The Young People.

Editors: Rev. E. E. Daley, A. H. Chipman.

Kindly address all communications for this department to A. H. Chipman, St. John, N. B.

Prayer Meeting Topics for Dec. 20.

B. Y. P. U. Topic.—"Tidings of great joy," Luke 2: 10, 11.

B. Y. P. U. Daily Bible Readings. (Baptist Union.)

Monday, Dec. 21.—Psalm 69: 1-21. "Prayer of an anxious heart" (vss. 14-16). Compare Luke 23: 40-43.

Tuesday, Dec. 22.—Psalm 69: 22-35. "The Lord heareth the poor," (vs. 33). Compare Isa. 66: 2.

Wednesday, Dec 23.—Psalm 60. "All urgent prayer," (vs. 1). Compare 1 Sam. 7: 8-11.

Thursday, Dec. 24.—Psalm 71. "Prayer of confidence," (vs. 3). Compare Ps. 31-3

Friday, Dec. 25.—Psalm 72. "David's prayer for the Messiah's Kingdom." Compare Ps. 2: 7, 8.

Saturday, Dec. 26.—Psalm 73. "The only One hearing prayer," (vs. 25). Compare Acts 4: 12.

Again! Here's the hand of welcome to that vigorous new Union at Upper Gagetown.

Daily Readings on the Life of Christ

No. XIII. The address to the teachers.

Monday.—The four-fold circle around Christ. The multitude. Matt. 4: 25. The seventy, Luke 10: 1-20. The twelve, Matt. 10: 1-4. The three, Matt. 26: 37.

Tuesday.—How He trained the twelve. To love enemies, Matt. 5: 43-48. To seek God in secret prayer, Matt. 6: 5-13. To have faith in God, Matt. 6: 25-34.

Wednesday.—His address to them on their first tour. To whom to go, Matt. 10: 5-6. What to preach, Matt. 10: 7-8. The eruptions anticipated, Matt. 10: 11-20

Thursday.—The address to twelve continued. The cost of discipleship, Matt. 10: 31-25. Confession of Christ before men, Matt. 10: 26-33. The antagonism the gospel creates, Matt. 10: 34-42.

Friday.—Special training for special men. Peter, James, and John were leaders and witnessed Christ's power, Luke 8: 49-56. Saw His glory, Luke 9: 28-36. Beheld His agony, Matt. 26: 36-45.

Saturday.—Special power for special work. Inward illumination, John 16: 7-15. Power for service, Luke 24: 44-49. Power to die for the Master, Acts 12: 12.

Truro. H. F. ADAMS.

The Constitution of the Baptist Young Peoples' Union of the Maritime Provinces.

ART III. *Membership.*—The membership of this organization shall consist of accredited delegates from the young peoples' societies in the Baptist churches of the Maritime Provinces; and from Baptist churches having no young peoples' societies; and those who are members in their own right.

SEC. I. Representation shall be upon the basis of one delegate to every twenty members, or fraction thereof, in each young peoples' society; and no society shall be entitled to send more than three delegates.

SEC. II. In a church where no young peoples' society exists the church shall be entitled to one delegate.

SEC. III. Members in their own right shall consist of the Executive Committee, the pastors of above churches, and the Faculties of Acadia University and affiliated institutions.

SEC. IV. Only such delegates shall be entitled to vote on any question.

N. B.—The above is as framed by the Executive Committe at their meeting in Moncton Nov. 17th.

H. G. ESTABROOK, Sec'y.

Upper Gagetown.

At Upper Gagetown, Sept. 27th, we had the pleasure of hearing an interesting address on the Milwaukee B. Y. P. U. Convention, given by Miss Gertrude Henderson, who was present at the convention. At the close a B. Y. P. U. was organized with a membership of twenty-four. The following officers were elected, viz., Charles Watson, Pres.; Maud Crothers, Treas.; Bessie Estabrooks, Sec'y; Laura C. Weston, Cor. Sec'y. Prayer meeting is held the first hour, after which the Sacred Literature Course is taken up with Miss Henderson as teacher. Much interest is taken and the attendance is forty and upwards every evening. We have fifteen subscribers to the *Baptist Union*, which is a great help to our study. We trust God will bless our endeavors to try to interest our young people in the study of God's word.

LAURA C. WESTON, Cor.-Sec'y.

Hants County.

The B. Y. P. U. of Hants County met at Falmouth the 2nd and 3rd inst. in connection with the County Convention. Good reports were heard from all the Unions in the county, and the life and enthusiasm of the young people added greatly to the interest of all the sessions. Miss Susie Elder of Hantsport gave us a very excellent paper on the C. C. C. An open parliament on young people's work, conducted by Pres. A. A. Shaw, was especially interesting and helpful. The Convention closed with an evangelistic service on Wednesday evening under B. Y. P. U. auspices, which was a season of great power. The Union is proving a great blessing to us.

COUNTY SECRETARY.

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Local Union for St. John.

Baptist young people of St. John and Fairville gathered at Leinster street church on the evening of Dec. 3rd. and reorganized their local Union. They were well cared for, each Society being seated by itself and receiving a cordial welcome. Pastors White and Schurman delivered excellent addresses; the Main street quartette and the Leinster street choir furnished good music; the different secretaries presented well written reports. The Union expressed a desire to aid in evangelistic services and their executive was requested to confer with the pastors of their churches regarding such work.

The membership of the Union is as follows:—

	Active.	Junior.	Associate.
Carleton	28	.....	14
Fairville	57	40	16
Germain street	169	.....	22
Leinster street	67	.....	2
Main street	135	108	20
Brussels street	106	20	23
Total	562	168	97

It was an encouraging meeting, one that should prove beneficial to the Baptists of St. John.

Prayer Meeting Topic

(Notes by J. D. Freeman.)

Dec. 20.—"Tidings of great joy," Luke 2: 8-20.

"As a lark, rising heavenward, loses itself from our sight, becoming a sweet song in the sky, so these anonymous shepherds, these first disciples of the Lord, having laid their tribute at his feet—in the name of humanity saluting the Christ who was to be—pass quickly out of our sight, leaving for us the example of their heavenward look and their simple faith, and leaving, too, their *gloria*, which in multiplied reverberations fill all lands and all times, the earthly prelude of the new, the eternal song."

It is a significant fact that heaven's revelations nearly always come to us while we are at work rather than at worship. It was while Moses was tending his flock that he was beckoned aside to behold the burning bush. Heaven's messenger found Gideon on the threshing-floor and Elisha in the furrow. Jesus called Matthew from the receipt of custom, and Peter, James and John from their boats and nets. The first announcement of the Saviour's birth was made to shepherds while they watched their flocks. God can open heaven with its hosannas right over the dreariest duty of the dullest day.

The messenger announces the new born child—

1. *As Saviour.*

The angel had said to Joseph "thou shalt call his name Jesus; for it is he that shall save his people from their sins." Saved! Spell it with an "f." *Safed.* Have you been made safe by trusting Jesus?

2. *As Messiah.*

He is "Christ," the annointed, who is to reign upon the earth as Prince of Peace.

3. *As Lord.*

This august title proclaims his divinity and teaches us that he is Immanuel—God with us.

Saviour, Messiah, Lord. Such is the triple crown the shepherds bear to cradle of the Holy Child. The first title proclaimed his power over moral evil; the second his control over the political relations of men; the third sets up his throne facing the heavens themselves, vesting him with a supreme, a divine authority.

Jesus was born in Bethlehem of Judea. The first Christmas day was celebrated by angels' songs. But every day may be a Christmas day. Christ is re-cradled in every heart that opens to him through faith. Wherever Jesus comes he wakes the song spirit. It is not the Christ that was born in Bethlehem's Khan who saves, but the Christ that is born in our hearts. They are rocky caves until he enters, but his entrance makes them holy evermore.

"Thou didst leave thy throne and thy kingly crown,
When thou camest to earth for me;
But in Bethlehem's inn there was found no room,
For thy holy nativity.
Oh, come to my heart, Lord Jesus;
There is room in my heart for thee."

A Christian Endeavorer of Berlin, Ont., a young women seventeen years old, visits the alms house every Sunday carrying good literature. The poor old folks anxiously look for her, and her visit is to them the brightest spot in the week. Hundreds of Christain Endeavor societies are engaged in similar work.

Dr. Clark has lately spent a few days in the British Isles addressing meetings of marvelous size. The biggest hall in Scotland was jammed at the Glasgow meeting and Belfast had no building large enough to accomodate all who attended the session of the Irish National Convention. Spurgeon's Tabernacle was crowded to the last degree in a Christian Endeavor rally presided over by Rev. F. B. Meyer and addressed by the American visitor.

The burden of doubt is crushing to this sin tormented soul. The burden of morality, the fear of death, is more than another can bear. The burden of levity and thoughtlessness is heavier to some that is generally supposed. To one and all the command is, "Cast thy burden upon the Lord." He will not remove your burden so that you will have no more need of Him—but He will sustain you, He will administer support.—George Bowen.

There is only one place where blessing can be obtained—waiting at the throne of grace. Let us open our hearts heavenward, sacrificing everything, with the one object of seeing what God can do for them that wait on Him. If God gives us grace to say, "This one thing I do; I wait on the Lord," we may depend upon it that He will arm and lead His people on to blessing and power such as they have not known.—Rev. Andrew Murray.

Keep Minard's Liniment in the house.

Sacred Literature Course, B.Y.P.U.

AUXILIARY Notes prepared especially for the MESSENGER AND VISITOR, by

D. A. STEELE, D.D.

Lesson XIII.—The Address to the Twelve.

The Master had revisited his home in Nazareth (Mark 9: 1-6) and then (Matt. 9: 35) makes a tour in Galilee, using the synagogue as his place of teaching, preaching the gospel of the Kingdom probably, as was his wont, in any favorable place; and connecting therewith His beneficent work of healing—healing everybody of every ailment. You will see at a glance of Matthew's story (9: 36-38) how the Son of Man was thronged with work among the distressed, and how He felt. Note an ever-recurring phrase "moved with compassion" shewing the tenderness of that mighty heart. He must do something more. The master mind shews itself, not only in bearing the burdens of others, not only in yearning and praying, but in placing the burdens on others, and causing them to pray. Pray for laborers, that they may be thrust forth into the field, to gather the ripened grain, men ready to be brought into the garner. The characteristic of all leaders is now seen. Instead of trying to do all Himself, He calls to this special service twelve men, and sends them out by twos. He clothes them with the tremendous powers hitherto exercised only by Himself. They are to cast out demons, to heal all manner of disease; they can even raise the dead. But their main work is to preach the kingdom of heaven. It is close to them; it is among them; it is already inaugurated. They had heard Him preach it; they understood it fairly well; they knew the phraseology of the Master. They had imbibed the clear waters of the fountain, for they were the men to whom the wondrous doctrines (Matt. 5-7 chaps.) had been explained. This was the "constitution of His kingdom"; and this was, I suppose, what they preached.

We must keep constantly before us, then, the Sermon on the Mount, as the ground-work of the discourses these men would deliver. They would have to speak of the authority of the new Teacher; and the superiority to Moses implied in His "*I say* unto you," after every reference to the old law. They were to tell their countrymen that except their righteousness was an inward thing, and not a mere outward show, they could not enter into the kingdom of God, as now inaugurated.

Make an exhaustive study of Matt. 5-7 chapters, and see if you can discover the reasons why the Master gave such a specific charge, and such warnings against perils to be encountered. Why should priests and scribes be roused into antagonism?

The cross was in the distance very faintly looming, if seen at all. The Resurrection they could know nothing of. They could only preach what they knew. You will see that the charge to the twelve does not deal with the subject matter of their preaching in detail. The Great Shepherd and Bishop felt as intensely for His preachers as He did for the lost sheep. Note: (a) Get yourselves a comfortable place to stay (v. 11, and find other passages of the same import); (b) the graphic warning of the danger and the matchless advice, (v. 16, and following); (c) the promised Helper v. 20; (d) ask what the coming of the Son of Man means, v. 23; compare Matt. 16: 28, Mark 9: 1, and learn that there are several "comings," beside the last great advent, see also Acts 2: 1-47; was not the Pentecost a coming of the Kingdom in power? (e) mark the shadow of death kept before the minds of the preachers, in verse 28; (f) the Reward, verses 22, 32, and the care of the Father for these travelling teachers of the new Kingdom, verses, 19,20,31; (g) and the blessing resting upon any who should show them kindness.

The danger of being untrue in any way is constantly kept before these ministers; "Fear them not," is repeated, verses 26, 31, and 28, "Be not afraid." Perhaps also, the admonitory words, verses 33, 39, are meant for them rather than for those to whom they are sent. Note the close connection of the warnings with what goes before, especially verse 31. It is an address, on the whole, to the preachers whom he is sending to the lost sheep, the sinners of His countrymen. Incidentally, of course, there are expressions which seem to point to the people, as verses 34, 38, but it is mainly a charge to the ministers of righteousness, and as such is perennially applicable to all who are messengers of salvation. Only instead of being limited in their commission, by "Go not into any way of the Gentiles," the command of the chief Leader and Perfecter of our faith, rings evermore in our ears, "Go ye into all the world and preach the gospel of the Atonement and Resurrection to the whole creation." Still the object of our preaching is the same—lost sheep, lost sinners. Jesus always sends His servants after sinners.

BOOKS RECOMMENDED.

1. By all means use the Interwoven Gospel (Pittenger's,) published by J. B. Alden, New York. Price, say 80c. There are several maps, page size, with the journeyings of our Lord traced in red and blue lines. The places where He was at different periods are named at the head of the different sections. It is a harmonized account made up by bringing together what each evangelist says, and is really a useful book.

2. Make constant reference to the very latest map of Palestine. Much has been done of late years in the way of locating places, and any old thing lying round will only mislead. The best is published with Geo. Adam Smith's Historical Geography of Palestine. The book and maps complete is $4. Published by Hodder & Stoughton.

3. Use the Revised New Testament.

4. These, in addition to the works recommended in the *Baptist Union*, or even of themselves, will be of great assistance to students. Teachers, at all events, should possess themselves of a few first class helps.

*** All of these can be ordered through Geo. A. Macdonald, Baptist Headquarters, Halifax. D. A. S.

The janitorship of the church in Whiting, Ind., has been assumed by the Christian Endeavor society, to lessen church expenses with the same motive the young men of this same church chopped ten cords of oak wood for fuel.

Sabbath School.

BIBLE LESSONS.

Adapted from Peloubet's Select Notes.

FOURTH QUARTER.

Lesson XIII. Dec. 27.

REVIEW.

1. A LOOK UPON THE PAST LIFE.

GOLDEN TEXT.

"Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man." Eccl. 12: 13.

SUGGESTIONS TO TEACHERS.

We are now to take a general view of the life of Solomon as a whole. We should put it in its place in the history, not only as one of the events, but as a maker of history, exerting an influence down the ages.

The main facts should be learned by heart, so that they shall become a never failing fountain of instruction.

Certain great lessons are taught by this history which we may well lay to heart.

A review is a fitting lesson for the closing Sabbath of the year, bidding us look carefully at the trend and tide of our own lives, learning what to avoid and what to cherish, what to repent of and what to give thanks for. Thus shall the past illumine the path of the future; evils repented of shall be lighthouses on the hidden rocks; and work well done and victories gained shall be favoring gales toward the port of eternal life.

THE BLACKBOARD.

On a blackboard for a school review, or sheets of paper for a class review, draw some perpendicular lines, placing at the head of the columns dates, events, places, prophets. Divide up the space into portions that will represent ten years each, and then put down from memory what took place in each decade with the exact date as far as possible, and the place where the event occurred, and the persons engaged. Initial letters are sufficient. Drill on this till the main facts and dates are firmly fixed in the mind.

II. A GENERAL SUMMARY OF HIS LIFE.—FIRST. THE BENEFITS HE CONFERRED ON HIS NATION. 1. "He raised Israel, for a time, to the height of its national aspirations and showed the possibilities of splendor and authority to which it might attain." It thus became the basis of an ideal kingdom which represented to the people's mind the glorious kingdom of God.

2. "He stirred the intellectual life of the people in new directions." "He awakened among them a strong desire for deeper wisdom and higher art, which, during the stormier ages which followed, never wholly died away, and in some directions constantly developed itself with more and more power and beauty."

3. "He enshrined their worship in a worthy and permanent Temple," "by which he influenced their religious life down to its latest days." This Temple was idealized, together with the city, into a type of the Spiritual Temple and the New Jerusalem, the city of God which came down from heaven. "It was to them a perpetual reminder and visible symbol of God's presence and protection, a strong bulwark of all the sacred traditions of their laws, a witness to duty, an impulse to historic study, an inspiration of sacred song.

4. He organized the services of the Levites and placed their position on a secure basis.

5. "He quickened their sense of a national position, while at the same time he rendered them less narrow in their sympathies." "He left them richer in the possession of a well-fortified city and he protected their land by towers and fortresses."

SECOND. THE EVILS HE WROUGHT. "He found a people free, he left them enslaved (in a degree); he found them unburdened, he left them oppressed; he found them simple, he left them luxurious; he found them inclined to be faithful to one God, he left them indifferent to the abominations of the heathen which they saw practised under the very shadow of his palace and his shrine." He was like Nebuchadnezzar's image,—partly of gold and partly of clay.

"Solomon lost (for his posterity) the kingdom of the ten tribes, and perpetuated strife, weakness, debasement, and superstition, by preferring the attractive splendors of this world to that godliness which would in the end have been rewarded even in the present life."

The Arabian traditions relate that in the staff on which Solomon leaned and which supported him long after his death there was a worm which was secretly gnawing it asunder. The legend is an apt emblem of the dark end of Solomon's reign. As the record of his grandeur contains a recognition of the interest and value of secular magnificence and wisdom, so the record of his decline and fall contains the most striking witness to the instability of all power that is divorced from moral and religious principle.

SOME LESSONS FROM SOLOMON'S LIFE.—1. It is never safe to relax our vigilance or think we have reached the place where we cannot fall. Age has its own temptations and dangers as well as youth.

2. Genius and knowledge alone are not sufficient safeguards against sin. Neither do they excuse sin, but simply add to the responsibility. "He that knew his Lord's will and did it not shall be beaten with many stripes."

3. The way of transgressors is very hard, not only on account of the punishment at the end, but because so many barriers must be broken down and restraining influences must be overcome in order to go on in sin.—the love of God, the conscience and moral nature, the Word of God, the Holy Spirit, the sacrifice of Christ, the sense of honor, God's goodness, early training, the influences of religion.

"And yet all these fences, and their fall array,
One cunning bosom sin blows quite away."

To walk with God is to pray without ceasing; to walk with God is to be absolutely free from care and independent of human judgment; to walk with God is to be in heaven.

A library containing two hundred volumes has been placed in the United States Marine Hospital, at Detroit, Mich., by a few Christian Endeavor societies. A Christian Endeavor librarian has also been supplied. These Endeavorers regularly conduct services in the hospital, provide Christmas gifts of comfort bags, and perform other noble ministrations.

STUDYING ECONOMY.

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GEO. A. McDONALD,
Secretary-Treasurer.
BAPTIST BOOK ROOM,

Mortgagees' Sale.

TO EDWARD M. ROBERTS and ANNIE JANE ROBERTS his wife (in her own right) and all others whom it may concern:

NOTICE is hereby given that under and by virtue of a Power of Sale contained in a certain Indenture of Mortgage, bearing date the first day of August, in the year of our Lord One Thousand Eight Hundred and Eighty-seven, and made between the said Edward M. Roberts and Annie Jane his wife (joiner own right) of the first part, and Sophia Chubbs wife of George C. Coster, of the City of Saint John, in the Province of New Brunswick, Barrister-at-Law, Marion Augusta Hazen, Lillian Hazen and Ethel Hazen, all of the same place, Spinsters, of the second part:

THERE will be sold at PUBLIC AUCTION, at Chubb's Corner (so called), in the City of Saint John, on MONDAY the Eleventh day of JANUARY next, at Twelve o'clock, noon, for the purpose of satisfying the moneys secured and made payable under and by virtue of the said Indenture of Mortgage, default having been made in payment thereof, the lands and premises mentioned and comprised in the said Indenture of Mortgage and therein described as follows: "All those certain lots, places and parcels of Land situate, lying and being in the Parish of Simonds in the County of Saint John and Province of New Brunswick, known and marked out and described upon the map or plan of Joseph Crouch's land, on file in the Register's office, in the City and County of Saint John, by the number [33] thirty-five, [32] thirty-six, [37] thirty-seven, [38] thirty-eight, [39] thirty-nine, and [40] forty, the said lots having a front of forty feet each on a street or way known and marked out on the said plan or map and designated Mount Pleasant street, and each and every of them extending back preserving the same width one hundred feet; the said lots numbered 35 and 36 and the lots 37 and 38 having been conveyed by Mary R. Crouch to one William H. Le Ler, by two several deeds of bargain and sale respectively dated the 11th day of September, A. D. 1858, and the seventeenth day of October, A. D. 1858, both registered in the office of the Register of Deeds in and for the said City and County respectively, in Book M No. 4, page 167, and Book P No. 4, page 180 of Records, and the said lots 39 and Forty having been conveyed by said Mary R. Crouch to one William Perrie by deed of bargain and sale, dated the 11th day of May, A. D. 1859 and registered in the said Office of the said Registrar of Deeds, in Book O No. 4, page 41; together with buildings, erections and improvements thereon being, and the rights, members, privileges, and appurtenances thereunto belonging".

Dated this Third day of December, A. D. 1886.

SOPHIA FRANCES COSTER.
GEORGE C. COSTER.
MARION AUGUSTA HAZEN,
by G. C. Coster, her Attorney.
LILIAN HAZEN,
by G. C. Coster, her Attorney.
ETHEL HAZEN,
by G. C. Coster, her Attorney.

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Notice of Sale.

TO PATRICK MCCARTEN, formerly of the Parish of Gagetown, in the County of Queens and Province of New Brunswick, Farmer, and to the heirs, executors, administrators or assigns of GRACE MCCARTEN, deceased, formerly the wife of the said Patrick McCarten, and all others whom it may concern:—

NOTICE is hereby given that under and by virtue of a power of Sale contained in a certain Indenture of Mortgage bearing date the ninth day of June, A. D. 1876, and made between the said Patrick McCarten and Grace his wife of the one part, and one Sarah Gallagher, of Boston, in the State of Massachusetts, Spinster, of the other part, registered in the Queens County Records in Book H. No. 2, pages 415, 416 and 417, which said Indenture of Mortgage has been duly assigned to me, the undersigned, George Palmer, by Indenture dated the twentieth day of July, A. D. 1877, and registered in the said Queens County Record in Book I. No. 2, pages 53 and 54, there will, for the purpose of satisfying the moneys secured by the said Indenture of Mortgage, default having been made in the payment thereof, be sold at Public Auction, at Phenix Square, in the City of Fredericton, in the County of York and Province of New Brunswick, on Saturday the 15th day of February next, at twelve o'clock noon, the land and premises mentioned and described in the said Indenture of Mortgage as follows, namely:—"All that certain lot, piece or parcel of land and premises situate, lying and being in the Parish of Gagetown, in the County of Queens and Province aforesaid, bounded and described as follows: Commencing at a boundary on the southerly angle of Lot letter R, now occupied by Owen McCoskerkee, on the West side of the Oatnabog Road leading to Gagetown. Now these premises commence at the bound, and running down the Oatnabog Road until it comes to a stake put up by Surveyor Carr, and the fence and the fence made by Cameron and Bowlby in a westerly direction until it comes to the rear line of said lot; thence North until it strikes the North line of Cambol Road, so called, the Road above mentioned; thence along said road in a Northeasterly direction to the place of beginning containing two hundred acres more or less; together with all and singular the buildings and improvements thereon.

Dated the sixth day of October, A. D. 1886.

HAVELOCK COY, GEORGE PALMER,
Solicitor. Assignee of Mortgage.

Equity Sale!

There will be sold at Public Auction, at Chubb's Corner, in the City of Saint John, in the County of Saint John, in the Province of New Brunswick, on SATURDAY, the Twenty-sixth day of DECEMBER, next, at the hour of one of the clock in the afternoon, pursuant to the direction of a Decretal Order of the Supreme Court in Equity, made on the Thirty-first day of August in the Year of Our Lord One Thousand Eight Hundred and Ninety-six, in a Cause therein pending, wherein Patrick L. Kennedy is Plaintiff, and Anastasia K. McCarthy and Ferguson McCarthy her husband, Susannah Donnelly and Michael Donnelly her husband, Mary Ann Connolly and Patrick Connolly her husband, John Kennedy, George R. McDonald, Edward Kennedy, Richard Kennedy, William Kennedy, Minnie Kennedy, John Smith, Lawrence Smith and John Hennebury are Defendants; and by an endorsement wherein Patrick L. Kennedy is Defendant, and Anastasia K. McCarthy and Ferguson McCarthy her husband, Susannah Donnelly and Michael Donnelly her husband, John Kennedy, George R. McDonald, Edward Kennedy, Richard Kennedy, William Kennedy, Minnie Kennedy, John Smith, Lawrence Smith and John Hennebury are Defendants with the approbation of the undersigned, a Referee in Equity, duly commissioned and sworn to act in and for the County of the City and County of Saint John, and to minister upon and consider said Decretal Order, the lands and premises directed to be sold by the said Decretal Order and therein and in the Plaintiff's bill described as follows:—

"ALL the western moiety or half part of all that certain tract or parcel of Land situated, lying and being in the Parish of St. Martins, in the County of Saint John, and bounded and described as follows, that is to say: Beginning at a marked spruce stake at the northwest angle of land granted to Alexander G. Howard, on the east and the south of the road from Loch Lomond to Quaco, and thence running by the magnet south one degree west one hundred and thirty four chains; thence north eighty nine degrees, west twenty-five chains to the eastern line of land granted to Philip Mosher, thence along the same, north fifteen degrees, west twenty-six chains; thence north, one degree east, one hundred and twenty-three chains to the southeastern angle of Jeremiah Carr's grant; thence along the northerlines thereof and thence extending south sixty-seven degrees east, thirty-four chains all of four poles, each to the place beginning, the whole tract containing four hundred acres more or less, with the usual allowance of ten per cent. for roads and waste.

For terms of sale and other particulars, apply to the Plaintiff's Solicitor at Hampton, Kings County, or to the undersigned Referee, at St. John, N. B.

Dated the sixteenth day of October, A. D. 1886.

R. LEP. TWEEDIE, E. H. MCALPINE,
Plaintiff's Solicitor. Referee in Equity.

THREE MARKS REGISTERED.
KC WHOLE WHEAT FLOUR
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Prevents and relieves Constipation, Piles, Dyspepsia, Nervous Prostration, Sick Headache, Dizziness, Drowsiness, Dull Feeling, Fever, Jaundice, Drowsiness, Dull Feeling, Fever, Jaundice, Drowsiness, Dull Feeling, Fever, Jaundice, Kidney Complaints, Pimples and Blotches. Ask your Grocer. Prepared only by Farwell & Rhines, Watertown, N.Y.