PORTRAITS

—OF—

REV. E. D. THOMAS, D. D.,
Pastor of Jacob Street Church
REV. J. H. CASTLE, D. D.,
President Toronto Baptist College
REV. C. H. SPURGEON,
Pastor Metropolitan Tabernacle, London.

—AND THE LATE—

HON. WM. McMASTER, Senator.

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—THE—

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With the November, 1887, issue *The Century* commences its thirty-fifth volume with a regular circulation of almost 200,000. The war papers and the Life of Lincoln increased its monthly edition by 100,000. The latter history having recounted the events of Lincoln's years, and given the necessary survey of the political condition of the country, reaches a new period, with which his secretaries were most intimately acquainted. Under the caption

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SABBATH SCHOOL.

Bible Lessons.

Studies in the New Testament.

FIRST QUARTER.

Lesson II. Jan. 8. Matthew 14: 13-21.

THE MULTITUDE FED.

GOLDEN TEXT.

"Jesus said unto them, I am the bread of life." John 6: 35.

I. JESUS LEAVES HEROD'S DOMINIONS FOR SAFETY AND REST. 13. *When Jesus heard of it:* the death of John the Baptist, through John's disciples, who, according to the previous verse, went to Galilee and told Jesus. *He departed thence:* from Galilee, and probably Capernaum, where Jesus made his home, so far as he had one.

REASONS FOR LEAVING GALILEE. Two reasons are given. *First.* The death of John. (1) Galilee was within the dominions of Herod, and he, fearing that Jesus might be the Baptist restored to life (vers. 1, 2), might seek to imprison or murder him and his disciples, who no more favored Herod's crimes than did John. (2) Perhaps, also, as Andrew suggests, "he himself desired a few hours for solitary communion with God, for the refreshment of his own spirit, agitated by the death of John."

Second. From Mark 6: 30, 31, we learn the additional reason, that the disciples had just returned from their missionary tour in Galilee, and needed rest; which could not be easily obtained at this time amid the crowds.

II. HE FINDS MULTITUDES AWAITING HIM IN THE DESERT PLACE. *And when the people had heard thereof.* That he had gone to this retired place in Bethsaida. *They followed him on foot out of the cities.* Such as Capernaum, Chorazin, and Bethsaida. They ran round by the head of the lake, taking one of the fords of the river, so as to meet Jesus, who was crossing with the twelve by ship.

THE ATTRACTION. They were attracted (1) by curiosity; (2) by his teachings which accompanied his miracles; (3) by a desire to be with the great prophet, and perhaps aid or at least have part in the coming of his kingdom; (4) some, doubtless, had special needs or were friends of the sick; (5) it was just before the Passover (John 6: 4), and multitudes thronging the road to Jerusalem would turn aside to see and hear the now famous prophet. 14. *And Jesus went forth:* From the boat, when they reached the land.

III. HE HAS COMPASSION, AND HEALS AND TEACHES. *A great multitude.* There were 5000 men, besides women and children. *And was moved with compassion toward them, and he healed their sick.* His compassions failed not; and never fail. Wearied as he was, and though longing intensely for seclusion, he could not tear himself from the needy people.

NOTE THAT TEACHING AND HEALING WENT TOGETHER. Jesus cared for the bodies as well as the souls of the multitudes.

IV. HE RETIRES TO A MOUNTAIN WITH HIS DISCIPLES—John 6: 3, 5. He would give his disciples the retirement and the teaching which they needed. But the multitudes followed even to this retirement, and very likely a large portion of the day was spent in teaching and healing.

V. THE WEARY AND HUNGRY MULTITUDES Mark 6: 35-38; Luke 9: 12-14; John 6: 5-9 15. *And when it was evening.* "The Hebrews," says Dr. Robinson, "reckoned two evenings, viz., the first from the ninth hour, or about three o'clock, until sunset; the other from sunset onward." It must have been toward the latter part of the "first" evening, or toward six o'clock, for Mark says that the day was far spent. Ver. 23 refers to the "second" evening, which began at about six o'clock.

16. *But Jesus said unto them. They need not depart; give ye them to eat.* There is an emphasis on the *ye*, the Saviour thus leading his disciples to realize their own utter inability, in order that they might by and by realize more intensely the fulness of his ability.

We learn from John that probably at this point Jesus (John 6: 5-7) asked Philip, Whence shall we buy bread, that these may eat? Philip replies that 200 pennyworth (about $30) of bread would not be sufficient to feed the multitude, even if they could buy so much in that desert place. Besides, they probably did not have so much money in the treasury. Jesus then asks, How many loaves have ye?

17. *And they say unto him.* After making inquiries, they report through Simon Peter: *We have,* by purchase from a young boy (John 6: 9), *five loaves.* The *loaves* here were of barley-meal made into small, thin cakes, baked hard on the side of the oven, so as to be broken. *And two fishes:* and these small ones.

HOW MANY LOAVES HAVE YE (*Mark*)? Here are two great principles. (1) The principle of continuity, that what is to be must come from what has been, an enlargement, a development of old things. (2) The principle of economy. Nothing goes to waste; the rain that waters the ground forms the brook; the leaves that fall go into the soil.

VI. THE MULTITUDES FED WITH MIRACULOUS FOOD 19. *And he commanded the multitude to sit down on the grass.* To recline, according to the customary posture of eating.

THE ARRANGEMENT. Mark tells us they were arranged in ranks, by hundreds and fifties, and thus their number was easily known. *And looking up to heaven.* In prayer we should use such outward gestures as may most fitly serve to express the inward disposition and holy affections of our heart and soul. *He blessed.* The Greek word means "praised, celebrated with praise." The meaning differs but little from the word used by John, "he gave thanks." *And brake.* The Jewish loaves, be it remembered, were of the form of thin cakes or crackers. *Gave the loaves to his disciples.* A beautiful illustration, and foreshadowing of their future work of bearing the bread of life to perishing sinners. *And the disciples to the multitude.* The disciples had the privilege, as all disciples still have, of being the almoners of Jesus, distributing his good gifts to their fellow-men.

20. *And they did all eat, and were filled.* No one went away hungry. So ever with God's Gospel; there is enough for all and to spare. *And they took up:* by Christ's command (John 6: 12). *The design of this command.* (1) The design is to bring out the preciousness of the food which Jesus had given. (2) He likewise exhorts his disciples to frugality; for the increase of the bounty of God ought not to be an excitement to luxury. (3) It completes the proof of the miracle, for more remained then there was to begin with. (4) It showed to the disciples the spiritual truth that the more they gave of the Gospel blessings to others, the more they would have themselves. *Twelve baskets full.* All four accounts have the same word for basket, *cophinus*, *i. e.*, the wallet which every Jew carried when on a journey, to keep himself independent of Gentile food, which would be unclean. Each of the twelve gathered into his own wallet, and filled it full.

21. *About five thousand men, beside women and children.* As the crowd had come, in many cases, from considerable distances, the women and children were probably few in number, were grouped together by themselves, and were not counted.

VII. JESUS THE BREAD OF LIFE. John 6: 25-35. The next day, when Jesus and his disciples had recrossed the lake, as described in the next lesson, Jesus makes an explanation of the truths taught by this miracle, showing that he himself was the true bread from heaven, and was to their souls what this miracle of the loaves was to their bodies.

(1) By his death and atonement Jesus brings spiritual life to men.

(2) He gives through the Holy Spirit, whom he sends to be ever with us, impartparting life and activity to the moral and spiritual nature.

(3) He nourishes every faculty of the soul, enlarging and strengthening them all, and thus the soul grows in perception, in power, in activity.

(4) He especially is food to the character, making it to grow more and more like his own.

(5) The soul has many hungers, appetites, and desires for more and higher things. That soul is dead which does not hunger. Now Jesus can give satisfaction to every form of the soul's hunger. For instance, (*a*) The soul hungers for love. (*b*) The soul hungers for forgiveness. (*c*) The soul hungers for immortal life. (*d*) The soul hungers for God. (*e*) for heaven, (*f*) for holiness, a perfect living, (*g*) for larger spheres and broader life, (*h*) for usefulness, (*i*) for knowledge, (*j*) for happiness. And every one of these, and every other conceivable hunger of the soul, Jesus satisfies. His salvation is as many sided as the nature of man.

Trials of a Small Boy.

WRITTEN BY HIMSELF.

Well, I s'pose the first thing to do is to tell who I am.

My name is Thomas Stanton, and my father's name is Thomas Stanton. That is the reason I guess, that I am called Thomas; but I am always called Tom unless I am naughty or do something dreadful.

O, I most forgot. Yes, and my mother's name is Margaret Stanton, and she is an awful good mother, too. And my sister's name is Bessie Stanton and she has got curly hair. And my big brother's name is Robert Stanton; he goes to college now and wears toothpick shoes and parts his hair in the middle like a girl. Huh! 'Fore I'd try to look like a girl.

And then there is Freddie; he is about two years old, and when he is cross or mad he just goes "ya-ya-ya!"

Well, now, that's all there is of us but the dog and seven cats, but they ain't folks so I won't put them in.

Well, one day we couldn't find Freddie and I looked and Ma looked, and we all looked, even the old dog, but we couldn't find that baby. At last I went way back of the house in a big field and there I found him with the can of oil that belonged with father's reaper that stood there, and he was just soaking his feet with the oil, for he was barefooted; he did that I s'pose so he could go better, but it didn't do any good, for when I tried to lead him back to the house he just hung back and howled "ya-ya-ya!"

Now if I had done so wouldn't I have got licked though? But you see it was the baby and so they only hugged and kissed him.

Wish I could have *stayed* a baby, then may be they would laugh at me instead of saying "Thomas William Stanton!" in such an awful way when I do things I hadn't ought to that my hair almost stands up on an end on my head.

And then 'nother day when all the folks was gone to Aunt Sue's visiting and left Freddie and me alone what do you think that awful baby done?

You see I had been out to the barn trying to make a tomahawk, 'cause Jimmie Smith said I couldn't; and I got it most done when it broke, and I thought I'd go to the house and get a string and see if I couldn't tie it together long enough to show Jimmie Smith that I could make a tomahawk, even if I didn't have anything but a piece of an old scythe and some shingles and my jack-knife to do it with. So I went in the house, and if you will believe it, there on the floor sat that baby with a whole apple pie in his lap and a knife in his hand, and he was just digging away at that pie now I tell you. First he'd take some then feed some to Carlo (that's the dog). He'd get it most cut up, but I took the rest away from him and then he set up a ya-ya-ing. Oh, my! But he stopped after awhile, he had to, I guess; he did'nt have breath enough to hold out.

So when Ma got home I told her about the pie; I thought she'd be mad, but my! they all laughed at that baby and said "little dear!" and "too cute!" and everything like that, you know.

So one day, about a week after that, Bridget baked a lot of punkin pies and set them to cool in the pantry; I was going past the window and seeing those pies made me think of Freddie. And then I thought seeing they hadn't cared about the pie, and all laughed so and called it such a joke, that I would try and please them again. I do like to please folks, and then besides Ma only lets me have one pie a day, and it ain't very big either so I took the biggest pie I could find and a spoon, and sat down in the middle of the floor just as the baby did.

My! wasn't that pie good though? I had got about half through when Ma came to the door. She gave one look and then called father. I expected they would all laugh and say it was cute, and all that, just as they did about the baby; but I kept right on eating till I heard that awful "Thomas William Stanton!" which most made my hair most stand on end, and I looked up just in time to see my father going out to the barn and calling me to follow him.

Then he made me tell him why I was so "awful wicked" as to eat a whole pie, and I tried to explain and told him about the baby, but it didn't do any good; and he gave me an——But no, I shan't tell you what it was but it hurt awfully, though.

But my! Don't I wish I was a baby?

—'Shall I sing for you, Tom?' 'Have you a song with a refrain?' 'Yes.' 'Well, then, please refrain.'

Is It Wrong to Dance?

I remember some years ago, in the city of New York, during a gracious revival of religion, there came among the other seekers of religion a young lady to the altar. She came night after night; she seemed deeply penitent; we talked with her and prayed for her; we endeavored to remove the difficulties out of the way and point her to Christ, yet she found no peace. At last, one night, after, I think, she had been coming to the altar for six weeks, she said to me in an intense agony of feeling, "Sir, do you think it is wrong to dance?"

I found she had been passionately fond of that amusement, and her mind had been hesitating over it, questioning whether it could be contrary to religion in its spiritual character. Every other worldly pleasure she had long since given up. I gave her such instructions as a Methodist minister ought to give. She made up her mind that even this indulgence, to which she had so long clung, should be given up. That moment God came down, and a more glorious translation I have never looked upon. Almost the first words she uttered were, "Sir, I have no desire to dance now."

I tell you brethren, when Divine grace renovates the heart, these thirstings for worldly indulgences are quenched under the influence of the Spirit of God. And now let me say to you, fathers and mothers in the church, whenever you come to look with apologetic feelings upon these sinful amusements which are sweeping away tens of thousands of our young converts from the love of Christ—when you come to look lightly upon these indulgences, and cease to restrain your children from them—I charge you before God that you are already losing the tenderness and spirituality of soul you once possessed. I warn you that he whom you profess to love demands that you teach self denial to your children as well as practice it yourselves. Ye indulgent fathers and mothers, I warn you that you are treasuring up sorrow for coming years—planting thorns for the dying pillow.—*Bishop Clark.*

—We have been asked to give our opinion about the propriety of church-members dancing. We give it gladly. Dancing should not only not be indulged in by church members, but it should be emphatically prohibited by the churches, and for these reasons: 1. It is a worldly practice, claimed to be such, everywhere, by the world itself. No Christian can dance without conforming to the world. 2. It is utterly impracticable for a Christian to practice dancing and maintain a devoted Christian life. This is so apparent to every careful observer as to need no argument. 3. It is positively and viciously wicked. Many a young man and many more young women have been ruined for life by dancing. Their fall could be easily traced to this pernicious habit. Indeed, if it were not for the physical excitement there is in dancing there would be none of it. It is impossible to have a dance except where both sexes are present. This is a sufficient illustration of the point we make. We express the hope that the time is not far distant when our churches will take the stand in this matter that our father's did. It is to our shame to-day that we wink at it.—*Indiana Baptist.*

Bloiness.

A prominent physician calls the kiss "an elegant disseminator of disease." He says, "fever is spread by it, so are lung diseases." He maintains that if the kissing custom were driven out of the land "it would save one-tenth of one per cent of human lives," which are now sacrificed. Out upon the gnarled and rapless vagabond! Evidently kisses are not for such as he and the old fox says, the grapes are sour. Let him devote himself to making our women healthy and blooming that kisses may be kisses. This can surely be done by Dr. Pierce's Favorite Prescription which is magical in its effect, upon all diseases peculiar to females. After taking it there will be no more irregularity, no more backache, no more nervous prostration, no more general debility. A 1 druggists.

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A Stone For Bread.

A sermon that is fit to be preached will furnish food for the hearer. The people will not go away from the house of God hungry; feeling that they have not been fed. They go there, or should go there, desiring the sincere milk of the Word, that they may grow thereby. Nor should the preacher disappoint them in this regard. If they are not fed, and profited, it should be their fault and not his. Read the sermon on the Mount. It is a sermon abounding in sound instruction, adapted to the needs and the capacities of all, the humblest and the highest.

It is to be lamented that not all preachers of the Word follow the example of the great Teacher in this regard. Some preach learned and brilliant sermons, but in them there is precious little of gospel. They furnish no food for souls that hunger for the bread of life. We recently read such a sermon, preached by a minister occupying an important evangelical pulpit in one of our great cities. It was with profound grief that we perused it. It was learned, no doubt; but we question whether there was a person that listened to it that derived any spiritual benefit from it. It did not seem possible. If there was any wheat in the sermon it seemed as but a few grains, hidden in the midst of a great body of chaff. We pity the congregation, if such were a fair specimen of their bill of fare from Sabbath to Sabbath. It seemed to us like giving the people a stone for bread.

The same day that we read this sermon we read another by a distinguished preacher of the same city; and we thanked God that he had set such a sound gospel preacher in so eminent a place. It is a solemn thing to be a preacher of the gospel, and especially so when hundreds and thousands are to be fed. They should be fed with living bread—*N. Y. Observer.*

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Yet the woman whom this statue honors was uneducated—she could scarcely write her own name. Left an orphan at an early age, she felt an orphan's loneliness, and knew the weariness of poverty.

She said her young husband began life with only the wealth of love and energy. Sorrow entered their happy home. Death claimed the husband and darling child. But affliction only opened her heart to the woes of others. She toiled early and late, and was successful. Her own living was simple, but she gave freely in charity. She gave to Catholic, Protestant and Hebrew alike.

"God does not ask the religion, but their needs, and I am his servant." That was her life motto, and she won the love and honor of thousands. Forty-six long years she labored—forty-six years of love and charity for her fellow-beings, and then she yielded her life to him who gave it, and went to receive a glorious reward for well-doing.

Who can count the jewels which those years placed in her crown of life? Who can wonder that she left those behind her who adorned her memory, and called her St. Margaret? What a grand, wide life this simple working woman lived!

She gave away over six hundred thousand dollars in charity, yet she never wore a satin gown, a velvet gown, or a kid glove!—*Work at Home.*

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NOTICE OF SALE.

To the Executors or Administrators of the late William Vail, and to all other persons to whom it doth or may concern.

NOTICE is hereby given that by virtue of a power of sale contained in a certain Indenture of Mortgage, bearing date the twenty-second day of February A. D. 1876, made between said William Vail, therein described as of the City of Saint John in the Province of New Brunswick Ship Builder of the one part, and Lydia Jane Calhoun, wife of Henry A. Calhoun, of the same place, Master Mariner of the other part, and duly registered in the office of the Registrar of Deeds in and for the City and County of Saint John, in Book S No. 6, of records, pages 472, 473, 474, and 475, which said Mortgage has by virtue of several assignments, become vested in the undersigned, there will be sold at public auction, at Chubbs Corner (so called), in the City of Saint John aforesaid, on Saturday, the twenty-fourth day of March next at twelve o'clock noon, the lands and premises described in said Mortgage as—"All those certain lots, pieces and parcels of land situate in the Parish of Simonds at Crouchville, so called and known and distinguished on the map or plan of the lands of the late Joseph Crouch by the numbers twenty one (21), twenty-two (22) twenty-three (23), twenty-four (24), twenty-five (25), twenty six (26), twenty-seven (27), twenty-eight (28), twenty-nine (29), and thirty (30), each of the said lots having a breadth of forty feet on Mount Pleasant street, so called, and running back preserving the same breadth, one hundred feet."

And also two other lots, pieces, and parcels of land situate in the parish aforesaid and in the said plan described as Lots numbers ninety-four (94), and ninety-five (95), having a front of forty feet on Mount Pleasant street and extending back one hundred feet."

Together with all and singular the buildings, improvements, privileges and appurtenances to the said premises belonging, or in any wise appertaining, for the purpose of satisfying the moneys secured by said Mortgage, default having been made in payment thereof.

Dated the 17th day of December, A. D. 1887.

JOHN McGINTY, } Assignees of
MONT. McDONALD, } Mortgage.
MONT. McDONALD,
Solicitor, &c. 51-tf

1888.

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