Sabbath School.

BIBLE LESSONS.

Adapted from Peloubet's Select Notes.

THIRD QUARTER.

Lesson IV. July 26. 2 Samuel 7: 4-16.

GOD'S PROMISES TO DAVID.

Read the whole of Chapter 7. Commit Verses 12, 13.

GOLDEN TEXT.

"In thee, O Lord, do I put my trust." —Psa. 71: 1.

SUGGESTIONS TO TEACHERS.

SUBJECT.—"Longings for God's Kingdom, and Their Higher Fulfilment."

We now come to the beginning of another development of the Kingdom of God.

We can look at it first as the unfolding of the promise of God for the redemption of the world, in the Messiah Redeemer. It is linked to the former promises, from that of Adam down to this time. These promises become clearer and more definite. They are the comfort and support of God's people all down the ages.

On the other hand, we have for our comfort and strength an example of how God satisfies our longings for the coming of his kingdom and answers our prayers.

EXPLANATORY.

I. DAVID'S DESIRE TO AID GOD'S CAUSE BY BUILDING A HOUSE OF WORSHIP.—Vs. 1-3. The kingdom was now fairly launched, with favoring wind and tide, to move on to its fulness of usefulness and glory. The people were united, the ark was on Mount Zion, the religious services were renewed. David, in his magnificent palace of cedar, the most costly of woods, looked out upon the place of worship for the nation and saw only a tent, which must soon decay, as the Mosaic tent had decayed. It did not seem right and fitting that any private house, even a king's, should be more beautiful and costly than God's house. David accordingly consulted the prophet Nathan whether he should not build a fitting temple for the worship of Jehovah. It was a noble desire, the perfecting the religious work he had already begun.

The proposal struck the prophet favorably, and he bade him Godspeed, for God approved of it.

II. THE DESIRE NOT GRANTED IN THE FORM PROPOSED.—Vs. 4-10. 4. "That night, that the word of the Lord came unto Nathan," by a vision (v. 17). The prophet was right in the assurance that the object of David's desire was pleasing to God, but there was need of light upon the best way of accomplishing it. God had a better answer to David's prayer than he imagined.

5. "Shalt thou build me a house for me to dwell in?" This implies that he shall not build the house, as is stated in 1 Chronicles 17: 4.

THE REASONS were probably: (1) The temple was to be a type of the church of God, a kingdom of peace carried on by peaceful measures, and bringing peace, while David was a man of war (1 Chron. 22: 8; 28: 3). (2) The kingdom was not yet sufficiently established to allow David to take so much time and thought from its organization and conquests as would be required to build such a temple. It had not yet reached its proper and promised limits. (3) The temple could be built much more magnificently by David's son in the peaceful times which David, as warrior and statesman, would bring to the kingdom. (4) It would require all the time, and skill, and wealth of David's reign merely to prepare the materials for the temple.

6. "Whereas," rather, Because, "I have not dwelt in any house," permanent temple, because there had been no firm, unendangered, permanent place for it; and the original tent had sufficed. "In a tent and in a tabernacle." The word "tent" refers to the outward covering of skins, etc.; the "tabernacle" denotes the framework of boards and bars.

7. "Spake I a word . . . Why build ye not me a house of cedar?" God had made no such command, for the best time had not yet come. If religion could prosper so many past years, it could a little time longer, till the right man and the right time should arrive.

8. "I took thee." His life was a plan of God hitherto, and from the past David was to learn lessons of trust for the future. All David's greatness had its source in God. "From the sheepcote," i. e., fold. Better, "from the pasture." God exalted the shepherd boy to be king.

9. "And I was with thee." All your success was from me,—your character and fitness to succeed, as well as the favoring circumstances and guiding wisdom. "And have cut off all thine enemies," because they were enemies of God and his kingdom. These wars were wars of the Lord waged by him as king of his "people," and for the real good and progress of the world (1 Sam 25: 28). "Made thee a great name." Under David, Israel, hitherto obscure, first became recognized as a great and powerful nation.

10. "I will appoint," or prepare (better, 'have appointed,' as some render it), "a place." That is, by subduing their enemies he made room for a safe, unendangered expansion in the promised land. "And will plant them," better, "have planted them." That is, on the soil thus cleansed and made safe. He established a firm, deep-rooted national life. "Neither shall the children of wickedness afflict them any more." They might attack Israel, as some of them did after this, but they could not conquer and oppress them. The near enemies were thoroughly subdued. None could oppress them as was often done during the time of the Judges. So it might have continued till to-day had the Israelites been obedient to God.

PRACTICAL SUGGESTIONS.

1. It is a blessed thing to have noble thoughts, desires, and longings, even though we are unable to realise them in the way we hope. Thus Ruskin says, "It is not the church we want, but the sacrifice; not the gift, but the giving." And again, "Of what use was that dearly bought water of the well of Bethlehem, with which the king of Israel slaked the dust of Adullam (2 Sam. 23: 13-17.) Yet was not this better than if he had drunk it?"

2. Always we should give the best things to God. His house should be better than our own, standing first, most noble, most beautiful, most convenient, most adapted for its purposes of all the buildings, public or private, in the town.

God's spiritual temple, built of the living souls of the people converted into his image, should be first of all. Our noblest cathedrals, our Westminister Abbeys, our St. Peters and St. Pauls should be first God's spiritual temples, filled with the Holy Spirit. But the contrast is not between spiritual temples and the visible houses of God, but between our houses and God's houses.

ILLUSTRATION. Some years ago a woman died of starvation in a certain city, and the papers reporting it said, "What a record for a city that so sumptuously entertained the American Board of Foreign Missions last fall!" They should have said, What a record for a city of forty banks and splendid private residences! Well says Ruskin, "The question is not between God's house and his poor: it is not between God's house and his gospel. It is between God's house and ours." "I do not understand the feeling which would arch our own gates, and pave our own thresholds, and leave the church with its narrow door and footworn sill."

LIBRARY. Ruskin's, "Seven Lamps of Architecture.

3. God often answers our prayers in the way he answered David's desire to build the temple; when it is not best to grant the exact thing we desire he gives us something better in its place.

4. God's goodness in the past is a proof that when he denies us any blessing we ask we may be sure that it is not from lack of willingness or power, but because of his wisdom and love.

5. God accepts the will for the deed. If we earnestly desire to serve God we will find that in some way that desire will be realized, but often in another way than the one we proposed.

6. Each one must do that for which he is best fitted. Some can do one thing best, and some another, and each should rejoice in what the other does.

III. DAVID'S DESIRE GRANTED IN OTHER AND BETTER WAYS.—Vs. 11-16. These verses, beginning with the last clause of verse 11, are in poetic form.

FIRST. THE HOUSE OF DAVID WAS TO BE ESTABLISHED FOREVER. "That he will make thee a house." From thee shall arise a family, a royal house.

12. "I will set up thy seed." First, Solomon, who recognizes the fulfilment of this promise in his elevation to the throne (1 Kings 8. 15-20); then the line of David's descendants who succeeded him on the throne of Judah; and finally Christ, in whom the prophecy reaches its highest fulfilment. See Luke 1: 31-33; Acts 2: 29-31; 13: 22, 23. "The prediction of Balaam, of a Scepter and Star arising out of Jacob, is now to be unfolded in the scepter of David's line."

So verse 16,—"Thy kingdom shall be established forever." "The dynasty of David is an everlasting dynasty." "But it is only in Jesus Christ that it really becomes an eternal throne." "The work of God in redemption is the only thing now living, in human history, that dates back to the beginning of time." Other kingdoms perish; this alone has survived.

SECOND. THE HOUSE OF THE LORD SHOULD BE BUILT BY DAVID'S SEED. V. 13. "He shall build a house for my name." "The name of God signifies God himself; so far as he has revealed and manifested himself to men." The glorious temple that David desired to build was built by his son Solomon, while David himself had the privilege of making great preparations for this temple, at least 150 million dollars in gold, besides vast quantities of other material.

But this temple was but one expression and symbol of God's spiritual temple, "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building, fitly framed together, groweth unto an holy temple in the Lord; in whom ye also are builded together for on habitation of God through the spirit" (Eph. 2: 20-22). This temple is more fully realized in the New Jerusalem, with its jasper walls and gates of pearl (Rev. 21).

THIRD. DAVID'S SEED SHOULD BE THE SON OF GOD IN A PECULIAR SENSE. 14. "I will be his father, and he shall be my son." This prediction applied to Solomon, but he is chiefly "only the herald of its realization," through David's line to its culmination in David's greater son, the Messiah. In Jesus, the Son of God, is God's fatherhood best made known, and through him to all who love and obey him. No sweeter, better, more comforting, and encouraging promise than this of the love and care of a heavenly father can be bestowed upon any one. "If he commit iniquity." There was only one way in which David's descendants could enjoy this promised blessing, and that was by obedience. If they refused to be obedient sons, they must suffer the punishment and loss due to their sins. "I will chasten him with the rod of men," i. e., such a chastisement as men inflict upon their children, to correct and reclaim them, not to destroy them.

The Future of the Sunday School.

At this very time when a certain class of writers and teachers is using the word "Sunday-school" as an epithet for all that is crude, uscholarly, and unprofitable in Bible study, some of the best scholars in this country are giving their time and thought to the improvement of the systems of Bible lessons used in the instruction of our youth. The International Sunday-school Convention, whose triennial meeting was held last week in Boston, gives no indication of the early abandonment of Sunday-schools which a few uninformed people seem to expect. The leaders in Sunday-school work, on the contrary, are planning for an ever-increasing use of the uniform lesson system, extending on into the distant future, for the planting of new schools and the improvement of those now in existence.

It is generally agreed that too much is at present expected of Sunday-school instruction. The ideal Sunday-school has two offices, which should be rather clearly separated in estimating results. It should assist in the religious education of children, co-operating with parents in giving the pupils a fair acquaintance with the Bible during the seven or eight school years in which they may fairly be called children; and secondly, it should offer a graded course of Bible study suited to the use of more mature pupils of all ages, from fifteen to sixteen to the limit of natural life. This conception of the Sunday-school as the church at its study,—just as the more formal service presents the church at worship, and the prayer meeting, in a certain sense, the church at work, is one that is already being realized in a few favored regions; but the "adult department" is still, in many schools, an incidental and somewhat anomalous addition to a children's training-school. That, of course, is the chief reason why young men of a certain age, otherwise well disposed, are unwilling to continue in the Sunday-school.

The critics of the Sunday-school charge it with two grave failures: They assert that it fails to make children acquainted with the scriptures, and that it fails to make use of correct methods in teaching older children and adults. But it has been more than once pointed out that the real failure in the first case is in the home training; that not only is the average child given no biblical instruction outside of the Sunday-school lesson, but he is not even sided and directed by his parents in the home study of the lesson itself. The other charge, that the methods in use in most Sunday schools are far behind those now required in day-schools, we must admit to be true. But the fact must be remembered that so long as the pupil of sixteen or eighteen is supposed to have already acquired a fair elementary knowledge of the Bible, and is taught by methods based upon that supposition, while as a matter of fact he possesses no such knowledge, the work of the advanced and adult departments must be in a measure a failure. The root of the whole difficulty lies in the home.

Yet we believe that Sunday-school methods are being constantly improved. The number of schools which have been able to adopt and carry on successfully systematic study is encouraging. But such study demands an amount of intellectual effort which can not yet be secured from the ordinary pupil; and it is probable that there will always be thousands of students whose only benefit from the study of the lessons will be that received in the study hour of the Sunday-school. The advantages of uniform lessons for all grades and all denominations are so patent that they need not be here enumerated. The additional advantages of inductive methods of study and teaching leading to a more accurate and comprehensive knowledge of the scriptures, appeal strongly to those who are eager to learn and willing to work.

It is in the direction of better methods of study that we look for the most helpful signs for the future. The Sunday-school of the twentieth century is already foreshadowed in some model schools that might be named. It will be a school in fact, as well as in name. Its primary, intermediate and adult departments will be so distinctly separated that nobody will ever commit the blunder of speaking of the school—the whole school—as "the nursery of the church." When the vocabulary and the methods suggestive of bibs and babies disappear, sensitive youth will return. When the teachers, under the patient and tactful guidance of pastor or superintendent learn to teach the pupils will study. As the study of the context comes to be more emphasized, the objections to detached lessons will lose some of their force. With increased use of the revised version will come better understanding of obscure passages. The spreading influence of the American Institute of Sacred Literature and of the Bible study courses conducted by young people's societies will raise the standard of Sunday-school instruction. The future of the Sunday-school is full of promise; the deplorable ignorance of the Bible in some quarters is already sharpening the inventive faculties of pastors and teachers, and better methods are even now producing their first fruits. The harvest is yet to come.—The Standard.

Tie Your Camel.

Darkness was coming down upon the desert. There were no trees to cast lengthening shadows, no hill-tops to hold the lingering rays of sunlight, but suddenly, all over the wide extent of level sand, darkness fell like a black robe.

Mahomet and his attendants halted on their journey, and a tent was pitched.

"Allah's care is over his children," said one of the band. "I will even loose my camel, and trust in Allah that I shall find him again in the morning at sunrise."

"Friend," said the prophet, with grave, uplifted finger, "tie thy camel, and then trust in Allah."

There is one point of our daily living at which we see men and women continually loosing their camels, with loud protests of trust in Allah, and showing presently pious resignation at their loss—I mean the care of their health. Of course this earthly house of our tabernacle must decay, and we must bear its infirmities cheerily and patiently, but there is neither sense nor piety in committing our lives to God and then breaking all the laws of hygiene.

"This is a strange dispensation of providence," I said mournfully to my neighbor, as we attended together the third funeral which we had followed from Colonel B——'s house within two years.

"Providence, indeed," answered my neighbor, with a gruff disrespect which I hope was intended for me, not for providence. "Humph! the Colonel keeps rotten potatoes in his cellar!"

"I am asking God to give me dying grace, that I may be willing to go," said a girl in the last stages of consumption.

"Ah," said her doctor in a confidential whisper, "if she had only asked a year ago for common sense to keep from putting off her flannel skirt in midwinter to go to a party!"—Exchange.

When a writer in one breath cries "Back to Christ," and in the next discredits not only the writings of the apostles, but even the words which Christ himself spake in regard to Moses, we feel like replying that, though he may be sincere, he does not know what spirit he is of. He who rejects the apostles rejects the spirit which Christ breathed on them when he said, "Receive ye the Holy Ghost," and he who rejects Christ's testimony as to Moses rejects Christ himself.

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 July 19.

Christian Endeavor Topic.—"Books and Reading—how to get good therefrom." Prov. 3: 13-23; 1 Tim. 4: 13.

B. Y. P. U. Topic.—"What is baptism and why only immersion?" Mark 1: 1-11; Rom. 6: 4.

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

Monday, July 20.—Hosea 6. Return for healing (vs. 1.) Compare Job 5: 18.

Tuesday, July 21.—Hosea 7. The fate of hypocrites (vs. 16.) Compare Psalms 78: 57.

Wednesday, July 22.—Hosea 8. Sow the wind and reap the whirlwind (vs. 7.) Compare Hosea 10: 12.

Thursday, July 23.—Hosea 9. What will ye do in the solemn day? (vs. 5.) Compare Isa. 24: 21-23.

Friday, July 24. Hosea 10. "Sow to yourselves in righteousness" (vs. 12.) Compare Jer. 4: 3.

Saturday, July 25. Hosea 11. "I drew them . . . with bands of love" (vs. 4.) Compare Isa. 38: 17 (Revised Version, margin).

Now is the time to be making your arrangements for the meeting of the Maritime Union in Berwick.

If you have said the past annual meetings were not what they ought to have been now is the time to send your wisest hints to the executive and that body will no doubt heed your advice. This we must do, we must each feel that a certain responsibility rests on the individual members attending the Union and each must be prepared to do his part towards making the annual gathering a success. *What are you planning to do?*

To the Societies, (we hope we shall not be misunderstood) permit us to say, in your choice of delegates be sure and send those who are full of enthusiasm in this Young People's work and who will be ready to fill any place assigned them and to make sacrifices if need be for our cause.

Since our meetings will be held in connection with the Convention, it will be necessary that delegates to the Union be those who will study carefully the working of the larger body and who are there to be interested and to add the enthusiasm of consecrated young Baptists to the great work, as a denomination we have undertaken. Your delegates should so interest themselves in the Educational, Foreign and Home Mission work as to give telling reports on their return to their respective societies.

You should demand of your delegates reports on their return. It is not fair to a Society to send representatives to any annual meeting and then rest contented. Let it be understood that at the first meeting after their return they are to give a full account of the meetings as possible. This in my mind will be good for the delegates and will make them awake to what is going on at each session.

SUSSEX, N. B.

As secretary of B. Y. P. U., I forward you list of officers for ensuing term, viz., President, E. Buchanen; Vice-Pres., Gertie Dryden; Cor. Sec., Peter Pitfield, Jr.; Treas. Mary White. It also gives me great pleasure to inform you that since placing the collecting of the Mission Fund in the hands of Union the past year, the amount has been treble that of former collections. I remain your brother in Christ.

PETER PITFIELD, JR.
July 6. Sec'y Union.

DIGBY, N. S.

The Digby Co., B. Y. P. U., will meet at Little River, Digby Neck, on July 21st, at 2.30 p. m. Will open with a devotional service of half-hour or more. A good programme is expected also a good representation. Come "young people" see that your Union has a representative at this session. If it is a long drive why not come—the Lord will be there. You have a team to drive to celebrations etc., why not, if necessary, have one to drive to Little River to meet the people of God and have an enjoyable time in company with your crucified Lord.

G. C. CRAIBE, Sec'y.

You need not be disheartened, brother preacher, if you do not see immediate and palpable results from your labors. So much of the strength of the church is necessarily expended in holding its own, that you ought to rejoice if your church is not going backward. It is a great deal to hold your own—to stand firm, if you can not go forward. There are so many powerful influences that tend to weaken the Christian's faith, that if we hold our own we have cause for encouragement, though not for satisfaction.

The warm sunshine and the gentle zephyr may melt the glacier which has bid defiance to the howling tempest; so the voice of kindness will touch the heart which no severity could subdue.—Herder.

How mankind defers from day to day the best it can do and the most beautiful things it can enjoy, without thinking that every day may be the last one, and that time lost is lost eternity.—Max Muller.

Sunday is God's truce for hearts. On this day must be suspended all feelings of resentment, all little animosities. . . . We must clothe ourselves anew with pardon, forbearance and amiability.—Ex.

Theology trying to state and define the character of God, is like a child trying to chase a rainbow. What the world needs, is not human theory, but human practice.—Ex.

Minard's Liniment Cures Dandruf.

Last Night.

Sleepless last night I lay upon my bed,
And in the darkness those I love the best
Lay calmly sleeping, while with stealthy tread
Came all the hateful spirits of unrest;
And in the utter silence seemed to jeer
At my sad heart, worn out with doubt and fear.

"Thy friends care not," they whispered, "there they sleep,
While't thou art toss'd in agony of mind,
Sinking in helpless sorrow's lowest deep,
No ray of comfort in thy love to find.
There is no solace for thy beaten heart,
Thus shalt thou be through life; from all apart."

Then sudden as the lightning cleaves the sky
There came a vision of a thorn-crowned head,
A face blood-stained and pale, that ecstasy
Of love ineffable upon me shed.
Love He resigned that He might love the more;
He all our sorrows in His own heart bore.

His life was lonely, for His loved ones slept
Through all the anguished nights He watched and prayed;
His death was loneller still, for then there wept
But few of those whose ransom He has paid.
Dear lonely Lord! when my heart breaks, help me
To fly for comfort unto Thee!

—*Mary F. Nixon, in New York Sun.*

"The way is dark, my child, but leads to light;
I would not always have thee walk by sight.
My dealings now thou canst not understand;
I meant it so; but I will take thy hand,
And through the gloom
Lead safely home,
My child!" . . .

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Equity Sale!

There will be sold at Public Auction, on FRIDAY the 21st day of JULY next, at 12 o'clock noon, at Chubb's Corner (so called) in the City of Saint John, pursuant to the directions of a decretal order of the Supreme Court in equity, made on the 15th day of May, A. D., 1886, in a certain cause therein depending, wherein Alexander W. MacRae is Plaintiff, and Charles A. MacDonald and Helen A. MacDonald his wife, John M. Kinnear and Ella H. Kinnear his wife, James Jack, Alfred C. Edwards, George C. Coster, The Bank of British North America and Euphemia Lamb are Defendants, with the approbation of the undersigned Referee in Equity, the Lands and Premises mentioned in the said Plaintiff's bill and in the said decretal order as follows:

ALL that piece, or parcel of land situate, lying and being in Kings Ward, in the City of Saint John, bounded and described as follows: Commencing on the North side of King Street, on the Eastern side line of Joseph H. Hall's lot, the same being eighty-one feet eight inches more or less from the North East corner of King and Prince William Streets; thence running North on the Eastern side line of said lot one hundred feet to the Southern side line of Lot number fifty-one (51), being land belonging to Henry McCullough and Henry A. McCullough; thence Easterly along said line sixty-one feet two and one half inches more or less to the Western side line of land belonging to Sophia Reed and Harriett Light; thence Southerly along said line one hundred feet to King Street; thence Westerly along the North side of King Street sixty-one feet two and one-half inches more or less to the place of beginning; the said land hereby intended to be conveyed having a front of sixty one feet two and one-half inches on the North side of King Street and extending back northerly preserving the same breadth one hundred feet and comprehending lot known on the plan of said City by the number three hundred and ninety-nine (399) and part of lot number three hundred and ninety-eight (398) and including all the land in Kings Ward heretofore conveyed to the late Charles C. MacDonald and also in, and to all that certain piece or parcel of that certain lot, piece and parcel of land situate on the Eastern side of Prince William Street in the City of Saint John, aforesaid, being the Eastern part of that lot known and distinguished on the plan of the said City as lot number fifty one (51), beginning at a point on the Southern line of the said lot number fifty one (51) forty-three feet two inches more or less until it strikes the Western side line of a lot of land belonging to Sophia Reed and Harriet Light; thence Northerly forty-one feet more or less, and thence Westerly forty three feet two inches, and thence Southerly forty-one feet more or less to the place of beginning, being all that portion of said lot fifty-one (51) formerly belonging to Henry McCullough and Henry A McCullough, and by them conveyed to the said Charles A. MacDonald and Ella H. Kinnear which lies to the Eastward of said starting point, together with the right of ingress, egress, and right of way for teams, horses, carts, wagons, and for foot passengers and animals and vehicles of every description, through the alley way of nine feet in width on the North side of the lot described lot, hereby conveyed to the Westward of said starting point, together with the use of the said lot hereby conveyed, and of the said Charles A. MacDonald and Ella H. Kinnear, their heirs and assigns, together with all buildings, erections and improvements now standing and being, and which may hereafter be erected and made upon any part thereof, and together with all profits, privileges and improvements, easements, rights, members and appurtenances to the premises and parcels of land, or either of them, hereby conveyed or intended so to be, belonging or appertaining, or therewith usually held or enjoyed, and the remainder and reversion, reversion and reversions, rents, issues and profits thereof, and all the estate, right, title, interest, right and title to dower, and possession, property, claim or demand, either at law or in equity, of them the said John M Kinnear and Ella H Kinnear his wife, or either of them, in, to, out of or upon the said premises and parcels of land, or either of them, and every part thereof, with the appurtenances.

For terms of sale and other particulars apply to Plaintiff's Solicitor or the undersigned Referee.

Dated at St. John the 21st day of May, A. D. 1886.

R. H. McALPINE,
Referee in Equity.

HARRIS O. PENNETT
Plaintiff's Solicitor. 22 13

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 24th 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. 1886, in a cause therein pending, wherein the North American Life Assurance Company is Plaintiff, and The Union Baptist Education Society, Gilbert N. Vince, 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. Sullies, and thence running Northerly along the Eastern line of the lands of the said Matilda S. Sullies 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 thereof from David Vaughan and Rachael Vaughan, his wife, to the said Society, which deed is dated the seventeenth 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 and 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. 1886.

C. N. SKINNER,
Plaintiff's Solicitor

THOS. P. REGAN,
Referee in Equity.
Jun 24 2m

Delicate Females who are suffering from General Debility, Anæmia, and all diseases of their sex, will derive great benefit from the use of

Puttner's Emulsion

It improves the Digestion, Purifies the Blood, repairs the waste that is continually going on, and completely removes that Weary, Languid and Worn out feeling.

Berovitch Gorgi Pasha, Prince of Salos, the newly appointed Christian governor of Crete, has issued a proclamation on behalf of the Sultan offering an amnesty to all insurgents who will lay down their arms and return to peaceful pursuits, and inviting the National Assembly to formulate a statement of the desires of the people.