Four Stepping-Stones.

BY REV. C. H. SPURGEON.

"Stand in awe, and sin not: commune with your own heart upon your bed, and be still. Selah. Offer the sacrifices of righteousness, and put your trust in the Lord."—Psalm iv: 4, 5.

David was surrounded with many wicked and cruel enemies. They touched him in a tender place when they mocked his religion, and so turned his glory into shame. They invented all kinds of lies against him; but the worst of all was that they said, 'There is no help for him in God.' As much as to say, 'God hath cast him off; therefore, let men cast him off. He that is forsaken of the Lord is not fit to sit upon the throne of Israel; let us set up Absalom in his place.' This was malice indeed.

David first made his appeal to God in prayer. Herein he showed wisdom. You will get more relief from the Lord than from ungodly men. To enter into debate is never so profitable as to enter into devotion. Carry not your complaint into the lower courts, but go at once to the Court of King's Bench, where the Judge of all presides.

After David had prayed, he expostulated with his adversaries. The first showed his sonship toward God, the second his brotherliness toward men. There is nothing of bitterness in the words I have read to you; they have a kindly voice in them. If his foes had been at all reasonable, they would have listened to his pleadings; but it is to be feared they were otherwise minded. He urges them to cease from sin, and he teaches them the way to do so. In four sentences he helps them to escape from their evil ways, and to become better men. Upon these four precepts I would speak this morning as the Holy Spirit shall give me utterance, trusting, hoping, believing that many who desire a better life may find it while I speak. Here are four stepping-stones across the filthy slough of sin; may you mark them well, and step from one to the other by the help of God's Spirit, till you reach the other shore, and stand on safe and clean ground!

I. First, feel reverent awe: "Stand in awe." It might be translated, "Tremble, and sin not." Awe is not a common emotion now. This is a flippant age. Men are rather triflers than tremblers. If there be any doctrine which has peculiar weight and solemnity about it, they try to pare it down to less terrible proportions. Sin is not exceeding sinful to them, nor its punishments exceeding terrible. They would not have us know the terrors of the Lord, though by these very terrors we persuade men. But true religion must have a savor of awe about it: My heart standeth in awe of thy word," is the expression of one that knows God, and is reconciled to him. Let me say, then, to you who have been thoughtless and careless about your souls until now—we earnestly desire you to consider these words: "Stand in awe."

Remember, there is a God; whatever you may desire, or others may declare, there is a God who is everywhere present, at all times. He has seen all your evil ways, and heard all your hard speeches. No night is so dark as to hide from his eye; no chamber so retired as to shut him out. He has even read your thoughts and imaginations. He notes all, and forgets nothing. Remember, that this God, who is everywhere and sees everything, is your Judge. He is pure and holy, and cannot bear iniquity. He is angry with the wicked every day, and will surely visit them for their transgressions. Every sinful act shall have its recompense of reward. Do not doubt it. The world is all in a tangle now, but there will be a day when the Lord will draw out a straight thread for each man.

Stand in awe of God because he is infinitely good. Oh, his great goodness! A sense of it is overwhelming. We fear and tremble for all the goodness which the Lord makes to pass before us. Think of sin forgiven, of righteousness imputed, of spiritual life imparted, of that life preserved, supplied, nurtured. Think of providence with all mindful foresight, and abounding supplies. The love of God should make us reverent as angels, and humble as penitents. If the impudence of pride might dare to insult justice, yet it should scorn to injure love.

My dear hearers, stand in awe in reference to a future state. You do not doubt the truth which the Holy Spirit has revealed, that when you die you will not cease to be. There will be a resurrection of the dead, both of the just and of the unjust; "for we must all appear before the judgment-seat of Christ." Oh, that all persons would remember this whatever they go! I wish I could so speak that some of you would picture that last tremendous day, for which all others were made.

II. In the second place, David admonished the ungodly to practice thoughtful self examination. "Commune with your heart upon your bed, and be still." I am not trying, my dear hearer, to preach a sermon this morning, but I am longing to take you by the hand, and to lead you in the right way. I pray the Holy Spirit to make you willing to follow my gentle guidance. My dear friend, you are now asked to think about yourself—"Commune with your own heart." When once men choose the way of evil, they run in it with their eyes shut. They do not wish to consider; it is easier to go blindly on. They will think about their worldly concerns, their profits and losses, their pleasures and amusements; but they refuse seriously to consider their condition before God. O my friend, think of what you are, and where you are, what you have done, what you are doing, what it will lead to!

Especially think of the state of your heart. This is the vital point. Are you right with God? Do you serve your Maker? Have you truly repented of former sin? Have you fled to Christ as your refuge? Have you been born again? Are you the subject of sanctifying grace? "Commune with your own heart" upon these essential points. He that would have his face clean must look in a glass to see his spots; and he that would have his heart clean must gaze into the looking-glass of God's Word, that he may discover his secret faults.

III. Very briefly, let us note that David gives a third piece of advice, which in essence means approach God aright. "Offer the sacrifices of righteousness." Now, I do not quite know what David himself may have intended by it, but this is how I interpret it. Come to God; come to God in his own way; come as Israel came to the tabernacle in the wilderness, bringing their sacrifices with them.

When they brought their sacrifices, the first thing they did was to lay their hand on the victim, and make a confession of sin. Come, then, with broken and contrite hearts unto the Lord. "The sacrifices of God are a broken spirit." Own your shortcomings and transgressions. Do not cloak or excuse your sins. Get to your chamber, and tell the Lord what you have done. Pour out your hearts before him; turn them upside down, as it were, and let all flow out, even to the dregs. Confess your pride and unbelief, your Sabbath-breaking, your dishonesty, your falsehood, your disobedience to parents, your every breach of divine law; whatsoever you have done amiss, confess it before him, and thus go to him in the only way in which He can receive you, even as sinners owning your guilt.

Go also to the Lord with gracious desires to be rid of sin. Entreat reconciliation, saying, "I would no longer be what I have been. I throw down the weapons of my rebellion, I pluck out the plumes of my pride; O Lord, I stand before thee, guilty, and I pray Thee forgive me, and then rid me of the tyrant evils which now rule me so terribly! Oh, that I may sin no more!" In this way come to God with contrite hearts. How much do I long that you may draw nigh to God with true repentance and hearty resolves to conquer sin!

IV. I must now close with the fourth point, which is, in some respects, the most important. Exercise faith. When holy awe and thoughtful self-communion have led us to seek the Lord, then we are prepared for the great precept which follows. It is the command of the gospel in its old Testament form: "Put your trust in the Lord." First, trust him as willing to receive you, to forgive you, to accept you, and to bless you. Especially trust in the Lord as he reveals himself in the person of his Son Jesus Christ. In him you see love written out in capital letters. "Put your trust in the Lord" as having provided the one sacrifice for sin, whereby he has put away forever all the sins of those who believe in him. If you do not trust in Christ, you must be lost; therefore come and try the divine way. Trust in the Lord, next, that by the work of his Holy Spirit he can renew you. The glorious Lord, who made the world out of nothing, can make something out of you yet. If you are given to anger, the Holy Spirit can make you calm and loving. If you have been defiled with impurity, he can make you pure in heart. If you have been groveling, he can elevate you. I may be addressing a forlorn man, who thinks that nothing can be made of him. I tell you, you have no idea what God can do with you. He can put heavenly treasure in earthen vessels. He can set you at last among the heavenly choristers, that your voice, sweeter than that of angels, may be heard amongst their symphonies.

Faith is the surest of all sin-killers; in fact; its tendency is to extirpate sin. The moral and spiritual change which accompanies faith, and grows out of it, is of the most remarkable kind. Faith's work in the soul is something to be wondered at, and to be admired to all eternity. For, mark, when a man believes in the Lord Jesus Christ, when he believes that Jesus so died for him that he is effectually redeemed, when he believes that the Lord Jesus has cleansed him, and that he is saved, the result upon his heart and life cannot be commonplace. So divine a persuasion operates upon his whole nature. He is filled with adoring gratitude, and that gratitude breeds an intense love, which fervent love sets itself to work for the glory of God by the purification of the soul from sin. The great Father abhors all iniquity. Nothing creates more indignation and revenge against sin than a grateful sense of "free grace and dying love." Surely this is no mean help toward moral purification.

Moreover, faith is always attended with a new nature. That is a point never to be forgotten. No man has faith in God of a true kind unless he has been born again. Faith in God is one of the first indications of regeneration. Now, if you have a new and holy nature, you are no longer moved toward sinful objects as you were before. The things that you once loved you now hate, and, therefore, you will not run after them. You can hardly understand it, but so it is, that your thoughts and tastes are totally changed. You long for that very holiness which once it was irksome to hear of, and you loath those very pursuits which were once your delights. When the Lord renews us it is not half done; it is a total and radical change.

If by believing in Christ Jesus you receive a change of nature, and live a different life, and stand at the last day accepted in the Beloved, what bliss it will be! What joy will be yours when Jesus comes, when his smile shall light up the universe, and when he shall acknowledge you before the angels of God! Ah! then, whatever little you may have suffered for his sake will be as nothing in comparison with the exceeding weight of glory. Whatever struggling of heart and pain of soul you felt in escaping from the sin which enthralled you will be your joy when the result is seen in your eternal perfection. The bliss of beholding the face of our Beloved will be heaven enough for us. May you and I behold our Redeemer when he shall stand in the latter day upon the earth!

Praying for Unconverted Friends.

We are encouraged to pray for our friends and all men, with large hope that they will be saved. . . . In this matter we must consider both God's attitude towards the unconverted and the attitude of the unconverted toward God. God made man in his own image. Man is, therefore, too nearly like God to be dealt with as God deals with matter. Both the divine and the human will are involved in this case. Where there is agreement between the human and the divine will all things are reconciled, otherwise not.

Let us look at a few fundamental truths. So far as God is concerned, we are over and over again taught that "he hath no pleasure in the death of him that dieth." On the other hand, "He is not willing that any should perish, but that all should come to repentance." To this end he has made provision for the salvation of "all men," "in Christ," whom he hath set forth as a propitiation for the sins of the whole world," having given "himself a ransom for all"; for "God was in Christ reconciling the world unto himself, not imputing their trespasses unto them." In order that this, his will, might be carried out, and brought to a happy issue in the salvation of all, he has caused that the Gospel shall be preached among all nations and to every creature, promising to be with the preacher and with the message to give efficacy and power to the word preached by the Holy Ghost, whose mission to the world is "to convince the world of sin, of righteousness and of judgment." Moreover, he has given commandment to his people everywhere to "pray for all men, for that he will have all men to be saved." This passage of Scripture seems to us to cover very fully this point: "I exhort, therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for this is good and acceptable in the sight of God our Saviour; who will have all men to be saved, and come to the knowledge of the truth. For there is one God and one mediator, between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in good time. Whereunto I am ordained a preacher and an apostle" (1 Tim 2: 1–8). Here, then is a statement of the doctrine and will of God concerning all men; and that we may say without argument that, if possible this truth applies not only with equal force but with greater force to those who are in, if not of, the household of faith; to the children, husbands and wives and kindred of all believers.

Now the difficulty comes at this point: "If this be God's will, and he has made abundant provisions to this blessed end, and his people have prayed earnestly, even unto an 'agony,' and have continued in prayer for years, why are not these prayers answered? Is the will of God frustrated? Is he not able to carry out his will?"

In answer to this let us remind our inquirer of that which we have already intimated—that it is a question not only of God's will but of man's will. There are two wills to be considered. Besides, God's will of precept is not the same as his will of purpose. When God says; "I will have all men to be saved," he does not say: "I have ordained and determined that all men shall be saved." On the contrary, he has set death and life before all men and has bidden them to choose. He has declared what his will (choice) is for us—life. Moreover, he has done all he can morally and spiritually to induce men to be reconciled to him, and enter into life and glory with him. Beyond this he can not go, or do, without dethroning the human will and reducing man to a mere irresponsible machine.

It must be observed in this connection that man has the awful power of frustrating the will of God at this point. "How often would I have gathered you, as a hen gathereth her chickens under her wings, and ye would not." "Ye will not come unto me, that ye might have life." "Ye do always resist the Holy Ghost." "I have called and ye refused. I have stretched out my hands and no man regarded." "All day long I have stretched forth my hands unto a disobedient and gainsaying people." Now God can do no more than this for the salvation of men. If they will not, God can not. This seems perfectly clear.

There remains one more question: "Since it is a matter entirely between the sinner and God, to be decided by the sinner himself, what is the use of prayer, and what the hope to the praying and anxious believer?" Certainly our prayers are not to induce God to be favorable toward our friends. He is more anxious than we are. But this is one of those questions that arise in connection with all prayer, and is not special to this branch of the subject, so we pass it. The use of prayer is that God has commanded and encouraged us to pray "for all men," and therefore for our own particular and most dear friends. "I will, therefore, that men pray everywhere, lifting up holy hands, without wrath and doubting." We do not know what the power of human prayers are in connection with the working of God's Spirit; but we know, without knowing "the how of it," that our prayers add power to the work of the Spirit. God, therefore, demands and encourages us to pray, and thus "work together with him" in accomplishing his blessed will toward our friends and all those for whom Christ has died. "What knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife?" In addition to this we do know that multitudes have been saved in answer to prayer. In not a few cases men have ascribed their conversion to the prayers of mothers long after those mothers have ceased to pray on earth. It is very certain that thousands of men and women have yielded to the prayers of beloved friends, who have been unmoved by the work of the Spirit or the arguments of the Gospel. It is clear, then, that we have both warrant and encouragement to continue in prayer for our friends, and very much hope that our prayers will be efficient in their conversion, though we are bound to say that we must pray always with the remembrance that it is in the power of the unconverted man to frustrate both the grace of God and the prayers of their dearest friends on earth.—*Independent.*

—There is a legend in the church that a woman was seen running through the streets of Jerusalem, with a pot of red-hot coals in one hand and with a cruse of water in the other hand; and that when she was asked what she wanted to do, she replied: "With the water I am going to put out the abyss, and the fire I am going to burn up heaven, in order that man may love God for himself alone." This legend sets in clear light the truth that we wish to illustrate; for we must not be good simply because we want to go to heaven, or because we fear, if we are bad, that we shall we lost. Ah, no! for that would be simply a matter of calculation, that would be a mere mercantile bargain, and that would be utter selfishness. We must forsake all, if need be, and follow Christ; and we must let nothing stand between us and him. That proud desire we must give up at once, without a parley and without a compromise; that darling sin we must relinquish, though habit has made it so desirable and so delusive; and our creature-comforts we must banish, that obscure our vision of righteousness, although for a while we shall feel lonely without them. Yes, we must let everything go, if the demand should be made, provided we can lean on the Master's bosom, catch his voice, press his hand, and feel very sure that he will always claim us as his own.—*Rev. Caleb D. Bradlee.*

—"What would you advise me to aim at?" asked a young man of a Christian friend. "At riches and honors," was the reply, "if you mean to be satisfied with the world; but at Christian graces, if you ever expect or wish to enter heaven."

The Managing Wife.

HORATIO ALGER, JR.

Ezra Newton had just finished looking over his yearly accounts.

"Well," said his wife, looking up, "how do you come out?"

"I find," said her husband, "that my expences during the last year have been thirty-seven cents over a thousand dollars."

"And your income has been a thousand dollars."

"Yes, I managed pretty well, didn't I?"

"Do you think it managing well to exceed your income?" said his wife.

"What's thirty-seven cents?" said Mr Newton, lightly.

"Not much to be sure, but still something. It seems to me that we ought to have saved instead of falling behind."

"But how can I save on this salary, Elizabeth? We haven't lived extravagantly. Still it seems to have taken all."

"Perhaps there is something in which we might retrench. Suppose you mention some of the items."

"The most important are house rent, one hundred and fifty dollars, and articles of food, five hundred dollars."

"Just half."

"Yes, and you'll admit that we can't retrench there, Elizabeth. I like to live well. I had enough poor board before I married. Now I mean to live well."

"Still we ought to be saving up something against a rainy day, Ezra."

"That would be something like carrying an umbrella when the sun shines."

"Still it is well to have an umbrella in the house."

"I can't controvert your logic, Elizabeth; but I am afraid we shan't be able to save up anything this year. When I get my salary raised, it will be time enough to think of that."

"Let me make a proposition to you," said Mrs. Newton. 'You say that one half of your income is expended on articles of food. Are you willing to allow me that sum for the purpose?"

"You guarantee to pay all bills out of it?"

"Yes."

"And relieve me, of all care on that point?"

"Yes."

"Then I will shift the responsibility upon your shoulders. But I can tell you beforehand that you won't be able to save much out of it."

"Perhaps not. At any rate I will engage not to exceed it."

"That's well. I shouldn't relish having any additional bills to pay. As I am paid every month, I will at each payment hand you half the money."

The different characters of the husband and wife may be judged from the conversation which has been recorded. Mr. Newton had but little prudence or foresight. He lived chiefly for the present, and seemed to fancy that whatever contingencies might arise in the future would somehow be provided for. Now, trust in providence is a very proper feeling, but there is truth in the old adage that God helps those who help themselves, and in proportion as they are disposed to help themselves.

Mrs. Newton, on the contrary, had been brought up in a family which was compelled to be economical, and although she was not disposed to deny herself comforts, yet she felt that it was desirable to procure them at a fair price.

The time at which this conversation took place was at the commencement of the second year of their married life.

The first step Mrs. Newton took on accepting the charge of the household was to institute the practice of paying cash for articles that came under her department. She accordingly called on the butcher and enquired, "How often have you been in the habit of presenting your bills, Mr. Williams?"

"Once in six months," was the reply.

"And I suppose you sometimes have bad bills."

"Yes; one-third of my profits, on an average, are swept away by them."

"And you could afford, I suppose, to sell somewhat cheaper for ready money?"

"Yes; and I would be glad if all my customers would give me a chance to do so."

"I will set them an example, then," said Mrs. Newton. "Hereafter whatever articles are purchased of you will be paid for on the spot, and we shall expect you to sell as reasonably as you can."

This arrangement was also made with others, who, it is scarcely needful to say, were very glad to enter into the arrangement. Ready money is the great support of trade and a cash customer is worth two who purchase on credit.

Fortunately Mrs. Newton had a small supply of money by her, which lasted till the first monthly instalment from her husband became due. Thus she was enabled to carry out her cash plan from the beginning.

Another plan which occurred to her as likely to save expense was to purchase articles in large quantities. She had soon saved enough from the money allowed her to do this. For example, instead of buying sugar a few pounds at a time, she purchased a barrel, and so succeeded in saving a cent or more on a pound. This, perhaps, amounted to a but a trifle in the course of a year; but the same system carried out in regard to other articles yielded a result which was by no means a trifle.

There were other ways in which a careful housekeeper is able to limit expense which Mrs. Newton did not overlook. With an object in view, she was always on the lookout to prevent waste and to get the full value of whatever she expended.

The result was beyond her anticipations. At the close of the year on examining her bank book, for she had regularly deposited whatever money she had not had occasion to use, she found that she had $150 beside reimbursing herself for the money spent during the first month, and having enough left to last another.

"Well, Elizabeth, have you kept within your allowance?" asked her husband at this time. "I guess you have not found it so easy to save as you thought for."

"I have saved something, however," said his wife. "But how is it with you?"

"That's more than I can say. However, I have not exceeded my income. That's one good thing. I find I have exactly spent all. But I can't see how you have saved anything. We have lived full as well, and I don't know but what better, than last year, when we spent $500."

"It's knack, Ezra," said his wife, smiling.

She was not inclined to mention how much she had saved. She wanted some time or other to surprise him with it when it would be of some service.

"She may possibly have saved up $25," thought Mr. Newton, "or some such trifle," and so dismissed the matter from his mind.

At the end of the second year, Mrs. Newton's savings, including interest, amounted to $300, and she began to feel quite rich.

Her husband did not think to inquire how she had succeeded, supposing, as before, that it could be but a very small sum.

However, he had a piece of good news to communicate. His salary had been raised from $1 000 to $1,200.

He added, "As I before allowed you one half of my income for household expenses, it is no more than fair that I should do so now. That will give you a better chance to save up a part of it than before. Indeed, I don't know how you have succeeded in saving anything thus far."

As before, Mrs. Newton simply said that she had saved something, without specifying the amount.

Her allowance was increased to $600, but her expenses were not proportionally increased. Indeed, they were scarcely increased at all, so that her savings for the third year swelled the aggregate sum in the savings bank to $600.

Mr. Newton, on the contrary, in spite of his increased salary, was no better off at the end of the third year than before. His expenses had increased by a hundred dollars, though he would have found it difficult to tell in what way his comfort or happiness had been increased thereby.

In spite of his carelessness in regard to his own affairs, Mr. Newton was an excellent man of business, and his services were valuable to his employers. They accordingly increased his salary from time to time, till it reached $1,600. He had steadily preserved the custom of assigning one half to his wife for the same purposes as heretofore, and this had become such a habit that he never thought to inquire whether she found it necessary to employ the whole or not.

Thus ten years rolled away. During all this time, Mr. Newton lived in the same hired house, for which he paid an annual rent of $150. Latterly, however, he had become dissatisfied with it. It had passed into the hands of a new landlord, who was not disposed to keep it in the repair which he considered desirable.

About this time a block of excellent houses were erected by a capitalist, who designed to sell or let them as he might have opportunity. They were more modern and better arranged than the one in which Mr. Newton now lived, and he felt a strong desire to move to one of them. He mentioned this to his wife one morning.

"What is the rent, Ezra?" inquired his wife.

Two hundred and twenty five dollars for the corner houses; two hundred dollars for either of the others."

"The corner ones would be preferable on account of the side windows."

"Yes; and they have a larger yard besides. I think we must hire one of them. I guess I'll engage one of them to-day; you know our year is out here next week."

"Please wait, Ezra, till to-morrow, before engaging one."

"For what reason?"

"I should like to examine the house."

"Very well; I suppose to-morrow will be sufficiently early."

Soon after breakfast, Mrs Newton called on Squire Bent, the owner of the new block, and intimated her desire to be shown the corner house. This request he cheerfully complied with. Mrs. Newton was quite delighted with the arrangements and expressed her satisfaction.

"Are these houses for sale or rent?" she inquired.

"Either," said the owner.

"The rent is, I understand, $225."

"Yes. I consider the corner houses worth $25 more rent than the rest."

"And what do you charge for the house to a cash purchaser?" asked Mrs. Newton with subdued eagerness.

"Four thousand dollars," was the reply; "and that is but a small advance upon cost."

"Very well; I will buy it of you," said Mrs. Newton, quietly.

"What did I understand you to say?" asked the squire, scarcely believing his ears.

"I repeat that I will buy the house at your price and pay you the money within a week."

"Then the house is yours. But your husband said nothing of his intention, and, in fact, I did not know—"

"That he had the money to invest," I suppose you would say. Neither does he know it, and I must ask you not to say anything about it for the present."

The next morning, Mrs. Newton invited her husband to take a walk, but without specifying the direction. They soon stood in front of the house which he desired to live in.

"Wouldn't you like to go in?" she asked.

"Yes. It's a pity we haven't got the key."

"I have the key," said his wife, and forthwith walked up the steps and proceeded to open the door.

"When did you get the key of Squire Bent?" asked her husband.

"Yesterday, when I bought the house," said his wife, quietly.

Mr. Newton gazed at his wife in profound astonishment.

"What on earth do you mean, Elizabeth?" he inquired.

"Just what I say. The house is mine, and what is mine is thine. So the house is yours, Ezra."

"Where, in the name of goodness, did you raise the money?" asked her husband, his amazement still as great as ever.

"I haven't been a managing wife ten years for nothing," said Mrs. Newton, smiling.

With some difficulty, Mrs. Newton persuaded her husband that the price of the house was really the result of her savings. He felt when he surveyed the commodious arrangements of the new house that he had reason to be grateful for the prudence of his managing wife.—*Selected.*

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ENGLISH ALL LINEN COLLARS in the late styles and the "Deric" (Paper, Turn Down), and THE SWELL (Paper, Standing) COLLARS.

MANCHESTER, ROBERTSON, & ALLISON

The undersigned, desirous of forming a limited Partnership under the Laws of the Province of New Brunswick, hereby certify:

1. That the name or firm under which partnership is to be conducted is W. C. Pitfield & Co.

2. That the general nature of the business intended to be transacted by such partnership is the buying and selling at wholesale of Dry Goods and other merchandise, and generally a wholesale Dry Goods and General Jobbing and Commission business.

3. That the name of all the general and special partners interested in such partnership are as follows: Ward C. Pitfield, who resides at the City of Saint John, in the City and County of Saint John and Province of New Brunswick, is the general partner, and Samuel Hayward, who resides at the said City of Saint John, is the special partner;

4. That the said Samuel Hayward has contributed the sum of Ten Thousand dollars as capital to the common stock.

5. That the period at which the said partnership is to commence is the twenty-third day of March, A. D. 1888 and the period at which the said partnership is to terminate is the twenty-third day of March, A. D. 1889.

Dated this twenty-first day of March A. D. 1888.

(Signed) WARD C. PITFIELD.
(Signed) SAMUEL HAYWARD.

City and County of Saint John to wit: Be it remembered that on this twenty-first day of March, in the year of our Lord one thousand eight hundred and eighty-eight, at the City of Saint John, in the City and County of Saint John and Province of New Brunswick, before me, John Russell Armstrong, one of Her Majesty's Justices of the Peace, in and for the said City and County of Saint John, personally came and appeared Ward C. Pitfield and Samuel Hayward, parties to and the signors of the annexed certificate, and in the said certificate mentioned and severally acknowledged, the said Ward C. Pitfield, that he signed the said certificate and the said Samuel Hayward that he signed the said certificate.

In witness whereof, I have hereunto set my hand, at the said City of Saint John, the said twenty-first day of March, A. D. 1888.

(Signed) J. R. ARMSTRONG,
Justice of the Peace in and for the City and County of Saint John.

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