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Port Elgin, N. B. May 28, 1885. 21-tf

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The remarkable interest in the War Papers and in the many timely articles and strong serial toures published recently in THE CENTURY has given that magazine a regular circulation of

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Mr. Howells's serial will be in lighter vein than "The Rise of Silas Lapham." Mrs. Foote's is a story of mining life, and Mr. Cable's a novelette of the Acadians of Louisiana. Mr. Cable will also contribute a series of papers on Slave songs and dances, including negro serpent worship, etc.

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Sabbath School.

BIBLE LESSONS.

FROM FRELOUBET'S SELECT NOTES

First Quarter.

Lesson V. Jan. 31. Daniel 1: 8-21.

DANIEL AND BABYLON.

GOLDEN TEXT.

"Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word."—Ps. 119: 9.

DANIEL.—At this time about 14 years old. For Plato says that was the age when the Persians placed a boy under the royal instructors. Daniel was born in Jerusalem, of noble parentage, carried captive in the first captivity. He lived through the whole of the 70 years,—during the reigns of Nebuchadnezzar (43 years), of three Chaldean successors (two, three and one-half, and three-fourths years), of Belshazzar, Darius, and Cyrus. His last recorded vision was in the third year of Cyrus, B. C. 534. So that he must have lived to be over 85 years of age.

THE CHARACTER OF DANIEL.—(1) Religious, faithful to God amid every temptation to deny him. (2) Full of faith in God. (3) Courageous. (4) Wise with all human and divine wisdom. (5) Of the highest morality, so that none could find fault with his conduct. (6) Of sterling integrity, faithful to men as well as to God. (7) Of great executive ability, so that he was the chief officer in several reigns. (8) He was patient and enduring, never failing, never flagging. (9) He lived in loving communion with God; so that God spoke to him, and he was beloved of God, like the beloved disciple John. (10) He was remarkable for humility. He not only freely confessed his sins with those of his people, but "chief statesman in the first empire of the world, he has not recorded a single voluntary act of his own, not one word of his toils, plans, counsels of those 70 years."

BABYLON, in a direct line, lay 500 miles east of Jerusalem. Babylon at this time was in the zenith of its power, ruling all of Western Asia, and extending its authority to the river of Egypt. The city of Babylon was built in an extended plain, and upon both sides of the river Euphrates. Herodotus, who visited it about B. C. 450, within a century after the departure of the Hebrews, while its walls and buildings were still perfect, describes it as forming a square of nearly fourteen miles on each side. Others gave a different measurement; but the smallest leaves a space of over 10 miles square within the walls, which is four times more than that covered by intramural Paris, and fully twice as great as the size of London within the bills of mortality. The walls surrounding the city, according to Herodotus, were 300 feet high and 80 feet broad.

I. THE TEMPTATION. (8) *Daniel purposed in his heart.* He does not express stubborn determination and make open resistance at first, but makes a courteous request. *He would not defile himself with the king's meat, i. e.*, food. He would be defiled or polluted by it, because (1) the dietary light comprise articles of food, such as the flesh of swine, hares, etc., which the law interdicted to the Israelites (Lev. 11.); (2) the flesh may not have been perfectly cleansed from blood, so as to be allowed by the Jewish law (Deut. 12:23-25); (3) The heathen, as, indeed, did the Jews, used for food animals that had actually been offered in sacrifice at the altar of their gods; (4) He feared defilement from the luxurious diet provided by the king. *Nor with the wine.* He has probably seen (1) its effect on others; (2) the bad company and danger into which it led.

TEMPTATION TO WHAT.—The four captives were tempted (1) to do that which was debasing and degrading; (2) to disobey the law of their God; (3) to deny their religion and God, and yield to the popular idolatry of the day; and (4) thus to be recreant to their country, and their nation, and all the promises and hopes which belonged to them.

TEMPTED BY WHAT. (1) By appetite. The love of the king's luxuries and wine. (2) By their ambitions and hopes of success. How could they expect to succeed with a heathen king, when they were so set in a religion which condemned him and his conduct. (3) By the king's command. Why should they not yield as to an inevitable necessity,—their very life might depend upon it. (4) By the love of popularity. Their course would make them appear odd, and subject them to ridicule, and bring them into many troubles.

II. THE TEMPTATION RESISTED.

(I.) BY AN EARNEST PURPOSE. "He purposed in his heart."

(II.) BY USING WISE MEANS. *He requested of the prince of the eunuchs.*

(III.) BY THE HELP OF GOD. 9. *Now God had brought Daniel into favor and tender love.* The favor of others toward the godly is the doing of God. So in Joseph's case (Gen. 39:21). Especially toward Israel Psalm 106:46; cf. Proverbs 16:7).

(IV.) BY HIS OWN CHARACTER. The "favor and tender love" were the gift of God, doubtless, (1) by influencing Aspheneaz by his Spirit; (2) by producing in Daniel attractiveness of person and manners, promising talent, and a noble and lovable character.

(V.) BY THE TEST OF FACTS. 10. *The king who hath appointed your meat.* It appears that the king's sincere object was to secure in them the very best mental and physical development that could be attained. Asphenaz certainly expected that the more luxurious diet would affect their bodies favorably.

12. *Prove thy servants...ten days.* A period which would indicate the probable result of the entire experiment. *Give us pulse to eat.* Leguminous plants, or their seed, as beans, peas, etc.

III. THE RESULTS OF THE TRIAL.

FIRST,—PHYSICAL RESULTS. 15. *Their countenances appeared fairer and fatter in flesh.* (1) God may have specially blessed the obedience and faith of these young men. (2) At the same time it is to be observed that such temperance as they practised has a natural tendency to produce the result mentioned.

SECOND,—MORAL AND INTELLECTUAL RESULTS. (1) Natural results. By the diet they took they had their minds in some measure more pure, and less burdened, and so fit for learning, and had their bodies in better condition for hard labor. So they readily amassed all the learning of the Hebrews and the Chaldeans. Then, too, such self-denial, such courageous adherence to principle, would strengthen their character. (2) From God's blessing.

17. *God gave them knowledge.* Some of it was direct from him, as the visions; some was by blessing their daily studies. *Skill in all learning.* In science, in astronomy, in literature, in philosophy the Chaldeans at this time stood at the head of the world. *And wisdom.* Power to apply and use and increase this learning. *Understanding in all visions and dreams.* Through which God revealed the future to Daniel, and also showed him the meaning of the visions which others saw.

THIRD,—EFFECT UPON HIS FUTURE LIFE AND CAREER. 18. *Now at the end of the days.* The three years of verse 5, fixed by the king for their training.

20. *And in all matters of wisdom and understanding.* In everything which required peculiar wisdom to understand and explain it. *He found them ten times better.* Better counsellers, better informed. *Then all the magicians and astrologers.* The magicians were the learned class, the scribes, the priestly class. The astrologers were the Magi, the wise, scientific men, the philosophers.

"For His Sake."

Nine o'clock on Saturday morning, and Hettie still standing by the stove baking pancakes.

For whom was she baking cakes at such a late hour? For the family? Most assuredly not. The family breakfast had been eaten and cleared away a full hour and a half ago.

Hettie was baking cakes for Brother Rob, who at that moment was sitting in the dining room leisurely eating his breakfast cakes and maple syrup, regardless of what the clock said, or of the Saturday work that was waiting for Hettie.

Rob was nineteen, four years older than Hettie, and considered it his privilege to tease his sister and lord it over her generally. Often would he come down-stairs late and demand his breakfast of Hettie in a tone of authority, as if of course it was the business of her life to wait upon him. As often, too, the sister would reply with sharp, ugly words, multiplied by many more on his part—words, that left a sting all day long.

On this particular morning Rob had been more exasperating than usual. He said the cakes were burned, then that they were raw, and he asked Hettie if she had to wait to have some flour ground before she brought any more.

Besides all this it was a warm morning, and mother was sick, and life seemed all awry to poor Hettie. Do you wonder that her face was drawn into a scowl, and that the frowns grew deeper with each cake turned? I don't think she tried very hard—to tell the truth—to have those cakes right, for certainly they were not done as nicely as Hettie Bryson could bake cakes—she was rather noted for her skill in that line.

"Rob says he wants a glass of water."

The small messenger who said this was the baby and pet of the house. Now if it had been anyone else but Baby Lillie, Hettie would have said, "Tell him to get it then;" but she could not quite bring herself to send such a message by this gentle little sister, so she slammed her plate on to the table and went to get the water.

Lillie watched her sister a moment as she jerked the pump handle up and down, and then with a puzzled look asked:

"Hettie, are you getting it for His sake?"

"For His sake! What do you mean? Whose sake?"

"Why, for Jesus' sake, I guess. It is my Sunday-school lesson for to-morrow about getting a cup of water for His sake, and I don't see how we can when he isn't here. Will it do to give it to anybody?"

Poor, startled Hettie! It was in her Sunday-school lesson too. She had so longed last night for an opportunity to give a cup of water for His sake, to prove that she was trying to be a disciple; had thought wearily of the coming morning with its round of homely duties, and had sighed and said there was nothing she could do. Was it possible that here was a chance right in her own home? Could she even give this glass of water in His name?

These thoughts rushed swiftly through her brain, and quick as the thoughts followed this answer:

"Yes!"

Yes, it should be done for Jesus. She looked at the glass. It was not clear, and she knew the water she had filled it with must be warm and taste of the iron pipe because she had not pumped out enough.

Hastily she reached after a clean glass and pumped until the water was cold and sparkling as crystal. Instead of the hard thump she had intended, she sat the glass down gently and in silence by Rob's plate, and went swiftly back to those cakes. The dried up things were thrown away, the damper opened, the fire made to roar, the griddle to smoke, and soon another set of cakes, golden brown beauties, had taken their places on the plate.

"I say, how many years are you going to keep me waiting for those cakes?" was his greeting as she opened the dining-room door.

"The fire wasn't burning nicely; it is all right now," she said meekly.

Amazement showed in every line of Rob's face as he saw the tempting cakes and heard the gentle reply. But Hettie did not see his face, for she was standing over the stove again. The next time she went in, he said in a pleasant tone:

"That will do, Hettie; they are beauties, though, and I wish I had time to eat some more of them."

Hettie was almost tempted to tell him that he would have had more time if he had come down stairs sooner. But she did not; she held her lips firmly, and so no sharp stings got out that time.

After Rob had gone Hettie sat down on the back doorstep to cool herself off and think a minute. Rob was not a Christian; she had been praying for him, and here perhaps it was her own cross words and way that were keeping him back.

The next evening as she was starting for church, she lingered in the hall a moment when Rob was putting on his overcoat preparatory to going, she did not know where, for it was not at all his habit to attend this meeting.

"Rob," said she, half timidly, "I wish you would go to the young people's meeting with me to-night?"

"How do you know but I will?"

"Oh! will you?"

"I shouldn't wonder. You see, Hettie, somebody told me you took part in the meeting last week, and I've been watching you to see if it was all talk. Yesterday morning I made up my mind you had something that you didn't have once. Something that helped you. I'm sure there is anything, I'd like to find it too. I said to myself if she can stop snapping and snarling, why can't I? At any rate, I mean to go to this meeting every Sunday night after this."

And Hettie, full of smiles and tears, could only murmur below her breath, "O Rob, I'm so glad!" —*Grace Livingston, in the Pansy.*

Sharing Christ's Sympathies.

BY NORMAN MACLEOD, D. D.

Blessed be God for the gathering in and eternal union of his people! Our friends in heaven remain the same persons, with all their sinless peculiarities. They therefore remember us and love us more than ever. Are they interested in us, perhaps concerned about us? Why not? The joy of the redeemed is not a selfish joy. I would despise the saint who enjoyed himself in a glorious mansion, singing psalms, and who did not wish his joy disturbed by sharing Christ's noble and grand cares about the world. So long as men and my dear ones are in "the current of the heady fight," I don't wish to be ignorant of them on the ground that it would give me pain and mar my joy; I prefer any pain to such joy. I can not think it possible that my heaven there shall be different from my heaven here, which consists in sympathy with Christ. If he has a noble anxiety, limited by perfect faith, in what is going on upon the earth; if human sin is a reality to him; if his life there as well as here is by faith in the Father; if he watches for the end, and feels human sin and sorrow, and rejoices in the good and feels the awfulness of the wrong, yet ever has deep peace in God, why should not his people have the joy of sharing this God-like burden of a struggling humanity?

"Then cometh the end." But the end is not yet. The final day of judgement may be millions of years hence. Until then the whole church may have its education of labor and teaching continued in mighty ventures of self-sacrifice, and in ten thousand ways put to the proof, in order to inspire those talents of faith, self-denial, hope, acquired on earth. This might imply suffering. Why not? Many picture a heaven which is a reflection of their own selfish nature. "Don't trouble us." "Tell us no bad news." "We are saved; let no others drown." "What is the earth to us."

This is not my heaven, I wish to know, I wish to feel, I wish to share Christ's sympathies, until the end comes.

Good for Nothing.

A gentleman, while addressing some children, took out his watch and asked them what it was for.

"To keep time," the children answered.

"Well, suppose it won't keep time, what is it good for?"

"It is good for nothing," they replied.

He then took out a lead pencil, and asked what it was for.

"It is to mark with," was the answer.

"But suppose the lead is out, and it won't mark, what is it good for?"

"It is good for nothing."

He then took out a pocket-knife and asked what was its use.

"To whittle with," said some. "To cut," said the others.

"Suppose that it has no blade, and then what is it good for?"

"Good for nothing."

"Then a watch, or pencil, or knife is good for nothing unless it can do the thing for which it was made?"

"No sir," the children all answered.

"Well, children, what is a boy or a girl made for?"

The children hesitated.

"What is the answer to the question, 'What is the chief end of man?'" asked the gentleman.

"To glorify God and enjoy him forever."

"Now, then, if a boy or girl does not do what he or she is made for, and glorify God what is he or she good for?"

And the children all answered, without seeming to think how it would sound:

"Good for nothing."

"Well if children are made to glorify God, and then don't do it, are they good for anything? that is, it is so much more important than they glorify God, and become prepared to enjoy him forever, than anything else, that if they fail to do this, it is as though they failed in everything. Without love to God, all other things are as nothing."

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1886.

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Miles.	TRAINS GOING WEST.	Exp. dy. A M	Acc. M.W.F. A.M.	Acc dy P M
	Halifax,—leave,	7 00		3 35
1	Richmond,		6 15	3 33
14	Windsor Junction,	7 [illegible]	7 15	3 56
40	Newport,	8 45	9 12	4 58
46	Windsor,	9 00	10 05	5 23
53	Hantsport,	9 22	10 37	5 53
64	Wolfville,	9 54	11 32	6 46
66	Port-Williams,	10 00	11 35	6 55
71	Kentville—Arrive	10 15	11 55	7 10
	Do—Depart,	10 30	12 25	
83	Berwick,	11 03	1 17	
88	Aylesford,	11 18	1 40	
95	Kingston,	11 36	2 10	
102	Middleton,	11 57	3 00	
116	Bridgetown,	12 40	4 00	
130	Annapolis—arrive	1 20	4 55	

Miles.	GOING, EAST.	Acc. dy.	Acc. Y.T.W.S. A.M.	Exp dy. P.M.
	Annapolis—leave		6 15	1 30
14	Bridgetown,		7 10	2 12
28	Middleton,		8 10	3 5r
36	Kingston,		8 40	3 10
43	Aylesford,		9 15	3 37
47	Berwick,		9 35	3 52
59	Kentville—Arrive	A.M.	10 35	4 25
	Do—depart,	5 40	11 05	4 40
64	Port Williams	5 50	11 15	4 55
66	Wolfville,	6 10	11 44	5 03
77	Hantsport	6 38	12 30	5 39
84	Windsor,	7 20	1 20	6 05
90	Newport,	8 10	1 44	6 21
116	Windsor Junction,	10 00	3 45	7 28
129	Richmond,	10 40	4 05	
130	Halifax—Arrive,	10 45	4 30	8 00

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P. ENNIS,
Kentville, 13th Nov, 1885. General Manager.

NOTICE.

To Whom it May Concern:

The meeting house of the First Grand Lake Baptist Church, Cumberland Point, being out of repairs, a business meeting of the Church and Congregation was held on Nov. 23rd, 1885, and it was decided to repair thoroughly; and any persons owning pews in said house, and having any objections to taking old pews out, and building new ones, will please meet with the Building Committee on or before the First day February, 1886, and state their objections.

Building Committee: Duncan McIntyre, Charles W. McLean, Henry P. Purrie.

Cumberland Point, Queen's Co., N. B.

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ST. NICHOLAS aims both to satisfy and to develop the tastes of its constituency; and its record for the past twelve years during which it has always stood, as it stands to-day, at the head of periodicals for boys and girls, is a sufficient warrant for its excellence during the coming season. The editors announce the following as among the

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