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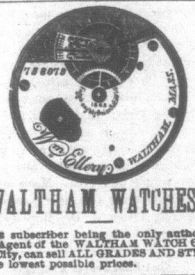

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Dissolution of Partnership.

THE partnership heretofore existing between Arthur P. Tippet and W. F. Burditt, under the name and style of TIPPET, BURDITT & CO., has been dissolved by mutual consent. Mr. A. P. Tippet assumes all liabilities in connexion with Grocery Commission Branch and will collect all accounts due same. Mr. W. F. Burditt assumes all liabilities in connexion with the Farm Machinery Branch, and will collect the accounts due same.
ARTHUR P. TIPPET.
WM. F BURDITT.

Referring to the above notice I beg to announce that the business of Manufacturers' Agents and Commission Merchants will be continued under the name and style of Arthur P. Tippet & Co., at the old stand, 3 and 4 North Wharf, and would respectfully solicit for the new firm the same liberal patronage accorded to Tippet, Burditt & Co.
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Referring to the above notice I beg to announce that the Farm Machinery business will continue to be carried on under the name and style of W. F. Burditt & Co., with office and wareroom at 27 to 29 Germain St., and agencies throughout the Maritime Provinces, for the sale of the fullest and best assortment of Farm Machinery. WM. F. BURDITT.

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Bible Lessons.

Studies in the Old Testament.

FOURTH QUARTER.

Lesson III. Oct. 21. Josh. 4: 19-24.

THE STONES OF MEMORIAL.

GOLDEN TEXT.

"Then shall ye let your children know, saying, Israel came over this Jordan on dry land."—Josh. 4: 22

I. REVIEW OF THE CROSSING 10. *For the priests which bare the ark stood in the midst of Jordan:* each apparently on some firm stone in the bed of the stream (4: 3), 2000 cubits above the place where the people crossed (3: 4). *Until every thing was finished.* The priests with the ark were the representatives of God, and their position where they would be the first to be overwhelmed if the waters should break their unseen but divine barriers, was a testimony to the people that it was safe for them to cross. God's ministers are to prove to the people that it is safe and wise to trust in the Gospel promises, by themselves fully trusting them. *And the people hasted:* not from fear, as many assume; for the river bed was dry far beyond their sight, and the ark of God, by which the rushing torrent was made dry ground, was above them in the watercourse. But (1) they hasted because in the soft, rich light of the early morning lay the homes and vineyards and fields which they were to possess. A few moments, and the weary waiting of years would end. (2) There may have been some innocent rivalry to be among the first to touch the further shore. (3) They hasted to do God's will.

11. *When all the people were clean passed over . . . the ark of the Lord passed over:* the defence being no longer needed. The priests were the last to come over.

12 *Reuben, . . . Gad, and half the tribe of Manasseh, passed over armed:* that is, only the warriors of these tribes went over, because they had accepted their portion and settled their families on the east of the Jordan.

13. *About forty thousand.* The totals of these three tribes at the last census (Num. 26) were: Reuben, 43,730; Gad, 40,500; Manasseh, 52,700, or for the exact half, 26,350. Thus the entire force of the two and a half tribes might amount to 110,580. They therefore left more than half their number to protect their families and their dwellings. *Before the Lord:* as represented by the ark in the river-bed.

II. THE RIVER RETURNS AND FILLS ITS USUAL CHANNEL 14 *On that day the Lord magnified Joshua* (honored him) *in the sight of all Israel:* so that he would be great in their eyes, like Moses. He would thus be shown to be the leader appointed by God. *They feared him:* reverenced, and obeyed.

16. *Command the priests . . . that they come up out of Jordan* The record of this command is repeated in order to set forth the scene of the returning waters.

18 *When . . . the soles of the priests' feet were lifted up unto the dry land.* As the waters had receded the moment the feet of the priests touched its brim, so now they return the moment they touch the land above the river bed on the other side. *The waters of Jordan returned.* The unseen barriers were taken away, the waters came down again, and the Israelites were in their land, with no way of retreat. They must fight or be destroyed. It was victory or death.

Decisive Steps. It is a good thing for us, in all matters of right and duty, to take a firm, decisive stand. And hence, it is well for us to be placed sometimes where there is no retreat; where we must take an open stand or be ignominiously defeated or even destroyed.

III. THE ERECTION OF THE MEMORIAL MONUMENT AT GILGAL 20 *And those twelve stones which they took out of Jordan.* Twelve men had been previously chosen (3: 12), probably for their especial strength, to take each one a stone from the bed of the river, "out of the place where the priests' feet stood firm" (4: 3) *Did . . . pitch in Gilgal.* A foundation of stone work or a mound of earth was probably first laid, of considerable height, and then the twelve stones placed on the top of it. These twelve stones, brought separately by representatives of each tribe, and then placed in one memorial, represented to the people their essential unity as a nation, to be consummated in their new home.

IV. THE OBJECT OF THE MEMORIAL 21 *When your children shall ask their fathers.* These stones would afford to parents an excellent opportunity to turn to account the inquisitiveness of their children.

23 *For the Lord your God dried up the waters of Jordan.* The miracle is attributed not only to God, but to their God; the same God ruling then as now.

24 *That all the people of the earth might know.* The religion of the Israelites was not narrow and selfish. It was given to them as a light is placed upon a lighthouse, to shine far and wide over the nations and call attention not to the Israelites but to the one true God. Hence, and not because the people were worthy, he gave them the victory over other nations.

Applications. 1. The first lesson suggested is the duty of well remembering whatever the Lord has done. 2. These stones represent the word and promises of God. They were taken out of the place where the priests' feet stood firm on a rock; where each one had experienced the security. Each priest stood upon his own stone, and each of the 12 appointed ones brought up each one a stone. Any one of the promises appropriated singly in an hour of need will yield far more support than a general conviction of the truth of all. It is well that there were *many stones* and *many witnesses* that as human needs are definite and varied, so should be also the instrumentalities.

Memorials of the Past. 1. The twelve apostles were 12 goodly stones. 2. The Lord's Supper and the institution of baptism are a peculiarly blessed memorial. What is their use? They are to keep great truths in mind vivid and fresh, and free from the fluctuations of opinion and speculation. They are proofs of the past, irrefragable testimony to the great facts of Christianity. They are a public and unceasing testimony to the world about God and Christ and the Gospel. Everywhere their voice is heard. They are an easy occasion and method of teaching the great truths of religion.

—The statistics of church membership in Boston are—Methodists 6,438, Congregationalists 9,124, Baptists 10,499.

Which Way Are You Going.

BY REV G. H. HUBBARD.

"Why are not my chances of going to heaven about as good as those of some of your church members?"

These words were spoken to Dr. W——, the pastor of a church in one of our Western cities, by a young man to whom he had been talking on the subject of personal salvation. John Sands was a man of excellent character. He had received the best training in a Christian home, and had imbibed the loftiest principles of honor and integrity. He had recently begun business for himself, and was known as a strictly upright young man, honest and refined, a good neighbor and a useful citizen.

When good Dr. W—— urged upon him his need of a Saviour and the duty of taking a stand as a Christian, he at once raised the question, "Why do I need a Saviour?" What good will it do for me to become a Christian?" Then he called to mind several of the members of the church whose lives were notoriously inconsistent. But in a moment he added with his natural frankness, "I know they are hypocrites, so I wont speak of them; but just look at Mr. D—— and Mrs. J—— and young M——. You believe they are real, earnest true Christians. Well, now, they do not stand as high in the community as I do. Mr. D—— is a narrow-minded, troublesome fellow, and Mrs. J—— is always complaining about her neighbors, and young M—— is very rowdyish in his manners, and uses tobacco to great excess, and even drinks occasionally. Now, if I may be pardoned for speaking frankly of myself, I haven't a bad habit, and I always mean to be honest and upright. Why are not my chances of going to heaven as good as theirs?"

Dr. W—— did not reply at once to his question, but said, 'Wouldn't you like to take a short walk with me this fine morning?" The young man readily consented, and they set out. In the course of their walk they came to a bridge; and as they looked over the parapet and down the stream, the pastor noticed two boats headed towards the bridge, one about twenty rods away, and the other nearly half a mile down stream. Turning to his companion, he asked, "Which one of those boats will reach the bridge first?" The young man replied, "That one away down stream." "Why," said the doctor, "this one is nearly a half mile higher up stream than that and has but a few rods to come." "Yes," replied the young man, "but see the difference. This one is drifting down stream, and the other one is cutting its way rapidly up against the current. In the farther one are strong rowers pulling against the stream with all their might, but this one is empty and simply drifting."

"True," replied Dr. W——; "and do you not see that you have answered the question you asked me half an hour ago? You think that you are more likely to reach heaven than Mr. D—— and the others. Now I grant that you are better than any one of them; but think a moment. What was their early training? Mr. D—— was born in the midst of crime. His early associations were all of evil, and he knew nothing of Christian teaching or life. But he has broken away from all these associations, and is trying to be a Christian. He's rough yet, and disagreeable, and his conscience isn't as clear as yours; but he's pulling against the current with all his might. Mrs. J—— has had a hard time in life; her husband died a drunkard, and she met with many trials that have sharpened her temper. But everybody that is acquainted with her knows how fast she is overcoming these evils. She is far down the stream, but she is pulling hard at the oars. Then about young M——. His mother died when he was a baby, and his father is a reckless, ungodly man. He has had no training, and has been very wild. But since he joined the church he has improved in every respect. Away down stream, but pulling hard.

"Now look at John Sands. What sort of a training have you had? A Christian father and mother; the best care and culture; no temptation to do wrong. Ever since you were a child you have been watched over and protected from evil, and your mind has been cultivated and your conscience enlightened from God's word. Your character is good, because it couldn't easily be otherwise. You are high up stream, but you are like this boat so near by. It was towed up by a river steamer, but the rope became unfastened and it began to drift backward at once. You have been carried far up the stream by your parents; but now the line is loosed, and you are starting out for yourself. Unless you pull right along up stream, you will never go any higher than you are now. You will drift downwards. Perhaps you will not notice it; you may seem to stand still. But you will find that, with all your advantage, Mr. D—— and Mrs. J—— and young M—— will pass you.

"The question is not, 'Who is higher up the stream?' or, 'Who is nearer heaven?' but 'Which way are you going?'"—*Sunday School Times.*

The Loneliest Spot in Europe.

One hundred and forty miles from the north-west coast of Scotland, and forty miles from the nearest land—the extreme point of the Hebrides Islands—lies a little archipelago or group of islands, called the Hirt or Hirst, and more common y known by the name of one of the islands St. Kilda.

St. Kilda is almost a lost island, so far is it out in the broad Atlantic, so completely deserted by the rest of the world, and so wildly beaten upon by storms. But in spite of the remoteness, and the fact that the island has but a very small extent of cultivable soil, St. Kilda is inhabited by nineteen families, numbering in 1881 seventy-seven souls.

The strange and lonely life that those people live here is a matter of pity even from the poor and almost deserted inhabitants of the Hebrides who have a large and populous region compared with St. Kilda.

But not only is the population of St. Kilda as large as it was in the middle of the last century, in spite of the unhealthiness of the people's ways of life and a very high death rate, but the island has sent a few emigrants to Australia.

St. Kilda is formed almost wholly of steep cliffs, rising to a height of 1,220 feet, and access to it is possible only through a cleft in the rocks. Vessels approach it only during the three months of summer. Only during these three months are any mails received on the island; and, formerly, the case was still worse, for the loyal subjects of the Queen at St. Kilda did not hear of King William IV.'s death and Victoria's accession to the throne until three years after the event. During all this time, the pastor of the church on the island continued to read prayers for the King's life.

Some time ago, a dreadful tempest raged at St. Kilda, and the inhabitants having lost much of their property, and being in distress, and having several months to wait before the mail-boat would reach them, wrote the story of their sufferings, put it in a bottle, as the survivors of a wreck at sea sometimes do, and threw it into the water.

The bottle was picked up, delivered into the hands of the Free Kirk of Scotland at Edinburgh, to whom it was addressed, and a small steamer was sent to St. Kilda with supplies.

The life of the St. Kilda people is so primitive that only lately have tea, sugar, and tobacco been sold among them. When the merchant who went there from Scotland to establish his trade arrived at the island, he found that the St. Kildadites were three hours behind the rest of the kingdom in time, as the pastor's watch, the only time piece on the island, had lost that amount during the nine months that had intervened since a vessel had been there.

The less than fourscore people who live at St. Kilda are so influenced by the lonely life they lead that the arrival of a vessel with sailors and passengers suffices to produce a sort of violent cold in the head, which the natives call the "boat cough," or "eight days' sickness," which is dangerous and sometimes fatal.

In spite of their hard struggle for existence, the people of this loneliest place in all Europe think that there is no isle like St. Kilda, and would not exchange it for an earthly paradise.—*Youth's Companion.*

GOOD BLOOD HANGS ON GOOD DIGESTION.—Many die because they are not nourished by the food they eat, eating yet starving. Bad blood shows itself in pimples, eruptions or sores, blotches, sallow skin, languor and a feeling of uselessness. Whatever renders the blood impure tends to originate consumption. There can be no heartiness of spirits, no soundness of mind with thin or diseased blood. Something must be done when the system is in such a state. A cure is required, and one that works quickly and effectually is the cure that is most required. For making new healthy blood, for sick headaches, wakeful and restless nights, that tired feeling, poor appetite, mental dejection and kidney trouble, nothin has been discovered that is equal to *BOVININE.* Dr. J. Stinson Harrison, of Washington, D C., says;

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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 subscriptions, and you will see what others think and say about BUDS AND BLOSSOMS.

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