WEEKLY SUN, ST. JOHN, N. B., SEPTEMBER 19, 1894.

COMMUNION OF SAINTS. tions. One is just as good as the other "Every man fully persuaded in his own

mind

gown.

RELIGIOUS DISCUSSION TENDS TO OUR MORAL PURIFICATION.

Sectarianism, Its Origin, It's Evils, Its Cures-The Man With Large Intellect is Barely a Biget-Intolerance a Fail not quarrel with thee about thy black

BROOKLYN, Sept. 9-Rev. Dr Talmage, who is now in Australia, whence he will shortly sail for Ceylon and India has selected as the subject for to-day's sermon through the press. "Communior of Saints, the text chosen being Judges 12: 6,"Then said they unto him Say now Shibboleth.and he said Sibboleth; for he could not fram. to pronounce it right. Then they took him and slew him at the pas ag of Jordan." Do you notice the difference of pro-

and, looking in those churches, and finding that the people are good there, and they love God and keep His command nounciation between shibboleth and sibboleth? A very small and unimportant ments, by natural reaction they go and difference, you say. And yet that differenc was the difference between life and death for a great many people. The Lord's people, Gilead and Ephraim of the Gospel who spent their whole life got into a great fight, and Ephraim was worsted, and on the retreat came to the the Gospel in those very denominations. fords of the river Jordan to cross. Order But it is often the case that bigotry was given that all Ephraimities comstarts in a household, and that the subing there be slain. But how could ject of it never recovers. There are it be found out who were Ephraimites? They were detected by their pronounci-

Shibboleth was a word that ation. stood for river. The Ephramites had a brogue of their own, and when they tried to say "shibboleth" always left out the sound of the "h." When it was askone denomination in a community. All and his denomination is right because ed that they say shibboleth they said sibboleth, and were slain, "Then said they unto him, say now shibboleth: and ba solid sibboleth for he could not for the most popular, or the most influen-tial, and it is "our" church, and "our" he said sibboleth, for he could not frame to pronounce it right. They took him and slew him at the passage of the Jordan." A very small difference, you say, between Gilead and Ephraim, and yet how much intolerance between that small difference! The Lord's tribes in our time-by which I mean the different denominations of Christians-somethimes magnify a very small difference, and the only difference between scores of denominations to-day is the difference between shibboleth and

sibboleth. The Church of God is divided into a great number of denominations. Time would fail me to tell of the Calvinists, and the Arminians, and the Sabbatarians, and the Dunkers, and the Shak-ers, and the Quakers. and the Methodists, and the Baptists, and the Episcopalians, and the Lutherans, and the Congregationalists, and the Presbyterians, and the Spiritualists. and a score of other denominations of religionists, some of them founded by very good men, some of them founded by very egotistic men, some of them founded by very bad men. But as I demand for myself liberty of conscience, I must give that same liberty to every other man, remembering that he no more differs from me than I differ from him. I advocate the largest liberty in all re-ligious belief and form of worship. In In and they happened to meet, the story art, in politics, in morals, and in reh politics, in morals, and in re-let there be no gag law, no mov-about the color of that obelisk. One man

ing of the previous question, no per-secution, no intolerance. You know that the air and the water You know that the air and the water

their whole life to controversial disputes when, if they had given their life to some-thing practical, they might have been George Whitefield was going over vastly useful. Suppose, while I speak, there were a common enemy coming up the bay, and all the forts around the Quaker rather roughly for some of his religious sentiments, and the Quake said, "George, I am as thou art; I am harbor began to fire into each otherfor bringing all men to the hope of th Gospel; therefore, if thou will not quar you would cry out, "National snicide why don't those forts blaze away in one rel with me about my broad brim, I wi direction, and that against the common enemy?" And yet I sometimes see in George, give me thy hand. Church of the Lord Jesus Christ a In tracing out the religion of secstrange thing going on; church against tarianism, or bigotry, I find that a great church, minister against minister, dedeal of it comes from wrong education nomination against denomination, firing in the home circle There are parents away into their own fort, or the fort which ought to be on the same side, instead of who do not think it wrong to caricature concentrating their energy and giving and jeer the peculiar forms of religion in the world, and denounce other sectone mighty and everlasting volley against the navies of darkness riding up and other denominations. It is very often the case that that kind of educathrough the bay! tion acts just opposite to what was ex-

I go out sometimes in the summer and I find two beehives, and these two pected, and the children grow up, and, after a while. go and see for themselves: hives are in a quarrel. I come near enough, not to be stung, but I come just, near enough to hear the controversy, and one bechive says, "That field of clover is the sweetest." I come in be-tween 'them, and I say, "Stop this guarrel; if you like that field of clover join those very churches. I could mention the names of prominent ministers best, go there ; if you like that field of clover best, go there; but let me tell you that that hive which gets the most honey is the best hive !" So I come out bombarding other denominations and who lived to see their children preach between the chuiches of the Lord Jesus Christ. One denomination of Christians says, "That field of Christian doctrine is best," and another says, "This field of Christian doctrine is best." Well, I tens of thousands of bigots ten years I think sectarianism and bigotry also say, "go where you get the most honey." That is the best church which rise from too great prominence of any gets the most honey of Christian grace for the heart, and the most honey of Christian usefulness for the life. the other denominations are wrong,

his denomination is the most wealthy, Besides that, if you want to build up any - nomination, you will never build it up by trying to pull some other down, religious organization, and "our" choir, Intolerance never put anything down. How much has Intolerance accomplish and "our" minister, and the man tosses his head, and wants other denomination ed, for instance, against the Methodist Church? For long years her ministry to know their places. It is a great deal better in any community when the great were forbidden the pulpits of Great Britain. Why was it that so many of denominations of Christians are about equal in power, marching side by side for the world's conquest. Mere outside them preached in the fields? Simply because they could not get in the churches. And the name of the Church prosperity, mere worldly power is no evidence that the church is acceptable was given in derision and as a sarcasm. to God. Better a barn with Christ in The critics of the Church said, "They the manger than a cathedral with maghave no order, they have no method in nificent harmonies rolling through the their worship;" and the critics, therefore, long-drawn aisle, and an angel from in irony called them "Methodists." heaven in the pulpit, if there be no I am told that in Astor Library, New

Christ in the chancel, and no Christ in York, kept as curiosities, there are seven the robes. Bigotry is often the child of hundred and seven books and pamphlets ignorance. You seldom find a man with large against Methodism. Did Intolerance stop that Church? No; it is either first intellect who is a bigot. It is the man second amid the denominations of who thinks he knows a great deal, but Christendom, her missionary stations in does not. That man is almost a ways a bigot. The whole tendency of educaall parts of the world, her men not only important in religious trusts, but impor tion and civilization is to bring a man tant also in secular trusts. Church out of that kind of state of mind and marching on, and the more intolerance heart. There was in the far East a against it the faster it marched.

What did Intolerance accomplish great obelisk, and one side of the obelisk was white, another side of the obelisk against the Baptist Church? If laugh was green, another side of the obelish ing scorn and tirade could have destroy was blue, and travelers went and looked ed the church it would not have to-day at that obelisk, but they did not walk a disciple left. The Baptists were hurlaround it. One man looked at one side, another at another side, and they came ed out of Boston in olden times. Those who sympathized with them were imprihome each one looking at only one side : soned, and when a petition was offered asking leniency in their behalf, all the men who signed it were indicated, Has Intolerance stopped the Baptist Church? The last statistics in regard to it showed twenty-five thousand churches and

never yet put down anything.

But now, my friends, having shown you the origin of bigotry or sectarian-

ism, and having shown you the damage

it does, I want briefly to show you how

we are to war against this terrible evil

and I think we ought to begin our war

by realizing our own weakness and our

imperfections. If we make so many

mistakes in the common affairs of life.

is it not possible that we may make mis-

takes in regard to our religious affairs?

Shall we take a man by the throat, or

think, there was something wrong in all

our creeds, and something right in all

cannot make any mistake in regard to

agree rather than those on which we

form and says, "I don't belive in baby sprinkling." Shall I shove him off?

Here is a man coming up on this side of

the platform, and he says. "I don't be-lieve in the persevrance of the saints."

Shall I shove him off? No. I will say,

"Do you believe in the Lord Jesus as

brother; one in time and one in eternity;

brother now, brother forever." Blessed

be God for a Gospel platform so large

that all who receive Christ may stand

realizing that all the denomina-

tions of Christians have yielded noble

thought. One denomination yielded a

differ.

on it!

ye five hundred thousand Presbyterians, and ye million Baptists, and ye two million Methodists-come on; shoulder to shoulder we will march for the world's conquest, for all nations are to be saved. and God demands that you and I help do it. Forward, the whole line ! And I expect to see the day when a denominations of Christians shall join hands around the cross of Christ and re-cite the creed: "I believe in God the Father Almighty, Maker of Heaven and earth. and in Jesus Christ, and in the Communion of Saints, and in life everlasting. Amen.

A BRIDE IN BREECHES.

A Dress Reformer "ho Practiced as She Preached. London Sketch gives a picture of curious wedding ceremony which has been celebrated at Christ Church, under the auspices of the New Zealand Dress Reform Association. The bride, Mis Kate Walker, and the bridegroom, Mr. J. R. Wilkinson, had already joined hands by publishing a pamphlet on "Dress Reform and What it Implies." The enterprising bride, like Strephon in "Patience," was divided into two parts, as it were, the upper part of her dress consisting of the conventional bride's veil, and the lower sinking into a modified pair of breeches. Her cos tume was of stone-blue bengaline, with vest and revers of white silk, embroid ered with gold. She wore a beautiful wreath of jessamine instead of the time honored orange blossoms, and although gloves were discarded, a lovely veil was worn-not, however. over the face, but thrown back, and falling in long graceful folds over the shoulders.

t Woman In herself she dwelleth not, Although no home were half so fair: No simplest duty is forgot Life hath no dim and lowly spot That doth not in her sunsl ne share

Shedoeth little kindesses Which most leave undone or despise ; For naught that sets one heart at ease, And giveth happiness or peace, Is low-esteemed in her eyes.

She hath no scorn of common things, And, though she seem of other birth, Round us her heart entwines and clings, And patiently she folds her wings To tread the humble paths of earth.

Blessing she is ; God made her so, And deeds of week-day holiness Fall from her noiseless as the snow, Nor hath she ever chanced to know That aught were easier than to bless

She is most fair, and thereunte Her life doth rightly harmonize; Feeling or thought that was not true Ne'er made less beautiful the blue Unclouded heaven of her eyes.

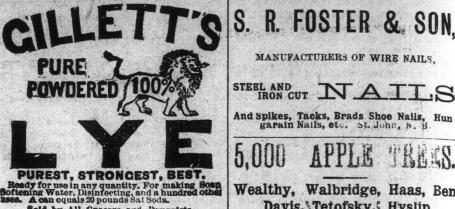
She is a woman ; one in whom The Springtime of her childish years Hath never lost its fresh perfume, Though knowing well that life hath room For many blights and many tears.

Engine Drivers in England,

Actual Business from Start to Finish. Railway engine driving does not seem to be an injurious occupation, judg ing from the fact that men interviewed by a contributor to The Strand Magazine had all been engaged for many years at the work, and seemed hale and hearty. One man was spoken of who had continued driving until he was seventy-five years of age,

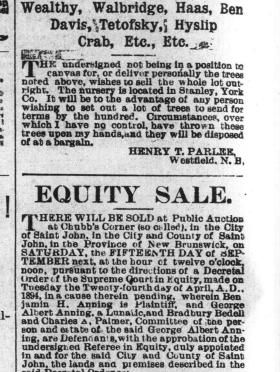
-Lowell.

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This Exhibition will embrace samples of the best products of Carleton County's Farms, Dairies, Orchards and Gardens, and also a splendid show-

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ing of its

I think there is a tendency in religious discussion to purification and moral health. Between the fourth and the sixteenth centuries the Church proposed to make people think aright by prohibiting discussion, and by strong censorship of the press, and rack, and gibbet, and hot lead down the throat. tried to make people orthodox; but it was discovered that you cannot change a man's belief by twisting off his head, nor make a man see differently by put ting an awl through his eyes. There is something in a man's conscience which will hurl off the mountain that you threw upon it, and, unsinged of the fire, out of the flame will make red wings on which the martyr will mount

to glory. In that time of which I speak, between the fourth and sixteenth centuries, people went from the house of God most appalling iniquity, and right along by consecrated altars there were tides of drunkenness and licentiousness such as the world never heard of, and the yery sewers of perdition broke loose and flooded the church. After a while the printing press was freed, and it broke the shackles of the human mind. Then there came a large number of bad books, and where there was one man hostile to the Christian religion, there were twenty men ready to advocate it : so I have not any nervousness in regard to this battle going on between Truth and Error. The truth will conquer just as certainly as that God is stronger than the devil. Let Error run if you only let truth run along with it. Urged on by sceptic's shout and transcendentalist's spur, let it run. God's angels of wrath are in hot pursuit, and quicker than eagle's beak clutches out a hawk's heart. God's vengeance will tear it to pieces.

I propose to speak to you of sectarianits origin, its evils, and its cures. There are those who would make us think that this monster, with horns and hoofs, is religion. I shall chase it to its hiding-place, and drag it out of the caverns of darkness, and rip off its hide. But I want to make a distinction between bigotry and the lawful fondness for peculiar religious beliefs and forms worship. I have no admiration for nothingarian. In a world of such tremendous vicis-

situde and temptation, and with a soul that must after awhile stand before a throne, of insufferable brightness, in a day when the rocking of the mountains and the flaming of the heavens and the upheaval of the seas shall be among the least of the excitements, to give account for every thought, word, action, prefer-ence, and dislike-that man is mad who much decide our form of worship.

A style of psalmody that may please me may displease you. Some would like to have a minister in gown and bands and surplice, and others prefer to have a minister in plain citizens' apparel. Some are most impressed when a little child is presented at the altar and sprinkled of the waters of a holy benediction "in the name of the Father, and of the Son, and of the Holy Ghost," and others are more impressed when the penitent comes up out of the river, his garments dripping with the waters of a baptism which signifies the washing away of sin. Let either have his own way. One man

likes no noise in praver. not a word, not a whisper. Another man, just as good, prefers by gesticulation and exclamation to express his devotional aspira-

THE WEEKLY SUN, \$1.00 a Year.

keep pure by constant circulation, and heat of the controversy a more intelliance never put down anything. gent traveler came and said, "Gentle men. I have seen that obelisk, and you are all right and you are all wrong. Why didn't you walk all around the Look out for the man who sees only

one side of a religious truth. Look out for the man who never walks around about these great theories of God and eternity and the dead. He will be a bigot inevitably-the man who sees only one side. There is no man more to be pitied than he who has in his head just one idea-no more, no less. More light. niversary of Montefiore, the great Invision philanthropist. Intolerance less sectarianism. There is nothing that will so soon kill bigotry as sunshine-

So I have set before you what I con-sider to be the causes of bigotry. I have set before you the the origin of this great evil. What are some of the baleful effects? First of all, it cripples investigation. You are wrong, and I right, and that ends it. No taste for exploration, no spirit of investigation. From the glorious realm of God's truth, over which an archangel might fly from eternity to eternity and not reach the limit, the man shuts himself out and dies a blind mole under a corn-shock. It stops all investigation.

by the collar, because he cannot see re-ligious truths just as we do? In the light of eternity it will be found out, I While each denomination of Christtians is to present all the truths of the Bible, it seems to me that God has given our creeds. But since we may make mistakes in regard to things of the to each denomination an especial mission to give particular emphasis to some world, do not let us be so egotistic and so puffed up as to have an idea that we one doctrine; and so the Calvinistic churches must present the sovereignty of God, and the Arminian churches must present man's free agency, and religious theories. And then I think we will do a great deal to overthrow the the episcopal churches must present the importance of order and solemn ceresectarianism from our heart, and the sectarianism from the world, by chiefly enlarging on those things in which we mony, and the Baptist churches must present the necessity of ordinance, and the Congregational Church must pre-sent the responsibility of the individual Now, here is a great gospel platform. A man comes up on this side of the plat-

member, and the Methodist Church must show what holy enthusiasm hearty, congregational singing can accomplish. While each denomination of Christians must set forth all the doctrines of the Bible, I feel it especially incumbent upon each denomination to put particular emphasis on some one doctrine. Another great damage done by the

your Saviour?" Do you not trust Him for time and for eternity?" He says, sectarianism and bigotry of the Church is that it disgusts people with the Christian religion. Now, my friends, the Church of God was never intended for a "Yes." "Do you take Christ for time and eternity?" "Yes," I say. "Come on war barrack. People are afraid of a You go down the street and you riot. see an excitement, and missiles flying through the air, and you hear the shock of fire-arms. Do you, the peaceful and industrious citizen, go through that I think we may overthrow the severe street? Oh, no! you will say, "I'll go around the block." Now, men come and sectarianism and bigotry in our hearts, and in the church also, by look upon this narrow path to heaven, has no religious preference. But our early education, our physical tempera-ment, our mental constitution, will very say, "Well, I guess I'll take the broad institutions and noble men. There is say, "Well, I guess I'll take the broad road; there is so much sharp shooting nothing that so stirs my soul as this on the narrow road I guess I'll try the

Robert Hall and an Adoniram Judson ; broad road !' another yielded a Latimer and a Francis I. so hated the Lutherans that Melville ; another yielded John Wesley and the blessed Summerfield, while our own denomination yielded John he said that if he thought there was one drop of Lutheran blood in his veins he would puncture them and let that drop Knox and the Alexanders-men of whom the world was not worthy. Now, I say, out. Just as long as there is so much hostility between denomination and deif we are honest and fair-minded men, whén we come up in the presence of such churches and such denominations, nomination, or between one professed Christian and another, or between one although they may be different from our own, we ought to admire them, and we ought to love and honor them. Churches which can produce such men church and another, so long men will be disgusted with the Christian religion, and say, "If that is religion, I want none of it." and such large-hearted charity, and such magnificent martyrdom, ought to win our affection—at any rate, our

Again, bigotry and sectarianism do great damage in the fact that thoy hinder the triumph of Gospel. Oh, how much wasted ammunition! how many men of splendid intellect have given

respect. So come on, ye hundred thou-sa d Episcopalians in this country, and Advertise in THE WEEKLY SUN. THE WEEKLY SUN, \$1.00 a Year.

three million communicants. Intoler and only a few years before that felt somewhat aggrieved because he was In England a law was made against taken off an express and put to driving the Jew. England thrust back the Jew a pilot engine. Previous to 1873 the men were exposed to the weather, but in that year the "cab," which affords so and thrust down the Jew, and declared that no Jew should hold official position. What came of it?' Were the Jews excellent a shelter for them, was introduced. It was the invention of a man named Webb. Even the risk destroyed? Was their religion over-thrown? No. Who became Prime Minister of England? Who was next inseparable from the engine-driver's occupations is commonly to the throne? Who was higher than aggerated. One of the men had nevcr had the slightest accident. He had the throne because he was counsellor and adviser? Disraeli, a Jew, What never, he said, even broken a "buffer plank," and the other had were we celebrating in all our churches as well as synagogues only a few years ago? The one hundredth birthday an-

only comparatively trifling mishaps to speak of. A royal train seems to attain the highest pitch of security consistent with moving about from place to place. When the Queen is about to travel, a special engine is got in readiness and thoroughly overhauled, and the time table is so arranged that nothing is allowed to move on the line for half an hour before the royal train is due. A pilot engine, moreover, precedes it a quarter of an hour in advance. There is a distinctive code for signalling this particular train, and officials, provided with hand-lamps and fog-signals on the pilot engine.

Engine-drivers are a hard-working body, and their occupation requires so strong a nerve that many men, otherwise competent, shrink from it. Ten hours a day is their nominal working day, and the maximum wages, that is. the wages of an express driver, are eight shillings a day. For a full day's work on Sunday, however, a day and a half's wages are paid. To attain to the position of an express driver takes time. sometimes fourteen years. The day's work of certain drivers is reckoned by mileage, 150 miles being about equival-ent to a day. Some benefit greatly by the system. Thus the actual running time to Crewe and back is six hours and forty minutes, yet that counts as two days' work, and the double journey is performed by two men in turns on alternate days.

Passengers by the railways are fond of tipping guards and porters, although they seldom gave a thought to the engine driver. The correspondent of The Strand Magazine obtained from one of them a story illustrating this. It seems that a fellow employe, described as an old stager, saw a gentleman give half a crown to the guard with a re-quest that he would do his best to make up for lost time, as he wanted to catch a particular train at a junction. When the junction was reached the train in question was just steaming cut of the station, whereupon the passenger, an-noyed, went up to the driver and said, "I think, driver, you might have enabled me to get my train." "Ah, sir."

replied the driver, "you greased the wheels at the wrong end of the train." -London Daily News. Deceivin' Uncle Wheatstraw (looking at dummy in front of clothing store)-Land sakes, Mandy, looks are awful deceivin'. Mandy-How do you mean? Uncle Wheatstraw-Who'd ever think these fellers knew enough to run a big business like this.-Inter Ocean.

SAINT JOHN DYE WORKS. Dividing the Spoil, Millionaire Gilders is a good deal of a 86 PRINCESS STREET wag. Ladies and Gentlemen's Clothing A tramp accosted him as he was on his way down town the other morning, and Gilders said. reprovingly: "Here,

CLEANSED OR DYED AT SHORT NOTICE. don't you interfere. I'm working this side of the street."

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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 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 Sinclair, 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 wirthe of the Power of Sale contained

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 Merchant, and Margaret, his wife, of the one part and Margaret, his wife, of the one part and Margaret, his wife, of the one fredericton, in the County of York, spin-ster, 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 Wish-art, of the City of Saint John, Merchant, of the other part, there will be sold by Public Auction. at Chubb's Corner (so called), in the said City of Saint John, on Saturday, the THIRD DAY of NOVEMBER. next, at twelve o'clock noon, the lot of lands and pre-mises in the said Indenture of Mortgage de-scribed as:

mises in the said Indenture of Mortgage de-scribed as: "All that certain piece or parcel of land, "beach and flats, and the wharf thereon "standing, situate, lying and being in Queens "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, "Brunswick W. Peters, and by him, the said "brunswick W. Peters, by his last will and Brunswick W. Peters, and by nim, the said "Brunswick W. Peters, by his last will and "testament 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 appertain-ing

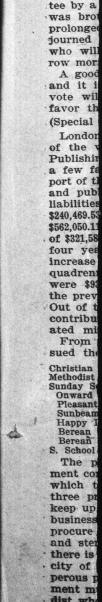
The above described property will be sold at the time and place aforesaid in consequence of default having been made in the payment of the principal money in the said mortgage mentioned, contrary to the proviso for pay Dated the Twenty-first day of July, A. D. 1894.

JAMES KNOX, JOHN B. M. BAXTER. ALLISON WISHART. Executors and Trustees of the Estate of John Wishart. For information apply to JOHN KERR, 962 Solicitor to Trustees.

FARM FOR SALE. The subscriber offers for sale on favorable terms that very Valuable Estate at Sus stock farm of the late Hugh McMonagle. Esc, comprising 100 acres of ferile land, nearly all meadow, with a commodium, well-appointed and pleasantly situated dwelling house, well heated by a new furnace in a sp. dous frost-man's residence or for a count y gentle-man's residence or for a count y gentle-man's residence or for a thoroughly built heated a well haid out i mile race track the bars and numerous our entent the ds and out houses. Also, 5 never-failing wel's of excellent the land is in a high state of cultivation and the buildings are all in first class repair. Near within a radius of smiles are 7 other Churches, the Sussex Railway Station and Grammar info on application—part may remain on Mortgage at six per cent.

WALTER MOMONAGLE, Sussex Vale, July 2, 1891, 870

THE WEEKLY SUN, \$1.00 a Year.



NOTICE.

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 situate in the town plot of Carleton, being halt of lot (165) one hundred and sity five being twenty-five feet, fronting on Market Place and extending back south-westwardly eighty feet more or less, bounded on the South by lands occupied by G. I. Hard-ing, M. D. "Market " a comparison of land lying being attact, lying and being on the southern side of Luke Street in Dükes waid 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 hun-dred and seventy-four, (Sfahronting forty feet on Duke Street and extending back therefrom pre-serving the same width one hundred feet." Also "All those four several and certain lots, pieces and parcel of land situate, lying and be-ing in the saine width one hundred feet." Also "All those four several and certain lots, pieces and parcel of land situate, lying and be-ing in the saine width one hundred feet." Also "All that certain piece or parcel of land situate. (Ity and known and distinguish-ed on the map or plan thereof on file in the office of the Common Clerk by the number (1380) thirteen hundred and eighty, (1381) thirteen hundred and eighty-one. 1382) thirteen hundred and eighty-three, fronting on the North side of Sueffield Street in Sidney Ward . Also "All that certain piece or parcel of land situate, lying and being in the parish of Lan-caster, in the County of Saint John, being three f urth 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 Poi

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 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 hun-dred 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 beretofore conveyed to thesaid John Anning by one James Simonds."

CLARENCE H. FERGUSON, C. Referee in Equity. M.G. B. HENDERSON, Plaintiff's Solicitor.

872 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 OCIOBER now next.

Dated the 10th day of September, A. D.] 1894

CLARENCE H. FERGUSON, Referee in Equity.

