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Sabbath School.

BIBLE LESSONS.

Adapted from Harper's Notes.

FIRST QUARTER.

Lesson II. Jan 10. Acts 2: 1-13.

THE HOLY SPIRIT GIVEN.

(Study also ver. 14-41.)

GOLDEN TEXT.

"They were all filled with the Holy Ghost."—Acts 2: 1-13.

I. THE HOLY SPIRIT. VERSES 1-4.

1. "The day of Pentecost" Better, "When the day of Pentecost was being fulfilled." "Pentecost" is Greek for "fiftieth," and refers to the fiftieth day from the "morrow after the passover Sabbath." Now, that was the day that Jesus lay in the grave; so that the disciples had had forty days' association with their Master and ten days' waiting for the outpouring of the Holy Ghost. The Feast of Pentecost is called in the Old Testament the "Feast of Weeks" (because it occurred seven weeks after the passover) and the "Feast of Harvest." Unlike the two other great Hebrew festivals, "Passover" and "Tabernacles," it lasted but a day; like them it was the occasion of the influx into Jerusalem of an "innumerable multitude" of worshippers, as Josephus says, from all parts of the world. "Fully come"—The day had begun on the previous evening, at sunset. This day was perhaps chosen for the outpouring of the Spirit upon the apostles for the sake of the thousands of visitors present in Jerusalem. There were Christians at Damascus (Acts 9: 2 before any of the apostolic band visited that city, and very likely the Gospel was widely spread by those who returned from this feast. So our Lord had frequented Jerusalem during the feasts. "They were all with one accord in one place"—"With one accord" should be omitted. Where the "place" was we do not certainly know. Doubtless, besides the twelve apostles and the one hundred and twenty disciples who met in the upper room after the ascension, there were present many followers of Jesus from remote places who had been called to Jerusalem by the feast.

2. "Suddenly"—Without warning. These waiting disciples but vaguely understood for what they waited. "There came a sound" The story is often read carelessly, as if Luke hath said, "Suddenly there came a rushing mighty wind," but he does not. The "sound" was the announcement of the coming of the Spirit of God, and is beyond all natural explanation. It was "from heaven," as if a mighty wind were descending perpendicularly; yet the air was calm. The sound "filled all the house."

PRAYER BRINGS SPEEDY AND ABUNDANT ANSWER. Ten days was not long to wait for so wonderful a blessing; but really this prayer was answered from the very outset. The steady strengthening of the disciples' faith and concentration of purpose were as really answers to their prayer as was the manifest descent of the Spirit, which crowned their "waiting" with glory.

3. "There appeared unto them cloven tongues like as of fire"—Instead of "cloven" leading scholars like "Olshausen, De Wette, Meyer, Hackett," and "Robinson" read "distributed"—that is, the tongue shaped flames distributed themselves among the worshippers. Notice that these tongues were not "of fire" any more than the sound which accompanied their appearance was "of wind" It was as of wind" that is, it resembled the sound of the rushing wind; and so these tongues were "as of fire"—a miraculous manifestation which could not otherwise be described by the evangelist. "It sat"—Or, "rested." Not the Holy Ghost, but the "tongue." The sound was a symbol of the power of the Spirit. The flaming tongues typified the evangelical zeal which was now to be kindled in the disciples' hearts, a zeal to preach the Gospel to every creature.

4. "All"—Laymen as well as apostles, women as well as men. "Filled with the Holy Ghost"—This was their "experience." The Holy Spirit was in the world before (Gen. 6: 3; Psalm 51. 11). Prophets spoke through the Spirit (2 Peter 1. 21). John the Baptist and Zacharias were "filled" with the Spirit (Luke 1: 15, 67). These disciples had already "received the Holy Ghost." But never had such an abundant measure of divine power been given to men. "Began to speak with other tongues"—They spoke in languages they had never learned. "From the history it would appear that some of the company spake in one and some in another language, for the crowd of foreigners when they came together all found somebody among the speakers whom they were able to understand." Notice that they spoke only "as the Spirit gave them utterance" What, nowadays, are the Christians' "other tongues?" The swearer becoming reverent, the liar becoming truthful, the self-absorbed man speaking for God; miracles as real as that of Pentecost. The manifestations in Jerusalem doubtless differed from those at Corinth in degree and in details, but it is difficult to believe that they were essentially dissimilar Certainly Peter's sermon was not delivered in a foreign tongue, nor is there any record that any other apostle exercised such a miraculous gift. The indications in First Corinthians are decisive that speaking with tongues generally, if not exclusively, took the form of prayer to God. The statement of verse 11 of this chapter would be a natural description of inspired prayer to God, filled with thankful recognition of his mighty works.

THREE SIGNS beautifully symbolize the work of the Holy Spirit in the heart: 1. "He is like wind" (1) Invisible and mysterious. See John 3: 8. (2) Mighty and irresistible. The Spirit is God, therefore omnipotent. (3) Life-giving. How reviving is a draught of fresh air! The Spirit breathes on dead souls and they live (Ezek. 37, 9, 10). 2. "He is like fire," as John the Baptist's words in Matt. 3. 11, 12 remind us. Fire burns, and God is called "a consuming fire" (Heb. 12. 29). But, by burning, fire (1) "warms," and the Spirit warms our cold hearts by "shedding abroad in them the love of Christ" (Rom 5: 5); (2) "purifies" separates the gold from the dross—and so the Spirit takes away our evil thoughts and sinful ways, makes us pure and holy (Rom. 8: 9, 13; 1 Cor. 6: 11; Gal 5 22-24). 3. "He gives new tongues indeed." James (3 5-8) describes, only too truly, what our tongues are by nature. See how the Spirit makes men speak (Eph. 4. 15, 25, 29; 5. 4, 19; Col. 4 6); speak to God (Psalm 5. 3); and for God (Acts 5. 20)"

II. HIS POWER. VERSES 5-13.

"Devout men"—Devoted men. Not good Christians, but men conscientious in their adherence to the Mosaic ritual. Their testimony to the facts was unimpeachable. "Every nation under heaven"

Josephus represents Agrippa as saying in a speech to the Jews, "There is no people upon the habitable earth which have not some portion of you among them." By the great Assyrian and Babylonian captivities and by the Jewish colonies of Egypt in the days of Alexander the Great and of Ptolemy Lagus, they were dispersed far and wide; and as they only had any true conception of the nature of God the world by their dispersion became measurably prepared for Christianity.

"Were confounded"—Utterly perplexed. "Speak in his own language"—Better, "in his own dialect." The multitude was made up of all classes, good and bad, worshippers and scoffers, and contained representatives of many languages, just as may yet be seen in an oriental city, where each race dwells by itself and retains its own traits. Yet each foreigner could recognise his own tongue as spoken by some one among the one hundred and twenty disciples.

7. "Amazed"—The word here is the root of the word "ecstasy," and expresses "being out of one's normal condition," "beside oneself with wonder." "Are not all these which speak Galileans" Most of the disciples came from Galilee, and certainly their dialect was easily identified (Matt. 26: 67-73).

8. "How hear we"—That rustics should in a moment become proficient linguists was astonishing; and Galileans were proverbially uncultured. "Our own tongue"—The Jews who had lived for centuries in foreign lands had largely lost their own language, though they retained their peculiar religion and customs. Hence in Jerusalem there were synagogues for people of various nationalities (Acts 6: 9). "This was clearly not a proclamation of the wonderful works of God in some one language, which the Spirit, acting upon the hearers caused them to appreciate as if it were their own; for in that way the gift of the Holy Ghost ought to have been described as poured out not on the speakers, but on the listeners."

"9, 10, 11." Here comes a list of the various nations to which, in one sense, these foreign Jews belonged. The first three names, "Parthians," "Medes," and "Elamites," represented portions of the Persian empire. "Mesopotamia" is the district between the Euphrates and the Tigris. Here Nebuchadnezzar's captives were taken. "Cappadocia" was a province under Roman rule. "Pontus" lay along the shore of the Black Sea. By "Asia" is to be understood, not Asia Minor, nor the continent of Asia, but a small Roman province in the western section of Asia Minor; its capital was Ephesus. "Phrygia" and "Pamphylia" were both in Asia Minor. "Egypt" swarmed with Jews. "Cyrene" was a large city in "Libya," a North African county, west of Egypt. "Cretes," the inhabitants of the island of Crete, where the Jews were very numerous, and "Arabians," among whom, as their country bordered on Judea, there must have been numerous Jews. Each of these lands doubtless had its own dialect, though in most Greek was spoken, and, says "Gloag," "it is especially of dialects that Luke speaks." "Strangers of Rome"—The use of this word, translated "sojourners," in the same construction in Acts 17: 21 proves that these were Roman Jews sojourning in Jerusalem, doubtless as pilgrims to the feast. "Jews and proselytes"—This is to be taken as explaining who the Parthians, Medes, etc., just mentioned, were. It is to be referred also to the Cretans and Arabians mentioned afterward. The multitude is made up of Jews and Jewish proselytes, whose mother tongues are indicated by the various nationalities enumerated. "Wonderful works of God"—Their utterances were rhapsodies of praise to God for redemption through Christ, of whose work a new view has dawned upon them. See Acts 10: 46.

12. "They were all amazed, and were in doubt"—rather, "and were perplexed." The original means, they did not know what to make of what they saw and heard.

13. "Others mocking"—They were not curious, like the questioners of whom we have just been told, but were hostile. The word for mocking is derived from a word meaning a joke. "These men are are full of new wine"—"New wine" should be literally "sweet wine." It was especially intoxicating, having been artificially prepared to retain its sweetness. The earliest vintage was not till August, at least a month and a half after Pentecost.

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The Young People.

Editors: Rev. E. B. Daley, A. H. Chipman.

Kindly address all communications for this department to A. H. Chipman, St. John, N. B.

Prayer Meeting Topics for Jan. 3.

C. E. Topic. "What prayer should do for the Christian," 1 Kings 8 22-40.

B. Y. P. U. Topic.—"A good start," Matt. 6: 33.

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

Monday, Jan. 4.—Psalm 78: 53-72. "His sheep in the wilderness." Compare Isa. 63: 11-13.

Tuesday, Jan. 5.—Psalm 79. "We, the sheep of thy pasture," (vs. 13). Compare Psalm 100: 3.

Wednesday, Jan. 6.—Psalm 80. "The shepherd of Israel," (vs. 1). Compare John 10: 14.

Thursday, Jan. 7.—Psalm 81. "The door out of Egypt," (vs. 10). Compare Ex 20: 2.

Friday, Jan. 8.—Psalm 82. "His place of presence," (vs. 1). Compare 2 Chron. 19: 6.

Saturday, Jan. 9.—Psalm 83. "Wrath on those without the fold." Compare Matt. 25: 31-33, 41-46.

A Merry Christmas and a Happy New Year to all our readers. May 1897 mark advancement in the movement for which we work; in the cause for which we work, and honor to our King.

New Unions are organizing in a number of fields. To each the Maritime Union extends a hand of greeting and welcome. If we mistake not, these columns should hear from one recently established by Pastor Vincent, in Guysboro County. Write your paper. Join the ranks. We wish to know you, and you may wish to know us.

Pastor Shaw, of Windsor, gave a helpful paper at the recent meeting of the Hants County Convention. Among other things he said: "If you can afford but one prayer meeting a week let it be the church prayer meeting. Make the church first." There is perhaps the danger of placing B. Y. P. U. in the first place and apart from the church.

Baptist young people of St. John will take an active part in the dedication services at Main Street Baptist church. Pastor Gordon has arranged for them an afternoon and an evening session, to be cared for by "one who knows how." The Juniors have the afternoon and the older ones the evening. We know that each service will be helpful and inspiring.

Daily Readings on the Life of Christ

No. XV. Lessons for All.

Monday.—Conscience makes cowards of us all. Herod's sinning against light, Mark 6: 17 29. His sin com s home, Luke 9: 1 9. How sin come home to another Herod, Acts 12: 1 23.

Tuesday.—Work and Worship must alternate. The report of the servants, Mark 6: 30. The proposal of the Master, Mark 6: 31. The Master's great prayer for His Workers, John 17.

Wednesday.—The Great Philanthropist. The feeding of Five Thousand Compare the four narratives, Matt. 14: 14 21, Mark 6: 32-44, Luke 9: 10 17, John 6: 1-14.

Thursday.—Lessons His apostles drew. Love's fruit, 1 John 3: 11-24. Faith's proof, James 2: 14 26. Christian evidences, Paul in Rom. 12.

Friday.—The Master of Winds and Waves. The Creator of law is above natural law, John 6: 16 21. While disciples are toiling the Master is praying, Mark 6: 45-54. Obedience to His word enables Peter to walk on water, Matt. 14: 22 33.

Saturday.—The Master applies His teaching. Why carnal minds followed Him, John 6: 22 26. What the natural bread a figure o soul's food, John 6: 27-35 Christ's atonement the eternal life, John 6: 47-58. H. F. ADAMS.

Truro.

B Y P U Prayer Meeting Topic for January 3, '97.

The subject for the first meeting of the New Year is very appropriate and the text chosen is very pertinent, viz., "A good start," from the text Matt 6:33. Note first, the *importance* of a good start: So convinced are we of the importance of a good start in secular affairs that we have allowed this conviction to crystallise into a proverb—"Well begun is half done." Proverbs usually must go in pairs before they will tell the truth but any Unionet may find illustrations of the suggested truth or this one. How often at a bicycle or boat race has the *good start* given the race to the winner. How often have some of us heard a weary student exclaim, "Oh! if I only had had a *good start* in this subject, I could keep up." But the poor start made his whole course up-hill work. In music and the fine arts, a good teacher *to start* you is far more important than a good teacher to finish with. In the first lessons you lay the foundation well or ill. So they say "the beginning rules the ending" in most of the affairs of life.

Now, what is so evident in the secular pursuits is equally *true* in religious matters. In the christian warfare, *starting well* is half the battle. Military men say that if two balls are shot, one with force enough to pierce an inch board, and the other with twice that force, the second will pierce, not *two* but *four* inch boards. *Twice* the *start* gives *four times* the *work*. Two young men of equal promise are converted to Christ at the same time. One is taught each step of the way by a wise soul-winner; the other gropes uncertainly in his christian life for the first few months. Though these men after six months should be placed under the same influences yet the better *start* will be evident in better service. Let no Unioner, then, overlook the importance of a good start at this New Year season. How you begin the New Year will decide the ending. Let none allow the Old Year to slip away and the New Year to creep in without serious thoughts on "How shall I begin '97 for Jesus?"

Note second, a good start *indicated* in the words of Jesus, "Seek ye first, etc." Every word in this New Year motto is replete with suggestion.

(a) "The kingdom of God." Whatever this kingdom may represent to men or different theologies, to us it stands for the cause of our Master.

(b) "His righteousness" That is, the personal righteousness required of each member of the Kingdom, as described by Jesus in this sermon on the Mount.

(c) "Seek." I e., make these an object of continuous pursuit.

(d) "First" As this was spoken to His own disciples, we must understand the *first* here in the same sense in which it is used in Luke 12: 1—i. e., *first of all—before all others.*

This, then, is Jesus' idea of a good start, not for New Year only, but for all time; viz, that we make the cause of God and our own personal righteousness as representatives of that cause the paramount objects of pursuit in life; that we say, on bended knee, to ourselves and before God, "Whatever the loss, whatever the persecution, whatever the provocation, I will not be untrue to the cause of God; or do or say aught that will make less perfect my manifestation of the righteousness of His kingdom."

Fellow-Unioners, shall we say it as '97 begins?

Note third, the *reasons* Jesus gives us for such a start:

(a) Such devotion is acceptable to your Father and gratifying to your Elder Brother. Read verses 30 and 32.

(b) It will lead to a competence in this world. "All these things shall be added," verse 33, last clause.

(c) It is an antidote for care. "Be not anxious but seek first, etc.," verses 31 and 34.

(d) It is a perpetual confession of a faith that marks you off from the world around you. "For after all these things do the worldings seek," ver. 32.

(e) It will make you like Jesus. "It is my meat to do the will of Him that sent me." "As my Father hath sent me, so send I you."

(f) It will bring superal joy into your earthly life.

(g) I might add, it is a command; but the privilege is so great and glorious that the word "command" is inappropriate.

Fellow-Unioners, shall we kneel as the Old Year departs and say—"Lord Jesus, I will *be* anything, *do* anything, *suffer* anything that I may grow like Thee and advance Thy Kingdom?"

Sacred Literature Course, B.Y.P.U.

THE TEACHINGS OF CHRIST,

Auxiliary Notes prepared especially for the MESSENGER AND VISITOR, by

D. A STEELE, D.D.

Lesson XV.—Lessons for all.

Our last week's search was after the faith in Himself demanded by the Son of Man, (John 5th and 6th chapters). The present lesson finds our Lord in the third period of the Galilean ministry. He had gone north. (See map, and trace his course from the Lake district to the shore of the Mediterranean. Mark the points Tyre, Sidon, etc., and read up about them). In Matt. 15 21-28, we have an account of a Canaanitish woman (see Mark 7 24-30, and compare the terms which describe her, "Greek" or "Gentile," "a Syrophoenician") woman's faith, ready wit, and perseverance on behalf of her little daughter Matt. 15: 29-31 records His return through Decapolis (trace by map and compare Mark 7: 31); and in Matt. 15: 32-38, we find an account of

THE SECOND FEEDING OF A MULTITUDE.

It will be helpful to look up the former miraculous provision. Locate it at Bethsaida. May not the first feeding have been for Jews, the second for the semi-Gentile inhabitants of Decapolis?

What was the difference, if any, in the miracles? What did Jesus begin on in each instance? Compare the feeling of the disciples and the feeling of the Teacher. Did both Master and servants look at the matter of hungry men and women in the same way? Who had the practical, business-like way? What was Jesus' way? Note carefully Matt. 14: 15-17; 15: 33, and John 6: 7, for the attitude of the disciples; now turn back to Matt. 14: 16, and 15: 32, and see the attitude of Jesus.

Ask the following questions: (a) Was there any orderly arrangement of these masses? How would you distribute food to a hundred people? to five hundred? to five thousand? Would there be any *difficulty* here? Find out from parallel accounts what was done to obviate this, Mark 6: 39-40; 8: 6. Was it, then, a scramble, or a decent meal?

(b) Were the disciples imporverished in any degree by this dealing with their hungry brethren? Were they enriched? State exactly the result.

(c) Is this a lesson, now? Did any one ever lose by feeding the hungry? Draw the class out on this point, and discuss its bearing on the modern tramp system. Has the one anything to do with the other? Compare 2 Thes 3: 10.

What, then, is the *teaching* of our Divine Master concerning the deserving hungry? Put it into your own words, in the smallest compass.

What is the *general* teaching of the Bible on the same subject? Give passages from Old and New Testaments. Moses' command? Paul's? others?

THE USES OF THE SIGNS.

It will be advantageous to follow the narrative (Matt. 16: 5-12) and note the references to the above. How easily the alarm of being unsupplied with loaves seizes these disciples who had twice participated in these glorious feasts; how Jesus brings them back to the faith-system to which they have committed themselves; how the Teacher makes use of the symbol of "leaven." Did ever teacher teach like Him?

A TESTING QUESTION.

Jesus is an itinerant preacher, and now (Matt. 16: 13) again goes to the north (see map for Caesarea Philippi). Here He has a conference with the disciples, as who He really is. Peter makes his divinely revealed confession that this man, their teacher, is none other than the Messiah, the Son of the living God. Compare lesson 14, and the proofs there, and see how at an earlier time (John 1: 41-49) this had been a path before their minds. Now it seems to be more deeply stamped upon their hearts. But do they even now accept Jesus' full Messiahship? It is not till the Pentecost that they understand the Christ of God. (See verses 22, 23; Luke 24 :21; Acts 1: 6, etc.)

The disciples learned as we learn, slowly, gradually, the truth, the way, and the life.

Following along in this connection, notice:

THE BEGINNINGS OF THE GREATEST LESSON.

Take your Testament and note (Matt. 16: 21) the first literal mention of the Death and Resurrection of our Lord. In John 5th and 6th He taught that He would raise others; He here declares that He will Himself rise after He has been put to death. Does He repeat the lesson? How many times? Is it His custom to repeat certain doctrines? What is Jesus' teaching concerning his rising again? How did He know that all this should come to pass? Was this teaching at this time received by his disciples, and how? (ver. 22) Peter meant well, but what did the Master say? (ver. 23) Was this rough or easy handling? How do you account for it?

FOLLOWING WHITHER?

Let us see how Jesus turns this incident, also, to account "I am to be killed," He has just told them. The cross was in view; now having presented the worst side of His mission, He gives this command—"As I do, you must do, take up the cross and be ready for crucifixion also. Follow me!" What does he command men today? Is it anything less? Does it not require the master grace of faith to accept this? "You will lose your lives," He says, in his enigmatical way, "but you will save them; if you save them, you will lose them." Life seems everything, it is very dear to us, but life, and all things connected with it, are as nothing compared with the eternal reward, (see vers. 25 27, also remember we are using the revised N. T. where "life" is for "soul.")

ADAPTATIONS TO OURSELVES.

1. A wisely directed benevolence is the duty of young Christians. Let us save something that we may have wherewith to give to those who need.

2. Let us not be afraid to invite strangers to our hospitality, there will always be more left than we started with. Believest thou?

3. Let us never, no never, omit to lift our eyes to Heaven and ask God's blessing on the meal

4. Neither omit to save the pieces, "wilful waste makes woeful want."

"There was a man, his neighbors thought him mad,
The more he gave away, the more he had."

5. The one lesson we all have always before us is:

THAT JESUS CHRIST IS THE SON OF GOD, AND THAT BELIEVING YE MAY HAVE LIFE IN HIS NAME.

Wolfville, N S.

Our Young Peoples' Union in Wolfville is progressing in every line of work. We can report a large attendance at each weekly meeting and much interest is taken in the social services and also the C. C. Courses. Pastor Trotter is conducting the Sacred Literature Course in a manner characteristic of all his efforts in church work The Union meets on Tuesday evenings and the following is the order of the exercises: Three quarters of an hour is devoted to social service and then an equal amount of time is given each night to the Sacred Literature Course. Several of the members are keeping up with their reading in the other courses and probably will write for the examinations at the close of the study. Our president, Mr E. W. Sawyer, is very enthusiastic in the work and is filling his present position for the second term. Over thirty of our members are subscribers to the *Baptist Union*. The contributed articles in the recent issues of the MESSENGER AND VISITOR are a great help to us in our S. L. Course.

Sincerely Yours,
H. G. H., Rec.-Sec'y.

Maitland, Annapolis Co., N. S.

Since our last letter, concerning the B. Y. P. U. of Maitland, our work is progressing very well. We have five new active members, which now make our membership sixteen, and two new associate members. In all we have twenty-one members. Our officers still remain the same except our president, who is now Wm. Dukeshire.

ALICE R. THOMAS, Cor.-Sec'y.

Dec. 17.

It is very comforting, from a spiritual point of view, to feel sure that behind the tangle of life is One who sees it all as our blind eyes cannot, and who has so arranged matters that even tangles subserve a noble purpose.

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Mortgagees' Sale.

TO EDWARD M. ROBERTS and ANNIE JANE ROBERTS his wife (in her own right) and all others whom it may concern:

NOTICE is hereby given that under and by virtue of a Power of Sale contained in a certain Indenture of Mortgage, bearing date the first day of August, in the year of our Lord One Thousand Eight Hundred and Eighty-seven, and made between the said Edward M. Roberts and A. nie Jane his wife (in her own right) of the first part, and Sophia Frances Fairweather of Boston Coster, of the City of Saint John, in the Province of New Brunswick, Barrister-at-Law, Marion Arbuthnot Hazen, Lilian Hazen and Ethel Hazen, all of the same place, Spinsters, of the second part:

THERE will be sold at PUBLIC AUCTION, at Chubb's Corner (so called), in the City of Saint John, on MONDAY the 6th day of JANUARY next, at Twelve o'clock, noon, for the purpose of satisfying the moneys secured and made payable under and by virtue of the said Indenture of Mortgage, default having been made in payment thereof, the lands and premises mentioned and comprised in the said indenture of Mortgage and therein described as follows: "All those certain lots, pieces and parcel of Land situate, lying and being in the Parish of Simonds in the County of Saint John and Province of New Brunswick, known and marked on and described on the map or plan of Joseph Crooks's land, on file in the Registrar's office, in the City and County of Saint John, by the number [35] thirty-five, [36] thirty-six, [37] thirty-seven, [38] thirty-eight, [39] thirty-nine, and [40] forty, the said lots having a front of forty feet each on a Street or way known and marked out on the said plan or map and designated Mount Pleasant Street, and each and every of them extending back preserving the same width) one hundred feet; the said lots numbered 35 and 36 and the lots 37 and 38 having been conveyed by Mary E. Crooks to one William H. Le Lacheur, by two several deeds of bargain and sale respectively dated the 11th day of September, A. D 1888, and the seventeenth day of October, A. D. 1888, and recorded in the office of the Registrar of Deeds in and for the said City and County respectively, in Book N No. 4, page 107, and Book N No. 4, page 186 of Records, and the said lots 39 and Forty having been conveyed to said Mary E. Crooks by one William Reagor by deed of bargain and sale, dated the 11th day of May, A. D. 1889 and registered in the said Office of the said Registrar of Deeds, in Book O No 4, page 412, together with buildings, street ways and improvements thereon being, and the rights, members, privileges, and appurtenances thereunto belonging.

Dated this Third day of December, A. D. 1896.

SOPHIA FRANCES COSTER,
GEORGE C. COSTER,
MARION ARBUTHNOT HAZEN,
by G. C. Coster, her Attorney,
LILIAN HAZEN,
by G. C. Coster, her Attorney,
ETHEL HAZEN,
by G. C. Coster, her Attorney.

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