## Sabbath School.

# BIBLE LESSONS.

Adapted from Peloubet's Select Notes.

THIRD QUARTER.

Lesson VII. Aug. 16. Psalm 32 : 1-11.

### DAVID'S CONFESSION AND FORGIVENESS.

Read also Psalm 51. Commit Verses 1-5.

GOLDEN TEXT.

"Create in me a clean heart. O God; and renew a right spirit within me."—Psa. 51 : 10.

EXPLANATORY.

I. V. David's Sons of Forgiveness and Peace.—Vs. 1-11. This is the second of the seven penitential Psalms. The title "Maschil" means "a choice song."

Note the three three,—three names for sin, three words for forgiveness, and in Psalms 51, three aspects or names of mercy.

First Stanza,—Longing for Forgiveness. 1. "Blessed." The word here, as in Psalms 1 : 1, is in the plural. "Oh, the blessedness of him whose," etc., to denote the most supreme and perfect blessedness. As the elephant, to denote its vast bulk, is spoken of in the plural number, "Behemoth." The plural denotes the multitude and manifoldness of the blessings of forgiveness; it is blessed in every direction, to soul and to body, for time and for eternity, in life and in death. "Transgression." "The word so rendered seems to mean, literally, separating or breaking loose, and hence comes to signify apostasy or rebellion." Our word "transgression" means "crossing over a boundary" into forbidden fields, or into another kingdom from the kingdom of God to the kingdom of Satan. It is breaking over the limits of God's law. "Sin," "is, literally, missing a mark. What is rebellion in regard to God is, in regard to myself, missing my aim, whether we consider the aim as that which a man is intended by his very make to be and do, or as that which he proposes to himself by his act. All sin tragically fails to hit the mark in both aspects. It is a fearful failure as to reaching the ideal of conduct as to winning the desired satisfaction." "Iniquity." "The word rendered 'iniquity' means something twisted or distorted, and seems to embody the same metaphor as do our words 'right' and 'wrong' (wrung, distorted) namely, the contrast of the crooked, wandering ways of sin with the straight line of duty."

The three forms represent sin in its various aspects and hideousness.

Library. See Milton's description of sin in "Paradise Lost," and the fable of the "Old Man of the Sea."

"Forgiven." Literally, "taken away," lightened of the burden of sin. So Exodus 34: 7; John 1 : 29. The load of sin that oppresses the conscience, like Cain's too great to be borne, is taken away. The heart feels light, and joyful, and free. The parable of the Prodigal Son explains the nature of forgiveness. Our heavenly Father pardons our sins, and treats us as his own children, as freely and lovingly as if we had not sinned. Forgiveness of sins lies at the very foundation of a holy life, after we once have sinned; for growing good is growing toward God, and we cannot grow toward him, or feel at one with him, unless we are first assured that we are forgiven and received into his love and favor again.

"Covered." Hidden from sight of God and man, blotted out of the book of God's remembrance; as in an account book the name of the debtor is obliterated, and the debt cancelled. If we cover them, there is no blessedness; but if "God" covers them, they are hid forever.

"Imputeth not." Not reckoned against him, as debts are in the creditors book, to be collected in due time; removed from the docket of the court, so that the case will never be called up.

Note what forgiveness does. (1) It does not remove all kinds of consequences of sin. But (2) it does remove the sin itself, the love of sin, and the punishment of sin. (3) It brought David into new and close relationship with God. No longer is he separated from his Father, which was the worst punishment of sin.

Three Words Expressing God's Love are used in Psalms 51: (1) "Mercy"; (2) "loving kindness"; "love sweetly blended with kindness," the mother yearning for a lost child; (3) "tender mercies" in the plural to express the numberless acts of mercy to unnumbered sins. "No guile," sincere, and true, and whole-hearted in his hatred of sin.

3. "When I kept silence," trying to hide my sin, "my bones waxed old."

4. "My moisture was changed," etc., He was like a tree dried up in a drought. These terms express either bodily sickness or the languishing of his spiritual life. All the freshness was gone from his spirit; all of the joy and delight of living was taken away; his graces faded. Unconfessed, unforgiven sin is a terrible torment, and gives to the sinner sometimes in this world a foretaste of the terrors to come.

Second Stanza, — Confession and Forgiveness. 5. "Acknowledged . . . not hid . . . confess." The three words expressing the completeness and thoroughness of the confession. Nothing was withheld. "And thou forgavest." (See on vs. 1, 2.) God loves to forgive; and he will forgive as soon as the sinner comes to that state of mind when forgiveness will do good to him, and at least not injure others. The atonement of Christ, and the condition of which forgiveness can be granted,—faith in him, are to induce sinners to repent, and to prevent his forgiveness from increasing the sin of the world.

6. "When thou mayest be found," before it is too late to repent, and the punishment has come like a flood There is a time to late. "Surely when the great waters." The trouble, the disaster, the consciousness of guilt, the punishments for sin come like a sudden and overwhelming mountain torrent. "They shall not reach unto him." That is, the waters shall not reach him, because he is too far above them, in some safe shelter. God's forgiving love, shown to us in Jesus Christ, is his safety and defence.

7. "Thou art my hiding place." Where the floods of trouble cannot find him. "An allusion to those rocky fortresses and crags inaccessible to an enemy, which were sought in times of danger." "Thou wilt preserve me from trouble." How? By forgiveness, by removing the punishment, by bringing good out of evil, by turning defeats into victories. "Thou wilt compass me about with songs of deliverance." As he was besieged on every side with troubles, so on every side there would be victories and songs to celebrate them. Wherever there had been a sin, there was a song of forgiveness; wherever a temptation, a song of deliverance; wherever an enemy, a song of victory. "It suggests the picture of a company of singing angels joining hands about the sou that was lost and is found, and making him the center of a circle of joy."

Third Stanza, — An Exhortation from Experience. 8. "I will instruct thee." "Verses 8 and 9 seem to me to be best taken as the divine voice answering the confidence of verse 7. The 'I' and 'thee' in each correspond." David's experience is God's text. If any go astray it is because they will not listen to God's instruction. "I will counsel thee with mine eye." My look shall show you the way. I will keep watch over you; mine eye will ever be upon you, not to watch for faults, but for guidance. If I see you going astray, I will warn you. It is a gentle, loving guidance.

Illustration. "In all matters of guidance there must be two parties. On the one hand we have those who are to be guided, and on the other the guide. Failure may result from some shortcoming on the one hand or on the other. A good guide is of no use to one who is unwilling to be guided, and one ready to yield to guidance may perish if this guide is at fault. We were once at a hotel in Switzerland where there lay the dead body of an Austrian count. He had been up on the mountains with a competent guide. The guide had warned him against going to a certain spot; but the traveller had disregarded the advice, had gone, and, slipping over the brink, was killed. The best guide in the world is of no avail to him who will not be guided."

9. "Be ye not as the horse, or as the mule." Irrational animals, who are guided by force and not by reason. Sin is always irrational; to sin is to act without understanding. "Bit and bridle." Instead of noble moral influences. God will govern men by reason, if they are willing to be so governed; by force, if they reject his words. "Lest they come near unto thee." Better as in n. v., "else they will not come near unto thee," will not be subject to your control, in harmony with your purposes.

10. "Many sorrows shall be to the wicked": and he cannot escape them or gain the victory over them so long as he remains wicked. Evil will pursue and overtake them. "But he that trusteth in the Lord." He receives mercy, because faith or truth implies that he has forsaken and confessed his sin, hates it, and has come back to his Father an obedient child, led and saved by Jesus Christ. Therefore only those who believe "can" be saved. "Mercy shall compass him about." Mercy is around him on all sides, as the circumference of a sphere is about the center, so that in no direction can harm come to him.

11. "Be glad in the Lord." It follows that the righteous have abundant cause for exultation, not in themselves, but in Jehovah; i. e., in their knowledge, and possession, and enjoyment of him. Who shall say that religion makes good people unhappy and dull?

### FOR OUR GIRLS.

If there is anything girls should cultivate it is repose. Simply do not allow your feet to swing and your brows to pucker, but compel face and feet to mind your will, and will to be calm and tranquil on the outside, if not beneath the surface. A result of this will be that the looking quiet, and moving gently, and holding yourself in control, will bring about restful condition of mind. You will feel better and be less nervous if you put down the expression of nervousness.

Indigestion is at the bottom of half of our maladies. School-girls should eat plenty of good food at the right times, and should avoid too many sweets. Many a headache and fit of the blues can be traced back to a pound of candy, delicious candy, but too much for the stomach to manage. Bonbons and caramels and all such tempting confections should be eaten after a meal as dessert, not munched all day between times.

One of the prettiest Christmas presents sent me last year was a box of home-made candies, sent by a dear girl friend who had great skill in this line. The candies were laid in a dainty birch-bark box lined with paraffine paper. This box was in its turn fitted tightly into a little silk-lined basket—rose colored silk was used, and quilted into its folds was some violet scented sachet powder. The whole was tied with a bow of rose-tinted satin ribbon, and on the very top, fastened down by the ribbon, was a lovely long-stemmed Jacqueminot rose. After the candies had disappeared I took the box for hairpins and the basket to hold my spools and needle-book, and it still keeps the giver in my mind from day to day.

One more hint. Never put off writing a letter of thanks the very day you receive a gift. No matter how small the courtesy shown you, return it in a little graceful note.

In taking leave thank your entertainers for the pleasure they have given you, and as soon as you reach home write a note to your hostess again thanking her, and assuring her of your safe return.—Harper's Round Table.

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# B. Y. P. U.

OUR OBJECT.

The unification of Baptist young people; their increased spirituality; their stimulation in Christian service; their edification in scriptural knowledge; their instruction in Baptist history and doctrine; their enlistment in missionary activity, through existing denominational institutions

OUR FELLOWSHIP.

All Young People's Societies of whatsoever name in Baptist churches and Baptist churches having no organizations are entitled to representation. We depend for our unity not upon any young people's name or method. Our common bond is in the New Testament, in the full affirmation of whose teachings

WE ARE ONE PEOPLE WITH ONE MISSION.

Kindly address all communications for the column to Rev. G. O. Gates, St. John, N. B.

Prayer Meeting Topics for Aug. 9.

B. Y. P. U. Topic.—"Our friend at court."—Heb. 7 : 25.

C. Endeavor Topic.—"The Conquest of Temptation."—Eph. 6 : 10-18.

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

Monday, Aug. 10.—Amos 6. Israel's base ideal. Compare Isa. 66 : 3.

Tuesday, Aug. 11.—Amos 7. Amos and the idolatrous priest. Compare Amos 2: 12.

Wednesday, Aug 12.—Amos 8. A famine . . . of hearing the words of the Lord (vs. 11). Compare 1 Sam. 3 : 1.

Thursday, Aug. 13.—Amos 9 The ideal future for the Israel of God (vss. 13-15). Compare Isa. 52; 1, 2.

Friday, Aug. 14.—Obadiah. "The kingdom shall be the Lord's" (vs. 21). Compare Zech. 14 : 9.

Saturday, Aug. 15.—Jonah 1. Flight from duty (vs. 3). Compare 1 King 19: 9, 10.

"Favorite Promise."—We have one response to our request for "favorite promise." This comes from a good sister in Halifax who has "tried and proved," Isa. 26 : 3, and is now praying for grace to trust God yet more.

Our readers have already read in the Messenger and Visitor Dr. Steele's graphic account of the B. Y. P. U. Convention. If we read aright between the lines we think the Dr. believes these exceedingly large meetings are not as fruitful in spiritual results as one could desire. It is plain to us that we can not expect much help from such meetings for our Unions in these Provinces. We must rely more upon our own Maritime Union and throw more and more of our energy, talents and money into it, and make it what it is possible for our splendid constituency of young Baptists, full of hope and life to do.

The Chicago *Standard* in an editorial on the Milwaukee Convention has this to say: "To the Convention must be given the honor of being the best of the six which have gone into history—let us believe because it is the latest." Speaking of its representative character the *Standard* says: Fully a thousand pastors were present. The secretaries of our denominational societies, who in the earlier days were not accustomed to attend these gatherings, were there in full force, adding to the interest of the occasion by their presence and their words. There were delegates and visitors from nearly forty states and Canadian provinces; fourteen delegates registering from California alone, while from almost every state upon the Atlantic seaboard came Baptist young people and old people. The southern visitors made themselves felt not only upon the platform but in the counsels of the organization, a fact to which the victory they won in carrying the convention to Chattanooga in 1898, bears testimony.

Little can be said in unfavorable criticism of the convention. One might wish that some addresses had been omitted, and express a desire for the suppression of some machine poetry, but such little things are as nothing, and the improvement in these respects over former conventions is most noticeable. We still believe that more effective results may be secured by a smaller body.

At the first session, President Chapman congratulated the union that it has passed the dangerous period, the first five years, "that you are about to enter upon your sixth year, healthy, hearty, and with nothing to tell of the days of precavious life but an unpaid doctor's bill, which we hope you are soon going to liquidate."

He expressed his congratulations that through its Christian Culture Courses this organization has opened the way to usefulness for many thousands, and will yet lead the whole host of Baptist young people to an enlightened understanding of God's word, of the history of his church, of the trials and triumphs of his people in their efforts to possess the world for Christ.

I congratulate you on the friends you have made. College professors, men who are paid generously to conduct classes in institutions of learning have brought their gifts to feed these streams, to which all the young people of the land have been invited, and we have partaken of the intellectual food without money, though not in every case without "Price."

I congratulate you because you have done more than learn; you have made study fashionable, and you will soon, if you live up to your privileges, make the Christian who is ignorant of God's word, and the history and work of his people, so conspicuous that he will be shamed into study.

I congratulate you upon the growing significance of the word "Union" in our name. We are coming closer together as a denomination.

We are sorry that want of space forbids us giving Mr. Chapman's annual address. We learn it made a strong impression. He chose for a motto for the year to come the text, "Lift up now thine eyes and look from the place where thou art, northward and southward, and eastward and westward." He pleaded for an all round view of the land; and said too often spiritual life is dwarfed by facing always in one direction; the perfectly rounded character is only possible to one who looks out from the place where he stands north, south, east and west.

Amherst To The Front Again.—The column representing the "Maritime Union" congratulates the young people of Amherst on the honor's again theirs.

But while the Banner comes to Amherst let us not forget that many of the small Societies have earned an honored recognition. In the reports of this week we have the Elgin, N. B. Society, with only a triffle over thirty members, reporting that they sent in twenty papers in the S. L. Course.

The Maritime President' letter is well worthy of your thought before you start for Berwick.

Fredericton, N. B.

Many of our Baptist leaders have discountenanced the B. Y. P. U., fearing it would be a detriment to church work and not according to New Testament usage anyway. From observation and experience, as a B. Y. P. U. worker, I find that where the B Y. P. U. obtains, 1. Increased denominational loyalty. 2. A growing tendency towards generous benevolence. 3. More zeal in the regular prayer service linked with intelligence. 4. A greater willingness on the part of Baptist youth to engage in all lines of christian activity. 5. A general movement of progress—are the result. You have observed its workings for these years, do you commend or otherwise? God bless it, say I. "S."

July 24.

Middleton, N. S.

It is my duty to send you for insertion in the B. Y. P. U. column a list of new officers of the Middleton Society which is as follows:—Susie Marshall, Pres.; Carrie Chute, Vice Pres.; Effie Cox, Sec.-Treas. Membership committee: Elma Armstrong, May Marshall and F. E. Bentley. Devotional committee: J. A. Gates, Winifred McGill and Etta Phinney. Social committee: Carrie Chute, May Marshall and Mrs. V. H. Phinney. The society is in a healthy condition. The weekly meetings are always helpful.

July, 25. Effie L. Cox, Sec.

Elgin, N. B.

Our B. Y. P. U. is still progressing. Out of a membership of a little over thirty, we sent in twenty papers in the S. L. Course, and rejoice that we have again won the banner. At our Promise meeting last Friday night the following prizes among others, were given: "Seek and ye shall find, ask and it shall be given unto you. "Fear not, for I am with thee. Be not dismayed for I am thy God." "Lo! I am with you always even unto the end of the world." "If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you." "Whatsoever ye shall ask the Father in my name, it shall be given unto you." "They that trust in the Lord shall not want any good thing." "I will never leave thee, nor forsake thee." Cor.-Sec'y.

Prince Street, Truro, N. S.

At our semi annual business meeting held recently, the following officers were elected: Emma Stuart, Pres.; Mary Boole, Sec.-treas.; Miss Lockwood, Cor. Sec'y. Strong committees were also elected in the various departments of union work. Although our present term opens in vacation season, when so many members are absent, yet the spirit of earnestness seems to prevail; and our meetings are anything but dull or lifeless. The advisability of setting aside the Pledge is to be discussed at future meetings, but we hope no step will be taken that might in the smallest way render our work for the Master less efficient. Junior work has prospered during the last six months; we have had for Junior leader, the right person in the right place, our sister Mrs. Ella Hill, who will continue in office another term. Our pastor feels encouraged by the aid of the young people in active church work. The cottage prayer-meetings held during the winter and spring with the aged, sick and shut-in members of the church have been a blessing to many. We hope to join the ranks of young people in the line of steady spiritual progress.

Yours in the work,
Myra Lockwood, Cor.-Sec.

How can we make the Annual Meeting of the Maritime B. Y. P. Union a Success.

No doubt many of our young people are just now on tiptoe, as to our coming Convention, they have worked hard on C. C. C. studies and have again helped to bring back the International S. L. C. Banner, and with hearts aglow are looking forward to a grand time a month hence at Berwick, and it will be a grand time, as we will listen to Reports, the addresses from the various pastors, the music, the early morning prayer meetings, the stirring addresses from our secretaries, the consecration service led by our Bro. A. F. Baker, the co-mingling of voices in prayer and praise, together with discussion upon our future work, all will be grand, and only those who are intensely interested will be there, they will cut and carve their finance to go. But I must come to the point. "How can we make the Convention a success?" that is the question. Well—as the pastors say in their discourses—1st by, 2nd by, etc. 1st, By paying the fee, 3 cents per member. You might just as well try to run a steamer without fire and steam as to run the Maritime B. Y. P. U. without money. If we had $200 we could invite Dr. Wilkins to pay us a visit and enthuse us in our work, give us some new ideas, talk to us on how, why and when, send us off on the next year to good advantage. We could take charge of the salary of a missionary by making a Maritime contribution to the Foreign Mission Board. We could also keep alive several of our weakest Unions, some have already *died* for want of a little encouragement; then you can see the need of each Union affiliating, reporting promptly to Maritime B. Y. P. Union and paying right promptly the fee. Dear knows it is not such an enormous sum; pick it up and look at it, 3 cents each per member. Don't let any one say they can't pay the amount. Pay it, because you love to do it, for the good it will do others. "Sacrifice for others." Remember Jesus—pattern after Him.

2nd, By seeing that statement card is correctly filled out and returned to Bro. Beals. Why do we emphasize that? Well, how are we ever to know our strength, our numbers, who we are, unless this is done, and can you find a boy or girl who is not anxious to find out our standing—that is the cry at Conventions, How do we stand, How strong, etc. You can't expect the president, secretary, or any other officers, to obtain statistics unless you yourselves do your part.

3rd, By coming up in the Spirit. This is above all others desirable. You know to come to a convention not in the Spirit is very poor business, you are not in touch, sympathy, nor love with the convention to come without the Spirit. You are not likely to become enthused over anything, the speeches will be dry, you will simply sit and listen to criticise, and about the time the convention services come on you are wondering whether or not you are sufficiently converted to the work to be reconsecrated. Oh! young friend take this matter a month in advance, and get into the Spirit, make it a matter of prayer, and pray for the work and the workers, and upon speakers, upon your going, that you may be able to speak in Jesus name, and for souls for whom He died.

4th. By bringing note books to carry away suggestions, etc. This is important—Why? Because the Union you represent will want to know all the details of the convention. Even if they don't respect it, it is a good thing for you to have by you for reference. Something from that note book will be needed during the year, and you will then be prepared. You may be able to give suggestions from your notes to the pastor who was not able to attend the young people's meeting. You see much will depend on your notes. The life of your Union depends on it. You will be called upon to write for our column during the year and your notes will be invaluable. Now be prepared with note book and pencil.

5th. Bring your credentials? These you will need before enrollment. The secretary will not need to cross-question you. Who are you? Where from? etc. Be sure you are likewise delegated by the church to be at the Baptist Convention as their representative. All these details are forming character and history quite unconscious to each one, but in years to come all these things will be read and known of all men, our children anyway.

6th. By prompt attendance on the meetings, and hearty participation in prayer services. Now this will commend itself to you. How can the meetings be good unless we attend, and attend promptly? What kind of meetings will they be if we don't participate, and that heartily? Did you ever attend meetings where every one sat still, no hearty song, no outburst of joy, no earnest prayer. I don't believe we have Unionists who could endure meetings of that sort. Well, I can see you cheerful and hearty in this request, and making the meetings lively and productive of lasting good to some poor soul. Remember this clause and be prepared to act.

7th. County Secretaries can make the convention successful by being present themselves, or if absent write out report and mail to Berwick. Now to get impression of intelligent facts you will not sit down and excuse yourself that you hadn't time and couldn't do it, etc.,—up now and do it. Send a postal to each Union in your district, demand if you will some reply by return post, it is imperative, and write as though the whole Convention hung on that report.

I would also suggest that the District Unions report, that the Associational Unions report in some such way the Statistical Committee can give us before we leave a statement just how we stand, hence we will get this Maritime B. Y. P. Union upon *solid foundation*.

Mr. Editor will you please tell the President to stop, alright. We will not need any more letters of this kind this year, for I can hear a thousand hearts beating in accord with the above; the noise of pens are heard, seeking reports.

Every one wants to go to Berwick, note books and pencils are already in demand, and all are expectant that when there we are to have one of the best Conventions yet held. Are you ready?

Yours in the work,
Geo. A. McDonald,
Mar. President.

An oldman once said that it took him forty years to learn three simple things. The first was that he couldn't do anything to save himself; the second was, that God didn't expect him to; and the third was, that Christ had done it all, and all he had to do was to accept of the accomplished fact.

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Some of the Authors and their Books.—Caroline Atwater Mason: "A Loyal Heart." Dora E. W. Spratt: "Through the Rush." J. Macdonald Oxley: "Donald Grant's Development"; "Fergus MacTavish"; "The Good Ship Gryphone"; "Chore Boy of Camp Kippewa." Anne Kendrick Benedict: "Venita—The Child Violinist." Mary E. Bamford: "Three Roman Girls." Mrs. R. M. Wilbur: "Kitty and the Other Girls"; "Dorothy"; "Lassie of Glengarry"; "Turtleback Light"; Mrs. Marshall's Experiment." Sophie Bronson Titterington: "Fortune Gulch"; "A Summer Brother." Mattie Dyer Britts: "Halford's Luck"; "Rushlights." Jennie Drinkwater: "Miss Prudence"; "Set Free"; "Marigold"; "Fifteen."

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They can be recommended as suitable for Baptist Sunday-schools while the libraries of other publishers contain books that have been placed on our rejected list as not being adapted to Baptist Schools.

The majority of the books are American Baptist Publication Society's publications, the remainder being selected publications of leading firms. A fair proportion of the library is temperance and missionary books.

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## Equity Sale!

There will be sold at PUBLIC AUCTION, at Chubb's Corner (so called), in the City of Saint John, in the City and County of Saint John, and Province of New Brunswick, on SATURDAY the 29th day of AUGUST next, at the hour of 12 o'clock, noon: Pursuant to the directions of a Decretal Order of the Supreme Court in Equity, made on Friday the twenty-second day of May, A. D. 1896, in a cause therein pending, wherein the North American Life Assurance Company is Plaintiff, and The Union Baptist Education Society, Gilbert W. Titus, John W. Dowd and Stephen D. Fisher are Defendants, with the approbation of the undersigned Referee in Equity duly appointed in and for the City and County of St. John, the Mortgaged premises described in the said Decretal Order as

"All that certain lot, piece or parcel of Land situate, lying and being in the Parish of Saint Martins, in the City and County of Saint John, and Province of New Brunswick, and bounded and described as follows, viz: Commencing at a stone stake on the Southeasterly corner of land owned by Matilda S. Skillen, and thence running Northerly along the Eastern line of the lands of the said Matilda S. Skillen a distance of one mile; thence at right angles Easterly to the West line of lands owned by the late William Fownes, thence Southerly along the said West line of the said William Fownes' land to the Northeast corner of the Temperance Hall lot, thence Easterly forty feet, thence Southerly sixty feet to the highway, and thence Westerly along the said highway three hundred and ninety-three feet six inches, more or less, to the place of beginning, (the said lands being described as aforesaid in the Deed therefor from David Vaughan and Rachael Vaughan, his wife, to the said Society, which deed is dated the seventh day of August in the year of our Lord one thousand eight hundred and eighty seven) together with all and singular the buildings, erections, fences and improvements thereon, and the rights, members, privileges and appurtenances to the said land and premises belonging or appertaining, and the reversion or reversions, remainder or remainders, rents, issues and profits thereof, and all the estate, right, title, interest, property, claim and demand whatsoever, both at law and in equity, of them, the defendants, or any of them, in, to, out of, or upon the said land and premises, and every part thereof."

For Terms of sale and other particulars, apply to Plaintiff's Solicitor.

Dated this seventeenth day of June, A. D. 1896.

C. N. SKINNER, Plaintiff's Solicitor. THOS. P. REDAN, Referee in Equity. jun 24 3w

## Notice of Sale.

*To All 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 twenty-fourth day of June, A. D. 1892, and made between Jacob Lewis of Fairville, in the Parish of Lancaster, in the City and County of Saint John and Province of New Brunswick, Laborer, of the one part, and Thomas H. Wilson, of the said place, Druggist, of the other part, duly registered in the office of the Registrar of Deeds, in and for the City and County of Saint John, aforesaid, in Libro 48 of R. Records Folio 25, 26 and 28, there will be sold at public auction at Chubbs Corner, so called, in the City of Saint John, on Saturday the twenty-sixth day of September next, at the hour of twelve o'clock noon, the following leasehold premises, to wit:

"All that certain lot of land described as follows: Beginning at the certain lot piece and parcel of land situate lying and being in the parish of Lancaster, in the said County of Saint John, known and described as a plan prepared by Henry F. Perley, dated the 2 day of April, 1883, and filed in the Common Clerk's office, by the number ten (10) in Block D, said lot being fifty (50) feet wide and extending from a twenty foot road shown on the said plan preserving the same breadth to the rear line for number twenty-three (23) in said Block D, and lying between lots number nine [9] and eleven [11] as shown on said plan," together with all and singular the buildings, fences, and improvements thereon, and the indenture of Lease thereof, and the term of years therein yet to come, and unexpired, and the rights and privileges thereto contained, and the right to a renewal thereof; Default having been made in the payment of the moneys by the said indenture of Mortgage secured.

Dated this fourteenth day July, A. D. 1896.

A. P. BARNHILL, Solicitor. THOMAS A. WILSON, Mortgagee.

For further particulars apply to the above named Solicitor. 30 2mo

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