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 Nov. 15th.

B. Y. P. U. Topic—"An Old Time Revival."—2 Chron. 30: 13-21.

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

Monday, Nov. 16. Psalm 28. Our desires known to God (vs. 9). Compare Ps. 139: 23.

Tuesday, Nov. 17. Psalm 39. One good desire (vs. 4). Compare Ps. 90: 12.

Wednesday, Nov. 18. Psalm 40. My reason for thankfulness (vs. 2, 3). Compare Ps. 98: 1, 2.

Thursday, Nov. 19. Psalm 31. Thankfulness shown in works (vs. 1, 2). Compare Ps. 112: 9.

Friday, Nov. 20. Psalm 42 and 43. The soul panting for God (vs. 1). Compare John 6: 35.

Saturday, Nov. 21. Psalm 44. Thankfulness resulting in boasts (vss. 7, 8) Compare Jer. 9: 24.

Between three and four columns full of B. Y. P. U. material!

Note the articles from Secretary Estabrook and Pastor White. They deserve serious thought.

It is encouraging to receive the large number of excellent communications that appear this week. Two of them, overlooked, should have appeared three weeks since.

A new and better page for this department Jan. 1st, and this suggests for each Union and each Unioner "a new and better page." We turn the new leaf with the new year.

Pastor Adams, of Truro, has contributed an admirable outline of Bible Readings. We are anxious to have him favor us each week. It is doubtful if you can find any better assistant of its kind. Necessarily the readings cannot appear as early in the week as we could wish, but they will prove of great value in review study. Be sure to find them. See 2nd page.

A Suggestion.

I have in mind quite a number of our prominent denominational men who have been doubtful of, if not openly opposed to the Y. P. Union as projected in our churches.

The work of organization has received so much of the closest attention of late years, not only in our own churches but throughout all evangelical bodies, that when any *special* church work is suggested we naturally think along lines of a constitution, by-laws, a set of officers, etc., in order to its accomplishment. In the face of this tendency it is not to be wondered at that not a few of those having the interests of the Baptist cause at heart should have feared lest such an organization as the B. Y. P. U. should encourage an all too independent course of its own apart from the church. I believe I am right in apprehending the above to be the chief ground for fear.

The Union is about six years old, and its history shows such fears to be groundless, and today because of what it has done is doing and promises to bring to pass for our constituency it merits the most undivided co-operation of our members.

While I have been, from the first, strongly in sympathy with the work of the Union I have not, now, one word to utter against those who took objection to it. A number of our strongest men have, by word and pen, held unflinchingly to the truth that the church is the *only* organization required to do the Lord's work upon earth. And are they not right notwithstanding the fact that the B. Y. P. U. has done a magnificent work and is evidently here to stay?

Possible these facts, viz.:

The feeling is too general amongst our churches that the work in the Sabbath School belongs only to a minority portion of the church, as a result *comparatively few* from the rank and file of the membership *do enter heartily* into this work.

Many of the so-called prayer meetings have "but a name to live" and are dead so far as achieving the purpose for which they were instituted is concerned, when they ought to be the place where the church should talk and pray over all matters regarding the progress of the Kingdom of God in their midst and throughout the world.

The Young People's Society, too, in many places is looked upon as a society for the young folk exclusively, while the older portion of the church exercise no concern touching it whatever. Now, I am not simply drawing a fancy picture, for this condition of things does exist in a more or less magnified form in a majority of our churches, and while it does exist, *something is radically wrong*.

Compare the advantages of Bible study today with those of former years. What a change from that time when the lesson was not chosen for the day until after the school had assembled. The plans and studies for the Sabbath School now have behind them many of the keenest and most consecrated intellects of the time. The S. S. Convention too—from the international to the parish—represent those who in minds are men. Should there not be an earnest effort to so magnify this work as to transform the Sabbath school into the teaching service of the church?

The educative work is the distinctive feature of the B. Y. P. U. and the C. C. Courses are distinctively our own. They aim at "culture for service" and are the product of the best minds of our day.

Such an opportunity as they afford for the kind of instruction we, as a denomination, need cannot without great loss, be passed over. These are courses not merely for children, they should commend themselves to every student of the truth. In view of these things may we not hope to see our local Unions promoted to the larger sphere of the educative service of the church, i. e., have its meetings distinctly set apart for the consideration and, if desirable, the discussion of those great truths, that give foundation to our faith.

I will not write more. You apprehend what I am pleading for, why should not each church have A PREACHING service, A TEACHING service, A DEVOTIONAL service and AN EDUCATIVE service of its own?

Fraternally,
H. G. ESTABROOK, Sec'y-Treas.

Amherst, N S

On Tuesday evening, Oct. 20th, a public meeting was held under the auspices of the B. Y. P. U., in the lecture room of the Baptist church to bid farewell to Miss Harrison who expects on Oct. 27th, to start for India. As Miss Harrison spent a few years in attending Amherst High School, she was well known, and a large audience was present on this occasion. Rev. J. H. MacDonald occupied the chair.

An address to Miss Harrison on behalf of the Union, was read by Mrs. J. A. Christie. Miss Harrison made a very touching reply.

Dr. Steele was then called on, and gave a few parting words on behalf of the church. He spoke of having baptised Miss Harrison, and although her membership had been transferred to Maccan, yet she was one of our young people and our representative in the foreign field.

He was followed by Mrs. Harding on behalf of the local W. M. A. Society, and Mrs. Smith on behalf of the W. B. M. U. The meeting was then closed with a few words and prayer by Pastor.

It has been decided that our officers shall be elected annually. Those for the ensuing year are as follows: E. M. Lockwood, Pres.; Mrs. G. B. Smith, Vice-Pres.; Blair Lusby, Sec'y-Treas.; Alice Homes, Pianist; Clara Coates, Cor. Sec.

The class in Sacred Literature has commenced with Pastor MacDonald as teacher. Our Juniors are holding very interesting meetings under the leadership of Miss Holmes.

CLARA COATES, Cor. Sec'y.
Oct. 26th.

Windsor, N S

The Windsor B. Y. P. U., held its annual meeting on Aug. 31st. The following officers were elected for the coming year: Pres., Stuart Dimock; Vice-Pres., Geo. L. Vaughan; Rec. Sec'y, Helen M. Dimock; Cor. Sec'y, Lena Lawrence; Treas., E. H. Dimock. Our Union has made some progress during the past year; the attendance is increasing and a number of members has been added to our list. The class taking up the Sacred Literature Course meets at the close of our usual Monday night meeting. The lessons which are on the life and teachings of Christ promises to be very interesting, with our pastor the Rev. A. A. Shaw as leader. A "Bundle Social" was held on Oct. 12th. An interesting programme was prepared by the Social Committee. Small bundles were placed on tables in the room. The object was to find out the contents of the bundles without opening them; the one guessing the largest number correctly received a prize. On the 19th we held our usual monthly missionary meeting. The subject was the Grande Ligne Mission, and interesting reports were given of the Mission. We hope that our Union will keep on progressing and increasing in membership.

COR. SEC'Y.
Oct. 29.

First Baptist Church, Halifax

Our Union has entered upon another year of work and the outlook is very encouraging. Under the leadership of our Pastor, Rev. A. C. Chute, we have taken up again the S. L. Course, and we feel sure that all who engage in the study will be well repaid. The annual business meeting was held the 2nd of October, when reports were read regarding the work of the past year, and officers and committees were appointed for the ensuing year: President, Mamie A. L. Philp; Vice-Pres., Fred Reed; Rec. Sec'y, Miss Spencer; Treas., Minnie McCullough; Organist, Minnie Richardson.

M. E. Philp, Cor. Sec.
90 Agricola St., Oct. 23.

Maitland, Annapolis Co, N S

In connection with our church work, a B. Y. P. U. was organized here Tuesday evening, Aug. 18th, by our pastor, Mr. A. F. Newcombe, Lic., a student from Acadia College. The following officers were elected: Pres., S. C. Dukeshire; vice-pres., Mrs. H. Minard; sec., Annie Dukeshire; treas., Mattie Munro; cor.-sec., Alice Thomas. We have eleven active members and three associate members. We are looking forward hopefully for the Master's blessing in our work.

ALICE THOMAS.
Oct. 4. Cor.-Sec.

Shelburne, N S

We are still struggling on in our Union. We had a roll call Tuesday evening Oct. 6th, followed by a business meeting, and appointed officers as follows: G. T. McDonald, Pres.; John H. Lang, vice.-pres.; G. Alvin Haslow, sec.-treas. We are few in number, but are doing the best we can in the cause of Christ. We received one new member (associate.) It is our prayer that God will bless us and add more to our members.

G. A. H., Sec.
Oct. 7.

Guysboro, N S

On Sunday evening, Oct. 25th, we had a "Missionary Conquest Meeting," the subject being Japan. Some ten or twelve of our young people read suitable papers in relation to the mission work in the "Land of the Rising Sun"; these readings were interspersed with hymns, and pieces rendered very nicely by the choir, altogether a most pleasing program was efficiently carried out, reflecting great credit upon the Union. At the close a collection was taken for Mission funds.

COR.

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Sabbath School.

BIBLE LESSONS.

Adapted from Peloubet's Select Notes.

FOURTH QUARTER.

Lesson VIII. Nov. 22. Prov. 3: 1-17.

REWARDS OF OBEDIENCE.

Read Proverbs 3: 1-35. Commit Verses 1-4.

GOLDEN TEXT.

"In all thy ways acknowledge him, and he shall direct thy paths."—PROV. 3: 6.

EXPLANATORY.

The only place for heaven to begin is on earth. The only way to solve the social problem of today is for each individual to obtain, in some way, the life described in this lesson. Jesus Christ lived and died that each one might be enabled to attain it. We are to keep in mind his salvation and the gracious power of the Holy Spirit, as we study each of the steps or conditions pointed out in to-day's lesson, as the one way by which we can take the steps, or fulfil the conditions.

I. FIRST CONDITION,—A GODLY LIFE.—Vs. 1-4. 1. "My son." The older and wiser man addresses the younger, not as a master or tyrant, but as a father and friend, desiring his pupil's good. It implies also that the one addressed is acting like a son. "Forget not my law." We forget that to which we do not pay earnest attention. Therefore, it is our duty and our wisdom to (1) read the whole law of God; (2) to study it earnestly and thoroughly; (3) to use it as a guide to our daily lives.

ILLUSTRATION. There are those who say that they cannot become interested in reading the Bible. But as soon as they use it as a guide for living, to find out what to do and what to believe, then it gains a new and deep interest. Guide-books lay unused on our shelves till we wish to go whither they guide us. The ocean chart is but waste paper till, sailing across the sea, we wish to mark the course of our voyage.

"Silently to forget God's law is a much more common thing than blasphemously to reject it." It is no excuse for doing evil to say that we did not think. We ought to think. "Law." The Hebrew word "means primarily 'throwing'; then 'throwing out,' as of the hand, to show the way." The law is the guide of our life, the fence that shows us the road, or guide board that points out the path to eternal life. "Let thine heart keep my commandments." There is no true, no lasting obedience that does not come from the heart, the fountain of life. Mere outward obedience is not acceptable.

2. "For length of days and years of life and peace." Long life is of little use unless it be accompanied by peace and prosperity, which the word also means.

3. "Mercy" toward the sinning and toward the suffering. "And truth," sincerity, pure, upright dealings in all things. These are mentioned as duties toward our fellow men which are apt to be neglected. "Bind them about thy neck," as costly ornaments, carefully guarded from loss, always in sight, something to delight in. They are indeed the graces and the beauty of men, as well as their duty. "Write them on the table (tablet) of thine heart." As the ten commandments upon the tablets of stone, never to be effaced. "Bind them," as glorious in themselves; "write them," as efficacious upon thy spirit. The law is to be printed on the heart, so that the man may be "a living epistle, known and read of all men." The Jewish phylacteries are a literal and outward obedience to a similar command in Deuteronomy 6: 8.

The heart is a tablet on which many things are being continually written. We should take the utmost care that only the best and noblest things should be written there.

4. "Favour and good understanding." The reward or fruit of adopting the course recommended, and exhibiting the virtues spoken of in the preceding verse, is here subjoined. This is twofold: as it regards others, both God and man, 'favor; as it regards the possessor, 'good success, prosperity.' The marginal reading is 'good success,' which is preferable to 'good understanding.' God cannot give his best favor to those who will not obey him. If any one would enjoy God's favor, it must be by coming out of the dark shadow of sin into the sunshine of his grace, which forever shines for all.

The best way to find favor with man is to be in favor with God.

II. THE SECOND CONDITION,—FAITH IN GOD.—Vs. 5-8. 5. "Trust in the Lord with all thine heart," unquestioningly, fully, with no divided allegiance. No one knows what, in the future, is best for him. No one is wise enough to plan confidently and insist on having his plan realized at any cost. Very few who have reached the climax of life are where they planned to be when they began; and this is especially true of those who have done most for the world. God alone is our best guide. How are we to know whither he is guiding us? (1) Not usually by any mere impressions on the mind, without other marks of his guidance. (2) By the principles of his word. If anything is wrong we know that that is one of the things he does not want us to do. (3) By the leading of his Holy Spirit. (4) By using our reason and good judgment. (5) By following on, day by day, doing present duties.

"Lean not upon thine own understanding," whenever it differs from God's expressed will. No matter how pleasant a way may seem, yet if it is the way of sin we are to avoid it. Self-conceit and over-confidence are great hindrances to the best success.

6 "In all thy ways acknowledge (recognize) him," as teacher, master, and guide. "And he shall direct thy paths," make them level, smooth; open the way for you, and guide you to the best ends.

7. "Wise in thine own eyes," i. e., in thine own opinion or conceit. Be not puffed up with a vain conceit of thine own importance, thy knowledge, thy superior wisdom. Self-confidence is often but another name for self-deception. Even the heathen moralist Seneca has said, "I suppose that many might have attained to wisdom had they not thought they had already attained to it.

8. "It shall be health to thy navel," thy muscles of the body, "and marrow," or moisture, "to thy bones." The marrow was supposed to keep the bones in a healthy state. "There are two sadnesses that flow from the opposite behavior, 'worn muscles' and 'dried bones.' The two are perfectly distinct. One means 'aching labor'; the other, 'horrible despondency.' These results are to be taken both physically and spiritually. From the fear of the Lord comes health of body and of soul.

III. THIRD CONDITION,—CONSECRATION.—Vs. 9, 10. The consecration of property to God is one manifestation of entire consecration of ourselves. And it is a test because it is one of the more difficult things to do in many circumstances, and requires faith, self-denial, and love for men and for the cause of God.

ing of 'first' and 'best.' "Of all thine increase." Your gains, the fruits of the ground, the result of labor.

9. "Honour the Lord with thy substance," your capital, the property you possess. To honor the Lord with this is to devote freely a generous portion of it to his cause and to his needy children, as an acknowledgement that all comes from him. You cannot honor him by giving away a part of unjust gains. Only clean money honors God. "The first-fruits." "'First' has the blended meanings of 'best' and 'beginning.'"

10. "So shall thy barns be filled with plenty. God controls all things, and he makes all things work for good to those that love him. The pillar of cloud is light to his people and darkness to his enemies. The sea opens before those who love him, and overwhelms those who do not. And it has always been true, as it always will be, that the best success is with paid tithes.

But far greater is the spiritual blessing, the clear conscience, the increased love, the consciousness of usefulness, the investment in the world's progress toward God. These give to the part that is left a new value far beyond what the whole world had. "Fats shall overflow out." Overflow with the crop of grapes it is too small to contain. Or it may refer to the hissing and bursting of the new grapes.

APPLICATION. The tithe of our time, the Lord's day, must be paid if we would prosper. The tithe to spiritual and intellectual culture must be paid by the family if we would have ideal homes. Our towns and cities must pay their tithes for education, for the poor, for libraries, if they would know the truest prosperity.

ILLUSTRATION. Mr. Spurgeon in one of his sermons says, "I have heard that the mothers in Balearic Isles, in the old times, who wanted to bring their boys up to be 'good slingers,' would put their dinners up above them where they could not get at them until they threw a stone and fetched them down." So God puts such promises as this of verse 10 before us, to encourage us to virtue and to train us in habits of doing good.

IV. FOURTH CONDITION.—DISCIPLINE AND REPROOF. Vs. 11, 12. 11. "Despise not (shrink not from) the chastening." Discipline, schooling, instruction by punishment. Delitzsch translates, "The school of Jehovah." They despise the discipline who do not learn the lessons it is intended to teach. There are some lessons which we never learn except through discipline. "Never be weary" i. e., do not loathe, abhor, feel disgust nor vexation towards. The word certainly denotes loathing or nausea. "Of his reproof," or correction by means of reproof. "Those who are determined to do wrong loathe all reproof that would turn them from it."

12. "For whom the Lord loveth he reproveth." Care, burdens, losses, sickness, troubles are no necessary proof that we are worse than other men, as we have seen in Job, but are the fatherly discipline of one who loves us with all his heart, but loves us too well to let us go on in wrong. "Even as a father the son in whom he delighteth," and 'because' he delights in him. Professor Miller translates "and, as a father, does the son a favor." "God's strokes are better than Satan's kiss and love. God smites for life, Satan caresses for death."

V. THE BLESSEDNESS OF THE LIFE OF HEAVENLY WISDOM.—Vs. 13-17. 13. "Happy is the man." The word for "happy" is plural in the original. The plural form expresses the manifold nature of the blessedness of the wise man. He is blessed in every way, at all times, from all sources, in all departments of his life, in all circumstances. He is blessed in body and in soul; in time and in eternity. "That findeth (has found, and holds possession of) wisdom". After a long and arduous search, as for hid treasures.

14. "The merchandise of it." It must be gained by labor and cost, as earthly treasures are. It is impossible to impart character or wisdom by direct gift. There is a continual traffic in wisdom, using what one has in gaining more. Compare Christ's parables of the hid treasure and the pearl of great price (Matt. 13: 44-46.

15. "She is more precious than rubies," or pearls, as some translate the word, which probably includes all precious stones. "The things thou canst desire." All pleasures, all delights, all the treasures of wealth, all that men give up their lives to obtain.

16. "Length of days." A long and happy, useful life, even life forever more. See on verse 3. "In her right hand," as the best of these gifts. "In her left hand." As not so valuable as long life. "Are riches;" that is, all the good things of life, which riches can bring. The mere accumulation of wealth upon wealth, with its burdens of care and temptation, does not add to the blessings of a competency.

17. "Her ways are ways of pleasantness"; i. e., ways in which one obtains what is agreeable to the inner and the outer man, and which it does good to enjoy. The very acts of religion are in themselves pleasant. The worship, love, gratitude, industry, benevolence, labors for others are all delightful in themselves, just as evil passions are painful in their exercise, as well as give pain to others. The exercises of heaven are joyful in their nature, and this gives much of its joy to heaven.

NOTE. It is by walking in wisdom's ways, not in pleasure's ways, that the whole life may be transfigured with divine and heavenly joy. "All her paths are peace." Peace with God and with man; peace with one's own soul.

Whoever improves his opportunities will soon be improved by them.

Opportunities.

In one of the Greek cities there stood, long ago, a statue. Every trace of it has vanished now, as is the case of those old masterpieces of genius, but there is still in existence an epigram which gives us an excellent description of it, and as we read the words we can discover the lesson which those wise old Greeks meant that the statue should teach to every passer by.

The epigram is in the form of a conversation between a traveler and the statue:

"What is thy name, O statue?"
"I am called Opportunity."
"Who made thee?"
"Lysippus."
"Why art thou standing on thy toes?"
"To show that I stay but a moment."
"Why hast wings on thy feet?"
"To show how quickly I pass by."
"But why is thy hair so long on thy forehead?"
"That men may seize me when they meet me."
"Why then, is thy head so bald behind?"
"To show that when I have once passed, I cannot be caught.

We do not see statues standing on the highways to remind us of our opportunities for doing good and being of service to others, but we know that they come to us. They are ours but for a moment. If we let them pass, they are gone forever.—Selected.

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GEO. A. McDONALD,
Secretary-Treasurer.

If God puts the lions den in front of us, we will miss a great deal if we don't walk straight up to it.

Don't conclude that you have said good-by to the devil because you have joined the church. You may find him there on a front seat.

Biliousness
is caused by torpid liver, which prevents digestion and permits food to ferment and putrify in the stomach. Then follow dizziness, headache,
Hood's
insomnia, nervousness, and, if not relieved, bilious fever or blood poisoning. Hood's Pills stimulate the stomach, rouse the liver, cure headache, dizziness, constipation, etc. 25 cents. Sold by all druggists. The only Pills to take with Hood's Sarsaparilla.
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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 Sarah Gallagher, of Boston, in the State of Massachusetts, Spinster, of the other part, registered in Queens County Records in Book H. No. 2, pages 445, 446 and 447, 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 J. No. 2, pages 509 and 510, 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 Chubb's Corner, in the City of Saint John, in the Province of New Brunswick, on SATURDAY, the Twelfth day of DECEMBER, next, at the hour of eleven o'clock in the forenoon, 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 certain cause therein pending, wherein Patrick McKenzie is Plaintiff, and Anastasia K. McCarthy and Ferguson McCarthy, husband, Susannah McCarten and Michael Donnell, her husband, John Kennedy, George R. M. Donnell, Edward Kennedy, Rice and Kennedy, William Kennedy, Minnie Kennedy, Robert Smith, Lawrence Smith and John Hanbury are Defendants with the approbation of the undersigned, a Referee in Equity, duly appointed and sworn to act in and for the County of the City and County of Saint John, and to minute and apprentice 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 post at the north-west angle of the main land granted to Alexander G. Howard, on the south side of the road from Lochlomond to Quaco; and thence running by the magnetic variation 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 south-eastern angle of Jeremiah Carter's grant; thence along the rear line thereof and the extending south sixty seven degrees east thirty four chains all of four poles, again to the place beginning, the whole tract containing four hundred acres more or less, with the usual allowance of two 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.

H. LEP. TWEEDIE, Plaintiff's Solicitor.
F. H. McALPINE, Referee in Equity.

Equity Sale!

There will be sold at Public Auction, at Chubb's Corner, in the City of Saint John, in the Province of New Brunswick, on SATURDAY, the Twelfth day of DECEMBER, next, at the hour of eleven o'clock in the forenoon, 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 certain cause therein pending, wherein Patrick McKenzie is Plaintiff, and Anastasia K. McCarthy and Ferguson McCarthy, husband, Susannah McCarten and Michael Donnell, her husband, John Kennedy, George R. McDonnell, Edward Kennedy, Robert Kennedy, William Kennedy, Minnie Kennedy, John Smith, Lawrence Smith and John Hanbury are Defendants, and to minute and apprentice 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 post at the north-west angle of the main land granted to Alexander G. Howard, on the south side of the road from Lochlomond to Quaco; and thence running by the magnetic variation 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 south-eastern angle of Jeremiah Carter's grant; thence along the rear line thereof and the extending south sixty seven degrees east thirty four chains all of four poles, again to the place beginning, the whole tract containing four hundred acres more or less, with the usual allowance of two 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.

H. LEP. TWEEDIE, Plaintiff's Solicitor.
F. H. McALPINE, Referee in Equity.