The Young People.

Editors: Rev. E. B. Daley, A. H. Chipman. Kindly address all communications for this department to A. H. Chipman, St. John, N. B.

Prayer Meeting Topics for Dec. 13.

B. Y. P. U. Topic.—"Confession—Its importance," Rom. 10:9, 10.

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

Monday, Dec. 14.—Psalm 63. "The signs of coming joy," (vs. 1). Compare Ps. 119:169, 170.

Tuesday, Dec. 15.—Psalm 64. "The gladness of the righteous," (vs. 10). Compare Ps. 32:10, 11.

Wednesday, Dec. 16. — Psalm 65. "Why nature rejoices." (vss. 12, 13). Compare Isa. 55:12

Thursday, Dec. 17. Psalm 66. "Works of God a cause for rejoicing." Compare Ex. 15:1.

Friday, Dec. 18 Psalm 67:1; 68:7. "Source of joy to all christians," (vs. 2). Compare Luke 2:29-31.

Saturday, Dec. 19.—Psalm 68:8-35. "Daily joy for blessings," (vs. 19). Compare Ps. 103:2-4.

Auxilliary notes on the Sacred Literature Course begin in our issue for Dec. 20th. They are prepared especially for the MESSENGER AND VISITOR.

Among the many excellent books for study and reference on the S. L. C. is Wallace's Life of Jesus. Pastor Trotter particularly recommends it to Unioners at this time.

The following resolution was adopted at the meeting of the Executive in Moncton:—

"Realizing the unfairness of laying upon the individual members of the Executive Committee the expenses incurred in attending the Executive meetings, we therefore recommend that a per capita tax of one cent be added for the purpose of reimbursing the said members."

Daily Readings on the Life of Christ

No. X.—Startling Claims.

Monday.—How "the common people" regarded them. At Capernaum outcast Lepers obeyed and got health, Mar. 1:40-45. The palsied were brought by their friends, Mark 2:1-12. The sin-laden multitude followed Him, Mark 2:13.

Tuesday.—How the Publicans regarded His claims. Call of "Levi," who became an Amsanuensis of Jesus. Mar. 2:14-17. Call of "Zacchaeus," whom tradition reports pastor at Cesarea, Lu. 19:1-8. Matt. 21:28-32 illustrates how "The last shall be first and the first last."

Wednesday. Christ's calls involve sacrifice, service, suffering. Sacrifice—Matt, 19:16-22. Verdict of one who obeyed. Phil. 3:7-11. Service—In Matt. 11:28-30 Christ's "COME." In Matt. 28:19-20 His 'GO.' Suffering—Heb. 11:32-40. Suffer here, Reign there, Rev. 6:9-11; Rev. 7:9-17.

Thursday.—The great Sabbath question. The origin and original purpose of the Sabbath. Gen. 2:1-3. Sabbath known before its embodiment in Sinaitic Code, Exodus 16:22-30. Its reiteration Ex. 20:8-11. Added reason for Israel keeping it, Deut. 5:15.

Friday.—Study it in Old Testament as a part of the Ceremonial Law. What disobedience to the law on it brought as penalty, Num. 15:27-36. What obedience to it as a legal statute brought, Isa. 56:1-7; Isa. 58:13-14. How Nehemiah treated transgressors, Neh. 13:15-22.

Saturday.—Study it as an opportunity of a blessed life. What started the controversy in Christ's day, Mar. 2:23-28. He who made the Sabbath for man, hallowed it by teaching the souls and healing the bodies of men, Lu. 13:10-17. When Christ rose from the grave He left the Jews Ceremonial Sabbath with the "ordinances which were against us" IN THE GRAVE. Read Gal. 3:23-29. "All New Testament evidence points to the First Day as the Christian's Sabbath." (e. g.) Resurrection—Jno. 20:1. "Eight days after"—Jno. 20:24-27. Paul preaching—Acts 20:7-11. Weekly offering—1 Cor. 16-1. Man's residence in the "Paradise" that was lost, began on the Sabbath—Gen. 2:1-3. "Paradise Regained" was revealed to man on "the Lord's Day"—Rev. 1:10. "The Sabbath" died with Christ, even so "the Lord's Day" rose with Him.

No. XI.—The Sermon on the Mount.

Monday.—The Law and the Gospel—same *author*. The law delivered from Mount Sinai, Ex. 20:1-21. The gospel delivered from Mount in Galilee, Matt. 5:1-20. Meeting of the law, prophets, and the gospel on Mount Hermon, Mark 9:1-8

Tuesday.—The first subject Christ preached on—*Character*. As the seven prismatic colors form a perfect ray, so the seven Beatitudes constitute a holy character, Matt. 5:3-10. Compare with these Peter's seven 'additions' to faith, 2 Peter 1:5-7. Then study Paul's nine "fruits of the Spirit" in Gal. 5:22-23.

Wednesday.—Our Lord shows these Beatitudes shining through their possessors. *First admit* the Light, then *emit* the Light. Matt. 5:11-16. The same blessed One preaching similar truths through other life, Romans 12.

Thursday.—Laws from heaven for Life on earth. Marriage and Motives; Sacrilege and Speech; The hard doctrine of non-resistence to evil; Lending and Loving; The Father's likeness in the child, Matt. 5:27-48.

Friday.—A chapter of hard things to do. To give anything secretly; To pray "Lord's Prayer" from the heart; To sincerely forgive; To lay up none of earth's treasures; To be single-eyed; To always seek the Kingdom of God first in everything, Matt. 6.

Saturday.—The sermon applied. True Brotherhood, Matt. 7:1-6; True Fatherhood, Matt. 7:7-11. How the two great roads END, Matt. 7:12-29.

Truro. H. F. ADAMS.

Prayer Meeting Topic

(Notes by J. D. Freeman.)

Dec. 13.—Confession. Its importance. Read Romans 10:1-11.

"Because if thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Verse 9:10.

Are we to understand the apostle to say that, after all, faith is not enough for our union with the Lord, and for our safety in him? If so we involve him in serious self-contradiction. The whole argument of this epistle on its main theme is to establish the doctrine of salvation through righteousness imputed and imparted unto Faith. He announces that as his theme in ch. 1, vs. 17. In vs. 8 of this chapter he declares that this gospel is "the word of faith." That no slackened emphasis on faith is to be felt here is clear from verse 11, "Whosoever believeth on him shall not be put to shame."

No, the apostle is not denying his doctrine of "justification by faith alone"; he is enlarging upon his conception of faith. The faith of which he is speaking is a faith that fruits in confession. Mark his agreement with James. James says, "What doth it profit, my brethren, if a man say he hath faith, but have not works? Can that faith (rev. ver.) save him? Shew me thy faith apart from thy works, and I by my works will shew thee my faith."

Paul is speaking in a similar strain here. The faith that receives the raised Jesus into the heart unto righteousness, is a faith that will prompt confession by the mouth, of the Lord Jesus, unto salvation. As he said in 2 Cor. 4:13. "But having the same spirit of faith, according to that which is written, I believed, and therefore did I speak; we also believe and therefore also we speak."

Mark the eight prominent words in vesses 9 and 10. I find they may be grouped in four pairs:

1. Heart—Mouth.
2. Believe—Confess.
3. Raised—Lord.
4. Righteousness—Salvation.

The first pair, reading across, points to the organs to be employed—"heart," "mouth." The second pair defines the exercises which these organs are respectively to perform—"believe," "confess." The third pair denotes the person with reference to whom these organs are to be exercised—the "raised" Jesus, the "Lord" Jesus. The fourth pair speaks of results—"righteousness," "salvation."

Now group the words thus:

(a) Heart—Believe—Raised—Righteousness.

(b) Mouth — Confess — Lord — Salvation.

The terms in (a) are antecedent, in (b) consequent. In (a) we have cause, in (b) effect. See how nicely they balance each other! "Out of the abundance of the 'heart' the 'mouth' speaketh." To "believe" with the heart prepares us to "confess" with the mouth. If we believe that Jesus is "raised" from the dead, we must acknowledge that he is "Lord" (There is no middle ground. The fact of his resurrection establishes his Lordship beyond doubt or question) Lastly, "righteousness" in the heart assures "salvation" of the life.

Perhaps it may help to clear the thinking of some Unioners upon this subject (and we Unioners want to be clear thinkers,) if I call attention to the fact that Paul used the word salvation in three senses. He said of the same class of people that they had been saved, were being saved, and should be saved. That is, salvation in the sense of reconciliation and union with God, was completed when they accepted Christ by faith; salvation in the sense of growth in grace, was going on; salvation in the sense of perfection of being, soul and body, was reserved for the future. Or, as the theologians say, salvation is begun in regeneration, continued in sanctification, completed in glorification. "Confession unto salvation" has to do with the second stage, our growth in grace, our rebuilding in christian character, as well as being an evidence of the faith through which we enter the first stage.

CONFESSION IS A DUTY.

1. *We owe it to our Saviour.*

He asks it of us. He makes it a test of faith. He is pleased with it. Said one who had been converted, "Christ shall never hear the last of it." He don't want to hear the last of it. The confession of the Lordship of Jesus is to be heaven's employ.

2. *We owe it to ourselves.*

If we believe with our hearts that Jesus is raised, we not a lie if we refuse to confess with our lips that he is Lord. We compromise and weaken ourselves when we hide our true relation to him. Our out and out christian life is the easiest christian life. A young lady crossing from New York to Brooklyn late at night and alone, was approached by a profligate dandy with the question, "have you an escort?" "Yes," she replied, "the Lord Jesus Christ is my escort." That was company the gallant (?) did not relish and the lady was left unmolested. We should save ourselves many a snare, were we clean cut for Christ.

3. *We owe it to the world.*

"Go ye into all the world and preach the gospel." Preaching the gospel is largely confession of the Lordship of Jesus. That was true of Peter's sermon at Pentecost. He confessed that Jesus was Lord unto the conversion of three thousand Jews and the glory of God the Father. Each of us is responsible for the evangelization of the world, at least to the extent of our personal confession of Christ. Withold your confession and you rob God, you rob yourself, you rob the world. "*Thou shalt not steal.*" "Tell it out among the nations that the Lord is King!"

St Martins, N B.

As it has been a long time since we have sent in a report from our Union, I thought it would be interesting to some of the friends interested in the B.Y.P.U. work to know how we are progressing. We have 45 active and ten associate members. The meetings prove very interesting; they are opened by the president, and the leader who has been previously appointed reads a chapter and presents the subject, after which the meeting is opened to all who may wish to take part. As we have until recently been without a pastor, and having no one that felt capable of taking charge of the C. C. Courses, we have neglected them, but hope to take them up in the near future. Our officers are at present—Pres., Geo. W. White; Vice-Pres., Mrs. Fownes; Treas., Margie Smith; Rec.-Sec'y, Ralph White. We have our regular semi-annual election of officers at the beginning of the year.

MABEL COCHRAN, Cor.-Sec'y.

Nov. 30

Tryon, P E Island

We are pleased to report that our Union is still moving on. The officers are: Pres., Mrs. David Price; Vice-Pres., Henry Callbeck; Organist, Lydia Leard; Sec'y-Treas, Libbie Boulter. The attendance has not been very large lately owing to so much stormy weather. We are taking up the S. L. Course again this year. Our pastor leads the class and makes the lessons very interesting indeed. We feel thankful to God that He has given us two such noble workers as our pastor and his wife, who has been the faithful president of our Union ever since it was organized. Our associate members take a great interest in the meetings and we trust God that they will soon give their hearts to Him and become active in His service.

Nov. 23. L. B., Sec'y-Treas.

Bedeque, P E I

The work of our Union goes forward encouragingly. We are carrying forward the S. L. C., and find it admirably adapted to our needs. New members find their way into our ranks from time to time, many of whom prove to be greatly helpful to us in the active efforts of our society. At a recent Conquest meeting we were favored with an interesting sketch of the history, struggles and prospects of Cuba. The young people become growingly attached to this B. Y. P. U. movement and we have already gathered some spiritual fruitage from the new field of labor. W.

Petitcodiac

We are very glad to be able to report progress in our B. Y. P. U. Our membership has increased and we are looking forward to a pleasant and prosperous winter. Our pastor has organized a good class in the S. L. Course. We find these studies very enjoyable and instructive and always have a good attendance. Our society is only in its infancy, but by the blessing of God we mean to advance and become strong workers in His cause. F. CLARKE, Sec'y.

Per Capita Receipts for Maritime B Y P U Work

Oct. 12. From Milton, N. S.	$ 75
" " Gibson, N. B.	1 50
Oct. 17. " Charlottetown, P. E. I., per R. H. Jenkins	2 82
Total	$5 07

NOTE.—Three months are gone. Will other societies please send in the amounts due from them—viz, 3 cents per member—as early as possible? *Our treasury* needs your support. Fraternally,

H. G. ESTABROOKS,
Sec'y-Treas. Mar. B.Y.P.U.

Petitcodiac, Dec. 1.

Literary Note.

The editor of the *Arena*, Mr. B. O. Flower, has in the December number of that review a very interesting paper on the late William Morris. The two phrases of Morris' life are made to appear each distinct, and the two in contrast with each other—the earlier time when he was the "idle singer of an empty day," and the later years when he had developed into the measure of the stature of a full grown man, and his brain and heart were busy with the all-absorbing social problem. Morris's was a striking personality, and we are given a very good idea of it in this delightful paper.

The Homiletic Review for December, 1896, worthily closes Vol. XXXII. with a very full and complete "Index" of departments, authors, subjects, and texts. In addition to the usual representative sermons, from Prof. Walker, of the Protestant Episcopal Theological Seminary of Virginia; President Henry G. Weston, of Crozer Theological Seminary; Bishop John F. Hurst, of Washington, etc, there is a very timely and suggestive collection of Christmas sermons, thoughts and texts from the German, English, and American pulpit. Published monthly by Funk & Wagnalls Co., 30 Lafayette Place, New York. $3.00 a year.

The Treasury of Religious Thought for December, 1896, opens with a vivid illustrated Christmas article by Dr. G. B. F. Hallock, to which an editorial word is added, showing why December 25 may be regarded as the actual birthday of our Lord. The initial sermon is by the Rev. J. D. McCaughtry, a rising young pastor of Illinois, whose portrait forms the frontispiece. It is on "The End of the Year." There is also, besides much other matter, an illustrated article on "Missionary Work in Brazil," by Rev. G. L. Bickerstaph; and portrait sketches of the three Scotch writers, Barrie, Crockett, and Watson [(Ian Maclaren)]. The minor departments of the magazine have the usual fullness. Special consideration is given to improved methods in the Sunday school, for which a series of new articles is promised; and, generally, the magazine closes the year with no abatement of its standard excellence. Annual subscription, $2.50. Clergymen, $2. Single copies, 25 cents. E. B. TREAT, publisher, 5 Cooper Union, New York.

The town of Alvin, Texas, with less than 2,000 population, has four Young People's and three Junior Christian Endeavor societies. With six churches and seven Christian Endeavor societies all working together, it is not to be marvelled at that an evangelist led one hundred persons into the churches a short time ago.

Sabbath School.

BIBLE LESSONS.

Adapted from Peloubet's Select Notes.

FOURTH QUARTER.

Lesson XII. Dec. 20. Matt. 2:1-12.

THE BIRTH OF CHRIST.

CHRISTMAS LESSON.

GOLDEN TEXT.

"And the angel said unto them, Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people."—LUKE 2:10.

EXPLANATORY.

I. WHO JESUS WAS BEFORE HE CAME.—John 1:1-4; Heb. 1:2, 3. The Word who became Jesus on earth was the eternal Son of God. By him the worlds were created. He was with God, and was God.

II. PROPHECIES OF HIS COMING.—One of the strongest assurances that Jesus is the true Saviour from heaven is the fact that he comes as part of a great divine plan. He was foretold, promised, typified from the very beginning.

III. THE BIRTH OF JESUS.—V. 1. "Now when Jesus was born." Jesus, the divine Son of God, became man by being born of the Virgin Mary. "In Bethlehem of Judea," probably about Dec. 25, B. C. 5. It is not told in Matthew how Jesus came to be in Bethlehem. For that we turn to Luke. "In the days of Herod the king." Herod died April 1, B. C. 4 (Lewin's 'Fasti Sacri') at Jericho, at the age of seventy, so that the visit of the wise men must have been a few weeks previous. This Herod was Herod the Great, founder of the Herodian family.

IV. THE WISE MEN FROM THE EAST.—V. 2. "Saying, Where is he that is born king of the Jews?" This inquiry, more literally translated, is, "Where is the born King"; that is, "the newly born King of the Jews"? The Magi expected, no doubt, to find him in the capital city and in the royal palace.

THE EXPECTATION OF THE MESSIAH IN THE WORLD. We are informed by Tacitus, by Suetonius, and by Josephus that there prevailed throughout the entire East, at this time, an intense conviction, derived from ancient prophecies, that ere long a powerful monarch would arise in Judaea and gain dominion over the world. Virgil, who lived a little before this, owns (Fourth Eclogue) that a child from heaven was looked for, who should restore the golden age and take away sin. Confucius, in China, had prophesied the appearance of such a deliverer, and a deputation of his followers, going forth in search of him, were the means of introducing Buddhism into China. Nestorians say that Zoroaster was a disciple of Jeremiah, from whom he learned about the Messiah. "Zoroaster taught the Persians concerning Christ. He declared that in the latter days a pure virgin should conceive, and that as soon as the child was born a star would appear, blazing, even at noonday, with undiminished luster. 'You, my sons,' exclaimed the venerable seer, 'will perceive its rising before any other nation. As soon as you see the star, follow it wheresoever it leads you, and adore the mysterious child, offering your gifts to him with the profoundest humility. He is the Almighty Word which created the heavens.'"

And this is the marvel to mortals revealed,
When the silvery trumpets of Christians have pealed,
That mankind are the children of God.

V. THE STAR IN THE EAST.—"For we have seen his star in the east." Seen by them in the eastern countries, or seen in the eastern sky. The first was certainly the fact, but the second is the probable meaning here. This must have been a miraculous star, for it went before them, and stood over the exact place where Jesus was with his mother. But at the same time, the remarkable conjunction of planets at this time may have had something to do with it. It is natural that a miraculous being should be heralded by a miraculous star. His birth was a miracle. The angels sang at his birth. Miracles accompanied his life, and crowned his death with the resurrection. It is also natural that nature should show some sign at his birth, as the darkened sun and quaking earth did at his death. "And are come to worship him." To acknowledge his 'worship'; to do homage to him.

WHY SHOULD THE STAR LEAD THEM TO THINK OF THE MESSIAH? (1) Such appearances were continually regarded by the sages of those days as signs of some great event. (2) The general expectation of the Great King at this time would cause the wise men to think of him when they saw the wonderful star. (3) They were doubtless pious men, looking for the hope of the world. And (4) God may have made some communication to them, as we learn from verse 12 that he actually did afterwards.

OUR STARS IN THE EAST. There are many things which become "stars of the East" to us to lead us to Christ: (1) The star of science, the knowledge of God's works. (2) The star of yearning for more light; Goethe's dying cry, "More light," is the cry of the soul. (3) The need of forgiveness and reconciliation to God. (4) The need of help in trouble. (5) The hunger of the heart for love. (6) The star of experience of what God has already done for us. (7) The star of hope for the redemption of the world.

PRACTICAL. 1. Those who feel their need of a Saviour will make every effort to find him. They will come from "the far country" of their sins, undergo any hardships, at any expense, in spite of all opposition.

2. They are wise who thus earnestly seek the Saviour.

3. God gives all needful guidance to every earnest seeker.

4. Make me, O Lord Jesus, like the Star of Bethlehem, a guiding light to men, that they may find thee and rejoice.

5. We must look up to heaven to be guided rightly on earth, as ships are guided on the ocean by the stars.

VI. SEEKING AND FINDING.—Vs. 3-11. 3. "When Herod the king had heard these things." The tidings would run like an electric shock through the palace of the usurping Herod. "He was troubled," agitated, disturbed, lest he should lose his throne and his power. He was old, and feeble, and wicked. His life had been full of crimes. He knew he was hated by his subjects. The least disturbance would inflame his conscience and arouse his fears. "And all Jerusalem with him." These in power, officials of Herod, would be afraid of anything that shook the throne. The progress of religion, the coming of Christ, is always a source of trouble to the wicked, for they mean the turning of their world upside down, the dethroning of their idols, the overthrow of their hopes.

4. "And when he had gathered all the chief priests and scribes." The chief priests were probably the heads of the twenty-four courses into which the sons of Aaron were divided (2 Chron. 23:8; Luke 1:5), but the term may have included those who had, though only for a time, held the office of high priest. The "scribes" were the interpreters of the law, casuists, and collectors of the traditions of the elders, for the most part Pharisees. "He demanded (rather, inquired) of them where Christ," in the original, 'The Christ,' not the proper name, but the Messiah, the official title of the promised Deliverer, 'should be born.' What do your scriptures say? What is your expectation?

5. "And they said," i. e., the chief priests, etc. The answer seems to have been given without any hesitation, as a matter perfectly well understood and settled by divine authority. "Thus it is written." What is quoted in the next verse. "By the prophet" (Micah, in chap. 5:2.) It should be noticed that "by" is literally "through," and that in every case this expression is used. The Old Testament prophecies were "spoken by the Lord through the prophet." The authority was God, the instrument was the inspired man.

6. "And thou Bethlehem." This is quoted freely from the Septuagint (the Greek version of the Old Testament), just as such quotations were popularly made at that time, for there were no Bibles in circulation, and quotations must be made chiefly as remembered from hearing them read. "Bethlehem, in the land of Judah"! In the original there is no 'in the,' but the expression it, "Bethlehem, land of Judah," as we say "Chicago, Ill.," or "Newport, R. I." "Princes" is, according to a usual figure, put for the towns where the princes, or heads of thousands, lived. "For" gives the reason for the greatness in spite of the insignificance. "Shall come a Governor." A leader, guide, or ruler. "That shall rule"; or, more correctly, "shall be the shepherd of." This points to an affectionate, careful, firm ruler, who supplies the wants of his people while he controls them.

7. "Then Herod . . . privily" (privately) called the wise men." 'Privily,' for he was already hatching, still more privily, his malicious plot. "Inquired of them diligently"; or, rather, 'ascertained from them accurately.' The verb for "inquired diligently" is derived from 'akros,' a point. The idea is, he 'ascertained to the last point.' "What time the star appeared." That he might know what was the exact age of the infant whom he wished to slay.

8. "He sent (or directed) them to Bethlehem," a short six miles from Jerusalem. "Search diligently." Better, as before, accurately, carefully. So far as the mission became known, it would impress the people with the belief that he, too, shared their hopes, and was ready to pay his homage to the new born king. It was a diplomatic lie based on the truth. It was something like the kiss of Judas.

9. "Lo, the star." Unexpectedly the star they had 'seen in the east' (it was not now in the east, but in the south) appeared to them in the evening as they went toward Bethlehem. "Stood over where the young child was": i. e., over the house, as implied by verse 11; not merely over the village of Bethlehem.

10. "When they saw the star," guiding them, and pointing out the place. "They rejoiced." Because their journey was now ended, their search was successful.

11. "When they were come into the house." This could scarcely have been the stable where our Lord was born. Joseph and Mary remained for 40 days in Bethlehem, and would find temporary lodgings.

VII. REVERENCE AND GIFTS.—Vs. 11, 12. "And fell down." In the Oriental manner of showing homage and worship. "And worshipped him." The homage of the Magi is the first and typical acknowledgment of Christ by those who hitherto had been "far off"; and their offerings were symbolic of the world's tribute. Three acts are here,—"falling down, worshipping, and offering,"—the first, the worship of the body; the second, of the soul; the third, of our goods. With these three, our bodies, our souls, our goods, we are to worship him. Without them all, worship is but a lame and maimed sacrifice, neither fit for wise men to give nor Christ to receive. "Open their treasures." The word points to caskets, or chests, which they had brought with them. "They presented unto him gifts" According to the Oriental custom in paying visits to royalty.

12. "Being warned of God." In a dream, in the same manner as God may have spoken to them before. "Into their own country another way." They could easily go direct from Bethlehem to the Jordan River, leaving Jerusalem to the north and west.

Little Bethlehem became glorious because Christ was born there. Our hearts, too, can become Bethlehems, and be transfigured by the presence of Jesus in them.

An insignificant spot has often been the scene of events possessing the greatest importance and the highest moral grandeur. So with our little earth as the scene of redemption.

Note the 'faith' of these magi; faith leading to action; faith shown by perseverance; faith overcoming obstacles; faith humbly accepting God's plan; faith following God's direction.

FINDING OUR KING. Every one of us needs a king. We need him for his kingdom as a whole, to bind it together in one aim and under the same principles, many parts in a great unity for mutual help and defense. We need a king in our own souls, to love, to look up to, to guide, to bind in one our complex nature. Some king we must all have. Those who are wise seek the true king, with all their hearts, at all costs, as men seek the pearl of great price. Most probably we shall find him in some humble place, in doing common duties. We shall find him in seeking to do his will, in giving ourselves to him in faith, in studying his Word, in sincere praying.

December 9

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Equity Sale!
There will be sold at Public Auction, at Chubb's Corner, in the City of Saint John, in the City and County of Saint John, in the Province of New Brunswick, on SATURDAY, the Twenty-sixth day of DECEMBER, now next, at the hour of eleven o'clock in the forenoon, pursuant to the directions 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 certain 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. Kennedy, Edward Kennedy, Richard Kennedy, William Kennedy, Minnie Kennedy, John Smith, Lawrence Smith and John Hannebery are Defendants; and by amendment wherein Patrick L. Kennedy is Plaintiff, and Anastasia K. McCarthy and Ferguson McCarthy her husband, Susannah Donnelly and Michael Donnelly her husband, John Kennedy, George R. M. Dunn, Edward Kennedy, Richard Kennedy, William Kennedy, Minnie Kennedy, John Smith, Lawrence Smith and John Hannebery 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 so made and appointed under 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 southeast side of the road from Loch Lomond to Quaco; and thence running by the magnetic south one degree west one hundred and thirty four chains; thence north eighty nine degrees, 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 Case's grant; thence along the northeastern line thereof and the extending south sixty-seven degrees east, thirty-four chains, all of four poles, each 1; 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. 1896.
R. LEE TWEEDIE, Plaintiff's Solicitor. E. H. McALPINE, Referee in Equity.