POTTS

10 Shares Of Preferred Stock of The

A. E. Hamilton Co., Ltd.

I am instructed to sell at Chubb's Corner on Saturday morning, Dec. 24, at 12 o'clock,

TEN SHARES OF THE A. E. HAMILTON COMPANY, Ltd., 7 per cent. Stock. Par value one hundred dollars per share. Sold without reserve.

F. L. POTTS, Auctioneer.

POTTS

For Sale

That two story brick dwelling house situate at No. 162 Germain street, and formerly occupied by the late Dr. J. H. Scammell—City leasehold. Ground rent $50. To be sold on Saturday, December 24, 1910 at twelve o'clock noon, at Chubb's corner, St. John, N. B.

For further particulars inquire of W. H. Harrison, Solicitor, Royal Bank Building.

F. L. POTTS, Auctioneer.

Timber Merchants Notice

POTTS

Standing Timber

By Auction.

I am instructed by Wm. H. and Frederick K. Adams, to sell by Public Auction, at Chubb's Corner, Saturday morning, Dec. 24, at 12 o'clock, noon,

All the Standing Soft Wood Timber on their farm at Golden Grove, containing about three hundred and fifty acres. Eight miles from city. Terms cash.

F. L. POTTS, Auctioneer.

The Globe Laundry

Messrs. Vail Bros. of the Globe Laundry are now occupying their former premises and with a new plant and improved equipment are better prepared to meet the requirements of their patrons.

A. R. CAMPBELL & SON,

HIGH-CLASS TAILORING

26 Germain Street.

SHAD!

FAT FALL SHAD IN HALF BBLS. AND PAILS

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19 and 20 South Market Wharf.
St. John, N. B.

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17 Waterloo St.

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Brick, Lime, Stone, Tile, and Plaster Worker.

General Jobbing Promptly and Neatly done.

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One Large Shop, 52x60 feet. Apply

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FULL ASSORTMENT OF SEASONABLE FRUITS ALWAYS ON HAND.

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Direct Importers and dealers in all the leading brands of Wine and Liquors; we also carry in stock from the best houses in Canada very Old Ryes, Wines, Ales and Stout. Imported and Domestic Cigars.

11 and 15 WATER ST. Tel. 578.

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Scotch Whiskey 10 years old.

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Agents. 44 and 46 Dock St.

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WM. L. WILLIAMS, Successor to M. A. Finn, Wholesale and Retail Wine and Spirit Merchant 110 and 112 Prince William St. Established 1870. Write for family price list.

Xmas Cake

Cakes and Confectionery AT

Robinson's 5 Stores
173 Union St., 417 Main St.
78 City Road, 109 Main St.
50 Celebration St.
'Phones Main 1125--11
Main 1161

Tenders.

SEALED TENDERS will be received at the office of the Common Clerk, addressed to him, until noon of the 31st day of December instant, for the following estimated quantities of stable supplies required for the undermentioned City Departments:

Fire Department

140 Tons Best Upland Hay, in pressed bundles.
4000 bushels Ontario Best White Oats
35 Tons Oat Straw.
20 Tons Wheat Bran.

Water and Sewerage Dept

1200 Bushels Best White Oats.
2 Tons Wheat Bran.
3 Tons Pressed Upland Hay.
20 Tons Loose Upland Hay.
3 Tons Oat Straw.

Public Wokrs Department.

3500 Bushels Best White Oats.
4 Tons Wheat Bran.
10 Tons Pressed Upland Hay.
65 Tons Loose Upland Hay.
6 Tons Oat Straw.

The above supplies to be delivered at the various stables in such quantities and at such times as ordered by the Director of Public Safety or City Engineer for their respective departments, and all to be subject to their inspection and rejection, or that of any other officers appointed by them, and to be weighed as may be ordered.

The city reserves the right to increase or diminish the quantities herein estimated by ten per centum.

Each tender to be accompanied by a certified bank cheque, payable to the City of Saint John, for five per cent of its amount.

The lowest or any tender not necessarily accepted.

Saint John, N. B., 19th December, 1910.

ADAM P. MACINTYRE,
Comptroller

Scotch Anthracite

always on hand, all sizes. Scotch Splint, Broad Cove, Joggins, Mackay Sydney Soft Coals, all good coals.

JAMES S. McGIVERN, Agt.,
Tel. 42. 5 Mill and 331 Charlotte Sts.

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At Bargain Prices

$2.00 PER LOAD

Broad Cove soft, and Scotch Hard Coal, always on hand. Good goods promptly delivered.

G. S. COSMAN & CO.
238-240 PARADISE ROW.
Telephone 1227.

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American Anthracite,
Scotch Anthracite,
Old Mines Sydney,
Reserve.

Low Prices, Prompt Delivery, Modern Methods.

R. P. & W. F. STARR, Ltd.
49 Smythe St. 226 Union St.

WOOD $2.25 Sawed $2.50 Split

Ready to use best hardwood $1.35 dry softwood sawed

GIBBON & CO. Tel. 676&594

A. C. SMITH & CO.

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Hay, Oats

—AND—

Millfeeds

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Provides City Water Privileges without Plumbing. Descriptive Pamphlet from Canadian Agent

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DELIGHTFUL ICE CREAM

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Druggists, 104 Prince Wm. St

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People's Pulpit.

Sermon by Pastor Russell of Brooklyn Tabernacle

Need of Great Confidence In the Promises of God

Light Should Not be Hidden, but Always Exposed

Reward Will Be a Position in the Mediatorial Kingdom to Be Set Up in the World Shortly

Hartford, Conn., Dec. 18—Pastor Russell of Brooklyn Tabernacle was here today. He addressed large audiences in the Opera House. He had excellent attention. We report one of his discourses from the following text:

"Cast not away therefore your confidence, which hath great recompense of reward."—Hebrews x, 35.

Our English word confidence, is a synonym for faith. It is a very pretty thought that we should not cast away our faith, but hold firmly to it and gain a reward. This thought is expressed elsewhere in the Scriptures, but it is not the thought of our text. Here the word confidence, more properly signifies assurances of outspokenness, courageous presentation of a message not always kindly received. The Apostle is urging the followers of Christ to be of good courage, or, in the language of the Saviour, that they should not put their "light under a bushel, but on a candlestick," where it would shine out for the blessing of men.

There is a practical side to the Gospel. Everything enjoined upon the followers of Christ and all their trying experiences in life are wisely intended to work out for them character- development of good, firm, fine texture. It is a mistake to think, as some of us have thought in the past, that it is the will of God that we should merely hear of Christ and give a nominal assent to the message of his death as our Redeemer and turn from outward forms of sin—and then, contented with our progress, help others to the same low standards.

The Father does the Drawing

Quite to the contrary, the teachings of Jesus and his Apostles ignore the world as a whole and merely seek for a special class with hearing ears and appreciative hearts. The Gospel message set forth in the Bible knows nothing of the ordinary mission work of rescuing drunkards and harlots and the profane. While not refusing publicans and harlots it did not go about seeking them. It waited for them to seek for righteousness and, as the Master said, "No man can come unto me except the Father which sent me draw him"; "and whosoever cometh unto me I will in no wise cast out." (John vi, 37, 44, 65). As a matter of fact, those who have been interested in his message ever since, have not, in any large proportion, been the rich, the great, the learned, the noble, according to the course of this world, but chiefly the poor, rich in faith toward our God.

Take as an illustration St. Paul's course when he went to Athens. We do not find that he started a mission Sunday School and offered the children the prospects of a picnic or a Sunday School treat, in order to gather them for a half hour's talk about nothing, "To keep them off the street." Neither did he seek out the dunkards in the slums and establish a slum mission. On the contrary he sought the ear of the intelligent classes, the thinking classes, irrespective of their wealth or station. Why? Because he had a message—a message which children could not understand; a message which should appeal, if at all, to the best people of Athens, whether rich or poor.

Have we not had, to a considerable extent, the wrong idea? Are we wiser than the Lord and the Apostles and able to give them pointers as to methods, instead of following their example, as we were instructed to do? They proclaimed the Second Coming of Messiah and the establishment of his Kingdom. They preached that the very object of his reign of Righteousness for a thousand years will be the putting down of sin in its every form and the lifting up of poor, fallen humanity. They taught that there was danger of attempting to make a proselyte and really doing more harm than good thereby. They taught that the special work to which God's people are now commissioned as ministers or servants of Christ is the proclaiming of the Gospel—"the Good Tidings of the Kindom"—not the proclaimings of eternal torment nor the attempt to drive the world of mankind from sin through fear. They taught that the work of this present Age is the selection from amongst mankind of the Bride class, to be Messiah's associates in his Kingdom, for the blessing of all the world. It is this message of the goodness of God that our text declares should be proclaimed with courage with boldness, with outspokeness.

A Great Fight of Afflictions.

St. Paul is criticizing some who had for quite a time been Christians and who had been granted large opportunities for growth in grace and knowledge. He says to these, "For the time ye ought to be teachers, but ye need that one teach you again which be the first principles of the doctrine of Christ." They had lost the first principles. They had gotten entangled with vain philosophies and their spirituality was at a low ebb. Conditions are very similar today. After eighteen centuries of Divine instruction and with the wonderful Bibles now at our command and with helps for Bible study, what manner of Christians ought we to be—in faith, in love, in obedience, in courage!

St. Paul points out the necessity for the Lord's people to assemble themselves, together for fellowship and for the study of his Word and to provoke one another to love and good works. The necessity for this, he suggests, is the sin on the part of those who have received a knowledge of the Truth and been made partakers of the Holy Spirit is a much more serious matter than the same conduct would have been before they came into the precious relationship of spirit-begotten children of God. He says, "For if we sin after that we have received a knowledge of the Truth, there remaineth no more a sacrifice for sins, but a certain fearful looking for of condemnation and fiery indignation which shall devour us as God's adversaries" (verses 26, 27).

Have we grasped the import of the thought? It signifies that those of us who have accepted the Divine terms and entered the family of God will have no future opportunity in another life. We must either make our "calling and election sure" under the terms of the call, as accepted, or be rejected as unworthy of life everlasting—as fit for the Second Death—annihilation. He who despised Moses' Law died without mercy. But he who, having come to a clear knowledge of the Truth, shall be found a willing sinner, will not only be cut off from a further opportuity in the present Age, but be everlastingly cut off from life, destroyed. "God is able to destroy both soul and body"—the present life and our future hope. These thoughts should make very earnest, very diligent, all who have accepted Christ and been accepted by him.

Nevertheless Be Not Discouraged

These things were written, not only for the Hebrew Christians of St. Paul's day, but intended by the Holy Spirit for all the household of faith. We should not rock ourselves asleep, nor give to each other opiates. While the world is not yet on trial for eternal life, the Church is now being tested—for life or death eternal. The thought should sober us. As the Apostle suggests, "Be diligent, be sober," be faithful, following in the footsteps of Jesus.

But St. Paul, or, rather, the Holy Spirit through him, took cognizance of the fact that the Lord's people are in a world that is "no friend to grace to help them on to God." The Apostle recognized that we might become discouraged with our own faults and weaknesses. Hence, after earnestly exhorting to faithfulness and energy and after pointing out the dangers of slothfulness and of being over-charged with the cares of this life and the deceitfulness of riches and thus losing the spirit of Christ, he turns from this threatening attitude and uses encouraging words.

He says, "Call to mind the former days in which, following your illumination of the Holy Spirit, you endured a great fight of afflictions." St. Paul's intimation is that at that time, while suffering persecutions, the brethern were relly in a better, more alive, spiritual condition than later. The prosperity, privileges, freedom from persecution enjoyed, had made them slothful and less courageous. He would have them and us call to mind the victories won in the past, that we might have courage for the present and the future. How gracious, how helpful, are all the provisions of our God for those who now hear his call and seek to walk in Jesus' steps! To these he guarantees that every experience of life which his providence shall permit shall work for good, for blessing, for valuable experience and education along lines of righteousness and character-development.

Two Classes of the Faithful.

In time of war not all can go forth as soldiers. Some, unfit for such service, may perform a useful part at home supporting, encouraging, sending supplies to those at the front, etc. And so it is in the army of the Lord; Jesus is the Captain of all those who voluntarily enlist as soldiers of the cross to battle against sin, especially in themselves—fighting a "good fight of faith" and overcoming the spirit of the world which surges all about them, threatening to overwhelm them as New Creatures in Christ.

St. Paul intimates a strong persecution, openly manifested by the worldly-spirited, Satan-deceived people of God. He says, "Ye endured a great fight of afflictions, partly whilst ye were mad a gazing stock both by reproaches and afflictions and partly whilst ye became companions of them that were so used. For ye had compassion of me in my bonds and took joyfully the spoiling of your goods" (verses 32-34).

St. Paul and others prominent amongst the Lord's followers naturally would received the brunt of Satan's attacks. It is presumed that the Epistle of which our text is a part was written while St. Paul was a prisoner at Rome. Fellow Jews, so far from being sympathetic for a countryman, reproached him as a traitor, unorthodox, seeking to tear down the work of God and to ignore the Divine promises belonging to Israel and their sacred traditions. By the Romans, too, he was regarded with suspicion, as one giving allegiance to another King, Jesus, and not therefore disposed to use his Roman citizenship specially for the pride and glory of the Empire. St. Paul declares that thus himself and those who espouse the cause of the Lord are despised and rejected by all. He says that we are counted as the filth and offscouring of the earth—that which nobody cares for or values, but which all would like to get rid of, as the darkness always hates the light and seeks to quench it and reigns completely only when all lights are extinguished. Christians, far and near, either by expressing sympathy for the Apostle or fellowshipping with him, or by defending him from the unjust and malicious slanders circulated against him, thereby exposed themselves to similar reproaches and disesteem, opposition from their neighbors, etc.

History tells us of various terrible persecutions of the Christians by the Roman Emperors. It declares, for instance, that to gratify his depraved mind Nero, the Emperor, caused a certain portion of the city of Rome to be burned by incendiaries and that when he found how angry the people were he blamed the entire matter upon the inoffensive Christians—partly, no doubt, because these had no friends, either at court or amongst the people. They could be blamed with impunity and the Emperor's own vicious criminality would thus be hidden. On this account hundreds of Christians were publicly and brutally put to death.

"Great Recompense of Reward."

Poor human nature finds it difficult to stand alone with God and with the few who are on his side—the side of righteousness and truth. When, additionally, there comes persecution it tries their hearts, proves their loyalty. This is exactly what the Lord designs. He is now seeking a special class of overcomers to be joint-heirs with his Son on the same plane as the Bride of Messiah. Through these he intends shortly to grant to Israel and, though Israel, to all mankind glorious blessings of instruction and restitution. To be qualfied to thus serve in the instruction and uplifting of humanity it is necessary that these called ones should be of strong character—copies of their Master, in the Spirit of their minds. To these he says, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne" (Rev. iii, 21).

We can readily see how some of the more prominent followers of the Lord who suffered martyrdom because of their floyalty to the principles of righteousness and to the name of Jesus would be accounted overcomers and members of the Kingdom class. But sometimes it is difficult for us to discern clearly how the less prominent, less persecuted ones stand with God. St. Paul's argument proves that they stand well—that God counts them in as martyrs, as faithful unto death, if they have the martyr spirit, if they are loyal, courageous for the Truth, even though they never seal their testimony at the stake, even though they never are counted worthy of open, or public opposition or persecution. Here is an encouragement for all and this is exactly what St. Paul would stimulate us to in the words of our text.

We Must Let the Light Shine.

He says, "Cast not away, therefore your outspokenness, which hath great recompense of reward," The Lord has not promised a great reward to us for merely believing, merely trusting, and in a cowardly manner keeping our light hidden, lest its exposure should bring to us persecution or reproach. He seeketh not such. Such will not be counted worthy of a place in the Kingdom which is to bless the world.

St. Paul elsewhere declares, "If we deny him, he will also deny us" (II Timothy ii, 12). If we have accepted the Lord as our Counsellor, Guide, Captain, Teacher, Exemplar, Bridegroom, he expects of us courage to confess him as such and on all suitable and proper occasions to let our light so shine before men that they may see our good works and glorify our Father which is in heaven" (Matthew v, 16). Our good works are to so accord with the Master's teaching that, however we may be represented by others, all who know us intimately will take knowledge of us that we have been with Jesus and have learned of him. They should also see that our courage, our boldness, our outspokenness, is not a desire to preach ourselves, not vainglory in ourselves, but that, on the contrary we preach Christ and the glorious message of his Word, which always has brought opposition and persecution from the Adversary and from all who are under his blinding influence, must be a confessor—must show his colors. We do not mean by this that he must be belligerent and fight a carnal warfare, either with swords or spears or hands or tongue. On the contrary, like his Master, he must ever be alert to do good. His orders from the Captain are, "Speak evil of no man." What he must speak forth and show forth by his life is the doctrine of Christ—the Truth, the Light, in contrast with he prevailing Error and Darkness.

The reward which the Scriptures hold before our eyes of faith is so great that, to the worldly, it seems foolish to believe in it. It is to consist of a share with our Lord in his glory, honor and immortality; in his Mediatorial Kingdom soon to be established; in his great work as the Mediator of the New Covenant in granting Divine blessings, through the merit of the better sacrifices, to the through them to all mankind. Not people of Isreal and eventually all have a knowledge of this great reward; not all, therefore, have the encouragement to faithfulness which this knowledge inspires. Not all even have the ears to hear. It is written, "The secret of the Lord is with them that fear him and he will show them his Covenant" (Psalm xxv, 14).

PROBATE COURT

CITY AND COUNTY OF ST. JOHN.

To the Sheriff of the City and County of Saint John, or any Constable of the said City and County,—Greeting

Whereas, The Executor of the estate of Sarah Taylor, of the said City of St. John, in the City and County of Saint John, Spinster, deceased, has filed in this Court an account of his administration on the said deceased's estate, and has prayed that the same may be passed and allowed in due form of law, and distribution of the said estate directed according to the terms of the last Will and Testament of the said Sarah Taylor, deceased.

You are therefore required to cite the devisees and legatees of the deceased, and all of the creditors and other persons interested in her said estate, to appear before me at a Court of Probate, to be held in and for the City and County of Saint John at the Probate Court Room, in the Pugsley Building, in the City of Saint John, on Monday the sixteenth day of January next, at ten-thirty o'clock in the forenoon, then and there to attend at the passing and allowing of the said accounts, and at the making of the order for the distribution of the said estate as prayed for and as by law directed.

Given under my hand and seal of the said Probate Court this seventh day of December, A. D. 1910.

(Sgd) J. R. ARMSTRONG
Judge of Probate.
(Sgd.) H. O. McINERNEY,
Registrar of Probate.
(Sgd.) H. H. PICKETT,
Proctor.

PROBATE COURT,

City and County of Saint John.

To the Sheriff of the City and County of Saint John, or any Constable of the said City and County—Greeting:

Whereas the Executor of the estate of Mary B. Gilbert, late of the City of Saint John, in the said City and County, widow, deceased, has filed in this Court an account of his Administration of the said deceased's estate and has prayed that the same may be passed and allowed in due form of Low, and distribution of the said estate directed according to the terms of the last will and testament of the said Mary B. Gilbert, deceased.

You are therefore required to cite the Devisees and Legatees of the deceased and all of the creditors and other prsons interested in her said estate to appear before me at a Court of Probate to be held in and for the City and County of Saint John, at the Probate Court Room in the Pugsley Building in the City of Saint John, on Monday, the ninth day of January next at eleven o'clock in the forenoon then and there to attend at the passing and allowing of the said accounts and at the making of the order for the distribution of the said estate as prayed for and as by Law directed.

Given under my hand and Seal of the said Probate Court, this tenth day of November, A.D. 1910.

(L.S.)

(Signed) J. R. ARMSTRONG,
Judge of Probate.
(Signed) H. O. McINERNEY,
Registrar of Probate.
(Signed) STEPHEN B. BUSTIN,
Proctor.

CLOSING STOCK LETTER.

By direct private wires to J. C. Mackintosh & Co.

New York, Dec. 23.—Today's session of the stock exchange could not properly be dignified by the term stock market. Not only was there no commission house business but the attendance on the floor was small at the outset and gradually dwindled to near the vanishing point as the session proceeded. At 2 p. m. the total sales were 86,000 and at this writing the prospect is that the day's volume will be well under the 100,000 share mark. No significance therefore could be attached to the nominal fluctuations. The day's news was of negilible character as a whole. The banks have gained a considerable amount of cash during the week and the prospect is for a favorable bank statement tomorrow. There is little likelihood that the market will be worthy of comment until after the holidays.

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Public Notice

THE UNDERSIGNED, having been appointed by the Common Council of the City of Saint John a committee of the said Council for conducting the sale of the Fisheries for the ensuing year, pursuant to law, hereby give notice that certain Fishery Lots along the East Side of the Bay, River and Harbor, heretofore enjoyed and possessed by the inhabitants on the East Side of the Harbor, with those in and surrounding Navy Island, and also certain Fishery Lots on the Western Side of the Harbor, will be sold at Public Auction on TUESDAY, the THIRD DAY OF JANUARY NEXT, at 10 o'clock in the forenoon, at the Court House, in the City of Saint John, for the fishing season of the ensuing year, to end on the 15th day of December, 1911.

Dated the 15th day of December, 1910.

JOSEPH A. LIKELY.
JOHN McGOLDRICK.
WILLIAM A. CHRISTIE.
NORMAN P. MACLEOD.
FRANK L. POTTS.
JAMES V. RUSSELL.
HARRY G. SMITH.

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