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Dizasawiti v simama ai Aylesford, N. S., wa than "sold rost Roud," near the Rail-two places of worship, isself owned by Randly Zarkes, bester Room as the "Rinha D. Rarris farm," optituing it acres, shout good two-story House, with outbuildings sui-ed for farming. Tor particulars apply to C. M. PARKER, Morristow, Aylesford, December 11th, 1853.

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Hinthey Heast Three of the guillinnes and direction of parents and friends, to be self directed, is many. To adopt the habits, the manuers, the centre of life of companions, however objectionable that course may be; manly. Thousands, tens of thousands, have been ruined by imitating what are wrongly up by but would feel a blush of shamo on ordering and diraking splirits for the first time in a public place, but presently no ordering and diraking splirits for the first time in a public place, but presently ed, and a life commenced which might edit out the other is seen and the advected wience, before it is seengh and dulled, is wretrue in its pointing to the right math, its fainted toubts should be no parley ing creasobing when consoience are should be to the life is in any life is life in the strength of conscience is the manlet in minor, and to by its teaching, and to follow its leading, is in the lifest and bolts is east to be any. That which degrades and lowers a man's

Mistaken Ideas

is in the highest and best scene to be manly. That which degrades and lowers a snan? self-respect, which causes him in his bet-ter moments, when true to himself, to think meship of bis conduct, and to blush at the thought of the course he has pur-sued, cannot be maily in any sense. Only he that has done wrong, shuns he light and dreads exposure. There is no, more glorious sight in creation than a rear-bes, honeset, and upright man. What has he to fear or dread T--<sup>44</sup> From Self-effort."

Day and Lovening Classes Bacyon, its: Xinas holds, S. MCLAS, Bacyon, J. S. M. Classes Determined and the state surface of your paper is in the surface of the state of the surface of your paper is in the surface of the surface of your paper is in the surface of the surface of your paper is in the surface of the surface of your paper is in the surface of the surface of your paper is in the surface of the surface of your paper is in the surface of the surface of your paper is in the surface of the surface of your paper is in the surface of the surface of your paper is in the surface of the surface of your paper is in the surface of the surface of your paper is in the surface of the surface of your paper is in the surface of the surf

word would we hear about their desds of daring or their privations and sufferings. The good news of victory all along the line was their theme, and inspiriting were their songs and praises of their victorious com-rades. Blessed be God, that all along the line we hear of an advance that promises glorious results to the cause and tingdom of our Lord Jeeus Christ.—*Christian Sec-retary.* 

retary. Navus Taux or Youssauvs.—A friend told me that he was visiting a light-bouse tarbity and said to the keeps. "Are you not afraid to live here? I is a dreadful place to be constantly is." "No," replied the man 'I am not afraid. We never think of ournelves here? "Never think of your-selves! How is that?" The reply was good one. "We know that we are perfectly safe and only think of having our lampe burn-igh brightly, and keeping the reflectors clear, po that those in danger may be saved." That is what Christians ought to do. They are affe in a house built on a Rock, which in sapirit of holy unselfahness they about to their plean across the dark waves of an that they who are impeilled may be uided into the harbor of elernal safety." John 21:15, 17.— From "Notes for Bible Study."

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EAST, ELEBRATE COLUMN RAKEN 35 Kingston. 42 Aylesferd, 47 Berwick. 59 Kentville-00 Kentville-arrive Do-depart, 04 Port Williams 06 Wolfville, 71 Banteport 84 Windsor, 90 Newport, notion, 136 Windsor Junction, 136 Bichmond, 139 Bichmond, Sold by storekeepers generally and made only i Sold by storekeepers generally and made only i W. D. MCLAREN, MONTREAL-Buy it, try it and be convinced.

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W<sup>E</sup> are happy to inform the Public and our Patrons in particular that, as we had no connection or inforcourse with the Mill destroyed at Penobaquia, our bunness continues without interruption. All orders will receive prompt attention as

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HARPER'S PERIODICALS

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HYPOPHOSPHITES.

It is invariably prescribed by the sion in cases of Nervous Prestration, ( Ocugh, Brestchial and Asthmatic Affe Scrotula, Disenses of Woman and Cl

<section-header><section-header><section-header><section-header><section-header><section-header><section-header><section-header><section-header><section-header><section-header><section-header><section-header> So will's go in the one wing, which is not according to law: and if 1 perish, 1 perish, 2 per PRACTICAL HANAN'S LICENSE. Hansh's permission to kill all the Jews had been well compar-ed to the license to sell intoxicating liquors. (1) It was granted by a sovereign State. (2) It is a privilege given to a rew. (3) To in-jure and destroy the people: (4) It is given for money. The license is paid for. (5) But all this, and much more, is to be taken from the spoile of the people injured. (6) It is a great injury to the State that grants? (7) It brings ruin to the Hamans who uses the license. (8) The Mordecais and Esthers are laboring against it at great cost and self-d-nial. (9) They will be successful in the end. PRACTICA

Determine the great havorite of Aerzea, and that he was furious because Moréceai would not bow down before him as others did.
Why would not Moréceai bow before, Hamen's It was because in no doing he would have been untrue to his God and his religion. "The Persians," asys Curtius, "not only from motives of piety, but from prodence also, worship their kings as gods." So that the sot of prostration before Haman would be understood to imply worship or religious homage.
To punich. Moréceai, Hamas proposed to destroy his whele race, and externinate the Jews. He offered to the king 10,000 talents of silver 60 to 20 millions of dollars) (3.9) for the privilege, no doubt expecting to obtain this and much more from the given to the Jews, which the king "dong range of the Jews, which the king" dor green permitted him to take (3.13). "The allow motion of the Jews, which the king" dor motion of the Jews, on the 13th day of Adar, about the first of March, a. c. 474, four er. Wonsens Arteruen write Hawon the first of allows in the descree from the king and letters were despatched all over empire for the destree for March, a. c. 474, four er.
V. Thy Daxma Averste with the Kong to the site is sone law of a fast. Rather, "there is one law for fast." Whose the head of shall hall the site of all his present the fast. Rather, "there is one law for fast. Rather, "there is one law for fast." March and is of his head word bubleas to preserve the king into minite dath. The object of this rule was no the fast of the marting of the same law regarding him—he must some fast. The object of this rule was no bears that the shall hall hall for the dath. The object of this rule was no the fast were the king into minite dath. The object of this rule was no secret, here is one law for fast. The object of this rule was no the fast of the the was the fast of the secret. The fast of the fast were the fast of the fast we have fast. The object of this rule was not have the fast of the fast was have fast of the fast was the fast 

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