which I could not understand a word, thrilled me with its earnestness and ten-

who was converted through reading on of my sermons among the hills of India. The songs of the two Christian assemblages I visited in this city, although

the tunes were new, and the sentiment

And now as to the industrious malign-

ment of missionaries: It has been said

me that a gentleman coming from England into one of the mission stations of India, the missionaries band-

these tropical regions and find a missionary living under palms and with different styles of fruits on his table, and forgot that palms are hear as cheap

and forgot that paims are hear as cheap as hickory or pines in America, and rich fruits as cheap as plain apples. They find here missionaries sleeping under pankas, these fans swung day and night by coolies and forget that four cents a day is good wages here, and the man finds himself. Four cents a day to the pan finds himself.

the man finds himself. Four cents a day for a coachman; a missionary can afford to ride. There have been missionaries who have come to these hot climates resolving to live as the natives live and one or two years have finished their work, their chief use on missionary ground being that of furnishing for a large funeral the chief object of interest.

ject of interest.
So far from living in idleness, no

men on earth work so hard as the missionaries now in the foreign field.

Against fearful odds, and with three

millions of Christians opposed to two hundred and fifty millions of Hindoos, Mohammedans and other false religions,

these missionaries are trying to take India for God. Let the good people of America, and England, and Scotland, and of all Christendom add ninety-nine and three-quarters per cent, to their appreciation of the fidelity and consecration of foreign missionaries.

your places. Not on the thrones near-est the King; they are reserved for the

Meanwhile let all Christendom be

thrilled with gladness. About twenty-five thousand converts in India every year under the Methodest Missions, and

about twenty-five thousand converts

villiages which have given up their gods, and where not an idol is left. The serfdom of womanhood in many places is being unloosend and the iron grip of caste is being relaxed. Human

sacrifices have ceased, and the last spark of the funeral pyre on which the

vidow must leap has been extinguish

ed, and the juggernaut, stopped, now stands as a curiosity for travellers to look at. All India will be taken for Christ. If anyone has any dishearten-

ments let him keep them as his own private property; he is welcome to all of them. But if any man has any en-

couragements to utter, let him utter them. What we want in the Church

and the world is less croaking owls of the night, and more morning larks with

spread wing ready to meet the advancing day. Fold up Naomi and Windham, and give us Ariel or Mt. Pisgah, or Coronation. I had the joy of preaching in many of the cities of India, and

seeing the dusky faces of the natives illumined with heavenly anticipations. In Calcutta, while the congregation were yet seated, I took my departure for a railroad train, I preached by the watch up to the last minute. A swift carriage brought me to the station not

carriage brought me to the station not more than half a minute before start-

ing. I came nearer to missing the train than I hope anyone of us will come to

A Heavy Task.

Poet—Is the literary editor in? Managing Editor—No; gene off to

he country.
Poet—Did he read my last poem I

Managing Editor—Think he did. He

Ragolet-Say, Nevvy, dis paper says

de Czar has a incum of \$25,000 a day.

Wish we was Czurs, eh. Nevvy?

Nevawork—Naw. Jist tink of de work we'd have dezin' de incum tax man.—Spring field Union.

ADVERTISE IN THE WEEKLY SUN

L

rave him?

asked for a week's rest.

missionaries

saulted.

Ottawa, Jan. 8.-

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Ottawa. Jan.

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27th July, 1892.

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## "BURNING THE DEAD."

DR. TALMAGE ON THE LIFE OF THE MISSIONARY.

Slanders and Blasphemies Against th Missionary Refuted-Graphic Descrip tion of the Centres of Heathendom

BROOKLYN, Jan. 6.— "They have hands but they handle not, feet have they but they walk not, neither speak they through their throat. They that make them are like unto them."—

Psalm cxv, 7, 8.

The life of the missionary is a luxurious and indolent life: Hindooism is a religion that ought not to be interfered with; Christianity is guilty of an impertinence when it invades heathendom: you must put in the same line of reverence Brahma, Buddha, Moham-med and Christ. To refute the slanders and blasphemies now so prevalent, and to spread out before the Christian world the contrast between idolatrous and Christian countries, I preach this sermon in my "Round the world

In this discourse I take you to the very headquarters of heathendom, to the very capital of Hindooism; for what Mecca is to the Mohammedan, and what Jerusalem is to the Christian, Be-nares, India, is to the Hindoo. We arnares, India, is to the Hindoo. We arrived there in the evening, and the next morning we started out early, among other things to see the burning among other things to see the burning of the dead. We saw it, cremation, not as many good people in America and England are now advocating it, namely, the burning of the dead in clean, and orderly, and refined crematory, the hot furnace soon reducing the human form to a powder to be carefully preserved in an urn; but cremation as the Hindoos practice it. We got into a boat and were rowed down the River Ganges until we came opposite to where five dead bodies lay, four of them women wrapped in red garments, and a man wrapped in white. Our boat fastened, we waited and watched. High piles of wood were on the bank, and this wood is carefully weighed according as the wood were on the bank, and this wood is carefully weighed according as the friends of the deceased can afford to pay for it. In many cases only a few sticks can be afforded, and the dead body is burned only a little, and then thrown into the Ganges. But where the relatives of the deceased are well-to-do an abusiness of the deceased are well-to-do. tives of the deceased are well-to-do an abundance of wood in pieces four or five feet long is purchased. Two or three layers of sticks are then put on the ground to receive the dead form. Small pieces of sandal-wood are inserted to produce fragrance. The deceased is lifted from the resting place and put upon this wood. Then the cover is removed from the face of the corpse and it is bathed with water of the Ganges. Then several more layers of wood are put upon the body, and other sticks are placed on both sides of it, but the head and feet are left exposed. Then a and feet are left exposed. Then a quantity of grease sufficient to make everything inflammable is put on the wood and into the mouth of the dead. Then one of the richest men in Benares his fortune made in this way, furnishes the fire, and after the priest has mum-bled a few words, the eldest son walks three times around the sacred pile. and then applies the torch, and the fire blazes up, and in a short time the body has becomes the ashes which the relatives throw into the Ganges.

relatives throw into the Ganges.

We saw floating past us on the Ganges the body of a child which had been only partly burned, because the parents could not afford enough wood. While we watched the floating form of the child a crow alighted upon it. In the meantime hundreds of Hindoos were bathing in the river, dipping their heads, filling their mouths, supplying their brass cups, muttering words of so-called prayer. Such a mingling of superstition, and loathesomeness, and inhumanity I had never before seen. The Ganges is to the Hindoo the best river of all the earth, but to me it is the cities nine cremations, but in no case a sad look or a tear. I said to friends: "How is this? Have the living no grief for the dead?" I found that the women do not come forth on that the women do not come forth on such occasions, but that does not account for the absence of all signs of grief. There is another reason more potent. Men do not see the faces of potent. Men do not see the faces of their wives until after marriage. They take them on recommendation. Marriages thus formed, of course, have not much affection in them. Women are married at seven and ten years of age, and are grandmothers at thirty. Such unwisely-formed family associations do not imply much arder of love. The family so poorly put together—who wonders that it is easily taken apart? And so I account for the absence of all signs of grief at the cremation of the

Benares is the capital of Hindooism and Buddhism, but Hindooism has trampled out Buddhism, the hoof of the one monster on the grizzly neck of the other monster. It is also the capital of filth, of malodors, and the capital of in-decency. The Hindoos say they have 300,000,000 gods. Benares being the headquarters of these deities you will not be surprised to find that the making not be surprised to find that the making of gods is a profitable business. Here there are carpenters making wooden gods, and brass workers making brass gods, and sculptors making stone gods, and potters making clay gods. I cannot think of the abominations practiced here without a recoil of stomach and a need of cologne. Although much is said about the carving on the temples of this city, everything is so vile that there is not much room left for the asthetic. The devotees enter the æsthetic. The devotees enter the temples nineteen twentieths unclothed, and depart begging. All that Hinand depart begging. An that findoosin can do for a man or woman it does here. Notwithstanding all that may have been said in its tavor at the Parliament of Religions in Chicago, it makes man a brute, and woman the lowest type of slave. I would rather be a besse or a cow or a dog in India be a horse or a cow or a dog in India than be a woman. The greatest disaster that can happen to a Hindoo is that he was born at all.

Benares is imposing in the distance as you look at it from the other side of the Ganges. The forty-seven ghats, of flights of stone steps, reacking from the water's edge to the buildings high up on the banks, mark a place for the as-cent and descent of the sublimities. The eye is lost in the bewilderment of tombs, shrines, minarets, palaces and temples. It is the glorification of steps, the triumph of stairways. But looked at close by, the temples, though large and expensive, are anything but attrac-tive. The seeming gold in many cases turns out to be brass. The precious Subscribe for THE WEEKLY SUN.

paint. The wall turn out the paint. The marble is study. The slippery and disgusting stones in steps lead you to images of horribly visage, and the ficwers put upon taltar have their fragrance submerger by that which is the opposite

After you have seen the ghats, two great things in Benares that you must see are the Golden and Monkey temples. About the vast Golden temple there is not as much gold as would make an English sovereign. The air itself is asphyxiated. Here we see men making gods out of mud and then putting their hands together in worship of that which themselves have made. Sacred cows walk up and down the tem Sacred cows walk up and down the temple. Here stood a fakir with a right arm uplifted and for so long a time that he could not take it down and the nails of the hand had grown until they looked like serpents winding in and around the palm. The god of the Golden Templis Siva or the poison god. Devils wait upon him. He is the god of war, of famine, of pestilence. He is the destroyer. He has around his neck a string of skulls. Before him bow men whose hair never knew a comb. They eat carrion skulls. Before him bow men whose hair never knew a comb. They eat carrion and that which is worse. Bells and drums set up a racket. Pilgrims come from hundreds of miles away, spending their last piece of money and exhausting their last item of strength in order to reach this Golden Temple, glad to die in or near it, and have the ashes of their bodies thrown into the Ganges

Ganges.
We took a carriage and went still further on to see the Monkey Temple, so called because in and around the building monkeys abound and are kept as sacred. All evolutionists should visit this temple devoted to the family from which their ancestors came. These monkeys chatter, and wink, and chmb, stations of India, the missionaries banded together to entertain him. Among other things, they had a ham boiled, prepared and beautifully decorated, and the same ham was passed around from house to house as this stranger appeared and in other respects a conspiracy of kindness was effected. The visitors went home to England and wrote and spoke of the luxury in which the missionaries of India were living. Americans and Englishmen come to these trop(cal regions and find a missional stranger and st and look wise, and look silly, and have full possession of the place. We were asked at the entrance of the Monkey Temple to take off our shoes because of the sacredness of the place, but a small contribution placed in the hands of an attendant resulted in a permission to enter with our shoes on. As the Golden Temple is dedicated to Siva, the poison god, this Monkey Temple is dedicated to Siva's wife, a deitess, that must be promitisted or she will disease and propitiated, or she will disease, and blast, and destroy. For centuries this spitfire has been worshipped. She is the goddess of sceld, and slap, and ter-magancy. She is supposed to be a supernatural Xantippe; hence to her are brought flowers and rice, and here and there the flowers and rice, and here and there the flowers are spattered with the blood of goats slain in sacrifice.

As we walk to-day through this Monkey Temple we must not hit, or tease, or hurt one of them. Two Englishmen years ago lost their lives by the maltreatment of a monkey Passing maltreatment of a monkey. Passing along one of these Indian streets, a monkey did not soon enough get out of the way, and one of these Englishmer struck it with his cane. Immediately struck it with his cane. Immediately the people and the priests gathered around these strangers, and the public wrath increased until the two Englishmen were pounded to death for having struck a monkey. No land in all the world so revers the monkey as India, as no other land has a temple called after it. One of the Rajahs of India spent 100.000 rupees in the marriage of spent 100,000 rupees in the marriage of two monkeys. A nuntial process two monkeys. A nuptial procession was formed in which moved camels,

was formed in which moved camels, elephants, tigers, and palanquins of richly dressed people. Bands sounded the wedding march. Dancing parties kept the night sleepless. It was twelve days before the monkey and monkeyess were free from their round of gay attentions. In no place but India could gas a convincil horse occurred. such a carnival have occurred. But, after all, while we cannot approve of the Monkey Temple, the monkey is sacred to hilarity. I defy anyone to watch a monkey one minute without laughter. Why was this creature made? For the world's amusement. The mission of some animals is left doubtful and we cannot see the use of the carrier of all the earth, but to me it is this or that quadruped, or this or that this or that quadruped, or this or that stench in horror to the sea. I looked all tall around the world it entertains along the banks for the mourners for the dead. I saw in two of the top of a hand-organ, it stirs the sense of the ludicrous; tickles the sense of the ludicrous; tickles the diaphragm into cachinnation; topples gravity into play, and accomplishes that for which it was created. The eagle, and the lion, and the gazelle, and the robin no more certainly have their mission than has the monkey. But it implies a low form of Hindooism when this embodied miniery of the hymne. this embodied mimicry of the human race is lifted into worship. In one of the cities for the first time in my life I had an opportunity of talking with a Fakir, or a Hindoo who has renounced the world and lives on alms. under a rough covering on a platform of brick. He was covered with the ashes of the dead, and was at the time rubbing more of those ashes upon his arms and legs. He understood and spoke English. I said to him: "How long have you been seated here?" He replied, "Fifteen years." "Have those

replied, "Fifteen years. Have those idols which I see power to help or destroy?" He said, "No; they only represent God. There is but one God."

Question—When people die where do they go to?

Answer—That depends upon what they have been doing. If they have been doing good to heaven; if they have been doing evil, to hell.

Question—But do you not believe in the transmigation of souls and that after death we go into birds or animals of they go to?

some sort.

Answer—Yes; the last creature a man is thinking of while dying is the one into which he will go. If he is thinking of a bird he will go into a bird; and if he is thinking of a cow he will go into a cow.

Question—I thought you said that at death the soul goes into heaven or Answer—He goes there by a gradual process. It may take him years and

Question—Can anyone become a Hin-doo? Could I become a Hindoo? Answer—Yes, you could.
Question—How could I become a

Answer—By doing as Hindoos do.
But as I looked upon the poor, filthy
wretch, bedaubing himself with the
ashes of the dead, I thought the last thing on earth I would want to become would be a Hindoo. I expressed to a missionary who overheard the conversation between the Fakir and myself my amazement at some of the doctrines the Fakir announced. The missionary said: "The Fakirs are very accommodating, and supposing you to be a friend of Christianity, he announced the theory of one God, and that of rewards and

There are, however, alleviations for B nares. I attended worship in one of the Christian missions. The sermon,

WEEKLY SUN, \$1 a year.

derness of tone, especially when the missionary told me at the close of the service that he recently baptised a man FIRST QUARTER, INTERNATIONAL SERIES, JANUARY 27.

Text of Lesson-Matt. xvi., 13-23 ; Golden Text-Thou Art the Christ, the Son of the Living God-Matt, xvi., 16.1

not translated, were uplifting and in 18. "When Jesus came unto the coasts spiring to the last degree.

There was also a school of 300 nativ of Cæsarea Philippi, He asked His dis-ciples, saying, Whom do men say that I, the Son of Man, am?" After feeding girls, an institution established by a Raiah of generosity and wealth, a graduate of Madras University. But the 5,000, walking on the sea and discoursing about the bread of life Jesus graduate of Madras University. But more than all, the missionaries arbusy, some of them preaching on the ghats, some of them in churches, in chapels and in bazaars. The London Missionary Society has here its college for young men, and its schools for children, and its houses of worship for all. went toward Tyre and Sidon and healed the daughter of a Syrophenician woman, fed 4,000 and cautioned His disciples against the leaven of the Pharisees and Sadducees, or the false teaching of hypocrites and rationalists. Then, having passed to another section, He asks the question of this verse.

14. "And they said, Some say thou The Church Missionary Society has its eight schools, and filled with learners. The evangelizing work of the Wes-leyans and the Baptists are felt in all parts of Benares. In its mightiest stronghold Hindooism is being as-

art John the Baptist, some Elias, and others Jeremias, or one of the prophets." Just as varied are the opinions of men now concerning Him, for while many hate Him and turn their backs upon Him many who profess to be His friends will not believe that He is God, and many more who confess with the mouth that He is God as well as man by some travelers after their return to America or England that the missionaries are living a life full of indolence and luxury. That is a falsehood that I are not slow to say that in some things, as a man, He was mistaken or spoke and laxury. That is a faisenced that I would say is as high as heaven if it did not go down in the opposite direction. When strangers come into these tropical climates, the missionaries do their best to entertain them, making sacrifices for that purpose. In the city of Benares a missionary told me that gentleman coming according to the mistaken notions of His times, while others who would not dare to say any of these things will not believe that He is the coming one to sit

on David's throne.

15. "He saith unto them, But whom sav ye that I am?" As far as we are individually concerned, the great question is not what others think of Christ, but what we think of the great that the control of the control but what we think of Him, for "every one of us shall give account of Himself to God" (Rom. xiv, 12). The act question for me is: "What do?" of Christ? What is He to me?" is

my relation to Him? Is He my rriend and Saviour, or do I act as if it was nothing to me whether He ever lived or

16. "And Simon Peter answered and aid, "And Simon Peter answered and said, Thou art the Christ, the Son of the living God." By comparing verses 2 and 4 of Math. ii we see that "the Christ" is synonymous with "the King of the Jews." By comparing verses 33 and 36 of John x we see that in their eyes "the Son of God" meant "equal with God," so that Peter's confession meant at least thus much: "Thou art the King of the Jews the Diving Man the King of the Jews, the Divine Man to sit on David's throne."

to sit on David's throne.

17. "And Jesus answered and said unto him, Blessed are thou, Simon Bar-Jona, for flesh and blood hath not revealed it unto thee, but My Father which is in heaven." Flesh and blood, or the natural man, cannot reveal unto us heavenly things, even as it is written in I Cor. ii, 12-13. God only can teach us of Himself by His holy Spirit, but He is ready to teach all who are ready to be

taught
18. "And I say also unto thee that thou are Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it." The hell shall not prevail against it." The Greek words translated "Peter" and "rock" are not quite the same, for the word translated "Peter" means a bit of stone, but the world translated "rock" means a cliff or ledge, a solid rock. The church was not to be built upon Peter a rolling stone, but upon the solid rock, Christ, whom Peter confessed to be the Christ, the Son of God. Notice that the church was not, then, built nor being

appreciation of the fidelity and consecration of foreign missionaries. Far away
from home, in an exhausting climate,
and compelled to send their children to
England, Scotland or America so as to
escape the corrupt conversation and
behavior of the natives, these men and
women of God toil on until they drop
into their graves. But they will get
their chief appreciation when their work
is over and the day is won, as it will be
won. No place in heaven will be too
good for them. Some of the ministers
at home, who live on salaries of \$4,000
or \$5,000 a year, preaching the Gospel
of Him who had not where to lay his
head, will enter heaven and be welcomed, and while looking for a place to
sit down, they will be toid: "Yonder in
that lower line of thrones you will take
your places. Not on the thrones nearout the King ther day are reserved for the
Christ, the Son of God. Notice that the
church was not, then, built nor being
builded, for He said, "I will build my
church."

19. "And I will give unto thee the
keys of the kingdom of heaven, and
whatsoever thou shall bind on earth
shall be bound in heaven and whatsoever thou shall loose on earth shall be
loosed in heaven." We know from
Acts ii and x that Peter was the first
of all the apostles to preach the gospel
both to Jews and gentiles, and thus He
opened the door to all and this is the
power of keys. Every believer is authorized to proclaim the gospel (Rev.
Xxii, 17) and to point the repentant sinner to the passages which declare him
loosed from his sins and the impenitent
to the passages which declare him
loosed from his sins.

bound by his sins.
20. "Then charged He His disciples that they should tell no man that He was Jesus, the Christ." He had confessed to the woman of Samaria that He was the Messiah (John iv, 25, 26); He had to the Jews given many proofs that He was their Messiah, and they only turned their backs upon Him, so that He will declare it no more. See chapter xii, 16.19. If the truth is not received when missions every year. But more than that, Christianity is undermining heathenism, and not a city or town sion received in its stead (II Thess. ii,

thenism, and not a city, or town, or neighborhood of India but directly, or sion re indirectly, feels the influence; and the day speeds on when Hindooism will go down with a crash. There are whole to sho 21. " From that time forth began Jesus to show unto His disciples how that He must go unto Jerusalem and suffer many things of the elders and chief priests and scribes and be killed and be raised again the third day." See the same facts repeated by Him in chapters xvii, 22, 23, and xx, 18, 19, and notice in verses 24, 25, of our lesson chapter that there is no way to the kingdom but by the cross and entire self-re nunciation. While the kingdom is de layed, postponed because of Israel's rejection of her king, the heirs of the kingdom, the members of His body, the church, must be content to be treated as their Master was and live as He lived, not unto Himself, but unto God.

22. "Then Peter took Him and began to rebuke Him, saying, Be it far from Thee, Lord, this shall not be unto Thee." The margin says, "Pity Thyself." It is the nature of the natural man to pity one's self rather than defy self. It is too much the case with Christians also that they live unto themselves, indulge themselves, please themselves, rather than please Him who hath called them, so that God alone can tell whether they are Christians at all or not. Christians should bear in mind that "we who live are alway delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh" "that we should not henceforth live unto ourselves, but unto Him who died for us and rose again" (II Cor. iv,

11; v, 15.
28. 'But He turned and said unto Peter: Get the benind me, satan. Thou art an offence unto me, for thou savorest not the things that be of God, but those that be of men." See what the Lord thinks of pitying oneself. It is not from God, but from satan, the adversary from God, but it of the case of God and man. He hates the Christ life, and if he cannot destroy will do all he can to hinder it. "Not I, but Christ, life, and if he cannot destroy will do all he can to hinder it. "Not I, but Christ, who liveth m me," is the true Christian motto, and only those who thus live can be a glory to God and a blessing to their fellows. "For the Son of Man came not to be ministered unto, but to minister and to give His life a ransom for many" (Math. xx, 28).

READ THE WEEKLY SUN.

# though delivered in Hindoostanee, of the GREAT CONFESSION. | EQUITY SALE. | 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 SATURDAY, THE SIXTEENTH DAY OF FEBRUARY NEXT, at the hour of tweive o'clock, noon, pursuant to the directions of a decretal order of the Supreme Court in Equity, made on Tuesday, the Twenty-seventh day of November, A. D., 1894, in a cause therein pending wherein Sarah E. Nicholson, Joseph R. Stone and Murray McLaren, trustees of the last will and testament of John W. Nicholson, deceased, are plaintiffs, and John Cowan and Helen Cowan, his wife, George R. Ellis, trustee of the creditors of John Cowan, &c., and the Welland Vale Manufacturing Company are Defendants, with the approbation of the undersigned Referee in Equity, duly appointed in and for the said City and County of Saint John.

"All that lot, piece and parcel of land "situate in Wellington Ward, in the City of Saint John, on the northerly side of Hazen "Street, beginning on the said side of the said street at the south-westerly corner of a "lot of land sold by the parties of the first "part thereof to William Turner, thence "from the said corner running westerly on "liazen Street fifty-five feet, thence at right angles northerly one hundred feet, thence at right angles seasterly fifty-five feet to "the north-westerly corner of Turner's lot, and thence at right angles southerly on "the western line of the said lot one hundred feet to the place of beginning; and also all that other certain lot or parcel of land described as follows, that is to say: all that "lot, piece and parcel of land situate, lying "and being in Wellington Ward, in the said city on the northerly side of Hazen Street, beginning on the said side of the said "treet at the south-westerly corner of a lot of land sold by the said parties thereto of the first part to John McCready and others," A. D., 1856, and afterwards known as "Cal-"vin Church Lot," thence from the said cormer running westerly or hundred feet to the place of beginning," being the lands and p

D., 1894.

HUGH H. McLEAN,
Referee in Equity,
J. G. FORBES,
Plaintiff's Solicitor.
Auctioneer.
1457

## 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, in the Province of New Brunswick, on SATURDAY, the first day of December 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 Friday, the 24th day of August, A. D. 1894, in a cause therein nending, wherein Charles A. Palmar is Plaintiff and William Esson and Julia E. Esson. bis wife, Charlotte Romans, James C. Robertson and Calista C. H. Robertson his wife, John N. Thornton and Annie G. Thornton his wife, John N. Thornton and Annie G. Thornton his wife, John S. Thornton and Annie G. Thornton his wife, James Mowat and Laura P. Mowat his wife, Louisa E. Wilson. Augusta J. Harris, and Julia E. Esson, Executrix and Trustee, Laura Pauline Mowat, Executrix and Trustee, Laura Pauline Mowat, Executrix and Dudne Breeze, Executors and Trustees of James Stanley Harris, deceased, are de-Defendants, with the approbation of the tundersigned Referee in Equity, duly annown of Saint John, all the freehold, leasehold and personal property remaining of James Stanley Harris, deceased, and also all the freehold, leasehold and personal property remaining of the said James Stanley Harris, deceased, and also all the freehold, leasehold and personal property remaining of the said James Stanley Harris, deceased, so to be sold as aforesaid, is situate in the City of Saint John and comprises:—

1.—All those certain lots, pieces and par-

comprises:—

1.—All those certain lots, pieces and parcels of land, with the buildings thereon, situate the control of the con

cals of land with the buildings thereon, sivuate on the corner of Paradise Row and Harris Street, having a frontage of two hundred and twenty-seven (227) feet, two (2) incaes on Paradise Row, and three hundred and one (301) feet eight (8) inches on Harris Street.

2.—All those three several freehold and leasehold lots, with the buildings thereon situate on the west side of Water Street, and the north side of Peters' Wharf (so called), having a frontage of fifty (50) feet on Water Street, and extending back therefrom ninety (90) feet, more or less, and a frontage of twenty-four (24) feet on Peters' Wharf (so called); the leasehold lot being under a renewable Lease subject to a ground rent of newable Lease subject to a ground rent of Two 'Iundred and Sixty-four (\$264.00) Dollars

newable Lease subject to a ground rent of Two Tundrad and Sixty-four (\$284.00) Dollars per annum.

Also, Four (4) shares of the capital stock of the Central Fire Insurance Company.

The said freehold, leasehold and personal property and assets of the firm of J. Harris & Co. so to be sold as aforesaid is all in the City of Saint John, and comprises:—
3.—All those four several freehold and leasehold lots of land, with the buildings and machinery thereon, known as the Portland Rolling Mills, having a frontage of four hundred and fifty-seven (457) feet on the Straight Shore or Short Ferry Road, and extending from said Road southerly to the harbor line; two hundred and twenty (220) feet of this frontage be ag freehold, and the remaindar being held under renewable Leases subject to a ground rent of Three Hundrd and Twenty-Eight (\$328.00) dollars per annum.

4.—All those four several freehold and leasehold lots of land with the buildings, machinery and improvements thereon, known as the Foster Nail Factory, situate on the western side of George Street, having a frontage of one hundred and twenty-seven (127) feet on said street, and extending back westerly eighty (80) feet more or less; sixty-four feet of this frontage being freehold, and the remainder being held under renewable leases, subject to a ground rent of One Hundred and Thirty \$(130) dollars per annum.

The property known as the Portland Rolling Mills and the Foster Nail Factory will be sold en bloc, the stock of raw and manufactured materials to be taken by the purchaser at a valuation.

For terms of sale and other particulars apply to the plaintiff's solicitor. chaser at a valuation.

For terms of sale and other particulars apply to the plaintiff's solicitor.

Dated the 24th day of September, A. D.

CLARENCE H. FERGUSON. M. G. B. HENDERSON, Plaintiff's Solicitor. W. A. LOCKHART.

By order of Mr. Justice Tuck, made this day, the above sale is postponed until SAT-URDAY, the fifth day of January, 1895, at the same hour and place.

Dated this 24th day of November, A. D. CLARENCE H. FERGUSON, Referee in Equity.

By erder of Mr. Justice Tuck, made this day, the above sale is further postponed until SATURDAY, the Second Day of March, 1895, at the same hour and place.

Dated this 28th day of December, A. D. 1894 CLARENCE H. FERGUSON, Referee in Equity.

Many er young man, said Uncle Eben, makes de mistake ob his life in lookin' for consolation in poh'try when he orter be takin' some good reli'ble In 1873 the complete success of wat-

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 SATURDAY, THE SIXTEENTH DAY OF FEBRUARY, A. D. 1895, at twelve o'clock, noon, pursuant to the directions of a Decretal Order of the Supreme Court in Equity, made on the Zist day of November, A. D. 1894, in a certain cause therein pending, wherein James Stirling is plaintiff and James Straton and Lucy A. R. Straton are Defendants, with the approbation of the undersigned Referce in Equity, the mortgaged premises described in the Plaintiff's Bill of Complaint and in said Decretal Order as: Being all those two separate lots of land

Being all those two separate lots of land and premises, situate and being in Wellington Ward, in the City of Saint John, and described as follows, namely: Beginning on the eastern side line of Garden Street, at a point where it intersects the northern side line of Coburg Street thence running along the northern side line of Coburg Street in an easterly direction one hundred and fifty feet, more or less, to the southwestern ocraner of Lot G. on the plan of subdivision of a portion of Lot No. Ten in Class L. on the partition of the Estate of the late Honorable William Hazen, filed in the Office of the Registrar of Deeds of the City and County of Saint John, thence north fifty-two eggrees thirty-seven minutes west along the southwestern side of the said lot marked G. seventy-seven degrees thirty minutes west seventy feet, more or less, to the said eastern side of Garden Street in a southerly direction one hundred and fifty feet more or less to the place of beginning;" the said described lands and premises conveyed to said Lucy A. R. Straton by the Executors and Trustees of George A. Hamilton by deed dated the fifteenth day of Jure, A. D. 1889, and registered in Libro 32, page 157 and following pages, in the office of the Registrar of Deeds in and for the City and County of Saint John, together with all and singular the buildings, fences, and improvements thereon, and the rights and appurtenances to the said lands or premises belonging or appertaining.

For terms of sale and other particulars apply the page 100. belonging or appertaining.

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

Dated this fifth day of December, A. D.

A. H. HANINGTON, E. H. McALPINE, Plaintiff's Solicitor. Refere

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, in the Province of New Brunswick, on SATURDAY, the sixteenth day of February 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 Friday, the thirtieth day of November, A. D. 1894, in a cause therein pending, wherein Sarah Nicholson, Murray McLaren and Joseph R. Stone, Trustees of the last Will and Testament of John Wr. Nicholson, deceased, are plaintiffs, and Thomas Kyffin, and Mary Jane Kyffin, his wife; Margaret Kyffin, widow of George Kyffin, deceased; Thomas Kyffin, John Kyffin, Charles Kyffin and George Kyffin, and Thomas Kyffin, guardian of Charles Kyffin and George Kyffin, infants, are defendants, with the approbation of the undersigned Referee in Equity, duly appointed in and for the said City and County of Saint. John, the mortgaged premises described in the said Decreal Order as:

"All that certain lot, piece or parcel of

"All that certain lot, piece or parcel of land, situate, lying and being in the parlah of Fortland (now city of Saint John), and bounded as follows: That is to say, Beginning at the southeast corner of the house on the said to formerly occupied by the late William McDermott, deceased, fronting on Fortland street (so called); thence in the late william McDermott, decrees, east one hundred feet, more no degrees, west to the prolongation of the northern side line of said house; and thence southerly by the southeast corner of the old McMakin house now Divine house), to the main or Portland street aforesaid; and thence easterly by the northern line of said street twenty feet to the place of beginning, together with the said dwelling house and all other houses, buildings, erections and improvements thereon standing and being in the said parish of Portland (now city of Saint John), on the north side of Portland street, near the Mill Bridge (so called), the house now on the said to being known as the old Moundain house, and the said of being a front of degree feet on the said street, and extending back a northerly direction one hundred feet, more feet on the said street, and a feet of land, street, place of land heretofore sold by the said street, place of land heretofore sold by the said street, place of land heretofore sold by the said street, place of land heretofore sold by the said street, place of land heretofore sold by the said street, place of land heretofore sold by the said street, place of land heretofore sold by the said street, place of land heretofore sold by the said street, place of land heretofore sold by the said street, place of land heretofore sold by the said street, sold by the said street, place of land, situate, lying and being in the said street, sold parish of Portland (now city of St. John), and bounded and described as follows, that

CLARENCE H. FERGUSON.

J. G. FORBES, Plaintiffs' Solicitor. GEORGE STEWART, 1455

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EQUITY SALE

ly it is held there made now on the crease between and quinquennial view is taken by visit of the deputa be fruitless. The I will be that an est and readjustment made midway bety five years as well L. P. Burpee of ment has been ap retary to the secre rapidly pushed. about one hundre the job and betw horses. The struc At today's cabi Onderdonk was a for section 1 of th Simcoe division An order in cou superannuating

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> Andrew Onderd

pointing Dr. G.

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fore May or June The revenue for increase of \$80,000 ing period of 1893 however, there i millions, the tota half of this year expenditure for ounts to \$14,129.4

A proclamation Canada Gazette list under the tar