MESSENGER AND VISITOR.

The control light in the shape we will be controlled to the control of t

Joining the Church ar Pastor.

Which, I ask you, deag reades, did you do? As you stood before the minister of your church and handed is your amme, did you join the church or pactor? If the first, Isay, "Geld bies you." But if the latter, backside as soon but for your when you stop to think a moment, it is a very serious thing, and has caused trouble in more than one church. It is all well enough to think you have the best preacher in town, and do all you can for him while he is with you. But in course of time, perhaps, he is sent to a new field of labot. Bid him Godspeed, and have a welcome for the one sent to take his place. The part him with kindness and respect. Some folks are like Sisker all the would please her once, and quietly fresh his last breath. Oh, my I what a change! What a saint that dead man was! In one short year she prevailed on a good, kind brother to take the place of the derivative has been once, and quietly fresh him one with which the control live without hims. Remember, when he was living she found fault all the tied. And that, my readers, is and he did not see how she could like without hims. Remember, when he was living she found fault all the tied. And that, my readers, is many perhaps preached one or two good sermons in a year. But wait till he is greated to have a way of the day in the complain. Morbid curiosity, amounting to have the preacher they wanted. Why, there was a dear-sister told mot have the preacher they wanted to hope have good common sense. But if religion is mouring after a former pastor, and not treating the new on with kindness are lavely folion of feeling. Well, perhaps she was right, but I do hope I have good common sense. Christ is the light: "Without Hims it dark." "True religion is of God." It leads to God. All the not she church, let all stand by our colors. "Christ is the light: "Without Hims did have a worked itself out. This moral "draining the found fault has a wonderful man he was!"

I have known some members to stop going to church just because they could A famous movelist has been taking her numerous readers into her confidence, and letting them know how serious are "the penalties of a well-kpown name." Unfortunately, it seems idle to complain. Morbid curiosity, amounting to intolerable impudence, is a kind of epidemic, which can scarcely be remedied or even moderated till it has worked itself out. This moral "draining," and the prophylatetics of general good manners and of "sweetness and light," may prevent the recurrence of the hideous shease. The elergy, though severe sufferers, have perhaps less reason than others to complain, because their perhaps in the prophylate severe sufferers, have perhaps less reason than others to complain, because their perhaps the result of the property in portant part, and a very important part, and a very important part, and their vives and daughters may claims to be exempt. Even a clergy man's bouse may be considered his castle. But in the case of ordinary public mean and women privacy is becoming impossible. A newspaper reporter, not long ago, demanded the names of the guests at an evening reception, and on being refused threat-ened to publish a list out of his own head, which the host and hostess would be very sory to see in print. Insatiable vulgarity spares not even the dead; and after some unusually tragic and distressing death, by suicide (for instance) or accident, or of mother and babe on the same day, the home of sorrow has to be protected from impudent and brutal invasion, by a body of police. People are so determined to know very thing about their neighbors—capecially everything about their neighbors—capecially everything about their neighbors—capecially everything about their neighbors—capecially everything about their neighbors—capecially the everything about their neighbors—capecially the everything about their neighbors—for the middle of a prairie, or in the depths of a forces. It is almost necessary to make a rule always to burn letters, except mere letters of business. All this is, intolerable; it is also drea

The Blessing of Prayer.

The Blessing of Prayer.

Prayer does not directly take away a trial or its pain any more than a sense of duty directly takes away the danger of infection; but it preserves the attength of the whole spiritual fibre, so that the trial does not pass into temptation to ain. A serrow comes upon you. Omit prayer, and you fall out of codes brating into the devil's temptation; you get angry hard of heart, reckless. But meet the care on God, claim Him as your Fatter though He seems cruel—and the paralying, embitsering effects of paintinging and selening though population; you get your pass away, a tenan of the paralying and selening though population the soul, but the soul, and the paralying and selening though population to the soul, and the paralying and selening though population to the soul, and from the might have been seated fruits of righteonances. We can from battle into victory, till at least the trial dignifes and blesse your life. The answer to prayer is cumulative. Not till life is over it to ke whole answer it has brought understood.—Stopford Brooke.

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a striat.

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it has helped me and made me feel
amart."

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only so center a cover-quarter of the Bittern of connection with the Syrup, and for Sore Throat, Pains and Soreness use Gates' Liniment and Olubert also. Always take a few bottles of Bitters and C. GATES, SON & CO., Middleton, N. S.

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BIBLE LESS THIRD QUARTE STUDIES IN ACTS OF THE A

Sabbath Scho

July 20.

Lesson V. July 31. Act PETER AND JOHN BEI

COUNCIL GOLDEN TEXT.

"There is none other 'n ineaven given among men, must be saved."

\*\*EXPLANATORY.\*\*

THE ARREST. (1) By W. they spoke unito the people. crowds (ver. 4) and the excite a state of the attention of the temple with a state of the attention of the temple. The explain of the temple was the attention of the temple and in that respect cort of military service. Hampled that the authorities of a discurbance from the rounding the spostles. And to cort of the country of the count

Jer. 21: 12) to try any perso net. (4) The Two Results of the greaching. The first was the scribed, the opposition of en-second is described in the ne-Many of them. Not deter-arrs of their leaders. Personot-prevent the truth from And the number of the men-translated "men" no dout men and women. Some con-would restrict the term to Ursa (Rev. Ver., came to be thouseand. Not 5,000 new it this time, but the whole nur-ciples, including the 3,000 mere 2: 41, amounted now to 500.

incusanta. Not 5,000 new this time, but the whole n ciples, including the 3,000 c. 41, amounted now to 5, 1 the Tai, 1 the Court. The scouncil (ver. 15), the high the Jews. The place of a the Hall Gazith, 'on the the court of the priests,' chamber in the basaars omount, to which about this transferred. 5. And is a the morrow. In the meanwhime to summon the metashedrim. This enumer that special pains were tak a full attendance at this Sanhedrim. The sanhedrim the sanhedrim the sanhedrim the sanhedrim the sanhedrim the court of the sanhedrim the court of the sanhedrim the court of the sanhedrim the sanhedrim the sanhedrim the court of the sanhedrim the s tescribed by an enume three orders which compy vir., the chief priests, who do last in this instance, the content of the content of the chief of the chief of the chief of the law (also a powerf with representatives in it nai). The classes of me posed this great tribuna were probably distribute and physically without gible to membership. The discussion of the content of the content of the chief of the chie

and must have passed the lower offices.

6. And Annas the high plad been deposed from the office by the Romans; a his son-in-law, was made them. But the Jews regar-coclesiastically their high was the moet influer among the Jews at this tim Alexander. Nothing certa of them, but probably the counted arong the relative As many as were of the kingh priest. The same play Joseph (Ant. 15: 3, 4) in the counted arong the relative As many as were of the kingh priest. The same play Joseph (Ant. 15: 3, 4) in the counted arong the relative by the first of the time being, or the twenty-four courses of priest (4: 28: 3; 1 Luke 1: 5), and probably taken part in demandation. Gathered crussalem. From their vignaria.