Sabbath School.

BIBLE LESSONS.

THIRD QUARTER.

Lesson VI. Aug. 6. Acts 20: 22-35.

PAUL AT MILETUS.

GOLDEN TEXT.

"Remember them which have the rule over you, who have spoken unto you the Word of God."—Heb. 13: 7.

EXPLANATORY.

Paul, driven away from Ephesus by the mob in May, 57, went to Macedonia, and, from April to November, revisited the churches he had founded there five or six years before. After three months at Corinth, Paul started on his journey to Jerusalem, hoping to reach there by Pentecost. There was a brief delay of the ship at Miletus, so that Paul was able to have a much-desired conference with the Ephesian church. The time of the sailing of the ship was uncertain, so that Paul, instead of going to Ephesus himself, sent for the leaders of that church to meet him at Miletus.

22. *I go bound in the spirit.* Under mental constraint from an overpowering sense of duty, which rendered him indifferent to dangers and insensible to remonstrances. *Not knowing the things that shall befall.* The definite, particular events.

23. *Save that the Holy Ghost witnesseth in every city.* By prophets, as in the examples given at Tyre and Cæsarea (21: 4, 11). *Saying that bonds.* Chains, imprisonment, as at Cæsarea and Rome. *Afflictions.* Most of the lessons following in Acts are an account of these afflictions. *Abide me.* Wait me. There was some dark unknown calamity looming up in the future, strange, indefinable, but terrible.

24. *But none of these things move me.* From my course of duty, or influence me to give up preaching the gospel. *Neither count I my life dear unto myself.* He is ready to die for Christ, or to live for Him in trials, and dangers, and pains, which is harder than to die for Him. *So that I might finish my course.* He speaks of his life under the figure of a race-course, in which as an athlete he is pressing toward the goal and the reward. *With joy.* Of an accomplished work, of successful service; the joy of gaining the victory and winning the crown. "With joy" is wanting in several MSS. The passage is grander without them. *And the ministry.* His service of God in redeeming men. This shows that he was not seeking for any selfish reward, but desired to do God's will and proclaim the glorious gospel. *Which I have received of the Lord Jesus.* Jesus chose him as His apostle, as he repeatedly asserts. Indeed, our true life work we ever receive from Him. *To testify.* Paul did not originate the gospel, He did not make his own doctrines; he only bore witness to what God had taught him. *The gospel of the grace of God.* The good news of God's favor and forgiving love to man, that God is our Father, that He desires with His whole nature our salvation, that He has sent His Son to make atonement for us, and to bring to us the good news of life and love from God.

25. *And now . . . I know.* I am convinced, I feel sure. Not an inspired knowledge. *Shall see my face no more.* He was going on toward prison and death.

26. *Wherefore I take you to record.* Not merely "Testify to you," but "I call you to witness." *This day.* The last day I ever expect to see you. *I am pure from the blood of all men.* The form of expression is striking and memorable. It is borrowed from the crime of murder, and the method by which guilt is ordinarily brought home to the criminal. In many cases conviction depends on blood being found on the clothes of the murderer. Thus in effect he invites the elders to look to their hands and garments to make sure that there is no blood on them.

27. *For I have not shunned.* Literally, "for I shrunk not back." No fear of unpopularity, no anxiety to say only smooth and pleasant things, had kept him from declaring all God's truth; not only the pleasant and hopeful, but the terrible; not only the promises of God, but His threatenings; not only His pleasure in virtue, but the blackness and ugliness of their sins in His sight.

28. *Take heed therefore.* My part is done. The responsibility now lies with you. (1) *Unto yourselves.* We must ourselves first be cleansed, and then cleanse others; be instructed, and then instruct others; be enlightened, and then enlighten others; be conducted to God, and then conduct others to Him. (2) *And all the flock.* The church, the disciples who are like a flock of sheep to be guarded from danger, folded and fed, guided into green pastures by still waters. *Over the which.* "In (not over) which," since the bishops make part of the flock while they had the direction of it. *The Holy Ghost hath made,* may refer (1) to their having been chosen under the direction of the Spirit, or (2) to their having been qualified for their office by the Spirit by the bestowal of spiritual gifts, or (3) to the inward call of the Holy Spirit, which drew them to this self-denying work, and made them feel "woe is me if I preach not the gospel." *Hath made you overseers.* The Greek word rendered here "overseers" is usually rendered "bishops," as for instance the same word in the singular in 1 Pet. 2: 25, "Shepherd and Bishop of your souls." *To feed the church.* To be shepherds of. It applies to the whole shepherd care of the flock, watching, tending, feeding, as illustrated in Ps. 23 and John 10: 1-18. *Which He hath purchased.* Acquired, made His own at great cost to Himself. *With His own blood.* Nothing can so show the intensity of God's love for His people as does this fact of the infinite cost to Him of their redemption.

29. *For I know this.* Both from observation and experience. He had seen these grievous wolves growing up during his long ministry at Ephesus. *Shall grievous wolves enter in among you.* They were those who taught false doctrines, evil principles, and bad morals, and brought worldliness, contentions. *Not sparing the flock.* Seeking their own selfish interests, no matter how many were lost or injured by it.

30. *Also of your own selves.* That is, from their own community; not necessarily from the number of those present. *Shall men arise, speaking perverse things.* Perverted things; truths distorted and made an instrument of error.

31. *Therefore watch.* The sort of watching implied is that unsleeping alertness which can never be taken by surprise. *And remember.* As an incitive, spur, example. *The space of three years.* The time in round numbers of Paul's stay at Ephesus. *I ceased not to warn every one.* Whatever his standing. *Night and day.* Continually; by every opportunity. *With tears.* Expressive of his deep feeling and his deep interest in their welfare.

32. *And now,* as I am leaving you, *I commend you to God.* I leave you to His care, who loves you, and is able to keep you from falling without the aid of any apostle. *And to the word of His grace.* The precious truths and promises which God has sent to us in His Word, and by His Word Jesus Christ (John 1: 1-14). *His grace, which is able.* Read, "the grace of Him who is able." *To build you up.* To edify you. To build you up as a temple is built. *And to give you an inheritance among all them which are sanctified.* The figure is taken from the apportionment of the promised land among the Israelites. As the Jews who came out of the wilderness, and the Gentiles who wished to become true worshippers of God, could have a portion and inheritance in the land of promise, so God will give all who become disciples of Christ an inheritance among His people.

33. *I have coveted no man's silver, or gold, or apparel.* In other words, "I did not seek yours, but you." The only wealth he cared for was that which has been finely called "property in souls."

34. *Ye yourselves know.* For they had often seen him at his work. *That these hands have ministered unto my necessities.* He doubtless worked at his trade as a tent-maker here as he did at Corinth.

35. *I have shewed you all things.* "All things" here signifies "in all ways," by teaching and by life. *How that so labouring.* As I have done. *Ye ought to support the weak.* That is, those unable, in consequence of physical infirmity, to labor for their support. *And to remember the words of the Lord Jesus.* The words are not in our gospels. John says (John 21: 25) that a great number of Christ's sayings are not there. *It is more blessed to give than to receive.* Here we have a word of Christ rescued from sinking into oblivion; a word of Christ with a word of Paul wrapped around it; the jewel and its setting; the kernel and its shell are both here. The Lord Jesus speaks from experience when He explains how pleasant it is to give.

A FULL TOBACCO PIPE OR A FULL MISSION TREASURY: WHICH?

One of the many things said at a missionary meeting that I attended in Ontario not long since, was that a brother present, who had read in the "Foreign Mission Notes" two weeks before the question, "What about your tobacco, my brother?" thought of the $6.00 a year he was wasting in the use of that weed, while the Lord's treasury was greatly in need of funds. He carried the matter to the Lord in prayer; was convinced that it was wrong; determined, by the help of God, to deny himself of the habit and add the $6.00 to his foreign mission contribution. After a struggle "he gained the victory" and told his pastor that henceforth, till the day of his death, he should give the $6.00 a year to foreign missions. Reader, did he do right? Which will bring the most glory to God, the smoke in the air or the money in the mission treasury? Can there be any doubt on this point? Which will bring the most blessing to his own soul?

Far be it from me to say, or even to think, that a man cannot spend money on tobacco and be a Christian. But would he not be a brighter Christian—a more useful member of the kingdom of Christ—a greater blessing to his race, in influence and action, if he would follow the example of this dear brother and add the money, now wasted, to his annual contributions for missions, and the time spent in smoking to that already given to the study of God's word and prayer? We are well aware that some who spend money in tobacco and other harmful and unnecessary pleasures give liberally to the cause of God as well, but suppose they denied themselves these luxuries, or pleasures, and added the amount thus expended to the support of the cause of Him who not only emptied Himself, but "though He was rich yet for our sakes became poor, that we through His poverty might be rich," would it not receive His approval and insure His blessing? There are some, alas! who give more for tobacco each year than they give to missions. This is exceedingly sad. While there are others who do not give *one dollar* to missions, who give from five to fifteen dollars a year for tobacco. What can these church members answer in the face of *three* serious facts: First, souls are perishing on mission fields in Canada and in India because they have not the privileges of the gospel; second, missionaries are praying the Boards to send them (only to-day a most touching appeal comes from another of our most promising and successful young pastors, asking to be sent out into the darkness with the Light of Life); third, the money needed is wasted in carnal pleasures, lusts and luxuries.

In the year 1891, the men and boys of Canada smoked 101,000,000 cigars and 36,000,000 cigarettes at a cost of over $5,000,000, over and above all the weed that has been devoured with the teeth and smoked in pipes. What physical, mental, moral, or spiritual benefit has resulted from it? I wonder what share of the above millions has come out of the pockets of members of our churches? God knows. Oh! members of the body of Christ,—purchased with His blood, regenerated by His Spirit, saved ourselves in order to glorify our Lord in the salvation of others,—how can we refuse to "crucify the flesh with its affections and lusts" for the sake of Him who was crucified for us, and for the sake of the perishing for whom He died! Let us, in all seriousness, read again Rom. 12: 1, 2; 1 Cor. 6: 20; 10: 31, and, in the light of our obligation to Jesus, henceforth put the price of our harmful and unnecessary expenditures into the treasury of the Lord. D. G. M.

Halifax, July 7.

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LIVING DAY BY DAY.

BY REV. ROBERT F. HORTON, M. A., OF LONDON, ENGLAND.

"Trust not thyself of to-morrow, for thou knowest not what a day will bring forth."—Prov. 27: 1.

"Whoso keepeth the fig-tree shall eat the fruit thereof, so he that waits on his Lord eats of the honor."—Prov 27: 18.

Here is a wholesome lesson for us. We are to trust no future, however pleasant; we are to dwell in no past, however honorable. Life consists of a present, given to us day by day; this is our whole wealth; squandered, it cannot be recovered; neglected, it withers as a leaf.

We only begin to live in any true and satisfactory sense when we have learned to take each day by itself, and to use it as if it were our last, and, indeed, as if it were our all; dismissing the thought of to-morrow as a mere phantom which forever evades our grasp. Life is a mosaic, a large work shaping on the wall or in the dome of some vast cathedral which eye hath not yet seen; and it can only be effectually wrought if, with minute and cooperistrated care, the little piece of colored glass which we call To day is duly fixed into its bedding and fitted exactly to its immediate neighbors. "Why do you work with such intensity?" the great artist was once asked. "Because I work for eternity," was the answer. And that is why each day is of such importance; that is why each day demands all our thought and care; eternity is made up of days, and the present day is all of eternity that we can ever possess.

It is well for us then each morning to take the day fresh from God's hands, and at once to throw our whole soul into it, and to live it with a pure intensity, a sense of solemn and joyful responsibility.

"Oh, Day, if I squander a wavelet of thee,
A mite of my twelve-hour treasure,
The least of thy gases or glances
(Be they grants thou art bound to or gifts above measure),
One of thy choices or one of thy chances
(Be they tasks God imposed thee or freaks of thy pleasure),—
My Day, if I squander such labor leisure,
Then shame fall on Asolo, mischief on me."

But it may be said, Is not this the life of a mere butterfly? Is it not the mark of a prudent man to work with his eye on the future—"Prepare thy work without, and make it ready for thee in the field, and afterwards build thine house?" Is it not just what we have to complain of in the foolish man that he ignores to-morrow—"A prudent man seeth the evil and hideth himself, but the simple pass on and suffer for it"?

AN APPARENT CONTRADICTION.

Here is an apparent contradiction which requires reflection. And the difficulty increases when we remember that most worthy works are the labor of years; an architect lays his plans for a great building, which he can hardly hope to see finished in his own lifetime; an author spends days and months and years in the preparation of materials, and must depend on the uncertain future for a time to shape them into a book; a statesman, in proportion as he is wise, avoids what is called a hand-to-mouth policy, and lays his plans with his eye or distant possibilities, well knowing that his immediate actions are liable to misunderstanding, and may prove to be a complete failure unless the opportunity is accorded him of realizing his far-reaching schemes. And, in the same way, youth is spent in education which derives all its value from the expected years of manhood, and all the days of a good life are necessarily a preparation for that which is to come after; we must study in order that we may teach; we must train ourselves for duties which will come upon us, as we may reasonably suppose, in some distant future. Yet our to-morrow is unknown; we are not to boast ourselves of it; we cannot tell what a day may bring forth, and must therefore live only in to-day.

Now the solution of this difficulty leads us to one of the profoundest of all spiritual truths. It is this: No life can be worth anything at all apart from the Eternal God and faith in Him. Life cannot be really lived if it is merely "a measure of sliding sand" taken "from under the feet of the years." Our swift days cannot be effectually and wisely used unless we are linked with Him who embraces in Himself the past, the present and the future. We must be sure that the Master-Artist knows the whole mosaic, and is ordering all the parts, before we can surrender ourselves to the task of putting to-day's piece into its place; we must have complete faith in the Architect who is designing the whole structure, before we can have our mind at leisure from itself to chip our block of stone or to carve our tiny gurgoyle. We can only live in the present, making the most of that which is really ours, on condition that we have God as our Future, relieving us of all anxious care, and assuring to us just strength for to-day.

Thus our text has an implied contrast, which we may draw out in this way: "Boast not thyself of to-morrow, for thou knowest not what a day may bring forth;" but boast thyself in God all the day long, for thou knowest that He will bring forth righteousness, wisdom and love continually.

THE SECRET OF CONTENT.

Now let us follow out some of the consequences of this spiritual attitude. Examine the condition of these restless human hearts all around us without God. They are all toiling for to-morrow. Here is one making money, as it is called; he is looking forward to laying aside so many thousands this year; in a few more years he hopes to realise a round sum which will relieve him from the necessity of toil and of further money-making. His eye is set upon that goal. At last he reaches it. Now his desire should be satisfied, but no, "Sheol and Abaddon are never satisfied." He does not stay a night at the desired goal; he is off before sunset; all the strain and the fret must be faced over again. Or look at the boundless ambition which possesses godless men; honors achieved only whet their appetite for more. We need not assume that the ambition is unworthy; all we have to notice is its insatiability; in politics, in literature, in art, in social distinction, it is like Sheol and Abaddon—a maw that ever opens; a gulf that can swallow anything and everything, yet never be filled.

"BOASTING IN GOD."

But, on the other hand, here is one who boasts himself in God.

"Whether I die or live:
To love and serve Thee is my share,
And that Thy grace must give."

The first thing that strikes you in him is his perfect peace. His mind is stayed on God. The future has no terrors for him, nor has it any joys. God is all in all to him, and God is his now. His treasure is in possession, and moth and rust do not corrupt it, nor can thieves break through or steal. To say that he is contented seems too mild a term for so positive and joyous a calm. That endless worry about little things has ceased; he is not annoyed because some one fails to recognise him; he is not affected by the malicious or scandalous things which are said about him; he is not anxious for human recognition, and is therefore never distressed because others are more courted than he is; he knows nothing of that malignant passion of jealousy which is worse than the cruelty of wrath and the flooding of anger; he does not want wealth, and he does not dread poverty. He says:

"Some have too much, yet still do crave;
I little have, and seek no more:
They are but poor though much they have,
And I am rich with little store:
They poor, I rich; they beg, I give;
They lack, I leave; they pine, I live."

Yes, it is that illusive and imaginary morrow that robs us of our peace; it is the misgiving, the anxious care, the dark foreboding. But when we put God our Father in place of the morrow, and know that He comprehends and sees all that we have need of, the peace which passes all understanding settles down upon our spirit, and steals into our eyes, and breathes on our lips, and men perceive even in us why our Father is called "the God of Peace."

THE CONDITION OF SERVICE.

The second thing which strikes us in those who have learned to make their boast in God rather than in the morrow is the service which they render to their fellows. This is not only because they are able to turn their undivided attention to the duty which lies nearest, and to do with all their heart what their hands find to do, but the very spirit of serenity in which they live is a constant help and blessing to all who are around them. It may have been given to you to come into contact with such a soul; in his presence your restlessness dies away, it seems as if your burning brow had been touched with a soothing hand; perhaps "with half-open eyes you were treading the borderland dim 'twixt vice and virtue," and that quiet spirit seemed like a clear shaft of the dawn revealing where you trod; perhaps you were heartbroken with a great sorrow, and the restfulness and confidence of that strong soul gave you an indefinable consolation, hope broke into your heart, and even joy. In receiving that help from what the man *was* rather than from what he gave, you became aware that this was the highest service that any human being can render to another. It is a great thing to succor the physical and material sufferings of men; it is a greater to bring them clear truths and to give them some stimulus and guidance in the intellectual life; but it is greatest of all to communicate spiritual sustenance and power, for that means to bring souls into actual and conscious contact with God.

Every Christian may possess the same secret; it is the open secret of the Sermon on the Mount; as our gracious Lord told us, we may be as the lilies of the field and as the birds of the air, without anxiety or misgiving, knowing that our heavenly Father cares for us. It is not given to us all to be great philanthropists, great reformers, great preachers, but it is put within the reach of all to render to others the sweet service of abiding always in trustful and loving submission to God's will, and of shedding upon all the light of our peace.

THE PECULIAR HONOR.

And this leads us to notice one last feature of this true spiritual life. It has an honor of its own, though it is not an earthly honor; it has a reward, though it is not a material reward. "Whoso keepeth the fig tree shall eat the fruit thereof, and he that waiteth on his master eats of the honor." That is a saying which can only apply in a very modified degree to earthly service and human masters. How many loyal servants of kings have been deserted by their lords at the critical moment, and left to eat the fruit of disgrace and ignominy! But the saying applies in its fullness to our Master Christ and His service. Think of the Christian life under this simple figure; it is like the careful cultivation of the fruit tree. He is the Vine. Our sole concern is to keep in touch with Him, to sit at His feet, to watch for His fruit, to see that no other concern disturbs the quiet relation of perfect loyalty and devotion to Him. Our aim is not to do our own business or seek our own ends, but to be sure that we are always awake to His purpose and obedient to the demands which He makes upon us. It is not ours to reason why, but it is ours to do at all costs whatsoever He bids us do to-day. We have nothing to do with to-morrow; we have no responsibility for the fruit, for no fruit-bearing power lies in us. All we have to do is to keep the fig-tree. Now when we abide in this concentrated and whole-hearted devotion to our Master—when for us to live is Christ—then honor comes to us unsought, but not unwelcome. The fruit of service is to the taste of the true servant the highest honor that he can imagine. We need no apocalyptic vision to assure us. His word is enough, confirmed as it is by a constant and growing experience. The servants of our Lord already stand before Him, holding in their hands the talents which they have gained for Him; already they hear His gracious "Well done," and the sound of it is more musical in their ears than all the acclamations of their fellow-creatures. This is their honor; what could they have more? they are counted one with Christ; they shared His travail and now they share His satisfaction and His joy.

And thus those who make their boast in God, and do not boast of the morrow, find that the morrow itself becomes clear to them in the light of His countenance; they do in a sense know what it will bring forth; it will bring forth what they desire, for it will bring forth their Father's will; it will bring forth the victory and the glory of Christ. "Henceforth ye shall see Him coming in the clouds of heaven." Is not that enough? When our hearts have learned to hanker only after God's will, to desire only Christ's victory, they may boast themselves even of to-morrow; for to-morrow holds in its bosom an assurance of blessing and joy.

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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 Province of New Brunswick, on Thursday, the thirty-first day of August next, at the hour of twelve o'clock noon, pursuant to the directions of a Decretal Order of the Supreme Court in Equity, made on the eighteenth day of May, A. D. 1893, in a certain cause therein pending, wherein William H. Barnaby, William S. Skillen and Manual W. Francis, executors and trustees of the estate and effects of George Whitfield Marston, are Plaintiffs, and William Reese and Jane Breese, his wife, are Defendants, with the approbation of the undersigned Referee in Equity, the mortgaged premises described in the Plaintiff's Bill of Complaint and in the said Decretal Order as:—

"ALL that certain lot, piece or parcel of ground situate, lying and being in Queens Ward, in the City of Saint John, fronting on the northern side of Horsfield Street twenty-five feet and extending back to the rear thereof eighty-one feet, more or less, and bounded on the east by land formerly owned and occupied by Edward S. Jarvis, on the west by land formerly owned by one McCallum, and on the rear by parts of the rear line of lots fronting on Princess Street and owned by W. R. M. Burtis and John Dunn, respectively

Also all and singular all those several lots of land and premises situate, lying and being in the City of Saint John aforesaid, and severally described as follows, namely: All and singular all that lot of land and premises conveyed to said William Breese by Thomas C. Remsigar and wife, by deed dated the first day of September, A. D. 1887, and situate and described therein as follows: "that is to say, lying in Horsfield Street (so called) in Queens Ward, in the said City, being twenty-five feet front on the same street and extending back the same breadth to the rear line of lots fronting on Tyng Street (now Princess Street), the same being eighty feet, more or less, bounded east by a lot at present belonging to Peter Appleby deceased, and on the south by fronting thirty feet along the northerly line of the said Horsfield street, from the said western boundary of the said lot towards the eastern boundary, and extending back northerly from Horsfield Street, preserving the same breadth eighty feet.

Also all those lots of land and premises situate in the City of Saint John aforesaid, conveyed to the said William Breese by one James A. Whitney and Eliza, his wife, by deed dated the twelfth day of March, A. D. 1884, and described in said Deed as all of that certain lot of land and premises conveyed to the said James A. Whitney, by James A. Harding, Sheriff of the City and County of Saint John, by deed bearing date the twenty-ninth day of August, A. D. 1861, and comprising parts of lots numbers six hundred and thirteen and six hundred and fourteen in the city plot of Saint John, and sold by the said Sheriff under execution against one Thomas Majoribanks, and in said Deed or Conveyance thereof described as that certain lot, piece or parcel of ground situate in the City of Saint John, being the south half of a lot of land number six hundred and fourteen (614), being fifty feet on Germain Street, and extending back forty feet, being the residence of the said Thomas Majoribanks. Also a certain part of a lot or parcel of ground situate and known as lot number six hundred and thirteen (613), measuring twenty feet on the rear of the said lot by the whole breadth forty feet more or less, and conveyed by David Crook on the 25th of October, 1837, to the said Thomas Majoribanks. Also a certain piece or parcel of ground being a part of lot number six hundred and fourteen, fronting on Germain Street twelve feet and extending back forty feet in the rear, bounded southerly by one moiety of said lot lately conveyed by William Whitney and Robert Harris, and now occupied by said Thomas Majoribanks.

Also that other lot of land and premises conveyed to said William Breese by Joseph C. Hatheway and wife by Deed dated the nineteenth day of June, A. D. 1875, and described in said Deed as all that certain portion of the lot known and distinguished on the map or plan of said City by the number six hundred and thirteen (613), bounded and described as follows:—Beginning at the dividing line between the lands of said Joseph C. Hatheway and William Breese at a point forty feet distant westerly from the western side line of Germain Street and thirty-eight feet southerly from the south line of Princess Street, thence westerly on a continuation of said dividing line eight feet, thence southerly at right angles fifteen feet six inches, and thence westerly at right angles thirty-two feet, more or less, to the east side line of lot owned and occupied by one Patrick Bradbury, thence southerly along the east side line of said Bradley lot twenty-six feet and three inches more or less, to the northerly line of land owned by said William Breese, thence easterly along the last mentioned line forty feet to the western side line of said land owned by said William Breese, thence northerly along said last mentioned line forty-two feet more or less to the place of beginning, the same being a part of that portion of said lot number six hundred and thirteen, recently purchased by the said Joseph C. Hatheway from the executors of the Estate of the said David W. Crook; the said several above mentioned and described lots of land and premises being intended to include the whole of the real estate, lands and premises of the said William Breese fronting on Germain and Horsfield Streets, in the City of Saint John aforesaid; together with all and singular the houses, out-houses, barns, buildings, fences and improvements in and upon the said lands and premises, and every of them and the rights and appurtenances to the said lands and premises belonging or in any wise appertaining, and the reversion and reversions, remainder and remainders, rents, issues and profits thereof, and all the right, title, dower, right of dower, interest, property, claim and demand whatsoever both at Law and in Equity or otherwise, of them the said William Breese, and Jane, his wife, in, to, out of, or upon the said lands premises, and any and every part thereof."

For terms of Sale and other particulars, apply to the Plaintiffs' Solicitor, or the undersigned Referee.

Dated this 2 th day of June, A. D. 1893.

E. R. MACALPINE, Referee in Equity.

HANINGTON & WILSON, Plaintiffs' Solicitor.

NOTICE OF SALE.

To the Heirs, Executors, Administrators and Assigns of JAMES MORAN, late of the City of Saint John (formerly the City of Portland), in the City and County of Saint John, farmer, deceased, and all others whom it may concern:

WE HEREBY GIVE YOU NOTICE that in default of payment of certain mortgage moneys owing to the undersigned Amelia Peck by virtue of the indenture of mortgage made by James Moran, deceased and Elizabeth his wife, bearing date the twenty-third day of May A. D. 1881, and by the widow and heirs of said James Moran, deceased, bearing date the twenty-seventh day of March, A. D. 1884, we shall, on WEDNESDAY, the thirtieth day of August, A. D. 1893, at twelve o'clock noon, at Chubb's Corner so called, in Prince William Street, in the City of Saint John, proceed to a sale of the lands and premises mentioned and described in said indentures respectively, in execution of the powers thereby respectively vested in me, the said Amelia Peck.

Dated the third day of July, A. D 1893.

CHARLES A. PECK.
AMELIA PECK.

A. H. DEMILL, Solicitor for Mortgagee.

SEALED TENDERS, addressed to the undersigned, and endorsed "Tender for Coal, Public Buildings," will be received until Monday, 31st July, for Coal Supply for all or any of the Dominion Public Buildings.

Specification, form of Tender and all necessary information can be obtained at the Department on and after Monday, 10th July.

Persons tendering are notified that tenders will not be considered unless made on the printed form supplied, and signed with their actual signatures.

Each tender must be accompanied by an accepted bank cheque, made payable to the order of the Honorable the Minister of Public Works, equal to five per cent. of the amount of the tender, which will be forfeited if the party decline to enter into a contract when called upon to do so, or if he fail to supply the coal contracted for. If the tender be not accepted, the cheque will be returned.

The Department will not be bound to accept the lowest or any tender.

By order,

E. F. E. ROY, Secretary.

Department of Public Works, Ottawa, 7th July, 1893.

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