

New Moon, 6 day, 5h, 44m, Afternoon.
First Quarter, 13 day, 11h, 28m, Afternoon.
Full Moon, 22 day, 5h, 17m, Morning.
Last Quarter, 29 day, 10h, 7m, Morning.

Table with columns: Day of Week, SUN, MOON, RISES, SETS, HOURS, MINUTES. Lists moon phases for each day of the week from Monday to Wednesday.

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

High water at Pictou 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's, Newfoundland 20 minutes EARLIER than at Halifax. At Charlottetown, 2 hours 54 minutes LATER. At Westport, 2 hours 54 minutes LATER. At Yarmouth, 2 hours 20 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.

NEW PUBLICATIONS.

From the Nashville Advocate.

WILLIAM THE BAPTIST. By Rev. Jas. M. Chaney, Lexington, Mo. Richmond: Presbyterian Committee of Publication. 16mo, pp. 245.

This is one of the best little books on Baptism we have seen. It is written from a Presbyterian stand-point, and contains a few things not exactly to our mind—e.g., while the author is willing to receive by certificate one who has been baptized by immersion, he thinks it would be wrong for him to immerse a candidate. Now we are as decided as he for affusion as the Scriptural mode, but we could consistently immerse a man—we did it once—once only. We applied the subject to the element, but the element was also necessarily applied to the subject—it did come upon him—there was affusion as well as dipping. But really the mode is a very small affair. Pouring, of course, best represents the thing signified, but water, however used, is an emblem of purification. "The answer of a good conscience toward God" is the main thing. William the Baptist was a young lawyer who married a Presbyterian lady. He wanted to join her church, but was so strongly baptistical that he could not do it, as he thought nothing was baptism but the immersion of an adult. How this kink was straitened out the reader will see in the perusal of this engaging little volume. It contains of course, no new arguments, but the old ones are brought out in a very agreeable and forcible manner, and it seems to us to be utterly unanswerable. He not only shows from the Bible alone that affusion is the proper mode, but also that children are entitled to the initiating ordinance, as they have never been denied the right of membership in the Church—that is not by divine authority. No candid Baptist can peruse it without renouncing his errors, as "William the Baptist" did. One passage in the book reminded us of a remark we once heard one of our teachers make—that he had heard Dr. Rippon, one of the predecessors of Mr. Spurgeon say, when breaking the ice to immerse some candidates, that he had never known one to catch cold from such exposure. Here is the passage:—

P. Can you tell me what was the nature of the service required of those under the Old Testament dispensation?"

W.—"I know that the duties imposed were often burdensome. They had a multitude of rites, various ablutions, and sacrifices to offer, which required great self-denial and labour on the part of the worshippers."

P.—"And what is the peculiarity of his New Testament dispensation in this respect?"

W.—"Very different. It is remarkable for the lowness of its rites, and the simplicity of its service."

P.—"The difference between the two dispensations is very marked. We may take, as a fair example, the Feast of the Passover in the Old, and that which takes place in the New—the Lord's supper. These will fairly represent the two dispensations in the peculiarities mentioned. What can you remember of the Passover as celebrated by the Jews before Christ came?"

W.—"I recollect it lasted seven days. All leaven was to be carefully excluded from their dwellings; and a lamb was to be provided for each household, and eaten during the night."

P.—"And what can you say of that which takes place in the New Testament dispensation?"

W.—"The Lord's supper is in great contrast with it. It is remarkable for its simplicity."

P.—"The whole service of Judaism stands in as marked contrast with the service as instituted by Christ and his apostles. What was the particular rite, under the Old Testament, by which a man became outwardly a Jew?"

W.—"It was circumcision."

P.—"Was it remarkable for its simplicity?"

W.—"By no means. I think it agreed very well with the whole ceremonial service of that economy."

P.—"What is the rite by which we become or are recognized as Christians?"

W.—"The rite which we are now considering; and I begin to see the point and force of your argument."

P.—"How do circumcision and immersion compare in point of simplicity?"

W.—"It would be difficult to see any great difference in this respect. On many accounts I think the odds are in favor of circumcision."

P.—"But, reasoning from analogy, from the greater simplicity of the New Testament service in all things else, what would we have anticipated or expected, in reference to the rite that was to take the place of circumcision?"

W.—"Most certainly that it would correspond with all other changes in its decidedly superior simplicity."

P.—"Again, I would ask you, how does immersion strike you as a rite in the New Testament Church?"

W.—"I fully appreciate the force of the argument. I am surprised that it never suggested itself to my mind before. The Church is called Christ's body; and immersion, as a rite in the New Testament Church so remarkable for the simplicity of its service, seems like a huge and useless excrescence on the body of Christ, destroying its proportions and marring its beauty, and renders deformed what would otherwise have been symmetrical. It is like a great fifth wheel of a wagon. It does not fit; it does not work. I scarcely know how to illustrate it; but immersion seems to be a foreign element, out of its latitude—wholly out of place. It is like a cog-wheel taken from the gearing of a saw-mill and attached to a family sewing-machine."

P.—"I am glad you appreciate the force of this a priori argument. It was this that first led me to suspect the claims of immersionists, and to examine the word of God in reference to baptism."

"When I was about the age at which you received the sobriquet 'William the Baptist,' my zeal for immersion was not much below yours at that age. At a revival of religion in Salem, Ohio, during the winter of 184—, about seventy persons united with the Baptist Church. Among the converts was my oldest sister, about eighteen years of age. The weather was intensely cold, and the ice on the pond about twelve inches thick. The pond in which they were immersed was about one mile distant. I went to see the 'baptizing,' as they called it, to see my sister immersed. A large opening was made in the ice, and there under such circumstances was the rite administered. It made a deep impression on my mind. I thought any one deserved great credit to discharge such a duty; and I think such a spirit of self-righteousness is one of the strong pillars of its support."

"Although I have not since then seen the hymn sung on the occasion yet I have a distinct recollection of one of the stanzas. It ran thus:

"Christians if your hearts are warm,
Ice and snow can do no harm,
If by Jesus you are prized,
Arise, believe, and be baptized."

"Such things satisfied my youthful mind at the time."

"Subsequently I knew of occasions where they had to go eight or ten miles to perform the rite."

"On one occasion, when about twenty were to be immersed, a small pond was made for the purpose, by building a dam across a small stream of water. Before half a dozen had been immersed the entrance became very miry, and the water decidedly muddy, and soon it became difficult to determine which predominated, the water or the mud."

"In some localities, and in some circumstances, and in the case of the sick, it is a physical impossibility to perform the rite by immersion."

"From such facts I was early led to wonder why a rite so Mosaic or Pharisaic in its nature should mar the general simplicity of the Church under the New Testament dispensation. This led me to examine the subject in the light of God's word, and thus I soon found that immersion finds no warrant in the word of God."

"As a mode of baptism it is unscriptural, failing in a very important particular to do that for which baptism was instituted; that is, to symbolize the bestowment of the Holy Spirit, which can be accomplished only by the APPLICATION OF WATER to the individual."

REV. DR. TALMAGE ON "HAPPY HOMES."

The Rev. Dr. Talmage delivered his second lecture before a St. John audience last evening in the hall of the Y. M. C. A., his subject being "Happy Homes." The audience was a fine one, and the chairman of the evening was John Boyd, Esq., who introduced the lecturer in the most happy manner, recalling in his references to happy homes, to many a person present those happy homes which were destroyed in the great fire less than three months ago. He said there was one thing the fire could not burn up, namely, the happy homes that were enshrined in our hearts.

Rev. Dr. Talmage then proceeded to deliver his lecture, and for an hour and a half kept the audience in a high state of amusement. He commenced by referring to the fact that people all over America were pretty much alike both in their politics and their religion. Sectarian asperities were smoothed down, the lion and the lamb were lying down together, and you could not tell which was the lion and which the lamb. After the night is the day; after the winter the spring; after St. John in ashes, St. John reconstructed. The prayers that went up from all Christendom for St. John would yet be answered, and it would become better, richer and more prosperous than ever. Dr. Talmage then turned to his theme of happy homes. He said there was scarcely any man who at one time or another did not build a house or become interested in the building of a house. He thought men should prefer to keep house rather than to board, and he portrayed in a graphic and amusing manner the miseries of boarding house life. He then took his typical home and proceeded to describe it room by room beginning with the parlor. He would have pictures in the parlor, pictures with a streak of nature in them, for pictures were chiefly to be admired by what they made you feel or think. He would have music also, and he described the delightful and exhilarating effect of music on a small party. He would also have games, for he could see no harm in a good romp, and he digressed from this to an amusing yet pathetic description of a game of "blind man's buff" played long ago. The dining room was next touched on, this should be the pleasantest room in the house, given up to good nature and good cheer. Men should cultivate cheerfulness at the table, be kind to their children, learn to know them and not treat them as strangers. Next in order came the nursery and after that the bedroom, both of which were treated in the same amusing style. The latter room, in which so many hours were spent, should be well ventilated, cheerful and large. Speaking of bedrooms naturally brought up the topic of snoring and many laughed over the lecturer's description of the various descriptions of snorers. The lecturer counselled his hearers not to worry and in no case to take their griefs to bed with them. This is a skeleton and a sufficiently meagre one of this long lecture, which digressed into so many fields, abounded in so much anecdote, wit and humour that to report it is impossible. At the close Rev. Mr. Carey moved a vote of thanks, which was seconded by Mr. Elder and heartily accorded by the audience. Dr. Talmage has established himself as

a prime favourite in St. John, and whenever he chooses to come back to us will be certain of a hearty welcome. He was the guest of Thomas A. Temple, Esq., while here, and leaves this morning for the United States, greatly delighted with his maritime trip.—Telegraph.

AN EXTRAORDINARY SENTENCE.

The following extract is taken from a sentence recently pronounced by Judge Reading, of Chicago, upon the liquor dealers who had violated the law by selling it to minors. It will repay a careful perusal:—

"By the law you may sell to men and women, if they will buy. You have given your bond and paid your license to sell to them, and no man has a right to molest you in your legal business. No matter what the consequence may be, no matter what poverty and destitution are produced by your selling according to law, you have paid your money for this privilege, and you are licensed to pursue your calling. No matter what families are distracted and rendered miserable; no matter what wives are treated with violence; what children starve or mourn over the degradation of a parent your business is legalized, and no one may interfere with you in it. No matter what mother may agonize over the loss of a son, or a sister blush at the shame of a brother, you have a right to disregard them all and pursue your legal calling—you are licensed! You may fit up your lawful place of business in the most enticing and captivating form. You may furnish it with the most costly and elegant equipments for your own lawful profit; you may fill it with the allurements of amusement; you may use all the arts to induce visitors; you may skillfully arrange and expose to view your choicest wines and most captivating beverages; you may then induce thirst by all contrivances to produce a raging appetite for drink, and then you may supply that appetite to the full because it is lawful; you have paid for it—you have a license. You may allow boys, almost children, to frequent your saloon; they may witness the apparent satisfaction with which their seniors quaff the sparkling glass; you may be schooling and training them for the period of 21, when they too can participate, for this is lawful. You may hold the cup to their lips, but you must not let them drink—that is unlawful. For while you have all these privileges for the money you pay, this poor privilege of selling to children is denied you. Here parents have the right to say,—

"Leave my son to me until the law gives you privilege to destroy him. Do not anticipate that terrible moment when I can assert for him no further rights of protection.—That will be soon enough for me, for his mother, for his sister, for his friends and for his community to see him take his road to death. Give him to us in his childhood at least. Let us have a few hours of his youth, in which we can enjoy his innocence, to repay us in a small degree for the care and love we have lavished upon him." This is something which you who now stand prisoners at the bar have not paid for; this is not embraced in your license. For this offence, the court sentences you to ten day's imprisonment in the county jail, and that you pay a fine of \$75 and costs; and that you stand committed until the fine and costs of this prosecution are paid."

We have not heard from any source such an arraignment of the license law as this.—Hamilton Spectator.

HEAVING THE LEAD.—The steamship "Fanny" was coming down the upper Mississippi, loaded with pig-lead. As she was going over a shoal place the pilot gave the signal to heave the lead. The only man forward was a green Irishman. "Why do n't you heave the lead?" "Is it the lead, yer honor? Where to?" "Overboard, you fool!" The Irishman snatched up one of the pigs of lead and threw it overboard. The mate, in endeavoring to prevent him, lost his balance and fell into the river. The captain, running to the deck, asked, "Why do n't you heave the lead and sing out how much water there is?" "The lead is heaved, yer honor, and the mate's gone down to see how much water there is!"

A CONDENSED HISTORY OF THE MORMONS.

1793. Sidney Rigdon born in St. Clair, Pa.

1801. Brigham Young born in Whitingham, Vt.

1805. Joseph Smith, born in Sharon, Vt.

1822. Joseph Smith, living with his father in Ontario Co., N. Y., has his first visions.

1827. Joseph Smith claims to receive sacred oracles from an "angel of the Lord."

1829. Sidney Rigdon associates himself with Smith.

1830. Book of Mormon printed, as dictated by Smith.

1830. April 6, First Mormon Church regularly organized at Manchester, N. Y.

1831. January—Smith leads his followers to Kirtland, O.

1831. August—Smith dedicates the site of a Mormon Temple at Independence, Mo.

1832. March—Smith and Rigdon suspected at Kirtland of counterfeiting, and tarred and feathered by a mob.

1832. Brigham Young joins the Mormon Church at Kirtland.

1835. Twelve Mormon apostles ordained—Brigham young for one.

1836. A large and costly temple dedicated at Kirtland.

1837. Orson Hyde and Heber C. Kimball sent as missionaries to England.

1838. The Mormon Church in Ohio obliged to flee to Missouri, and there assumes a defiant and lawless attitude.

1838. The Mormons driven over Illinois, and settled at Nauvoo under a favorable charter granted by the Legislature.

1838. Smith begins the practice of polygamy.

1843. Smith claims to have received a revelation sanctioning polygamy.

1845. The heads of the Church repudiate this revelation.

1844. Smith killed by a pistol shot in a riot growing out of internal dissensions.

1844. Brigham Young elevated to the Presidency after a fierce contention with Rigdon.

1845. The charter of Nauvoo revoked by the Legislature, and the Mormons prepare to move.

1846. Nauvoo bombarded for three days by the Anti-Mormons.

1847. Brigham Young plants his banner at Salt Lake.

1848. Salt Lake City founded.

1849. State of Deseret organized, but Congress withholds its recognition.

1849. Congress organizes the Mormon's district into the Territory of Utah, and Young appointed Governor by President Fillmore.

1850. Young throws off the authority of the United States.

1852. Polygamy formally sanctioned by the Church.

1854. Col. Steptoe appointed Governor of Utah, and arrives at Salt Lake City with a small military force, but abandons the enterprise.

1856. President Buchanan determines to put the Mormons down.

1857. Alfred Cumming appointed Governor, and sent out with a force of 2,600 men to back him, Col. A. S. Johnson in command.

1858. Peace arranged.

1860. U. S. troops withdrawn from Utah.

1877. Aug. 29. Death of Brigham Young.—Exchange.

SCARING AWAY THE ECLIPSE.—Soon after my arrival at Bagdad, on the evening of the first day in May, as we were dining on the terrace, we were startled by a most terrific din. We then noticed that there was a nearly total eclipse of the moon, and upon consulting an English almanac we found that it would be "invisible at Greenwich, but a total eclipse in Australia and some parts of Asia." The tumult increased, and soon the whole population seemed to have assembled on the house-tops, armed with pots, pans and kitchen utensils, which they beat with a tremendous clatter, at the same time screaming and howling at the top of their voices. Frequent reports of guns and pistols added to the turmoil, which was kept up for nearly an hour, until they had succeeded in frightening away the Jin, or evil spirit which had caught hold of the moon. It was a most amusing scene, although it interfered seriously with the success of our dinner. Our own servants caught the excitement, and deserted the table without ceremony. Our host told us the next day that they were high knocked the bottoms out from all his kitchen utensils. It was, however, a complete success, and when our servants returned to their duty, the moon was shining brightly as ever, and upon their faces was an air of complacent satisfaction.—Scribner.