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TESTIMONIAL.

MESSRS. C. C. RICHARDS & CO., DEAR SIRS,—I was formerly a resident of Fort La Tour, N. S., and there received much benefit from *Minard's Liniment*, especially in Diphtheria. Please tell me how I can obtain it here, as I cannot do without it in the house. JOSEPH A. snOW.

Norway, Maine.

EQUITY SALE.

THERE will be sold at Chubb's Corner, so called, in the City of Saint John, on **Saturday, the 25th day of July next,** at Twelve o'clock noon, pursuant to the directions of a Decretal Order of the Supreme Court in Equity, made on Saturday, the 24th day of March, A. D. 1888, in a suit therein pending, wherein Bela R. Lawrence is Plaintiff, and William E. Blanchard and Mary Frances Blanchard, his wife, Charles L. Richards and Eleanor Richards, his wife, and R. Henry Holland are Defendants, with the approbation of the undersigned Referee in Equity, pursuant to the provisions of the forty-ninth chapter of the Consolidated Statutes, all the right, title and interest of the said defendants, and of all or any of them, in and to a certain indenture of Lease, bearing date the thirteenth day of May, A. D. 1873, and made between the Rector, Church Wardens and Vestry of Trinity Church, in the Parish of Saint John, in the City of Saint John, in the Province of New Brunswick, in the Dominion of Canada, of the first part, and Gilbert R. Fugsley, of the said City of Saint John, Barrister-at-Law, of the second part, and in and to the Leasehold lands and premises therein, and in the said mortgage and plaintiff's Bill described as "All that lot of land situate, lying and being in the City of Saint John, bounded and described as follows, that is to say: Beginning on the southerly side of King Street at a point distant one hundred feet seven inches and one-half westerly from the south-west corner of King and Charlotte Streets, said point being the north-easterly corner of a lot of land leased by the said the Rector, Church Wardens and Vestry of Trinity Church to John Anderson, thence running easterly along the southerly line of King Street twenty feet, thence southerly parallel to John Anderson's easterly line sixty-three feet five inches to a reserved alley-way twelve feet in width, thence westerly along the northerly line of said reserved alley-way twenty feet, and thence northerly along said John Anderson's easterly line sixty-three feet two inches to the place of beginning, the said lot of land being known and described as lot number two on a plan of lots leased by the said the Rector, Church Wardens and Vestry of Trinity Church, and filed in the office of the Registrar of Deeds in and for the City and County of Saint John, on the eleventh day of May instant, together also with the right of ingress and egress and regress in common with the other lessees and tenants of the said the Rector, Church Wardens and Vestry of Trinity Church, in, through, over and upon the said reserved alley-way of twelve feet in width, and of the piece of land marked in said plan as reserved for common use of tenants"; and in and to a certain other indenture of Lease made between the said the Rector, Church Wardens and Vestry of Trinity Church of the first part, and Charles L. Richards, of the said City of Saint John, Accountant, of the second part, dated the day and year aforesaid, and in and to the leasehold land and premises therein, and in the said mortgage and plaintiff's Bill described as "All that lot of land situate, lying and being in the City of Saint John aforesaid, bounded and described as follows, that is to say: Beginning on the southerly side of King Street at a point distant eighty feet seven and one-half inches westerly from the south-west corner of King and Charlotte Streets, said front being the north-easterly corner of a lot of land leased by the said the Rector, Church Wardens and Vestry of Trinity Church to Gilbert R. Fugsley, thence running easterly along the southerly line of King Street twenty feet, thence southerly parallel to Gilbert R. Fugsley's easterly line sixty-three feet eight inches to a reserved alley-way twelve feet in width, thence westerly along the northerly line of said reserved alley-way twenty feet, and thence northerly along the said Gilbert R. Fugsley's easterly line sixty-three feet five inches to the place of beginning, the said lot hereby leased being known and described as lot number three (3) on a plan of lots leased by the Rector, Church Wardens and Vestry of Trinity Church, and filed in the office of the Registrar of Deeds in and for the City and County of Saint John, on the eleventh day of May, in the year of our Lord one thousand eight hundred and seventy-eight, together also with the right of ingress, egress and regress in common with the other lessees and tenants of the said the Rector, Church Wardens and Vestry of Trinity Church, in, through, over and upon the said reserved alley-way of twelve feet in width, and the piece of land marked on said plan as reserved for common use of tenants."

For terms of Sale and other particulars apply to the Plaintiff's Solicitor.

Dated April 19th, 1888.

HUGH H. McLEAN, Referee in Equity for the City and County of Saint John;

H. LAWRANCE STURDEE, Plaintiff's Solicitor. 17tds

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SECOND QUARTER.

Lesson X. June 3. Matt. 27: 33-50.

JESUS CRUCIFIED.

GOLDEN TEXT.

"He humbled himself, and became obedient unto death, even the death of the cross."—Phil. 2: 8.

I. ON THE WAY TO THE CROSS. (About half-past eight Friday morning.) At Pilate's palace (probably the Castle Antonia) the terrible preparations were soon made,—the hammer, the nails, the cross, the very food for the soldiers who were to watch under each cross. Four soldiers would be detailed for each cross, the whole being under the command of a centurion. As always, the cross was borne to the execution by him who was to suffer on it, perhaps his arms bound to it with cords. *Thus* Jesus came forth bearing his cross. He was followed by two malefactors, "robbers," probably of the class then so numerous, that covered its crimes by pretensions of political motives. These two also would bear each his cross, and probably be attended each by four soldiers. Then followed a great multitude. On the way Jesus staggered under the weight of his cross. The soldiers seized on a man coming in from the country, one Simon, from Cyrene in Africa, and compelled him to aid Jesus in bearing his cross.

33. *And when they were come unto a place called Golgotha.* Golgotha is a Hebrew word, meaning a skull. From its Latin equivalent, *calvaria*, comes our English word Calvary. The place was doubtless so named because it was a small knoll in the shape of a skull. The exact site is unknown.

II. THE CRUCIFIXION. (Nine o'clock in the morning; the third hour of the day.) 34. *They gave him* (just before he was nailed to the cross) *vinegar to drink, mingled with gall: i. e.*, common sour wine, such as the soldiers used, was mingled with a powerful narcotic drug, bitter, but offered as an anæsthetic, to stupify and dull the sense of pain. *When he had tasted thereof* (and so recognized the kindly act, and learned what it was), *he would not drink.* Why? Because he would drink to the very dregs the cup of suffering which God gave him; for only thus could he make full atonement for the sins of the world. "He whom some modern sceptics have been base enough to accuse of feminine feebleness and cowardly despair, preferred rather 'to look death in the face.'"

35. *And they crucified him.* Death by the cross was the most terrible, the most dreaded, and shameful punishment of antiquity. It was not a Jewish punishment; it was the punishment inflicted by heathenism, which knew no compassion or reverence for man as man, on the worst criminals.

CRUCIFIXION. The victim was stripped naked of all his clothes. He was laid down upon the implement of torture: His arms were stretched along the cross-beams, and at the centre of the open palms the point of a huge iron nail was placed, which, by the blow of a mallet, was driven home into the wood. Then, through either foot separately, or possibly through both together, as they were placed one over the other, another huge nail tore its way through the quivering flesh. The body was terribly wrenched when the cross was raised and dropped into its place: the concussion often dislocated the limbs. Inflammation of the wounds in both hands and feet speedily set in, and ere long rose also in other places where the circulation was checked by the tension of the parts; intolerable thirst and ever increasing pain resulted; the blood, which could no longer reach the extremities, rose to the head, swelling the veins and arteries in it unnaturally, and causing the most agonizing tortures in the brain. To all the physical torture we must in this case add the result of these upon a soul sensitive and capable of suffering beyond all human comparison; the effect of ingratitude, of loneliness, of taunts from those who represented his own chosen people; and above all, his state of soul, as he consciously bore the sins of men. Death by crucifixion seems to include all that pain and death *can* have of the horrible and ghastly,—dizziness, cramp, thirst, starvation, sleeplessness, publicity of shame, long continuance of torment, horror of anticipation, mortification of untended wounds,—all intensified just up to the point at which they can be endured at all, but all stopping just short of the point which would give to the sufferer the relief of unconsciousness. Such was the death to which Christ was doomed.

THE FIRST WORD FROM THE CROSS. "Father, forgive them, for they know not what they do" (Luke 23: 34). Probably spoken in the height of the agony, when the cross with the Victim upon it was dropped, with a sudden wrench, into its place in the ground. But it was even then a word for others, not for himself. Sublime self-forgetfulness.

III. THE WATCHERS.—ENEMIES AND FRIENDS. 35. *And parted his garments.* The four soldiers on guard parted them among themselves, except his tunic, or under-garment, for which, since it was woven in one piece, they cast lots (John 19: 23, 24).

36. *And sitting down they watched him there:* the four soldiers on guard, lest friends should come and take him down, and preserve his life. Friends also were watching, as we learn from John 19: 25. The three Marys were there, and other women (Matt. 27: 55, 56), watching afar off. John, at least, of the disciples was near by (John 19: 26).

37. *And set up over his head:* upon the upright of the cross, *his accusation*, written in the three languages then in common use,—Hebrew, Greek, and Latin (John 19: 20),—so that all could read. *This is Jesus the king of the Jews.* Thus in the chief tongues of men was proclaimed in jest what became a living truth.

IV. THE TWO ROBBERS. 38. *Then:* that is, after the crucifixion of our Lord had become a completed fact. *Were there two thieves:* rather, robbers; in all probability partners in the crime of Barabbas. Thus did Pilate unconsciously fulfil prophecy, "And he was numbered with the transgressors" (Mark 15: 28; Isa. 53: 12).

THE CONVERTED ROBBER. One of these robbers, while hanging on the cross, was converted and forgiven, and began even then that new life which could be developed and nurtured in paradise.

THE SECOND WORD FROM THE CROSS WAS now spoken, toward noon, to the penitent robber: "To day thou shalt be with me in paradise" (Luke 23: 43, 44).

V. THE MOCKING CROWD. (Continued from nine o'clock till noon.) 39. *They that passed by:* on the thoroughfare, near which the crosses stood. *Reviled him:* his crucified condition was in such contrast with the title over him, and with his own words, as to excite the mirth of the crowd.

40. *Thou that destroyest the temple:* a perversion of Jesus' words (John 2: 19-21) which were brought against him at his trial (Matt. 26: 61). But it is remarkable that at this very hour the words he really spoke were in the process of being fulfilled. *If thou be the Son of God, come down from the cross:* for if he was the Son of God, he would have abundant power to come down. But in truth, if he had used his power and come down, it would have proved him not to be the Son of God. He did not come down, *because he was* the Son of God.

41. *Likewise the chief priests.* These spoke to one another, not to Jesus.

42. *He saved others; himself he cannot save:* implying that his saving others was only imaginary, a cheat. But "if he had saved himself by coming down from the cross, he could not have saved others." *And we will believe him:* but they were mistaken; they would have found some other excuse for not believing, for he did something more wonderful—he rose from the grave, and yet they did not believe.

42, 43. *If he be the king of Israel . . . for he said, I am the Son of God.* Their logic seemed good from their point of view. Their argument seems invincible, till we see that he could not be the Christ and Saviour *unless* he had been crucified.

44. *The thieves also:* either both did at first, and then one changed; or the expression is simply a general one.

THE THIRD WORD FROM THE CROSS was spoken probably toward noon, to his mother, standing near the cross, with John, the beloved disciple: "Woman, behold thy son."

VI. DARKNESS OVER ALL THE LAND. (For three hours.) 45. *From the sixth hour:* or noon. *There was darkness over all the land:* not over all the earth, but over the land of Palestine. It could not have been from an eclipse, (1) because it was the time of full moon, when the moon is opposite to the sun; (2) because a total eclipse can at most last but nine minutes. It was a miraculous occurrence designed to exhibit the amazement of nature and of the God of nature, at the wickedness of the crucifixion of him who is the light of the world and the sun of righteousness. This darkness was typical of the darkness over Jesus' feelings. *Unto the ninth hour:* three o'clock, the time of Jesus' death.

VII. CLOSING SCENES. (About three o'clock, the hour of the evening sacrifice.) THE FOURTH WORD FROM THE CROSS. 46. *Eli, Eli, lama sabachthani?* (Ps. 22: 1). These are Hebrew words. *My God, my God:* the cry, not of despair, but of extreme anguish, yet of resignation and holy confidence in God as his God. *Why hast thou forsaken me?* or why didst thou forsake me? We have in this exclamation an intensified renewal of the agony of Gethsemane, the culmination of his vicarious sufferings where they turned into victory, for the forsaking was now near its end.

47. *This man calleth for Elias:* Elijah. A heartless Jewish witticism.

THE FIFTH WORD FROM THE CROSS: "I thirst" (John 19: 28).

48. *One of them ran and took a sponge,* etc.: in answer to Jesus' cry of thirst. The "vinegar" was the common sour wine. They put the sponge on a reed or stalk of hyssop (John).

49. *The rest said, Let be:* hold on, wait, to see if Elijah will come at his call.

THE SIXTH WORD FROM THE CROSS. Immediately after this, Jesus cried, "It is finished" (John 19: 30). What was finished? His life on earth, his life's work, the cup of suffering, the atonement for the sins of the world, the old era and dispensation, the prophecies of Scripture.

THE SEVENTH WORD FROM THE CROSS then followed: "Father, into thy hands I commend my spirit" (Luke 23: 46).

50. *Jesus, when he had cried again with a loud voice:* not a cry of agony, but a shout of triumph. Perhaps an inarticulate cry is meant, or perhaps the sixth word from the cross, "It is finished" (John 19: 30). Before this time the darkness had cleared away. It is not in darkness, but in full, clear, unclouded light that Jesus dies. *Yielded up the ghost.* Ghost is Old English for "spirit." His soul. Note how all of the evangelists speak of Christ's death as a departure, a separation of soul and body, and that a voluntary one.

PHYSICAL CAUSE OF CHRIST'S DEATH. The physical cause of his death has been thought by many to have been rupture of the heart. (1) Crucifixion was generally a very lingering death; the victim lived seldom less than twenty-four hours, often three or four days. (2) Usually the victim died of sheer exhaustion; but Christ was not exhausted, as he cried with a loud voice. (3) John records that blood and water flowed from Christ's side when pierced by the spear. This could only occur if the heart had been ruptured, and the blood, before death, had flowed out into the cavity which surrounds the heart. Christ, then, literally *died of a broken heart*, caused by his overwhelming mental agony. This theory draws our thoughts away from the mere bodily tortures which Christ endured, to the mysterious woe that pressed upon him on account of imputed sin.

ACCOMPANYING SIGNS. Just after three o'clock (Matt. 27: 51-54; Mark 15: 38, 39; Luke 23: 45, 47, 48).

(1) As Jesus expired, the great veil of the temple that hung between the Holy Place and the Holy of Holies was rent in twain. The veils before the Most Holy Place were 40 cubits (60 feet) long and 20 (30 feet) wide, of the thickness of the palm of the hand, and wrought in 72 squares, which were joined together; and these veils were so heavy, that, in the exaggerated language of the time, it needed 300 priests to manipulate each. The rending of the veil typified that the veil that shut out the vision of holiness from the hearts of the people had been taken away (2 Cor. 3: 14-16), and the way into the Holy Place, the state of holiness, and the place of holiness, was now opened.

(2) At the same time there was an earthquake of such power as to rend the rocks and open the tombs. Many bodies of saints that slept came forth, as if to accompany the victorious Christ, and prefigure the resurrection of the dead and the moral resurrection of the world.

—The star of Bethlehem of the temperance reform stands over the school-house. If we save the children to-day, we have saved the nation to-morrow.—*Mary H. Hunt.*

"Hold On to the Rock, Sammy, Hold On!"

"May I go along with you?" said a timid voice at the close of school.

"Yes, come with me, Sammy! Give me your hand, boy, and we will trudge on side by side," replied the superintendent, turning the key in the battered schoolhouse door, and then halting one moment to watch his flock scattering down the country road or along the foot paths leading across the green fields.

"Now, Sammy, I am ready," said the superintendent, seizing the little hand and covering it with his large warm grasp.

"I thought, Uncle John," said Sammy, archly, lifting his happy eyes to the big, open face kindly beaming down upon him, "you might like to have me go with you."

"Ha, ha, to look after me because I am so little? I am not to go with you so much as you go with me and look after me! Ha, ha! Well, we can look after one another, and as we are neighbors, we can keep one another company very conveniently. Hark!"

The old man's merry, laughing mood ceased in a moment. With an anxious face, he listened.

"With is it, Uncle John?"

"Well, child, the country is full of water. The streams are all swollen, and what we are afraid of is that the dam back of the hills—the upper dam as we may say—may give way. And there, it is raining again!"

As Uncle John looked up, big, bold drops, without ceremony, splashed into his face.

"Couldn't we take the short way home, down through the valley?" asked Sammy.

Down through what was known as "the valley" went "Swift Stream," leading from the upper dam. Uncle John hesitated.

"It will shorten the way, Sammy, but—"

"Swift Stream too high?"

"Oh, we can get across, but—"

Uncle John again paused. He was rather uneasy about that upper dam.

"However, Sammy," said the old man with a hearty laugh, "I think that the idea is that you are to look after me, and come! I'll go your way."

Down through the shadowy valley they went, hand in hand, careless of the wind that blew harder every minute, of the rain that fell faster, of the increasing roar of the swollen stream in the bottom of the valley.

"The water is almost up to the planking of the bridge, Sammy, but we don't care," said Uncle John, "we shall get across safe."

The passage of the bridge was made in safety, and they began to climb the half-rocky, half-wooded wall of the valley on other side of the bridge. Suddenly Uncle John caught the sound of a tumult that was something more than the rage of Swift Stream. He thought he saw the white flash of a huge mob of foaming, driving waters.

"The dam, Sammy! Oh it has given way! Quick, quick!" he shouted. "Up in my arms, boy!"

Then came a terrible struggle amid rocks and trees up the other side of the valley. Sammy clung to the strong protector who was pressing forward and upward, and the boy could not take his eyes off the maelstrom that suddenly had plunged down into the valley and boiled in every direction under their feet. This maelstrom was boiling upward, too, higher, higher—a horrid sight! Still Uncle John pressed on. The water was now around his feet. He saw ahead a crevice in a crag. Near it was a tree. Struggling with a strength that seemed to belong to his younger days rather than the present, he pressed Sammy into the crevice, shouting: "Hold on to the rock, Sammy, hold on!"

Then he grasped a limb of a tree, and swinging himself up onto it, he clung for his life. Sammy clung. Once the boy looked appealingly to Uncle John as if he wanted to come to his companion. The water, though, was flowing about the child, and would have swept him away if he had forsaken his grasp.

"Hold on to the rock, Sammy, hold on!" shouted the old man's voice. "Don't leave! The water is not—"

Could he say "not rising?" Yes, joyful assurance! In a moment he added, "Hold on! The water is not rising!"

Quickly, with angry remonstrances from its many frothing waves, the flood subsided. The water beyond had reached the more open country, and was spreading out over the level fields.

Sammy and his guardian left their places of refuge and went home together, and in safety.

A few weeks later, one evening, Uncle John was hurriedly summoned to the door of his home by a loud, imperative knock.

"Oh, Uncle John! Sammy is dreadful sick, and he has been calling for you. Couldn't you come!" pleaded Sammy's oldest brother.

"Why, yes! Isn't this sudden, Ephraim? I'll come right off."

"Sudden? You knew he had been sick?"

"Oh, yes, but not dangerous."

"Well, somehow—you know he had the fever—his sickness has turned for the worse, and it has been dreadful quick, and the doctor says there is no hope."

"My poor little Sammy! I can seem to hear him now, in the Sunday-school, singing the 121st Psalm, the very day the flood came when the dam gave way."

"Well, sir, his mind has been on that flood. He seems to think the great water is coming, as he calls it."

"My poor little Sammy!" sympathetically said the superintendent again.

He found Sammy lying very still on his bed, and he saw that the deathmark was on the boy's face.

"Sammy!" he softly called, leaning over the child.

"Oh, Uncle John, that you?"

"Yes, dear."

The child's mind now seemed to wander.

"He thinks, sir," sobbed the mother, "he—is—in the valley—again—and the water is coming."

"It is another valley, and it is a flood that is coming—the death flood."

He now turned to the white little face on the bed.

"Sammy, there is a Rock in the valley—a great high Rock—and it is Jesus," softly spoke the gray haired man. "You holding on to Him?"

The boy opened his eyes and spoke. "Jesus? He—the—Rock—in—the valley—Uncle John? You want me—to hold—on—to—Him?"

His hands began to rise. A beautiful light came into his eyes, as, looking upwards, he held out his thin, wasted arms. He spoke not again, but in his face still lingered the peace of the blessing of Him who for ever and aye is to all trusting souls a Rock in the Valley of Death.

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BUDS AND BLOSSOMS

and use it to help us, as heretofore, in the Work. Unless aided by Christians generally, we must suffer financial LOSS. This can be, should be, and will be avoided if advertisers will encourage, and those who read this subscribe. Send for circulars and specimens, and you will see what others think and say about BUDS AND BLOSSOMS.

SOMETHING NEW

IN BUDS AND BLOSSOMS AND FRIENDLY GREETINGS.

B & B This is a richly illustrated magazine, highly recommended, and can be safely introduced to the Home Circle. It is profitable and pleasing to old and young. A record of faith work. Full of the Gospel spirit. Its short stories, temperance sketches and missionary notes, make it bright and cheery. Just the thing for your family. 12th year of publication.

☞ N. B.—The Editor's address is changed. Send all communications and payments to Rev. J. F. AVERY, Office, 1 Henry St., Cor. Oliver, off Chatham Sq., New York, U. S. Forty pages monthly. $1 per year. Send two 3c. stamps for specimen. B. & B. ☜

—Quaint old Thomas Fuller recorded this prayer against sudden death: "Lord, be pleased to shake my clay cottage before Thou throwest it down. May it totter awhile before it shall tumble. Let me be summoned before I am surprised. Deliver me from sudden death. Not from sudden death in respect to itself, for I care not how short my passage may be, so it be safe. Never any weary traveler complained that he came too soon to his journey's end. But let it not be too sudden in respect to me. Make me always ready to receive death. Thus no guest comes unawares to him who keeps a constant table."

The venerable Professor Silliman used to tell his students: "Sudden death is never to be dreaded. It is be God's will, let the angel of death come in a flash; only let him find me at the post of duty. He cannot come too quickly."

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