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FARM FOR SALE.

THE Subscriber will sell 32 Acres of Land in Douglas, three miles from Fredericton. A Dwelling House, two Barns and Shed are on the place; the water is convenient; it cuts 30 tons of hay, and has good pasture.

He will also sell 19 Acres of Land in Andover, V. Co., two and a half miles from the Village. Apply in person by letter to (Rev.) JOHN HENDERSON, DOUGLAS, YORK COUNTY. June 30, '86.

Thos. W. Smith

Has commenced his great Clearing Sale of ready-made Clothing, Boots, Shoes, Men and Boys' Hats and Caps, also Gents' and Youths' underwear, with other lines of Goods too numerous to mention; and as his whole stock is marked at its lowest margin, bargains may be expected. His tailoring department is under one of the best cutters in the Dominion. He guarantees satisfaction in this department to all his patrons.

Thos. W. Smith,

192 EDGECOMB'S BUILDING, QUEEN STREET, FREDERICTON.

Valuable Property For Sale.

THE Undersigned will sell his FARM in Havelock, K. Co., containing one hundred acres; eighty under good course of cultivation, balance well timbered; cutting 25 tons of hay, could easily be made to cut 50. Location suitable for Orchard, and cultivation of Vegetables; free from summer frosts. On farm is a deposit of about six acres of inexhaustible natural fertilizer. \$400 has been refused for one acre; buildings are good.

Property is situated within one mile of the Havelock Station on the E. P. & H. R. R., and near proposed course of Short Line, with churches and school in immediate neighborhood. The owner wishes to sell because of inability to give personal attention to farming. Will sell part to suit a purchaser.

TERMS.—One-half purchase money cash the remainder on mortgage at reasonable interest.

ALSO FOR SALE a site for a Steam Saw-Mill, with Pond sufficient to hold the Logs, together with two acres of fine land Dwelling House and Barn, and fine young Orchard. All kinds of Lumber are plentiful near by, in close proximity to R. R. Fine chance for young man with small capital.

Also, Running Gear for W. P. Saw-Mill, with two Saws, and very fine Planing Machine, in first-class running order, as good as new; will sell for less than two-thirds cost.

For particulars apply to the subscriber on the premises, or to Geo. H. Wallace, Stipendiary Magistrate, Sussex.

WILLIAM KEITH,

Havelock, June 1st, 1886.

FARM FOR SALE.

The subscriber offers for sale his farm in Douglas, York Co., four miles above Fredericton, containing 100 acres, more or less, facing the river and running back to the Nashwaakias. It will be sold in whole or in lots to suit purchasers. The Claude Road runs across the farm, making it convenient for two small farms, leaving the front with all the buildings and the shore privileges. There is a good manure cellar under the barn. One-third of farm is well timbered with hard and soft wood; there is also a good deposit of muck manure. There is an orchard of different kinds of fruit, sufficient for home use. The farm will be sold with the crop or without as may be desired. If not sold by the first of October it will be sold at public auction, together with all the stock and hay and grain.

Terms made known at time of sale.

STEPHEN CARLISLE, SR.,

July 21 DOUGLAS.

The New Year Stands At An Open Gate.

The New Year stands at an open gate, And the eyes of thy soul are blind; Oh just for a moment let me wait, For the old road lies behind!

Let me remember, while I can trace The steps on the wandering track; Let me say farewell for a moment's space: I shall never, never go back.

Let me look forward and humbly pray, Ere the gate shall close behind; How can I tell on the unknown way What sorrow or joy I may find?

There's the New Year's chime! Be glad and bold.

There is light on the other side; Go through, remember the promise old; Go through, for the portal is wide.

The Sabbath-School.

INTERNATIONAL LESSONS.

First Quarter.—Lesson 2.—January. 3. SIN AND DEATH.—GEN. 3: 1-6, 17-19.

GOLDEN TEXT.—By one man sin entered the world, and death by sin.—ROM. 5: 12.

The remainder of the chapter after our last lesson describes the Garden of Eden, the naming of the animals, and the formation of woman. It is impossible to tell how long Adam and Eve remained in their paradise in innocent enjoyment and holy life; but it was probably not a great while, as their first child was born after their fall.

The story that follows is no myth or poetical story, but an historical fact to man and God, as the simple, straightforward, literal story as given in the Bible.—Prof. Swing in Truths for To-day.

THE EARLY HOME OF MAN. The Garden of Eden was but a small portion of the region called Eden. It is impossible to tell precisely where Eden was situated. The tendency now is to believe that Eden was a large region in the East, somewhere on the Euphrates and Tigris. Probably it includes the vast region from the Caspian and Black Seas to the Persian Gulf, watered by the four rivers named below, which all rise in the hill region of Armenia. Two of the four rivers of Eden, all agree, rise here,—the Euphrates, and the Tigris. They rise not more than four or five miles apart.

A most able argument has been presented by Pres. Warren in his book, *Paradise Found*, in favor of the North Pole as the site of Eden: (a) because it must have been the first place on the earth which cooled enough to be habitable; (b) because all vegetable and all animal life seem to have come from the north; (c) the myths and legends of the various races confirm this theory; (d) the tendency of scholars is to place the candle of the human race more and more to the north; (e) the climate, the long polar day, the short polar night, were peculiar and favorable.

MAN IN PARADISE. He was perfect as a man, with all the possibilities of manhood. He was innocent but experienced.

The power of language was given him, most likely by talking with God and his angels, as children now receive language from intercourse with their parents.

He seems to have had intercourse with God.

The tree of life in the midst of the Garden was probably a tree which, by divine endowment with medicinal qualities, would keep their bodies from decaying with age, and would heal any accidental injuries.

What else assumes that our first parents were in the habit of using it, but ceasing to do so, would die at last, though their constitution had been so far fortified as to insure for them and their immediate descendants a life much longer than our natural term.

THE TEMPTER. Now the serpent. The serpent is not a merely symbolical term applied to Satan; but it was a real serpent, perverted by Satan to be the instrument of his temptation.

Almost throughout the East the Serpent was used as an emblem of the principle of evil. Was more subtle. Crafty, sagacious, cunning.

It was impossible for Adam to have been developed in character without temptation. The tempter was not allowed to come in order to make him fall, but to enable him to resist. The tempter was not allowed to come in his own form, nor as an angel of light, but only as a beast, to make the trial as light as possible. He neither threatens nor persuades nor compels, but only misrepresents that to which Adam and Eve knew the exact truth from God's own words.

THE TEMPTATION.—Vers. 1-5. And he said. It is likely that the devil spoke in communication of a colloquy, which was not reported. Unto the woman. Apparently in the absence of the man. (1 Tim 2:14) One alone was more susceptible to temptation than two together. The woman was less experienced than Adam; and being more inclined to rely on others would be the more easily deceived.

Neither she or Adam may have known that all animals could not speak; and if they did, the fact of

the serpent's speaking may have all the more caused them to believe that he was God's messenger.

We may eat of the fruit of the trees of the Garden. She leaves out from what God had said, the two words, *every and freely*.

This is not "the tree of knowledge," as some represent, but only of the knowledge of good and evil, by its being a test of characts and action. It was not to make them fall. But it was a test by which they should know either good or evil if they obeyed. Had they obeyed, they would have known good infinitely more than they did by falling into sin, and known evil by contrast and not by experience.

It was spiritual death, the death of sin, and natural death, the death of the body. It would begin the very day they should eat of that tree.

Neither kind of death was completed on that day, but in both body and soul the process was begun. All diseases and pains and ruin of body come from sin.

Here is the announcement of a great principle, that human life is a restricted life, a life subjected to law.

The forbidden tree stands in every paradise of virtue and enjoyment. God has made a boundless provision for natural appetites, but there is always a limit, in going beyond which paradise is lost.

Ye shall not surely die. The serpent seems to have been encouraged by the manner of the woman. He here flatly charges God with falsehood.

For God doth know. The tempter represents God as envious of his creatures' happiness, the ordinary suggestion of false religion and unbelief. Your eyes shall be opened. He meant her to understand that she would have new visions of wisdom, glory and knowledge. And ye shall be as gods. Or more probably, "as God."

Knowing good and evil. God's method for their gaining knowledge of good and evil was by experiencing the good and resisting the evil. Eve disparaged her privileges. She overrated her restrictions. She lowered her liabilities. Now here is a new lesson; ungodly men love to talk about the narrowness and bigotry of a religious life.

THE FALL.—Ver. 6. Here is the history of the progress of temptation. Here are presented three things, namely: "the lust of the flesh, the lust of the eye, and the pride of life," which three, as the apostle states, comprehend "all that is in the world." There was the same threefold temptation to Christ in the wilderness. She took of the fruit thereof. She yielded to the temptation, and fell.

Adam and Eve fell from a state of innocence; from communion with God and holy beings; from a clear conscience and undefiled moral nature, from happiness, from being obedient children and heirs of God; from the kingdom of God; from spiritual and eternal life, from bodily life and health, from the hope of immortal life.

THE EFFECTS OF THE FALL.—Vers 17-19. Their eyes were opened, not to behold the expected stories of knowledge, but to the vileness and guilt of their sin, to their lost condition, to the certainty of misery. They were ashamed. They were conscious of guilt and unworthiness in the sight of one another. They were afraid of God, with the fear that arises from conscious guilt. They could no longer look him in the face. They lost their likeness to God, their innocence, their condition of righteous living. Death of the body. Pain, sorrow, trouble, and anxiety foreboding it. Eve was to suffer in her sphere as mother and wife. Adam was to suffer in his sphere. His dominion was to rebel against him as he had rebelled against his King.

And unto Adam he said. . . . cursed is the ground for thy sake. "The ground," instead of being, his friend and willing subject, becomes unfruitful, and must be forced by toil and labor to yield its produce.

For thy sake. Because of thy sin. For thy good it was better that such a curse should lie upon the ground.

Thorns. . . . and thistles shall it bring forth to thee. These shall be its spontaneous productions. And thou shalt eat the herb of the field. An intimation that henceforth man was "to be deprived of his former delicacies to such an extent as to be compelled to use, in addition, the herbs which had been designed only for brute animals." Unto dust shalt thou return. The body must now go back to its original elements, instead of being transformed, misery entailed upon their children.

HOPES.—But hope was still left to the sad pair in the darkened world. There was a promise that the seed of the woman should bruise the head of the serpent. In Christ there yet were to be victory. The woman's children was to be a blessing, and in training, she herself was to be trained.

God has done all possible for the happiness of man. God still gives

us the best possible world for such beings as we are.

Man perished in Eden even while it had a tree of life in it. So men perish now within sight of the Redeemer's cross, because they will not believe and obey.

No place or character or employment can free us from the assaults of temptation. The innocent Adam was assailed in paradise, and the holy Jesus in the wilderness.

What marvel is it if my corruption find the serpent in my closet, in my table, in my bed, when our holy parents found him in the midst of paradise!

It is the usual custom of Satan to tempt men before they are confirmed by habit in the course of goodness.

Life is a probation and a test, not to make us fall, but to make us stronger and better.

Life is large and free. And yet there are limits and restrictions. Every life has its tests, its limits, its trees "of which if thou eat thou shalt die."

Satan and his temptations do not come in their own evil forms, but in the garb of innocence, or as angels of light.

The root of evil is unbelief,—believing Satan, our lusts, our pleasures, rather than God. The root of salvation is the exact opposite,—faith in God and his word.

Every sinner is a moral suicide; he destroys himself contrary to the wishes, the commands, and the providence of God.

Not circumstances but choices cause men to fall.

God seeks after lost man, to find and to save him.

NEW YEAR'S DAY.

The social observance of the first day of the new year seems to have been in substance similar in all ages. From the earliest recorded celebration, we find notice of feasting and the interchange of presents. Tacitus mentions the giving and receiving New year's gifts. Loyal subjects availed themselves of this occasion to present their respective sovereigns with gifts which varied in quality and value with the position and means of the donor. Many of the presents were very curious. Says Horo: "Stern old Latimer, instead of presenting Henry VIII. with a purse of gold, as was customary for a New-year's gift, put in the king's hand a New Testament, with a leaf, conspicuously folded down at Hebrews xiii., 4."

Queen Elizabeth is thought to have maintained her immense wardrobe from the New-year's contributions of her loving subjects; and, as she is said never to have worn a dress twice, it may be imagined what they and her jewels, etc., amounted to. It appears that "all the peers and peeresses of the realm, all the bishops, the chief officers of state, and several of the queen's household servants, down to her apothecaries, master cook, and sergeant of pastry, etc., gave New-year's gifts to Her Majesty, consisting in general either in a sum of money, jewels, trinkets, or wearing apparel. From her household and trades people, she also received a great variety of presents, and always made gifts in return, though of far less value than those she received. Down to James II. the monarchs continued to receive and give presents. At present, the court custom, it is said, has dwindled down to the placing of a crown piece under the dinner plates of the two chaplains in waiting at court on New-year's day."

Gloves were more expensive in olden times, and money given in lieu of them was called "glove-money." It is said Sir Thos. More, as Lord Chancellor, decreed in favor of a Mrs Croaker against Lord Arundel. On the following New-year's day, in token of her gratitude, she presented Sir Thomas with a pair of gloves containing forty angels. "It would be against good manners," said the chancellor "to forsake a gentleman's New-year's gift, and I accept the gloves. Their lining you will please bestow otherwise."

Pins, or gold and jeweled skewers, were also popular New-year's gifts, and from the money given for that purpose arose the phrase "pin-money," as applied strictly for personal enjoyment. With us, and of late years, gift making is more generally confined to Christmas, and calling on New-year's day. It was customary, however, not very many years ago, in France as well as here, for gentlemen in calling to carry with them little cornucopias or packages of bon-bons, to present to the ladies with a "Happy New-year;" and, for some special favorite, to hide among the sugar plums a little trinket of value.—Churchman.

The united family is the family that rises in the world. Union, mutual love, and mutual helpfulness are the means by which families, sloughed apparently in hopeless and involuntary poverty, have raised themselves to more comfortable circumstances.—Freeman's Journal.

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