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TESTIMONIAL. C. C. RICHARDS & CO. had the muscles of my hand so contracted that I could not use it for two years. I used Minard's Liniment, and now my hand is as well as ever.

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The "Cossitt's" Buckeye has always taken the lead among mowers, but has a great improvement in the way of a new tilt on, this year, which we would like all intending buyers to see.

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BIBLE LESSONS.

STUDIES IN THE GOSPEL ACCORDING TO MATTHEW.

Third Quarter.

Lesson 7. July 23. Matt. 4: 1-11.

THE TEMPTATION OF JESUS.

GOLDEN TEXT.

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

I. THE LONG ASSAULT.—1. Then, immediately after his baptism by John, so says Mark 1: 12. "Fasted forty days, and was without sin (Heb. 4: 15). For in that he himself hath suffered, being tempted, he is able to succor them that are tempted (Heb. 2: 18)."

REASONS WHY THE SPIRIT BROUGHT JESUS INTO THIS PERIOD OF TEMPTATION. 1. God was putting it to the test whether Jesus was qualified for his office, whether he would remain true to the spiritual idea of the Messiah, or would fall below it under temptation. 2. In order to be the Saviour of mankind, it was necessary that he himself should be tempted in all points like as we are, yet without sin (Heb. 4: 15).

For in that he himself hath suffered, being tempted, he is able to succor them that are tempted (Heb. 2: 18). 3. There was no doubt a preparation needed in the human Lord Jesus. He needed to feel and realize his great work, and grapple with the great difficulties in the way, to see clearly the course that lay before him, and deliberately put aside every hope and joy which would hinder his mission, accept every danger and trial, and consecrate himself wholly.

THE TEMPTER. To be tempted, to tempt, is, literally, "to stretch out" or "try the strength of." Of (by) the Spirit. The Greek word is "diabolos," slanderer, accuser; Hebrew, "Satan," is one who opposes, an adversary. The term, "the devil," is always used in the Bible to signify an evil spirit, "to personify the evil in man or in the world."

THE METHOD OF THE TEMPTER. 1. This was a real occurrence, of an actual temptation of our Lord: by the devil as a person. 2. The temptations must have come from without, and not from the mind of Jesus, if he was sinless. 3. The common view is that this is a literal narrative. 4. It may be that it was real but internal experience, described in dramatic language.—that Satan was really present, whispering the suggestions of evil, to the soul of Jesus, if he still does us, but not recognized until the last.

HOW COULD A HOLY BEING LIKE CHRIST BE TEMPTED? If Christ was tempted, how could he then be the Son of his Father who cannot be tempted with evil? In the answer to this lies the centre, the essential germ, of the whole interpretation: He was not tempted with evil, but with good; with inferior forms of good, that is, pressing in upon him, while the higher forms of good held themselves aloof, bidding their time, that is, God's time. 1. There is the rising of a desire which is natural, and, being natural, "is not wrong." 2. There is the indulgence of that desire in forbidden circumstances, and that "is sin." Hunger, pain, death, he could feel them all, and shrink from them. He hungered, being tempted, from the force of desire. But there was "obedience" at the expense of tortured natural feeling.

2. And when he had fasted. Luke 4: 2 says he "ate nothing." Forty days and forty nights. So Moses (Ex. 34: 28) and Elijah (1 Kings 19: 8) fasted the same length of time. Such a fast is impossible, except during intense mental absorption. Both Mark and Luke say he was tempted all these forty days, probably in the same general way as the last three great assaults now to be described.

II. THE FIRST TEMPTATION, THROUGH BODILY APPETITES. He was afterward an hungered. The wants of his human body, no longer overborne by his spiritual emotions, rolled back upon him with accumulated power. 1. When the tempter came to him. Satan made his severest assault in the time of Jesus' greatest weakness. He still watches his time. He attacks us when weary, sick, troubled, disheartened, nervous, and weak. If he had appeared to Christ as Satan, he 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, 'Fraser'—The Temptation. There is no sin in wishing to eat; no sin in procuring food honestly 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 eternal.

SECOND.—THE WAGON. 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 divine power to escape the bodily discomforts of humanity, would have been to fail in his mission of becoming our pattern, and our sympathizing High Priest, at the very outset.

THIRD.—THE MEAS OF VICTORY. "The truth and promises of God's Word." 4. But he answered and said, "It is written." (In Deut. 8: 3), quoted from the Septuagint, or Greek translation. They are noteworthy as suggesting: "1. That the first word spoken by Christ in his ministerial office is an assertion of the authority of Scripture. 2. That he opposes the word of God as the proper encounter against the words of the devil. 3. That he allegorized Scripture as a thing undeniable and uncontrollable by the devil himself. 'Man shall not live by bread alone. Not by ordinary, visible food alone. Other things are far more necessary to true living. But by every word that proceedeth of the mouth of God. It means that true life comes from obedience to God, and trust in God, and communion with God, and that it comes from the word and promises of God, which he only can reveal to the soul."

III. THE SECOND TEMPTATION.—TO GAIN SUCCESS BY SINFUL PRACTICES. FIRST.—THE ALLUREMENT. "S. Again the devil taketh him up into an exceeding high mountain, it is not necessary to inquire whether this expression is to be understood literally or as hyperbolic. The supernatural character is still more clearly marked by the language of St. Luke, 'in a moment of time.' 'Showeth him all the kingdoms of the world, and the glory of them.' It was thus the price of the sovereignty of the whole world which the tempter held out temptingly as the price of the Saviour's homage.

9. All these will I give thee. I will relinquish my hold and my right, and let you have the whole world, if you will do as once, without pain or the cross, without humility and reproach, but with glory and power! SECOND.—THE SIN. "If thou wilt fall down and worship me. Not a bald act of kneeling, but such an act of worship as when men worship money, by loving it better than God. Christ was to give up his spiritual kingdom for a temporal; his converting the world for a ruling of the world.

THIRD.—THE VICTORY. By a revelation of the source whence the temptation came; by firm and decided resistance, planted on the Word of God. 10. Then saith Jesus unto him, Get thee hence, Satan. "Get thee hence." "Be gone!" "Desistant!" It is a "word of indignation." For it is written (Deut. 32: 17), Thou shalt worship the Lord thy God. The first and great commandment.

FOURTH.—A TYPE OF OUR TEMPTATIONS. We share the third experience when we are tempted for the sake of power, wealth, or influence, to conform to the world, and to employ Satan's instruments in even seeming to do God's service. We yield to the third when we are conformed to this world, and adopt its policies and methods, and imitate its spirit for the sake of its rewards. The one recurring peril of religion, in every age, is the temptation to lower its high standard of truth and of action, in order to win the suffrages of the world.

V. CONSOLATIONS AND REWARDS AFTER TRIUMPH. Then the devil leaveth him (Luke 4: 13) "For a season." He was tempted again and again; at last in Gethsemane and on the cross. And behold, angels. Spiritual beings; probably in visible forms on this occasion. Alone in the contest, he had these companions after his victory. Ministered unto naturally means "supplied him with food," as in the case of Elijah (1 Kings 19: 5). Others think, "gave him spiritual companionship," to support him, and prove that "man doth not live by bread alone." The view that the angels brought him food accords better with the events just narrated. He who would not fall upon angels to uphold him, in such confidence, was now sustained by them; he who demanded worship for God alone, received homage from these servants of God.

faith, and prove that you are God's Son. "Then thou shalt have full proof of thy Divine Sonship; and not only thou, but Jerusalem too. What a glorious start for an illustrious career!" For it is written. Pa. 91: 11. Satan having been vanquished by Scripture, will use Scripture now as his weapon.

The temptation here was to Jesus' higher nature. It was to gain the end for which he had come to the earth. SECOND.—THE WAGON. 1. It was tempting God by a false and unwarranted use of the promise. It was disobeying the whole Scripture, defining what the Messiah should do. It would have destroyed the whole value and power of his salvation, gaining him subjects, not children, outward homage, and not new hearts.

THIRD.—THE VICTORY. God's Word is still his armour of defence. 7. It is written again, in another place (Deut. 6: 16). Shall not tempt the Lord thy God. That is, thou shalt not try him, dare him; or, thou shalt not, by throwing thyself into voluntary and uncommanded dangers, appeal to God for protection, or trifle with the promises made to those who are thrown into danger by his providence.

FOURTH.—A TYPE OF OUR TEMPTATIONS. The moment trust in God presumes to break any one, even the least, of the laws of God, and then expects God to save it from the consequences of its disobedience, it is not trust, but unbelief; it is not faith, but presumption; it is not honoring God, but tempting God. We are tempted as Christ was in the second temptation, when we expect God to do for us what he has given us the means of doing for ourselves.

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Becher and Ingersoll. In a large company, Col. Robert Ingersoll had been speaking eloquently against Christianity, when Mr. Becher remarked: "I considered a most deplorable spectacle to-day."

"What was it?" inquired Col. Ingersoll. "Why," said Mr. Becher, "as I was walking down town to-day, I saw a poor lame man, with crutches, slowly and carefully picking his way through a cesspool of mud, in the endeavor to cross the street. He had just reached the middle of the fifth, when a big, burly ruffian, himself all in splinters, rushed up to him, jerked the crutches from under the unfortunate man, and left him sprawling and helpless in the pool of liquid dirt, which almost engulfed him."

"What a brute he was," said Ingersoll. "What a brute he was," they all echoed. "Yes," said Mr. Becher, rising from his chair, and brushing back his long white hair, while his eyes glittered with their old-time fire as he bent them on Ingersoll: "Yes, Col. Ingersoll, and you are the man. The human soul is lame, but Christianity gives it crutches to enable it to pass the highway of life. It is your teachings that knock these crutches from under it, and leave it a helpless and rudderless wreck in the slough of despond. If robbing the human soul of its only support on this earth—religion—be your profession, why, ply it to your heart's content. It requires an audacious nerve to bid, in an ordinary way, to reduce it to ashes."

Mr. Becher sat down, and silence brooded over the scene. Col. Ingersoll found that he had a master in his own power of illustration, and said nothing. The company took their hats and parted. —Religious Intelligence.

Two MORE PORTRAITES. Mrs. Uriah Johnstone, River Herbert, writes:—"Minard's Liniment cured me of a very bad case of rheumatism in the right eye. It is the cure all I believe it is the best inflammation allayer and pain killer in the world. It sells every day."

For YOURS MEN.—Lead me not into temptation! On young man, thinking within yourself "I am so strong, there is no fear about me," I tell you you make the most dreadful mistake. The very fact that you think yourself so strong, opens the way for the devil and his insidious attacks. Fling the temptation aside. Come to the Lord's side and pledge yourself to Him, and be His; and when you say "Lead 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 credit to yourself, not magnifying yourself, but saying "Thine is the kingdom, and the power, and the glory."—Rev. John Hall.

Bodily health and vigor may be maintained as easily in the heat of the summer, as in the winter months, if the blood is purified and vitalized with Ayer's Sarsaparilla. Every person who has used this remedy has been greatly benefited. Take it at this month.

C. C. Richards & Co. Gents.—I sprained my leg so badly that I had to be driven home in a carriage. I immediately applied Minard's Liniment freely and in 48 hours could use my leg again as well as ever.

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SHERIFF'S SALE. WILL be sold at Chubb's Corner, Prince William street, city of Saint John, on Saturday, the 23rd day of October next, between the hours of Twelve of the clock, and Five of the clock in the afternoon:—

All Cornelius McGourty's right, title and interest in and to that lot, piece or parcel of land in the City of Portland, known and distinguished on the plan of subdivision of the estate of the late William Wright, here situated as lot number One Hundred and Four, and bounded as follows:—Fronting on Fronting on Wright Street, at the North-Eastern angle of lot number 184. Thence moving Easterly along the Southern side line of Wright Street, Ninety feet; thence Southerly, parallel with the Eastern side line of said Wright Street, One Hundred feet, more or less, to the Northern line of lands of the Railway; thence Westerly along the said Northern side line to the said Eastern side line of lot number 184; thence Southerly along the said Eastern side line One Hundred and Twenty-five feet, more or less, with all buildings and improvements thereon. The plans having been taken under execution issued out of the County Court,—G. L. Richards vs. Cornelius McGourty.

JAMES A. HARDING, Sheriff. St. John, N. S., 1st July, 1887. 25-628

ASSESSMENT SYSTEM. The Mutual Relief Society of Nova Scotia. Six Months of 1887 Have Expired. Three Calls have been made to meet death claims.

Over \$12,000.00 have been paid to Widows and Orphans of deceased members.

ALL JUST CLAIMS PROMPTLY PAID. YARMOUTH, JULY 14, 1887. TO THE PRESIDENT AND DIRECTORS OF THE MUTUAL RELIEF SOCIETY OF NOVA SCOTIA: GENTLEMEN—

Received this day from your Treasurer, B. Crosby, Esq., the sum of \$100, being the amount payable to me as per certificate No. 22.

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

TO THE PRESIDENT AND DIRECTORS OF THE MUTUAL RELIEF SOCIETY OF NOVA SCOTIA: GENTLEMEN—

I thank you for the prompt payment of my claim of \$200, being the amount of certificate issued by your Society, and held by my late husband, William E. Treby.

Was somewhat prejudiced against Life Insurance Companies at the time when my husband applied for membership in your Society; but my sad experience—since it has caused a change of feeling, and I heartily recommend your Society to those who are desirous for life insurance.

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