

Full Moon, 8 day, 5h, 35m, Morning. Last Quarter, 16 day, 9h, 12m, Morning. New Moon, 23 day, 11h, 11m, Morning. First Quarter, 30 day, 1h, 34m, Morning.

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

THE TIDES.—The column of the Moon's Southern gives the time of high water at Farnboro, Cornwall, Horton, Hantsport, Windsor, Newport and Faversham.

High water at Pletou and Cape Tormentine, 2 hrs and 11 minutes LATER than at Halifax. At Annapolis, St. John, N.B., and Portland, Maine, 3 hours and 25 minutes LATER, and at St. John, New Brunswick, and 20 minutes EARLIER than at Halifax. At Charlottetown, 2 hours 54 minutes LATER. At Westport, 1 hour 54 minutes LATER. At Yarmouth, 2 hours 30 minutes LATER.

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.

CONVERSATIONS BETWEEN A PREACHER AND A BELIEVER.

CONVERSATION II.

(Continued.)

The Lord has commanded it in a hundred places; and his authority is not to be disputed. Proud and haughty Pharaoh's may say, "Who is the Lord that we should obey him?" but the obedient Christian should say, "What the Lord commandeth that will I do."

8. The Lord has graciously promised this great blessing; and what he has promised he will surely make good to you, with all his heart and with all his soul.

And let it be here observed, that all he promises of God are made and given to believers; that they may be made meet for heaven by partaking of the divine nature; and then be put in actual possession of the incorruptible inheritance.

promises of our God! And they are all "yea and amen in Christ Jesus" to them who believe.

9. I will next remind you of the prayers offered for the attainment of it. These holy persons who thus petitioned for the unspeakable gift for others or for themselves, prayed in the Holy Ghost, and according to the Divine will; you may therefore ask, if necessary in the same words, and expect the answer to your unspeakable comfort.

The Lord make you to increase and abound in love one toward another, and toward all men; to the end he may establish your heart unblameable in holiness before God.

BREAD ON THE WATERS.

BY REV. T. W. HOOPER

If all the sermons preached by a city or village pastor, in the course of one year, were written out in full and published, they would make up two octavo volumes of five hundred pages each.

I was writing a sermon on "Doubting Thomas," and drawing feeble comfort by comparing his own case with mine, when there came a knock at my door and a young man entered, who was introduced as a Lutheran minister.

"I was then a student of theology," said he, "but that accident confirmed me in my resolution. I have thought of it a thousand times, and since I entered the ministry it has been a constant source of encouragement. I am now a pastor in South Carolina, and was passing through your city, and could not do so without stopping to thank you."

I saw "the print of the nails and the spear, and doubted no more, at least for that day.

Another time I was grieving over the hardness of my own heart and my want of success, when a young man came in and introduced himself as a licentiate. Chatting awhile on various subjects, he said, "Do you remember a communion service at a certain church in the mountains?"

I was about to enter the pulpit of another city, where I had frequently preached, as I had thought, without any good result. A note was handed me, from the aged widow of a minister, whose young married daughter had died the week before.

MACAULAY'S PRIVATE LIFE.

The Life and Letters of Lord Macaulay. By his Nephew, G. Otto Trevelyan, Member of Parliament for Hawick, District of Burghs. In two volumes. Vol. I. Harper and Brothers, New York.

The editor of this work is certainly a model biographer. How many other Englishmen, we wonder, with a subject about which so much could be said, and who himself said and wrote so much, could content themselves with two octavo volumes of modest size?

The opening pages, upon Macaulay's ancestry, enable us to understand some of the apparent contradictions in the character of this noted historian, and to see why in manner and expression he was so different from all the famous Englishmen of his day.

His memory was so wonderful that he retained without effort the phraseology as well as the sense of whatever he had lately read, and he was as ready at imparting information as he was to receive it. At eight years he wrote "A General History of the World," within the compass of a single quire of paper, and attempted missionary duty by writing a paper, to be translated into an Indian dialect, containing an exposition of the Christian system of religion.

The charm of this volume is largely due to the excellent taste of the author, but principally to Macaulay's own letters; these are in tone and diction as unlike any of his published compositions as can well be imagined.

Macaulay's first appearance in print was anonymously in the Christian Observer, a religious paper edited by his father. The article was a defense of works of fiction, and made his father a party to a controversy in which he had no heart.

On the whole, if we read aright the lessons of Mr. Stewart's life, they are three: First, that absolute integrity is the condition of permanent business success; second, that a life so consecrated to accumulation and deadened in making a fortune, is a failure, not a success; and third, that the young man who desires to leave behind him, as his monument, something better than a fortune of \$50,000,000, must practice the art of giving while exercising the art of acquiring, and learn to bestow while he accumulates.

dinner for nothing, with as many almonds and raisins as he could eat at dessert." His favorite studies were the classics and rhetoric; his critical readers will not be surprised to learn that his hatred for mathematics passed even his own powers of expression.

A year later his paper on Milton appeared in the Edinburgh Review, and the author, to use his editor's language, "like Lord Byron, awoke one morning and found himself famous. The beauties of the work were such as all men could recognize. The family table in Bloomsbury was covered with cards of invitation to dinner from every quarter of London."

In his thirty-second year Macaulay was appointed one of the Commissioners of the Board of Control, through which board England transacted all her business with the East India Company. Here, as elsewhere, he demonstrated that he was the worthy son of a philanthropist; his information upon India was great, and his energy in the actual labours of the board untiring.

The charm of this volume is largely due to the excellent taste of the author, but principally to Macaulay's own letters; these are in tone and diction as unlike any of his published compositions as can well be imagined.

LESSONS FROM MR. STEWART'S LIFE.—On the whole, if we read aright the lessons of Mr. Stewart's life, they are three: First, that absolute integrity is the condition of permanent business success; second, that a life so consecrated to accumulation and deadened in making a fortune, is a failure, not a success; and third, that the young man who desires to leave behind him, as his monument, something better than a fortune of \$50,000,000, must practice the art of giving while exercising the art of acquiring, and learn to bestow while he accumulates.

There was great evidence of the child-like joy and vitality of such life as Mr. Moody's in the play of wit and humor that sparkled in his off-hand replies to the volleys of questions from the audience, on the topics of the convention.

A passage hardly noticed in the newspaper reports was the most notable, perhaps, of the season. It is spoken of as a few words by Mr. Moody, out of the regular programme, on the baptism of the Holy Ghost. In fact, those few words were among the most remarkable those present had ever heard, and their effect was like them.

OBITUARY.

On the morning of the 25th of November, 1875, Catherine, wife of the late Christopher Atkinson, of Baie Verte, passed away from the church militant to join the church triumphant.

"Asleep in Jesus, blessed sleep. From which none ever wakes to weep. A calm and undisturbed repose. Unbroken by the last of foes." A. A.

MRS. ELIZABETH GAMBLE.

Many of your readers will be grieved to hear of the death of Mrs. Elizabeth, the beloved wife of William Gamble. She died on the 29th of April, 1876, at Millville, Lot 17, P. E. I., aged 47 years.

MAY 20, 1876. BE... A P. 33.] LE... Acts... MONDAY—7... TUESDAY—20. 1-7... WEDNESDAY—1.16... THURSDAY—Eccles. 5... FRIDAY—U... SATURDAY—20. 23... SUNDAY—T... 4. 1-11... TOPIC.—LY... GOLDEN TR... unto men, but... DOCTRINE.—Spirit. Heb. 3: 1 Pet. 3: 18-20; 18, 19; 1 Cor. 1: 2; 1 Cor. 1: 3; Acts 13: 2; 20: 11; 1 Cor. 6: 11... GENE... While in the ren, such of the property sold, gave the proceeds among, furnished a no exception soon anias and Sapp this week's lessed the awful characterizes it the TOPIC as LE unto men, but u states the same vinity of the H sets forth the heads: 1. The 3. The penalty: 1. BUT. In di in special contra nabas. ANANIA and SAPPHIRA conduct had not 10X is any prop real; but ver. 3 have been LAND "At all the publ aalem there wa goods. No man or beds; all we ers." This wa for the poor, es from abroad. those feasts. M and they clung to the city. But th upon the wealth love prompted to take care of thos was purely volu done. Besides, mass of its early and in pagan, mostly among th 2. KEPT BACK for himself a po the land which to do so, for he give a penny of find brethren s ing to the apo THINGS THAT w tire proceeds. A ing this and a What he said, brought the mo his crime was r whole when he r it intentionally, believed it was t certed plan bet It is not the am but the hypocri helpmet! to be The APOSTLES on the ground, were so seated. as now. 3. There the speaks. He kno ing of the Spirit, ration. SATAN. for the prince of ils. Matt. 9: 34. Satan knocked; Satan whispered poured in his r not shut the doo suggested the t desire; Ananias did not. TO LIE lie. Satan temp was responsible. HOLY GHOST. Spirit in the chu with love, and t him, through the tatives, pretendi was a base false act, against the 4. THINE OWN cently have kept it, the money wa He could not ples temptation to wi another. CONCE the suggestion; put it in his h forth into action. That is, though crime was not a