

PROFESSIONAL CARDS.

DRS. SMITH & BRIDGES. (Graduates of Edinburgh University), STEVENS' BLOCK, MAIN ST., MONCTON, N. B.

D. R. G. E. DEWITT. Graduate of Harvard Med. College and the N. Y. Polytechnic, 58 HOLLIS STREET, HALIFAX, N. S.

A. M. PERRIN, M. D., U.N.T., NEW YORK. Office: Main Street - YARMOUTH, N. S.

DENTISTRY. F. W. RYAN, D. D. S., GERRISH BLOCK, WINDSOR, N. S.

W. P. BONNELL, D. D. S., DENTAL ROOMS: 22 GERMAIN STREET, SAINT JOHN, N. B.

A. C. HARDING, D. D. S., Graduate Philadelphia Dental College, MAIN STREET, YARMOUTH, N. S.

DR. DELANEY, DENTIST, HALIFAX, N. S. Office-67 HOLLIS STREET, 2 Doors South Haller.

C. W. BRADLEY, DENTIST, MONCTON, N. B. Office Cor. Main & Bedford Sts.

JAS. C. MOODY, M. D., Physician, Surgeon & Accoucheur, Office and Residence, corner Gerrish and Grey Streets, WINDSOR, N. S.

DR. LANGILLE, DENTIST, Graduate of Philadelphia Dental College, TRURO, N. S.

EATON, PARSONS & BECK WITH BARRISTERS, SOLICITORS, &c., 35 BEDFORD ROW, HALIFAX, NOVA SCOTIA.

KING & BARSS, Barristers, Solicitors, Notaries, &c., HALIFAX, N. S.

HERBERT W. MOORE, BARRISTER-AT-LAW, Solicitor in Equity, Conveyancer, &c., ROOM NO. 7 FUGLEBY'S BUILDING, PRINCE WILLIAM STREET, SAINT JOHN, N. B.

MONT. McDONALD, BARRISTER, &c., PRINCESS STREET, SAINT JOHN, N. B.

BUSINESS CARDS. JOHN H. McROBBIE, Wholesale Shoes, Shoe Findings, Leather and Uppers, SAINT JOHN, N. B.

JAMES ROSS, PHOTO STUDIO, HALIFAX, N. S. 161 BARRINGTON STREET, Opp. Grand Parade.

CHIPMAN'S PATENT Best Family Flours made in Canada. J. A. CHIPMAN & CO., Head Office, HALIFAX, N. S.

Marble, Freestone, And Granite Works. WALKER & PAOR, A. J. WALKER & CO., TRURO, N. S. KENTVILLE, N. S.

THOMAS L. HAY, DEALER IN HIDES AND CALF SKINS, AND SHEEP SKINS, STORE ROOMS - 15 SIDNEY STREET, Where Hides and Skins of all kinds will be bought and sold.

SHORTHAND thoroughly taught by mail or personally at the Institute. STENOGRAPHY, PRACTICE AND THEORY, WRITING INSTRUCTION AND PRACTICE ON ALL THE STANDARD MACHINES, SHORTHAND AND TYPE-WRITING SUPPLIES. Send for Circulars, Address, Shorthand Institute, St. John, N. B.

Sabbath School. BIBLE LESSONS. STUDIES IN JEWISH HISTORY.

Fourth Quarter. Lesson II. October 12. 2 Sam. 6: 1-12. THE ARK BROUGHT TO ZION. GOLDEN TEXT. "The Lord loveth the gates of Zion more than all the dwellings of Jacob."

EXPLANATORY. I. THE ARK AT KIRJATH-JEARIM.—THE ARK. This was the chest of acacia wood, 2½ cubits (3 feet 9 inches) in length, and 1½ cubits (1 foot 3 inches) in height as well as width, plated within and without with gold. It was encircled with a band of solid gold, wrought into figures of leaves and flowers, and had at each corner a ring of solid gold. Through these rings passed bars of acacia wood, overlaid with gold, with which to carry the ark; and these bars were never taken out. The lid of the ark was of solid gold, and was called the mercy-seat. Upon it were two golden figures of winged cherubim, with their wings stretched out over the ark and their faces turned toward one another.

ITS RELIGIOUS MEANING.—The ark was the symbol of the divine presence. The living God, with all his greatness and glory, his goodness and power, was abiding with his people, their God, their strength, their Defender, their King. How THE ARK CAME TO BE AT KIRJATH-JEARIM. About 70 years before the time of our lesson, Eli's sons had carried the ark into a battle against the Philistines. It was captured by them, and after a peculiar experience for seven months it was ultimately received by the men of Kirjath-jearim (1 Sam. 6), where it remained till the time of our lesson.

REASONS FOR BRINGING THE ARK TO JERUSALEM. (1) To bind the nation together in the bonds of unity and political cohesion. (2) From this centre, where the religious ritual could be shown in all its splendor, there would radiate a religious power over all the land.

1. Again (not as before, for his coronation or for war), David gathered together all the chosen men of Israel. Perhaps, as some think, it was either at the feast of the Passover or of Tabernacles. David designed that the return should be a grand religious pageant. Thirty thousand. But there were 339,000 at his coronation. The 30,000 were probably the more prominent men, representatives of the different tribes; perhaps the "captains of thousands and hundreds and every leader" mentioned in 1 Chron. 13:1.

2. And David arose, and went . . . from Beale of Judah. The assembling at Beale is omitted, and the account begins with the great procession as it started on its way with the ark. Beale is an ancient name for Kirjath-jearim. That death between the cherubim; i. e., the abiding manifestation of whose presence was from the ark between the cherubim (the symbolic figures) on the mercy-seat over the ark.

3. And the ark of God was upon a new cart. Probably from a remembrance of the way it was brought from the Philistines to Kirjath-jearim (1 Sam. 6: 7); but that was by the Philistines, who could have no knowledge of the law. But for David and the Levites the procedure was in violation of an express statute (see Num. 4: 16; 7: 9. So we often do right things in a wrong way; seek to right our wrongs by doing other wrongs; reprove others in a wrong spirit; build churches, but not with pure devotion to the interests of the Gospel, etc.)

4. And David and all the house of Israel danced to music, vocal and instrumental (see Judg. 16: 25, note, and Jer. 30: 19; 1 Chron. 13: 8.) On all manner of instruments made of fir wood. The expression is a strange one. Probably we should adopt the reading of the parallel passage in 1 Chron., "with all their might and with singing."

5. THE ARK AT THE HOUSE OF OBEDE-DEM. 6. And as they came to Nachon's threshing-floor. Nachon means "smiting," and the threshing floor was thus named after this event, because here was the smiting of Uzzah. Uzzah put forth his hand to the ark of God; to steady the ark and keep it from falling.

7. And the anger of the Lord was kindled; not passion, but rather indignation,—that feeling which makes Him hate sin and compels Him to punish it. Uzzah was not merely doing a wrong, but was injuring God's influence and religion among the whole people. And God smote him there; on the spot, as with a flash of lightning. For his error. The error consisted in touching the ark, which as the symbol of God's presence (1 Sam. 4: 7) none could look at it (Num. 4: 20; 1 Sam. 6: 19), much less lay hold of it, without peril of life. For transportation, therefore, it was carried covered up by the Levites to whom it was committed, and that with faces covered (Num. 4: 15, 20), and carried on staves.

REASONS FOR THIS SEVERITY. In considering the severity of this judgment, we must keep in mind (1) that an individual Uzzah was without excuse; for (a) as a Levite he ought to have known the law; (b) especially as the custodian of the ark, he ought to have known it; (c) if long familiarity with the neglected ark in his house had bred indifference, he was responsible for this degeneracy. (2) As a religious teacher, though the nation was indifferent to the sacred symbol, he ought not to have shared the common feeling.

(3) That Uzzah stood in a representative position. His sudden death, though well deserved, was also God's appeal to a king and to a nation who had forgotten his law. (4) This was the inauguration of a new era of religious worship after long and sinful neglect by the people. It was needful at the outset to prove to the people the necessity of exact obedience, and hence of careful study of God's law. EXAMPLES. Nadab and Abihu, at the beginning of the Mosaic institutions of religion (Lev. 10: 1, 2); Ananias and Sapphira, at the beginning of the Christian church (Acts 5: 1-11).

Note that all the people were in a measure to blame, for the whole proceeding was contrary to their law. The 30,000 household delegates returned to their homes "satisfied but wiser men." But throughout the length and breadth of the land there was repentance for their neglect, renewed study of God's law, and deeper reverence for the institutions of religion.

8. And David was displeased: vexed, tired, disturbed at the breaking up of his plans on perhaps the greatest day of all his life, and the disappointment of his hopes about the ark. It is easy to conceive how very great the disappointment must have been; and it was all the worse because he was conscious that he was partly to blame. Perhaps David was so very sure that what he was doing would be acceptable to God, that he failed to ask divine guidance, and, therefore, needed that this first sign of self-will should be sharply rebuked.

9. And David was afraid of the Lord. He was a holy fear, such as is "the beginning of wisdom," chastening, enabling, and sanctifying the character.

10. Carried it aside into the house of Obed-Edom. A Levite belonging to the family of Kohath (1 Chron. 26: 1, 4-8, with Num. 16: 1) who was appointed to have charge of the tabernacle and ark (Num. 4: 41).

11. The ark . . . continued in the house of Obed-Edom . . . three months. Long enough for the people to learn the law of God, and to take to heart the lessons the judgment on Uzzah was intended to teach them; long enough also to show its effects in the house of Obed-Edom. And the Lord blessed Obed-Edom, and all his household. This would show to all Israel that the ark itself brought blessing, not death.

THE ARK OF GOD IN THE HOUSE. True religion in the home cherished and kept alive by family religious services, is always a great blessing for this life and for that which is to come. (1) It binds the family together in unity of spirit. (2) It cultivates a loving, happy, unselfish spirit, which brings joy to the home. (3) It sanctifies and makes pure all home labors and joys, transfiguring them with the spirit of heaven. (4) It destroys all those bad passions and actions which mar the happiness of home. (5) It brings God's blessing upon all we do. And no matter how well we do our part, we cannot prosper without God's favor in that part of our lives which is beyond our control. (6) Religion brings outward and temporal prosperity. It cherishes those qualities which result in worldly prosperity, and is opposed to those which destroy it. (7) Facts show that religion in the home or the community is a blessing.

IV. THE ARK BROUGHT TO MOUNT ZION, IN JERUSALEM. And it was told King David, etc. The fact that God blessed the place where the ark was, impressed David with the truth that while it was dangerous to disobey God, yet it was the greatest blessing possible to have near him the ark of God and His manifold presence. So David sent and brought up the ark of God . . . into the city of David with gladness. A fuller description of this festival procession is given in 1 Chron. chaps. 15 and 16. It was the greatest day of David's life.

V. SONGS AND MUSIC OF THE TRUMPETS AND PSALTERS. The song especially written for this occasion is found in 1 Chron. 16: 7-36. The same words in the Psalms, the Hebrew hymnal, are given in Ps. 105: 1-15; Ps. 90; Ps. 106: 47, 48. But several other psalms belong to the same occasion: the fifteenth as the procession started; the one hundred and thirty-second, after leaving the house of Obed-Edom; the sixty-eighth, at intervals on the way; and the twenty-fourth, in alternate solos and chorus as the ark entered Jerusalem.

The Gates of Heaven. This was the picture in front of "Old Daddy Pullback's" cabin in the "Kaintuck" quarter of Hineckley alley the other afternoon: Two colored men sitting on a wash-bench, silent and sorrowful; an old dog sleeping in the sun at their feet; and a colored woman calling to a boy who was on the way to a quiet street in Washington, yet girt right down from daddy. Do you know that Daddy Pullback am 'st on de pint of dym' and gwine up to hebben?"

Here was the picture inside: The poor, old white-headed man lying on his dying bed, his wasted away, his thoughts departed. Near him sat his faithful old wife, rocking to and fro, and moaning and groaning. Farther away was a colored man and woman, solemn-faced and sad-hearted, and shaking their heads as they cast glances toward the bed. For a long time the old man lay quiet and speechless, but at length he signed to be propped up. A sun as warm as mid-summer poured into the room. He took notice of it and a change came to his face as his eyes rested upon his wife.

"I've bin gwine back in my mind!" he whispered, "but I've cast out my thin hand for her to clasp." "For ober fo'ty y'ars we's trabbled 'long the same path. We sarved the same master as slaves 'way back in the ole Virginny in de dim past. We sang de same songs—we prayed de same prayers—we had hold of lan's when we listed in de Gospel ranks an' sot our faces to'rds de golden gates of hebben. Ole woman, I've gwine to part wid you! Yes, I've gwine ter leave yer all alone!"

"Oh! Daddy, Daddy!" she wailed. "Doin' 'tall on so, chile! I ha de Lawd's doin's, not mi'. To-morrow sun may be as bright an' warm, but de old man won't be heah. All de arternoon I've had gwines of a shady path leadin' down to de shor' of a big, broad river. I've seen people gwine down dar to 'ber, an' in a little time I'll be wid 'em."

She put her wrinkled face on the pillow beside his and sobbed, and he placed his hand on her head and said:—"It's de Lawd, chile—the bressed Lawd! chile. I've tried to be good to yer. You has been good to me. We an nuffin but ole cull'd folks, po' in every thing, but tryin' to do right by every-body. When dey tole me I'd got to die I wasn't sartin if de Lawd wanted a po' old black man like me up dar in his golden hebben 'mong de angels, but he'll take me—yes, chile. He will. De Lawd! I heard de bargs playin', de rattle ob wings, a cloud sorter lifted up and I got a c'lar view riter frow de peary gates. I saw ole slaves and naybars dar,

an' dey was just as white as anybody, an' a hundred han's beckoned me to come right up dar 'mong 'em."

"Oh, daddy! I'll be all alone—all alone!" she wailed. "Lush, chile! I've gwine to be lookin' down on yer! I've gwine to put my han' on yer head an' kiss yer when yer heart am big wid sorrow, an' when night shets down, and you pray to de Lawd, I'll be kneelin' 'long side of ye. You's ole an' gray. It won't be long befo' we'll get de summons. I'll be rife by de peary gates to take ye in my arms."

"But I can't—I will hold you down heah wid me!" "Chile! I've sorry for ye, but I've drawing nigh dat shady path! Hark! I kin 'ar de footstep of de mighty bards of speerits marchin' down to de broad river! Dey will dig a grave an' lay my ole bones dar, an' in a week all de world but you will forgit me. But doan' grieve, chile. De Lawd isn't gwine to shut de gates on me 'cause I'm ole an' po' an' black. I kin see dem shinin' 'way up dar—see our boys at de gate—ha'r de sweetest music dat angels can play! Light de lamp, chile, 'cause de night has come!"

"Oh! he's gwine—he's gwine!" she wailed, as her tears fell upon his face. "Chile! I kin see dem shinin' 'way up dar de path! I kin see men an' women an' chile'n marchin' long! Furder down am de sunlight. It shines on de great river! Ober de river am—de gates—o'—"

"On earth, old and poor and low,—be yond the gates, an angel with the rest.—San Francisco News Letter.

An Old Argument. In that beauty part of Germany which borders on the Rhine, there is a noble castle which lifts its grey old towers above the ancient forests, where dwelt a nobleman who had a good and devoted son, his comfort and his pride.

Once, when the son was away from home, a Frenchman called, and, in course of conversation, spoke in such unbecoming terms of the great Father in heaven as to chill the old man's blood. "Are you not afraid of offending God," said the baron, "by speaking in this way?"

The foreigner answered with cool indifference, that he knew nothing about God, for he had never seen him.

No notice was taken of this observation at the time; but the next morning the baron pointed out to the visitor a beautiful picture which hung on the wall, and said, "My son drew that!" "He must be a clever youth," replied the Frenchman, blandly.

Later in the day, as the two gentlemen were walking in the garden, the baron showed his guest many rare plants and flowers, and on being asked who had the management of the garden the father said with proud satisfaction, "My son; and he knows every plant almost, from the cedar of Lebanon to the hyssop on the wall."

"Indeed!" observed the other. "I shall soon have a very exalted opinion of him."

The baron then took his visitor to the village and showed him a neat building which his son had fitted up for a school, where the children of the poor were daily instructed free of expense.

"What a happy man you must be," said the Frenchman, to have such a son!"

"What do you know of my son?" asked the baron, with a grave face.

"Why, I have never seen him. I am sure he must be both clever and good, or he would not have done all you have shown me."

"But you have never seen him!" returned the baron.

"No; but I already know him very well, because I can form a just estimate of him from his works."

"I am not surprised," said the baron, in a quiet tone; "and now oblige me by coming to this window and tell me what you see."

"Why I see the sun shedding its glory over one of the greatest countries in the world, and I behold a mighty river at my feet, and a vast range of woods and pastures, and orchards, and vineyards, and cattle and sheep feeding in rich fields."

"Do you say anything to be admired in all this?" asked the baron.

"Do you imagine I am lacking in perception and appreciation?" retorted the Frenchman.

"Well, then, if you are able to judge of my son's good character by seeing his various works, how does it happen you can form no estimate of God's goodness by witnessing such proofs of his handiwork?"—Ez.

C. C. RICHARDS & Co. Gents.—I took a severe cold, which settled in my throat and lungs and caused me to entirely lose my voice. For six weeks I suffered great pain and discomfort, and tried numerous remedies. My wife advised me to try MINARD'S LINIMENT and the effect was magical, for after only three doses and an outward application, my voice returned and I was able to speak in the Army that night, a privilege I had been unable to enjoy for six weeks. These facts can be verified by numbers of people in this town. CHARLES PLEMMER, Yarmouth.

JOHNSON'S ANODYNE LINIMENT. Established 1810. -UNLIKE ANY OTHER- Cures Croup, Whooping Cough, Catarrh, Influenza, Cholera, Morbus, Diarrhoea, Dysentery, Acute, Chronic, Nervous Headache, Sciatica, Lumbago, Rheumatism, Neuralgia, Sprains, Swellings, Burns, Scalds, Bruises, Sprains, Soreness in Body of Liniment, Stiff Joints and Strains.

AS MUCH FOR INTERNAL AS FOR EXTERNAL USE. It is scarcely how many different complaints it will cure. Its strong point lies in the fact that it acts quickly. Healing all Cuts, Burns and Bruises like Magic. Relieving all manner of Cramps and Chills. ORIGINATED BY AN OLD FAMILY PHYSICIAN. All who buy direct from us and request it, shall receive a certificate that the money shall be refunded if not satisfied. Retail price by mail 35 cts. 6 bottles, \$2.00. Express and duty prepaid in any part of United States or Canada. For valuable pamphlet sent free. T. J. JOHNSON & Co., Boston, Mass. GENERATION AFTER GENERATION HAVE USED AND BLESSED IT.

For Cramps, Chills, Colic, Diarrhoea, Dysentery, Cholera-Morbus and all Bowel Complaints, NO REMEDY EQUALS

PAIN-KILLER

40 Years' Experience proves that PERRY DAVIS' PAIN-KILLER is the best Family Remedy for Burns, Bruises, Sprains, Rheumatism, Neuralgia and Toothache. Sold Everywhere at 25c. and 50c. a Bottle. Beware of Counterfeits and worthless Imitations.

RHODES, CURRY & CO., AMHERST, NOVA SCOTIA, MANUFACTURERS AND BUILDERS. 1,000,000 FEET LUMBER IN STOCK.



"Cabinet Trim Finish" for Dwellings, Drug Stores, Offices, etc. SCHOOL, OFFICE, CHURCH AND HOUSE FURNITURE, etc., etc. BRICKS, LIME, CEMENT, CALCINED PLASTER, etc. Manufacturers of and Dealers in all kinds of Builders' Materials. SEND FOR ESTIMATES.

CLARK'S PATENT IDEAL WASHING MACHINE. WE GUARANTEE THAT "THE IDEAL" WASHING MACHINE. (If used according to directions on the Cover.) WILL WASH THOROUGHLY A VERY SOILED TUB OF CLOTHES IN LESS THAN FIVE MINUTES. That it will wash any article from a suit of home-made to a lace curtain or collar, and will not injure the most delicate fabrics, nor break a button. That with ONE-HALF THE QUANTITY OF SOAP it will, in two hours, do a larger washing than an experienced washerwoman can do in a day. That it can be used in any part of the house without mess or slop, and that the entire washing, rinsing and bluing can be done without pulling the hands in water, or soiling the dress. That we will send you a full and complete set of instructions, and will confirm all we claim for "THE IDEAL." Special Discount to Ministers. Reliable Agents wanted in every part of the Dominion. THE IDEAL M'FG CO., Wolfville, N. S.

THE MOST RELIABLE FOOD IN THE WORLD FOR INFANTS AND CHILDREN. BRIDGES' FOOD. THE BEST DIET FOR INVALIDS AND OLD PEOPLE. FOUR SIZES 35, 55, 65, 1.75. Sold by DRUGGISTS.

H. C. CHARTERS, DEALER IN Staple and Fancy Dry Goods. Specialties—Dress Goods, Prints, Laces, . . . Gloves, Corsets, &c. Orders by mail promptly attended. Write for samples in any line of Dry Goods which you may want. If you come to Moncton be sure and call at the FOUR FLAG STORE, Country Market, Main Street, Moncton, N. B. H. C. CHARTERS.

BAPTISMAL SUITS. BEST QUALITY OF RUBBER. SEND SIZE OF FOOT WHEN ORDERING. Also, Rubber Goods of every description, including Best Rubber Belting, Packing and Hose. Send for Catalogues. ESTEY, ALWOOD & CO., 68 Prince William Street, St. John, N. B.