HOLY COMPULSION.

DR. TALMAGE'S SELECTION FOR HIS MANY NEWSPARER REACERS.

"And Compel Them to Come In," the Words of His Text-Religion is a Banquet-It is a Joyous Thing-How We Compel People to Stay Away From Church.

Brooklyn, September 16-Rev. Dr. Talmage, who is still absent on his roundthe-world tour, has selected as the subject of his sermon through the press for to-day: "Holy Compulsion," the text being Luke 14, 23; "And compel them to come in.

The plainest people in our day have luxuries which the kings and queens of olden times never imagined. I walked up and down the stairs of Holyrood Palace-a palace that was considered one of the wonders of the world-and I said, 'Can it be possible that this is all there was of this reputed wonderful place? And this is the case in many other instances. There are fruits in Westchester County and on Mong Island farms better than pomegranates apricots of Bible times. Through all the ages there have been scenes of festivity, and the wealthy man of my text plans a great entertainm and invites his friends. If one builds a beautiful home he wants his acquaintances to come and enjoy it. If one buys an exquisite picture he wants his friends to come and appreciate it; and it was a laudable thing when the wealthy man of my text, happy himself, wanted to make other people happy. And so the invitations went out; but something went very much wrong. You can imagine the embarrassment of any one who has provided a grand feast, when he finds out that the guests invited do not intend to come. There is nothing that so provokes the master of the feast

as that Well, these people invited to this great banquet of the text made most frivolous excuses. The fact was, I suppose, some of them were offended that this man had succeeded so much better in the world than they had. There are people in all occupations and professions who consider it a wrong to them that anybody else is advanced. I suppose these people invited to the feast said among themselves, "We are not going to administer to that man's vanity, he is proud enough now; we won't go; side that, we could all give parties if we made our money the way that man

made his. So when the messengers went out with the invitations there was a unanimous refusal. One man said, "Oh, I have bought a farm, and I must go and look at it." He was a lond speculator, and had no business to buy land until he knew about it. A frivolous excuse. Another man said, "I have bought five yoke of oxen." The probability is he was a speculator in live stock. He ought to have known about the oxen before he bought them. Besides that, if he had been very anxious to get to the feast, he could have hooked them up and driven them on the road there Another frivolous excuse. Another man said, :'Oh, I have married a wife, and I can't come;" when if he had said to his wife, "I have an invitation to a splendid dinner; it is highly compli-mentary to me; I should very much like to go; will you go along with me?" she would have said, "To be sure I will go." Another frivolous excuse. The fact was that they did not want to go.

"Now," said the great man of the feast, "I will not be defeated in this matter; I have with an honest purpose provided a banquet, and there are scores of people who would like to come if they only invited. Here, any man, here, you go out, and when you find a blind man, give him your arm and fetch him in; and when you find a lame man him a crutch and fetch him in and when you find a poor man, tell him that there is a plate for him in my mansion; and when you find some one who is so ragged and wretched that he has een invited anywhere, then, by the kindest tenderness and the mos loving invitation any one ever had.

compel him to come in.

Oh, my friends, it requires no acuteness on my part, or on your part, to see in all this affair that religion is a banquet. The table was set in Palestine a good many years ago, and the disciples gathered around it, and they thought they would have a good time all by selves, but while they sat by this table the leaves began to grow and spread, and one leaf went to the east and another leaf went to the west, until the whole earth was covered up with them, and the clusters from the heavenly vineyard were piled up on the board, and the trumpets and harps of eternity made up the orchestra, and as this wine of God is pressed to the lips of a sinning, bleeding, suffering, dying, groaning world, a voice breaks from the heavens, saying, "Drink O friends; yea drink, O beloved!" O blessed Lord Jesus, the best Friend I ever had, the best friend any man ever had, was there ever such a table? Was there ever such a banquet?

From the Cross uplifted high, Where the Saviour deigns to die? What melodious sounds I hear Cursing on the ravished ear! Heaven's redeeming work is done,

Religion is a joyous thing. I do not want to hear anybody talk about reli gion as though it was a funeral. I do not want anybody to whine in the prave meeting about the Kingdom of God, do not want any man to roll up his eyes, giving in that way evidence of his sanctity. The men and women of God whom I happen to know, for the most part, find religion a great joy. It is exhibara-tion to the body. It is invigoration to the mind. It is rapture to the soul. It is balm for all wounds. It is light for all darkness. It is harbor from all storms, and though God knows that some of them have trouble enough now, they rejoice because they are on the

way to the congratulations eternal. I stopped one nightfall, years ago, at Freyburg, Switzerland, to hear the organ of world-wide celebrity in that place. I went into the cathedral at nightfall. All the accessories were favorable. There was only one light in all the cathedral, and that a faint taper on the altar. I looked up into the venerable arches and saw the shadows of centuries, and when the organ awoke, the cathedral awoke, and all the arches seemed to lift and quiver as the music came under them. That instrument did not seem to be made out of wood and metal, but out of human hearts, so and metal, but out or numar with every wenderfully did it pulsate with every laughing like a now laughing like child, now sobbing like a tempest. At given to him, and he said within him-

one moment the music would die away until you could hear the cricket chir outside the wall, and then it would rol up until it seemed as if the surge of th sea and the crash of an avalanche had struck the organ-pipes at the same mo-ment. At one time that night it seemed as if a squadron of spirits weeping u, from earth had met a squadron of de scending angels whose glory beat back the woe. Standing there and looking at the dim taper on the altar of the cathedral, I said, "How much like many a Christian's life! Shadows hover, and sometimes his hope is dim, and faint, and flickering, like a taper on the altar. But at what time God wills, the heavens break forth with music upon his soul, and the air becomes resonant as the angels of God beat it

with their shining sceptres."
Oh, the Lord God has many fair and beautiful daughters; but the fairest of them all is she whose ways are pleasantness and whose paths are peace Now. my brothers and sisters—for I have a right to call you all so—I know some people look back on their ancestral line, and they see they are descended from the Puritans or Huguenots, and they rejoice in that; but I look back on my ancestral line, and I see therein such a mingling and mixture of the blood of all nationalities that I feel akin to all the world, and by the blood of the Son of God, who died for all people, I address, you in the bonds of universal brotherhood, I come out as only a servant bringing an invitation to a party, and put it into your hand, saying, "Come, for all things are now ready," and I urge it upon you and continue to urge it, and, before I get through, I hope, by the blessing of God, to compel you to come in.

We must take care how we give the invitation. My Christian friends, I think sometimes we have just gone opposite to Christ's commands, and we have compelled people to stay out. Sometimes our elaborated instructions have been the hindrance. We graduate from our theological seminaries on stilts, and it takes five or six years before we can come down and stand right beside the great masses of the people, learning their joys, sorrows, victories, defeats. We get our heads so brimful of theological wisdom that we have to stand very straight lest they spilled over. Now, what do the great masses of the people care about the technicalities of religion? What do they care about the hypostatic union or the difference between sub-lapsarian and supra-lapsarian? What do they care for your profound explanations, clear as a London fog? When a man is drowning he does not want you to stand by the dock and describe the nature of the water into which he has fallen, aud tell him there are two parts hydrogen gas and one of oxygen gas, with a common density of thirty-nine Fahrenheit, turning to steam under a common atmospheric pressure of two hundred and twelve. He does not want a chemical lecture on

water; he wants a rope. O, my friends, the curse of God on the church, it seems to me, in this day, is | to come in. metaphysics. We speak in an unknown tongue in our Sabbath Schools, and in our pulpits, and how can people be saved unless they can understand us? We put on our officials gowns, and we think that the two silk balloons flapping at the elbows of a preacher gives him great sanctity. The river of God's truth flows down before us pure and clear as crystal; but we take our theological stick and stir it up, and stir it up, until you cannot see the bottom. Oh, for the simplicity of Christ in all our instructions-the simplicity he practiced when standing among the people, He took a lily, and said, "There is a lesson of the manner, I will clothe you;" and pointing to a raven, said, "There is a lesson of the way I will feed you, consider the lilies-

behold the fowls. I think often in our religious instructions we compel the people to stay out by our church architecture. People come in and they find things angular, and cold, and stiff, and they go away never again to come; when the church ought to be a great home-circle, everybody having a hymn-book, giving half of it to the one next him, everyone who has a hand to shake hands-the church architecture and the church surroundings saying to the people, "Come in and be at home." Instead of that, I think all these surroundings often compel the people to stay out. Now, let us all repent of our sins and begin on the other track, and by our heartiness of affection and warmth of manner, and imploration of the Spirit of God, compel the people to come in. How shall we lead sinners to accept the Lord's invitation? I think we must certainly begin by a holy life. We must be better men, better women, before we can compel the people to come into the kingdom of Jesus Christ. There are fine essays being written in this day about science and religion. I tell you the best argument in behalf of our holy Christianity: It is a good man, a good woman, a life all consecrated to Christ. No infidel can answer it. Oh, let us by a holy example compel the people to

I read of a minister of the Gospel who was very fond of climbing among the Swiss mountains. One day he was climbing among very dangerous places, and thought himself all alone, when he heard a voice beneath him say, "Father, look out for the safe path I am follow-' and he looked back and he saw that he was climbing not only for him-self, but climbing for his boy. Oh, let us be sure and take the safe path! Our children are following, our partners in business are following, our neighbors are following, a great multitude step ping right on in our steps. Oh, be sure and take the right path! Exhibit a Christian example, and so by your godly

walk compel the people to come in. I think there is work also in the way of kindly admonition. I do not believe there is a person in this house who, if approached in a kindly and brotherly manner, would refuse to listen. If you are rebuffed, it is because you lack in tact and common sense. But oh, how much effective work there is in the way of kindly admonition! There are thousands of men all round about you who have never had one personal invitation to the cross. Give that one invitation, and you would be surprised at the alacrity with which they would ac-

I have a friend, a Christian physician, who one day became very anxious about who one day became very anxious about the salvation of a brother physician, and so he left his office, went down to this man's office and said, "Is the doctor in?" "No," replied the young man whiting; "the doctor is not in." "Well!" and this physician, "when he comes in tell him I called, and give him my Christian love." This would!" doctor is not in." love." This worldly doctor came home after a while, and the message was

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self, "What does he mean by leaving his Christian love for me?" And he became very much awakened and stirred in spirit, and he said after a while, "Why, that man must mean my soul," and he went into his back office, knelt down and

began to pray. Then he took his hat and went out to the office of this Christian physician, and said, "What can I do to be saved?" and the two doctors knelt in the office and commended their souls to God. All the means used in that case was only the voice of one good man, saying, "Give my Christian love to the doctor." The voice of kindly admonition. Have you uttered it to day? Will you utter it to-morrow? Will you utter it now? Compel them

I think there is a great work also to be done in the way of prayer. If we had faith enough to-day, we could go before God and ask for the salvation of all the people in our churches, and they would all be saved, there and then, without a single exception. There might be professional men there, political men there, worldly men there, men who had not heard the Gospel for twenty years, men who are prejudiced agains the preachers, men who are prejudiced against the music, men who are prejudiced against the church, men who are prejudiced against God-I do not care—they might be brought in by fervent prayer-you would compel them to come in.

Oh, for such an earnest prayer! Peo-ple of God, lay hold of the horns of the altar now, and supplicate the salvation of all those who sit in the same pew with you—yea, the redemption of all who sit in your churches. What a momentous in your churches. hour! God help!

At the close of a religious service, and when the people had nearly all left the building, a pastor saw a little girl with her head bowed on the back of the pew. and, passing down the aisle, he said to himself, "The little child has fallen So he tapped her on the asleep. shoulder and said,"The service is over. She said, "I know it is over; I am praying, sir, I am praying." "Well," said the minister, "whatsoever ye ask of God, believing, ye will receive." said, "Is that in the Bible?" "Yes," said, "there is a promise of that kind in the Bible." "Well," she said, "let me see it." So he turned over the Bible until he came to the promise, and she said, "That's so, is it?" Now, O Lord, bring my father to this church to-

night."
While she was praying her father passed into the door of the church, and came down by his child and said. "What do you want of me?" When that child had begun to pray one hour before for her father, he was three miles away: but by some strange impulse that he could not understand, he hastened to the church, and there the twain knelt, the father, s arm around the child neck, and there he entered on the road to Heaven. "Whatsoever ye ask of God, believing, ye shall receive." That was an answer to the child's prayer. What did she do! She compelled him

I tell you to-day, my friends, of great salvation. Do you understand what it is to have a Saviour? He took your place. He bore your sins. He wept your sorrows. He is here now to save your soul. A soldier, worn, out in his country's service, took to the violiti as a mode of earning his living. He was found in the streets of Viennas playing his violin; but after a while his hand became feeble and tremulous, and he could no more make music. One day, while he sat there weeping, a man passed along and said, 'My friend, you are too old and too feeble; give me your violin;" and he took the man's violin, and began to discourse most exquisite music, and the people gathered around in larger and larger multitudes and the aged man held his hat, and the coin poured in and poured in until the hat was full. "Now," said the man who was playing the violin, "put that coin in your pockets." The coin was put in the old man's pockets. Then he held his hat again, and the violinist played more sweetly than ever, and played until some of the people wept and some shouted. And again the hat was filled with coin. Then the violinist dropped the instrument and passed off, and the whisper went, "Who is it? Who is it?" and some one just entering the crowd said, "Why, that is Bucher, the great violinist, known all through the realm; yes, that is the great violinist." The fact was, he had just taken that man's place, and assnmed his poverty, and borne his burden, and played his music, and earned his livelihood, and made sacrifice for the poor old man. So the Lord Jesus Christ comes down, and He finds us in our spiritual penury, and across the broken strings of His own broken heart He strikes a strain of infinite music, which wins the attention of earth and heaven. He takes our poverty. He plays our music. He weeps our sorrow. He dies our death. A sacrifice for you. A

sacrifice for me. Oh, will you accept this sacrifice now? I do not single out this and that man, and this and that woman, But I say all may come. The sacrifice is so great, all may be saved. Does it not seem to you as if heaven was very near? I can feel its breath on my cheek. God is near. Christ is near. The Holy Spirit is near. Ministering angels are near. Your glorified kindred in heaven near. Your Christian father near. Your glorified mother near. Your departed children near. Your redemption is

Crossing the Legs. Women who sit with their legs crossed to sew or read or hold the baby are warned that they are inviting serious physical ailments. When a man crosses his legs, he places the ankle of one limb across the knee of the other and rests it lightly there. A woman more modest and restricted in her movements, rests the entire weight of one limb on the upper part of the other, and this pressure upon the sensitive nerves and cords, if indulged in for continued lengths of time, as is often done by ladies who sew or embroider, will produce disease. Sciatica, neuralgia and other serious troubles frequently result from this simple cause. The muscles and nerves in the upper portion of a woman's leg are extremely sensitive, and much of her whole physical structure can become de-ranged if they are overtaxed in the manner referred to.-Medical Age.

His Superior Reach "The great point about Thumpetts. remarked the puglist's ex-backer, "is his long reach."

"Oh, I'm right. He never fights a man at a distance of less than 500 miles."-Indianapolis Journal.

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PAINTED ON THE HEAVENS.

Remarkable Mirage Shows the City el

Buffalonians who lifted their eyes toward the northern sky between 10 and 11 o'clock the other morning saw there a beautiful and wonderfully perfect mirage. It was the City of Toronto, with its harbor and the little island which lies in Lake Ontario a short distance to the south. Toronto is fifty-six miles north of Buffalo, but those who first witnessed the phenomenon were able to count the church spires in the Canadian city. The phenomenon is classed by natural scientists as a mirage of the third order, the objects looming up far above their real level, and not inverted, as is the cases with mirages of the first and second class, but appearing like perfect landscape far away in the sky. The mirage showed the entire breadth of Lake Ontario, a projection east of the mirrored Toronto being easily recognized as Charlotte, a suburb of Roches ter. In a direct line between this point and Toronto bay a large side-wheel steamer could be seen making her way. The vessel was the Norseman. Far to, the north of the steamer were seen two dark objects surround by smoke, and standing out from the glassy surfact of the water. They were two large stramers of the New York Central line, plying between Lewiston and Toronto. A sailboat, apparently a vacht, was the most distinct of all objects. Her mainsail was set, and she was lying close to the wind. She was seen to turn and careen with the west wind, and then suddenly disappear as though nature had removed a slide for her magic lantern. In the same way the whole great scene began slowly to dissolve, a bank of black clouds sweeping along and obliterating the picture to the disappointment of thousands who had swarmed to the tops of the highest buildings. Experts who used fine glasses in viewing the mirage say they were able to discover the outlines of all the streets of Toronto, and declared that a better view of the city could not be had without approaching within ten miles of it. A careful examination of a map of the country pictured in the sky showed that the mirage was without the slightest distortion. The gradual rise of the city as it slopes back from the water was distinct, and the perspective had a natural appearance. Twenty thousand people saw the rare spectacle.

UTILIZING THE PHONOGRAPH.

Astor's Pall Mall Has Introduced it in

the Office. William Waldorf Astor's Pall Mall Magazine has introduced into the printng office a greater novelty than the type-setting machine. It is a phonograph into whose cylinder the article to be set up is read. The author can even dispense with writing his article, if he is ready enough and accurate enough with his tongue. The compositor after-wards puts the tubes to his ears and sets in type what he hears. If the machine talks too fast, he can stop it. This new method dispenses with the copyholder as well, for, of course, the proof-reader can use the pnonograph in the same way. It may be noted, however, that dictation is not conducive to a polished style, and that the man who can talk any presentable

sort of a magazine article into a phonograph is rare, indeed. Captain King is said to turn out novels that way, but Marion Crawford tried it and had to give it up, for the result was the poorest novel he has had published he became famous. Daudet, is also reported to have tried the experiment awhile ago and to have returned to his pen, much disgusted with the result. It takes long practice, strong will power and an unusua faculty for concentration to matter that is expected to be dubbed 'literature" when it is published.—Buffalo Express.

Tips on Various Topics.

A nugget of tin weighing 5,400 pounds has been found in Tasmania. The essay shows 67 per cent. of metallic

Duluth and Superior have a grain elevator capacity of 27,000,000 bushels. California fruit now goes to London.

A single hair will bear a weight of

By a new loading apparatus the steamship Manola was emptied of 2336 tons ore, and loaded with 1421 tons coal in a single day. Three hundred and sixty tons were loaded in one hour.

Because of high water in the Sault Canal, and the increasing size of the lake vessels, the cargo records are being frequently broken. The steel ship Curry took to the head of Lake Superior 3700 tons coal, and took away 3850 tons ore recently. The steamer Mohican took away 1,148,000 feet of lumber.

The membership of Christian churches

in Japan numbers nearly 68,000, A large calico printery keeps a stock of 7000 or 8000 rollers.

Seventy-five million feet of lumber nave been shipped from Duluth this sea-The fibres of the brain average a

ten-thousandth part of an inch in dia-Minneapolis grain elevators have a capacity of 25,000 bushels.

Councilmen of many cities are struggling with the question of efficient guards for trolley wires. The President of Chili gets \$15,000 a

A Misfortune "I shall bring a guest home to din-ner to-day, my dear," remarked Mr. William Goat to Mrs. Nannie Goat, as he combed his whiskers on the barbed wire fence. 'Who?" inquired Mrs. G.

"Young Willie Goat from the country, "Well," replied Mrs. G. "there's nothing for him except a part of a tomato can saved over from yesterday, and half of a paper collar,"
"Too bad, too bad," sighed Mr. G.;
"he told me he was particularly glad to
come because he needed a change of diet."-Detroit Free Press.

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INTERCOLONIAL RAILWAY

1894—Summer Arrangement—1894

On and after Monday, the 25th June, 1894, the trains of this Railway will run daily (Sunday excepted) as follows:

TRAINS WILL LEAVE ST. JOHN. Express for Campbellton, Pugwash, Pictou and Halifax.... ccommodation for Point du Chene.... 10.10 Express for Halifax..... Express for Quebec and Montreal..... 16.35

A Parlor Car runs each way on Express trains leaving St. John at 7.00 o'clock, and Halifax at 7.00 o'clock.

Passengers from St. John for Quebec and
Montreal take through sleeping cars at Monctan, at 19.50 o'clock

TRAINS WILL ARRIVE AT ST. JOHN.

Express from Montreal and Quebec 8.30 Accommodation from Point du Chene.. 12,55 Express from Halifax, Pictou and Camp-Express from Halifax and Sydney 22.35

The trains of the Intercolonial Railway are heated by steam from the locomotive, and those between Halifax and Montreal via Levis are lighted by electricity.

All trains are run by Eastern Standard

D. POTTINGER. Railway Office, Moncton, N. B. ,20th June, 1894.

NOTICE.

TO GEORGE E. M. ALLEN, of Brooklyn, New York, in the United States of America, Clerk. and Jean Walker, his wife; Helen Firth, widow of Walker Campbell Firth, late of Kansas City, Missouri, in the said United States; Rufus B. Oxley, of Victoria, in the Province of British Columbia, Insurance Agent, and Marion Miller, his wife; Andrew T. Mack. of the City of Boston, Massachusetts, in the United States of America, Carver, and Sarah Malcolm B., his wife; and Charles J. Whitlock, of Tacoma, Washington Territory, in the said United States, gentleman, and Maggie Sinelair, his wife, heirs of William Firth, late of the City of Saint John, and to all whom it may concern: Maggie Sinelair, his wife, heirs of William Firth, late of the City of Saint John, and to all whom it may concern:

NOTICE IS HEREBY GIVEN that under and by virtue of the Power of Sale contained in a certain Indenture of Mortgage, bearing date the Thirteenth day of March, A. D., 1871, and recorded in the office of the Registrar of Deeds for the City and County of Saint John, in the Province of New Brunswick, by the number 38,062 in Book Y, No. 5 of Records, pages 547, 548, 549 and 550, and made between William Firth, of the City of Saint John, in the city and county of St. John, Merchant, and Margaret, his wife, of the one part and Mary A. E. Jack, of the City of Fredericton, in the County of York, spinster, of the other part; and under and by virtue of an assignment of the said mortgage, bearing date the Twenty-ninth day of May, A. D., 1876, and recorded in the office of the Registrar of Deeds aforesaid by the number 44,610 in Book Z, No. 6 of records, pages 74,75 and 76, and made between the said Mary A. E. Jack, of the one part, and John Wishart, of the City of Saint John, Merchant, of the said City of Saint John, on Saturday, the THIRD DAY of NOVEMBER. next, at twelve o'clock noon, the lot of lands and premises in the said Indenture of Mortgage described as:

"All that cartain piece or parcel of land,

mises in the said indenture of mortgage asscribed as:
"All that cartain piece or parcel of land,
beach and flats, and the wharf thereon
"standing, situate, lying and being in Queena
"Ward, in the City of Saint John, the said
"piece or parcel of land having a front of
"thirty feet on 'Peters' Wharf,' so-called,
"extending back preserving the same breadth
"thirty feet, the same being the lot devised
by the late Honorable Charles I. Peters by
"his last will and testament to his son. "his last will and testament to his son,
"Brunswick W. Peters, and by him, the said
"Brunswick W. Peters, by his last will and
"tastament devised to the said Mary A. E.
"Jack," together with all houses, outhouses,
barns, buildings, fences, improvements and wharves thereon being, and all ways, rights of way, members, easements, rights and priv-ileges to, on or over the same and every part thereof belonging or in any wise appertaining.

The above described property will be sold at

the time and place aforesaid in consequence of default having been made in the payment of the principal money in the said mortgage mentioned, contrary to the proviso for payment these is a contributed to the proviso for payment these is a contributed to the proviso for payment these is a contributed to the proviso for payment these is a contributed to the proviso for payment these is a contributed to the proviso for payment the provisor of the provisor for payment the provisor of the provi Dated the Twenty-first day of July, A. D.,

JAMES KNOX. JAMES KNOA,
JOHN B. M. BAXTER,
ALLISON WISHART.
Executors and Trustees of the Estate
of John Wishart.
For information apply to
JOHN KERR,
Soliditor to Trustees.

She-Do humorists ever make a joke at their own expense? Humorist-The first few thousand are at their own expense. After that they get paid for them or give it up.-Truth. Forty thousand patents were applied for last year in Washington. The patent office pays its way and \$150,000

APPLE TREES

Wealthy, Walbridge, Haas, Ben Davis, Tetofsky, Hyslip Crab, Etc., Etc.

THE undersigned not being in a position to canvas for, or deliver personally the trees noted above, wishes to sell the whole lot outright. The nursery is located in Stanley, York Co. It will be to the advantage of any person wishing to set out a lot of trees to send for terms by the hundred. Circumstances, over which I have no control, have thrown these trees upon my hands, and they will be disposed of at a bargain. HENRY T. PARLEE, Westfield, N.

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 FIFTEENTH DAY of SEPTEMBER next, at the hour of twelve o'clock, noon, pursuant to the directions of a Decretal Order of the Supreme Courtin Equity, made on Tuesday the Twenty-fourth day of April, A.D., 1894, in a cause therein pending, wherein Benjamin H. Anning is Plaintiff, and George Albert Anning, a Lunatic, and Bradbury Bedell and Charles A. Palmer, Committee of the son and estate of the said George Albert Anning, 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 lands and premises described in the said Decretal Order as:

"All that certain lot of land situate in Guys Ward in the City of Saint John, being the Southeastern moiety of lots known and distinguished on the plan of Carleton as lots number foury-four (44) and forty-five (45) and described as foliows: Fronting on the eastern side of Ludow Street fifty feet and running back continuing the same breadth eighty feet, more or less, bounded on the Southeasterly side by property belonging to John Huestis, on the rear by part of lot number forty-six (46) and on the North west by the Northwestern moiety of the same lots (viz. 44 and 45):

Also "All that certain lot of land situate on the western side of the Harbour of Saint John and knewn and distinguished on the map or plan of that part of the City of Saint John by the number two hundred and ten (210), being forty by one hundred feet more or less and forming the corner of Duke Street and Market Place on the southern side of Duke street."

Also "All that certain lot of land situate on the said Street at the Southwestern corner of a lot belonging to the estate of the North side of land lying and being in the City of Saint John aforesaid and situate on the North side of land situate of beginning, and also all the use and privilege of t

of April, one thousand eight numbers and intythree."

Also "All that certain lot, piece and parcel of
land situate, lying and being in the said City
of Saint John, containing a front of forty feet
on King Street and running back on Germain
Street, containing the same breadth fifty feet,
being known and distinguished by the number
three hundred and ninety two (392) on the map
or plan of the said City on file in the office of
the Common Clerk."

Also "All that certain piece and parcel of
land lying, being and aituate in the town plot
of Carleton, being half of lot (165) one hundred
and aixty-five being twenty-five feet, fronting
on Market Place and extending back south-

and aixty-five being twenty-five feet, fronting on Market Place and extending back southwestwardly eighty feet more or less, bounded on the South by lands occupied by G. I. Harding, M. D."

Also "All that certain piece or parcel of land situate, lying and, being on the southern side of Duke Street in Dukes ward in the City of Saint John known and distinguished on the map or plan of the City of Saint John on file in the office of the Common Clerk by the number eight hundred and seventy-four, (874) fronting forty feet on Duke Street and extending back therefrom preserving the same width one hundred feet."

Also "All those four several and certain lots, pieces and parcel of land situate, lying and being in the said City and known and distinguished on the map or plan thereof on file in the office of the Common Clerk by the number (1380) thirteen hundred and eighty, (1881) thirteen hundred and eighty-three, fronting on the North side of Sneffield Street in Sidney Ward

Also "All that certain piece or parcel of land situate, lying and being in the parish of Lancaster, in the County of Saint John, being three fourth parts of lots known and distinguished upon the plan of the ten acre grant, so called, by the numbers one hundred and ten (110) and one hundred and eleven (111) and one hundred and twelve (112, the same being at Negro Point so called, bounded on the South by the Bay of Fundy, formerly in the possession of Alexander Brogan.

Also "All the one quarter part of a lot of land

Fundy, formerly in the possession of Alexander Brogan.

Also "All the one quarter part of a lot of land situate, lying and being in the city of Saint John, and known and distinguished on the plan of the northern part of said City by the number fifty-four, the said quarter part bounded as follows, that is to say I Beginning on Waterloo Street at the corner of a lot numbered fifty-three and running from thence southeasterly by the line of the last mentioned lot one hundred and ten feet, thence northeasterly at right angles to the said line of the said last mentioned lot twenty-five feet, thence parallel to the said line to Waterloo Street, and from thence by the said street to the place of beginning, the said premises being the same as were heretofore conveyed to thesaid John Anning by one James Simonds.

Also "A part of lot No. 53 fronting on Water-

Simonds.

Also "A part of lot No. 53 fronting on Water-loo Street four feet wide, running back four-teen feet (14) until it terminates in a point bounded on the north by John Anning's Lov No.

The above lots will be sold separately.
For terms of sale and other particulars apply
to the Plaintiff's Solicitor.
Dated the 30th day of June, A. D., 1894.; CLARENCE H. FERGUSON

M.G. B. HENDERSON, Plaintiff's Solicitor. W. A. LOCKHART, Auctioneer.

By order of Mr. Justice Barker, made this day, the above sale is postponed until SATUR-DAY, the 6th DAY of OCTOBER now next. E Dated the 10th day of September, A. D.] 1894. CLARENCE H. FERGUSON,

FARM FOR SALE.

THE subscriber offers for sale on favorable terms that very Valuable Estate at Sussex Vale, widely known as the residence and stock farm of the late Hugh McMonagle, Esq., comprising 180 acres of fertile land, nearly all meadow, with a commodious, well-appointed and pleasantly situated dwelling house, well-heated by a new furnace in a spacious frost-proof cellar, and suitable for a country gentleman's residence or for a summer hotel. On the premises are also 4 large and thoroughly built barns and numerous convenient sheds and outhouses. Also, 5 never failing wells of excellent water and a well laid out 1 mile race track. The land is in a high state of cultivation and the buildings are all in first class repair. Near at hand are a Church and School House, and within a radius of 2 miles are 7 other Churches, the Sussex Railway Station and Grammar School.

Price on application—part may remain on Mortgage at six per cent. WALTER McMONAGLE, Sussex Vale, July 2, 1891. 870

show you bow to make \$3 a day; absolute ly sure; furnish the work and teak you free; you work in the locality where you live. Send me your address and will explain the business fully; remember, I guarantee a clear profit of \$3 for every day's work; absolutely sure; don't fall to write to-day. ddress A. W. KNOWLES. Windsor Ontario

The greatest work any one can do is to please God.

The Engli Philadelph tional crick Hawke's te Philadelphia in an ungl team, who ing majorit were drawn 253 runs be had two w withstandin many perso tory for th day's play I gradually s after anoth match was 422 to the 2 Englishme today, but due largely bowling. of eight wid sion.

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far as tod and Bathu them and down und stances. witnessed The sum Gentlemen A. J. L. Hill C. E. Traffor C. W. Wrigh R. S. Lucas, Lord Hawke, G. B. Morday L. C Bathur J. S. Robinso G. W. Hilly

R. Bards F. White Total Gentlemen

J. W Muir, J A. Scott, I W. W. Noble H. P. Baily, F. W. Ralst Total

Bathurst Bardswell' Gentlem A. J. L. H.I. C. E. DeTrai C. W. Wrigh R. S. Lucas, Lord Hawke G. B. Morda L. C. Bathun G. W. Hilly

Total King Baily Muir Clark Patterson Gentlemen G. S. Patter J. W. Muir, A. M. Wood F. H. Bohle

Total Bathurst Hillyard Whitwell Grand T

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