

WESLEYAN ALMANAC. DECEMBER, 1875.

Table with columns for Day of Week, Sun, Moon, and other astronomical data.

THE RISE AND SET OF THE SUN AND MOON. Shows the time of high water at various ports.

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 DANCE.

The Rev. B. Craven, D. D., LL.D., thus writes to the Raleigh Christian Advocate:

"A fancy ball," "The first hop of the season," "The pleasure club," "They had a little dance at the hotel at night," and such like expressions are common in the newspapers.

By usage, by fair construction of law and by the united voice of the Bishop, our church condemns dancing, not simply as an impropriety but as a positive vice, and as incompatible with the "life that is hid with Christ in God."

1. Biblical examples claimed prove nothing. The dances referred to in the Bible had not the most remote similarity to modern dances, in mode, spirit, occasion or intention.

2. By whom, for what purpose, and with what results, the dance was introduced in Greece, Rome, France, and England, can be fully ascertained from books within the reach of most persons.

3. Let us examine the philosophy of dancing; to that end we state the following propositions, which will perhaps be generally admitted:

1. Every sentiment, emotion, passion, inclination and thought of the soul has its external manifestation in the body, and is thus expressed by countenance, physical development, motion, tensions, and attitudes.

likely to acquire the appropriate thought and feeling by simply going through the motions and attitudes of the dance. They that stand in the way of sinners, are apt to sin; and whoever sits in the seat of the scorner generally scorns.

7. The music and literature of the dance have an intent. They are not accidental, but have studied, systematic and feeling, and in very many instances were originally made more for hoped-for consequences than for mere enjoyment as a dance.

8. For what conceivable purpose were the most of fashionable dances composed? "For pleasure." What kind? Every pleasure is the gratification of some feeling, and what feeling is it, that would naturally express itself by the attitudes, very peculiar motions, and nowhere else allowable familiarities of the dance?

9. The artistic meaning of the dance is that by the influence of music and motion the soul shall be brought to some certain condition of thought and feeling; that for the time being the dancers shall forget all differences of rank and character; that they shall yield themselves fully to the genius of the composition; and that nothing permitted by the dance shall be deemed in bad taste or offensive.

10. I affirm that the whole of dance literature is morally impure; that it is generally immoral and often indecent; that innocency is no protection against its pernicious influence; and that the head of John the Baptist is not the only tribute that has been paid to its evil power.

CORRESPONDENCE.

SUPERNUMERARY MINISTERS, AND MINISTERS' WIDOWS' FUND. I have much pleasure in reporting that the late Robert Robertson, Esq., of St. John, N.B., made a bequest of a thousand dollars to this Fund, subject only to an annuity of twenty-eight dollars during the life of an old friend.

And I hereby gratefully acknowledge the kindness of James N. Thomas, Esq., the executor of Mr. R.'s will, in so promptly arranging the matter with me as Treasurer of the Fund.

I trust that many of our friends, in the three Eastern Conferences, have made, or will hasten to make similar provision to their will, to continue to do good after they shall be no longer among the living.

H. PICKARD. St. John, N.B., Dec. 3, 1875. P.S.—I believe Mr. Robertson made bequests of about the same amount to each of two other of our Connexional objects, viz.—to the Missionary and the Educational.

S. W. S. REPLIES.

TO THE EDITOR.—It seems to be taken for granted by some of your correspondents that there has been a great amount of denunciation expressed by some of us the denomination to the Mission Board, don't know where this is to be found. There has not been, and there is not, that I am aware of, any disposition to reflect on them—at least on my part. They, no doubt, did the best they could, and all the talk about "railing accusations," "recriminations indulged in," and all the eloquence expended concerning "purest love" and "blood of loyalty," appear to me to be a fight with shadows.

One of the writers referred to speaks of his great faith. Very good—we don't not he has it, and expects a full salary, and perhaps, as a "fellow sufferer" intimates, light goes West, expects a still better time coming. This "Fellow Sufferer" too, who appears to be very jovial, seems to be laboring under several misapprehensions. He was not referred to, as he seems to think,

in any remarks of ours. It was not intended to be intimated either that he was likely to suffer much, or that he was one of "the leading members of our church and conferences." Will "J. G." do the same, and while they are writing say how far in their great faith and heroism they are willing to go in accepting the offer of the Sackville Superintendent. "A Fellow Sufferer" says he is not "a bloated aristocrat or pampered incumbent," &c. but as he and some of his companion writers manifestly claim to be of the "heroic band," they had better go West, but only one at a time to prevent sudden darkness and depression. Some of us have not the shadow of a wish for such honour.

WHAT ABOUT THE "BANNER" CIRCUIT.

MR. EDITOR.—In your leader of the 27th inst. there is another attempt—made by some one, to insist upon your readers the threadbare, and I had hoped a long worn out delusion, that old Ramshog, now Wallace, is the Banner Circuit of Methodism in these Maritime Provinces.

That intimation has been given, and repeated quite often enough in your columns; and because it has been allowed to pass without contradiction, the presumption has become so ingrained in the minds of the Wallace brethren that it is propagated by them as a fact beyond controversy. And now flouted in the face of the five or six Conferences, which spread over and embrace the whole of our young nationality; for in the article referred to, after giving the names of seventeen brethren who are supposed to wear the Banner brand, the writer states— "We may challenge the Dominion for a similar representation of numbers from so small a circle," and that circle in another place is said to be twelve miles in extent.

Bridgetown is then thrust upon our notice, as "a centre of extraordinary religious vitality judging by the number of ministers supplied by it;" but in that instance the radius is extended to twenty miles, and it gets the credit of having furnished fifteen men to swell the ranks of the ministry among us—Should have been nineteen.—ED.

Now it would be quite easy to criticize and cull those lists; to say as to dissipate the fond delusion, and to denude one or both of the aforesaid Circuits of its supposed members. All I intend is to simply tell your readers that there is a little strip of land belonging to one of our Conferences "by the sea" called P. E. Island, that the capital of said Island is Charlottetown, and that in Charlottetown there is just a bit of Methodism which might possibly induce a little puffing, or be galvanised into such vitality, as to tempt somebody within its limits to flout its bunting and then set up its claim—in the sense intended—to its being the Banner Circuit of the whole Dominion. And that, too, with a nearer approximation to the inexorable logic of facts, than either Wallace or Bridgetown—or even the two put together. As to brethren studying for the ministry, Charlottetown can boast of its young men who are girding on the armor, and will be ready to step into the ranks when called for. And in relation also to the number of ministers' wives, of which Wallace boasts, I would just say—in passing—that this little Island has supplied its share of that kind of necessary help to ministerial comfort and efficiency; but how many of our sisters still look in this direction to their old homes I cannot say; but I do know that three Island ladies, at least, have been appropriated by my brethren since last Conference; and if report be correct, there is a tide of others on their way to the same sublimated region.

The two lists of brethren given in your last issue, include thirty two men, all of whom I have known during my colonial life, and for the nonce I let the lists pass without challenge; but I now furnish you a list of names of men, who, at different times, have been passed from this Circuit, either as divinity students or as candidates for the Circuit work, and all, with two or three exceptions, before they left for the higher sphere, stood in connection with the Methodist Sunday-school in this place. And the list will show that the one Circuit has furnished as many then as the other two put together!

Avрил, Adam Clarke, deceased. Butcher, John, Ont. Brecken, Ralph, Halifax. Butcher, Geo., English Conf. renee. Chappell, Benj., Shediac. Clark, Benj., Retired. Coldwell, Wm., N. B. DeBrisay, Albert, deceased. DeBrisay, Alex., U. S. DeBrisay, Albert, S. N. S. Full, Wm., U. S. Guff, Fide, Ont. Hartz, Wm. H., N. S. Johnson, Reid, retired. Laidner, Thos., Newfoundland. LeLacheur, D., U. S.

God has three sorts of servants in the world: some are slaves, and serve him from principle of fear; others are hirelings, and serve him for the sake of wages; and the last are sons and serve him under the influence of love.

The "Wesleyan" for 1875 will have regular correspondence from England, the United States, Ontario, Montreal, New Brunswick, P. E. Island, Newfoundland and Bermuda. Renew your Subscription before the Year expires and thus ensure its continuance. As a family expenditure it will amply repay you.

LePage, Alfred E., Murray Harbor, P. E. I. Moore, F. W., retired. Moore, E. B., N. S. Mills, Edwin, N. B. Martin, Sam., deceased. Narraway, J. R., St. John, N. B. Percival, W. W., N. B. Perkins, W., N. S. Rodgers, Thos., N. S. Robinson, P., U. S. Strom, Fredk., U. S. Smith, Matt., deceased. Smith, John, Aust. Conference. Slackford, E., N. B. Sellers, Jos., P. E. I. Wilson, R., N. B.

There are likely several other names which might be added to this list, but I do not remember them just now, but those are sufficient to make it quadruple with those of the two lists published in the last WESLEYAN. So that I hope there will be an end now to the boast that Wallace is the Banner Circuit of these lower Conferences. Much less to the challenge thrown out to compare numbers with any Circuit in our vast Dominion.

As to the names given in the article referred to of men who have gone from our membership or left our ministry for that of other churches, I could give some of those also if necessary, but with one exception there are none in the list now forwarded of that description.

Truth as time goes grows triumphant. Wallace take your Banner down! Too self-conceited you are this!

Wishing you the compliments of the approaching season, I am yours, &c.

FREDK. SMALLWOOD. Nov. 30, 1875.

P.S.—I now think of the names of two other brethren in the ministry claimed by our church as its children, David Hickey, N. S., and James Rice, Ont., B. C. Minister.

Anthony Trollope says it is a special characteristic of Colonists to "blow." It may be considered pardonable in children at any rate—especially when they have new trumpets. Wallace and Bridgetown, while holding down their diminished heads in presence of their brother across the Northumberland Straits, will take some little comfort from the fact that he too can blow a shrill and martial blast. But, meriment apart, is it not marvellous that three Circuits, in territory which till very recently has been considered "mission ground" should have given to Methodism 73 Ministers? Much has been made of the missions in Ireland for their production of good men; these Prebys can show marshes at least in regard to fertility of numbers.—ED. WESLEYAN.

Elijah Hedding and Daniel Fillmore were colleagues in the pastorate of the two Congregational churches in Boston in 1815. The latter was then in the fourth year of his ministry. His sweetness of spirit and Christian courtesy, which characterized him through his whole life, had already made him sufficiently conspicuous, in connexion with his pleasant discourses, to be chosen for the pulpit in Boston. Hedding was then in his prime, powerful in argument, and forcible as a preacher, and quite popular. The two preachers alternated between Bromfield-street and Methodist-hall; and the crowds followed Hedding, and left rather thin audiences for his younger colleague. In after years when the incident had lost its intended sting, and his eminently useful life permitted him to refer to it without a blush, brother Fillmore was accustomed to relate with a peculiar twinkle of his eye, an awkward compliment that he received at this time. He had preached to a small audience in Bromfield-street on one Sabbath afternoon. As he came down the pulpit stairs a good sister met him, and said, with an evident desire to offer him a word of comfort—"The people run after Bro. Hedding because he is a deep preacher; but I don't; I prefer to stay at home; I like shallow preaching best."—Zion's Her.

DAYS A MONTH LONG.—Professor Purser, of America, believes that the moon, in revolving around the earth and drawing the tides behind her, causes the latter to act as a break on the revolution of the globe; and he considers that it may be mathematically shown that this action is slowly but surely checking the earth's speed of rotation, so that the days and nights are gradually lengthening. In a thousand million years or so, they may become each a month long.

A traveller on the Continent, visiting the Cathedral of ——— was shown by the sacristan, among other marvels, a dirty opaque glass phial. After eying it for some time, the traveller said, "Do you call this a relic? Why, it is empty." "Empty?" retorted the sacristan indignantly. "But," said one, "if God should refer it to you, which would you choose?" "Truly," replied she, "I would refer it to him again." Thus that man obtains his will of God whose will is subjected to God.—S. S. Advocate.

God has three sorts of servants in the world: some are slaves, and serve him from principle of fear; others are hirelings, and serve him for the sake of wages; and the last are sons and serve him under the influence of love.

THE BEST THAT I CAN.

"I can not do much," said a little star, "To make the dark world bright; My silvery beams can not struggle far Through the fading gloom of night; But I'm only a part of God's greater plan, And I'll cheerfully do the best that I can."

"What is the use," said a flowery cloud, "Of these few drops that I hold? They will hardly bend the lily proud I am caught in her cup of gold. Yet I'm a part of God's great plan, So my treasures I'll give as well as I can.

A child went merrily forth to play; But a thought, like a silver thread, Kept winding in and out all day. Through the happy golden head, Mother said, "Darling, do all you can, For you are part of God's great plan."

She knew no more than the glancing star, Nor the cloud with its shining fall. How, why, and for what all strange things She was only a child at school; But she thought, "It is part of God's great plan, That even I should do all I can."

When the road was rough to the feet; And she sang from her heart a little song That was I thought passing sweet; And her father, a weary, toil-worn man, Said, "I will do likewise the best that I can.

Our best? Ah, children! the best of us Must hide our faces away. When the Lord of the vineyard comes to look At our task at the close of the day; But for strength from above 'tis the Makers' plan! We'll all pray and we'll do the best we can.

—Christian Observer.

In Mr. Spurgeon's addresses to his theological students (reprinted by Sheldon & Co.) is included a lecture on the voice, from which we quote the following: "It is not in vain that the evangelists have written of our Lord, 'He opened his mouth and taught them.' Moreover, brethren, avoid the use of the nose as an organ of speech, for the best authorities are agreed that it is intended to smell with. Time was when the nasal twang was the correct thing, but in this degenerate age you had better let the mouth keep to its work without the interference of the olfactory instrument. Should an American student be present, he must excuse my pressing this remark upon his attention. Abhor the practice of some men, who will not bring out the letter 'r,' such a habit is very ruinous and ridiculous, very wretched and reprehensible. Now and then a brother has the felicity to possess a most cunning and delicious lisp. This is, perhaps, the least of evils, where the brother himself is little and winning, but it would ruin any being who aimed at manliness and force. I can scarcely conceive of Elijah lisping to Ahab, or Paul prettily chipping his words on Mars' Hill."

A correspondent sends us the following fact, which came under his own notice while travelling in a western district circuit. Near to Killarney (so named I suppose because the muddy swamps there are as unlike "the beautiful lakes" as anything well could be) was a large muddy swamp, which extended to the great Here the Baptist friends, very disgusted of Roman Catholic residents, used to "dip" their candidates for church membership. In this swamp the fishermen used to catch fine eels, and on one occasion, one rash adventurer offered some to a true "daughter of Erin," when the following animated dialogue ensued:—Man: "Buy some fine eels, mum?" Biddy: "Shure, where did you catch 'em?" Man: "In the swamp, mum; and fine ones they are." Biddy: "Och, you dirty blayard! do you think I'd be after atin' the fish wot's been foun' on the sins of their dirty heretics?"

"SPIRITUALISING."—Dr. Patton, in the New York Independent, tells a very amusing story of a Baptist minister who was a great stickler for the "spiritualising" method of interpreting the scriptures down to their smallest details. It was so edifying, A Presbyterian minister offered the question with him, taking the other view; but one day he professed to have been converted by the success attending the application of the principle.

"I always knew you would see it," said the Baptist brother. "But, tell me what passage opened your eyes?" "Oh! it was the parable of the man who went to his neighbour for bread at midnight. The man was an anti-us sinner, needing direction." "Certainly." "The neighbour was a Christian." "True." "The bread desired was saving truth." "Beyond question." "The bed in which he was found naturally represented the Church." "Surely." "And his children being with him in bed means infant baptism and membership." "Oh," said said the Baptist, whose faith in the spiritualising principle began suddenly to fail. "I don't know about that."

LIFE WITHIN.—How hard it is to find that the power of life is to be found side instead of outside in the heart's thoughts, not in the visible actions which show the living seed, not in the power which has no root! How often do we cultivate the garden of our souls just another way! How often do we try persevering in trying to make a sort of show of our outer good qualities, without anything within to correspond, just as children who plant blossoms without roots in the ground to make a pretence for the hour! We find fault in others and we cut off the weed, but we root it up; we find something wanting in ourselves, and we supply it not by the living seed of heavenly principle, but by copying the deeds that the world ought to produce.—Temple.

BEREAN NOTES.

Dec. 26. LESSON XIII. John 20:31. THE MINISTRY OF JESUS.

LEADER 31. But these are written, that ye might believe that Jesus is the Christ, the Son of God; SCHOOL. And that believing ye might have life through his name.

HOME READINGS. MONDAY—John 12:23,33,43,49. TUESDAY—John 14:17,18,19. WEDNESDAY—John 15:11,19,16,7,15. THURSDAY—John 17:15,21,18,23,28. FRIDAY—John 19:25,30,20,11,18. SATURDAY—John 20:24,31,21,15,22. SUNDAY—Psa. 103.

TOPIC.—The Risen Christ, and his Written Word. GOLDEN TEXT.—But these are written, that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through his name. John 20:31.

GENERAL STATEMENT. John's object in his narrative of The Ministry of Jesus is stated in the very brief LESSON SERVICE, namely: "But these are written, that ye might believe." The double TOPIC suggested by this text is, The Risen Christ, and his Written Word.

REVIEW LESSON HYMN. TUNE: CORONATION, C. M. All hail the power of Jesus' name, Let angels prostrate fall; Bring forth the royal diadem, And crown him Lord of all.

REVIEW SCHEME: 1. REVIEW FOR THE FOURTH QUARTER. 1. Repeat TITLES TOPICS, and GOLDEN TEXTS of Quarter. 2. Recite OUTLINES and SELECTED VERSES.

3. In which lessons are the following doctrinal points taught or suggested. The lowliness of Jesus. The kingship of Jesus. Christ crucified, the central attraction of the world. The resurrection of Christ. The atonement. Jesus the intercessor. Jesus worthy of supreme love. Personality and work of the Holy Spirit.

4. Which lesson contains special instruction. 1) As to how and where Satan works? 2) As to how the world treats Christians? 3) As to how Christ reveals Himself? 4) As to how Christ removes doubts? 5) As to how Christ tests love? 6) As to how Christ illustrates humility? 7) As to how Christ supplies His own absence from the world? 8) As to how Christ looked forward to us? 9) As to Christ's power on the cross? 10) As to Christ's perfect work? 11) As to the open way to heaven? 12) What facts have you learned, and in which lesson, about the following persons? 1) Pilate. 2) Thomas. 3) Simon Peter. 4) Judas Iscariot. 5) Mary Magdalene. 6) Mary, wife of Clophas. 7) The disciple whom Jesus loved.

Also about SATAN, ANGELS, THE SON OF MAN, THE SON OF GOD, THE COMFORTER, and THE FATHER. The entire review may be worked on the basis of the LESSON SERVICE, or of the GOLDEN TEXT, by grouping so many of the above-mentioned facts, as may be used under the following analysis:— 1. The facts John wrote about Jesus. 2. The character of Jesus as proved by these facts. 3. Our personal duty to this Jesus. 4. The matter of duty may find illustration in the words spoken by Jesus, and also in the conduct of various persons as enumerated under No. 5. A review may be founded on the TOPIC by grouping facts as follows:— 1. The Risen Christ, what have we learned about him? 2. His Written Word, what lesson has it taught us? These various methods are given merely to allow of a choice, or to indicate different ways of reaching the same end. No. 5. Persons, for all the work suggested. Superintendents must choose that best adapted to their own, and to their schools.

REVIEW FOR THE THIRD AND FOURTH QUARTERS. These two quarters are so closely bound together that they may, with great propriety, be made the subject of a joint review. This had better proceed upon the acrostical combination of TOPICS, as given below. From these starting points questions upon any of the lessons may be asked. Choice must here be exercised. Time will not permit fullness of questioning. In questioning here call for the C TOPICS; the H TOPICS, etc.

TOPICS FOR THIRD AND FOURTH QUARTERS. July. Commencement of the Christian doctrine. Commencement of the Christian Church. Commencement of Christian miracles. Commencement of Christian life.

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