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and Local Agents

BIBLE LESSONS.

STUDIES, IN THE GOSPHL ACCORDING TO MATTHEW.

Third Quarter.

Lesson V. July El. Mest. 4.18-11.

THE TEMPTATION OF JESUS.

He is able to succor them that are tempted.—Heb. 2: 18.

I. The LONG ASSAULT.—I. Then. Immediately after his baptism by John, so may Mark 1: 13. Graphs, into the mountains. He did not seek, or run beedlessi, into, temptation. Of the year into the mountains. He did not seek, or run beedlessi, into, temptation. Of the year into the mountains. He did not seek, or run beedlessi, into, temptation. Of the year into the tempted.—He where the would remain the tempted with the private discovering the world.—Reasons war the form that are tempted mankind, it was necessary than the himself though to be the Saviour of the Messiah, the value of the private discovering the world.—The tempted, he is able to succor them that are tempted mankind, it was necessary than the himself that suffered, being tempted, he is able to succor them that are tempted discovering the world.—The tempted, he is able to succor them that are tempted files. 2: 18). 3. There was no don't a preparation needed in the human Lord Jesus. He was really proceed in the human Lord Jesus. He was not all points in the way to see clearly the course that lay be force him, and deliberately the sources that lay be force him, and deliberately the source that lay be force him, and deliberately the source that any tempted, he is all the successary that the least.

The Texture. To be tempted. To tempte, the silvest provided in the human Lord Jesus. He was real but insternal experience, described in damandic language,—the state is a literal narraive. 4. It may be that it was real but insternal experience, described in damandic language,—the state is a literal narraive. 4. It may be that it was real but insternal experience described in damandic language,—the state is a literal narraive. 4. It may be that it was real but insternal experience described in damandic language,—the state of the world, and the glory of them. It was not under

no longer overcore of its spiritus motions, rolled back upon him with accanulated power.

3. And shen the tempter came to him. Satan made his severest assault in the time of Jesus greatest weakens. He still watches his time, an attacks us when weary, sick, troubled, disheartened, nervous, and weak. If he had appeared to Christ az Satan, there would have been no temptation whatever, but only repulsion. Neither does Satan now so tempt men. He said, If thou be the Son of God. If you really are God's son, and hence are possessed of miraculous powers, though yet untried. "First,"—The ALLURARISM. There is no sin in procuring food honselfy that one may eat. It rises even into an awful duty, when a man knows that to eat will restore the lost vision of the cerraal.

Satan was really present, whispering the suggestions of reliable to the soul of Jesus, as a still does to us, but unrecognized until the last.

How could a Holy Being Like Chairs was the still does to us, but unrecognized until the last.

How could a Holy Being Like Chairs was the still on a large of the world. I Christ was tempted, when it is a converting the world, for a ruling of the world of the world answer to this lies in corporation: I he share to the lies in corporation in the world of the source whence the temptation came; by firm and decider resistance, planted on the world of God.

Thinn,—This Vicroav. By a revelation of the source whence the temptation came; by firm and decider resistance, planted on the world of God.

Thinn,—This Vicroav. By a revelation of the source whence the temptation came; by firm and decider resistance, planted on the world of God.

The source whence the temptation is the source whence the temptation came; by firm and decider resistance, planted on the world of God.

10. Then suith Jesus unto him, Get thee hence! " "be induspence of that desire in forbiding their time. It is a "world of God.

11. The first of the same of the same in the world of t

really are God's con, and becone are possessed of mirsculous powers, though yet untried. Firsty.—The Alloussess.—There is no sin in wishing to eat; no sin in procuring food honesely that one any eat. It ries even into an awful duty, when a man knows that to eat will restore the lost vision of the eternal.

SECOND—THE WADNO. It was wrong because he had taken upon himself the nature of man, and the conditions and sufferings of mankind. To have availed himself of his divies power to acaps the bodily discomforts of humanity, would have been to fail in his mission of becoming our pattern, and our sympathining High Priest, at the very outset.

THERD,—The MEARNS OF VICTORN. "The truths and promises of God's Word."

4. But he answered and said, It is excited. The had promises of God's Word."

4. But he answered and said, It is excited. The had just resched the middle of the fifth when a big, burly ruffues, alony and carefully picking his way through a composine of God's Word."

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4. But he answered and said, It is excited. The had just resched the middle of the fifth when a big, burly ruffues, alony and carefully picking his way through a composine of God's word."

4. But he answered and said, It is excited the said of the order of God as the properse had not been an adverted to the said of the mouth of God. It means to him the pool of liquid driv, which he now of God. It means to him the pool of liquid driv, which he now a fail to the value of the mouth of God. It means to have the said of the mouth of God. It means the words of the devil had the said of the mouth of God. It means the words of the said of the mouth of God. It means the said of the mouth of God. It means the said of the mouth of God. It means the said of the mouth of God, and communicant the dot.

THI THE SECOND TENTATION—TO GOD. THE WAR AND AND AND TENTATION—TO GOD. T

Mrs. Urish Johnstons, River Herbert, writes:— Misard's Liniment outed me of a very sore nose, and also inflamination in the eyes. It is the cure all and I believe it in the best inflammation, allayer and pain in the best inflammation, allayer and pain to be the cure of the best inflammation. Allayer and pain the best inflammation allayer and pain to be book for c. stamp, two for the best inflammation. Allayer and pain the best inflammation allayer and pain the best inflammation. All the best inflammation allayer and pain the best inflammation and pain the best inflammation. All the best inflammation all the best inflammation and the b

For You'so Mgx—L-ad me not int temptation! On young man, thinkin within yourself "I am so strong, there no fear about me," I tell you you make the most dreadful mistake. The very fact that you think yourself so strong, open the way for the devil and his instition asticks. Fling the temptation asticks. Fling the temptation asticks. Fling the temptation with the way for the devil and pledge yoursel to Him, and be His; and when you as "I-rad me not into temptation." move in the direction of your prayer, and God will give you the strength, in which alone you will be able to resist the tempter. Then you will be delivered from evil, and then you will look up to God, not taking oredit to yourself, not magnifying yourself, bu eaying "Thire is the kingdom, and the power, and the glory."—Rev. John Hall

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mid-day, and Five of the clock in the afternoon:

All Cornelius McGourty's right, title and
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St John, N. R., Sheriff.

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The Mutual Relief Society of Nova Scotia.

Six Months of 1887 Have Expired Three Calls have been made to meet death claims-

Over \$13,000.00 have been paid to Widows and Orphans of de-

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LEWIT LEMIN.

GENTLEMEN:—

Received this das from your Treasurer, T.

R. Crosby. Esq., the sum of \$1000, being the
amount payable to me as per certificate No. smidelt payable to he as pure 234.

Though my late befeavement in the death of my husband is indeed sad, yet I assure you it is a satisfaction, insettling my affairs, to be dealt with so promptly and fairly.

MAGGIE A ROBINS.

MAGGIE A ROBINS.
THE PRESIDENT AND DIRECTORS OF THE
MUTUAL RELIEF SOCIETY OF NOVA SCOTIA:

MUTUAL RELIEF SOCIETY OF NOVA SCOTTA:

GENTLEMNIN:—

I thank you from the prompt payment of
ny olaim of \$2000, being the amount of certificate issued by your Society, and held by
I was somewhat prejudiced against Life
Insurance Companies at the time when my
husband applied for membership in your
Society, but my sad experience since has
caused a change of feeling, and I heartily
celligible for Effe insurance.

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