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REVIEW.

THE PERIOD OF THE CONQUEST. Seven years; B. C. 1451 to 1444.

THE PERIOD OF THE JUDGES (including Joshua's living years). 350 years; B. C. 1444-1094.

TERRITORY. The land of Palestine, on both sides of Jordan.

[illegible] Nine and a half [illegible] and two and a [illegible]

[illegible] the Captain of the L[illegible], Achsah, Caleb, Gid on, Samson, Ruth.

SUBJECT,—THE UNFOLDING OF THE KINGDOM OF GOD.

I. The Work to be Done. (Lesson I.) Overcoming enemies and obstacles, bringing the land under the dominion of God's laws and God's people; making a happy, intelligent, religious, prosperous nation, which should enlighten the world. *Thy* [illegible]

[illegible] upon the Work. (Lessons [illegible] the crossing, and [illegible] *Conversion* [illegible] Marvellous Works. (Lessons [illegible] XI.) *Revivals, Conversion, Providence.*

IV. Deeds of Heroism and Faith (Lessons I., II., IV., VII., X., XI., XII.) *Self-Sacrifice, Mission Labors.*

V. Mutual Help. (Lessons II., IV., VII.)

VI. Putting away Evil. (Lesson V.)

VII. Failures and Imperfections. (Lessons V. IX.)

VIII. Religion in Daily Life. (Lesson XII.)

IX. Resolutions for the last Sunday of the year.

Old Snuggins' Wood.

BY LORA E. CHELLIS.

One pleasant afternoon in the late autumn a large pair of oxen were measuring their way along the road in a stately manner, drawing a pair of what is known by the woodsmen as "forrard wheels." A very small boy was perched on the axle, evidently lost in deep thought.

"I say, there, youngster," called a voice from the yard, "what yer thinking about?"

The boy looked up and answered briefly, "Minister's wood."

The next day he gathered his playmates around him at recess, and laid his plan before them.

"You know, boys, our minister has a large family, and he earns only six hundred dollars a year. That won't go far when he has to buy every single thing that they wear, and all they have to eat, except what grows in the little garden. The other day little Betty was crying because her father couldn't have a new overcoat for he must buy a lot of wood for winter. She said Jennie Pride told her that his old coat looked like her father's horse-blanket; and that her mother's bonnet was one Mrs. Moses had when she went to find Moses in the wilderness. They called her "Number Three," because her dresses are always made out of her mother's or sister's old ones. Now, boys, we ought to get him some wood, so he can have a coat."

"Whew! Where's it coming from?" cried the boys in a chorus.

"There's one place it might come from," said Peter decidedly. "Old Mr. Snuggins has a whole hill of wood, and a valley, too, for that matter."

"Old Snuggins! Why, he's the stingiest man on earth," replied one of the number. "It you get some of his wood we'll leave everybody to cut it for the minister."

"Will you tease and work too, boys?" said Peter eagerly.

"Indeed we will, and ask all our big brothers to help, if you will bring wood out of old Snuggin's lot alive."

New Peter was a little fellow, although twelve years old; but after school he marched bravely toward the great red farmhouse by the river. Old Snuggins was in the yard, on the point of turning his cows into the road.

"Good evening, Mr. Snuggins," said Peter politely.

"Aw—what you want of me?"

"Want some wood, sir."

"Wood!"

"Yes, sir."

And Peter proceeded to state the case, ending with, "Won't you give him some if the boys will cut it? The minister's got a large family."

"Yes, and what will they ever amount to? A man that lives on others better have less on 'em."

"Well, sir, he can't kill them off, or freeze them."

"Keeps a fire in his old study, as he calls it, when he might write his sermons in the room long the rest on 'em. All my larnin' was got by taller dips in our stun floor kitchen."

"Can't we have the wood, sir? The boys would be so disappointed."

"Hey! what's that? They bin talkin' agin' me?"

"They said I'd get kicked out of the dooryard," said Peter boldly.

"Wall, seeing that you thought better than them, you may have what you can draw at one load, and not a stick more. Now, remember! But them boys better keep out my sight—the rascals!"

"Thank you, sir," said Peter, skipping off home.

Great was the surprise of his friends that permission should be given for even one load. There was much plassing and many shouts of laughter during the intervening days. Early every morning a respectable number of boys, large and small, were seen creeping slyly around the back road into the Snuggins lot. Then all was quite until the first heavy fall of snow. Meanwhile the minister had been prevented, in one way and another, from getting his wood until "good sledding."

Early one crisp morning, a dozen yokes of heavy oxen were quietly driven up the back road into the woods. About ten o'clock a queer procession was seen coming over the hill toward the main street, and there was a sound of much urging and laughing. Old Snuggins had been coaxed into the grocery store, in order to see the load as it went by to the minister's house.

"What on airth's that thing a coming? It looks like a wood-lot a-moving on a brush heap" shouted the old man as he caught sight of it.

"That's my load of wood," answered Peter, who had purposely stayed near. "You told me I could have as much as I could draw at one load, and there it is."

The astonished man sat down on a bench and said nothing, but continued to stare at the approaching team. He was not a man to go back on his word. There were six good cords of hard wood loaded on a sledge built of young trees, the trunks serving for runners, the branches and saplings binding the sled together; and the oxen were slowly but surely taking it along to the parsonage.

Seeing that Mr. Snuggins was watching them, the men and boys gave him three hilarious cheers. It was probably the only time he was ever cheered in his life, and he felt altogether queer.

"Wall, Peter," said he finally, after noting the reception at the good man's house, "if you plan as well for yourself as you have for the minister, you won't need any help in the world. See here, you take this money and buy a bonnet for the minister's wife; and you carry 'Mrs. Moses' bunnit to Jenny Pride, and tell her it is a present from 'Old Snuggins.' And Peter, when you say yer prayers, just put in a word for the old man who never did no good," he added huskily, and hurried away to escape reply.

There were "rivers of joy" running down the minister's cheeks when he thanked the friends, a few days later, as they finished cutting the last stick. And prayers arose from that family after for blessings on those who had been the almoners of God's bounty, especially for the old man who had so tardily and unmeaningly learned that "it is more blessed to give than to receive.—*Congregationalist.*

The Kingdom of God.

"Seek first the Kingdom of God, and his Righteousness." Does anyone demand "What will become of our business if we place godliness first?" The answer is: "All these things shall be added unto you." A young man beginning life, resolving that he will do everything in the fear of God, and that as God helps him he will do nothing that is contrary to the mind of the Lord Jesus Christ—shall he prosper? He shall get on as far as this: he shall have bread to eat, and raiment to put on—all that is needful for this life "shall be added to him."

"Alas!" sighs one, "I am out of place, and I know not how to provide for myself and household." Are you sure that this trial has come without your own fault? Then be not of doubtful mind, for the Lord will provide for you. He has said: "Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed." David's experience was: I have been young and now am old; yet have I not seen the righteous forsaken." The drunken, the vicious, the idle, the dishonest may suffer hunger, and it will be well for them if such discipline amends them; but to the upright there arises light in the darkness. They that serve God shall not have to complain of his deserting them. In the reign of Queen Elizabeth, a certain merchant of this great city was desired by her Majesty to go abroad for her upon affairs of state. He pleaded that his own business would suffer; whereupon her Majesty replied: "Sir, if you will mind my business, I will mind your business." Rest you assure that God will care for you if you make his service your delight. "All these things shall be added unto you."

The blessings of this life come to gracious men in the best shape and form; for they come by Divine promise. Suppose that it were now put into the power of each one of us to be rich, I suspect that the most of us would be eager to avail ourselves of the opportunity; and yet it is a moot point whether it would be best for certain of us to have the burden of wealth. It is a question whether some people who behave splendidly where they now are, would be half as good or a tithe as happy, if they were lifted to higher positions. I have seen heroes drivel under the influence of luxury. Many are the creatures of circumstances, and make but poor creatures when their circumstances allow of self-indulgence. We do not know what is best for us. It is sometimes very much better for us to suffer loss and disappointment than to obtain gain and prosperity. When that eminent servant of God, Mr. Gilpin, was arrested to be brought up to London to be tried for preaching the gospel, his captors made mirth of his frequent remark: "Everything is for the best." When he fell from his horse and broke his leg they were specially merry about it; but the good man quietly remarked, "I have no doubt put that even this painful accident will prove to be a blessing." And so it was; for, as he could not travel quickly, the journey was prolonged, and he arrived in London some days later than he had been expected. When they reached as far as Highgate, they heard the bells ringing merrily in the city down below. They asked the meaning, and were told, "Queen Mary is dead, and there will be no more burning of Protestants." "Ah!" said Gilpin, "you see it is all for the best." It is a blessing to break a leg if thereby life is saved. How often our calamities are our preservatives! A less evil will ward off a greater. Many a man might have soared into the clouds of folly if his wings had not been clipped by adversity. Better struggle and be honorable than become wealthy by disgraceful deeds. Agur's prayer, "Give me neither poverty nor riches," was a wise one; but our Lord's is still better, "Not as I will, but as thou wilt."

Sudden Conversions.

In his sermon on the text "Whereupon, O King Agrippa, I was not disobedient to the heavenly vision" (Acts 26: 19), the Rev. Dr. Alexander Maclaren, of Manchester, thus speaks:

This obedience may, in a moment, revolutionize a life. Paul rode from Jerusalem breathing out threatenings and slaughters. He fell from his war horse, a persecutor of Christians and a bitter enemy of Jesus. A few moments pass. There was one moment in which the crucial decision was made, he staggered to his feet, loving all that he had hated, and abandoning all in which he had trusted. His own doctrine that "If any man be in Christ he is a new creature, old things are passed away and all things are become new" is but a generalization of what befell himself on the Damascus road. It is no use trying to say that there had been a warfare going on in the mind long before, of which his [illegible] capitulation was only the final yielding to come. There is not a trace of anything of the kind in the story. It is a pure hypothesis pressed into the service of the anti-supernatural explanation of the story.

There are plenty of analogies of such sudden and entire revolution. All reformation of a moral kind is best done quickly. It is a very hopeless task, as everybody knows, to tell a drunkard to break off his habits gradually. There must be a time in which he definitely turns himself round, and sets his face in the other direction. Some things are best done with slow continuous pressure: other things need to be done with a wrench if they are to be done at all.

There used to be far too much insistence upon one type of religious experience and all men that were to be recognized as Christians were, by Evangelical Nonconformists, required to be able to point to the moment when, by some sudden change, they passed from darkness to light. We have drifted away from that very far now, and there is need of insisting, not upon the necessity, but upon the possibility, of sudden conversions. However, some may try to show that such experience of every earnest Christian teacher can answer—well! whether they they can be or not they are. Jesus Christ cured two men gradually, and all the others instantaneously. No doubt, for young people who have been born admidst Christian influences, and have grown up in Christian households, the usual way of becoming Christians is that slowly and imperceptly they shall pass into the consciousness of communion with Jesus Christ; but for people, like some of those that are listening to me now, who have grown up irreligious and perhaps profligate and simple, the most probable way is a stride out of the kingdom of darkness into the kingdom of God's dear Son.

To dream of a ponderous whale,
Erect on the tip of his tail,
Is the sign of a storm
(If the weather is warm),
Unless it should happen to fail.

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On Tuesday, Thursday and Saturday a Sleeping Car for Montreal will be attached to the Quebec Express, and on Monday, Wednesday and Friday a Sleeping Car will be attached at Moncton.

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Express from Sussex,	8.15
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