

PROFESSIONAL CARDS.

D. SMITH & BRIDGES, (Graduates of Edinburgh University), STEVENS BLOCK, MAIN ST., MONCTON, N. B.

D. R. G. E. DAWITT, Graduate of Harvard Med. College and the N. Y. Polytechnic, 58 HOLLIS STREET, HALIFAX, N. S.

A. M. PERRIN, M. D., Univ., New York, Office: Main Street, YARMOUTH, N. S.

DENTISTRY, F. W. RYAN, D. D. S., GERRARD BLOCK, WINDSOR, N. S.

W. P. B. ONNELL, D. D. S., DENTAL ROOMS, 22 GERMAIN STREET, SAINT JOHN, N. B.

A. C. HARDING, D. D. S., Graduate Philadelphia Dental College, MAIN STREET, YARMOUTH, N. S.

D. DELANEY, DENTIST, HALIFAX, N. S.

C. W. BRADLEY, DENTIST, MONCTON, N. B.

J. S. C. MOODY, M. D., Physician, Surgeon & Accoucheur, Office and Residence, corner Gerrish and Grey Streets, WINDSOR, N. S.

D. R. LANGILLE, DENTIST, Graduate of Philadelphia Dental College, TRURO, N. S.

EATON, PARSONS & BECK WITH BARRISTERS, SOLICITORS, & CO., 8 BEDFORD ROW, HALIFAX, NOVA SCOTIA.

HERBERT W. MOORE, BARRISTER-AT-LAW, Solicitor to Equity, Conveyancer, & C.

MONT. McDONALD, BARRISTER, & C., PRINCESS STREET, SAINT JOHN, N. B.

BUSINESS CARDS, JOHN H. McROBBIE, Wholesale Shoes, Shoe Findings, Leather and Uppers, SAINT JOHN, N. B.

JAMES ROSS, PHOTO STUDIO, HALIFAX, N. S.

CHIPMAN'S PATENT, Best Family Flours made in Canada, Ask your grocer to get it for you, if he won't, send direct to J. A. CHIPMAN & CO., Head Central Wharf, HALIFAX, N. S.

Marble, Freestone, And Granite Works, WALKER & PAGE, A. J. WALKER & CO., TRURO, N. S. KENTVILLE, N. S.

THOMAS L. HAY, DEALER IN HIDES AND CALF SKINS, AND SHEEP SKINS, STOREHOUSES - 15 SIDNEY STREET, Where Hides and Skins of all kinds will be bought and sold.

SHORTHAND, thoroughly taught by mail or personally at the Institute. SITUATIONS procured for competent pupils. STENOGRAPHY, shorthand, bookkeeping, and all the standard machines. Shorthand and Typewriting Supplies. Send for Circulars. Address, Shorthand Institute, St. John, N. B.

Sabbath School.

BIBLE LESSONS.

STUDIES IN JEWISH HISTORY.

Fourth Quarter.

Lesson VIII, Nov. 26. 1 Kings 3: 1-15.

SOLOMON'S WISE CHOICE.

GOLDEN TEXT.

"Wisdom is better than rubies." - Prov. 8: 11.

EXPLANATORY.

I. THE GREAT FESTIVAL. AS soon as the kingdom was established in peace and free from danger, Solomon summoned the captains of thousands and of hundreds, the judges, governors, and the chief of the fathers, to inaugurate his reign with a great religious festival. They met at Gibeon, the great high place near Jerusalem, because here stood the ancient tabernacle constructed by Moses, and the brazen altar made by Bezaleel, nearly 500 years before, under the shadow of Sinai, and because here, Zadok, the high priest under Saul, had charge of the religious sacrifices, while Abiathar who had been high priest with David during his wanderings, and had ministered during David's reign before the ark in the tent David had made for it on Mount Zion, were banished for his conspiracy with Achish, and a new ceremony was therefore not available for the purpose. Solomon here offered 1,000 burnt offerings. A large part of the flesh of the sacrifices was used for feasting the multitude of guests during the several days of the festival. The object was to unify the people under Solomon, to show the nation that he stood by the religion and the God of his fathers to extend the influence of religion over the nation, to learn the sentiments of the people, and to bring all into harmony with himself and his plans.

II. THE VISION IN THE NIGHT. 5. The Lord appeared to Solomon in a dream. It was probably at the close of this season of worship, when his mind had been elevated into a high state of religious fervor by the protracted services. And God said, Ask what I shall give thee. (1 Kings 3: 7). This was the answer to the sacrifices and Solomon's seeking the Lord. "Happy Solomon!" we exclaim, as we read these words. He had all that earth could give already—youth, wealth, prosperity, glory, greatness, and no Heaven offers him his choice of blessings; now the treasure-house of the infinite God is opened, and he is bidden to take what he will.

III. GOD'S OFFER WEIGHED IN THE BALANCE OF REASON.—Solomon, before deciding what to choose, carefully considered his circumstances and needs, thus showing that well-balanced mind on which it was possible to bestow the gift of wisdom. 6. Thou hast sheaved unto thy servant David my father great mercy. Solomon realized that all that God had done for David and his people, in kindness and love to the undeserving David had no claim, and put forth none. According as he walked before thee in truth. In sincere devotion to God, in the true worship of the true God. Such was the general course of David's life, and he never departed from what is good and noble, that some who think only of his faults can see. This conduct of David did not present a claim, but rendered it possible for God to bestow such great favors upon him. And thou hast kept for me thy covenant. Thou hast done for me as thou didst not reserve for Saul, whose posterity thou didst cut off from the kingdom. That is a great favor to have God's blessings to us continued to our children, and thus to make our influence for good enduring.

7. Thou hast made thy servant king. He was chosen by God to be king, and by the aid of God's prophet he had gained the throne. It is a source of great strength and great blessing to be in the position and doing the work which we are conscious that God has appointed us. This is a strong reason for asking and expecting God's blessing upon us. And I am but a little child. So he felt in comparison with his father, and in view of the vast responsibilities laid upon him. He was but 18 or 20 years old, and inexperienced in government, yet he was wise enough and humble enough to realize his need, and to go to the right source for help. I know not how to go out or come in. This expression is proverbial for the active conduct of affairs (see Num. 27: 17; Deut. 28: 6; 1 Sam. 18: 13).

8. Thy servant is in the midst of thy people: i. e., is set over them as a king. They were a turbulent people, often going astray, often contending with each other, with strong wills and an impulsive temperament. Which thou hast chosen. It was not only a great nation, but the nation chosen to represent God before the world, and carry out his kingdom, and teach the world his truths. All this was a far greater responsibility than the ruling of an ordinary kingdom. A great people that cannot be numbered. There seems to be a reference in these words to the promises made by God to Abraham, more especially to Gen. 15: 16.

IV. THE WISE CHOICE. Give therefore an understanding heart. At this period one of the chief functions of the Eastern king was to decide all difficult cases; and hence the "wisdom for which Solomon prayed was that sagacity and penetration which he felt he needed for the administration of justice among his people." Solomon's own descriptions of wisdom imply that it rests upon a moral basis. No man can be a wise judge or wise king who is not first a good man. "The fear of the Lord is the beginning of wisdom." To judge thy people. Administer the government in its departments and parts. That I may discern between good and bad: i. e., right and wrong, justice and injustice, what plans are good for the people and what are bad. For who is able to judge this thy so great a people? The larger the number of people, the more wisdom and ability it requires to govern them.

THE WISDOM OF HIS CHOICE. (1) Solomon asked nothing merely for himself, but everything for the best doing of the work put into his hands. This was noble and divine. (2) He sought real worth, not outward show. (3) The higher good brought with it all the lesser blessings, and doubled their value. (4) His choice was immortal. The things he chose

could not be taken away except by his own will.

V. GOD IS PLEASSED WITH HIS CHOICE, AND HIS REQUEST IS GRANTED. And the speech pleased the Lord. The choice was made in a dream or vision, but it was the "less real." Solomon's body slept, but his soul was awake; the restraints of the body were not felt; he was free to choose what he pleased. Why did the speech please the Lord? (1) It was right, noble, unselfish, like God himself. (2) It rendered it possible for God to give him large measures of the best things in all the universe. (3) It furnished an opportunity to give many other things. God loves to give. He gives us all we can benefit by receiving. The more life we can give us, the better He is pleased.

11. Because thou hast not asked for thyself. He had not selfishly asked the things which would merely give glory and pleasure to himself. The selfish man cannot receive the gifts God gave to Solomon, and he ought not to receive what he selfishly asks for himself.

12. Lo, I have given thee a wise and an understanding heart. Wise in earthly and in heavenly things; wise in judging men, wise in ordering and governing his kingdom, wise in teaching others moral precepts and the way to happiness and success, wise in all manner of learning, wise in art and architecture. So that there was none like thee before thee, etc. He was to be the wisest of all mere men. In such wisdom the world would know one only "greater than Solomon" (Matt. 12: 42; Luke 11: 31).

VI. WORLDLY BLESSINGS ADDED TO THE SPIRITUAL. 13. I have also given thee that which thou hast not asked! Here we see a striking illustration of that law of the divine government. "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you" (Matt. 6: 33; Luke 12: 31). Both riches and honor. Incalculable wealth flowed into the country, and the magnificence of the Jewish monarch exceeded that of any of the most opulent and luxurious courts of the ancient world.

14. And if thou wilt walk in my ways, I will lengthen thy days. The promise here is only conditional. As the condition was not observed (1 Kings 11: 1-8), the right to the promise was forfeited, and it was not fulfilled. Solomon can scarcely have been more than 59 or 60 at his death.

15. And Solomon awoke: and behold it was a dream: i. e., a dream produced by God, a revelation or a dream, or a divine appearance in a dream. But the result shows that it was a real choice and a real gift. And he came to Jerusalem: his home, and the other sanctuary where the ark was placed. Here he continued the sacrificial feast.

The Little Mother's Plan.

BY MES. M. E. SARGSTER.

"Let me see, there are five of us who must each have a present," said the Little Mother, reflectively. "As we will give one another presents at Christmas, I have always called my presents about it? Why not have everything open and above board?"

What could the Little Mother mean? The children, three of them, Phyllis, Gladys, and Elbert, looked perfectly amazed, and father who knew that "Precious" was always called his presents, spoke without thinking, and had good reasons behind both her words and her deeds, waited for her to go on. Gladys, the impulsive child of the family, was less patient. "By the way she was smaller than any of her tall trio—"don't you know that the myaification is the very heart and core and charm of Christ, sort of barrier, and wholly commercial from beginning to end, i. e., for one, care not for the other?"

"Well, the truth is, my darlings, I have as much pleasure in Christmas as each of you has, and it's just pure delight to me to fancy that Gladys is knitting me a great ivory white shawl, in which, on cool summer nights, or quiet winter mornings, I can wrap myself up from head to foot; that Phyllis is quilting me a down petticoat, as soft as a dove's wing, and as warm as a swan's breast; that Elbert is carving a set of chessmen for me, and planning to give me pleasure for the rest of my life; that father is prowling around the book shops to find the prettiest set of Shakespeares under the sun; that—"

"Come Little Mother, you are a witch," said father. "What is it you want us to do? Are we coming home with gifts to pin cushions and Christmas cards, and pass around the contribution box for the poor?"

"Not that precisely; but if you'll all be patient with me, I'll tell you what I had thought of. Don't you suppose the combined value of all our gifts to one another—in money I mean, not in the worth, that cannot be estimated—foots up to something like \$100? Elbert, you are the mathematical genius of this family. What do you say? Remember last Christmas, dear?"

"Don't be flippant," said the Little Mother, severely. "None of these things are in my mind. Did you notice how I have been calling here and there? I inquired if he were going to college, she said, 'No; it is a dream abandoned. We cannot raise the college fees.'"

"I did," answered Gladys, "and I thought it odd that she could speak so openly of their poverty." "I," said Phyllis, "thought it brave, for my part." "Precious," said father, "you know that the Reeveses are very poor, that they would never accept charity, nor be happy under a sense of obligation." "Indeed I do know it, which is one reason among other why I want to make them supremely happy this Christmas by starting Geoffrey on his way toward an education. He will enter college very late, or perhaps not enter till next year; but if he have the money in hand for that particular purpose, it will lighten him in his preparation, and so much may happen in a twelvemonth. Once in college, he may gain a scholarship, or something beautiful happen. However, I take Sydney Smith's advice. I take short views. I want to start the lad, and we can't afford to do it unless we all give up a good deal."

"How could you manage it, Little Mother?" "It was Elbert who inquired, the boy with eyes like his own, always his mother's champion on every occasion. "I would leave it at the door on Christmas Eve in a letter addressed to him, Mr. Geoffrey Reeves with these words in type-writing: 'A loan for your first year in college, to be passed on by and to the next fellow.' And I would sign it, 'In His Name.'"

"It's hard to improve on the dear Little Mother," said Gladys. "Of course I'll do as she wishes, but I'm afraid we'll have an awfully stupid Christmas ourselves." "But they didn't. The house was like a bower with evergreen, the dinner was a feast, the hearts of all were over-running with love. And when, toward evening, Geoffrey Reeves himself, all unsuspecting, came in and told of his wonderful good fortune, they all kept their countenances, even when he said, 'I wish I knew from whom the loan came.'"

"It's as well you don't," said Gladys. "You can't put it back the better when you pass it along." "In His Name," said the young man, reverently. "Ten years later a poor woman, just raised from death's door in a charity ward in a city infirmary, looked after a young stranger who had just spoken to her on his daily round. "It's the very angel of God he is," she murmured. "God be praised for Dr. Reeves with the kind heart, and the steady hand, and the cool head."

So the Little Mother's Christmas gift was going on and doing good, and only leaves itself can tell when the ripple of that troubling of the waters will cease. I think it may go on forever.

Out on the Plains.

The wonderful virtues of Nasal Balm are known and appreciated. W. M. Armstrong, of the mounted police, Fort Saskatchewan, writes: I have been using Nasal Balm as directed, and find it to be all you claim for it—"A sure cure for catarrh, easy to use, pleasant and agreeable." It gave me relief from the first application. Everybody suffering from cold in the head or catarrh should use Nasal Balm.

TO THE DEAF.—A person cured of Deafness and noises in the head of 23 years' standing by a simple remedy, will send a testimonial if it was to any person who applies to Nicholson, 30 St. John St., Montreal.

C. C. RICHARDS & CO. Gent.—My daughter had a severe cold and injured her spine so she could not walk, and suffered very much. I called in our family physician; he pronounced it inflammation of the spine and recommended MINARD'S LINIMENT to be used freely. Three bottles cured her. I have used my MINARD'S LINIMENT for a broken breast; it reduced the inflammation and cured me in 10 days. I would recommend it to all ladies who are suffering from the same severe trouble. Mrs. F. SILVER, Hantsport.

"As one who has fully tested its worth, I heartily recommend PUTTNER'S EMULSION to all who are suffering from Affections of the THROAT and LUNGS, and I am certain that for any form of WASTING DISEASE nothing superior can be obtained." ROBERT R. J. EMERSON, Sackville, N. S., August, 1888.

JOHNSON'S ANODYNE LINIMENT. Established 1810. -UNLIKE ANY OTHER.-

Positively Cures Diphtheria, Croup, Asthma, Whooping Cough, Tetanus, Typhoid, Cholera, Typhus, Erysipelas, Scalds, Burns, Sprains, Rheumatism, Neuralgia, Sciatica, Nervous Headache, Stomach, Lungs, etc. Administered in a few drops, and the patient is cured. AS MUCH FOR INTERNAL AS FOR EXTERNAL USE.

Coughs, Colds, Croup. Allen's Lung Balsam. Allen's Lung Balsam was introduced to the public after its merits for the positive cure of such diseases had been fully tested. It excites expectoration and causes the Lungs to throw off the phlegm or mucus; changes the secretions and purifies the blood; and the irritated parts; gives strength to the digestive organs; brings the liver to its proper action, and imparts strength to the whole system.

RUPTURE CURED. POSITIVELY and PERMANENTLY. The proprietor of this paper has evidence from Physicians and Patients of this fact. This paper contains evidence from respectable people from Pad, one style only, Nova Scotia to British Columbia; also price-list and questions for you to give any pressure of answer, by which we can fit any case. We cure every child in six weeks, aged 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

RHODES, CURRY & CO., AMHERST, NOVA SCOTIA, MANUFACTURERS AND BUILDERS. 1,000,000 FEET LUMBER IN STOCK.

SHARP'S Cough & Croup Balsam. Of Horehound and Anise Seed. For Coughs and Croup, Shortness of Breath, Asthma, Diphtheria, Hoarseness, Difficulty of Breathing, Whooping Cough, Tickling or Itching in the Throat. It is instant Relief in case of Croup.

SHARP'S BALSAM. Cough & Croup Balsam. Of Horehound and Anise Seed. For Coughs and Croup, Shortness of Breath, Asthma, Diphtheria, Hoarseness, Difficulty of Breathing, Whooping Cough, Tickling or Itching in the Throat. It is instant Relief in case of Croup.

H. C. CHARTERS, DEALER IN Staple and Fancy Dry Goods. Specialties—Dress Goods, Prints, Laces, &c. Gloves, Corsets, &c. Orders by mail promptly attended. Write for samples in any line of Dry Goods which you may want. If you come to Moncton be sure and call at the FOUR FLAG STORE, 150 Main Street, Moncton, N. B.

LEATHER OIL TANNED. WATERPROOF. WARMLY LINED. PATENT FASTENINGS. JACKETS. EVERY PERSON EXPOSED TO THE WET OR COLD SHOULD WEAR ONE. PRICE \$6.50 ONLY. Send in any address on receipt of price, and will return money if not satisfactory by inspection.

ESTEY, ALLWOOD & CO., Dealers in Rubber Belting, Packing, Hose, & Rubber Goods of all kinds, 68 Prince William Street, St. John, N. B. WE GUARANTEE THAT "THE IDEAL" WASHING MACHINE. (If used according to directions on the Cover.) WILL WASH THOROUGHLY A VERY SOILED TUB OF CLOTHES IN LESS THAN FIVE MINUTES.