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.

4

D.M.	Day of Week.	SUN				MOON.						de	de X	
		R	ise	3 8	Sets	R	ses	So	uths	s	ets.	HTde	Hal'x	
1	SUNDA	16	2	5		4	59		49	3	33	1 6	18	
2	Monday	6	3	5		5	17	11		4		6	54	
3	Tuesday	6	4	5		5	35	m	'rn	5	47	7	27	
4	Wednday	6	5	5		5	58	0		6	59	7	56	
5	Thursday	6	7	5	30	6	26	1	5	8	12	8	28	
6	Friday	6	8	5	28	7	2	1	57	9	28	9		
7	Saturday	6	9	5	27	7	48	2	54	10	46	9	35	
8	SUNDAY	6	10	5	25	8	48	3	54	A.	. 1	10	12	
9	Monday	6	12	5	23	10	1	4	57	1	6	10	55	
0	Tuesday	6	13	5	21	11	17	6	0	1	<b>5</b> 9	11	44	
1	Wednday	6	14	5	19	m	rn	6	58	2	39	A.	50	
2	Phursday	6	15	5	18	0	36	7	53	3	10	2	20	
3	Friday	6	17	5	16	1	55.	8	45	3	35	4	5	
4	Saturday	6	18	5	14	3	10	9	33	3	56	5	17	
5	SUNDAY	6	19	5	12	4	22	10	19	4	16	6	8	
6	Monday	6	20	5	11	5	35	11	5	4	35	6	52	
7	Tuesday	6	22	5	9	6	47	11	51	4	55	7	31	
8	Wednday	6	23	5	7	7	59	A.	39	5	19	8	6	
9	Thursday	6	24	5	6	9	10	1	28	5	46	8	40	
0	Friday	6	26	5	4	10	17	2	20	6	23	9	15	
1	Saturday	6	27	5	2	11	19	3	12	7	5	9	49	
2	SUNDAY	6	29	5	1	A.	13	4	5	7	57	10	23	
3	Monday	6	30	4	59	0	57	4	56	8	55	11	1	
4	Tuesday	6	31	4	58	1	33	5	45	9	57	1	44	
5	Wednday	6	33	4	56	2	1	6	32	11	3	m'	rn	
36	Thursday	6	34	4	54	2	26	7	17	m'	rn	0	40	
17	Friday	6	35	4	53	2	45	8	0	0	8	1	57	
8	Saturday	6	37	4	51	a-3	3	8	43	1	15	3	27	
9	SUNDAY		38	4	50	3	21	9	24	2	23	4	42	
0	Monday		39	4	49	3	39	10	8	3	27	5	32	
ĩ	Tuesday	6	41	4	47	4	0	10	56	4	37	6	13	

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

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, Newfeundland 20 minutes EARLIER than at Halifax. At Charlottetown, 2 hours 54 minutes LATER. At Charlottetown, 2 hours 54 minutes LATER. At Westport, 2 hours 54 minutes LATER. At Yarmouth, 2 hours 29 minutes LATER.

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

FOR THE LENGTH OF THE NIGHT.—Substract the ime of the sun's setting from 12 hours, and to the emainder add the time of rising next morning

(Continued from First Page.)

In referring to the denials he has referred to, he says that "we all know Christian intelligence now largely rejects the idea that the world was made and peopled 6000 years ago." This is not a valid assertion. All truly Scriptural Christians, of every church, believe that the world and its human inhabitants, have not yet existed quite 6000 years, but they think that we are drawing near to the close of that duration. It is true, that there is a very small or fractional number of speculative persons, who think that the earth was originally created very much further back, but even these think that the present earth was framed and brought into order, and the human pair placed upon it, by the Divine Creator, less than That in direct opposition to his former six thousand years ago.

He next asserts, that "the age of the human race, and the process of creation are certainly not articles of religious be-He says, "We have been taught that a few thousand years ago, the work of creation was suddenly performed." the certainty of divine punishment for their And he says, "It fills us with deeper awe wickedness. and reverence to think of God, silently at work, through ages that we cannot number, fashioning the dwelling place of man, -His child. There is nothing, surely, to cast discredit on His power, or His wisdom, in the idea, that ever since the far off beginning, He has been creating the heavens and the earth, and filling them with new beauty and glory." Now, here is a direct and daring opposition to plain Scripture truth repeatedly declared. In Gen. 2. 2, 3 we read-" And on the seventh day, God ended his work which he had made: and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it, because that, in it he had rested from all his works which God created and made." And again in Exod. 20, 11. "For, in six days, the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore, the Lord blessed the Sabbath day and hallowed it."

According to Mr. Weston's doctrine, the Lord did not rest, or cease from his work of creation, on the seventh or any other day; but has been constantly engagel in his creative work " of the heavens and the earth" from the first act to the present day; and consequently, all the Scripture accounts of such seventh day rest from that work and the institution of a Sabbath : and its re-institution for the people of Israel, are, according to Mr. Weston, false and fabulous, for there never has been any such cessation of the divine work of creation, nor any institution of a Sabbath. He calls his church "the Church of the Redeemer." but. in the Scriptures, we find the Redeemer very frequently mentioning or referring to the

Sabbath, and as a divine institution. Passing by some minor and erroneous opinions and statements, the following denials of primary and most essential and clearly expressed Scripture doctrines must be noticed. He says,-" The doctrine of Total Depravity is being denied; and the doctrines of the eternal rejection of those who die in sin-of 'vicarious atonement' -of Satan's flery dominion, and God's unending wrath, are all meeting with frequent and resolute denials. But men should consider why so many are casting these old notions from them. It is because they are clearly seen to be inconsistent with actual belief in the perfection of

nies, are most clearly and repeatedly declared by God, in his infallible Scriptures; and have always been believed in every Christian Church to the present day; and all Christians ever have been, and still are, acquainted with them and hold them as divine truths. To cite all the Scriptures declaring them-many by our Lord Him. self-would fill many columns or pages.

I will here remark on only one of these rejected doctrines, that of vicarious atone. ment. Again I might refer to the title "Church of the Redemer." The word Redeemer necessarily implies a redemption; and its meaning and consequences are clearly and fully set forth in the Scriptures. Here are some out of many passages on the subject,-" The Lord hath laid on him the iniquity of us all." "He was wounded for our transgressions, he was bruised for our iniquities." "When thou shalt make his soul an offering for sin." -" He bore the sin of many." Isa. 53. "This is my blood of the New Testament which is shed for many for the remission of sins." Matt. 26; Mark 14; Luke 22. Being justified freely by his grace, through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation through faith in his blood for the remission of sins that are past." Rom. 3. "Being now justified by his blood, we shall be saved from wrath through Him." Rom. 6. "Christ hath redeemed us from the curse of the law being made a curse for us; for it is written, cursed is every one that hangeth on a tree." Gal. 3. "In whom we have redemption through His blood the forgiveness of sins." Eph. 1. "Ye were not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ, as of a Lamb without blemish and without spot." 1 Pet. 1. "Unto him that loved us, and washed us from our sins in his own blood," Rev. 1.

Yet in the face of all these and many other Scriptures, to the same effect, Mr. Weston has the boldness to deny this gracious doctrine of vicarious atonement, which the Scriptures so repeatedly declare, as the only ground for our hope and confidence of eternal happiness. In common consistency, he should immediately change the title of his church.

But really, the most extraordinary part of his unscriptural production is this,speeches and writings, denying the Scripture doctrine of the punishment of the wicked, in the concluding part of his multiform discourse, he sharply censures ministers of religion of the present day, for not warning and threatening sinners with

Requesting the insertion of this reviewing letter in your journal, as early as convenient, I remain, Mr. Editor,

> Yours, &c., JOHN G. MARSHALL.

SERMON BY DR. DOUGLAS, AT THE OPENING OF THE NEW CHURCH,

SACKVILLE, N. B. (From the Post.)

Rev. Dr. Douglas, Vice-President of the General Conference, took his text from Joh 7 c. 17 v.

"What is man that thou shouldst magnify him, and that thou shouldst set thine heart upon him."

The expositors declare that the book of Job is the most ancient of inspired books. For forty centuries the colossal Sphinx has lifted high its head above the Egyptian sands, watching with dreamy gaze the civilizations that have come and gone in the valley of the Nile. If its stony lips were to break silence, what secrets and mysteries of far-off times would it speak to the generations of to-day; so Job speaks from that prehistoric age, and what a testimony does he give us! What a testimony of literary skill, of poetic insight, of choicest song, of rythmical poetry! There is no poetry like Job. What a testimony of dramatic power-out-rivalling that of all ages-what a testimony of the knowledge of nature! What a testimony of the depth and plentiude and sublimity of religion, inspiring the wonder and admiration of all ages and generations. Who Job was and were he dwelt, we know not; still we may conjecture. At his name their looms up before us a stately patriare in those eyes; what stamp of patience scores that radiant countenance! And what is his estimate of man? magnify him?" There are two avenues leading to the heart of this passage. The first construction is one that would fore the infinity of the Imagination, we

Now all these doctrines, which he de- in the vast amplitude of Nature; the self. Imagination stoops at the feet second, magnifies man as a being of intrinsic and supreme value, and of inestimable regard in the eves of his Creator. Our sympathy is with the latter construction. What is man in the grandeur of his being! Let us first consider him as the object of divine regard and secondly the expression of that regard. From the earliest ages, more profound and anxious thought has been directed to the nature of man than to aught beside. As the acanthus winds itself about the stately Corinthian column, so the minds of men have in all ages been directed to the nature of man. Amongst philosophies and sciences, the greatest study, is man. His physical constitution displays a creative and artistic skill exciting the wonder of the learned for ages. From the rudimental call to the complete and exquisite animal, all is a treasury of wonders. Imperial science despairs of solving the mysteries of his delicate organism, and to one son, she savs: "Take thou an eve," to another "Take thou an ear." and to another "Take the circulatory system." And look at those men, when their eyes are dim with age, what have they accomplished in their researches! Every organ shades into mystery, and they can only rise from the labors amazed and confounded and exclaim that Man is the culminating flower of all ages!

> This body, however, is not the Man. It is something else. What is that something-that "I"-that "I am"what that consciousness that reigns supreme over mind and matter? Who can solve the deep mystery? After all the keen analysis of the Latin, the searchings of the Germanic philosophers, what is known of that inward self? Nothing. Nothing. It had been said, "No man hath seen God:" it was equally true, no man had seen man. Those who are disposed to reject Christianity on account of its mysteries have the grandest of all mysteries in Man: a being unsearcheable and past finding out. Look at some of the features of his nature; the isolation and solitude in which he dwells apart and alone. Like as one alone in a Cathedral vast, when the voices are silent and the organ hushed, and worshippers dispersed, and shadows creep from the dark corners, and press upon him from crypt and shrine, he shudders and cries out in his loneliness, so there are times that a great hidden sorrow comes upon one, that one's dearest friend cannot drive away, we are alone in the mighty universe. Pascal said:-"I am affrighted at my own personality." Then contemplate the unchangeableness of this personality. The body is in a constant process of change from waste and repair. In the course of a short time every atom that goes to make up the tissues and bones, disappears, and others take their place. Contrast this with the unchangeableness of that soul which is the same yesterday, to-da,y and for ever. It is this that enables me to fling defiance at the materialists of the day, and no matter how loud their peals may sound, they are, after all, but empty drums, because they are empty. Matter is changing, is effervescent, but through a thousand ages the sentiency of your consciousness will abide. What is man then in the universe? It is this that makes him coextensive with the Divinity itself. Then look at the power of will-that initial force that lifts itself up to climb the steeps that lead to the eternal God, or arrays itself in hostility to his Government. It is the Will that rules. It holds the sceptre and all the other powers obey. Look at Reason that sports and plays with Knowledge, formulates its harmonies, and makes rude Chaos stride on with everlasting Laws. Reason comes to the throne of the Will and

bows and says, "I am thy servant." Then behold the powers of the Imagination, that flings its wondrous spell over the universe and invests every thing with a new glory, so that even the lowly mountain daisy and the uncomely field mouse are made a joy forever. It

archial form; what gleams of power sings with such deep pathos as to evoke ountains of tears! Give me the finest thought is on his brow; what lines of statuary or painting; the grandest storm cloud that marches across thesky; the sweetest music that floats over the "What is man, that thou shouldst billowy deep, or let me see even the golden city of our God and Imagination can create something better. Beminify man, and make him insect-like | behold even the infinity of Deity it- 1 tion.

of Consciousness and says, "All is thine." Once standing on the deck of the "Great Eastern," and marking her mighty engines, her palatial saloons, her leviathan size, I thought what must have been the grandeur of the intellect that conceived and planned and constructed this monster before even a bolt or rivet were forged! What heights of grandeur does that God ascend who hath so enriched Man!

While this personality commands intelligence, this personality is commanded by the emotional powers. Oh! the power of Love! Who cau mark it depths and heights? When the little velvety fingers play on the mother's cheek, powerful are they as the rod of Moses! They awaken fountains of sympathy and the floodgates are loosed. The sin saturated prodigal, no matter how depraved and cast out from men, may turn to one heart for succor and comfort—a mother's love.

We mark the incoruptible order of man's personality. He has a conscience that blanches the cheek of Belshazzar and he sees the hand-writing on the wall, that fills the mind of Herod with dread and fears for that poor prisoner, John the Baptist, and that hounds Judas to death. It is the Governor; it approves or it affrights and alarms. We dwell at length on these attributes of Man, because his nature is of the greatest interest in the whole universe. There is history, and poetry and beauty and morality and the stars, whose myriad lights in procession march the skies, but greater than all is Man; he can graduate the orbits of your coming! Man has been endowed with gifts coextensive with diety itself!

Next consider the expression of divine regard. Whenever the heart is fixed, there one bestows favors. God has set his heart upon Man, and before the world was created, all things were adjusted for our well being, on a scale commensurate with the dignity of the heritors of the earth. Turn over the story leaves of the world's history through successive creations and you find that when man appeared, God rest-God said "It is enough." Volcan oes poured forth their liquid fire : rivers like arteries fed and watered the earth: the earth was stored with pockets of wealth; all this for your inheritance. But this earth is not merely a larder: it has a grander significance. It is a school, a theatre, a university for your education up to God. Why lift you mountains to the sky? Why do the stars-the Lion and the Pleiades walk across the dusky pavement of the sky-they feel not their own light? These are for us-God hath set his heart upon us. Suppose a world had broken from its orbit and dashed in its wild flight through space—that invisible power attraction, ever drawing with a subtle force, would encircle it and draw it back to its true place. How can you bring back a truant world -a sin and disease stricken world back to light and life? There is no way but by the attractive force of the love of God-He has set his heart upon Man. The world has seen its darkest days and little by little is being drawn back by the attractive influences of divine love.

He, the great God, descended from infinite heights and suffered shame and death for he set his heart upon us.

Bring forth the diadem of our affections and Crown him Lord of all. Sir Willian Thompson says that as sure as the weights of a clock run down, the universe is running old. Stars are being burnt out and forces scattered. Somewhere in the universe there may be a gathering place of all these lights and forces into a new world and a new universe, where there may be a city, whose walls are immortality and whose light is eternity. There is change and decay and darkness and death, but beyond there is the light and glory and radience of immortality.

I charge you by God's estimate of you to act worthy of your manhood. Everything will go to naught, but the work you do for man, Stand in the house of God and put your offections in his work. Come to Christ. The glory of God is for you. May God the holy one accompany this service with his blessing.

The dedicatory service was then read

by Dr. Douglas. After the hymn Rev. Dr. Pickard stated that \$500 was required to clear the Church of debt and he appealed to the christian liberality of the congrega-

METHODISM ON THE MAITLAN CIRCUIT

(DOMESTIC MISSION.)

For some years this place was visited by Wesleyan ministers from Newport. Those visits were however, "few and far between." as the distance was forty miles. and the travelling on horseback, yet they came willingly, constrained by the love of Christ, to "seek the wandering souls of men." A few aged ones can remember such men as Father Pope, J. Snowball, J. Marshall, J. B. Strong, and Wm. Croscombe and others who fostered the little sappling until it became quite a tree, bearing precious fruit.

FORMER AND PRESENT EXTENT. Twenty-eight years ago, during the writer's occupancy of the circuit, the distances travelled were, North West from Selmah, the head of the Station, to Walton 25 miles; South West to Lower Rawdon, 32 miles. Occasionally 22 miles South, and once in six weeks during the greater part of one year, eastward to Truro, (by land 45 miles.)

The distance now, between the two churches at the extreme points is scarcely 20 miles. Then Methodism was small, and by those unacquainted with it, despised, now, though not large as compared with the leading denomination, the Presbyterians, yet it is respected, and regarded as one of the most powerful evangelical sections of the Christian church. Then its finances for the support of the ministry and missions did not exceed 300 dollars. Now the two circuits into which it is divided raise about 1000 dollars for those pur-

For some years past the cause did not prosper at the head of the circuit; so much so, that some of our best friends were becoming greatly discouraged. But the gracious revival of last spring under the faithful ministry of Bro. Johnson, has quite altered the scene. The pleasing results of that blessed work are apparent every day. Not only the large attendance. and spiritual power in the services of the sanctuary; especially in the class and prayer meetings, but in the general tone of morals, and the prevalence of brotherly love, over envy and detraction.

In addition to the regular weekly prayer meeting, which is well attended, the recent converts of all ages have also a prayermeeting, called the young peoples' meeting, which has now been continued five months, every meeting having had a new but males have as yet filled that position.

Our Sacramental service last Sabbath was a time of special refreshing from the presence of the Lord. In connection with the public service three persons, two of them heads of families, received the right hand of fellowship, in accordance with the impressive ceremony in the Discipline. Our older members say, that the number of communicants was greater than ever before. During the past quarter seven persons have entered into full communion with the church, all being the result of the late gracious visitation.

Our missionary meetings have just been held. They were impressive and interesting. The lofty and hallowed eloquence of Bro. Rogers of Truro, profited and delighed all who heard him. Bro. Cunningham from Onslow, was also at his post as one of the deputation. He did good service in advocating the noble eause. Our young English brethren, give good evidence of having been well trained in reference to the mission cause. The financial results will probably not be much in advance of last year. A large increase of Missionary money need not be expected from this mission for some time, as there will soon be an effort to struggle into an independent circuit. The new church is progressing towards completion. Will probably be finished in April, according to contract. To present it to the Lord free from debt will tax to the utmost, for although the people are willing, they are not flush with means. Poor as the times are, there seems to be some money affoat. Our friends a week or two ago hastily got up a public tea, which was well patronizby all denominations, leaving in the hands of the building committee the nett sum of about 150 dollars. Money must be in a very tight place if the ladies cannot draw it forth.

The temperance cause is prospering among us in this region. Two new divisions have been organized within the bounds of this circuit during the last week. Mr. DeWolf, the agent of the Grand Division, has been instrumental in forming these. They promise success, as the best material of each community is found in the organization.

Ship building abounds in this place, though it is not now prosecuted with the same vigour as for many years previously. The second largest ever built here (1,600 tons), was launched on the 2nd inst. from the yard of Mr. McCallum. During the last three months six have been launched between South Maitland and Walton. Several are now being built, and more are seen to be commenced. Maitland has greatly prospered during the last twenty years. But in order to continued and permanent prosperity more attention should be paid to agricultural pursuits.

October 10th, 1876.

A. D. 33

TUESD Mark 16. WEDN Acts 2 37 THURS Acts 10, FRIDA SATUR

is bapt

is sen road be deligh pian eunacl lesson ip and tiful 1 Immee Christ entire saved. prayer condit Lord's saved. and v three sough vation which

tism.

Aft Philip Sama of its ibly peari in th 3; 1 Gen. uarra the calle strike he de but o 27 unqu why time coun king was desig

> king more Jew, and best stru cam ney Isai wor

EUN

ed in

influ

This

and