

denial by General... charge that the... Church, New York... property for immoral... necessary. The de... brought out from... (General Dix) a pre... of the value of the... which will be correct... generated reports. The... owned by Trinity... their estimated value is... revenue of the corpora... \$456,786. All the... except "the church... steries, four school... free schools are kept... in which the sick re... treatment." The... tax is \$100,000. The... a Boston paper that... deal estate supported... ed for liquor saloons... s. To set this accou... of inquiry were ad... and excise comm... or their testimony as... reply of the Com... plicit statement that... quor has been given... ying property owned... and that the records... proper places sup... estate of that cor...

JANUARY.

SKALING.
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G. F. DAY.

MORRIS

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t sleep in Jesus.
E. S.

THE SINGING LESSON.

BY JEAN INGELW.

A nightingale made a mistake;
She sang a few notes out of tune,
Her heart was ready to break,
And she hid from the moon.
She wrung her claws, poor thing,
But was far too proud to speak.
She tucked her head under her wing
And pretended to be asleep.

A lark, arm-in-arm with a thrush,
Came sauntering up to the place;
The nightingale felt herself bluish,
Though her feathers hid her face.
She knew they had heard her song,
She felt them snicker and sneer,
She thought this life was too long,
And wished she could skip a year.

"O nightingale!" cooed a dove,
"O nightingale, what's the use,
You bird of beauty and love,
Why behave like a goose?
Don't skulk away from our sight,
Like a common, contemptible fowl;
You bird of joy and delight,
Why behave like an owl?"

"Only think of all you have done;
Only think of all you can do;
A false note is really fun,
From such a bird as you!
Lift up your proud little crest;
Open your musical beak;
Other birds have to do their best,
You need only speak."

The nightingale shyly took
Her head from under her wing,
And giving the dove a look,
Straightway began to sing.
There never was a bird could pass;
The night was divinely calm;
And the people stood on the grass,
To hear that wonderful psalm!

The nightingale did not care,
She only sung to the skies;
Her song ascended there
And there she fixed her eyes.
The people that stood below
She knew but little about,
And this story's a moral I know,
If you'll try to find it out.

CAN WE KNOW?

BY GEORGE F. PENTECOST.

For one reason or another it has come to pass that many Christian's regard faith and knowledge as being opposed to each other; so that if we rightly understand much that we hear now-a-days, faith (?) is almost the synonym of doubt, and knowledge is likened unto presumption. It certainly is a question of no little moment to God's children, to know how much they may know. Faith is the basis of all knowledge of divine things, but faith has failed of her work if it does not lead on to knowledge. He that cometh to God must believe that He is, but believing that He is and coming to and finding Him, —he knows. What comfort is there in believing that God is; that Christ is and that He is yours and that in Him you are complete, if that faith is of such sort as leaves you in doubt about the whole matter? I am sure the Master never meant His disciples to be in doubt of any of the divine things He came down from heaven to give to the world, as witness His words: "He that followeth Me shall not walk in darkness, but shall have the light of life." (Jno. viii. 12.) "If ye continue in My word, then are ye My disciples indeed; and ye shall know the truth, and the truth shall make you free!" (Jno. viii. 31, 32.) "He that believeth on the Son of God hath the witness in himself!" (1 Jno. v. 10.) "Hereby we know that we dwell in Him and He in us because He hath given us of His Spirit." (1 Jno. iv. 13.) "And herety we do know that we know Him." (1 Jno. ii. 8.) "I am the good Shepherd, and know My sheep, and am known of Mine." (Jno. x. 14.) Such passages might be multiplied indefinitely, but we call your attention to but two more. "And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever [as I have for a season]; even the Spirit of truth, whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him, for He dwelleth with you, and shall be in you." "If a man love Me, he will keep My words; and My Father will love him, and we will come unto him and make our abode with him." He that loveth Me shall be loved of My Father and I will love him and will manifest Myself to him." (Jno. xiv. 16, 17, 21, 23.)

Dear Christian, could or would our Lord give such promises as these if He did not mean to fulfill them, and could these promises be fulfilled in any one without that one knowing. If the fulfillment means anything it means knowledge, and it means not only the knowledge of the Lord objectively, (excuse the use of these much hated words,) but it means the knowledge of the Lord subjectively, that is, within ourself—"He that believeth hath the witness within himself." But we need not speculate about it at all; it is not a question of interpretation simply—it is a matter of testimony. John says, over and over: "We know." Paul says: "We know." "Ah, but," do you say, "John and Paul had both seen the

Lord with their own eyes and so had the testimony of the senses." Nay, but John says he knows "by the Spirit" which the Lord had given him. (1 Jno. iv. 18.) Paul says distinctly that, though he had known Christ after the flesh, yet now his knowledge rested no longer on such testimony or in such relation. If this passage is doubted, take Paul's word in Rom. viii. 16: "The Spirit beareth witness with our spirit;" or this of Paul's: "Now we have received the Spirit" which is of God, that we might know the things that are freely given to us of God." (1 Cor. ii. 12.) It has been nearly two thousand years since Paul and John bore witness to the truth of those promises, and yet they are true and living to-day, for I, too, know the Lord, for He hath given me His Spirit and He has manifested Himself to me and has with the Father taken up his abode in me. Praise and bless His dear name—that He should come and live in our hearts!

One word more, and it is a vital one. He who would thus know the Lord must be the Lord's. This knowledge cannot be had by any one who is living a divided life. The world cannot receive Him, or see Him, or know Him (Jno. xiv. 17); and if the world is in your heart and life it will prevent you from knowing Him. If ye are carnal and worldly, the counter witness of the flesh will prevent you from knowing the witness of the Spirit. These great promises are fulfilled in them, and them only, who "follow Me," and "keep My words." The Lord is spiritually known the carnal mind cannot know Him. "Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you and be a Father unto you, and ye shall be My sons and daughters saith the Lord Almighty." (2 Cor. vi. 11-18.)

In the present European complication over the dismemberment of Turkey, England appears as the champion of a united Greece. To this end she desires that the little kingdom shall be represented in the congress, so that its rights may be more effectively impressed upon the greedy, would-be territorial gobbler who stand impatiently waiting to clutch provinces and peoples with little regard to abstract justice. It is as desirable that the Greek-speaking provinces should be united under one government as that there should be a united Italy. Indeed, the parallel is very similar. It is as great a violence to the natural order of things that Epirus and Thessaly and a portion of Macedonia should be chained to Turkey as the possession of Venetia was by the hated Austrians, and that fertile Crete with its nearly 200,000 Greeks should be the spoil of Mahomedans, as if Sicily was in subjection to the African Arabs across the narrow sea. And now seems the providential opportunity to heal the injustice of generations and cement the Hellenic race into congenial, homogenous whole.

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W. F. BURGESS.

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&c. &c.
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It will displace or wash out tuberculous matter, and thus cure Consumption.
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It cures Asthma, Loss of Voice, Neuralgia, St. Vitus Dance, Epileptic Fits, Whooping Cough, Nervousness, and is a most wonderful adjunct to other remedies in sustaining life during the process of Diphtheria.

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April 10

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At 6.10 p.m. (Express) for Riviere du Loup, St. John and Pictou West.

At 4.40 p.m. for Pictou and Intermediate Stations.

WILL ARRIVE:

At 10.40 a.m. (Express) from Riviere du Loup, St. John and Intermediate Stations.

At 8.00 p.m. (Express) from St. John and Intermediate Stations.

At 9.15 a.m. (Accommodation) from Truro and Way Stations.

At 3.00 p.m. (Express) from Pictou and Way Stations.

C. J. BRYDGES,
Gen. Sup't. of Gov. Railways.
Moncton, 26th April, 1878. may 4

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