July 8

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May 20th, 1896.
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Sabbath School.

BIBLE LESSONS.

Adapted from Peloubet's Select Notes.

THIRD QUARTER.

Lesson III. July 19. 2 Samuel 6: 1-12.

THE ARK BROUGHT TO JERUSALEM

Read 2 Samuel 6: 1 to 23. Compare Psalm 24. Commit verses 11-12.

GOLDEN TEXT.

"O Lord of hosts, blessed is the man that trusteth in thee."—Psa. 84: 12.

SUGGESTIONS TO TEACHERS.

SUBJECT.—"The effect of Religion in the Heart, the Home, and the Nation."

Today we study another distinct epoch in the unfolding of God's Kingdom in the kingdom of Israel.

Religion and its institutions had been greatly neglected during Saul's later days

Now, under David, is inaugurated a deep and all pervasive revival of religion.

In this lesson we may study the causes which lead to a decline of the religious life; the means by which it may be restored; the ways in which the religious life is cherished and strengthened and the blessings which follow.

EXPLANATORY.

I. THE ARK AT KIRJATH JEARIM.—"Religion Neglected." For seventy years the ark, the central point of religious worship, had lain in partial neglect, away from the Mosaic tabernacle at Shiloh. The sons of Eli had carried the ark from Shiloh into a battle against the Philistines, hoping that God would give them the victory for the sake of this symbol of his worship. But God did not reward wickedness in that way. The Israelites were defeated, and the Philistines captured the ark, but the Lord would not permit them to retain it. Their idol Dagon fell before it. The people were smitten with severe sickness wherever the ark was sent. Finally it was restored to Israel, and sent up the Sorek valley as far as Kirjath-jearim, where it had remained ever since.

II. THE ARK ON THE WAY TO ZION.—"Religion Misused." Vs. 1-8. 1. "Again" after the great assembly for his coronation. "David gathered together," after consultation with the leaders (1 Chron. 13: 1-4). "Thirty thousand," representatives of the whole people. According to Chronicles, they came as far as from Shihor, 50 miles south of Gaza, and from Hemath in Lebanon, 350 miles north of Jerusalem. The restoration must be a national act, or it would lose much of its unifying power.

2. "And David arose, and went . . . from Baale of Judah." The assembling at Baale is omitted, and the account begins with the great procession as it started on its way with the ark. Baale is an ancient name for Kirjath-jearim (forest city) (1 Chron. 13: 6. See "Place." "Whose name is called." Better, as in R.V., "which is called by the name." "The Lord." Wherever in our version, "Lord" is written in capitals it is the translation of "Jehovah." "Lord of hosts." The Lord of all the forces in the universe, organized to do his will,—the hosts of heaven and the hosts of earth, all the forces and powers of nature. "That dwelleth between the cherubim;" i. e., the abiding manifestation of whose presence was from between the cherubim (the symbolic figures) on the mercy-seat over the ark. From this place he spoke at times; here atonement was made once a year by the high priest, the type of Christ. This was the center of religion to the Jews. It was no doubt the symbol of the great truths of salvation and of God's work of salvation in the universe.

3. "And they set the ark of God upon a new cart." Probably from a remembrance of the way it was brought from the Philistines to Kirjath-jearim (1 Sam. 6: 7), but that was by the Philistines, who could have no knowledge of the law. "Brought it out of the house of Abinadab; in whose son's care the ark had been placed (1 Sam. 7: 1), 70 years before. "That was in Gibeah"; rather on the hill (1 Sam. 7: 1), an eminence near Kirjath jearim, the remains of which can yet be seen. "Sons," descendants, possibly grandchildren.

5. "And David and all the house of Israel played." The Hebrew verb means "to dance to music vocal and instrumental." (See Judg. 16: 25, and Jer. 30: 19; 1 Chron. 13: 8). "On all manner of instruments made of fir wood." The expression is a strange one. Probably we should adopt the reading of the parallel passage in 1 Chronicles, "with all their might and with singing." The Hebrew words are very similar, and the LXX. text supports the change. "Harps": David's favorite instrument, probably closely resembling the modern harp. "Psalteries": lyres, or lutes, formed of strings six to ten) strained over a parchment, and probably resembled a guitar. "Timbrels" seem to have denoted primarily the tambourine, and generally all instruments of the drum kind which were in use among the Israelites. "Cornets": a loud-sounding instrument made of a horn of a wild ox or of a chamois, sometimes of an ox, or of silver in imitation of the horn. "Cymbals": brass instruments of percussion, two being struck together. They were of "a form exactly resembling those of modern times."

6. "And when they came to Nachon's threshing floor." Nachon means "smiting," and the threshing floor was thus named after this event, because here was the smiting of Uzzah. In 1 Chron. 13: 9) it is called the threshing floor of "Chidon" the dart, the stroke with which Uzzah was smitten. The place is unknown, but probably it was not far from Jerusalem. "Uzzah put forth his hand to the ark of God"; to steady the ark and keep it from falling. "For the oxen shook it"; by stumbling in the rough road (1 Chron. 13: 9). The roads are very rough in Palestine, being mostly only paths for walking, or riding on the back of an animal. The word "shook" probably means "were throwing down." The ark was on the point of being thrown off the cart, and was liable to serious injury.

7. "And the anger of the Lord was kindled"; not passion, but rather indignation,—that feeling which makes him hate sin and compels him to punish it. All that was loving and good in God was aroused against the act. "And God smote him there"; on the spot, as with a flash of lightning. See the 29th Psalm, which is connected in the Septuagint, by its title, with the removal of the ark. This psalm describes a thunder-storm. "For his error," an error which to him was a crime. "The error consisted in touching the ark, which, as the symbol of God's presence (1 Sam. 4: 7), none could look at (Num. 4: 20; 1 Sam. 6: 19), much less lay hold of it, without peril of life. For transportation, therefore, it was first covered up by the Levites to whom it was committed, and that with faces covered (Num. 4: 15, 20), and carried on staves." "And there he died." The reasons for this severity were: (1) That it grew out of a procedure which was in direct violation of an express statute (Num. 4: 15; 7: 9) which required that the ark should be carried by Levites. David and those in care of the ark should have known this law. It is quite possible that in his delight in restoring the ancient religion, he forgot the law, and felt that the work itself was so good and glorious as to make amends for any neglect as to the way of doing it. (2) Uzzah, who had long had charge of the ark, should have been familiar with the law forbidding him to touch it. Possibly long familiarity with the ark had bred carelessness and irreverence for the sacred symbol. (3) Uzzah stood in a representative position. What he did was public, in the sight of all the people. It was a flagrant violation of God's command. It was needful at the outset to prove to the people the necessity of exact obedience, and hence of careful study of God's law. A neglect now would lead to greater neglects, to any changes individuals might incline to make, and thus the sacredness and teachings of the divine institutions of religion be lost.

8. "And David was displeased." With God? It does not say so. With the breaking up of his plans for which he had taken so much pains; with the failure of his hopes; with the public rebuke of his conduct, which might be interpreted by the people as the divine opposition to bringing up the ark, instead of opposition to the way of doing it; with the disappointment of the great assembly; most of all, with himself, because he had neglected to learn of God the right way to do a good thing. His conscience began to smite him.

9. "And David was afraid of the Lord." He had rejoiced greatly in his zeal, but had not been reverent enough. It was well for him to be afraid for a time.

PRACTICAL SUGGESTIONS. 1. It is not uncommon, even in our day, to do good things in a bad way, and right things in a wrong way. It is the fly in the apothecary's ointment. We seek to right our wrongs by doing other wrongs. We reprove others in a wrong spirit; build churches, but not with pure devotion to the interests of the gospel; we try to make others true and holy by persecutions.

2. We need to be taught a lesson of reverence. "Reverence is an essential element in true religion. There is such a thing as godly fear. This godly fear, this reverence, is violated not only by the profane and the infidel, but often by the religious and the worshipful. There is justice in the criticism of Matthew Arnold, who complains of theologians that they talk about God as though he were their next-door neighbor, and they know all about his affairs.

3. Neglecting God's word leads to disobedience to God's commands. Unless we are familiar with the whole of it, we will be sure to fall into some error of doctrine or practise. Each part is the complement of the others.

III. THE ARK IN THE HOUSE OF OBED-EDOM.—"Religion a Blessing."—Vs. 10, 11. 10. "So David would not remove the ark." He feared lest he might make some other mistake, and that it would be best first to learn all about duty. "Carried it aside into the house of Obed-edom." A Levite belonging to the family of Kohath (1 Chron. 26: 1, 4-8, with Num. 16: 1). Who was appointed to have charge of the tabernacle and ark (Num. 4: 41). It was not more than three or four miles from Jerusalem. "The Gittite"; i. e., Gathite, so called because he was a native of the Levitical city Gath-rim-mon, in Manasseh, which belonged to the Kohathites (Josh. 21: 25) Note the courage and faith of Obed-edom in receiving the ark.

11. "Continued . . . three months." Long enough for the Israelites to learn their lesson. "And the Lord blessed Obed-edom, and all his household." This would show to all Israel that the ark itself brought blessing, not death. The death came from disobedience, not from the ark.

THE ARK OF GOD IN THE HOUSE. True religion in the home, cherished and kept alive by family religious services, is always a great blessing, both for this life and for that which is to come. (1) It binds the family together in unity of spirit. (2) It cultivates a loving, happy, unselfish spirit, which brings joy to the home. (3) It sanctifies and makes pure all home labors and joys, transfiguring them with the spirit of heaven. (4) It destroys all those bad passions and actions which mar the happiness of home. (5) It brings God's blessing upon all we do. And no matter how well we do our part, we cannot prosper without God's favor in that part of our lives which is beyond our control. (6) Religion brings outward and temporal prosperity. It cherishes those qualities which lead to worldly prosperity, and is opposed to those which destroy it. (7) Facts show that religion in the home or the community is a blessing. Not only every individual, but every nation, is prospered and made powerful and rich by true religion. Churches and institutions of religion are essential to its highest prosperity. (8) What is true of the family as to the blessedness of having the ark of God there is true of each individual heart.

IV. THE ARK ON MOUNT ZION.—"Religion a power."—V. 12. "And it was told King David," etc. The fact that God blessed the place where the ark was, impressed David with the truth that, while it was dangerous to disobey God, yet it was the greatest blessing possible to have near him the ark of God and his manifest presence. "So David went and brought up the ark of God," assembling the tribes once more, the most eminent priests, the flower of the army, the princes and dignitaries. "Into the city of David with gladness." A fuller description of this festival procession is given in 1 Chronicles, chapters 15 and 16. It was the greatest day of David's life.

B. Y. P. U.

OUR OBJECT.

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

OUR FELLOWSHIP.

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

WE ARE ONE PEOPLE WITH ONE MISSION.

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

Prayer Meeting Topics for July 12.

B. Y. P. U. Topic.—"Peace left, peace given."—John 14: 22-27.

Christian Endeavor Topic.—"Enthusiasm in Christian Service."—Acts 4: 13-33.

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

Monday, July 13.—Daniel 12. The eternal brilliance of the faithful (vs. 3). Compare Matt. 13: 43.

Tuesday, July 14.—Hosea 2. Hosea's sorrowful duty. Compare Isa. 6: 9-11.

Wednesday, July 15.—Hosea 2. People steeped in wickedness. Compare 2 Kings 17: 6-12.

Thursday, July 16. Hosea 3. Later, they shall seek the Lord (vs. 5). Compare Jer. 50: 4, 5.

Friday, July 17. Hosea 4. Like people, like priest (vs. 9). Compare Isa. 24: 2.

Saturday, July 18. Hosea 5. In affliction they shall seek me early (vs. 15.) Compare Ps. 78: 34.

For the information of any who may wish to attend the B. Y. P. U. Convention at Milwaukee we give most of our space in this issue to a circular from transportation leaders.

Those who go to the C. E. Convention at Washington will find on inquiry at railway stations like favorable terms for the trip.

Let those who stay at home specially pray that these Conventions may be the best yet held.

Port Medway, N. S.

The prospects of our Society are bright. Our Union now numbers thirty-one members, all active. We hold our meetings Friday evenings. Ever since the organization of the society the B. Y. P. U. pledge has been a subject of much thought and prayer among us. At our business meeting in February we decided that it was too binding, and that we could not conscientiously adopt it. For the past few months our prayer meetings have been lacking in interest and spiritual warmth, so at a special business meeting held last Friday evening we concluded that we needed the B. Y. P. U. pledge and decided to adopt it. We think now that we made a great mistake in not taking it when we organized. Our new pastor, N. E. Herman, is heartily in sympathy with our work and has helped us a great deal by his words of encouragement. We shall try and send reports from this Union oftener.

June 25. K. C., Cor. Sec.

Pelltcodiac, N. B.

Our young people have recently organised themselves into a B. Y. P. U. The outlook for substantial growth is good. Just a word in re "Our column," I would emphasize the sentiments in last week's article. The MESSENGER AND VISITOR is not in so many of our Baptist homes as it should be, for it contains items and matter re our Maritime work that Baptists should be conversant with, generally. With the C. C. Courses in "our column" would not our canvass for the paper be made two-fold stronger? I believe it would. This feature of our work is destined to be pushed among our young people and because of this fact the *Baptist Union* claims large place in many of our homes, and sometimes (for obvious reasons) at the exclusion of the MESSENGER AND VISITOR. Not that I love the *Baptist Union* less but that I love *our own paper more*, do I urge the plea viz: Give us more space with our C. C. Courses in it. Would it prove a good move financially also?

June 26. S.

The Baptist's Young People's Union of America.

SIXTH INTERNATIONAL CONVENTION.

MILWAUKEE, JULY 16th TO 19th, 1896.

Rev. J. H. MacDonald, Woodstock, N. B., L. B. Lusby, Amherst, N. S., Transportation Leaders.

JUNE 12, 1896.

TO DELEGATES AND FRIENDS:—

For your accommodation and comfort while going to and from the Convention, we have chosen the C. P. R. as the official route, and have made arrangements with that Company to run a C. P. R. Palace Sleeper from Moncton to Chicago without change thus avoiding all unnecessary transfers. The itinerary has been arranged as follows:

Monday, July 13.—Delegates from Halifax, Truro and Intercolonial Railway, main line points, will leave on Canadian Pacific Railway Pacific Express leaving Halifax 7.00 a. m.; New Glasgow and Oxford Short Line passengers to join at Truro and Oxford Junction, Prince Edward Island Passengers at Painsec Junction. From Dominion Atlantic Railway points at St. John, and from Woodstock, St. Stephen and Fredericton at Fredericton or McAdam Junctions. This train has dining car from Truro to Brownville serving luncheon and dinner.

Tuesday, July 14.—Arriving at Montreal, the party will spend the day in Canada's Commercial Metropolis. Special arrangements will be made for meals and for drives to the leading points of interest, such as Mount Royal, McGill College, Notre Dame Cathedral, etc. A side trip will be arranged to Lachine when the party will have the pleasure of shooting the famous Lachine Rapids by steamer. Leave at 9 p. m. for Toronto and the West.

Wednesday, July 15.—Breakfast will be served from buffet car, before reaching Leaside Jc. at 6.45 a. m. as our car will be sent via North Toronto to Toronto Jc. and there attached to Ontario B. Y. P. U. special train, which will run through to Milwaukee. The ride from Toronto is through the Garden of the West, passing Woodstock, London, Chatham, and Windsor. Lunch will be served in buffet cars.

From Windsor, which will be reached at 2.30 p. m., the delegation crosses the St. Clair River to Detroit, Mich., by Ferry Steamer in which the whole train is transferred.

At Detroit, the first station on the American side of the line, Central Standard Time is used, one hour slower than Eastern Standard. Through the State of Michigan the party is hastily carried over the Wabash Road. Chicago will be passed through by daylight, and we will arrive in Milwaukee in the early evening.

Arrangements have been made to billet the maritime delegation together, and members of the Reception Committee will be in waiting to escort the party to their hotel. It will thus be seen that the party will not be at all inconvenienced by a late arrival.

Thursday, Friday, Saturday, Sunday, July 16, 17, 18, 19, will be spent in Convention at the Industrial Exposition Building. From the point of view of delegates, program and speakers, this promises to be the greatest Convention of the series, eclipsing the great gatherings at Chicago, Detroit, Indianapolis, Toronto, and Baltimore.

Monday, Tuesday, July 20, 21.—The return trip promises to be one of the greatest interest, and begins with nearly two days in Chicago. Leaving Milwaukee about 9 a. m. Monday, the party will remain in Chicago until 8 p. m., Tuesday. A former resident of New Brunswick, now a Student at the University of Chicago, has kindly volunteered to act as guide to the leading points of interest of this Great City of the West.

Wednesday, July 22.—Toronto, "the beautiful," will be reached early in the morning, and passengers have the option of spending the day here or of joining an excursion to Niagara Falls on one of the Niagara Company's magnificent steamers across Lake Ontario to Queenstown and over the Niagara Falls Park and River Railway on the electric cars to the Falls, passing the historic battle grounds of Queenstown Heights and Brock's monument. There will be ample time to view the great Falls and return to Toronto in time to leave on the 9 p. m. train. Breakfast and dinner on the N. N. Co's steamers. Luncheon at Niagara.

Thursday, July 23.—The delegates and visitors will wake to find themselves in Ottawa. The morning will pass pleasantly in visiting the Departmental and Parliament Buildings, Rideau Hall, and in riding over the city in the electrics. Parliament being in session, the pleasure of the excursionists will be greatly enhanced by the maritime representatives who will spare no pains to make the sojourn of the visitors an enjoyable one. After listening to spirited and spicy debates in the Senate and House of Commons the party will reluctantly leave for Montreal, or spend another day at the Capital, (in event of which the return will be delayed by one day). Leave Montreal at 7.50 p. m.

Friday, July 24.—Breakfast in dining car and arrive in Saint John at 12.10 p. m. Passengers will return home delighted with their trip. Transportation leaders will accompany the party and do everything in their power to make the trip pleasant and the Convention profitable to the delegates and visitors. A Travelling Passenger Agent of the C. P. R. will be in attendance throughout the entire journey and will assist in making arrangements for meals, hotels, drives, as well as otherwise looking after the comfort of passengers.

The Expense will consist of One Single First Class Fare from the station of departure, including transfer at Chicago. A full double berth in the Palace Sleeper will be $7.50 additional each way, or if shared by two $7.50 for the round trip. Arrangements have been made for board and lodgings at comfortable quarters in Milwaukee at reasonable rates. The side trips to Niagara and Lachine will be extra.

We should have definite advice as to the number of delegates and passengers before July 8th, in order to reserve berths and make arrangements for sleepers.

We shall be pleased to have your assistance in interesting the members of your Union and friends in this great Convention and Excursion as we feel confident that every delegate and visitor will be more than repaid for the investment.

In addition to the Assistant Transportation Leaders appointed by the Executive Committee, the following gentlemen will be glad to furnish prospective delegates and visitors with information regarding the Convention and to arrange for delegates from their own districts: Geo. A. MacDonald, Baptist Book Room, Halifax; George Wallace, Wolfville; Rev. A. T. Dykeman, Digby; Rev. F. H. Beals, Canso; Wm. Clarke, Fredericton; Rev. W. C. Goucher, St. Stephen; J. K. Ross, Charlottetown: I. N. Schurman, Summerside; Seldon W. Cummings, Truro; H. C. Harrington, Sydney.

We shall be pleased to furnish you with additional information regarding the Convention and trip, and will keep you informed as to the progress of the movement through the columns of the MESSENGER AND VISITOR.

J. H. MACDONALD,
L. B. LUSBY,
Transpor. Leaders.

Reduced Rates for B. Y. P. U. Convention at Milwaukee, Wis., July 16th to 19th, 1896.

Single Fare for the round trip from all coupon ticket stations on the Intercolonial Ry, Prince Edward Island Ry, Dominion Atlantic Ry, and Canadian Pacific Ry.

Tickets on sale July 13th and 14th, good for return to leave Milwaukee, Wis., July 20th, 21st, and 22nd, 1896, but tickets can be deposited with Joint Agent at Milwaukee, before July 20th and extension be obtained up to and including August 5th, 1896.

Ask for tickets via St. John and the Canadian Pacific Railway. See official route.

RATES FROM PRINCIPAL STATIONS: Halifax, via I. C. R., $33.05; Halifax, via D. A. R., $31.55; Truro, $32.55; New Glasgow, $33.05; Pictou, $33.05; Charlottetown, $32.60; Summerside, $31.15; St. Stephen, $29.05; Amherst, $30.70; Moncton, $29.05; St. John, $29.05; Windsor, $31.55; Wolfville, $31.55; Fredericton, $29.75; Woodstock, $29.55; Houlton, $29.55.

Scottish Honesty.

At one time, in the Highlands of Scotland, to ask for a receipt or promissory note was considered an insult, and such a thing as a breach of contract was rarely heard of, so strictly did the people regard their honor. The Presbyterian Witness tells a story of a farmer who had been to the Lowlands, and had there acquired worldly wisdom:

"After returning to his native place he needed some money, and requested a loan from a gentleman in the neighborhood. The latter, Mr. Stewart, complied and counted out the gold, when the farmer immediately wrote a receipt.

"'And what is this, man?' cried Mr. Stewart, on receiving the slip of paper.

"'That is a receipt, sir, binding me to give ye back your gold at the right time,' replied Donald.

"'Binding ye, indeed! Well, my man, if ye canna trust yoursel, I'm sure I'll nae trust ye! Such as ye canna hae my gold!' and gathering it up, he returned it to his desk and locked it up.

"'But, sir, I might die,' replied the needy Scot, unwilling to surrender his hope of the loan; 'and perhaps my sons might refuse it ye, but the bit of paper would compel them.'

"'Compel them to sustain their dead father's honor!' cried the enraged Celt. 'They'll need compelling to do right, if this is the road ye're leading them. Ye can gang elsewhere for money, I tell ye; but ye'll find nane about here that'll put more faith in a bit of paper than a neighbor's word of honor and his love of right.'"

Equity Sale!

There will be sold at PUBLIC AUCTION, at Chubb's Corner (so called), in the City of Saint John, in the City and County of Saint John, and Province of New Brunswick, on SATURDAY the 25th day of AUGUST next, at the hour of 12 o'clock, noon; Pursuant to the directions of a Decretal Order of the Supreme Court in Equity, made on Friday the twenty-second day of May, A. D. 1896, in a cause therein pending, wherein the North American Life Assurance Company is Plaintiff, and The Union Baptist Education Society, Gilbert W. Titus, John W. Dowd and Stephen D. Fisher are Defendants, with the approbation of the undersigned Referee in Equity duly appointed to act for the City and County of St. John, the mortgaged premises described in the said Decretal Order as

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

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

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

C. N. SKINNER, Plaintiff's Solicitor. THOS. P. REGAN, Referee in Equity. Jun 24 2m

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Equity Sale!

There will be sold at Public Auction, on FRIDAY the 31st day of JULY next, at 12 o'clock noon, at Chubb's Corner (so called) in the City of Saint John, pursuant to the directions of a decretal order of the Supreme Court in equity, made on the 18th day of May, A. D., 1896, in a certain cause therein depending wherein Alexander W. Macfee is Plaintiff, and Charles A. MacDonald and Helen A. Macfee, his wife, John M. Kinnear and Ella H. Kinnear his wife, James Peck, Alfred E. Edwards, George C. Coster, The Bank of British North America and Euphemia Lamb are Defendants, with the approbation of the undersigned Referee in Equity, the Lands and Premises mentioned in the said Plaintiff's Bill and in the said decretal order as follows:

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

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

Dated at St. John the 21st day of May, A. D. 1896.

E. H. McALPINE, Referee in Equity.
HARRIS O. FENNETY, Plaintiff's Solicitor. 22 5i

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