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(INCORPORATED)

Home Office, Yarmouth.

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Expenses of Management Limited to Membership Fees and Annual Dues.

TOTAL COST OF ADMISSION:

$1,000	Death Benefit,	$5.00
2,000	" "	6.00
3,000	" "	7.00
5,000	" "	9.00

237 new members added in 1884 to whom Bonds amounting to $609,000, were issued. Total amount of Bonds now in force, $1,764,000.

Bonds for $1,000 and $2,000 will be paid in full; those for larger sums are daily increasing in value. Amount of this Fund now in Indemnity Fund, available to pay the first death claim, $2,600.80. Only one death during the last fifteen months from a membership of 700, or only about one-tenth of one per cent.

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Yarmouth, Feby 15, '85. 7-10

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Sabbath School.

BIBLE LESSONS.

FROM PELOUBETS SELECT NOTES.

Second Quarter.

Lesson 11.—April 12. Acts 27: 27-44.

PAUL'S SHIPWRECK.

GOLDEN TEXT.—Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses.—Psa. 107: 28.

I. A NIGHT OF ANXIETY. 27. *Fourteenth night.* Namely, after the departure from Fairhavens. *Driven up and down.* As she "came up and fell off," during the changing moods of the gale, did not deviate far from a straight line. *The shipmen* (sailors) *deemed that they drew near to some country.* The narrator does not state on what ground they suspected their vicinity to land. It was, no doubt, the noise of the breakers.

28. *And sounded.* On hearing the breakers, their instinct would be to heave the lead and ascertain the depth of water. *And found it twenty fathoms.* That is, 120 feet. This is precisely the depth opposite the point; and the soundings forward in the middle of the bay give fifteen fathoms.

29. *Then fearing,* etc. For there was danger of being wrecked on the shore before it was light enough to find a way of escape. *They cast four anchors.* The ancient vessels did not carry, in general, so large anchors as those which we employ; and hence they had often a greater number. *Out of the stern.* One object of anchoring in that way was to arrest the progress of the ship more speedily. No time was to be lost, as they knew not that they might not founder the next moment upon the shoals where the breakers were dashing. *And wished for the day.* They did not know what we know (from modern charts), that those anchors had dropped into clay of extraordinary tenacity, which, indeed, was the sole circumstance between them and hopeless wreck.

II. NEW HELP AND COMFORT FROM PAUL. 30 *The shipmen were about to flee.* But few of the 276 persons could escape in the boat, and the sailors determined that they should be saved whatever became of the rest. *Under colour* (or pretence) *as though they would have cast anchors.* This excuse was very plausable, for there is no doubt that the vessel would have been more steady if this had been done, and in order to effect it, it would be necessary to take out anchors in the boat.

31. *Paul said to the centurian,* etc. Paul had gone through a good deal of maritime experience; and as he had skill to perceive the plot, he possessed the coolness and presence of mind necessary to crush it. He wastes neither time nor breath by appeal to the sailors. *Except these abide in the ship, ye cannot be saved.* There was reason in these words. The sailors understood managing the ship; the soldiers could have done nothing.

32. *Then the soldiers cut off the ropes.* Thus compelled to share the fate of all on board, thenceforward the self-interest of the soldiers was engaged in the work of *saving all.*

33. *While the day,* etc. That is, in the interval between the midnight mentioned in ver. 27 and the subsequent morning. *Paul besought them,* etc. All would, on the approaching day, have their strength fully taxed, which therefore needed recruiting by food. This was characteristic not only of his good sense and presence of mind, but of his sympathetic nature (see, for instance, Acts 14: 17; 1 Tim. 5: 23; 2 Tim. 4: 20.) *This day is the fourteenth .....continued fasting.* The word for "fasting" is not that which is commonly used in the New Testament to express entire abstinence from food. They had scanty rations, without regular meals.

34. *This is for your health.* Better, *safety,* or *preservation. Not a hair fall from the head of any of you.* This was a proverb denoting exemption from the slightest harm (1 Kings 1: 52; Matt. 10: 30; Luke 21: 18).

35. *He took bread, and gave thanks.* No hurry, no fear of ridicule from heathen soldiers and sailors, no imminency of peril was allowed by St. Paul to interfere, in his own practice, with the discharge of an obligation which he inforced in his teaching (1 Tim. 4: 3-5). *He began to eat. Before them all,* that, he shows *his* own trust and loyalty to God by his *outspoken thanks to him.* Then he eats the bread for which he has given thanks, strengthening his appeal to them by the contagious force of his own faith and example.

36. *Then were they all of good cheer.* The hearty cheerfulness of the apostle had communicated itself, as by a kind of electric sympathy, to his companions.

37. *And we were in all,* etc. The number is given here.....probably because then for the first time, when they were all gathered at their meal, the writer had taken the pains to count them.

38. *They lightened the ship, and cast out* (by casting out) *the wheat into the sea.* The other merchandize they had cast out before (ver. 18); now the main cargo, deep in the hold, hard to get at, and also needful as ballast during the storm, was thrown out.

III. THE MORNING OF DELIVERANCE. 39. *They knew not the land.* The bay so justly known as St. Paul's Bay extends from east to west, two miles long and one broad at the entrance, and at the inner end is nearly land-locked on three sides. *Creek with a shore.* Rather, *bay with a beach.*

40. *And when,* etc. May be translated, "and having entirely cast away the anchors, they abandoned them into the sea." *Loosed the rudder bands.* Ancient ships were steered by two large paddles, one on each quarter. When anchored by the stern in a gale, it would be necessary to lift them out of the water and secure them by lashings or rudder bands, and too loose these when the ship was again got under way. *Hoisted up the mainsail.* Rather, *foresail.* This was the sail which was employed for speed, and would be the most useful in driving the ship forward.

42. *The soldiers' counsel was to kill the prisoners.* The Roman soldiers were answerable with their lives for the detention of their prisoners (chap. 12: 19; 16: 27). And they thought it would be poor comfort to escape from drowning only to be put to death by the sword.

43. *Willing to save Paul.* Now again the influence of Paul over the centurian's mind was made the means of saving both his own life and those of his fellow-prisoners. By issuing this unrestricted order, the centurion boldly yet prudently incurred the risk of some among his prisoners escaping, for the even chance of saving all their lives and yet securing all their persons. *They which could swim,* etc. The swimmers were to plunge in first, so as to get to the beach and be in readiness to help their comrades.

44. *And the rest,* etc. This is another part of the centurion's command. Probably he exercised some authority in seeing it executed. *And so it came to pass,* etc. The wind threw them landwards, and at last by the aid of the swimmers all were saved, and—at a spot which, owing to the accurate fidelity of the narrative, can still be exactly identified—a motley group of nearly three hundred drenched, and shivering, and wheather-beaten sailors and soldiers, and prisoners and passengers stood, on that chill and stormy November morning, upon the desolate and surf-beaten shore of the island of Malta.

PRACTICAL.

1. These sailors had been tried by two kinds of wind: the soft south wind, and the fierce gale of "contrary winds." So are we by the soft winds of flattery, ease, worldliness, and by the "contrary winds" of persecution, trial, opposition, poverty, misfortune. God, and God only, can keep us safe in both.

2. Note the two instances of selfishness, that of the sailors (ver. 30) and that of the soldiers (ver. 42). Both were natural, but in perfect contrast with the thoughtfulness for others shown by St. Paul.

3. Ver. 31. Mark the harmony here between God's absolute promises and human free will. The promise was conditional on human action, and yet was fulfilled.

4. Ver. 32. The boat drifting on the rocks and lost, a type of those who in the storm of trouble or sin cut loose from the promises of God.

5. Ver. 34. Christianity cares for the body as well as for the soul. It helps the spiritual life by its thoughtfulness for the natural life.

6. Ver. 35. Paul takes occasion to confess his religion before men.

7. We have here a good example of giving thanks before our meals.

8. Ver. 36. Note the power of a good example, and the blessedness of being in good company.

9. Ver. 44. God's promises are certain of fulfilment.

10. God's promises do not relieve us of the necessity of using means, but are the best reason why we should use all the means in our power.

11. Happy are they who reach the shores of heaven, even though it be with the loss of all things else.

"What is a Christian?"

"Why do you always wear it, grandma?" "Because it was given me by one I loved very dearly. It is old now, and as you say, 'Not much to look at;' but I prize this little ring more than almost anything I possess."

"Oh, grandma! it must have a story. Do tell me all about it."

"Yes, childie, I will," said the dear old lady, as she laid down her knitting, and leaned back in her big arm-chair.

"It all happened long, long ago," she began, "when I was a little girl like you. As you know, I was born in India, and my dear mother died when I was only a baby. My father could not keep me long with him in that hot climate, so he sent me to England to live with my Uncle George, at Oaklands. I was rather lonely there, for I had no companions of my own age. Uncle George's first wife had died, leaving one daughter, Maggie, who was at school near London; and though his second wife was very kind to me, she was so taken up with her own three little ones, that she had not much time for any one else. You may imagine how glad I was when I heard my aunt say that Maggie was coming home at last. I thought that perhaps Maggie would be able to talk to me, and be my friend; and I listened eagerly while Auntie went on to say that she quite looked forward to having her, as she was a very good girl, and a Christian.

"I thought a great deal about Auntie's description of Maggie, and did not know what she meant by calling her 'a Christian;' however, I had no one to ask them so I decided that I would get Maggie herself to explain it to me.

"The day came at last, and, oh, how glad I was when I saw Maggie! She looked so bright, and happy, and pretty, as Uncle George helped her out of the carriage, that then and there I made up my mind that I should love her. Though Maggie was eighteen and I was only twelve, we soon became fast friends, and used to have splendid talks in her little room. How well I remember one lovely summer's evening, when we sat there together. Maggie was gazing at the distant, wooded hills; and as I looked at the sweet peacefulness of her face, the old puzzle, which I had well-nigh forgotten, came back to me.

"'Maggie,' I said suddenly, 'what is a Christian?'

"She looked a little surprised at my question, and I continued:

"'Before you came home, I heard Auntie say you were a Christian, and I want you to tell me what she meant. In India they call the white people Christians, and most of the natives heathen; but I did not think there were any heathen in England.'

"Maggie was very grave as she answered:

"'You have asked me a difficult question, Nellie, but I will answer it as best I can. First, tell me, however, what is your idea of a Christian?'

"'Any one who believes in Christ, and goes to church,' I replied.

"'What do you mean by "believing in Christ," Nellie dear?' asked Maggie, earnestly. Then seeing that I had no answer ready, she went on: 'It is not enough for us to believe that there was such a person on earth as the Lord Jesus, or even to believe that He died on the cross to take away the sins of the world; we must believe that He died for each of us, and we must come to Him confessing our own sins and seeking Him to wash them all away in his precious blood. That is "believing in Christ."'

"'Oh, Maggie,' I said, 'I did not know it meant so much.'

"'That is only part of being a Christian, Nellie, continued Maggie 'though it is the principal part.' "Christian" means "anointed," or "set apart." When Aaron was set apart for the High Priesthood, God told Moses to pour oil on his head; and so we, if we would be real Christians, must be anointed by the Holy Spirit, and thus be set apart for service.'

"I thought over for a few moments what Maggie had said, and then I startled her with another sudden question.

"'Maggie,' is Mrs. Groves a heathen? I heard Auntie say she never goes to church, and old Farmer Brown must be almost one, for he always sleeps right through the sermon.'

"'No, Nellie; they both call themselves Christians.'

"'But, Maggie, they cannot be your sort of Christian!'

"'Nellie dear, you must take care how you judge others; though it is only too true that many people call themselves Christians without any real right; to the name. The thing for each one of us to do is, to see that we are real Christians.'

"'Maggie, tell me,' I cried eagerly, 'am I a Christian?'

"'That I cannot tell you, Nellie; you must answer your own question. Have you told the Saviour that you are a sinner, that you need forgiveness, and that you want to be one of his lambs?'

"'No,' I whispered, awed by her solemn manner; but, Maggie, I do want to be a real Christian—I do want to belong to Jesus.'

"'Then let us tell Him all about it now,' she said; and we two girls knelt together, while Maggie reverently and lovingly, as if she were speaking to a tender but Almighty Friend, prayed that the way of salvation might be plain to me.

"'That conversation was the first of many that Maggie and I had together. She taught me not only by her words, but by her life) the meaning of true religion. In the midst of all her fun and merriment, she never forgot whose she was, and whom she served. Well, dear, I must hasten on to the sad end of my story. One evening, when my aunt and I were expecting the return of Uncle George and Maggie, who had driven to the nearest town one of the workmen ran up to the house, and told us that the horse had shied in the avenue, and had upset the trap. The master was all right, he said, but Miss Maggie was badly hurt.

"They brought her at once to the house white and still, but not suffering much. She was laid gently on her bed, in the little room where we had been so happy together, and they let me sit beside her. We hoped for the best; but the doctor's grave face as he left the room, told us that our hopes were vain—Maggie's spine was seriously injured, and she could not live many days.

"I shall never forget that death-bed—for Maggie was so happy. She had no fear of death; and with words of love and peace, she tried to cheer us in our great sorrow. The evening before she died, I was alone with her for a few moments, and she said to me,—

"'Nellie, I want you to have my little ring, and to remember all we have talked about when you look at it. Oh, darling,' she added, and her voice rang out clearly in the stillness of the sick room, 'remember that the love of Christ alone can make life beautiful and happy, and light up the darkness of the valley of the shadow.'

"'In a few hours our darling passed quietly away."

Grandma's voice faltered, and tears dimmed her eyes as she concluded:

"That is the story of my ring. Do you wonder now that I should count Maggie's keepsake as one of my most precious treasures?"—*Our Own Gazette.*

"Eternity! Where?"

As a cobbler sat at work, the pendulum of the clock as it swung seemed to say, "Eternity! Where?" This led to his conversion, and the words so much impressed him that he afterwards penned these lines:

"Eternity!—Where?" it floats in the air;
Amid clamor, or silence, it ever is there;
The question so solemn "Eternity!—Where?"

"Eternity!—Where?" oh, "Eternity Where?"
With redeemed ones in glory, or lands in despair?
With one or the other: "Eternity!—Where?"

"Eternity!—Where?" is well worth a care;
Oh, shall we, oh, can we, e'en venture to dare
Do aught till we settle?—"Eternity!—Where?"

"Eternity!—Where?" oh, "Eternity!—Where?"
Friend, sleep not, nor take in this world any share,
Till you answer this question: "Eternity! Where?"

—It is a beautiful sight—Mr. Moody's place at Northfield, Mass. The buildings for his schools have cost $300,000, and they are so crowded that this year three others are to be erected, at a cost of $150,000, and the money is all in hand. And the man who is doing all this is flying front place to place, arousing saint and sinner, and raising hundreds of thousands of dollars for the Young Men's Christian Associations in the cities he visits. How does a layman do all this? He himself may not know, but he seems to date his success from the day when he gave himself in body and soul to God. All of us can do far more if we make such a consecration.

—Of the 110,000,000 souls peopling the Moslem world—*i. e.*, 40,000,000 in British India 10,000,000 in Central Asia, 6,000,000 in Afghanistan, 8,000,000 in Persia, 5,000,000 in European Turkey, 2,000,000 in Algeria, 1,750,000 in Tunis and Tripoli, and the rest in Arabia, Asiatic Turkey, and Equatorial Africa—fully one-half are already either directly or indirectly under Christian control, and the remainder, dreading a similar fate, are girding themselves for the great conflict upon which hangs the destiny of their race and their religion.

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Sheriff's Sale.

Will be sold at Public Auction, at Chubb's Corner, Prince William Street, City of Saint John, on Saturday, the Eighteenth day of April next, between the hours of Twelve o'clock, noon, and Five o'clock in the afternoon:

ALL the right, title and interest at Law or in Equity of Dante McNamara in and to all that certain lot, piece and parcel of land, described in a certain deed from Archa M. Fegan and wife to William McNamara, deceased, bearing date the twentieth day of September, A.D. 1856, and registered in the office of the Registrar of Deeds of the City and County of Saint John, in Book F, No. 4 of Records, pages 385, 386, as follows: All that certain piece or parcel of land therefore conveyed by one John W. Scott and Rachael his wife, to George Scribner, by deed poll, bearing date the Ninth day of April, in the year of our Lord One Thousand Eight Hundred and Forty-six, and therein described as follows, to wit:—That well known piece or parcel of land in the parish of Simonds and County of Saint John in the province of New Brunswick, (and being a part of a farm of land formerly owned by the said John W. Scott of Robert W. Crookshank, Esquire, and Jane his wife, in the month of November aforesaid) bounded as the said George P. Scribner is abutted and bounded as follows, to wit: Beginning at John Hooper's North-east corner, thence by the magnetic of Eighteen Hundred and Forty-one year, North, seventy-eight degrees East, eight chains of four poles each and twenty-five links to a marked stake, thence by the magnet as aforesaid, South, ten degrees East, sixty-five chains or to a marked stake in a new road laid out, leading to Loch Lomond, thence by the Northern side of the said road eight chains and twenty-five links, more or less, to the Eastern side line of the said John Hooper's lot to a marked stake, thence by the said John Hooper's East to the first mentioned stake more or less, to the first beginning bounds, containing by estimation Fifty-three acres, more or less, as will appear fully by a certain plan annexed to the said deed, with the buildings and appurtenances thereon, the same having been levied on, under an execution issued out of the King's County Court, William Pugsley, Jr., vs. Dantel McNamara.

JAMES A. HARDING, Sheriff.

St. John, N. B., 9th January, 1885. 2tds

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