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Tender for the Works of Construction.

SEALED TENDERS, addressed to the undersigned and endorsed "Tender for Oxford and New Glasgow Railway," will be received at this office up to noon on Monday, the 19th day of October, 1887, for certain works of construction.

Plans and profiles will be open for inspection at the office of the Chief Engineer of Government Railways at Ottawa, and also at the Office of the Oxford and New Glasgow Railway, at River John, Pictou Co., Nova Scotia, on and after the 1st day of October, 1887, when the general specification and form of tender may be obtained upon application.

No tender will be entertained unless on one of the printed forms and all the conditions are complied with.

By order,
A. P. BRADLEY
Secretary.

Department of Railways and Canals,
Ottawa, 9th September, 1887. 36 38

Notice to Contractors.

SAULT SAINTE MARIE CANAL.

CONTRACTORS intending to tender for works of construction of the Canal proposed to be formed on the Canadian side of the Saint Mary's River, are hereby informed that Tenders will be received about JANUARY next, and that the most favorable time to examine the locality will be between the present time and the early part of November next.

When plans, specifications and other documents are prepared due notice will be given. Contractors will then have an opportunity of examining them and be furnished with blank forms of tender, etc.

By order,
A. P. BRADLEY,
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Department of Railways and Canals,
Ottawa, 24th August, 1887.

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BIBLE LESSONS.

STUDIES IN THE GOSPEL ACCORDING TO MATTHEW.

Fourth Quarter.

Lesson III. October 16. Matt. 9:1-8.

POWER TO FORGIVE SINS.

GOLDEN TEXT.

The son of man hath power on earth to forgive sins.—Matt. 9:6.

I. THE PARALYTIC.—1. *And he entered into a ship*, or "boat." The one which had carried them over from Capernaum to the country of the Gadarenes. *Into his own city.* Capernaum, which he had made his home.

2. *And behold.* We now begin a new incident which took place some weeks before. *They brought to him.* At his home, probably the one which he occupied with his mother and brethren. So the narrative in Mark (2:1) implies.

The circumstances are related in Mark 2:1-4 and Luke 5:18, 19. *A man sick of the palsy.* Palsy is a contraction of the word paralysis. *Laying on a bed.* Either a thickly padded quilt, or a mere net-work of cords stretched over a frame to support a mattress.

II. JESUS FORGIVES HIS SINS. 2. Jesus first of all pronounces forgiveness, as being the moral condition necessary to the healing of the body, and then, having by forgiveness removed the hindrance, he proceeds to impart that healing itself by an exercise of his supernatural power. *And Jesus seeing their faith.* That is, the faith of the sick man, and of his friends who brought him. It was manifestly with the sick man's own consent, and no doubt at his own instance, that he was brought. They all, it would appear, had faith in Christ as the Great Power of God. Their faith was shown by their actions.

Observe that Christ answers the prayer in their actions before it is expressed in words. Jesus read their hearts' desires.

Said...Son. Expressing sympathy, kindliness, and perhaps that a new and close relation was henceforth to exist between them. *Be of good cheer.* Take courage and comfort; no longer despond. *Thy sins be forgiven thee;* rather, *are* forgiven thee. The original is in the past tense, not the imperative.

FORGIVENESS OF SINS. 1. All of us have sins to be forgiven. 2. Sin unforgiven, by its very nature, shuts us out from God and heaven. 3. God only can forgive sin; because sin is committed against God, and that person only against whom sin is committed can forgive the sin. 4. Sin is forgiven for Christ's sake, because he has by his atonement made it possible for God to be just, and yet justify (forgive) those who believe. 5. Those are forgiven who repent and believe in Jesus. Repentance and faith show a state of heart which makes it safe to forgive. Otherwise forgiveness would increase sin, not remove it. 6. Forgiveness restores us to the family of God, and to the enjoyment of his love.

III. THE PROOF THAT JESUS COULD FORGIVE SINS. 3. *And behold certain of the scribes.* The scribes, or rabbis, were the leaders of the nations, the theologians, the legislators, the politicians of Israel. *This man blasphemeth.* The blasphemy consisted in forgiving sins, which is a prerogative of God alone.

4. *And Jesus knowing* (or seeing) *their thoughts.* The knowledge was supernatural, and was itself as great a testimony of his divine power as was the healing which followed (Luke 7:39, 40; John 2:24, 25). *Wherefore think ye evil?* Your minds. Why do you judge me thus unkindly?

5. *For whether is easier to say*, etc. By doing that which is capable of being put to the proof, I will vindicate my right and power to do that which in its very nature is incapable of being proved.

6. *But that ye may know.* In accordance with the argument in the previous verse. He applies the principle there stated. *That the Son of man hath power* (or authority) *on earth to forgive sins.* And thus that he is divine, since God only can forgive sins. Although on earth the Son of man, he is also the Son of God. *Arise, take up thy bed* (See on ver. 2.) He was not only to show that he was healed, but immediately and completely cured as immediately and completely as his sins were forgiven.

7. *And he arose* (and took up his bed, Mark 2:12), *and departed to his house.* The test was successfully applied. The intervening moment must have been one of suspense to all, save the Healer and the healed; the one serene in the consciousness of power, the other strong in faith. His walk was truly "by faith," and he went "glorifying God" (Luke 5:25).

8. *They marvelled.* The Revision, with the most ancient manuscripts, has "they were afraid." The miracle awakened a religious awe in their minds. *And glorified God.* They ascribed the honor and glory to God, as the source of this beneficent power.

A PARABLE OF REDEMPTION. This miracle may be regarded as an enacted parable of sin and redemption. The paralytic typifies (1) the sinner by his original helplessness (Isa. 40:30; John 6:44); (2) faith, by his earnestness to come to Christ in spite of obstacles (Ps. 25:15; 86:2, 7); (3) a common Christian experience, by the delay he suffers between his repentance and faith and his cure (Jas. 5:7, 8); and (4) the power of divine grace, in the ability to obey Christ's commands, received in the very attempt to comply with it (Phil. 4:13).

The Garden of Egypt.

At the beginning of March the gardens of Egypt are wonderful; the orange and lemon trees spread their most pungent odor; the rose-trees are covered with innumerable flowers; the palms, with their green and white crowns, swing there in the wind; the oleanders there border the avenues; on the lawns, anemones, annual and perpetual flowering pinks, chrysanthemums, violets, zinnias, periwinkles, snap-dragons, mignonette, pansies and petunias blend their innumerable colors with the green of the trees, bushes and shrubs. Groups of bamboo lift here and there their long green or golden stems, crowned with an immense plume of pretty little trembling leaves. One comprehends on seeing these stems, which assume in a few months enormous proportions, the cruelly ingenious punishment of the Chinese in binding a criminal to a young bamboo. The plant grows, and the wretch is tortured in a few weeks. No wood is lighter or more useful than that of the bamboo. One does not understand why the Egyptians neglect to plant it along the canals and on every cultivated land, where it grows so well. But what gives, at least during winter and spring, the most smiling aspect to the Egyptian gardens are the great sheets of rose bougainvilleas that cling to the walls, the trees and groups of foilage, and which display everywhere the varied and exquisite tints of their flowers. The bougainvillea is certainly the finest of climbing plants. During five months it flowers under the winter sun, takes shades of extreme delicacy—one might say a light rose trail, the intensity of which every play of light varies. The aloes, the agave, attach themselves on rocky slopes. On the banks of the water-courses the blue lotus and the papyrus still revive an ique reminiscences. Grass cannot be raised in Egypt. The layer of soil is so thin that the sun dries it up immediately, and unless the grass be constantly submerged, it turns yellow and perishes at once. It is not the heat alone that produces this result, for there is very much fine grass in the tropics; but the heat, accompanied with the shallowness of the soil, renders the culture of grass impossible in Egypt. It is with difficulty that a few isolated blades of grass sprout during winter along the Nile and the canals; they disappear as soon as spring begins, so that everywhere in the country where artificial cultivation finishes, the dry and bare desert begins. In the place of grass a pretty little verbenaceas is used, and this is encountered everywhere, the same as grass is encountered in America.—*Brooklyn Magazine.*

How to Make Money.

The following statistics gathered from reliable sources are both interesting and instructive and may be turned into money, so to speak, by farmers and poultry raisers. The number of fowl has greatly increased in the United States during the last five years but this increase has been larger the New England and Middle States than in any other. Twenty seven States report over one million each. Seventeen States report over two million each. Thirteen States report over three millions each while the States of Illinois, Iowa, New York, Ohio and Pennsylvania report over five million each. In eighteen of the States the annual average product of eggs per hen is as follows:

Me., 7.5 doz.; Mass., 7.2 doz.; Conn., 7.1 doz.; N. H., 6.7 doz.; R. I., 6.4 doz.; Vt., 5.9 doz.; Penn., 5.2 doz.; N. Y., 5.0 doz.; Ind., 5.0 doz.; Tenn., 4.7 doz.; Ky., 4.4 doz.; Iowa, 4.3 doz.; Ohio, 4.0 doz.; Ill., 3.6 doz.; N. C., 3.6 doz.; Ala., 3.2 doz.; S. C., 3.1 doz.; La., 3.0 doz.

It will be noticed that the average number of eggs laid per hen per year ranges from three dozen to over seven dozen and that those states which reported the largest number of hens did not make the most money because, as the figures show, they only got an average of four to five dozen eggs per hen per year while the New England States showed an average of from six to over seven dozen. The question arises then why do the hens in New England States average more than seven dozen eggs per year per hen, while in Louisiana they only average three dozen? The reason must be found in the fact that in the New England States, Sheridan's Powder to make hens lay is almost most universally used, while in the West and South it is not used much. Louisiana has not gone behind but the Nothern States have gone ahead. There is no doubt at all but what the extensive use of Sheridan's Powder to Make Hens Lay; and for the improvement of poultry, has boosted the poultry industry more than all the other influences put together. The poultry industry of this country now amounts to between five and six hundred millions of dollars annually and the profits are said to be enormous. One man in Mass. near Boston has made twenty thousand dollars a year for last five years, and many more have from five hundred to a thousand dollars, while thousands of women, children and invalids have earned a comfortable living. All who want to know just how to make money, keeping and tending poultry should send to I. S. Johnson & Co., 22 Custom House Street, Boston, for a copy of the poultry Raising Guide, price 25 cts.

The Obelisks of Egypt.

Egypt appears to have concentrated its genius on the erection of monuments for the admiration of successive generations. Her obelisks are to-day, both by their beauty and height, the most gladsome objects to be seen at Rome. Imperial Rome having despaired to parallel the architecture of Egypt, devoted her inventive genius to pour splendor on the tombs of her royal heroes. An obelisk is needle shaped or an attenuated four cornered pyramid, lofty, and erected vertically, to serve for ornament, and it is generally inscribed with hieroglyphics. We call hieroglyphics those archaic figures or mysterious symbols which the Egyptians made use of to veil sacred subjects or the mysteries of their religion. Sesostris erected two obelisks in the city of Heliopolis. They were of very hard stone, which was taken from the quarries of Syene, situated on the frontier. Each was thirty toises, or 180 feet in height. Augustus, the emperor, on reducing Egypt to a province, conveyed to Rome these two monuments, of which one has since been broken.

His indomitable mind did not attempt to disturb the repose of a third, which was of colossal size, and erected during the administration of Rameses. It is said that twenty thousand men were employed in cutting the gigantic block from the quarry. Constantine more adventerous than Augustus, had it conveyed to Rome. These two obelisks are still to be seen, as well as a third, which is 150 feet high and twelve feet in diameter. Caius Cæsar brought the latter from Egypt, and on a vessel of such extraordinary lines that Pliny observes that the like had not hitherto been designed by the navel architect. Egypt is overspread with these sacret structures. They are mostly excavated from the quarries of Upper Egypt, where we see some of them left in a half-finished state on our own day. But what is most remarkable is, that the ancient Egyptians knew how to dig canals close to the quarries, so that when the Nile overflowed they were enabled to remove their columns, obelisks, and statues by means of rafts of buoying power in proportion to the weight to be removed, and by these appliances floated them to Lower Egypt. As the country was intersected by so many canals, there were few places to which they were not able to convey the ponderous masses, whose removal otherwise would very probably baffle the skill of their most experienced engineers.—*J. Edward Fraser.*

An Iowa Judge's Rebuke.

Hon. F. M. Hubbarb, district judge of the eighth judicial district of Iowa, in passing sentence upon some liquor dealers for violation of the prohibitory laws of the State, said: "While there are greater crimes known to the law which are punishable with great severity, there are none which involve more of those qualities known as despicable meanness and audacity than the selling of intoxicating liquors. You who stand before the court for sentence are, in every moral sense, murderers; and you are, within the spirit, if not the letter, guilty of manslaughter; for the law says whosoever accelerates the death of a human being unlawfully is guilty of a crime. Your bloated victims upon the witness stand, and who undoubtedly committed perjury to screen you from the law, not only abundantly testified that you are accelerating death, but that you are inducing men to commit still greater crimes than your own. You still maintain the appearance of respectability, but how morally leprous and scrofulous you are inwardly! The ruin, poverty and idleness which you are inflicting upon this community declare as from the housetops that you are living in idleness and eating the bread of orphans watered with widow's tears; you are stealthily killing your victims, and murdering the peace and industry of the community, thereby converting happy, industrious homes into misery, poverty and rags. No one can know the utter degradation and total depravity to which man can be brought, until he looks upon the desolate ruin caused by your hellish traffic. You are persistent, defiant law breakers, and shamelessly boast that in defiance of the law and moral sense of the community, you will continue in your wicked and criminal practices. It has, therefore, now become the imperative duty of this court to let fall upon you so heavily the arm of law that you shall either be driven from your nefarious traffic or ruined in your fortunes of wicked prosperity."—*Sel.*

—WHY SHE LIKED THE MINISTER!—The Rev. S. R. Calthrop, Unitarian minister in Syracuse, speaking of getting encouragement recently, told how he got some when he preached down in Marblehead. His wife had come to him and said there was a dear little girl who had injured herself. She had been such a regular attendant at church; she had such a great admiration for Mr. Calthrop she had never missed hearing him, even wading through the snow, that he ought to visit his young parishioner. He went. He was met by the little girl's mother, who began a repetition of the story that the minister's wife had told, as they walked along to the sick-room. There the child lay, propped up, and overheard the last statements from her mother of her own delight in the pastor's preaching.

"Yes, sir," chimed in the girl, as the minister stood by her bedside; "it's beautiful to hear you preach; you holler so!"—*Chicago Herald.*

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