'WESLEYAN' ALMANAC, DECEMBER, 1876.

Full Moon, 1 day, 6h, 49m, Morning. Last Quarter, 7. day, 10h, 7m, Afternoon. New Moon, 15 day, 2h, 0m, Afternoon. First Quarter, 23 day, 7h, 27m, Afternoon. Full Moon, 30 day, 5h, 4 m, Afternoon.

	Day of Week.	SUN		MOON.			de
		Ris	es Set	s Rise	s Sout	hs Sets	E
1	Friday	7 22	4 17	4 25	m'rn	7 20	6 50
- 5	Saturday			5 32	0 31	8 37	7 3
- 2	SUNDA	7 24	4 16	6 50	1 37	9 42	8 20
4	Monday	7 25	4 16	8 16	2 42	10 34	
- 1	Tuesday		4 16	9 34	3 43	11 10	9 56
•			4 15	10 49	4 38	11 42	10 50
1	Thursday	7 7 28	4 15	m'rn	5 28	A. 7	11 45
8	Friday	7.29	4 15	0 3	6 5	0 27	A. 44
9	Saturday		4 15	1 14	7 0	0 46	1 46
0		7 31	4 15	2 23	7 44	1 5	2 52
11		7 32	4 15	3 33.		1 25	4 1
12	Tuesday	7 33	4 15	4 44	9 17	50	5 3
13	Wednday	7 34	4 15	5 51	10 5	2 19	5 56
14		7 31	4 15	6 55	10 56	2 57	6 44
15	Friday	7 35	4 16	7 56	11 49	3 42	7 29
16	Saturday	7 36	4 16	8 47	A. 41	4 35	8 7
17		7 37	4 16	9 28	1 32	5.36	8 44
18	Monday	7 37	4 16	10 2	2 20	6 38	9 20
14		7 38	4 17	10 29	3 6	7 43	9 55
20			4 17	10 51	3 49	8 47	10 9
21	Thursday		4 18	11 9	4 30	9 51	11 6
22	Friday	7 39	4 18	11 26	5 11	10 56	11 45
23	Saturday	7 40	4 19	11 44	5 52	m'rn	m'rn
31	SUNDAY	7 40	4 19	A. 2	6 34	0 1	0.28
22	Monday	7 41	4 20	0 22	7 20	1 6	1 15
20	Tuesday	7 41	4 21	0 47	8 9	2 18	2 11
27	Wednday	7 41	4 22	1 21	9 6	3 31	3 17
28	Thursday	7 42	4 23	2 7	10 8	4 51	4 27
29	Friday	7 42	4 23	3 6	11 14	6 9	5 29

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

High water at Pictou and Jape Tormentine, 2 hrs and II minutes Later than at Halifax. At Annapolis, St. John, N.B., and Pertland, Maine, 3 hours and 25 minutes Later, and at St. John's, Newfeundland 20 minutes Earlier than at Halifax. At Charlattetown, 2 hours 54 minutes Later. At Westport, 2 hours 54 minutes ater. At Yarmouth, 2 hours 24 minutes Later. 20 mtnutes LATER.

FOR THE LENGTH OF THE DAY.—Add 12 hours to t me time of the sun's setting, and from the sum substract the time of rising. FOR THE LENGTH OF THE NIGHT.—Substract the time of the sun's setting from 12 hours, and to the remainder add the time of rising next morning

(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 adgreat cost. He reads ancient, and walks and reads and playes and studies with him, to whom all his thoughts is given, that lad is the heir apparent to Can he so far forget his royal commission as to go unprepared to his work? We require a tailor to serve an apgarments. What about the prepapreacher 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 is, nearly always, to blame. Make it ing horror and despair, shall x his a place to mature the one virtue of pa- hollow eyes on you, saying, "I once tience, and a sore test or loyalty, and met in your class. A few times you the class must soon fail. Make it a were absent, I then stayed away, and feast, where the King's supper is served, lost my interest, and lost my soul.

doing to make your class a feast? Do of these little ones to offend, better were you ever study up in advance what your it for him that a millstone were hanged members need? Are you learning new about his neck, and he was cast into the Scripture and appropriate hymns? Are | sea?" you reading up in theology? Are you familiar with devotional books? Are you familiar with the lives of the sainted dead? with Wesley, Nelson, is eternal. God's grace is sufficient .-Fletcher, Mrs. Rogers, Carvasso, N. Y. Adv. 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 Break up new acres, or the old acres are not men anxious to give effect to will be utterly killed. This means their own purposes? A man engaged brains. Look at yourself. You are a in carrying out his heart's purposes is ars and we throw no discredit on their leader. You have no right to float or a happy man. Life and heart are in memories in saying this, but men drift. You must press up to the front. harmony. He says, "This is what I after the apostolic type, "full of faith With face toward the future, the field have longed for. My labour is my joy." and of the Holy Ghost. not survey it all. You are to make and is a considerable guarantee of sucplain the way into the wonderful mys- cess. teries of saving grace. You must be The Lord's work involves teaching. armed against every foe. The great The ignorant and inexperienced require languages. Not even the mastery of war of Gog and Magog is in the field of instruction and direction. Now an ig- theological truth, with a skill to defend

repressible conflict. You need brains.

called to address each one, see how so much as your own long talks.

physician. Christ came to seek and to eat into the heart as fire. save the lost. It is a small part of the leader's duty to hear the testimony of there are moral discrepancies and devantages of his calling. That man sponsible before God for the absentees, general character is full of flaws had yonder has perfected his schollarship at It should not be possible for a single better not come into this work. We do speaks modern languages. He is at One old leader in New York city never inconsistent man will mar whatever be home in modern science. It has cost lost a probationer in thirty years touched. He will justly lav himself him many years of toil. Why all this? Where are the probationers that have open to the retort: "Physician heal This is the secret. That lad there, that been intrusted to you, brother? Do you thyself." He had better do battle with go after the absent? Bishop Clark his own besetments. said to a class-leaders' convention: "I intrusted with the instruction of those determined lo stay away from class. Bishop Clark. Do you keep such watch a beautiful blameless walk. over your class?

To-morrow, as you stand before the judgement throne, what if some one of your class, standing in the gathering Let us ask the leader, What are you the judge say, "If any man causes one

> Do not say: "Who is sufficient for these things? I will give up my class." You cannot escape obligation. Its grip

HOLINESS ESSENTIAL TO USE. FULNESS.

BY REV. T. RICHARDS. (Concluded.)

But beyond this; the Divine purpose becomes the human purpose. By some wonderful process of infusion the Divine will is imparted to the holy soul. He wills what God wills, and this not from any outward restraint; not from the operation of any external law, but from an inward impulse, the spontaneous operation of the mind. And the holier a man is, the more he is like God, the must push out into the regions beyond, stronger this impulse becomes. And is infinite. Your boldest thought can- This will be the holy man's experience,

the Angio-Saxon skull. You are to go than none. He misleads and bec'ou ls. decry knowledge. Its value is incalcube saved."

forth with your little band into this ir- The best preparation for an instructor lable. The "wise" whose time has is experience. One month in a count-The leader needs a good watch. Few ing-house does more in the matter of things kill a class so quickly as to have book-keeping than whole years of prim the leader behind time and frequently double and single entry at the school absent. Open your service at the ap- boy's desk. So in reference to the pointed moment. We saw a horse once things of God: a man cannot teach so constructed tat it took four men to what he does not know, and the knowstart him and about six to stop him. ledge necessary for the task is acquir-So it is with some leaders. They drone ed in the arena of actual conflict. How along, opening the meeting behind can the man tell the way to the cross if time. They drone through it, and by he had never trodden it? or put faith and by, when everything is exhausted, before the bewildered penitent if himthey finally stop. The gift of continu- self is an unbeliever? But in proance is a positive curse in a leader. portion as a man is holy, he drinks into There is no excuse for this. Great the Divine Spirit and will have clear talkers are poor leaders. If you feel perceptions of divine things. The method of salvation will be understood. briefly and pointedly you can do it, and the seeker's difficulties will be anticido most of that next week. Say what | pated, and the best directions given for you have to say, and quit. Put some removing doubt, encouraging faith, and snap into your thought and ways, and defeating the wiles of the wicked one. the members will catch the inspiration. As a matter of fact, spiritually-minded Never let anything drag. If a meeting | men are the most successful in the work must die, kill it. Be afraid of nothing of instruction. There is a vividness about their teaching. They speak that The leader needs a good pair of they do know. It is not the man readlimbs. There are whole congregations ing of a wreck. It is the man from the n some men's boots. The Discipline | wreck-that has endured the awful suspushes this into a high covenant. Here pense, has experienced the perilous is the secret of power. Run a man transit across the raging flood, that has down, and he will surrender. The good been landed, dripped and exhausted, shepherd goes out into the jungle after | before the moist eyes and amidst the the straying sheep. The leader's chief | throbbing breasts of excited and symwork is to hunt up the wayward. It is pathizing multipudes. Their words not the well, but the sick, that need a pierce as arrows, and their instructions

No success can be guaranteed when those who come any way. He is re- linquences in the life. A man whose member af his class to faint by the way. not convey jewels in broken boxes. An

It is further to be noticed that in the once knew a lad who fell into sore work itself every grace is tried, and the throne of England. The leader is temptation, and, yielding to his doubts, sometimes severely. The readiness of those we desire to serve will try our who are heirs of the eternal throne. The class met. The old leader stood sensibility, their obduracy will try our silently before his class a few moments | patience, the lack of result will try our when the time of opening came. He faith. And any manifestation of petulaid down his hymn-book and said, lance under these circumstances will seprenticeship who simply fashions our while the tears ran down his cheeks, riously imperil success. But the holy 'Sing and pray, brethren; I must go man will be preserved from all discrerationof him who fashions not the gar- out after a straving lamb." Soon he pancies between life and teaching, and ment, but the wearer! Nowdays the returned with the lad. That boy was his aggressive toils will be sustained by

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 savingclass-meeting. If it declines, the leader | darkness at the left, seized by everlast- | ly, 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 and the guests will not be hard to find. Why did you not warn me?" Will not 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 low shall he labor in vain? Confesse?ly the work is great, the difficulties appalling, yet when linked to Omnipotes ce 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 as cociated with such names as William Bramwell, David Stoner, Thos. Collins, John Collins, John Smith, Joseph Wood, John Henley, Gideon Ousely; men of no great mark as schol-

What then is the qualification for usefulness? Not learning. Not an acquaintance with modern literature Not even a familiarity with the sacred modern thought. Armageddon is in gorant or an uncertain teacher is worse it against all adversaries. We do not 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 firmanent,"-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

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 satisfectory? If not, have we not the secret here? We lack the power early times, see in all the cases of modthat goodness supplies. Heart sin or low ern soul-saving, this fact, the world has attainments will tie our hands, but purity will set them free and invest. The energy of Carist in and through them a divine vigor. Then let the cry the Gospel is as great to-day as ever. 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 Metho. dist Magazine.

HOW BEST TO REACH THE IN-DIVIDUAL 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.'

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 shall be justified, and by thy words thou

How to speak. -First and lastlovingly. "We were gentle among you | selves fully to the serve of God. 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

edness, fearlessness and freedom; not of contention or provocation.

you by us we pray you in Christ's stead be ye reconciled to God." "We then as "We then as workers together with Christ beseech you that ye receive not the grace of God in

Believingly. "We also believe and there fore speak." Take it for granted you wil be successful. Not offensively as some have done harm by this. They imagine they have faith, but it is only self-esteem, self-importance.

Not as a machine giving out one dis-cordant sound of doleful tidings. Carry a voice and manner which take their ceaseless energy from a full heart.

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 shouldest take my covenant in thy mouth." The world, especially the young watch us.

among you." "Ye are witnesses and God also how boldly and justly and blameably we behaved ourselves." "In all things bowing thyself 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 con-

He gave some instances :-

Acts IV. Peter and John before the Sanbedrim.-" There is no other name under

for ever and ever."

Thus God makes known his will to

Speak plainly—"We use great plainness of speech." The idea is associated with boldness, but in the sense of unreserv-

Earnestly." As though God did beseech

"In season and out of season."

A word or two upon

"Ye know what manner of men we were

nection 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 unearchable riches of Christ; Christ crucified; the resurrection. Pass through any way or bye way of Scripture you come ner or later, upon the cross of Christ. Hence this is to be the topic. Around this as the central truth, all others are to

Acta iii. Day of Pentecost -" This Jesus hath God raised up whereof we all are

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 One of whom ye have been the betrayers and murderers.'

Acts viii. Philip at Samaria.—" Preach. ed 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 Cæsarea-"To Him gave all the prophets witness." If it be objected that this was in not outgrown its appreciation of Christ.

FAREWELL TEA MEETING.

On Thursday evening, the 30th No. vember, 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 mer, beside the wives of the married men, sat down to a bountiful repast. It was indeed a pleas. ing 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 direct. ed the interesting services of the even-

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 them-The Rev. Mr. Heartz, 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 severa! interesting historical facts in connection with the Methodist Church, in which soldiers in China, Southern Africa, Gibraltar, &c., &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 endeavour 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

During the evening the choir of the church discoursed sweet music.

Sergeast 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 con lusion by the singing of the Doxology .- Herald.

A SEMI-COMIC illustration of the some what notorious inaccuracy of newspaper reports is afforded by a double misreport. . Spurgeon was reported to have prayed for the extermination of the Turks, and Dr. Cyrus Hamlin was reported to have called him thereon a fool and an ignoramus, And now simultaneously come out two denials—one from Dr. Hamlin that though be thought only profoun ig orance could lead a Christian minister to make such a prayer, he neither called him a "fool" nor an "ignoramus," and the other from Mr. Surgeon, that he never made the prayer at all!

1. ABOUT visit of Ba with the gif and probabl op-Herod

od the Grea the Agrippi Judea, embra over by Hei throne A. D. For thirty king of Jud Political cha stant that it i ars to keep tr writers have of a later tin king here in right name. laid his hand maltreat then

of its chief lea 2. KILLED edee, brother ple, and cousi 21; Mark 3, 22 24. He w Mark 5, 37; 1 -Beheaded w this as a very tion. James was promised Christ's cup be made a mar

death the Scrip 3. PLEASED tious to please of him. He wa or, and they Striking down Christian leader with them, and any sacrifice. next caused P

UNLEAVENEDB fixes the time as 4. IN PRISON were not tried feast. Four Qu of four soldiers. its turn of a water soldiers were in prisoner. and the door. AFTER passover. Our urrection of Ch ing passover wee

public execution 5. But-A sn A handful ef bel prayer are plac of the mighty their omnipoter WITHOUT CEAS THE CHURCHearnest. They p Peters deliveran haps looking for softening Herod

miracle, (2) Gr

the end, if he mu 6. THE SAME he was to be brou Peter very secure ly speaking, impo two armed soldie each of them, would disturb t guard outside, and sweetly les hands. "So giv

Psa. 127, 2. All 7-17. Peter deli 7. THE ANGELphrase, the angel. Jesus Christ. bere, and one of not a particular saw him standing from the angel's SMOTE-To rouse and raising him, h arise quickly, wh fell off. God loosens from the whether they be or

8. GIRD THYSE! loosened to sleep. or leathern sole. much like those o GARMENT-The m Follow ME-The huary, and nothing

9, WIST NOT-H that it was a real de it was a dream or sight on Simon's The fact be did no alone in the street

10. WARD-Gua two to whom Pet The second was t door of the room crossing the open great iron gate of ing into the street taneously, its bar re its bolt thrown be its heavy leaves swi