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OF TRAINS
th, 1892.
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CTION.
For Frederickton
and intermediate
Angor, Portland,
St. Stephen,
on, Woodstock
n Junction, St.
east, McAdam
n Junction, St.
St. Andrews,
Woodstock,
ERICKTON.
m.m.; 4.30 p.m.;
m.m.; 2.30 p.m.;
McAdam June
m.m.; 2.00 p.m.;
St. Stephen,
St. Andrews,
ERICKTON.
40 p.m.
ON.
Woodstock and
BSON.
Woodstock, and
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HERSON,
P. Pass. Ag't.
St. John, N.B.
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3 cases Var
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usual shades.
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Safe Pleasant Effectual

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CHILLS WHERE ALL ELSE FAILS.
Best Cough Syrup, Tastes Good. Use
in time. Sold by druggists.
CONSUMPTION

The Sabbath-School.

INTERNATIONAL LESSON.

Third Quarter—Lesson IX.—Aug. 28.

THE FIRST CHRISTIAN MARTYR.—Acts 7:54-60; 8:1-4

GOLDEN TEXT.—He knelt down and cried with a loud voice, Lord, lay not this sin to their charge.—Acts 7:60.

INTERNAL DIFFICULTIES AMICABLY SETTLED. In this lesson we have two epochs: (1) Through some complaints of partial or imperfect administration, the Church took its first step in organization, for a division of labor; (2) through the preaching of Stephen, and the consequent persecution, the Gospel began a new era in its progress, spreading to others than the Jews.

Among the early Christians at Jerusalem were two classes of Jews. The native Jews of Palestine, and the Hellenists or Grecians who were true Jews from foreign lands, who used the Greek instead of the Hebrew Bible, and whose mode of life and thinking was Grecian. The latter complained that in the distribution of the funds for the poor, their widows were neglected. As soon as this dissatisfaction was made known, a church meeting was summoned, and seven deacons were chosen to take the matter in charge. They were to be (1) men in whom the people had confidence; (2) men filled with the Holy Spirit; (3) men of wisdom and good judgment.

This story is recorded that we may avoid the like errors, for our comfort, that we may not be discouraged when we find imperfections in the modern church.

THE ARREST AND TRIAL OF STEPHEN. One of the most active of these seven deacons was Stephen, probably a Grecian Jew. He greatly aided in the progress of the Gospel. He was first opposed in argument by the leaders of some of the synagogues, among whom was doubtless Saul of Tarsus. Then they brought him before the Sanhedrim on the charge of blasphemy.

The charge contained two counts. First that he had declared that Jesus of Nazareth would destroy the temple. The second was that Jesus would destroy the customs which Moses had delivered unto them.

STEPHEN'S ARGUMENT BEFORE THE SANHEDRIM. Stephen made his own defence, his countenance shining with radiance from the spiritual glory within him. In his defence he appeals to the Scripture as an answer to the charge of blasphemy; he shows that he holds his faith in Moses and the temple; that the Scriptures advocate the very principles which he asserted and that the accusers are simply treating him as their fathers treated the prophets. He made an earnest personal application.

STEPHEN CONDEMNED AND EXECUTED.—Vers. 54-60. They were cut to the heart. A figurative expression for being greatly enraged. They gnashed on him with their teeth. They snarled like beasts of prey. But he, being full of the Holy Ghost. The divine presence grew clearer as the human enmity grew stronger. Looked up steadfastly unto heaven, and saw the glory of God. Some visible manifestation of the ineffable splendor of God. And Jesus standing on the right hand of God. Standing, rising, as it were, from the throne of his glory to protect and defend his distressed servant, and to welcome him to his home. Behold I see the heavens opened. The spiritual world is always near us; and, whenever it pleases God, it becomes visible. And the Son of man. This probably denotes that Jesus appeared to him in human form. They cried out with a loud voice, stopped their ears. Would not hear such things. And ran upon him with one accord, in a tumultuous mob. In their rage they took the law into their own hands, and dragged him off to be stoned. Cast him out of the city. According to the Mosaic law, malefactors among the Jews were executed without the gates of their cities. And stoned him. The most severe Jewish punishment. The death of Stephen was a murder, not a legal execution. The person to be stoned was placed on an elevation twice the height of a man, from whence with his hands bound he was thrown down, and then a stone as much as two men could carry was rolled down upon him by the witnesses, after which all the people present cast stones upon him. And the witnesses. According to the law of Moses, the witnesses were to cast the first stone. Laid down their clothes. In order that they might have the free use of their arms in hurling the stones. At a young man's feet, whose name was Saul. The same who became afterwards the great apostle to the Gentiles. He was probably 34 or 35 years old at this time. He was probably a member of the Sanhedrim, and active in condemning Stephen. And they stoned Stephen, calling upon God, and saying, Lord Jesus, Receive my spirit into thy care.

And he knelt down and cried with a loud voice. So that his persecutors could hear him. Lord, lay not this sin to their charge. The prayer is identical in Spirit with Christ's upon the cross. And... he fell asleep. So calmly did he lay down his life. His body, as one asleep, was unconscious of earthly ills, but his spirit was welcomed into the joy of his Lord. The death of Stephen was but another example that the real victory is on the side that seems defeated. The Jewish priests and leaders, were the conquered, not the conquering party.

PROGRESS THROUGH PERSECUTION.—Vers 1-4. Henceforth the sacred narrative describes the diffusion of the Gospel throughout the Gentile world. And Saul was consenting unto his death. He probably voted against him and spoke against him in the Sanhedrim, besides being among his murderers. At that time there was a great persecution against the church. The severity and the variety of suffering may be imagined from James' description (Jas. 2:6, 7), and Paul's in 2 Cor. 11:23-25. They were all scattered abroad. It was not merely the result of panic, but in obedience to Christ's command. Throughout the regions of Judea and Samaria, where they would be less exposed to persecution. The seed that Jesus himself had sown in these regions was now to spring up and bear fruit. Except the apostles. It was not fitting that they should flee. Their steadfastness would strengthen the believers everywhere. Their fleeing would almost break up the Church. And devout men. Probably pious Jews who, though not professedly followers of Jesus, had listened with admiration to the brave and eloquent deacon. And made great lamentation over him. This was protest against the lawless acts of the majority. As for Saul, he made havoc. This was under the sanction of authority. Entering into every house, i. e., making his search everywhere. And haling men. Dragging them forth. Committed them to prison. The number of arrests made it impossible that they should all be brought to trial at once. Therefore they that were scattered abroad went everywhere preaching the word. The Gospel was spread abroad. The character of the disciples were trained and confirmed. Their thoughts and plans were broadened; their prejudices were loosened, and they had an outlook into the salvation of the whole world.

PRACTICAL HINTS.
God transforms difficulties and hindrances in the way of his people, into helps to their progress.

The past history of the Church is a lamp by which to guide the footsteps of to-day.

The more earnest and zealous a Christian is, the more he must expect to arouse the opposition and hatred of the wicked.

The spiritual world is not very far from one of us, though unseen.

Jesus Christ stands ever ready to aid his children.

Words that seem to have been in vain are not always fruitless. Stephen failed in his defence, but Paul was converted.

The Christian proves his right to his name by forgiving his enemies. The Christian should preach the Gospel wherever he goes, in business, in pleasure, at home.

W. C. T. Union.

OUR MOTTO.—If God be for us, who can be against us.

The Pint of Ale, John.

It is a difficult matter to one accustomed to small daily indulgences to realize the expense thus incurred.

A Manchester (England) calico printer was asked on his wedding day by his shrewd wife to allow her two half pints of ale as her share of home comforts. John made the bargain cheerfully, feeling it hardly became him to do otherwise, inasmuch as he drank two or three quarts a day. The wife kept the home tidy, and all went well with them, but as she took the small allowance each week for the household expenses she never forgot "the pint of ale, John."

When the first anniversary of their wedding came, and John looked around on his neat home and comely wife, a longing to do something to celebrate the day took possession of him.

"Mary, we've had no holiday since we were wed, and only that I haven't a penny in the world we'd take a jaunt to the village and see the mother."

"Would thee like to go, John?" she asked.

There was a tear with her smile, for it touched her heart to hear him speak tenderly, as in the olden times.

"If thee'd like to go, John, I'll stand treat."

"Thou stand treat, Mary! Hast got a fortin left thee?"

"Nay, but I've got the pint of ale," said she.

"Got what! wife?"

"The pint of ale," she replied.

Whereupon she went to the hearth, and from beneath one of the stone flags drew out a stocking, from which she poured upon the table the sum of 365 three-pence (\$22 81), exclaiming, "See, John, thee can have the holiday!"

"What is this?" he asked in amazement.

"It is my daily pint of ale, John." He was conscience stricken as well as amazed and charmed.

"Mary, hasn't thee had thy share? Then I'll have no more from this day."

And he was as good as his word. They had the holiday with the old mother, and Mary's little capital, saved from "the pint of ale," was the seed from which, as the years rolled on, grew shop, factory, warehouse, country seat and carriage, health, happiness, peace and honor.—*Ex.*

The Rev. Dr. Foster says: "Three fourths of our Church members are women. The women are already better educated as a class than the men. They are rapidly coming to the front in all great reforms, not only in temperance, but in helping the Indian, in mission work, in defence of public schools, in city charities. If the men do not mend their ways, and stop drinking liquor and staying away from church, and neglecting an education, and dragging politics in the mud, one of these days there will be an overturning as sure as right is right, and the government of nation, state, city and home will be in the hands of those best fitted to exercise it. The men of this nation would do well to take warning. They are dropping behind at a fearful rate to-day in the advance of humanity. The chief hope for them is that woman as she rises is doing her utmost to lift men up to her platform of intelligence and piety."

The expression, "Brave men and pure women," should become obsolete, and we should have in its stead, "Brave men and brave women, pure men and pure women." When men as well as women dare to be pure and true, to their higher, God given natures, seeking only the greatest good for humanity, regardless of sex, then will be wiped from the face of this beautiful earth life's bitterest curse. When men treat all women as kindly and considerately as they would demand that their own mothers should be treated; when no man can afford to lower his own manhood, then we shall forget that there were ever such unfortunate as "weaker sisters" in remembering our stronger brothers.—*Ex.*

It was as late as 1690 that the first proposal was made in Massachusetts to open a school for girls. It was rejected often, but finally they were let in long enough to learn to read the Bible. In 1792 the girls were taught an hour and a half in summer grammar and writing after the boys were dismissed. Even this was found pernicious—for the boys—and the master was warned "not to teach females again."

Political advancement of women is rapid in Bombay. One woman has even been admitted to the Senate as a worthy member.

The nobleness of life depends on its consistency, clearness of purpose, quiet and ceaseless energy.

Knowledge is the hill which few may hope to climb; duty is the path that all may tread.

Keep Minard's Liniment in the house.

FOR INFLAMMATION of the bowels give "Maud S." Condition Powders.

THE CHILDREN'S FRIEND.

GENTLEMAN,—Last summer our children were very bad with summer complaint, and the only remedy that did them any good was Dr. Fowler's Extract of Wild Strawberry. We used twelve bottles during the warm weather and would not be without it at five times the cost.

JAS. HEALEY, New Edinburgh, Ont.

If the ladies would abandon cosmetics and more generally keep their blood pure and vigorous by the use of Ayer's Sarsaparilla, naturally fair complexions would be the rule instead of the exception, as at present. Pure blood is the best beautifier.

If you had taken two of Carter's Little Liver Pills before retiring you would not have had that coated tongue or bad taste in the mouth this morning. Keep a vial with you for occasional use.

There is no Evaporation or Deterioration in strength about Dr. Thomas' Electric Oil. The ingredients of this incomparable anti-rheumatic and throat and lung remedy are not volatile, but fixed pure and imperishable. Pain, lameness, and stiffness are relieved by it, and it may be used with equal benefit externally and internally.

Be sure and put a box of Ayer's Pills in your satchel before traveling, either by land or sea. You will find them convenient, efficacious, and safe. The best remedy for constiveness, indigestion, and sick headache, and adapted to any climate.

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