IN THE RELIGIOUS WORLD

PAUL AND THE SLAVES,

By the Rev. W. DeF. Johnson

Rev. Walter De F. Johnson, rector of Christ Church, Brooklyn, N. Y., preached on "Paul and the Slave." He took his text from Acts xv.:23: "And they wrote letters;" and Acts xv.: part of 19 and 20: "Wherefore my sentence is, that we trouble not them—but that we write unto them." Mr. Johnson said:

There are few books of the Bible that we can take in at a glance; whose whole meaning can be comprehended and the message understood at a single reading, and yet it is the tendency of the modern study of the Bible so to consider the books as far as possible. The great scholars of the time are looking for the general tendencies of the teaching; the underlying principles—the drift of the age being to catch the broader and deeper courses of the Biblical thought rather than to seek to explore a single text as one would examine the lusfer of a pearl or look into the limpid depths of a diamond.

And in order that we may together treat a single book in this way, I have chosen the Epistle to Philemon, that I may if possible put a single book before you in the span of one brief discourse. I do not, of course, hope to cover or even hint at, all that might be said, but I shall content myself with such a survey as shall make it the more familiar to us in the hope that the method will appeal to you and perhaps encourage you to a similar reading of other of the books.

While Paul the Apostle was a prisoner in Rome, chained, as we read, to a common soldier in a private house, there came to him one day a runaway Phrygian slave named Onesimus. The Rome of the Apostle's time was full of slaves. Slavery was the curse of its civilization and finally the cause of its downfall. A poor freedman could find no occupation and begged his daily bread, while the homes of the wealthy classes were thronged with servitors: famous architects, renowned poets, artists and musicians, as well as house servants and farm hands, felt alike the bonds of servitude and made no struggle against the abominable condition of their lives. In many of the great houses the slaves had never even seen their masters and the state of confusion and irresponsibility was most alarming. The slave had forfeited his manhood and with that forfeiture his moral responsibility; grave and serious thinkers regarded the slave rather as an animal than a man, a thing than a person.

As the criminals of today seek to hide their guilty heads in the shadows of our great cities, so did the runaway slaves seek to find in Rome a harbor of refuge; they came to lose themselves in the throngs and seething life.

Now this runaway slave who came to the Roman citizen Paul (who was chained to a common soldier) had fled for his freedom all the way from Colossae and he had not only deserted but also had on his own confession robbed his master, fleeing from the house of Philemon, a leader of the church in Asia Minor, a child of Paul's in the Gospel. By one of those remarkable coincidences through which the criminal is often led to a confession, he heard of Paul's presence in Rome and his heart and conscience drove the now penitent man to his side. He had known the apostle as a guest in the house of his master Philemon and through the magic of the Gospel, which moved most of all (at first) the hearts of slaves, he came for comfort and healing to his side. He became a confessor of Christ. His one thought is to restore to his Master his own body and all that he had wrongfully taken from him.

And so the bound apostle decides to send him back again to his Master. The slave is now a brother in Christ; he shall be the bearer of the letter asking for pardon and restoration to friendship and faith.

There are three points that I hope to make from this famous letter: First, courtesy and morals in letters and letter writing; second, courtesy and morals in manners; third, the proper attitude of Christian mind to prevailing laws and customs. Freely translated, newly discovered priceless fragment of the past:

"From the Mamartine Prison, in Rome, A. D. 57—From Paul, a prisoner of Jesus Christ, and Timothy, the brother, to Philemon, our beloved and fellow laborer, and to Apphia, our sister, and to Archippus, our fellow soldier, and to the church which assembles in your house: Grace and peace be unto you from God, our Father, and from the Lord Jesus Christ.

"I am thankful to God and daily pray for you because I hear of your love and faith toward the Lord Jesus and to all the saints; I pray that in your full knowledge of every spiritual blessing which we Christians possess your faith may prove itself for the glory of Christ in the furnishing of its fruits to others. For, when I heard from you I was overjoyed and much comforted on account of your love, because of the refreshment which the hearts of the saints have received by you, my brother.

"Wherefore, although our relation to each other would warrant me in requesting anything that was proper, yet for love's sake I prefer to ask something of you merely as a favor; for I am an old man and a prisoner for the gospel's sake.

"I am making the request with reference to my son Onesimus, who has been converted through my instrumentality during my imprisonment. His very name was once a falsity, but now he is profitable both to you and to me also. I send him back to you, dear though he is to me.

"I had a mind to keep him with me that he might take care of me, as I know that you would do in this time of imprisonment, but I was unwilling to take any such step without your approval, for I wanted the service to be voluntary and not of compulsion.

"And then it occurred to me that God had allowed him to be separated from you for a time, in order that he might come back a better servant and a Christian brother besides. Such a brother he is to me. How much more will he be, nay is he, to you, his rightful Master!

"I ask you then, in view of our fellowship, to receive him as you would receive me; if he has wronged you in any way, or is in debt to you, put that to my account. This letter is my promise to repay you signed with my own hand; though I might add that you are really in debt to me for your very self, since it was through me you became a Christian. Receive Onesimus then and render me this favor and you will give me joy and refinement in Christ.

"Being assured of your obedient spirit I know you will do even more than I ask. While you thus receive Onesimus be prepared to expect me also and have a lodging ready for me, for I hope that in answer to your prayers I shall soon be able to visit you.

"Epaphras, my fellow prisoner, salutes you. Marcus, Aristarchus, Demas and Lucas, my fellow workers, send greetings. The grace of our Lord Jesus Christ be with your spirit. Amen."

You have observed, I am sure, how carefully this is written, how kindly is its expression, how markedly different from our modern business-like epistles, breathing tenderness and affectionate remembrance, showing great tact and kindness in his approach upon Philemon's sympathies in behalf of his poor runaway slave. The very opposite to those trite and sometimes even printed replies that modern apostles occasionally have in their offices. Some one has said that "politeness is morality in trifles," and surely there are moral questions involved in the proper reading and writing of letters. A letter bears upon its face the character of the sender, it speaks in no uncertain tone and may be an instrument of joy and blessing or of woe unending. Surely, if worth while to write, it is worth while to do so with clearness, with care and with kindness.

And, further, to make our second point, we may judge how the apostle bore himself in his daily walk and conversation with the saints. His loving expressions and his tender thoughts he unfolds in this brief epistle like the fragrance of a sweet flower. One can never think of any of the apostles of our Lord as being churlish and rude or exhibiting a domineering and autocratic spirit.

There were peculiarities among the apostles as among later day saints, but there is a distinct and apostolic effort for courtesy observable throughout the story of their labors for the church and the gospel, that shows indubitably how much these things meant to them. If you have ever been in the company of a band of modern missionaries you saw the self-same spirit, and under what discouragements is the pure spirit given its birth, what trials and what discomforts bring it forth. As I heard one missionary say at the Northampton conference the other day, "We missionaries find even humor sweet and wholesome in some of our most trying situations."

It is certainly the mission of the church to the world today to preach the doctrine of holy joy. To study to be courteous and winning, not icy, to be humane and charitable and to set the example of living in a dying and sinful world with the light of the final triumph gleaming in our faces, as Moses and Stephen.

But now to turn away from these outward indications to a thought that lies beneath the surface and which we arrive at by more subtle processes, the relation of apostolic mind to the institution of slavery, I will remind you that during the Civil War good men and true on both sides of the bloody chasm reinforced the opposite opinions of the people by quotation from Holy Scripture. "Manifestly slavery as an institution is approved," said the Southern advocate, "by Christ and Paul; they never set their faces against it." It was a law of their time and a custom of centuries standing, and here we beheld the apostle sending a runaway slave back to his servitude." "Obey the law," "tribute to whom tribute, custom to whom custom," this was the apostolic refrain, yet there was a constant appeal made to the conscience of the individual to develop in moral purpose within the spheres of the law. "Render unto Caesar the things," etc. It is the latter half of the injunction that assures us of an ethical evolution. Caesar's laws must at least be repealed. God's laws will shine out with increasing clearness in the hearts and minds of His people It would have done no good to cry out against the law and custom of slavery, but it would do wonders to bring men to the knowledge that their slaves were their brothers in Christ. And when the slaves heard the message they looked up and felt themselves to be endowed anew with human personality so long denied them; presently they began to think of houses and lands and wives and families. They began to meet in underground caves which they had patiently dug out of the solid rock. They became Christians by the thousands, and at last priests and even bishops of the church were chosen from their ranks.

Within the life of this penitent and restored brother Onesimus, the revolution was partially accomplished, for he himself became a bishop of the Church. But ten centuries came and went before the institution completely fell in the Church of God. But the principle was at work and the man who might still be a slave if the powers of avarice, greed and inhumanity had remained enthroned is now in reality a brother beloved. What Christianity, in its essence, had done for the man who works with his hands has its story written clearly in the pages of the history of his upward progress. He was for centuries a slave, having no rights except such as he shared with other domestic animals.

Then he was for centuries a serf, in some measure free, but bound to his feudal lord and attached without hope of escape to the soil. Then he became a wage earner, with enlarged independence, and even some power as a member of a guild, but with no voice in the nation; and presently when steam and the machine produced the mill, he was worse off than the serfs or even the slaves, his ancestors. Out of this depression he emerged, at the end of the first quarter of the nineteenth century into his present comparatively emancipated condition, and it is highly probable that even the happy condition of today will be vastly improved upon. As we study the history of the progress of the plain man out of the social state akin to that of his cousins of the jungle, we realize the way in which the leaven of the gospel works. It is the slow realization of that universal commonwealth of God, into whose privilege of citizenship all people, even the least, are admitted—the Kingdom of Heaven.

What shall we do with our present day problems? Is there industrial bondage? Is there capitalistic iniquity? Has every man that equal chance that our institution promises him? Can the conditions of modern social and economic life be improved? What has the church to do with this matter?

We cannot urge legislation that is above the will and intelligence of the average individual, we cannot advise in matters where the wisest have no sure words of prophecy. The Church must still take up the apostolic refrain. "Tribute to whom tribute, custom to whom custom, honor to whom honor;" she must still appeal to the heart and the conscience of the race with loving and compelling force, to hear the gospel of the love of God, bringing men to know what is the height and the depth of it and to lead men "in paths they have not known" through the inspiration of our Lord Jesus Christ, whose life and law have within it the new principle of the leaven thrust deep into the heart of human society.

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CHURCH NOTES

FOR BUSY MEN.

ROMAN CATHOLIC.

THE ROMAN CATHOLIC CHURCH is organizing in some places a society known as the Holy Name Society. The object is to promote reverence, and the members are especially pledged against the use of profane language. A parade of the societies, a few days ago, in Newark and Jersey City contained thirty thousand men.

POLISH CATHOLICISM has suffered a great loss in the death of Mgr. Stablewski, Archbishop of Posen. He was an active opponent of the policy of the government requiring that Polish children should receive religious instruction in the schools in the German tongue. His death will not improve the situation, as despite the protests of the Poles, his successor will be a German.

A RELIGIOUS BODY known as The Catholic National Church of the Philippines, having taken possession of a number of churches and convents in the islands, the case was carried to the courts, and the Supreme Court at Manila has decided that possession of all churches in the islands erected and dedicated by the Spanish government, is legally in the Roman Catholic Church.

THE ANGLICAN.

BISHOP NILES, speaking on the case of Dr. Crapsey, at the Protestant Episcopal convention held at Concord, N. H., on Nov. 21st, said: "I pity the man who can bring himself to go on destroying his innocent followers' faith in their Bible which he solemnly declared 'to be the word of God,' but if he can do that dreadful work, can the church allow him as her officer? Can she consent to do it through him? a thousand times no. Be the trouble, the difficulties, the pain of an ecclesiastical trial what they may be, the church has no option, she must keep the faith and protect her children from being robbed of theirs."

THE PROTESTANT EPISCOPAL Church in America, which frankly admitted for many years that it lagged behind, in interest in the contributions to missions, other religious bodies, has taken great leaps forward during the past five years, and 'n the year for which the books have just been closed it reached the high water mark, $1,551,261 income for its official board of missions.

CHURCH WORK, published at North Sydney, N. S., advises that the dioceses of the Church of England in the Maritime Provinces should be erected into an ecclesiastical province, in which Newfoundland should be included. The scheme contemplates the division of Nova Scotia into two or three bishoprics, New Brunswick into two, and several in Newfoundland.

"THE CANADIAN BOOK OF COMMON PRAISE" is thus spoken of by the Toronto Mail:

"It is a most interesting volume, containing among other things copies of original Canadian hymns submitted for consideration, and although only a draft, will be of permanent value owing to the immense amount of information it contains as to dates, names of authors and composers, and sources of hymns. It exhibits a catholicity of taste in literature and music that is in keeping with modern thought. The selection does not represent any one school of thought. While the majority of the well known writers of hymns are or were members of the Church of England, the committee did not confine itself to their productions, and scores of names occur in the draft belonging to the writers of other Christian bodies.

CASTORIA.

Bears the Signature of Chas. H. Fletcher. The Kind You Have Always Bought

THE CONGREGATIONALISTS.

MRS. FRANK SCHOLES, of Montreal, has contributed nearly £1,000 to the fund for work in the Great West. Mrs. Scholes is in her ninetieth year.

THE CENTRAL CHURCH at Winnipeg has purchased a site at Fort Rouge, a rapidly growing residential district, for the first of two new churches.

THE CONGREGATIONALISTS are planning to carry on work in the Northwest. Two representatives of the body have been touring in the west, and they report much need and many opportunites for work.

THE ANNUAL ASSEMBLY of the delegates of the Samoan churches in connection with the London Missionary Society was held at Malua, Samoa. There was an attendance of 324 ordained pastors and native missionaries and 257 lay members, and the meetings were of a most enthusiastic and hopeful character. Sixteen young men who had successfully passed through their probation were ordained to the native ministry. The mission work has been very successful in this portion of the South Seas.

REV. HUGH PEDLEY, of Montreal, the recognized leader of Canadian Congregationalism, has on account of ill-health been granted a furlough of four months, and will seek rest and recuperation in the Old Land. While he has been forbidden to preach during his absence, he will confer with the Colonial Missionary Society concerning the work in Canada.

THE METHODISTS

REV. ALFRED WASSON, writing from Korea of its Methodist missions, says: "The Korean church is filled with the spirit of self-sacrifice. They build their own country churches, and each circuit supports in whole or in part a native helper, who gives his time to extending the kingdom among his heathen neighbors.

THE BRITISH COLUMBIA EDUCATION COMMITTEE which met a few days ago, with practical unanimity, adopted a resolution calling upon the government to reject the lords' amendments and reaffirming the often-expressed policy of conference that a school giving simple undenominational teaching should be placed within the reach of every child in the country.

A WESLEYAN, Frederick Cawley, M. P., a Lancashire manufacturer, was created a baronet on his majesty's birthday.

THE WESLEYAN SAYS: The International Sunday School Association has appointed Rev. A. Lucas, of the New Brunswick Conference, as a special field worker to the West Indies and South America for six months. Mr. Lucas sailed from Halifax per P. and B. liner Olenda on Nov. 11th.

THE PRESBYTERIANS.

BLACKWOOD'S MAGAZINE for November contains an appeal to the warring Scotch churches by the Rev. Dr. Mair, ex-Moderator of the Church of Scotland, the character and purpose of which may be gathered from the opening paragraph which reads thus—"Last May a new and notable thing occurred in Edinburgh. Three churches, each embodied in what it calls the General Assembly, came and sat down as nearly as possible on the same seat. Two were practically under the same roof, and the third only separated by a narrow street. It was on the same day also. They were exactly the same government—their very procedure and nomenclature the same. They have the same purpose, and they all say it is the highest of purposes. They have "one Lord, one faith, one baptism." They sat some ten days, and rose again and went away, and all the time they never exchanged a single word, not even a look. Were they ashamed? 'Nay, they were not at all ashamed, neither could they blush. Others blush for them.' The writer asks, "Are we prepared to keep up the scandal and alienate the people and wreck the Christianity of the country for this. . . . This matter concerns all that love the good name and well being of the nation." The paper closes with an appeal to the press to work as it never has before, "for the spiritual and ecclesiastical re-union of Scotland."

THE LIVINGSTONIA MISSION of the United Free Church of Scotland is preparing to plant a new station at once at Chitambo, where the heart of Livingston is buried. Malcolm Moffat, grandson of Robert and Mary Moffat, and nephew of Livingston, is to have the station in charge. He is a layman, a man tested for years in the mission, and he has great personal and spiritual influence on the people.

THE BAPTISTS.

THE AMERICAN BAPTIST MISSIONARY UNION held at its Boston headquarters a conference with seventy-six missionaries about to take up work in the foreign field. Twenty-five of the missionaries go to Burma, six to Assam, eleven to South India, twenty-one to China, four to Japan, six to Africa, and three to the Philippine Islands. Eight of the missionaries are physicians and two of these are women. Of the newly appointed missionaries the largest number, nineteen, goes to China. Nine of those going to Burma are new, as are three going to Assam, five to South India, two to Africa and three to the Philippines. The others are returning to their fields after being home on furlough.

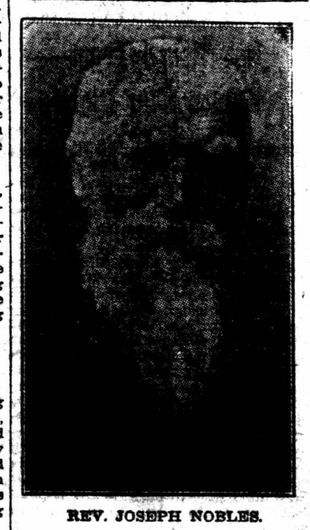
THE REFORMED BAPTIST CHURCH, Woodstock, has just celebrated its eighteenth anniversary, Nov. 2nd. It was the first church of the denomination organized.

THE UNITED BAPTISTS of P. E. Island have twenty-seven church organizations, but only five have settled pastors. The whole could be well worked by twelve men. Several of them offer excellent opportunities for labor with the prospect of fair remuneration. The great need of the hour is more men.

AMERICA'S OLDEST BAPTIST MINISTER

Death of Rev. Wm. Howe, Leaves This Distinction to Rev Joseph Noble of Woodstock

The recent death of Rev. William Howe, a centenarian, at Cambridge, Mass., leaves Rev. Joseph Nobles of Woodstock, N. B., the oldest Baptist clergyman in America. Rev. Mr.



REV. JOSEPH NOBLES.

Nobles celebrated his 91st birthday last winter. Last summer he preached on several occasions and attended the Baptist convention held in this city in July, when he delivered a very stirring address. Mr. Nobles is in the enjoyment of good health and in full posession of his faculties, and it may well be that will reach the century mark and more.

Rec. Wm. Howe, a centenarian, at Cambridge, Mass., died a few days ago. He was the oldest Baptist minister in America.

With Mr. Howe dead, a New Brunswick minister can now be looked upon as the oldest Baptist clergyman in America. He is Rev. Joseph Noble of Woodstock, N. B., who is 92 years of age. Mr. Noble is a grandson of the first Congregational minister at Sheffield, N. B., and has been preaching for 70 years. He was present at the organization of the Free Baptist conference in New Brunswick in 1832. He also attended the consecration of the Baptist Union in 1905.

Rev. Mr. Noble has had a remarkably successful career in the ministry, and is widely known and honored of all. Although physically feeble, he enjoys good health. He attends divine service regularly and often preaches. Rev. Mr. Noble takes an interest in the work of the church and is wonderfully smart for a man so weighted by years.

MEMORIAL SERVICE HELD IN FREDERICTON

FREDERICTON, Dec. 2.—At the Methodist church this morning the service took the form of a memorial one. The pastor, the Rev. Mr. McConnell, delivered an eloquent sermon, taking as his text "So teach us to number our days that we may apply ourselves unto wisdom."

At the cathedral this evening Suddean Street, in the course of his sermon, referred to the consecration of Canon Richardson as bishop-coadjutor at Montreal on Friday last. He said that the new bishop would soon be present to take up work as dean of the cathedral. The future success of the church, the congregation should remember, depended much on their faithful work, for no matter what energy and ability his lordship brought unless he had the earnest co-operation of the people his work would be but in vain. It is the beginning of the church year, and each and every person should start afresh and determined to carry on the church work.

FIRST "BLACKLIST" CHARGE EVER BROUGHT IN CANADA

TORONTO, Dec. 2.—On the charge that they did unlawfully conspire and agree together to prevent Israel Mintz from carrying on this trade as a garment worker, the Employers' Association of Canada, James G. Merrick, Secretary of Lowndes Clothing Co., Henry Lowndes, Charles B. Lowndes, J. M. Lowndes, T. Eaton Co., and officers of that company have been summoned and will appear before Magistrate Denison Monday. This is the first "blacklist" charge ever brought in Canada, and arises out of a strike at Lowndes Clothing Co. where the entire force of union clothing workers went out because the company refused to discharge a non-union man.

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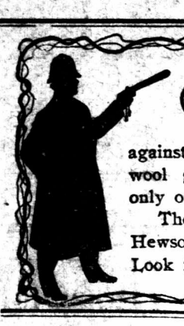

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CONSECRATION OF CANON RICHARDSON AS COADJUTOR BISHOP OF FREDERICTON DIOCESE

MONTREAL, Nov. 30.—The consecration of Rev. John A. Richardson, canon, rector of Trinity church, St. John, as Coadjutor Bishop of Fredericton diocese, took place in Christ church cathedral here today. The service connected therewith, conducted by high dignitaries of thec hurch, was a most impressive one.

At half-past ten the Right Rev. Arthur Sweetman, Bishop of Toronto, acting metropolitan, and other bishops and clergy in attendance robed in the chapter house and at 11 o'clcok entered the cathedral in procession. After the processional hymn, The Church's One Foundation, had been sung the Bishop of Ottawa sang the choral communion, the music being Haynes in E flat. The Bishop of Ontario then read as the epistle I Timothy, iii:1. He was follwed by the Bishop of Quebec, who read as the gospel Matthew xxviii., "Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world." An anthem was then sung, after which Bishop Worrell, of Nova Scotia delivered the sermon of the day. At the conclusion of the sermon the bishop-elect, vested with his rochet, was presented to Bishop Sweetman by Bishop Hamilton of the diocese of Ottawa, and Bishop Carmichael of Montreal. T. Carleton Allen, chancellor of the diocese of Fredericton, then read the record of election and the oath of canonical obedience by which the bishop-elect professed and promised all due reverence and obedience to the Archbishop and to the Metropolitan Church and their successors, was administered. The Litany was next recited by Rev. Dr. Symonds, vicar of Christ church. Bishop Sweetman then addressed the prescribed questions to the bishop-elect, by whom they were duly answered. At the conclusion of this part of the service, J. B. Norton, the Cathedral organist, who was in charge of the music, rendered an organ voluntary, during which Dr. Richardson and Bishop Hamilton and Bishop Carmichael retired. At the end of the voluntary they returned, fully robed, and Veni Creator Spiritus was sung. The act of consecration then took place, the bishops laying their hands upon the head of the elected bishop, Bishop Sweetman saying meanwhile: "Receive the Holy Ghost, for the office and work of a Bishop in the Church of God, now committed unto thee by the imposition of our hands, in the name of the Father, and of the Son, and of the Holy Ghost. Amen. And remember that thou stir up the grace of God which is given thee by this imposition of our hands, for God hath not given us the spirit of fear, but of power, and love, and soberness." After Bishop Sweetman had delivered the Bible to the new bishp, Bishop Hamilton followed with

BISHOP RICHARDSON.

the offertory sentences and the communion service was proceeded with. The hymns, "And Now, O Father, Mindful of Thy Love," and "Disposer, Supreme," was sung and these prayers said: "Most merciful Father, we beseech Thee to send down upon this Thy servant Thy heavenely blessing; and so endue him with Thy holy spirit, that he, preaching Thy word, may not only be earnest to reprove, beseech and rebuke with all patience and doctrine; but also may be to such as believe a wholesome example, in word, in conversation, in love, in faith, in chastity and in purity; that, faithfully fulfilling his course, at the latter day he may receive the crown of righteousness laid up by the Lord the Righteous Judge, who liveth and reigneth one God with the Father and the Holy Ghost, world without end. Amen."

"Prevent us, O Lord, in all our doings with Thy most gracious favor, and further us with Thy continual help; that in all our works begun, continued and ended in Thee, we may glorify Thy holy name, and finally by Thy mercy obtain everlasting life; through Jesus Christ our Lord. Amen."

The service was then brought to a close by the benediction.

The Bishop of Nova Scotia was accompanied in the procession by his chaplain, Rev. G. C. Hind, and by Rev. W. H. Bullock, Halifax, and Rev. Almon Abbott, Toronto.

The Rt. Rev. John Richardson, D.D., Bishop Coadjutor of the New Brunswick diocese, occupied the pulpit of Trinity Church at both services yesterday. Bishop Richardson, who wore the vestments of his office, made no reference to his recent elevation. He will continue to attend the duties as rector of Trinity until the beginning of the new year.

PETITCODIAC.

PETITCODIAC, N. B., Nov. 26.—The members of the Methodist Church held their second quarterly meeting for the year. The financial report was a very encouraging one. Considerable interest was shown in all the work of the circuit. An unanimous invitation was given to the Rev. E. Bell, to return for the fourth year. He wished for time to consider.

NOTICE OF SALE.

To Lydia A. Scott, of the Parish of Gagetown, County of Queens, in the Province of New Brunswick, Wife of Cameron L. Scott of the same place, Mill Owner, and the said Cameron L. Scott, Cyrus F. Scott and Rupert DeB. Scott, both of said Parish of Gagetown, Wheelwrights, and to all others whom it may concern.

TAKE NOTICE that there will be sold at Public Auction in front of the Registry Office for the County of Queens, at Gagetown, in the said County of Queens, on Wednesday the twenty-sixth day of December next, at twelve o'clock noon "ALL that certain "lot, piece or parcel of land situate in "the Town plat of Gagetown in the "said Parish lying on the east side of "the Front Street of Gagetown opposite "the homestead of the late Honorable "Henry Peters, which is now owned and "in the possession of the Misses Peters, "the lot hereby conveyed being described as follows—Commencing at a point "on the east side line of the said street "thirty-one feet north of the south "side of a spring; thence running north "along said side line of said street "ninety-three feet to a large stone; "thence at right angles in an easterly "direction sixty-five feet; thence at "right angles in a southerly direction "and parallel with said street ninety-"three feet; thence at right angles in a "westerly direction sixty-five feet to "the place of beginning; together with "all the buildings and improvements "thereon."

—ALSO—

ALL that certain leasehold lot of "land described as follows—"Situate lying and being in the Town plat of "Gagetown, and being part of a lot of "land granted to the Justices of the "Peace in Queens County in trust for "the use of the said County and situate "on the east side of the Front Street "in said Town plat and bounded as "follows, viz:—Commencing at a point "on the east side line of the Front "Street of the said Town plat seven "feet above the northerly side of the "Orange Hall (so called) now owned "and in the possession of Smith Dingle; "thence running in a northerly direction along the line of said Front "Street ninety-eight feet to the upper "side of an old cellar; thence east in a "line parallel to the street leading to "the public wharf, to the shore of "Gagetown Creek; thence in a southerly "direction ninety feet; thence west in "a straight line to the place of beginning, having a frontage of ninety-"eight feet and depth running to shore "of Gagetown Creek. Also to have a "right of way, in common with the "said Municipality of Queens County, "ten feet wide for a road from the said "demised premises in a straight line "running along by the westerly end "of high water wharf across the lot on "which the said Orange Hall now "stands, which said roadway is only to "be used for a road, and not for the "purpose of piling lumber of any description or any other purpose whatever,"

The same having been demised by a certain Indenture of Lease bearing date the first day of May A. D. 1896 by the Municipality of the County of Queens to the said Cyrus F. Scott and Rupert DeB. Scott; together with the said lease, and the buildings, erections and improvements standing on the said leasehold lot.

The above sale will be made under and by virtue of a Power of Sale contained in a certain Indenture of Mortgage, dated the first day of November, A. D. 1899 made between the said Lydia A. Scott, Cameron L. Scott, Cyrus F. Scott and Rupert DeB. Scott of the first part; and me, the undersigned Margaret L. Peters of the second part, for securing the payment of certain monies therein mentioned, which said Indenture of Mortgage is recorded in the Registry Office for the County of Queens, in Book Co No. 3 of the Records for Queens County, pages 304-309, default having been made in payment of the monies secured by said Mortgage.

Dated the 13th day of November, A. D. 1906.

MARGARET L. PETERS.

J. R. ARMSTRONG, Solicitor.

MEAT MEAL

For Egg Production Poultry should have great every day Meat, makes Eggs. It is good for Growing Chicks, Pullets, Turkeys, Layers and Hens. Use Meat for Roup Cure. Ask for Free Article on Feeding Chicks and Poultry.