was much better to do than bear the

phere or forcing people to listen when

Full Moon, 3 day, 6h, 42m, Morning. Last Quarter, 10 day, 6h, 5m, Morning. New Moon, 17 day, 5h, 43m, Morning irst Quarter, 25 day, 3h, 40m, Morning.

D.M.	Day of Week.	SUN		MOON.			HTGe
		Rises Sets		MOON. Rises Souths Sets.			
1	SUNDA	1-	5.38	4 50	10 49	3.33	6 18
2	Monday	6 3	5 36	5 17	11 32	4 39	6 54
3	Tuesday,	6 4	5 34	5 35	m'rn	513120	7.27
4	Wednday	6 5	5 32	5 58	0-17	8 12	8 28
5	Thursday	6 7	5 80	6 26	B 5:12	8 12 9 28	9
6	Friday	6 8	5 28	7 2	1 57		9 35
7	Saturday	6 9	5.27	7.48	2 54	100	10 12
8	SUNDAY	6 10	5 25	8 48	3 54	A. 1 1 6	10 55
9	Monday	6 12	5 23	10 1	6 0	1 59	11 44
0	Tuesday	9 13	5 21	11 17	6 58	2 39	A. 50
11	#Wednday	6 I4	5 19	m'rn 0 36	7 53	3 10	2 20
12	Thursday	6 15	5 18	0 36	8 45	3 35	4 5
13	Friday	6 17	5 16	3 10	9 33	3 56	5 17
14	Saturday	6 18	5 14 5 12	4.22	10.19	4 16	6 8
15	SUNDAY	6 19	5 12 5 11	5 35	1 5	4 35	6 52
16	Monday	6 20 6 22	5 9	6 47	11 51	4 55	7 31
17	Tuesday		5 7	7.59	A. 39	5 19	8 6
18	Wednday	6 23 4	5 6	9 10	1 28	5 46	8 40
19	Thursday	6 26	5 4	10 17	2 20	6 23	9 15
20	Friday	6 27	5 2	11 19	3 12	7 5	9 49
식핗	Saturday	6 29	5 1	A. 13	4.5	7.57	10.23
	Monday	6 30	4 59	0 57	4 58	8 55	11 1
- 8	Tuesday	6 31	4 58	1 33	5.45	9 57	1 44
	Wednday	6 33	4 56	2 1	6 32	11 8	m'rn
-4	Thursday	6 34	4 54	2 26	7 17	m'rn	0 40
	Friday	6 35	4 53	2 45	8 0	0 8	1 57
6	Saturday	6 37	4 51	3 8	8 43	1 15	3 27
2	SUNDAY	6 38	4 50	3 21	9 24	2 23	4 42
20	Monday	6 39	4 49	3 39	10 8	3 27	5 32
91	Tuesday	6 41	4 47	4 0	10 56	4 37	6 13
31	Lucsuay	OTT		(80 FT)	20 00		,

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

High water at Pictou and Jape Tormentine, 2 hrs and 11 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, Newfoundland 26 minutes EARLIER than at Halifax. At Charlottetown, 2 hours 54 minutes LATER. At Westport, 2 hours 54 minutes ATER. At Yarmouth, 2 hours 20 minutes LATER.

FOR THE LENGTH OF THE DAY.—Add 12 hours to he time of the sun's setting, and from the sum subtract the time of rising.

FOR THE LENGTH OF THE NIGHT .- Substract the the sun's setting from 12 hours, and to the

DI & WHERE IS HEAVEN.

Sitting one eve at the window. I gazed on the glorious west, Where the sun in its dazzling beauty, Was sinking slowly to rest; Surrounded with clouds of many a hue. Which floated serene on the purest blue.

Gazing, my thoughts travell'd from me. Till I almost seemed to see The gates of the land of the blessed In that golden and purple sea; I almost heard rustle the angle's wings Or the touch of their harps with golden strings.

More lovely still, and more lovely— The clouds grew more golden bright! I watched for a little longer. Till the sun sank quite from sight ; Then, sadly rising, I turned away, For my heaven was gone with the

The next time I looked from my window, The moon's pale light was there, With many a glittering star; These surely are lights from the world

Was the thought that at once arose in in my breast.

So thinking, I made my heaven Most perfect, most beauteous fair, So filled with its matchless glory. It pierced to this world of care: The golden light seemed spreading se Could the gate of heaven be standing

And I watched till the moon's soft shadows Paled at the coming dawn, And the stars disappeared from their

Before the approaching morn So again I was forced to turn away-Now my heaven was spoilt by the light

Since then, when I looked from my win-

At the sunsets rosy light-At the moon and stars in their beauty, All the changes of day and night-I feel that somewhere far, far away Must be the land of eternal day.

"Somewhere" away in the azure sea, There, surely there, must God's heaven be -The Christian Treasury.

EXPERIENCE OF A PRESBYTE-RIAN MINISTER.

(SELECTED.)

I had been preaching with much joy one evening, during an awakening in a neighboring church, on the text, "The blood of Jesus Christ his Son cleanseth from all sin," and seeking to teach through it, to the sinners present, their privilege of immediate and full remission of sins, through the blood of Christ. On retiring to my lodgings with a Christian brother, he spoke to me of his eniovment of the address, and then went on to make some remarks on teaching half-truths from half-texts. He related how that for ten years he had constantly preached from the words, "Who His own self bare our sins in His own body on the tree," without ever teaching the complement in the last half of the verse: "that we being dead to sins. should live unto righteousness." He had taught abiding in Christ without its result of sinning not. He often said, "Who gave Himself for us," without adding, "that he might purify unto himself a peculiar people," I was led to see that the text I had preached from

WESLEYAN' ALMANAC, was addressed to my own soul primarily, rather than to the sinners before me, and that it was myself who needed the on. The Holy Spirit opened to my nding that if I, a Christian would "walk in the light, as God is in the light, I should have fellowship with Him," in a sense little as yet conceived of, even amid all my earnestness; that I should know inwardly, as a blessed re- cies, which was a favorite with him. But ality, that the "blood of Jesus Christ the Bible was his unfailing companion. cleanseth us from all sin;" and that all my groanings for deliverance fro m my inward corruptions would be met by the fountain opened for sin and uncleanness. I cannot define fully the effect upon my own soul of the words of my friend, but never had I been filled with such precious views of the

sanctifying, purifying power of Christ. This blessed view of the cleansing blood opened more and more clearly on my soul fortwo years, a period of prayerful investigation, and yet of anxiety lest my friend were in error in his interpretation of the texts. All this time I was praying God to show me my full privileges in Christ, but to save me from heresy. I met my friend several times in a railway carriage, when he earnestly set before me the fullness of resent privilege which was in Christ, and at our command through faithillustrating his views by Christian experience.

At a Conference meeting of Presbytery, it was one evening proposed to consecrate ourselves more definitely and fully to God, and the act was ac companied by a wonderful baptism of the Spirit, which opened to my soul the hope of the near consummation of my soul longings. Shortly after this. I invited the brother who had opened these things to me, to address the Church under my care. At the close of his address on being " dead to sin, and risen with Christ," I spoke to the people of the power of Christ to save from their sins all those who would fully consecrate themselves, and trust in Him.

During that week I was led to see, as never before the privilege of an entire soul-rest in Christ, and that it was to be entered into by faith. On this subject, from a full soul; and, after the evening service I proposed to an English manufacturer that a few Chris tians should met together the next day to enter into rest. I did not say to seek rest, but, so confident was my faith, to enter in. Ten earnest, godly men, mostly from his workshops, on the following day knelt down in my friends warehouse among the boxes. We remained on our knees an hour and a quarter in prayer, praise and consecration. Of us, too, it might be said "And when they had prayed

they were all filled with the Holy Ghost I have been conscious ever since that it was then and there that, in a definite transaction with God, I entered into a complete soul-rest in Christ, a rest through the cleansing blood which my soul has never lost for one hour since. It was attended by the satisfying certainty that whatever spiritual blessings promised in the Scriptures which I thenceforth claimed in simple faith should be mine.

Since then I have received answers to my prayers for holiness as never before. I have again and again realized more growth in one day, than before in a whole year. From that time my soul has been filled with a wonderful divine consciousness of the actual in-wrought reality of the expression,-" I am crucified with Christ; nevertheless, I live; vet not I, but Christ liveth in me." Instead of pining for rest, I am continually praising God for realized rest, the deep inward Sabbath-keeping of my bloodcleansed soul. I can now see no limit to the possibilities of the life of Christ in my heart, since I have accepted the atonement in its full purposes, both of pardon and holiness.

"O Jesus! Jesus! precious Lord!
What art Thou not to me! Each hour brings joy before unknown, Each day new liberty." HOLINESS THROUGH FAITH.

A CLERGYMAN'S SUIT FOR LIBEL. Rev. George H. Hick, pastor of the First Congregational Church, of Mansing, N.Y., brought suit in the Court of Common Pleas against Walter H. Schupe, editor of the Rockland Advocate, for \$10,000 damages for an article published in 1875, charging plaintiff with infamous crimes The case came before Chief Justice Daly last week. The defendant did not put in an appearance, and no testimony was The Court directed judgment for plaintiff, and the jury awarded him \$5000 damages .- Christian Advocate.

CONVERSION OF A SAILOR. About 30 years ago H. M. S. Income lay for some time on duty in Halifax bor. There was on board a truly seaman with whom I became acquainted and with whom I had frequent eligious conversations, He was emphatically "Man of One Book," and that book the Bible. He would scarcely read any other work, except Keith on the Prophe-"his meat and drink" for the intellect and

It is the story of this man's conversion I wish to tell. At the time when this great event in his spiritual history occurred he was captain's coxswain on another ship. His name, let me say, was Rossia A pious Lieutenant one day asked him if he read the Bible. Rossia truthfully replied that he did not, . The Lieutenant turned up the chapter in Acts, where the conversation of the Ethiopian cunuch is narrated, and left it with Rossia to read Before the story was concluded he was called away to his duties, and when he returned he had lost his place in the book and could not find it. But his attention had been rivited by some of the facts on which his eve had rested and he was eager to see more. He could not find the place and he could not rest without finding it. In his search he lighted on the notable 53rd of Isaiah, which reminded him of the chapter the Lieutenant had given him to read. There was a puzzling sameness, but it was not the same. He asked God's help, and resolved to read and read on until he should find the passage in question. God's spirit began to work upon his mind and to show him wonderful things out of the divine law. The word whose entrance gives light and which makes wise the simple became more and more precious to him. He began to be greatly in earnest about his soul's salvation. The Saviour heard his cry for light. He was led to the cross; the love of Christ was shed abroad in his heart, and he went on his way rejoicing. He found the story that had first attracted him. and many a sweet story besides; and he became an exemplary Christian man, and a diligent student of God's holy word--His way was not always smooth. Though his upright conduct and faithfulness won many friends, there was others disposed to ridicule and scorn him. It was part of his duty to look after the Captain's room, and on one occassion there was some trouble on account of an underservant. One day the with the Admiral. When he came aboard he summoned Rossia into his presence. Rossia had just been reading the 75th Psalm. The steward and others who heard him called by the Captain jumped at the conclusion that he was to be rebuked if not punished for some neglect of duty. When he returned from the Captain they speered and asked him where are your consolations now. He simply put his finger on the verse he had been reading before the Captain had called him,-"Lift not your horn on high' speak not with a stiff neck, for promotion cometh neither from the east nor from the west" &c. "What," they asked, " are you promoted?" "Yes, the Captain had an interview with the Admiral, and I am now to be Gunner on board H. M. S. In-

Halifax, N.S. EDWARD JOST.

THE MINISTRY OF A FACE.

For some time it was my privilege to attend the little American chapel of a German city, and I got to know the faces of many of its congregation. In one of the pews near the pulpit there sat, Sunday after Sunday, a quiet, unassuming man, who always kept his eyes fixed on the minister, and was always first in his place. His earnest face and attentive manner more than once rebuked me, when I was tempted to become restless and wandering in thought One Sabbath, the clergyman who had preached, asked me after service: "Who was that man on my left ?" describing him. "He helped me to preach; he seemed to be listening so attentively."

It is many a month since I sat in that chapel, but that face still comes up before me in the crowded services of our metropolis, and I often think how we all might help our pastor by a quiet, attentive listening to his words. There is much in a look. There is a world of influence in a face; and a bright sunny countenance will bring cheer and sunshine into the most rainy day, and ease the pain of the sick-room.

There are faces that rest us to watch them, and there are honest, open faces we would trust anywhere. Then let us be careful of our frowns and fretful exallowed to visit our faces. Let us feel who wear boots that squeak and ladies bright looks and cheery words together whose umbrellas are always falling

are a powerful influence for good.

Standing by the coffin a few days ago people who say they do not go because her a comfort to all who knew her and not, for they never had been opened the light of a home

has been successful in wird watsinim

It matters nothing if dark or fair." and roll bas hour A. B. Ledonx.

they were more disposed to sleep. There Mr. Spurgeon took part on Tuesday is a common complaint that the in the proceedings in connection with the laying of the foundation-stone of a new hall in George street, Camberwell, in which Ned Wright proposes for the future to carry on his mission service. The stone was laid by Mr. R. A.

place of worship unless he agreed with all that was said and done there; but we have now come to rejoice in diversity of operations where we can see that they are directed to the service of the same Lord. I believe there is not half as much ground for the anxiety people feel when they look at the various denominations in the Church, as they suppose. I have known one place in a town as dead as death could be, and another place was opened, and then both were filled. (Hear, hear.) For my part, if Ned Wright or anybody else can run away with my congregation-(a laugh)-they are uncommonly welcome; but it will take them all their time, for I always think that if there is new coach put on the road the old coach should be horsed better, so as to keep the customers. (Great laughter.) What we want to do is by some means to get the great mass of our peple to hear the Gospel. I am always hearing it said the great problem is to get the working classes to listen to the Gospel. do not believe that to be the problem at all, and I deny altogether that the working classes of London attend less at the house of God than other classes in London. People come to the Tabernacle, and when they see the congregation coming out they say no working classes go there, because they would not be so well dressed. But why should not a working man wear as good a suit of clothes as he can possibly get? One of the first things I notice about a man when he turns from his evil ways is that he gets a decent suit of clothes, and if ever he had such a thing before, I am afraid he was in the habit of leaving them rather long at his uncle's. (Laughter.) I do not believe any one in Europe could tell the difference between a workman in his best clothes and any other swell. (Renewed laughter.) I suppose two-thirds of my congregation at the Tabernacle are working men, and wherever you have a vigorous, living church you will find that the bulk of it is made up of the very men whom it is said to be the problem to get to go to the house of God. There is a problem I should like to see solved. and that is how to get the people of the West-end into church, because although there are many places in connection with the Church of England in which the Gospel is truly preached, I must say I do not call it going to the house of God when a man goes to witness processions and pomps and shows. And I know there are hundreds of thousands of people living in the suburbs surrounding London, having large incomes and fine houses, who do not attend church any more than many of the workpeople do. Let us look at the objections people urge to going out on Sunday. Some say their clothes are not good enough, but they are good enough if they have been paid for. (Laughter.) I admit there are persons pressions; they will leave their mark if who should never go to church—those

down with a snap. Then you find as the mourning friends passed slowly of the heat and the bad air. I could by, taking their last look at a beloved indicate some places where they could form, I heard one say: "How beauti-have three pews to themselves if they ful she was!" I looked at the pale face had laughter) -and plenty of air. of the dead woman and thought—what To all sextons and chapel-keepers I made her beautiful? The features would give this wrinkle-open your were not all regular, and no artist would windows often. (Laughter.) I often have chosen her for a model beauty. It preach in country chapels where the was the love for God and man that had people get packed like herrings in beamed from her eyes; their sunshine barrel—(laughter) and I have tried to lightning up her whole life, and making get the windows opened, but they would (A laugh.) I went into one of these

God has given us our faces to aid places once, and it was so close and hot our hands in doing his work, and we that I asked every gentleman near a should remember that they have their window to smash a pane or two (Laughter.) There was soon a very

grand smash, but then the beautiful "Beautiful faces are those who wear, The charm of a happy spirit there; fresh air streamed in. I paid the bill afterwards like an honest man; but it

cruelty of preaching in such an atmos-MR. SPURGEON ON PREACHERS AND PEOPLE.

Mr. Spurgeon said: I came here to

preacher can neither be understood nor heard, and there is some truth in it. I wish some preachers who mumble at a very great rate would get a new set of teeth. If men have anything worth being heard, they should speak out. Preachers use various kinds of English: one with many-syllabled words, the day to help a neighbour. The time other the Saxon their mothers talked. was when nobody would go inside any I heard a story once of a number of sailors who were playing cards up aloft, and had a light for the purposel The captain sent a midshipman to telthem to put it out, the midshipman told them to "extinguish that luminary." But the sailors did not under stand him. Then the captain called out, "Douse that glim"-and out went the candle. (Great laughter.) I should not have said that, but I should have taken a middle point, and said. "Put out that candle, boys." (Laughter.) 1 believe "high falutin" is too much used in the pulpit. We preachers should speak so that people could not misunderstand us even if they trid to do so. Some men occasionally stay away from communion because their wive have a large little family-(a laugh)and these poor women cannot leave the children. I should like to whisper in the ears of some Christian young women that they might go and take care of the children for a Sunday and let the mother go out, (Applause.) As for the husbands, I don't think they always take their fair turn with their wives, for see some Christian men out on Sunday whose wives never get out for a month together. I think, too, that people have a good deal to do with the filling of the churches, and that they might bring friends when they could. I'll tell you what I often fiend. When Igo into a street and ask for a chapel I am told it is round the corner by the Duke of Prussia, or the Marquis of Granby, or the Mother Red Cap, but I don't find that the churches are conspicious places. Don't let this happen with you. Advertise, distribute handbills, for the life of business is black ink. You ought to distribute tracts-I mean good ones-and if I knew where you could get good ones I should tell you, for they are generally soporific articles. (Laughter.) Mr. Spurgeon concluded, after an earnest exhortation, by remarking that as book numbers sold best when they were illustrated with plates, so in that meeting they were going to see what could be done with

A handsome collection was taken up, Mr. Spurgeon beginning it with £10.

Little words are the sweetest to hear; little charities fly farthest and stay long est on the wing; little lakes are the stillest, and little hearts the fullest, and little farms the best tilled, little books are the most read and little songs the most lored And when nature would make anythin especially rare and beautiful, she makes in little—little pearls, little diamonds, little dews. Multum in parvo-much in little is the great beauty of all that we love best and hope for most, and remember the longest.

AFRICAN LOGIC.—An old farmer who feared neither God nor manhired a devout negro; and to get some Sunday work out of him would always plan a case of "necessity" on Saturda and on Sunday morning would put this case to the man's conscience. ng Sambo proved refractory. work no more on Sunday. The mass work the more on Sunday. The argued with him that it was a case of "necessity," that the Scriptures allowed a man to get out of a pit on a Sabbath day a beast that had fallen in. " rejoined the black, he spent Saturday in digging for de berry

MONDAY. TUESDAY the Jews. WEDNES! lated to As THURSDA ture. John FRIDAY-1 Cor. 15. SATURDA 1 Tim. 1. SUNDAY-

Jesus. GOLDEN I give you. DOCTRIN ture. 2 Co

TOPIC:

While the the zeal o also carrie leadership present les TITLE. T true conve Jesus ; an what leads easy and b give you. 2. "The over life." to be learne the DOCTE tian a new

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