NOTICE OF CO-PARTNERSHIP.

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JAMES S. MAY.

Dated St. John, N.B., 7th Feb. 1886.

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Sabbath School.

BIBLE LESSONS.

STUDIES IN THE OLD TESTAMENT.—GENESIS.

First Quarter.

Lesson I. Jan. 2, '87. Gen. 1: 26-31; 2: 1-3.

THE BEGINNING.

GOLDEN TEXT.

In the beginning God created the heaven and the earth.—Gen. 1: 1.

With the new year we begin the study of the early history of mankind, which is full of practical interest to us. It is history from the divine standpoint, showing God's guidance of man, the principles of his government, and the early history of his plan of redemption.

I. THE CREATION OF MAN. 26. *And God said.* It has been observed by commentators, both Jewish and Christian, that the deliberation of the Creator is introduced to enhance the dignity of the last work, the creation of man. *Let us make.* The ancient Christians with one mind see in these words of God that plurality in the divine unity which was more fully revealed when God sent his only begotten Son into the world.

THE TRIFOLD NATURE OF MAN. The more detailed account of the creation of man is given in the next chapter (Gen. 2: 7, 21-24), in which is made clear the distinction between body and soul, between the animal man and the spiritual man. An absolutely perfect body without a soul would not be a man. The soul was not evolved, it was created. The soul is not an animal development; it is a direct importation from God.

MAN MADE IN THE IMAGE OF GOD. *Make man in our image, after our likeness.* (1) This does not refer to physical form. For God is a spirit. (2) It refers to the spiritual nature of man. Man's soul is like God's; a spiritual personality with intellect, memory, reason, self-determining will, conscience, emotions, moral and religious faculties, immortality. (3) It refers to the holiness and holiness of his nature. (4) It refers to the dominion of man over the lower creatures, as God rules over all.

And let them have dominion. He speaks in the plural, *them*, because he refers not alone to the first man, but to the race.

Male and female created he them. Luther sees an intimation "that the woman also was created by God, and made a partaker of the divine image, and of dominion over all.

II. GOD'S BLESSING OF HIS CREATION. 28. *And God blessed them.* He gave them his favor, his care for their prosperity and their good, so that it would be a blessing, a happiness to live. *Be fruitful and multiply.*

THE FAMILY. (1) God showed that the true family is composed of one husband and one wife, bound together in the closest ties. (2) Family life is best for the children. They need the care and training of parents; they need the training which comes from a large family of brothers and sisters. One of a large family has a great advantage in many ways over an only child. *And subdue it: and have dominion.* He is to bring all nature under his control, and compel it to minister to his good.

30. *And to every beast of the earth,* etc. To animals are assigned every green herb. Not that some ancient animals were not carnivorous, but the language indicates merely the general fact that the support of the whole animal kingdom is based on vegetation.

31. *And God saw . . . and behold it was very good.* That is, everything perfect in its kind. The existence of anything evil in the creation of God is absolutely denied. *And the evening and the morning.* Rather, "And there was evening, and there was morning." Each day's work began at an evening, in a small amount and imperfect degree, and grew more and more into the perfect day.

1. *Thus the heavens and the earth were finished.* Brought to completion. No permanent change has ever since been made in the course of the world, no new species of animal been formed, no law of nature repealed or altered.

III. THE INSTITUTION OF THE SABBATH. 2. *And on the seventh day God ended his work* of creation. It was all finished at the beginning of the seventh. *And he rested on the seventh day from all his work.* Cessation from previous occupation is all that is implied in the figure, and is quite compatible with continuous activity in other directions. Works of necessity—*i.e.*, providence and mercy—he still carries on. "My Father worketh hitherto, and I work" (John 5: 17).

3. *And God blessed the seventh day, and sanctified it* (hallowed it). That is to say, he separated it from the other six days of the creative week, setting it apart from creative work, to spiritual and sacred uses.

(I.) GOD'S SABBATH. The seventh day is the one in which we live. The narrative of Moses seems to indicate this fact; for at the end of each of the six working-days of creation we find an *evening*. But the morning of the seventh day is not followed by any evening. The day is still open.

(II.) THE FOUNDATION OF THE FOURTH COMMANDMENT. This creative work is given as the great pillar on which those Fourth Commandment is based, both as to the time and method of its observance. "Let us simply supply the suggested thoughts. In six human days shall thou labor and do all thy human work; for in six divine days the Lord did his divine work in the creation of the heavens and the earth."

(III.) PERPETUAL OBLIGATION. The Sabbath was made for *man*, not for the Jews. It was recorded and in use long before the Jews existed. From the nature of its institution it is of universal and perpetual obligation, because the reasons for it are universal and perpetual.

(IV.) THE SEVENTH DAY AND SUNDAY. In keeping Sunday we keep *every seventh day* as commanded. There is nothing in the command telling us from what day we are to begin to count.

Only Two Words.

"Oh! if I were lucky enough to call this estate mine, I should be a happy fellow," said a young man. "And then?" said a friend. "Why, then, I'd pull down the old house, and build a palace, have lots of prime fellows around me, keep the best wines and the finest horses and dogs in the country." "And then?" "Then I'd hunt, and ride, and smoke, and drink, and dance, and keep open house, and enjoy life gloriously." "And then?" "Why, then, I suppose, like other people, I should grow old, and not care so much for these things." "And then?" "Why, then, I suppose, in the course of nature I should leave all these pleasant things—and—well, yes—die!" "And then?" "Oh, bother your 'then!' I must be off." Many years after the friend was accosted with "God bless you! I owe my happiness to you!" "How?" "By two words spoken in season long ago." "And then?"—*The Quiver.*

—"To bring one child to the bosom of Christ would be reward for all our pains in eternity. Oh with what glowing hearts we shall meet in heaven those whom we have been instrumental in saving."—*McCheyne to His Sunday School Teachers.* Take this to yourself, dear Sunday school teacher, and never be satisfied until God makes you a soul-winner. If you wish your Sunday school to be large and interesting, aim to save all who attend it. A tear in the eye of a faithful teacher is better than a picnic for bringing in and keeping in scholars. And do not close the school and "go into winter quarters." Make it an "evergreen." Pray and work and plead and weep and your reward shall be glorious indeed.—*Bal. Herald.*

The Rich Man a Pauper.

A friend of mine in America went to see Jacob Strong, the great farmer, during the war, to try to get some money for the poor soldiers. After dinner my friend was taken by him up to the cupola on the top of his house, and he said to him:

"Reynolds, look over yonder as far as your eye can reach. There is no finer land in the Mississippi valley than that land; and that is all mine. I came out West a poor boy, and I have earned all this property by my own energy and effort."

Then he took him to another view from the cupola, and pointed out farms and pastures for thirty miles around, with large herds of cattle and sheep grazing, and he said:

"These are all mine."

And then he took him to another view, and showed him farm after farm, all stocked and improved, and he said:

"Those farms are all mine."

And then he took him to another view, and showed a town where he lived. There was a great hill named after him; there were great blocks of buildings, and there were shops, and he said:

"These are all mine."

Then my friend said, "Well, what have you got up there?"

And the man's countenance fell; he knew what my friend meant, but he said, "Where?"

My friend said, "What have you got in heaven?"

He replied, "I have got nothing there."

My friend explained, "Is it possible that a man of your forethought and energy is going to make such a ruin of life as this? You have spent all your time and energy in accumulating this wealth, but you will die a beggar and enter eternity a pauper."

"Well," said the old man, "it does look foolish."

Four months from that time Jacob Strong died as he had lived. He had lived without Christ and he died without him. What a wreck of life! What a calamity! The world called him a successful and shrewd man; but, my friends, what blindness! what a fool he had been!

Am I talking to-day to one who has laid up treasures here? who has spent years in accumulating wealth? My friend, what madness! What a miserable failure life will be to you, if you just die in your present state! You cannot take a farthing with you. It is a thousand times better to lay up treasures in heaven.—*D. L. Moody.*

No Light in the Window.

As the train sped along in the night, with drowsy passengers outstretched upon the seats, the conductor was observed frequently peering out of the frosty window into the darkness. The night was black and nothing could be seen but a sheen of snow over the shadow of landscape, and yet the conductor shaded his eyes with his two hands and held his face—a weary looking face it was, too—close to the window pane.

"Looking to see if your girl is awake yet?" inquired the inquisitive passenger, with a coarse laugh.

The conductor looked around and shuddered as with husky voice he replied simply:

"Yes."

And then the inquisitive passenger became garrulous and familiar. He sat down beside the conductor and poked him in the ribs as he lightly said:

"Ah, I see. Going to get married and quit the road. Going to marry a farmer's daughter. Worth much?"

"She's worth a million to me."

Further remarks in a similar vein did the passenger make, but the conductor deigned no more replies. Suddenly the whistle of the locomotive gave a long, low moan, the conductor stuck his eyes still closer to the window, seemed to fasten his gaze upon some object in the darkness, and then fell back in his seat with a cry of despair upon his lips.

The passengers gathered round to inquire the nature of the trouble, when the brakeman assisted his chief to rise and led him into the baggage car. The conductor's face was as white as the snowbanks which fringed the iron road way, and in his eyes was a look of fearless grief.

"Poor Sam," said the brakeman upon his return, "it's a bad night for him. Four weeks his little girl has been ill. Night after night he was at her bed, but then she got better and he came back to his train. He arranged with his wife that if all was well with the little one she'd display a lighted lamp right in the window of the sick room. The boys all knew it, and every night we all looked for the light almost as eagerly as Sam himself. He lives by the side of the track back here a few miles—and to-night there was no light in the window for Sam."—*Chicago Herald.*

Mrs. F. Silver, of Hampton, writes: "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. 3 bottles cured her. I have used your 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 same severe trouble."

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