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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 connection with the Farm Machinery Branch and will collect all accounts due same. Mr. W. F. Burditt assumes all liabilities in connection with the Farm Machinery Branch, and will collect the accounts due same.
ARTHUR P. TIPPET.
W. 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 West, and would respectfully solicit for the new firm the liberal patronage accorded to Tippet, Burditt & Co.
ARTHUR P. TIPPET.
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 warehouse at 10 St. Germain St., and agencies throughout the Maritime Provinces, for the sale of the finest and most assortment of Farm Machinery.
W. F. BURDITT.

FARM FOR SALE.
THAT VALUABLE FARM containing 200 Acres, situate at
CANAAN RIVER,
Queens Co., and known as the 'TAYLOR' Farm.
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J. FRED. SEELY,
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SABBATH SCHOOL.
Bible Lessons.
Studies in the Old Testament.

THIRD QUARTER.
Lesson XIV. Sept. 20. Review.
GOLDEN TEXT.

"And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no."—Deut. 8: 2.

Time—From May, a. c. 1491, to March, a. c. 1451, nearly forty years.
Place—Araba, the mountains of Sinai, the wilderness of the Sinai peninsula, centring around Kadesh Barnea, southerly to the eastern arm of the Red Sea, thence northerly beyond the Dead Sea to the valley of Jordan near its mouth.
Persons—Moses is the leading character; then come Aaron, Miriam, Joshua, Caleb.

Events—The leading event is the 40 years' wandering and discipline in the wilderness, including the entering into covenant with God; the golden calf; Moses 40 days in the Mount; the ceremonial law; the building of the tabernacle; the destruction of Nadab and Abihu; the sending of the spies; the sin of Moses at Meribah; and the miracle of water from the rock; the fiery serpents; the prophecy of Balaam; the conquest of Canaan east of the Jordan; the death of Aaron on Mt. Hor, and of Moses on Mt. Nebo.

The Bible—At the beginning of the quarter the divine Revelation could have contained only Genesis, and the first 20 chapters of Exodus. At the close the Israelite Bible consisted of the Pentateuch, the first five books of our Bible.

SUBJECT: THE ANCIENT PILGRIM'S PROGRESS from the bondage of Egypt to the promised land.—from the state of worldliness to heaven.

1. The Exodus symbolizes conversion.
2. Moses was a type of Christ.
3. The pillar of cloud and fire, the guidance of the Holy Spirit and the Word of God (Lesson III, IX).
4. The manna, the daily spiritual food.
5. Assenting to the book of the covenant, consecrating to God and a public profession of religion (Lesson I).
6. Generous giving for the tabernacle, a revival of religion and of gifts to missions, to the building of churches, and God's work on earth (Lesson IV).
7. The tabernacle, the church and its religious worship (Lesson V).
8. The sacrifices and feasts, the institutions of religion and great religious meetings (Lessons VI, VII, VIII).
9. Falling into slavery (Lesson II), the worship of the people (Lesson XI), the sin of Moses (Lesson X I), the fallings and temptations of God's people.
10. Water from the rock, the living springs from Christ and his Word (Lesson XII).
11. The forty years in the wilderness, the long and varied experiences of the Christian—joys and sorrows, trials, difficulties, victories, helpings which are his for his heavenly home.
12. Reports from the promised land (Lesson X.), and visions of its blessedness (Lesson XIII.), the higher experiences of the Christian, and the promises and descriptions of heaven.
13. The end of the journey of life (Lesson XIII.).

A Suggestion from Dennis.

When Dennis mentioned the matter for the first time I was almost indignant. We were sitting by the fire on one evening—he had been reading the paper, and I was almost dozing over a dull book—when he looked up quite suddenly and said, "I have been thinking, Clara, that you and I should begin giving systematically."

"Giving systematically to what?" I asked, in genuine surprise, and endeavoring to look wide-awake and interested.

"Why, to the church and missions and so on," exclaimed Dennis.

"Give what?" I asked again, setting my lips a trifle firmer and making it just as hard for poor Dennis as I could.

"Money, of course," he answered. "You know what I mean, dear. Suppose we keep a tithe-box! At present we really give nothing worth speaking of. We mean to, but when Sunday comes there is no small change in the house, or we neglect to take it. Then we have not felt able to pay for sittings in church, and it is beginning to seem easier to stay away than to ask the ushers for seats every time. If we had the tithe money, things would be very different with us, I imagine."

"Whatever are you thinking of, Dennis?" said I, "to talk so soberly of giving when you know we have not nearly enough to live on as it is? It is more of a problem every day, with our income, to make an end to."

"To be sure, on-tenth of it is small enough to be ridiculous, and we would not care to have any one like how small, but we could never do without it, that is certain."

I looked meaningfully around the plain little room, with its modest, lonely-looking furniture, and resumed Dennis of the rest which was obvious and the many things we had needed. I even quoted Scripture to the effect that if any provide not for his own he is worse than an infidel, and being fairly started, soon talked both him and myself into a very dissatisfied frame of mind. It all ended in Dennis saying, "Oh, well, no doubt, as you say, what is impossible is impossible, and that ends it. But I do wish we were able to give something."

The matter was not again referred to between us, but it came again and again to my mind. It seemed quite out of my power to forget it, for I was conscious that the responsibility of the final decision being mine, the guilt, if guilt there were, was mine, too. But Dennis did not have his salary raised, and expenses increased rather than lessened, room rents as I would. It was still true that there was frequently no money for the Sunday collection, regular or special, and we attended service less and less frequently feeling sure our acquaintances remarked our having no sittings in our own church.

In this state of affairs a serious illness came to me, and, as I needed constant care, Dennis, who was very busy in the office, proposed that we send for a young girl whom we had become interested in, as a child, in the orphan's home. I knew she had experience in attending the sick, and rather unwillingly consented. It proved a capable, well-trained girl, and made

herself very necessary to me from the first day. She had a peculiarly gentle and pleasing voice, and I loved to hear it so well that, during my convalescence, I kept her talking on one pretext or other most of the time. In this spirit, I asked her rather languidly one day what she kept in a little pasteboard box I had several times noticed in her hands.

"This is my tithe-box," said Maggie, turning her honest blue eyes full on me. "I was just counting the money over to see how much I have for the missions next Sunday."

"Why, child," said I, "come here and sit by me. I want to talk to you. Do you mean to tell me that you give a tenth to the Lord?"

The girl was rather surprised at my rebuke, but she answered simply, "Yes, ma'am. I am very sorry it is so little, I can't say I'm having only my earnings. Sometimes I think it would be nearer right if I, whose whole is such a trifle, should give one fifth. There is so much need of money, you know. It is different with rich people; one-tenth of their money is a great deal, and so much good can be accomplished with it."

I winced under Maggie's ingenious argument—such a decided inversion of mind—but she, sweet child, all unconscious of my thoughts, went on to tell me of the good matron at the home, who had taught her, as a little child, that she had a Father in heaven ready to be more to her than the father and mother she had lost. "She told us," said Maggie, "that when Jesus left the world, after his resurrection, he put the missionary work he had been doing for three years and for that matter, all his life, the matron said—in our hands, 'do for him, and he said plainly that every one of us who love him shall do it by what we do of the work he loved. If we can not preach or teach, or give up all our time to him here, or over the seas, we can at least give a part of our money to him. She liked us to give a tenth, because that was God's own plan for the people he loved; and so must be the division of one's money which pleases him best. 'It is his right,' the dear matron said one day, 'to have a tenth of our all, and after that, if we spare more, we call it a gift.' She gave us all a tithe box, and the very first money I earned, all my own, I put a tenth in it. Since then I always have a little to give to the Lord's work, though it grieves me that it is often only a few cents, when hundreds of dollars are sent by the rich. But I never regret the saying that it was wicked to fret even about that; we must pray the more for his blessing on the little."

"But how do you manage to live, Maggie? Do you have anything left for yourself?"

"O, yes, I earn money by working in different ways, and helping the sick ladies like you, and what is left after I count out the tenth seems to go so far in bringing what I need that I always have enough."

"So our matron thought that every one should give a tenth to the Lord, Maggie?"

"Yes, ma'am," was the quiet answer. "She did not say we ought to; she did not think of it in that way. But she said that, like the other plans the good Lord has made for our every day living, it is really all to make us good and happy. We are so glad when we once begin to give in that way, and the more we give, the more we are blessed of him with the one he accepts, so it is lifted above being ordinary money and does us far more good."

My mind was busy with these sweet words long after Maggie had left me, and the question came, if she can give out of her pitiful poverty, what is my share? Yes, I saw clearly now. I had been all in the wrong, and a stumbling block to my husband. So, in the evening, as we sat cozily by the fire again, both happy in my returning strength, I said to Dennis, "I have learned a lesson which makes my illness a blessing, dear. Shall I tell you of it?" And then I told him of Maggie's ministering to my soul, as well as to my body, and showed him a little box on which was written "tithes." Dennis did not speak at first, but a glad look shone in his eyes, and he clasped my hand very tenderly.

"The Lord's hand is in this, Clara," he said at last. "We will pledge a tithe of all God ever gives us over this little box, won't we?"

The first bit of money went inside the lid that very night, and a new content came into both our hearts. Any day has an added pleasure when Dennis and I sit side by side to count out the tithes and put it safely away. There is no more trouble about money for church and money for missions. We soon found that we could afford a modest, but not fret about matters no more. "O, Dennis," I said the other day, "how well worth heeding that suggestion of yours has proved!"—*Maria James.*

"He cannot touch a cold that he could not sing."

Poor, unfortunate Betrachian! In what a sad plight he must have been. And yet his misfortune was one that often befalls singers. Many a once-tuneful voice among those who belong to the "genus hom" is utterly spoiled by "cold in the head," or on the lungs, or both combined. For the above-mentioned "croaker" we are not aware that any remedy was ever devised; but we rejoice to know that all human singers may keep their heads clear and throats in tune by a timely use of Dr. Sage's Catarrh Remedy, and Dr. Pierce's Golden Medical Discovery, both of which are sold by drug-gists.

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ST. LAWRENCE CANALS.
Notice to Contractors.
SEALED TENDERS, addressed to the undersigned and endorsed, "Tender for the St. Lawrence Canals," will be received at this office until the arrival of 1 o'clock eastern and western time on Tuesday, the 22nd day of September next, for the construction of two locks and the deepening and enlargement of the upper entrance of the Gaspé Canal, and for the deepening and enlargement of the summit level of the Cornwall Canal. The construction of a new lock at each of the three interior lock stations on the Cornwall Canal, and the deepening and widening of the summit level of the canal; construction of bridges.

A map of each of the localities together with plans and specifications of the respective works, can be seen on and after Tuesday, the 15th day of September next, at this office for all the works, and for the respective works at the following mentioned places:—

For the works at Gaspé, at the Lock-keeper's House, Gaspé. For deepening the summit level of the Cornwall Canal, at Dickson's Landing; and for the new locks, No. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, and 20, at the Town of Cornwall. For the works at the Lock-keeper's House, Gaspé. For deepening the summit level of the Cornwall Canal, at Dickson's Landing; and for the new locks, No. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, and 20, at the Town of Cornwall.

In the case of firms there must be attached the actual signatures of the full name, the nature of the occupation and residence of each member of the firm, and further, a bank deposit receipt for the sum of \$5,000 must accompany the tender for the Gaspé Canal Works, and a bank deposit receipt for the sum of \$1,000 for each section of the works on the summit level of the Cornwall Canal, and for each of the lock sections on the Cornwall Canal, and a bank deposit receipt for the sum of \$4,000.

The respective deposit receipts—cheques will not be accepted—must be endorsed over to the Minister of Railways and Canals, and will be forfeited if the party tendering declines entering into contract for the works at the rates and on the terms stated in the offer submitted. The deposit receipts when sent in will be returned to the respective parties whose tenders are not accepted. This Department does not, however, bind itself to accept the lowest or any tender.

By Order,
A. F. BRADLEY,
Department of Railways and Canals, Secretary,
Ottawa, 8th August, 1888.

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In Gentlemen's Department
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