## Diversity in Unity.

BY REV. J. H. W. STUCKENBERG, BERLIN.

[A friend in Berlin sends us a copy of a sermon by the Rev. J. H. W. Stuckenberg, pastor of what is known as the American church in Berlin. This church was organized in 1887. Its composition and conditions are peculiar, as will appear from what follows. We think our readers will be interested in the sermon, most of which is given below—both because of its treatment of the text and because of the information concerning the character and work of the "American" church which is incidentally given. Our friend writes: "This church is a genuine home for Americans. The work is unique, and in an extraordinary degree beneficent."—EDITOR *M. & V.*]

"Now there are diversities of gifts but one spirit."—1 Cor. 12: 4.

I. THE DIVERSITY.

Sameness that excludes diversity is monotony and death, while every organism, all life has variety. The church of Jesus Christ is living, and manifests the diversity of spiritual life. The disciples, the first church, differed in capacity and in their apprehension of the truth; and the apostles became the embodiment of various types of the same Gospel. One emphasizes faith, another works, the one love and the other hope. And the churches founded by them were rich in the variety of the gifts possessed by the members. Thus one member had marked wisdom; another, powerful faith; a third, especial knowledge; while another had the gift of healing, of miracles, of prophecy, of tongues, or of the interpretation of tongues. No one had all the gifts, but these were distributed among the members, fitting each one peculiarly for a peculiar work in the church. It was a specialization in spiritual gifts much the same as the modern specialities in scholarship.

Now all the spiritual gifts of all believers represent the great richness and variety of the Gospel. Any one, even the most perfect Christian, can embody and represent but a part of that fulness brought by Christ. We only know in part, and that part we apprehend as children and see through a glass darkly. The whole of Christendom with its manifold varieties is required to mirror the whole Gospel of Christ.

Not of human but of divine origin is the diversity of spiritual gifts mentioned in the text. They are wrought by the divine Spirit. Men are peculiarly constituted; and to this peculiarity the divine Spirit adapts himself, so that he makes the spiritual gifts themselves peculiar.

These God-given peculiarities fit believers for peculiar spheres of Christian activity. And, in proportion as a person is eminently fitted for a peculiar calling, he may be unadapted to another. One for come, another for government, one for the poor, another for the sick, or the fallen, or the tempted and tried—each for a special sphere, not each equally adapted to all spheres. It is among the most valuable of the Christian arts to know how to find one's place in the Kingdom of God; and many fail simply because they do not occupy the one place which they can fill.

But our peculiarities do not only adapt us to peculiar spheres of activity; they also involve peculiar knowledge, peculiar tastes, and peculiar needs. What meets one peculiarity may fail to satisfy another; one rejoices in things which another treats with indifference; one pronounces a thought common place which another finds beyond his comprehension. One demands chiefly intellect, another revels in feeling, and a third lives in the practical.

In some measure this diversity is found in every Christian congregation; but in this church it is one of the most striking characteristics. Our church is a Union in which all evangelical denominations have equal rights, while none have any special privileges. Different nationalities are here found. Besides all sections of the United States, we have representatives from Canada, from England, Scotland, Ireland, from various parts of the Continent, and frequently from Japan, Australia, the Sandwich Islands, and different missionary stations. It is not unusual to have eight or ten nationalities at a single communion. During the first year of our organization seventeen denominations were represented by the signers of the constitution of the church. No doubt more than that number of denominations are this morning represented in the audience. During September and October sixty-two persons signed the constitution and became members; they belong to eleven denominations, the Congregational, Presbyterian, Methodist, and Baptist being most numerous. It is probable that nearly one hundred American institutions of learning are represented in this audience, perhaps more than one hundred, while the number of individual churches represented may be much larger.

This marvelous diversity, rarely equalled any where, a diversity in nationality, in denomination, in local churches, in training, in capacity, in taste, in pursuit, also involves great diversity in spiritual gifts. Great differences arise from the specialties to which the students here devote themselves. There are now in the audience presidents of institutions of learning, professors in colleges and theological seminaries, preachers, professional men, and students, who are specialists in theology, in medicine, in science, in philosophy, in language, in history, in music, and in art. These diversities, brought from different lands, from different churches, and from different institutions, are modified by our peculiar situation in a foreign land, by strange surroundings, and by the difference in our aims and specializations. Is it surprising that this inestimable variety involves also an inestimable diversity of demands and needs?

But besides those who claim the spiritual gifts of Christians others attend these services. Many come who are inquirers after truth. Sceptics and agnostics, positivists and Jews, and even avowed atheists find their way to this church. Here agitated souls seek rest, and all are welcome. It is a blessed privilege to serve those who agonize their way through doubt to faith.

A church so peculiar must be carefully studied before the situation can be understood. Its affairs must be conducted according to its peculiar character and situation, not according to any plan modelled after a home church, whose situation is totally different. Much of the pastoral work is such as rarely or never falls to the lot of a minister in a home church with a permanent audience. And many persons who never attend these services require pastoral aid in emergencies.

Not only is the diversity great here, but it is our mission to encourage that diversity so far as legitimate. We want spiritual individuality in the highest degree, in order that the Christian himself may become most valuable and may attain the greatest efficiency in Christian work. All spiritual efficiency depends on personal Christian excellency; and not for the sake of agreement with others can we afford to destroy or neglect the peculiar gift which God has bestowed. Aware that our diversities are thereby increased, we would deepen the gift of spiritual contemplation in one; the gift of spiritual wisdom in another; the gift of spiritual emotion; the gift of speech, of interpretation, of activity in different spheres, so that the best spiritual capacity may be best developed for the best use. It is not a question of what we like most in others, but what can best glorify God and help men. Thus each spiritual peculiarity is to be encouraged, and each individuality is to be unfolded as God's gift. Each one is to stand in Christ with his own peculiarity and individuality, seizing the peculiar mission to which God has called and for which He has especially endowed him.

II. THE UNITY IN THE DIVERSITY.

What is the bond of union in this endless variety? We have not even a church edifice as a centre. The building in which we now worship we rent; we use it for only one service, the remaining ones must be held in other places. But few of our families are residents in Berlin, not over half a dozen; so that we connot keep our audiences together long enough to make them homogeneous, one in feeling and purpose, as in our home churches. Most of the worshippers are here but a few months; a small number remain longer than a year. In this floating parish we seem to meet only to part. It is not an indigenous forest, but a botanical garden, where trees are brought from all parts of the world, but are soon transplanted again. No denominational bond makes us one; all denominations must be equally welcome. Not even a common service in which we have been trained from childhood forms a bond of union. Many of the ties which ordinarily unite the church are here lacking.

And yet in spite of this and with all this diversity, I have never known more real unity in any church than is found here. At the organization of the church the constitution was unanimously adopted, and all persons present signed it; and these persons represented fourteen denominations. Never has there been the least clashing between denominational prejudices, preferences, or interests. The fact that we belong to different churches has brought into especial prominence, what we have in common; and this, our common Christianity and spirituality, has been our basis and the bond of union. We feel our oneness with all sincere believers, whatever the name may be; and in this oneness there is strength. Our church rests on Scripture and the Apostles' Creed, and finds this basis narrow enough and broad enough for our thoughts and experiences and work. If others insist on a different basis, that is their matter; we do not interfere with their Christian freedom, but also insist that they respect our Christian freedom. The bonds of the Christian brotherhood are bonds of Christian privilege, not of slavery. Hence we welcome difference of opinion, since no one wants to domineer over his brethren or force his views on others. Not to establish a new denomination by the union of others is our aim; but to help the spirituality of those who come here, and then to return them to their home churches.

"Now there are diversities of gifts, but the same Spirit," says the text. This Spirit, which Christ sends, works in believers and makes them one. That Spirit is the essence, and all spiritual gifts are valuable in proportion as the Spirit illuminates them and shines through them.

With this Spirit we also have the same Lord as our bond of union. Nothing is more sure to us than Christ as the centre of religion, and the ground and object of spiritual trust. His person, divine and yet human, is the unchanging focus of the Gospel, the same yesterday, to-day, and forever. Not as a hard dogma, but as a living reality and loving personality He is ours; ours with His words, which are spirit and life. Through Him we know the Father and come to the Father; through Him we have forgiveness of sin and peace of conscience; through Him we have life and immortality brought to light in the Gospel; and we want His person, His doctrine, His life, His sufferings and death, and His resurrection, fully, heartily, as objects of personal trust and as the ground of salvation. And with all the momentous problems which still remain to faith and to thought, with all inquiry and criticism, we follow Christ's rule: "If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." We emphasize the process from faith to life, the doing as we believe; but we equally emphasize the process from the life to faith, being convinced that men can only believe as they do and are.

Is not this a sufficient bond of union? Can you imagine a more spiritual unity amid the diversity of spiritual gifts? Repeatedly believers have declared that here is an ideal whose realization they had not thought possible. And with such unity, can we not afford to respect Christian peculiarities, and individuality, and freedom? We can be so much to each other, just because one possesses what another lacks.

The same Spirit not only tolerating but actually producing the diversities in spiritual gifts leads not merely to a tolerance but to an appreciation of the diversities. Hence this Spirit manifests itself in love which suffereth long and is kind, which envieth not, vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth, beareth all things, believed all things, hoped all things, endureth all things. Love never faileth.

This same Spirit not only leaves carping to a world cursed with sin, but also does positive work, the uplifting and upbuilding work of love and sympathy. Here homeless wanderers must realize that they have a home; the lonely and friendless must feel, that they have friends and companionship. The needy must have the assurance that they are not forsaken; the tried and tempted must have help and support; the fallen must be raised; to the sorrowing the consolation of the Gospel must be brought; and the dying must be strengthened as they enter the dark valley.

In the deepest and best sense we are to be one in Christ in this foreign land, our very diversities being a bond of union. We need this unity and the helpfulness of Christians amid the distractions and temptations of a great metropolis and foreign capital. In our intense application to study, in our one-sided intellectualism and æstheticism, we need the influence of the spiritual gifts of the brethren. Here faith is tried, thought revolutionized, the inner world of the heart and the view of the universe are reconstructed; and we want the spirit of other Christians to aid the soul in his struggles. Perhaps we are surrounded by religious indifference and even by scoffers; Sunday is often merely a day of recreation and amusement, and some are tempted to make a Sunday's divine service a lesson in German. Unless we have this unity the spiritual work may become utterably lonely and fearfully depressing. Sometimes cases of overwhelming sadness occur, tragedies of deepest pathos, known only to the sufferers and the pastor. And how many of the young are troubled in soul, when from some live Zion at home they are thrust into a Babylon of exile and exclaim: "How shall we sing the Lord's song in a strange land?" We must have the strength and love of Christian unity, or the spiritual work will languish. Here the work can only be done if Christ's prayer, for the oneness of His followers is realized.

III. THE REQUIREMENTS FOR THE WORK OF THIS UNITY IN DIVERSITY.

There are three efficient organizations in the church, the Ladies' Union, the King's Daughters, and the Young Men's League. They aim to promote the welfare of their members and also the various interests of the church. Each society has a prayer meeting. These organizations seek to help those who come as strangers to a foreign land; and for this opportunities abound. Their cause is that of the church, and their influence for the spiritual, social, and financial prosperity of the church has been great.

So far as we have been able to learn, there is not a note of discord in the church. The deep interest now manifested in its welfare is most encouraging. Many have come forward to ask what they can do in this peculiar field. The first concern of the church must be inner and spiritual. Nothing must be permitted to interfere with the culture of the soul as the basis of all religious life. But our external conditions for the spiritual work are most unfavorable. Where else are the demands so great and yet the means so inadequate? We need urgently, imperatively a church edifice. We want a church suitably located, adapted to our peculiar needs, comfortable, home like, with nothing extravagant, nothing for display, but all for the worship of God in the beauty of holiness. We greatly need rooms for Bible classes and social worship; we need parlors for sociables, so essential here, and the lack of which has been so keenly felt. We want a Christian Intelligence office, open daily, with our best journals, and having a young man present to give needed information to students and tourists, and to afford such help as is constantly in demand here. What blessings might be centered in such an office!

The few residents and the sojourners can aid in this work, but they cannot do it all. *This is an American home mission field in a foreign land.* This is the work of all the American churches; here are their members, here their children, here their deepest interests. Berlin has more American students than any other foreign city. They are in the highest departments of thought and are preparing to become leaders in scholarship at home. Berlin with its great university and libraries has been called the fountain of thought for America. The influence this thought exerts on our institutions of learning, on our churches, and on the nation is inestimably great. Within a few years there have gone from the hundreds of American students who come here annually some thirty to prominent and influential professorships alone. Where else has American Christianity such interests? Where else have these interests been so ignored? What have our churches done for their children and future teachers and preachers here?

Instead of having this home field in a foreign land absolutely ignored by the home churches, as was the case until recently, we want the young and the older people, when they arrive here, to feel that they are not wholly left to themselves. When they come with the best education America affords and seek the best which Europe offers, we want them to realize that they are backed by the sympathy and helpfulness of American Christianity. As they prepare to become leading artists; as amid the greatest advantages the world affords they fit themselves for authorship, for prominent professorships, for influential pulpits, for editorial chairs, for profound specialties, for the leadership in thought, in politics, in the professions, in the school, and in life, we want them to have a religious home which shall convince them that America prizes character, spirituality, and a Christian personality. In their lonely struggles; in that feeling of forsakenness, which will come; when their faith is tested and their heart tried to the utmost; when all about them is strange, and so much hostile to religion; then we want for them an institution which is a bit of home in a foreign land, and which has some of the spirit, the religious earnestness, the freedom and the love of home.

We beseech the friends here to use their influence to make the work of this church known, so that it may secure the means to meet the spiritual demands made on it. That this work can be known and yet neglected, is a libel on our American churches and Christians. Let the worshippers here make the cause known to their parents and friends, to their pastors and churches, to their professors and to the religious press. We do not seek organization to do the work of individuals, but for the sake of helping individuals do their work. Therefore we ask each Christian to make this cause of God and of our American churches the cause of his heart, and to do his utmost here and at home to make the means for the work in some measure equal to the demands. And may God's blessing rest on the work during the year, and on those who give of their heart and means for its support. Amen.

## Letter from Grande Ligne.

*Dear Friends,*—Through the courtesy of the editors of *The Woodstock College Monthly* we have the privilege of giving a few items on our work at Grande Ligne.

In spite of much precaution, the new edifice was not fully completed when school opened on Oct. 14th. A band of plumbers, painters and carpenters still hung about, disturbing us with their presence and noise. In three weeks' time, however, things were going on pretty smoothly—the workmen had left and the pupils had settled down to solid work.

At present we have one hundred and twenty-four pupils, eight, or rather seven, of whom are Roman Catholics, for one a fortnight after his entrance, having been allowed to go to his sister's (three miles away) for some clothing, came back a few days later to pack up his trunk and leave, alleging that he was sick and could not study. It comes to mind just now, that when the lad's father asked for his admission he was reminded that it would be useless to reserve a place for him as the priest would eventually hear of it and interfere. "The priest attends to his affairs and I to mine," was the reply. How far he was right remains an open question. The names of more than twenty Roman Catholics were enrolled on our list this fall and only eight put in an appearance. This was owing very likely to the influence of the priests, who denounce from the pulpit those who send their children to Protestant schools. The ages of our pupils range from eleven, in exceptional cases, to high up in the twenties and the degree of scholarship is even more varied. On the one hand some are studying their A B C's, while others hold the degree of A. A. One class is preparing to enter college next session and a few of the girls are working in view of a diploma to teach in the Province. Whence an almost endless number of classes and a crushing amount of work on the shoulders of the teachers. Mental culture and general improvement is our great aim, but we labor equally to build up the character of the pupils after the Great Model. Knowing that one cannot be a man in the true sense of the word without being a believer in and a follower of Jesus, we strive to awaken in the hearts of the most indifferent one a true admiration and love for Him who is all love and holiness. The good work is already beginning. May it go on increasing in momentum until every one has been reached!

The modern improvements in the building: good heating apparatus, bath rooms, gas machine, lavatory and drying room, telephone line between the school and the station three quarters of a mile away, etc., are fully appreciated, especially by the teachers and old pupils. There seem to be but two things still lacking, viz., good books for our library and a gymnasium for the boys. These will no doubt be forthcoming at an early day.—*G. N. Masse, in Woodstock College Monthly.*

— How large a part of the trouble in the world has grown out of attempts to fix blame and to give credit! But people quarrel over where the blame shall be placed, and good people "get ardent" over to whom the credit belongs oftentimes. Many a worker has ceased his labor because he found he would get no credit, but that all the credit for what he might accomplish would be given to some one else. Often when some important enterprise is fairly underway, it has been either greatly crippled or thwarted because of the trouble over to whom the credit shall go. Good results have been undone on account of differences of opinion as to where the credit should go.

Of course the great thing is to get the work done, letting the credit go where it may. The noblest men and women care only for results, and nothing for credit; and the only point in regard to credit for which they care is that credit shall not be given to them which is due to others. They are never annoyed that others should receive the credit to which they are entitled. They are not at all in the business of self gratification, and so are not at all disturbed when they are not glorified. What they do is for the sake of God and mankind, and they work in order to get things done and not to be seen of men. They are perfectly willing to be overlooked if only the work can be accomplished.

In this age of self glorification it is well to emphasize the nobleness of not seeking to receive credit. A truly noble man when successful in a great undertaking, which fills the world with his praise, will direct attention to the labors of those who preceded him, and who rendered his success possible. When an institution is at last placed on a solid foundation, let us remember those who founded it and labored for it, but to whom God did not give the means to finish, having raised up others to complete the work. When a church greatly prospers, let us not forget those who planted that church and watered it with their tears, whose prayers God has answered through those who came after.

Newton deserved great credit no doubt for his discoveries in reference to gravitation and the mechanism of the universe; but for the vantage ground on which the patient labors of Kepler placed him, Newton could never have viewed the celestial glory. Had Kepler not worked for twenty years in obscurity over the laws of planetary motion, Newton's labors would have been impossible and his fame would never have been. While honoring Newton all that is right, let us not forget to honor Kepler, who did the far greater work. The way of the world is to give credit to the man under whose labors success is reached, forgetting all that has gone before; and also to blame the man under whose labors failure is reached without reference to what has preceded.

God sees who deserves credit and who deserves blame, and He will make it all right in the end.—*Western Recorder.*

— "Has given the most unqualified satisfaction in this section," writes John B. Dale, druggist, Wyoming, of the great blood purifying tonic, Burdock Blood Bitters.

## Works of Necessity and Mercy.

Such works—those of necessity and mercy—are permissible on the Sabbath day.

Will Stuart was a little behind his class when he entered college. He had been busy laying up money to bear his expenses while studying, and had been unable to prepare as thoroughly as he desired for the entrance examination. Consequently he had to study hard to make up his deficiency and keep himself among the best third in his class. From Monday morning to Saturday night he was at his books; and when Sunday came he wrote out a long list of things he was to do that day to bring up arrears, so he could begin even on Monday morning.

He showed this list to his mother—things that *must* be done. She looked it over and said: "Will, there's a very old commandment, given through a very wise man, that I think you would do well to consider. I believe the Ten Commandments were given to secure the highest welfare of the human race. The Sabbath is a day of rest. The dictates of soundest policy harmonize with the divine command: Six days shalt thou labor, and the seventh thou shalt rest. For four years you will be in college. There will always be demands of various kinds that will urge you to labor on the Sabbath Day. Then you will be three years studying your profession, and pushing with might and main to get through with that course. Then when you enter your profession and business multiplies upon you, as it now does on your lawyer brother, you will want to work Sundays. Why not stop now, and take such a pace as you can keep during all the years, giving your Sundays for rest, for devotional and religious purposes? This is the only wise and sensible course, leaving out altogether moral and religious considerations. There is profit in keeping the commandments; you have the promise not only of this life, but of that which is to come."

Will had learned in very early life the fifth commandment, and the words of his mother he heeded, to his great profit, as he soon realized; for on Monday morning he came so fresh and full of vigor to his studies after his Sunday's rest that they were not only easy but delightful.

We must be very sure that what we call works of necessity and mercy are really so, else we desecrate the Sabbath day and rob our own souls of the blessing which comes from keeping it.—*Church Advocate.*

## A Prayer.

The most beautiful and efficient feature of the order of the King's Daughters, is "The Prayer of Consecration," which each King's Daughter offers every morning upon rising. It is this:

"Each morning I seek to give myself to my heavenly Father for the day, saying:

'Take me, Lord, and use me to-day as Thou wilt.'

'Whatever work Thou hast for me to do, give it into my hands.'

'If there are those Thou wouldst have me to help in any way, send them to me.'

'Take my time and use it as Thou wilt.'

'Let me be a vessel close to Thy hand, and meet for Thy service, to be employed only for Thee and for ministry to others in His name.'"—*Youth's World.*

## A Noble Confession.

When J. Coleridge Patteson (usually called "Coley"), afterward the martyr bishop of Melanesia, was a boy at Eton, like many other boys, he was enthusiastically fond of cricket, and not only was he fond of it, but he was also an unusually good player. At the cricket suppers at Eton, it was the custom to give toasts followed by songs, and these songs oftentimes were of a very questionable sort. Before one of these suppers Coley told the captain that he should protest against the introduction of anything that was immoral or indecent. His protest apparently had no effect, for during the evening one of the boys got up and began to sing a song which Coley thought was not fit for decent boys to hear. Whereupon, rising from his seat, he said, "If this sort of thing continues, I shall leave the room." It was continued, and he left the table. The next day he wrote to the captain of the eleven, saying that unless he received an apology he should withdraw from the club. The apology was sent, and Patteson remained; but those who knew how passionately fond of cricket he was knew what a sacrifice it must have been to have risked the chance of a withdrawal. Now that Eton boy, by his conduct, confessed Christ. It was a great temptation to him, doubtless, to be silent, and to allow the evil, ribald thing to pass unnoticed. But silence in such circumstances would have been disloyalty to the Master whom he served; for him, at least, it would have been to deny Christ.—*N. Y. Evangelist.*

— It is a favorite charge of infidels that Christians believe that for which they cannot produce adequate evidence; and one would think that this was something that infidels never did. Without admitting that we do believe that for which there is not adequate evidence, it is well to inquire whether infidels themselves are guilty of just what they charge upon us. While many evolutionists are not infidels, yet practically all the infidels in this country are evolutionists. As evolutionists they believe in spontaneous generation, for which nobody claims that there exists any evidence at all. It is logically involved in the hypothesis of evolution and rests wholly upon that theory and not at all upon any observed fact. This is but one of many instances where skeptics fall under the condemnation they lay upon Christians; and in this instance the evidence is not simply inadequate, it is absolutely nothing and confessedly nothing. Now while Christians believe many things for which skeptics say we have not adequate evidence, we claim that the evidence is adequate and as nearly complete as the nature of the case will allow. While in the case of spontaneous generation, no infidel claims that there is any evidence for it at all. Truly "the legs of the lame are not equal."—*Western Recorder.*


# Good News!

No one, who is willing to accept the right course, need be long afflicted with boils, carbuncles, pimples, or other cutaneous eruptions. These are the results of Nature's efforts to expel poisonous and effete matter from the blood, and show plainly that the system is rushing itself through the skin of impurities which it was the legitimate work of the liver and kidneys to remove. To restore these organs to their proper functions, Ayer's Sarsaparilla is the medicine required. That no other blood-purifier can compare with it, thousands testify who have gained

## Freedom

from the tyranny of depraved blood by the use of this medicine.

"For nine years I was afflicted with a skin disease that did not yield to any remedy until a friend advised me to try Ayer's Sarsaparilla. With the use of this medicine the complaint disappeared. It is my belief that no other blood medicine could have effected so rapid and complete a cure."—Andres D. Garcia, C. Victoria, Tamaulipas, Mexico.

"My face, for years, was covered with pimples and humors, for which I could find no remedy till I began to take Ayer's Sarsaparilla. Three bottles of this great blood medicine effected a thorough cure. I confidently recommend it to all suffering from similar troubles."—M. Parker, Concord, Vt.

## Ayer's Sarsaparilla,

PREPARED BY

DR. J. C. AYER & CO., Lowell, Mass.

Sold by Druggists. $1, six $5. Worth $5 a bottle.

HOTELS.

CENTRAL HOUSE,
73 Granville St.,
HALIFAX, N. S.
Conducted on strictly Temperance principles
MISS A. M. PAYSON.
Jan 1

ELLIOTT'S HOTEL,
28 to 32 Germain St.,
SAINT JOHN, N. B
Modern Improvements.
Terms $1 per day. Tea, Bed & Breakfast 75c
E. W. ELLIOTT, Proprietor.

HOTEL OTTAWA,
North Side King Square,
SAINT JOHN, N. B.
E. COSMAN, Proprietor.
Terms $1.00 per day. This Hotel is conducted on strictly Temperance principles. Every attention paid to Guests' comfort.

OXFORD HOUSE
TRURO.
A TEMPERANCE HOTEL.
Jan 1 A. N. COX, Proprietor.

R. P. SAUNDERS' RESTAURANT,
DIGBY, N. S.
Only a few steps from the station.
Meals and Lunches at all hours
The best and cheapest put up at short notice.

BUSINESS CARDS.

J. CHAMBERLAIN & SON,
Undertakers,
Wareroom, Office and Residence
146 MILL STREET, PORTLAND, N. B.
Orders from the country will receive special attention. Satisfaction guaranteed.
Telephone Communication night or day.

CHIPMAN'S PATENT
IS ONE OF THE
Best Family Flours made in Canada
Ask your grocer to get it for you, if he wont, send direct to
J. A. CHIPMAN & CO.,
Head Central Wharf,
Jan 1 HALIFAX, N. S.

LAMP GOODS.
Chandeliers, Bracket, Library, Student, Table and Hand Lamps; Burners, Chimneys, Wicks, Shades, Globes, Lanterns, Oil and Spirit Stoves, &c.
—For Sale by—
J. R. CAMERON, 94 Prince Wm. Street.

THOMAS L. HAY,
DEALER IN
HIDES and CALF SKINS,
And SHEEP SKINS,
STOREROOMS — 15 SIDNEY STREET,
Where Hides and Skins of all kinds will be bought and sold.
Residence—41 Paddock St., St. John.

JAMES S. MAY. W. ROBERT MAY.
JAMES S. MAY & SON,
MERCHANT TAILORS
Domville Building, Prince Wm. Street.
ST JOHN, N. B.
P. O. Box 363. Jan9

J. McC. SNOW,
— GENERAL —
Fire, Life and Accident
INSURANCE AGENCY.
MAIN STREET,
MONCTON, N. B. Jan 1

Marble, Freestone,
And Granite Works.
WALKER & PAGE, A. J. WALKER & CO.
TRURO, N. S. KENTVILLE, N.S.
All work done first-class.

CURRIE & HOWARD,
Manufacturers of
FURNITURE
FOR THE TRADE,
AMHERST, N. S.
Photos and prices on application.

JAMES CURRIE,
Amherst, Nova Scotia,
—General Agent for the—
NEW WILLIAMS' SEWING MACHINES.
*Also, PIANOS and ORGANS.*
Machine Needles, Oil, and Parts, always on hand.