Remarkable Rescues by St. Bernard Dogs.

It is only within the last few days that particulars have been published in the Swiss papers of a brave rescue effected on Mont St. Bernard on the night of the last Sunday in November. While a violent snow storm was in progress, Grand, the manager of the hospice, noticed that his own special dog that was alone with him in his room became very restless, and made signs to him to go out. He took the lantern and fog horn and went out on the mountain, the dog leading him. In a very short time he heard a call and groaning, and, helped by the dog, dug out of the snow an Italian, whom he carried on his back into the hospice. The rescued man stated that his father, two brothers, and another Italian, all journeying home with him over the pass, lay buried in the snow. He had pushed on to obtain help, but had been overpowered by the storm. Grand made ready and went out again. The second search was more tedious and led him further away, but at last the barking of the dog announced a discovery. It was the Italian stranger who was now saved and carried up to the hospice. A third time Grand and his dog sallied out into the tempest, and after a quarter of an hour's search found the others, near where the second man had been discovered. They were quite buried under the snow and almost insensible. He took the most feeble on his own shoulders, and with difficulty conducted the others to the hospice. It was now past midnight, and his toilsome task had occupied Grand over four hours, in a blinding snow storm.—*London Times.*

—"Can't you say something pleasant to me?" said a husband to his wife, as he was about to start for his office. They had had a little quarrel and he was willing to "make up." "Ah, John," responded the penitent lady, throwing her arms around his neck, "forgive my foolishness. We were both in the wrong. And don't forget the baby's shoes, dear, and the ton of coal, and we are out of potatoes, and John, love, you must leave me some money for the gas man."

—"How are you feeling to-day?" asked a physician of a paralytic parent. "Only a little bit on the right side, thank you," was the cheerful response.

When Baby was sick, we gave her Castoria,
When she was a Child, she cried for Castoria,
When she became Miss, she clung to Castoria,
When she had Children, she gave them Castoria.

For Sale and To Let.

FOR SALE.

THE Subscriber will Sell that VALUABLE PROPERTY formerly owned by the late Oliver Boultenhouse, Esq.

CAPT. E. S. TOWSE.

Sackville, Nov. 23rd, 1887.

For Sale or to Let.

THE HOUSE on Salem Street, near Capt. B. A. Read's, at present owned and occupied by Mrs. Albert Black. It is in good order, has frost-proof cellar, is situated within convenient distance of schools, academies, public offices, etc. A never failing well of water, good garden, and about two and a half acres of pasture land. For particulars apply to Mrs. Black or Josiah Wood, M. P.

Sackville, Feb. 14, 1888.

To Rent.

THE house and grounds formerly the residence of the late Reuben Chase, Esq., Upper Sackville. There is a vegetable garden and flower garden. The house is commodious and comfortable, with good barn and outbuildings. Also a number of good hens for sale. Possession given immediately. Apply to

MRS. REUBEN CHASE,
Upper Sackville.

Sackville, April 13th, 1887. tf

House and Lot
For Sale or to Let.

THIS desirable Property formerly owned by Alex. Johnston, is situated at Upper Sackville, convenient to School, Church, Store and Post Office, and is a very pleasant locality. The House is new and very convenient; Outbuildings are in good repair. There is also a Blacksmith Shop and Carpenter Shop on the premises, and plenty of good water.

Terms very favorable. Apply to

CHARLES FAWCETT,

May 11th, 1887. Sackville, N. B.

For Sale.

THE PREMISES occupied by me in Baie Verte, consisting of a Dwelling House, Shop, Office, Outhouses and Wharf. The location is one of the most convenient and desirable in town, and only a few minutes' walk from Churches, School House or Station.

If not sold within a short time, the Shop, with Office, suitable for any kind of business, can be let separately.

Title undoubted. Apply to

T. A. WELLING.

Baie Verte, May 25th, 1887

SHERIFF'S SALE.

TO be sold at Public Auction on TUESDAY, THE TWELFTH DAY OF JUNE NEXT, A. D. 1888, in front of the Court House, in Dorchester, in the County of Westmorland, between the hours of twelve o'clock noon and five o'clock in the afternoon:

All the Right, Title, Interest, Property, Claim and Demand of JOHN W. CLARE, his Possessory Right and Right of Entry, both at Law and in Equity, of, in and to the Lands and Premises situate in the Parish of Sackville, in the County of Westmorland, and bounded and described as follow:

All that certain piece or parcel of Land and Premises situate in Sackville, in the County of Westmorland aforesaid, bounded on the west by a road leading from Salem Chapel (so called) to the Main Road through Sackville, on the north by a Road leading from said Road to and joining the Main Post Road leading through Sackville at or near David G. Dickson's, on the east by Lands owned by the Estate of the late Sir Albert J. Smith, and on the south by Lands owned and occupied by John W. Sangster, containing one-fourth of an acre, more or less, being the same Premises on which the said John W. Clare resides at the date hereof; also all other Real Estate of the said John W. Clare, wheresoever situate or howsoever described within my bailiwick, the same having been seized by and to be sold under and by virtue of an Execution issued out of the County Court of Westmorland at the suit of John E. Hickey versus the said John W. Clare.

Dated at Dorchester, March 1st, A. D. 1888.

ANGUS McQUEEN,
Sheriff.

mar7-3m

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jan27 Send for Estimates.

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AT ST. JOHN.

The season will begin on May 15th, and continue until September 1st.

The horse will be limited to sixty mares.

Terms, $35.00 for the season.

His book is now open at the Office of the Secretary of the Board of Agriculture, Fredericton, to whom all applications and correspondence on the subject should be addressed.

No application to book a mare will be received, unless made in writing, and accompanied by the sum of $10.00 for each mare to be booked. The balance of the fee must be paid at the time of service.

Mares brought at a greater distance than twenty miles will be kept for the space of three weeks without charge.

Fredericton, 15th February, 1888.

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A. DIXON,

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Baie Verte, Feb. 1st, 1888.

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Tumblers, Goblets, Pickle Dishes, Preserve Dishes, Pepper Bottles, Salt Shakers, Mustard Pots, Glass Sets different Colors and Patterns from 45c. to $1.50, Water Pitchers, Molasses Pitchers, Lanterns, the latest Improved Granite Iron Teapots—cheaper than ever, a lot of very nice Vases (different styles and patterns), also a large assortment of Lamps of all kinds, a few nice Sets of Casters and Butter Dishes in Nickel, Lamp Chimnies of all sizes, for sale Cheap for Cash by

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M. WOOD & SONS,

Sackville, Dec. 14, 1887. 3m

The Sabbath.

An Open Letter to unday Coercionists and Old Time Blue Law Advocates.

To the Editor of the Chignecto Post:

The Puritan leaven which is working so strongly in this community, and which claims to prevent the desecration of Sunday and to enforce the true worship of God by a more rigid final code has led me to refresh my earlier teachings by reference to the Bible and the writings of the earlier Christian Fathers.

4004 B. C.—"And God blessed the seventh day and sanctified it"—Gen. II. 3.

1491 B. C.—"The seventh is the Sabbath of rest, holy to the Lord." Ex. XXXI. 15. "To observe the Sabbath throughout their generations, for a perpetual covenant."—v. 16. "For in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed."—v. 17. "Two tables of testimony, tables of stone, written with the finger of God,"—v. 18. "And the Lord blessed the seventh day, and hallowed it.—Ex. XX. 11.

698 B. C.—"And call the Sabbath a delight, the holy of the Lord."—Is. LVIII, 13.

445 B. C.—"And madest known unto them thy holy Sabbath and commandedst them precepts, statutes and laws, by the hand of Moses."—

It manifestly appears from this that the Sabbath was not *made for the Jews*, but was from the beginning God's holy day and made known to them, when He enjoined upon them precepts, statutes and laws to be observed by them in connection with that day.

From the time of *Moses* the Sabbath was religiously observed and down to the present day is kept by millions of Jews, who forsooth, are subjected, by the laws of Christian England, to fine and imprisonment if they work on the first day of the week, having kept their holy Sabbath, the seventh day, as God commanded them.

Jesus, too, recognized the Sabbath as holy and preached in the Jewish synagogues on that day, and in all his teachings not the slightest attention was ever paid to any other day as being holy; nor is such change ever once mentioned in the New Testament. His rebuke to the *gnat straining* cavils of the Pharisees, while it condemned their hypocrisy, admitted the sacredness of the day "the Sabbath was made for man, and not man for the Sabbath."—Mark II. 27.

The disciples of Jesus also honored the Sabbath, for when Pilate gave his body to them, they abstained from preparing it even for burial on that day. "And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment."—Luke XXIII. 56.

Neither of the evangelists in the four Gospels mentioned the observance of the first day of the week as a Sabbath; nor did Jesus whilst on earth for 40 days after his crucifixion give any directions about it. *Paul* also, during a ministry of 26 years, constantly preached in the synagogues on the Jewish Sabbath.

"Straightway after his conversion he began to preach in the synagogues."—Acts IX. 20. "He did so at Antioch two Sabbath days in succession."—Acts XIII, 14-44. Then at Thessalonica "as his manner was" three Sabbath days, XVII. 2—then at Beres, v. 10—then at Athens, v. 17—then at Corinth "every Sabbath for a year and a half," XVIII. 4. 11—then at Ephess, v. 19—and again at the same place for three months, XIX. 8. *Paul* during all this time did not observe the first day of the week as a Sabbath.

The expression "Lord's day" occurs but once in the New Testament, Rev. I. 10.—clearly alluding to the Sabbath as holy to the Lord, Ex. XV. 15., Is. LVIII. 13, which day St. John during his whole mission had honored.

Neander in his History of the Church, vol 1., 2nd ed. p. 402, in speaking of festive days in the first three centuries, says: "Sunday was distinguished as a day of joy. * *. The Friday of each week, this day in particular, and the Thursday were specially consecrated to the remembrance of the suffering of Christ; on these days there were meetings for prayers and fasts till three o'clock in the afternoon." *Jeremy Taylor* in his treatise on the Sabbath, says: "That the primitive Christians continued to meet publicly on the Jewish Sabbath until the time of the Council of Laodicea (A. D 368) when its observance was expressly forbidden in these words: "Christians must not keep a rest Sabbath, but work on that day, preferring the Lord's day before it, if they will rest on that day let them rest as Christians, but if they rest as Jews let them be accursed." Again he says; "the festival of the Sunday, like all other festivals was always only a human ordinance and it was far from the intention of the Apostles to establish a divine command in this respect; far from them and from the early Apostolic Church to transfer the laws of the Sabbath to Sunday. * *. Thus all the days of the christian life must be equally holy to the Lord."

About 200 years after the crucifixion the term "Christian Sabbath," was first used by *Origen*, prior to which time no writer ever called Sunday the Sabbath, nor did any one of them, including *Origen*, claim the fourth commandment as authorizing Sunday observance. Sunday was observed as a festival from an early period but it was not called the "Lord's day" until the close of the second century; and *Jeremy Taylor* says: "it was not introduced by virtue of the fourth commandment, because they, for about 300 years, kept that day which was in that commandment.

The reverend and learned Dr. Heylyn, says: "It was left to God's people to pitch on the first day of the week, or any other, as the public use might require, for there was no divine command that it particularly should be sanctified, as there was concerning the Jewish Sabbath; and though this day was taken up and made a day of meeting in the congregations for religious exercises, yet for 300 years there was neither law to bind them to it, nor rest from labor or from worldly business required upon it; and when it seemed good unto Christian princes to lay restraints upon the people, yet at first it was not general, but only this, that certain men in certain places should lay aside their ordinary works to attend to God's service in the church; those engaged in employments that were most toilsome and most repugnant to the true nature of a Sabbath, being allowed to follow and pursue their labors, because most necessary to the commonwealth; and in following times, when the princes and prelates endeavored to restrain them from that also, it was not brought about without much struggling and opposition of the people, more than a thousand years being past after Christ's ascension before the 'Lord's day' had attained that state in which it now standeth (A. D. 1660). In all this time, in twelve hundred years, we find no Sabbath."

Sunday began to be observed in a spiritual manner about the middle of the second century, and Justin Martyr, in his "Apology," speaks of the celebration of the day of the sun, because on this first day God made the world, and Jesus Christ, our Saviour, rose from the dead; "but no observance of Sunday as a Sabbath is to be traced in any writer of the first century, and when the observance began, the laws of the Sabbath were not transferred, nor were they thus applied, says *Neander*, until the end of the second century, when a false application of this kind began to take place." This observance seems to have grown up gradually from about A. D. 140 to 321, when the *Emperor Constantine* issued the following edict:

"Let all judges and people of the town and all the various trades be suspended on the venerable day of the sun (*die solis*). Those who live in the country, however, may freely and without fault attend to the cultivation of their fields (since it often happens that no other day may be so suitable for sowing grain or planting the vine), lest, with the loss of favorable opportunities, the commodities offered by divine providence should be destroyed." Until after the Reformation in the sixteenth century, Sunday was uniformly regarded throughout Christendom as a weekly festival or holiday.

Grotius in commenting Ex. XX. says: "these things refute those who suppose that the first day of the week (that is the Lord's day) was instituted in place of the Sabbath, for no mention is ever made of such a thing either by Christ or the Apostles * * the day of the Lord's resurrection was not observed by Christians any more than the Sabbath from any precept of God, or of the Apostles but by voluntary agreement, of the liberty which had been given them."

Martin Luther: "If anywhere the day is made holy for the mere day's sake, if anywhere one sets up its observance upon a Jewish foundation then, I order you to work on it, to ride on it, to feast on it, to do anything that shall reprove this encroachment on the Christian spirit of liberty."

John Milton, in his treatise on Christian doctrines, says: "Under the gospel no one day is appointed for divine worship in preference to another, except such as the Church may set apart, of its own authority, for the voluntary assembling if its members."

John Calvin, in his Institutes, Book 11 cap. 8, says: "Thus vanish all the dreams of false prophets who, in past ages, have invested the people with a Jewish notion that nothing but the ceremonial part of this commandment (which according to them is the appointment of the seventh day) is abrogated, but that the moral part of it, that is the observance of one day in seven, still remains. But this is only changing the day in contempt of the Jews, while retaining the same opinion of the holiness of a day.

John Frith, an English reformer and martyr in 1533, says: "We are as superstitious in that Sunday as they were in the Saturday; yea we are much madder; for the Jews have the word of God for their Saturday, since it is the seventh day, and they were commanded to keep the seventh day solemn; and we have not the word of God for us, but rather against us, for we keep not the seventh day as the Jews do, but the first which is not commanded by God's law."

How the festival or holiday of Sunday grew up to be a *holy* day, *Bannerman* in his *Modern Sabbath examined*, thus shows:

"In 1547 Edward VI thus directed the clergy: All parsons, vicars and curates shall teach and declare unto their parishioners that they may, with a safe and quiet conscience, in the time of harvest labor upon the holy and festival days, and save that which God hath sent." The festival days mentioned included, it is well-known, all Sundays in the year. These directions were adopted by Elizabeth in 1559, adding merely to the words quiet conscience, *after their common prayer*. The act of 1552 declared it lawful for every husbandman, laborer, fisherman, &c., upon the holy days aforesaid, in harvest time or any other time of the year when necessity shall require, to labor, ride, fish or work any kind of work at their free will and pleasure. It was shortly after this, that doctrine that the prescriptions of the fourth commandment have been transferred to the first day of the week was introduced in England. This new doctrine was for a long time strenuously opposed by the leading divines of the English Church, it was warmly contended for however by the Puritans and shortly became one of the most distinguishing tenet of the party." There is now a statute passed in Elizabeth's reign, unrepealed to this day, which imposes heavy fines on all who eat meat on Friday.

Dr. Heylyn in his history of the Presbyterians, p. 337 thus shows how the puritan Sabbath was established: "The brethern had tried many ways to suppress the ancient festivals formerly, as having too much in them of the superstitions of the Church of Rome, but they found no way successful till they fell on this, which was to set on foot some new Sabbath doctrine, and by advancing the authority of the Lord's day Sabbath, to cry down the rest, some had been hammering at this anvil ten years before and had procured the Mayor and Aldermen of London to present a petition to the Queen for the suppression of all plays and interludes on the Sabbath (as they pleased to call it) within the limits of the City."

Coleridge in his table talk "Christian Sabbath," commenting on a passage from Luther, says: "The English reformers took the same view of the day as Luther and the early church, but unhappily our church in the reigns of James and Charles the first was so identified with the undue advancement of the Royal Prerogative, that the puritanical Judaism of the Presbyterians was to well seconded by the patriots of the nation in resisting the wise efforts of the Church to prevent the incipient alteration of the character of the day of rest. After the restoration the Bishops and Clergy in general adopted the views taken and enforced by their enemies." Thus it appears that the Christian Sabbath was instituted not in the first century but in the seventeenth; it was ordained not by Christ or his Apostles but by the Puritans."

You may by human laws establish holidays which the people may adopt or not as they choose, but you cannot make one day more *holy* than another. Let not your overzeal (tinctured perpaps in some cases with a little self-rightousness) to force others to worship God as you think they ought to, overstep wisdom's limit.

Beware, lest by your too high pressure Sunday laws, you blow up the citadel itself. Christian liberty will not long brook such man-made-manacles, formed, as you vainly fancy, to improve upon God's method of dealing with his children. Do you not, whilst painfully *straining* at a street car, which may accommodate hundreds of weary week-day laborers, complacently *swallow* a mammoth ocean steamer, Sunday-workers and all, when you may be in quest of the almighty dollar or of pleasure by a voyage across the Atlantic? Examine *self* thoroughly and judge your *own* acts, your secret thoughts and daily walk in life, and leave others to the judgment of God.

PHILO-ISRAEL.

St. John, N. B., March, 1888.

—Swinburne has an ode entitled "March" in the Nineteenth Century. Here is a verse:—

March, master of winds, bright minstrel and marshal of storms that enkindle the season they smite,
How should not thy lovers rejoice in thee, leader and lord of the year that exults to be born—
So strong in thy strength and so glad of thy gladness, whose laughter puts winter and sorrow to scorn.
Thou hast shaken the snows from thy wings, and the frost on thy forehead is molten; thy lips are aglow
As a lover's that kindle with kissing; and Earth, with her raiment and tresses yet wasted and torn,
Takes breath, as she smiles in the grasp of thy passion to feel through her spirit the sense of thee flow!

—The *Presbyterian Witness* says: There is a Mormon Church in Nova Scotia. It seems incredible; but it is true. The church is in the district of Rawdon, Hants county. The building is very small, and the members number about a dozen or so. They are "Latter Day Saints," and say "Mormon" is but a nickname. They are not a growing church On the contrary, they are likely to die out before long. Some sections of Hants and Kings counties have been astonishingly productive of heresies.

—A girl in Manchester, England, telephoned to her father's office asking if her dog was there. Curly was there, and his mistress asked the man to hold him up to the telephone. She whistled and spoke, and told him to come home. Curly pricked up his ears, and as soon as he was placed on the floor started for home.

—Of tomcods there have been shipped from Chatham station, since the 15th of December, 7680 bbls. The fishermen got $1 per bbl. for them on the ice, and they sold in Montreal and other places for $2 per bbl. Full returns of the smelt shipments are not in, but it is estimated that they netted $50,000.—*World.*

—A deposit of molybdenum has been discovered about twenty-three miles from Chester, N. S. There is thought to be sufficient of the metal to make the mining of it a profitable investment, and a company has been formed to carry on the work.

—A St. John news item says: A frightful disease is now raging in this city. It attacks the brain, and usually leaves the victim a mental wreck. Several *Globe* printers have already succumbed. The disease is known as "Ipse, Ipsa, Ipsum."

—Australasian butter has at length found its way into the English market, the steamer Ormuz having brought 1,160 casks and cases from Sydney, Melbourne and Adelaide, and 400 casks from New Zealand.

—The waiter brought a glass of beer, in which, however, there was very little beer, but a great deal of froth and foam. "No, thank you," said the Major, "I don't want to shave just now."

PARSONS' PILLS

These pills were a wonderful discovery. No others like them in the world. Will positively cure or relieve all manner of disease. The information around each box is worth ten times the cost of a box of pills. Find out about them, and you will always be thankful. One pill a dose. Parsons' Pills contain nothing harmful, are easy to take, and cause no inconvenience. One box will do more to purify the blood and cure chronic ill health than $5 worth of any other remedy yet discovered. If people could be made to realize the marvelous power of these pills, they would walk 100 miles to get a box if they could not be had without. Sent by mail for 25 cents in stamps. Illustrated pamphlet free, postpaid. Send for it; the information is very valuable. I. S. JOHNSON & CO., 22 Custom House Street, BOSTON, MASS.

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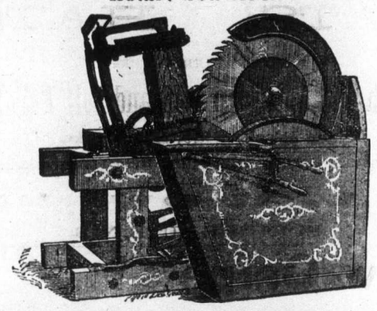

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Black's New Block, opposite the Post Office, AMHERST, N. S.

CHAPPED HANDS

CAN BE MADE

SOFT AND WHITE

BY USING

CORALINE

This is the most elegant Toilet Preparation in the market for this purpose. Contains nothing injurious. Is NOT sticky or greasy.

PREPARED ONLY AT

TREMAINE'S DRUG STORE,

AMHERST, N. S.

jan4 OPPOSITE THE AMHERST HOTEL.

Card to the Ladies.

TO the lady sending us the largest number of cards (one enclosed in every ¼ lb. package of our absolutely Pure Spices and C. Tartar) during the year 1888, we will, on New Year's Day, 1889, present with an elegant Ladies' Hunting Case Gold Watch, made by the celebrated Waltham Watch Co., and valued at Seventy five Dollars.

We take this method of introducing Absolutely Pure Spices and C. Tartar. When buying, ask for Dearborn & Co's Pure Goods, you will be sure of getting the purest of Spices and C. Tartar, and have an opportunity of receiving a beautiful and valuable New Year's Gift.

The above Goods are for sale in Westmorland Co. by the following merchants: O. M. Melanson, Shediac; C. F. Palmer & Co., M. R. Dobson, Dorchester; R. Purdy, Edward Read, Sackville; J. A. McQueen, J. H. Goodwin, Point de Bute; E. C. Gooden & Co., Baie Verte; McLeod & Spence, Port Elgin.

DEARBORN & CO.,

feb15 ST. JOHN, N. B.

JUST RECEIVED.

WE HAVE NOW IN STOCK:

Oakum, Tar, Pitch, Herring-Nets, Rope, Oil Clothes,

WHITE LEAD,

(Warranted), Drop Black and other Paints, Boiled and Raw Oils, best quality of VARNISHES, in Japan, Furniture, Oak Gearing, Rubbing, and best Finishing. A full stock of Boots, Shoes and Rubbers, Ready-Made Clothing, Hats and Caps.

WALL PAPERS,

House Furniture in Bedroom Suites, &c. We respectfully invite inspection.

E. C. GOODEN & CO.

Baie Verte, April 12th, 1887.

New Livery Stable.

THE Subscriber having disposed of his interest in the Lamy Hotel Livery Stable to Harvey Brownell, begs to inform the Public that he has removed to

La Planche Street,

Where, with first-class Teams, new Harnesses, Carriages and Sleighs, he carries on his

Livery Stable Business.

Thankful for past favors, he solicits a continuance of the former liberal patronage given him.

JOHN CODEY.

Parties having unsettled Accounts will please call and settle. J. C.

MONEY TO LOAN.

THE Rector, Church Wardens and Vestry of St. Mark's Church, Westmorland, have between five and six hundred dollars to lend on mortgage at six per cent. Can stand for a number of years if required.

JAMES LOWERISON, } Wardens.
JAMES ETTER, }

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CARDY

THE subscriber in thanking the public for the very liberal patronage extended to him since being in business and in asking for a continuance of the same, begs to announce that his

Barley and Grist Mills

Are in good working order and are giving first-class satisfaction. A competent Miller in attendance. Parties coming from a distance can have their Grists home with them or it sent by Train will be taken to and from the Cars free of charge. On hand and for sale: POT BARLEY, BUCKWHEAT MEAL, FEED, &c.

—ALSO—

House Builders' Materials. Furniture, &c.,

On hand, and Made to Order at the shortest notice. Give us a call and select what you want, or leave your order and it will receive our best attention.

MACHINE and JOB WORK attended to as usual. Wholesale and Retail Price Lists sent on application.

Telephone connection.

FRANK H. MORICE.

Sackville, N. B., Jan. 4. 1888.

Intercolonial Railway.

Tenders for Wharf and Freight House.

SEALED TENDERS, addressed to the undersigned and marked on the outside "Tenders for Wharf and Freight House, Pictou," will be received until SATURDAY, MARCH 31st, 1888, for the construction of a Creosoted Pile Wharf and Freight House at Pictou, N. S.

Plans and specifications may be seen at the Chief Engineer's Office, Moncton, N. B., and at the Office of the Station Master, Pictou, N. S., where forms of tender may be obtained

Each tender must be accompanied by a deposit equal to 5 per cent. of the amount of the tender.

This deposit may consist of cash or of an accepted bank cheque made payable to the Hon. Minister of Railways and Canals, Canada, and marked accepted by the bank on which it is drawn; and it will be forfeited if the party tendering neglects or refuses to enter into a Contract when called upon to do so; or if after entering into the Contract he fails to complete the work satisfactorily according to the plans and specification.

If the tender is not accepted the deposit will be returned.

Tenders must be made on the printed forms supplied.

The Department will not be bound to accept the lowest or any tender.

D POTTINGER,
Chief Superintendent.

Railway Offices, Moncton, N. B.,
March 9th, 1888 } 31

HAGYARD'S PECTORAL BALSAM CURES COUGHS, COLDS, HOARSENESS, ETC.

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