First Quarter, 3 day, 5h, 33m, Morning. Full Moon, 10 day, 1h, 58m, Moring. Last Quarter, 17 day, 9h, 10m, Afteraton

31	Day of Week.	SUN Rises Sets		MOON.			HT'de Hal'x
1				Rises Souths Sets.			
		6 41	5 44	8 57	4 31	m'rn	11
3.	Thursday	6 40	5 45	9 34	5 28	0 5	11 3
5	Friday	6 38	5 46	10 22	6 29		m'rı
4.	Saturday	6 36	5 48	11 24	7 32	2 36	0 2
5	SUNDAY	6 34	5 49		8 35	3 40	1 2
3	Monday	6 32	5 50	1 55	9 34	4 32	2 5
7	Tuesdyy	6 31	5 52		10 29	5 13	4 4
8	Wednday	6 29	5 53	4 33	11 20	5 43	6
91	Thursday	6 27	5 54	5 46	m'rn	6 7	1
0	Friday	6 25	5 56	6 58	0 6	6 26	7 4
E	Saturday	6/23	5 57	8 7	0 52	6 46	8 2
8	SUNDAY	6 22	5 58	9 16	1 36	7 5	8 5
3	Monday	6 20	5 59	19 25	? 20	7 24	9 3
4	Tuesday	6 18	6 1	11 33	3 5	7 45	10
5	Wednday	6 16	6 2	m'rn	3 53	8 13	10-8
8	Thursday	6 14	6 3	0 38	4 42	8 46	11 (
1	Friday	6 12	6 . 5	1 40	5 33	9 26	11 4
8	Saturday	6 10	6 6	2 33	6 24	10 15	A. 2
0	SUNDAY	6 9	6 7	3.19	7 16	11 13	1 19
9	Monday	6. 7	6 8	3.57	8 7	A. 17	2 4
	Tuesday	6 5	.6 10	4 26	8 54	1 22	4 29
3	Wednday	6 3	6 11	4 51	9"41"	2 31	5 47
3	Thursday	6 1	6 12	5 13	10 27	3 41	6 3
1	Friday	5 59	6 13	5 32	11 12	4 .73	7 13
5	Saturday	5 57	6 15	5 50	11 56	6 2	7 47
8	SUNDAY	5 56	6 16	6 10	A. 43	7 16	8 17
	Monday	5 54	6 17	6.32	1 32	8 32	8 50
3	Tuesday	5 52	6 18	6 59	2 25	9 51	9 24
jł.	Wednday	5 50	6 20	7 33	3 22	11 11	10
	Thursday	-	6 21	8 19	4 23	m'rn	10 39
Ü	Friday	5 46	6 22	9 17	5 26	0 27	11 21

gives the time of high water at Parrsboro, Cornwallis, Horton, Hantsport, Windsor, Newport and

High water at Pictou and Cape Tormentine, 2 hrs and 11 minutes LATER than at Halifax. At Annaphils, 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 Charottetown, 2 hours 54 minutes LATER. At Westport, I hours 54 minutes LATER. At Yarmouth, 2 hours 30 minutes LATER.

FOR THE LENGTH OF THE DAY.—Add 12 hours to be time of the sun's setting, and from the sum sub-FOR THE LENGTH OF THE NIGHT.—Substract the sime of the sun's setting from 12 hours, and to the remainder add the time of rising next morning.

ALL THINGS BY AND FOR THE SON OF GOD I COL. I., XIV.

(By REV. RALPH BRECKEN, A.M.) (Concluded from our last).

II. In close connection with the divine origin and destinies of the human race comes the thought which, if Revelation had not conveyed it, we would never have presumed a probability, that every thing in the universe was not only created by the Son of God but so constituted by Him that it might be made available for the purpose of aiding him in the glorious un lertaking of blessing and restoring the fallen world. The thought makes us almost stand in awe of our own dignified existence. What an awful responsibility to voluntarily wreck such a divinely honored existence! "When I consider thy

thou art mindful of him! First, it is stated that all things visible were made for the Son of God. The earth itself in its creation and development was so constituted that it should be the most appropriate abode for a race whose salvation is by redemption, filling his word. He makes the wrath and whose wirtue is on probation. was so constituted that in the fulness of time it should be the fittest scene for God's own incarnation. All nature around us has ever been made to tell by symbol of wisdom, and love, and power, and remind us of our mortality and point through a resurrection to the home. All the spacious firmament filled with world's innumerable has been made to serve a similar purpose, and leads the contemplative mind up to purer thoughts and higher ambitions. If it be objected that creation is too vast for such a purpose as this. It were manifesely a waste of matter to make constellation after constellation of heavenly bodies merely to feed the intellectual appetites, and kindle devotional fires in the breasts of a few millions of people. We reply that all we claim is that this must be one purpose, the universe of worlds was made to serve though it has others. We know that other eyes beside our own can revel in their magnificence, and other lives can feel their benedictions, and reasoning from analogy Philosophy asserts that other worlds beside our own must be inhabited, but Philosophy is wrong when from this inference she comes to the conclusion that comparatively little interest can centre in ours. We believe, from what God himself has said, that the working out of the destinies of our world engrosses the interest of the universe. We believe that what is stated of angels is true of all other equally intelligent beings granting their existence. They all are benefitted by Christ's incarnation, they all desire to look into these things, and the history of this earth is a text book which is studied by the universe, and their ideas of the enormity of one sin, and the worth of virtue, and their conceptions of God's character are heightened by who had loved us so much. But he who the study.

WIII. Things invisible were made by and for the Son of God. Different ranks of the invisible portion of the creation are enumerated, "Whether a span of his hand, and weighed the they be thrones, principalities or pow-Did not Christ so constitute His angels that they might be readily available as agents for forwarding many purposes involved in the plan of redemption. "Who maketh his angels spirits, his ministers a flame of fire." "Are they not all ministering spirits feet. sent forth to minister for them who shall be heirs of salvation?" We know that angels are brought into prominence as the mediums of communication be-

world he said, "Let all the angels of God worship Him," and suddenly there was with the angelic herald who announced over Bethlehem's plains the incarnation, a multitude of the heavenly host praising God. Angels ministered to Emmanual in his humility, and after his resurrection they came as a guard of honour to attend him in his triumphant ascension back to the skies. As the foremost of the guardian army nearest the realms of glory they shouted to the watchmen upon the walls of Zion, "Lift up your heads O ye gates, even lift them up ye everlasting doors and the King of glory shall come in, the jealous wards at the gates of the celestial city rang back the challenge, "Who is this King of glory?"—the reply came back in enthusiastic chorus, "The Lord of bosts, he is the King of glory "-and at that every bolt in the massive portals was withdrawn and they swung loose, and through the abundant entrance the vast procession poured, and amidst the acclamations of thrones and dominions and principalities and powers the exalted Saviour passed to re-possess the glory which he had with the Father before the world was. While the challenge of the foremost of the band was ringing before the walls of the heavenly Zion, the last in that long line of march were still lingering over the hills of Judea, and as they saw the disciples gazing upward, they said to them, "Ye men of Galilee why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven;" and that angelic promise is second coming of Christ. Angels were conspicuous helpers in the early work of the apostles, and are brought into conspicuous notice in the unfoldings of

the most direct pledge we have of the the apocalypse as the executive officers of God's wrath or mercy. Marshalled in their battallions about God's throne on the great day of final assize they shall come forth, and shall separate the evil from the good. Do not these things help to explain the truth that the invisible as well as the visible throughout the immeasurable universe

IV. By a very hasty allusion we may heavens, the moon, and the stars which | discover the comprehensiveness of the thou hast created what is man that assertion that "all things were made for the Son of God. mediately or immediately. All the agencies at work he notices, and all events transpiring in history, are fulfiling his good pleasure. "Fire and hail, snow and vapour, and stormy wind fulof man to praise him the remainder of wrath restrains. All the discoveries of science, all the inventions of art, and all the collateral learning of the centuries; all the political events now transpiring, or that have ever transpired, are in Christ's hands subservient to the salvation of men, and the accomplishment of his own glory. To trace accurately Christ's administration of affairs so as to secure the ultimate triumph of His truth will doubtless form an interesting study for the hereafter when we shall occupy higher ground, and can see farther. At presest we stand on the shore, and only see a few ripples in that great tide of events which is steadily bearing all things on towards the consummations of eternity.

were made for the Son of God.

V. We learn some practical lessons from our subject 1st. If all heaven and earth is interested in the salvation of mankind, and the universe was so creat ed as to forward the event, and the Son of God gave his life as the ransom, shall we the interested parties be the only ones to present the spectacle of indifference, and how shall we escape if we neglect so great salvation. 2nd. learn encouragement for our faith. He that saves us is mighty to save. He is before all things and by him all things

The voice that rolls the stars along,

Speaks all the promises, This is our God, we have waited for him and He will save us. 3rd. Shall not feel it to be our highest honor within the ambition of earth to become a follower of the Lamb.

Ashamed of, Jesus can it be A mortal man ashamed of thee? Were he ever so lowly it would be an eternal disgrace to be ashamed of one poured out his soul unto death for us, who bore our griefs and carried our sorrows, has meted out the heavens with mountains in scales and the hills in a balance, "or ever he had formed the earth and the world even from everlasting to everlasting he is God." He will yet be crowned Lord of all when the last enemy shall be put under his

All hail the power of Jesus' name. Let angels prostrate fall, Bring forth the royal diadem, And crown him Lord of all.

tween God and the patriarchs; frequently in the course of sacred history they appear on the stage as ambassadors from the court of heaven making known God's ultimatum to the rebellious and his gracious purposes toward the penitent and the obedient. When God brought his only begotten Son into the world he said "Let all the angels of the course of sacred history they appear on the stage as ambassadors that yet to witness the gala day when the Son of God shall crown as kings and priests unto God fallen man whom he has saved. Then shall be heard the guerdon "I have made thee a little lower world he said "Let all the angels of the course of sacred history they has yet to witness the gala day when the Son of God shall crown as kings and priests unto God fallen man whom he has saved. Then shall be heard the guerdon "I have made thee a little lower world he said "Let all the angels of the course of sacred history they has yet to witness the gala day when the son of God shall crown as kings and priests unto God fallen man whom he has saved. Then shall be heard the guerdon "I have made thee a little lower world have crowned the same than the course of sacred history they have resulted him to be crowned with him. The universe has yet to witness the gala day when the same priests unto God fallen man whom he has saved. Then shall be heard the guerdon "I have made thee a little lower world have crowned the same has yet to witness the gala day when the same has yet to witness the gala day when the same has yet to witness the gala day when the same has yet to witness the gala day when the same has yet to witness the gala day when the same has yet to witness the gala day when the same has yet to witness the gala day when the same has yet to witness the gala day when the same has yet to witness the gala day when the same has yet to witness the gala day when the same has yet to witness the gala day when the same has yet to witness the gala day when the same has yet to witness the gala day when the same has yet to witness the gala Christ's brethren will than the angels and have crowned thee with glory and honor."

THE ART OF CHRISTIAN LIVING.

When you think, when you speak, when you read, when you write, When you sing, when you walk, when you seek for delight; To be kept from all evil at home and

abroad" Live always as under "the eye of the Lord." Whatever you think, both in joy and woe, Think nothing you would not like Jesus

to know. Whatever you say, in a whisper or clear, Say nothing you would not like Jesus to

Whatever you read, tho' the page may allure, Read nothing of which you are perfectly sure Consternation at once would be seen in

your look, If God should say solemnly "Show Me that book ! Whatever you write, in haste or with heed,

Write nothing you would not like Jesus to read. Whatever you sing, in the midst of your nothing that God's listening ear

could diplease. Wherever you go, never go where you fear God's question being asked you "What

doest thou here!" Whatever the pastime in which you en-For the cheering of youth or the solace of

Turn away from each pleasure you'd shrink from pursuing Were God to look down and say "What are you doing?"

A VESSEL WITH QUEER PAS-SENGERS SENT OVER NIAG-ARA FALLS.

From the Detroit Post. Captain Gilbert Pratt, a veteran mariner now living in Belleville, Ont., whose period of service on the lakes dates back nearly half a century, recalls an incident which, though it has been almost forgotten, attracted considerable attention in its day. Vessel owners were then more conscientious than now. They were not inclined to risk the lives of passengers and crew in unseaworthy crafts. The owner of the old schooner "Michigan," then the largest vessel on the lakes, hit upon a novel expedient for disposing of her. The vessel had become old and rotten and was no longer serviceable. Instead of loading her and sending her out late in the season heavily insured to be wrecked, he chose a more harm less plan, but not one less profitable to himself. He induced the proprietors of the hotels at Niagara Falls to buy the vessel and send her over the falls. This was about the year 1830. The proposition was eagerly accepted by the hotel proprietors, who saw in it a capital advertising scheme, and one which would be certain to pay them well. The affair was widely published in the newspapers, and was the talk of the surrounding country for weeks and weeks. They did not count amiss when they judged what an excited public curiosity would do. For several days previous to the great event the stages and canalboats were crowded. People flocked thither from all parts of the country to witness the novel spectacle of the largest vessel on the lakes going over the falls. The hotel keepers reaped a rich harvest. So great a crowd had never before been seen at that famous resort. On the appointed day the "Michigan" was towed out into rapids in the presence of a vast number of people, who lined the banks or visited the scene upon the numerous excursion boats which were called into requisition. The task of towing the vessel into the current was intrusted to a Captain Rough, with a crew of half a dozen oarsmen selected by himself. This was a rather hazardous enterprise, and Captain Pract, who was himself one of the crew, savs his heart almost failed him when he set out, though he had gladly volunteered for the service. There had been placed on the schooner several animals in accordance with the programme which had been widely avertised. These consisted of a buffalo, three bears, two foxes, a raccoon, a dog, a cat, and some geese. At her bowsprit was the American ensign, and at her stern the English Jack, the Canadian hotel-keepers having joinin the enterprize. There were also some effigies displayed on board to give the Northumberland coast. The life-

before the tow line was cut the animals

on board were turned loose. Just as

the vessel entered the rapids two of the

bears plunged overboard and actually

succeeded in swimming ashore. The

third one climbed a mast as if to get a

better view of the scene. All the ani-

mals seemed greatly frightened, and

ran from one end of the deck to the

other, much the same as a human crew

might have done under similar circum-

stances, in an agony of despair. The

plunging over the fall, shipping a little water, righting herself, and moving on in fine style. In going over the second rapid the mast went by the board and the bear with it, and neither was again seen. She swung around and presented her broadside to the foaming billows. She had evidently struck a rock and was stationary. Here it was thought her career was ended, and the affair was over. But she stopped only a moment. The force of the waters swung her around and she moved on stern foremost. On the third rapid she bilged, but she carried her hull apparently whole straight to the horse-shoe fall, over which she plunged stern foremost to the foaming abyss beneath. She was smashed into a thousand fragments. None of the beasts on board were ever heard of more, but the geese turned up all right, and were seen on the bank below, quietly oiling their feathers, as if there had not been much of a shower after all. One of the effigies was also found uninjured, throwing his arms about and knocking his knees together in the eddies, but all the others had disappeared. The scene was a most thrilling one. The great crowd of spectators watched the progress of the vessel with breathless interest, and gave a great cheer as she made the final

CHILD'S BEAUTIFUL FAITH.

Birdie was only four years old, but she had already been taught that God loved her, and always took care of her. One day there was a very heavy thunder-storm, and Birdie's sisters and mamma even laid by their sewing, and drew their chairs into the middle of the room, pale and trembling with fear. But Birdie stood close by the window, watching the storm with bright eyes.

"O mamma! a'n't that bu'fu!" she cried, clapping her hands with delight as a vivid flash of lightning burst from the black clouds, and the thunder pealed and rattled over their heads. "It is God's voice, Birdie," said

mamma, and her own voice trembled. "He talks very loud, don't he mamma? S'pose it's so as deaf Betsey can can hear, and the other deaf folks."

"O Birdie! dear come straight away from that window," said one of her sisters, whose cheeks were blanched with fear.

"What for?" asked Birdie. "Oh! because the lightning is so sharp and it thunders so loud."

But Birdie shook her head, and, shoes, and lastly, shreds of woolen fabric looking over her shoulder with a happy sticking to his coat. To all of these sub-"If it funders, let it funder!

God makes it funder, and he'll take care of me. I a'n't a bit afraid to hear God talk, Maizy."-S. S. Times.

THE WONDERFUL LOVE OF GOD If we only have believed what our Saviour has told us of the love of God, of the joy he has over the returning wanderer, we never could stay away from him as we

O reader if you are indifferent to him remember, he is not indifferent to you! If you are not delighted yourself in him, you are suffering loss. The Lord takes ples sure in his people. We read in the thirty seventh Psalm, at the twenty-third verse The steps of a good man are ordered by the Lord. and he delighteth in his way." "Do your gods love you?" asked Missionary of some Indians.

"The gods never think of loving," was the cheerless answer.

The Missionary repeated the sixteenth verse of the third chapter of John's Gos pel:-" For God so loved the world that he gave his only begotted Son, that whosoever believeth in him should not perish but have everlasting life.' "Read it again" asked the arrested pa-

"That is large light; read it again." A third time the blessed words were repeated, and with this emphatic response

"That is true; I feel it." On one occasion a missionary was dietating to a native amanuensis the translation of the third chapter of the first épistle of St. John; and when they reached the passage, " Now are we the Sons of God" the converted heathen burst into in like a flood," and he "was in heaviness tears, and exclaimed, "It is too much, it is toy much; let me put it. 'Now we are permitted to kiss his feet. "-Heart Sat

AFTER the discredit which the character of our seamen sustained by th wreck of the "Deutschland," it is pleasant to find an instance of the heroism of English sailors has caused much gratitude in Sweden. A Swedish paper contains a story of the manly conducof some English villagers in rescuing the crew of the "Gustave," which ha gone ashore at Cresswell, a village on appearance of a crew and to make more | boat was manned by thirteen out of fif- praying with families, and in various other real the scene of a vessel with all on teen of the male inhabitants of the vilboard making the terrific plunge. Just lage. Two old men and the women were alone left behind. But even these gallantly lent a hand in the work, by wading deep into the water to push the life-boat off. The boat, however, could not reach the ship in the heavy sea then | the word of release, when the Lord called running, and lest all attempts to do so should fail, a little girl named "Bella," was sent off to the neighboring town of Newbiggin, five miles off, for the rocket apparatus. This heroic little messenger had to wade through several bogs which lay on the route; and she vessel swept grandly down the rapids, returned from her errand so benumbed,

through wearing her cold, damp clothing for six hours, that she was next morning laid up with a sharp attack of cramp. Meanwhile, the life-boat had managed to reach the ship and rescue all on board. The Swedish writer commenting on this little heroine's achiev. ment says, "Who those shipwrecked people were was unknown to her; to what country they belonged was all the same to her; it was a question of human life that might be saved by her means. I opened the family Bible, the sole ornament of that unassuming room, and there read the name of "ISABELLA BROWN" born 1853." Fortunate the country which possesses men and women like those who, on that icy January night, flew to the rescue of the Swedish steamer "Gustave" and its crew!" The most pleasing feature of the story is that the crew of the life-boat and this little girl and her parents never thought that they were doing any more than that which duty demanded .-English Methodist.

A CHINAMAN'S FORBEARANCE. -- A gen. tleman who comes down Pine street each morning, has given us an incident which came under his observation on Wednesday last. A Chinaman had set down his bask. et to rest himself near the corner of Mason street. Three well-dressed boys, aged from twelve to fifteen years, came along on their way to school. Unable to resist the temptation to commit a crime, they each stole what vegetables they could take conveniently in their hands-principally tomatoes-ran off a short distance, and pelted the Chinaman, besmearing his clothing and damaging his little stock. The gentleman went up to the Chinaman, and said to him: "Why do you stand and permit such a thing? Why did you not throw one of those rocks and punish the young rascals?" What was the reply of this heathen: "Me no punishee him now, bym bye we alee go up here (pointing heavenward); God punishee him for alee same." Astonished at the reply, the gentleman asked f"John "where he learned that, "Oh, me go Sunday school and mission school. Good teacherman show me how I makee good man."—California Paper.

THE MICROSCOPE AGAIN A DETECTOR of CRIME.—The microscope has recently completed a circumstantial evidence against a murderer, forging the links so strongly that numerous witnesses, swearing to an alibi, were of no avail in the criminal's behalf. The latter, a Polish Jew, enticed a female of his own sect to a cornfield, and there killed her with a butcher's knife. Suspicion being directed to the man, close examination of his garments elicited, first, blood spots, second, soil and vegetable matter on his stances the microscope was applied. The blood was declared to be human, and its nature and probable age determined; the soil was pronounced identical with that of the field in which the murder took place, the particles of vegetable matter were recognized as bits of corn stocks and leaves, and the identity of the dyed wool with the material of which the girl's shawl was made was established. This, together with other evidences adduced, despite the ingenious theories put forth by the defense, convinced the jury who found the prisoner guilty, thus consigning him to

ME. GEORGE VARNET On the 4th December, 1875, Brother George Varner, of Lakeville, N.B., ex-

changed mortality for life, aged 70 years. Bro. Varner was brought into the enjoyment of experimental religion some 45 years ago, under the ministry of the late Rev. A. McNutt. The christian course then entered upon he continued to pursue till "the silver cord was loosed," and his 'spirit returned to God who gave it."

Religion he found to be a source of enjoyment. "Her ways were ways of pleasantness." Living in habitual communion with God, he was enabled "with joy to driw water from the wells of salvation.' Not always was he on the mountain top, it is true, for sometimes the enemy "came through manifold temptations;" but alsays obtaining deliverance he was enabled millormly to rejoice in the Lord.

The word of God was his delight, and the well-worn Bible, with its numerously marked passages, testifies to it that he was in the constant habit of going for counsel and for comfort.

According to his ability our departed Brc. endeavoured to "work for Jesus," not only did he feel it a privilege to be associated with others in maintaining the means of grace, he delighted to put forth personal effort, in speaking of Jesus by the way, visiting the sick, visiting and ways he sought to do good.

His last illness was short, stricken with Paralysis while leading family worship, he lingered on the borders of the spirit land but one week, patiently waiting for him home. For him " to live was Christ, and to die was gain."

By his will, forty dollars was bequeathed to the Missionary Society of the Methodist Church of Canada.

Sheffield, Feb. 1876.

March 19. DEATH.

MONDAY TUESDA WEDNE THURSD. FRIDAY-SATURI SUNDAY

TOPIC: GOLDEN pursueth it

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1. For all 2. For all 2. Upon t parental love 4, Upon God ?

Explain ho 1. David's 2. David's 3. David's DOCTRINE Rom. 6. 23; GEN

At Absalo father's " Ho and there, too the GOLDEN evil, pursueth 1. The anxion 3. The hopeles Absalom en

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"The region i ests-with this with thorny ci rocks, and ruin the rebel arm horses and n death in reme. David's army The rebel fore killed alone people, in the son, insisted t the city and no command was Ittai, with the passed him at FOR MY SAKE BVEN WITH AB ly affection for king he had no ble was short. fell the rebels preading boug Absalom was head and held slipping away f pended in the thousands of s still in the catch long h soon have peris darts soon end rebellion. Jo: but it was a ne vindication in was thrown in heaped upon

Verses 24.30. deeply anxious, THE TWO GAT the outer and in There news From the Roo GATE, a WATCH country saw i NING ALONE, at -Several toget flight and defeat and reported it

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