holy man will be preserved from all discrepancies between life and teaching, and his aggressive toils will be sustained by a beautiful blameless walk. But no human agency is equal to the results sought after. Only God can convince of sin and influence the mind, so that it can apprehend Christ savingly, pardon sin on the exercise of faith; renew the nature and fortify the soul against the assaults of Satan. And holiness alone can secure a hold on his power: "The secret of the Lord is with them that fear Him." Moses spake with God face to face. John saw one like unto the Son of Man walking in the midst of the golden candlesticks. And let us not think that friendship with God is a thing of the past. This intimacy is as real now as it was then. The King came in his robes of state then and in such a way as to impress the outward sense. He comes without his royal robes now, and yet in more familiar an condescending style. That is all. The holy man will enjoy this Presence in an eminent degree. Christ dwells in him, and having this power at command how shall he labor in vain? Confessingly the work is great, the difficulties appalling, yet when linked to Omnipotence the believer shall accomplish wonders compared with which physical miracles of a Paul or Peter sink into the shade. The Church records assure us that our useful men have been holy men. No man was ever saved by rhetoric or neatly-twined periods. In our own section of the Church, soul-saving has been associated with such names as William Bramwell, David Stoner, Thos. Collins, John Collins, John Smith, Joseph Wood, John Henley, Gideon Ousey; men of no great mark as scholars—and we throw no discredit on their memories in saying this,—but men after the apostolic type, "full of faith and of the Holy Ghost." What then is the qualification for usefulness? Not learning. Not an acquaintance with modern literature. Not even a familiarity with the sacred languages. Not even the mastery of theological truth, with a skill to defend it against all adversaries. We do not decri knowledge. Its value is incalculable.

HOLINESS ESSENTIAL TO USEFULNESS. BY REV. T. RICHARDS. (Concluded.)

able. The "wise" whose time has been given to elaborate research and whose vast resources have been used to enrich and beautify God's Church, are not to be thrust into a corner: they will be conspicuous, "will shine as the firmament,"—with a steady radiance; but "they that win many to righteousness" are to have marked individual splendor; they are to shine out "as the stars for ever and ever." But the practical must not be forgotten in the didactic and expository. Probably the reader has been engaged in Christian work, but have the results been satisfactory? If not, hate we not the secret here? We lack the power that goodness supplies. Heart sin or low attainments will tie our hands, but purity will set them free and invest them a divine vigor. Then let the cry of the Psalmist go upwards: "Create in me a clean heart, O God;" and in the relation of effect to cause, it will follow, "Then will I teach transgressors thy ways and sinners shall be converted unto Thee."—Canadian Methodist Magazine.

How best to reach the individual conscience. Notes of an address delivered before the Halifax District Convention, on Thursday, 23rd of Nov., 1876, by J. B. Morrow, Esq. The difficulty is, where to begin. This is in religious thought, the great question of the day. I remark first on The great instrumentality—speech. It has power to give joy, or to cause grief. The speaker related an instance in his own experience in which a word had frozen his spirit. How often does a word, like a winged angel bring light and happiness! Tupper says—"Spirit may mingle with spirit, but sense requireth a symbol, and speech is the body of a thought without which it were not seen." Thus God makes known his will to man. His Book is the word of God. Thus man communes with his fellow. Let us ponder the responsibility incident to such a talent, remembering that "Every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." How to speak.—First and last—lovingly. "We were gentle among you even as a nurse cherisheth her children." "We exhorted and comforted and charged every one of you as a father doth his children." These suggestive passages were explained and amplified. Speak plainly.—"We use great plainness of speech." The idea is associated with boldness, but in the sense of unreservedness, fearlessness and freedom; not of contention or provocation. Earnestly.—"As though God did beseech you by us we pray you in Christ's stead be ye reconciled to God." "We then as workers together with Christ beseech you that ye receive not the grace of God in vain." Believingly.—"We also believe and therefore speak." Take it for granted you will be successful. Not offensively as some have done harm by this. They imagine they have faith, but it is only self-esteem, self-importance. "In season and out of season." Not as a machine giving out one discordant sound of doleful tidings. Carry a voice and manner, which take their ceaseless energy from a full heart. A word or two upon Personal Character.—Nothing can be done without the reputation of goodness. We may speak like angels but men will not believe unless we strive to live like angels. "But as to the wicked God saith, what hast thou to do to declare my statutes, and that thou shouldst take my covenant in thy mouth." The world, especially the young watch us. "Ye know what manner of men we were among you." "Ye are witnesses and God also how boldly and justly and blamelessly we behaved ourselves." "In all things showing myself a pattern of good works." "Which of you convinceth me of sin? and if I say the truth why do ye not believe me." Personal piety essential. Several passages were cited, showing the connection between holiness and usefulness. What to speak. After going over the New Testament to ascertain the subjects of speakers in early or apostolic times, he found these designations, but all meaning one thing:—The Word; the Truth; the grace of God; the testimony; the unsearchable riches of Christ; Christ crucified; the resurrection. Pass through any way or by way of Scripture you come, sooner or later, upon the cross of Christ. Hence this is to be the topic. Around this as the central truth, all others are to revolve. He gave some instances:—Acts iii. Day of Pentecost.—"This Jesus hath God raised up whereof we all are witnesses." Acts iv. Peter and John before the Sanhedrim.—"There is no other name under heaven given among men whereby we must be saved."

Acts v. The apostles before the Council.—"Him hath God exalted to be a Prince and a Saviour." Acts vii. and viii. Stephen.—"The Just and merciful." Acts xiii. Paul at Samaria.—"Preached Jesus unto them." Peter and John at Samaria.—"They testified and preached the word of the Lord." Philip and the eunuch.—"Preached unto him Jesus." Acts ix. Saul at Damascus.—"He straightway preached Jesus, proving that this is the very Christ." Saul at Jerusalem.—"He spoke boldly in the name of the Lord Jesus." Peter and Cornelius at Caesarea.—"To Him gave all the prophets witness." If it be objected that this was in early times, see in all the cases of modern soul-saving, this fact, the world has not outgrown its appreciation of Christ. The energy of Christ in and through the Gospel is as great to-day as ever.

FAREWELL TEA MEETING. On Thursday evening, the 30th November, an entertainment was tendered to the Methodist soldiers of the 60th Rifles by the official members of the Brunswick Street Church. At six o'clock about 70 men, beside the wives of the married men, sat down to a bountiful repast. It was indeed a pleasing sight to witness the enjoyment of these brave defenders of our country, as prominent ladies and gentlemen of the church ministered to their wants and associated with them in pleasing social intercourse. After ample justice was done to the tea and cake, the Rev. Mr. Brecken took the chair, and directed the interesting services of the evening. Mr. Brecken explained the object of the meeting to show the desire of the friends of the church for the well being of the soldiers, and their solicitude to say words of kindness and farewell. Mr. B. then, in glowing terms, referred to the impressions made upon his mind when a youth by the martial music—he recounted the difficulties met by soldiers, and recalled incidents in the lives of several men from the Army, who distinguished themselves in the service of their God. The reference to Hedley Vicars was both eloquent and timely. Mr. Brecken closed a most earnest and practical address by urging the men present to consecrate themselves fully to the service of God. The Rev. Mr. Hartz, on being called to speak, referred to Lord Nelson's motto, "England expects every man to do his duty," as illustrative of the obligations devolved upon each individual in the service of God. He then dwelt upon several interesting historical facts in connection with the Methodist Church, in which soldiers in China, Southern Africa, Gibraltar, &c., had conserved to a pleasing extent the religion of their Saviour. A visit to Paris, and reference to the torn and tattered flags won by French soldiers on the field of strife, furnished ideas which induced the speaker to recommend the soldiers to heroism and earnest endeavor to overcome sin and battle for the right. J. B. Morrow, Esq., who was the next speaker, urged union and sympathy among the men. He spoke of the value and importance of a religious life. We cannot reproduce Mr. Morrow's address, it was earnest, suggestive, eloquent and practical. The Rev. Mr. Purvis, in following Mr. Morrow, delivered an address of telling power, one, we believe, that will not soon be forgotten by those present, brimful of facts, given in a pleasing style, and calculated to benefit all who heard it. During the evening the choir of the church discoursed sweet music. Sergeant Gordon, of the 60th Royal Rifles, expressed thanks on behalf of the men to the ladies and other friends for the entertainment of the evening. At 9.45 p. m., this most pleasing and delightful meeting was brought to a conclusion by the singing of the Doxology.—Herald.

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