N. S. Western Baptist Association.

CIRCULAR LETTER TO THE CHURCHES OF WHICH IT IS COMPOSED.

Dear Brethren:—After considering the many subjects of which we might profitably write, we have decided to address you in this letter on the *duty* and *necessity* of the churches seeking out from among themselves young men of piety and ability, and *encouraging* and *assisting* them to prepare for the great work of the gospel ministry. We desire first of all that the churches would look at this subject as a very solemn duty which the Lord has laid on His people; one which they cannot neglect without incurring His displeasure. The instructions of the Master on this point are certainly very clear. His own words are, "The harvest truly is plenteous, but laborers are few; pray ye therefore the Lord of the harvest that He send forth laborers into His harvest." Here we are indeed taught that our duty is not done when we have considered the abundance of ripened grain waving on the broad fields; this sight, however beautiful, is full of warning, for this same grain will surely perish if not gathered into the garner.

Earnest supplication on the part of the churches is enjoined in order that the laborers may be equal to the harvest. Such workers as the churches need are God given men; and they come in answer to prayer. What a thought this is, brethren; what power and honor has the Master put upon His churches. What an open door to usefulness is set before us when we are asked to supply the world's demand for the heralds of the everlasting Gospel! Have we been as earnest as we might have been; have we not in fact partly forgotten our obligations in this matter as churches? How seldom do we hear in our prayer meetings, and for that matter from our pulpits, earnest prayer that God would raise up laborers for home or foreign lands, from among the young men and women of our congregations. And yet to these sources we must look for a supply of ministers and missionaries. Possibly the reason for this neglect of which we complain may be found in the increasing confidence of the denomination in our noble institutions of learning at Wolfville, as a means for supplying our pulpits and our missionary boards with young men and women devoted to the Lord's service. So far as it goes this faith in our educational work is praiseworthy; but human learning can only go a little way in fitting out a minister of the Gospel. Therefore, let us be careful that this thing does not become a snare to us.

Brethren of the churches—Baptists never have, and may the time never come when they will, regard the gospel ministry as a profession which may be learned in the schools. The call of the Eternal Spirit must first be heard in the soul. Without this all learning is useless or worse.

But, brethren, these necessary qualifications of head and heart are not given apart from the means God has ordained. The great and all-sufficient method for keeping up the supply of ministers is earnest prayer to God, together with zeal in the endeavor to accomplish the end for which we pray. There is a field of great usefulness opened here to every church, which we must enter and in which we must labor. It is not enough to pray that God would enlarge the borders of Zion; we must do what we can to that end ourselves. Remembering that each local church sustains the same relation to the denomination that the individual member bears to his church, it will be seen that if a church furnishes a minister to the denomination it has contributed to the enlargement of the whole body, and thus added strength to itself.

But this is not only a duty enjoined by our Lord on His people, but it becomes a necessity in view of the increasing number of our churches, and the enlarged possibilities of usefulness which are opening up before us year by year. There is scarcely a month in the year when we do not hear of pastorless churches; our Foreign Missionary Board calls for recruits for foreign service; the great North west is causing the Macedonian cry to be heard from ocean to ocean. There never was a time when more men were needed than the present. Where shall we look for these servants of the Master if not to the churches which He has purchased with His blood? Thankful for those who have already been given, we feel confident there would have been more had the churches realized their duty and privilege in this great matter, and exercised a more watchful and prayerful spirit toward those whose gifts and graces qualified them to be useful as laborers in the vineyard of the Lord.

The necessity of effort in this direction increases in view of the excessive worldliness of the age in which we live. Boys are hardly beyond infancy in these days before the attractions of the world are presented to them, and the avenues of wealth and worldliness invite them to a life of selfishness; and unless some early steps are taken to turn their thoughts in nobler directions it will soon be truer than ever that the "harvest is great but the laborers are few." Let the churches therefore watch for young men of piety and ability in their midst, and encourage them to devote their lives to the service of the Master.

We feel quite certain that there are to be found in nearly every congregation, one or more who, in moments of reflection, have earnestly desired the office of a bishop, but for the want of a friendly word have not had courage to make it known. In such a case a word from pastor, deacon or respected member of the church, might be the means of bringing a most successful worker into the field.

There are two ways by which young men in our churches may be induced to devote their lives to the Master's service. The first which I shall point out is by *encouragement*. This is a very important part of a Christian's work. Few of those who really desire to live useful lives can rise to their ideal in the absence of that encouragement and Christian helpfulness which is so essential to Christian growth in any direction, but especially to entering the office of the ministry. The young members of the churches should often hear the older members praying for an increase of workers in the field. In this way the spiritual needs of the world will be brought prominently before their minds, and a desire fostered in their hearts to be among God's servants.

A great deal depends, also, on the attitude of the churches toward the men who already serve them as pastors. Great care should be taken to leave the impression that the minister of the Gospel is highly esteemed for his work's sake. His salary should be punctually paid, and there should be a liberal provision for his support. The idea should never be created, as in some cases we fear it has been, that the minister is a burden upon the community—a man to be hired at the cheapest possible rates. Sometimes we fear the covetousness manifested at financial meetings of the churches have turned away pious, but spirited young men from the ministry. The same community which pays the doctor of medicine $2,000 a year, expects the teacher of righteousness to support his family on less than half that amount. This course does not encourage young men to enter the ministry, and certainly it does not prove to them that the churches believe the laborer is worthy of his hire.

Much can be done also by a due regard to the dignity of the pastoral office, when considered apart from the man who fills it. The pastor should be protected in the discharge of his civil duties by his church, and not be suffered to fall a prey to a few discontented individuals. When the pastor is so protected it gives permanence to the pastorate, and makes the ministry more inviting to those who desire to enter it.

The way in which the pastor is spoken of in the Christian household, too, has much to do with making the ministry attractive or repulsive to young men. If the minister is spoken of as the servant of God rather than as the servant of the church, the impression will be left that the ministry is the highest calling, and a desire to enter it will be encouraged in the hearts of our children. But if, on the other hand, the pastor is found fault with in the family gatherings, his sermons criticized, his personality belittled, the subscription to his salary grudgingly paid, you must not be surprised if your sons infer that in your estimation the ministry is the last calling you could wish your children to choose. Whereas it ought to be considered greater honor and more to be desired to have one of your children called of the Lord into His service than to have them gain riches or worldly fame.

But the duty of the churches does not end when they have prayed for and encouraged young members to follow their impressions and enter the Christian ministry. They must give practical proof, whenever this is necessary, of their desire that more laborers be sent into the harvest field. Is it not true that there are in many of our churches young men of ability and acknowledged piety who, for want of financial ability, are prevented seeking an education with a view to the gospel ministry. In such cases it becomes the duty of the churches to render such assistance to these young brethren as will enable them to reach the position to which they feel called. To undertake the education of such a young man only means a small annual contribution from each member of the church. We believe such interest in the cause as would lead a church to do this would have a most beneficial effect on the church itself. According to the acknowledged principles of human nature we are most interested in that which we are actively engaged in. If our churches were supporting or assisting some of their members toward the ministry, would they not oftener pray for the increase of the Lord's servants? The churches would follow their contributions with their good wishes. Our educational institutions would be more important in their eyes, and all our denominational work would take on a new and deeper significance.

This manner of aiding young men who desire the work of the ministry would in no way conflict with the work of our Ministerial Education Board. The small sum which finds its way into the funds of that board has never been sufficient to relieve the students of pecuniary embarrassment. Besides, this is an indirect way of assisting students for the ministry, and can hardly be considered complete obedience to the command of the Master touching this matter. The churches should come closer to the work than this, and should feel more kindly than formerly the great need there is of more laborers in the harvest field. Then, too, there are rich brethren and sisters in many of our churches who might undertake the assistance of some candidate for the pastoral office. In what better way could a portion of the Lord's money be used? How such an act would prove the sincerity of the prayer for more laborers. We do not ask that the whole expense of the candidate for the ministry be borne by the church or the individual. That would tend to foster a spirit of dependence on others, which would prove disastrous in a calling where independence of character is an essential element of success. We do plead for that help in time of sore need, which will preserve our rising ministers from the discouraging and crushing effect of poverty. The help for which we plead in this letter would certainly have a lasting and salutary effect upon the ministry itself. The fact that the ministry is sought out, encouraged and helped by the churches, would bind minister and people in one as nothing else could do. The ministers thus befriended would feel that they could sacrifice all for the churches, they would have no doubt as to the love of the churches for them, and the temtation to seek work in other lands would be largely removed. Brethren, the harvest is ripe, but where are the reapers?

— There is nothing more precious within the reach of man than God's promises.

— One of the most useful of all men to the devil is the hypocrite in the church.

— The devil never gets tired of setting traps for people who have faith in God.

— You can't tell how much religion people have by the size of their family Bible.

— The devil would rather get one child by the hand than make a dozen drunkards.

The Position of Women in India.

BY REV. J. MURRAY MITCHELL, D. D.

There is one important point which has for years, but very especially for the past year, occupied the earnest attention of philanthropists in India and the friends of India in all parts of the world. We refer to the position held by Hindu women—more especially in relation to marriage and widowhood.

Ever since missions began in India the condition of the female sex had forced itself on the attention of missionaries. To begin with, the women were entirely uneducated, and from the outset the missions sought to gather them into schools. Progress in the good work was slow, for the difficulties were almost overwhelming. It was long before the Indian Government took any interest in female instruction. But with certain terrible evils in the treatment of women, the Government had felt itself compelled to interfere. The dreadful rite of Suttee—that is, the burning of living widows on the funeral pile of their dead husbands—was abolished in 1829 throughout all the British territories, though it still continues in native States. Government had also, from about the beginning of the century, sought to suppress the murder of female infants, a practice which was dreadfully common in various districts; but the attempt has not, even up to this time, been entirely successful.

Such atrocities as Suttee and Infanticide, had, as a matter of course, compelled energetic action on the part of a Christian Government. But it began to dawn on the minds of missionaries and philanthropists generally, that horrible as these crimes were, there were other evils so serious in themselves and so widely spread, as to involve an amount of misery exceeding that of Suttee and Infanticide combined. The two worst of these were the practice of infant marriage and the prohibition of the re-marriage of widows.

It was the latter evil that first aroused attention. No Brahman widow could be re-married, and some of the other castes, aping their superiors, were introducing the prohibition among themselves. And who were widows? There were numbers of them not a year old. For the wretched custom was widely extended, and was still extending, of marrying children of a few years, or a few months, or even a few days old. We people of the West might think this a mere betrothal, and even as such, must deem it exceedingly objectionable; but according to Hindu law and custom it was a real marriage, a legal union. Then if the infant wife died the infant husband was none the worse, he could be married at any time thereafter. But if the infant husband died the infant wife became a widow, and must remain so all her life.

The term widow has a sad significance in India; but we cannot now enter into a statement of the cruelties and indignities to which a widow is subjected. These are so terrible that grown up sensible women have said it would have been better if Government had permitted the dreadful rite of Suttee to continue; for being burnt alive would have given only the torture of a few moments, whereas widowhood entails a life-long agony. Now the census of 1881 showed the number of widows in India to be twenty-two millions, of whom six hundred thousand were under nineteen years of age, and seventy-nine thousand of these under nine. Poor children, doomed to a life of hopeless misery!

Ever since the dreadful rite of Suttee was prohibited in 1829, it had been felt that the next step must be to legalize the remarriage of widows. Accordingly it was done in 1856. This prevented the infliction of civil pains and penalties on the woman that re-married; with, however, the notable exception that she lost all claim on her dead husband's estate. The permission to marry, when so qualified, seems a very trifling boon; but even so, the friends of progress in India were thankful for the concession. The first instance of re-marriage in the case of a Brahman widow of full caste occurred, if we mistake not, in 1857. Since then such marriages have been slowly, very slowly, multiplying. The opposition to them is exceedingly strong in the general Hindu community; and the educated men, though very ready to speak and write in strong language as to the necessity of encouraging widow re-marriage, are slow, in the case of their female relatives, in putting their own precepts into practice. Still, in a land so intensely conservative as India, even little progress is great progress.

But for some years past the grievance of which we have been hearing most is that of the marriage of children, or even infants. More especially the fact, that according to law in India, marriage may be consummated when the girl is only ten years of age, has been awakening indignant and vehement protest on the part of English and American ladies. And no wonder. Very sad things have been brought to light.

But there has been one remarkable movement in connection with the wrongs of widows that has made a deeper impression, both on the public and on the Indian Government, than any other influence whatever.

A memorial was lately sent up to Government which has been signed by no fewer than fifty-nine lady physicians resident in India, which pleaded most earnestly that the age of the consummation of marriage should be raised to fourteen years. The pleading was backed by a medical statement of no fewer than thirteen cases that had come under the personal observation of one or more of the memorialists, in which there had been death or crippling for life, "accompanied with agony indescribable, and torture that would put a fiend to shame." Government had felt itself embarrassed by the opposition to all action on its part which was manifested by natives of influence and position, who claimed the character of enlightened men; but it was impossible to pay no heed to an appeal at once so earnest and so authoritative. Accordingly a bill has just been introduced into the Legislative Council, which will afford a modicum of relief. It raises the "age of consent" from ten to twelve years. It is lamentable to see that even this small improvement was strongly opposed by a native member of Council—Sir Romesh Chunder Mitter—who foolishly maintained that the bill involved interference with the religious customs of the people. The Viceroy himself argued with force and clearness in favor of the measure proposed.

Sir Romesh Chunder Mitter maintained that whatever might be the case in other parts of India, there was a strong feeling in Bengal against the proposed legislative change. Among the masses it may be so; but surely not amongst educated men. Still, the opposition of the people—under the influence of bigoted Brahmans—sorely hampers the action of Government, and must mitigate the condemnation, which, on the first blush of the question, every enlightened man is ready to pronounce on account of its tardy legislation on behalf of oppressed womanhood.—*Christian Index.*

The Beauty of Quiet Lives.

There are great multitudes of lowly lives lived on the earth which have no name among men, whose work no pen ever records, but which are well known and unspeakably dear to God. They make no noise in the world, but it needs no noise to make a life beautiful and noble. Many of God's most potent ministers are noiseless. How silently the sunbeams fall all day long upon the fields and gardens, and yet what joy, cheer, and life they diffuse! How silently the flowers bloom, and yet what sweet fragrance they emit! How silently the stars move on in their majestic marches around God's throne, and yet they are suns or worlds! How silently God's angels work, stepping with noiseless tread through our homes, and performing ever their blessed ministries about us! Who hear the flutter of their wings, or the faintest whispers of their tongues? And yet we know they hover over us and move about us continually. So Christ has many lowly earthly servants, who work so quietly that they are never known among men as workers, whom He writes down among His noblest ministers. They do no great things; but they are blessings, oftentimes, perhaps unconsciously, wherever they go.—*Sel.*

Jesus the Well-Spring.

BY REV. THEODORE L. CUYLER.

In every human soul is a thirst that becomes the keener the longer it is trifled with. The soul recognizes the torment of sin, and often longs for relief from it. Earthly props keep breaking, and earthly sources of happiness dry up. Death has already shattered more than one beautiful pitcher at your domestic fountain, and mine; some of my readers may be trying now in vain to mend the pitchers already broken. God has put within us desires and demands that no uncertain rivulets of this world can satisfy. Only one Being in the universe can do it, and that is the *living Jesus*. When He becomes within me a well-spring of water, then I become a new creature. My motives begin to be purified, my desires begin to turn God-ward, my conscience is kept clean and sweet, and my peace flows like a river.

In the days of my boyhood there was a remarkable spring near the house of a venerable minister who was my tutor. That spring never dried up in July or froze up in January. It was as clear as crystal. What that little fountain was to my bodily thirst, Jesus Christ is to the deepest wants of my soul. Every good thing that I have ever sought out of Christ has had its defects, and has brought some disappointments. He, and He only, *satisfies* me. When I get a deep draught of His wonderful words, they are like the honey which Jonathan found in the woods, they "enlighten my eyes." When His love poured in, selfishness was washed out. Whenever I have swallowed His precious promises, they have acted on me as Tyndall says the canteen of fresh Swiss milk acted on him before he commenced the steep ascent of the Weisshorn—it lubricated his joints, and infused new strength into every muscle for the hard climb.

While this marvellous fountain is within the reach of everybody, yet only those who drink of it receive peace, and pardon, and strength and joy. The divine invitation is not, Come to the Scriptures and read; or Come to the sanctuary and listen; or Come to the mercy-seat and pray; or Come to the font and be baptized; or Come to the sacramental table and commune. It is "Come unto Me and drink." Even an infant understands, by instinct, the simple process of drinking. When on a hot summer day we halt beside a well, and take the moss-covered bucket to our lips, an exquisite refreshment steals through every vein and muscle and fibre of our frame. So doth faith take in Jesus Christ, and His grace reaches every faculty and affection of the soul. He not only gives life, but gives it "more abundantly."

Coleridge asserted that the best proof of the divine inspiration of the Bible is that "it is the only book in the world that always *finds me* at every point." The best argument for Jesus Christ is that He alone can *satisfy* me. His grace goes to the right spot. His comfort soothes the aching heart; His atoning blood cleanses away the guilt; His love cures my wretched selfishness as nothing else can do it; almost every human joy palls on the taste, but what true Christian ever got tired of the water of life? With joy doth he ever draw from this well of salvation.

Yet thousands around us are perishing—not from the want of living water, but because their depraved hearts have no desire for it. A lady who visited the West India islands for health wrote home to her friends—"I have every kindness here, an abundance of food and fruits and luxuries; but I have no appetite. If I could only get an appetite, I would soon recover." Within a month she was dead! She died, not from lack of food, but from lack of hunger for it. So it is the worst symptom of indulged sin that it destroys the appetite for holiness. Sinners crave other sources of enjoyment than Jesus Christ offers. Drugged with Satan's trescherous draughts, they constantly cry for more and more, and yet refuse to touch the water of life everlasting.

The thirst for happiness is universal. True happiness comes only to those who thirst for purity of heart and life. Oh ye who have a genuine aspiration for a nobler and happier life—ye who have never yet been delivered from the power and the plague of sin, listen to that celestial voice: "If any man thirst, let him come unto Me and drink!" There is a flock at the well-spring now; go and join them. Drink for yourself. Blessed are they that thirst for pardon and purity and power! Drink, that your joy may be full. In Heaven you will "hunger no more, nor thirst no more; for the Lamb who is in the midst of the throne shall be your shepherd, and shall guide you to the fountains of waters of life.—*Evangelist.*

Christ the Door.

REV. JAMES. T. DICKINSON.

No doubt is left by our Saviour as to where He leads as the Door. He is the door to safety. "By Me, if any man enter in, he shall be saved." Does any one doubt our need of salvation? Why, all history is but a record of man's sin and consequent suffering, shame, remorse, death. No nation has yet been found without a deep and terrible consciousness of sin. Witness the sacrifices and bloody rites to put away sin that exist to-day among heathen tribes. Study the four great periods of dramatic poetry and find, as the central theme of them all, the presence of moral evil in the walk. Listen to Sophocles, and Dante, and Shakespeare, and Browning, and hear, in the midst of groans and tears and all terrible tragedies, of sin and its awful fruitage. Listen to the throbbing of your own beating heart as you sit alone with your conscience and your God, and review the record of your life.

We need salvation; we need a place that will cut us off from our sinful, woeful past. Now Jesus is the door to just that place; a door shutting out the past. He blots out the past. He forgives the past, He asks not concerning the past if the heart be contrite and the repentance sincere. He shuts the door on the past and leads us into a broad place of peace and power for the present, of hope for the future.

This is what Paul meant when he spoke of "the remission of sins that are past" (Rom. 3: 25). This is what David meant when joyfully he cried, "As far as the east is from the west, so far hath He removed our transgressions from us." (Ps. 103: 12). This is the way our Saviour treated some of the unhappiest sinners whom He met. Hear Him speaking to a poor shipwrecked soul, despoiled of all its purity and beauty: "Hath no man condemned thee?" "No man, Lord." "Neither do I condemn thee; go and sin no more." (John 8: 10.)

Christ is the door leading to a place of large and delightful liberty. "He shall go in and out." Here is a striking Eastern phrase, which in a vivid way brings before us the happy, free use of a dwelling by one who is entirely at home. (Compare Deut. 28: 6; 31: 2.) The phrase does not mean that the saved one leaves the fold of God's protection, but that he enjoys the most unrestrained service in the world, and the fullest repose in the home. As Wescott says, "He claims his share in the inheritance of the world, secure of His home." He is not held fast and fixed by petty, narrow mechanical rules but has written within him a great and safe governing principle. He is the prisoner of Jesus Christ, but such bondage means wings for the feet and largest liberty for the soul.

Christ is the door to a place of spiritual nourishment, for the saved one shall "find pasture." Christ not simply gives life, but He preserves it, and imparts it more and more. He says, "I am come that they might have life, and that they might have it more abundantly." Salvation is the process of a lifetime. Entrance through the door into the fold is one act, but growth, nourishment, progress in knowledge and holiness are for all the years here and for all eternity. Once in the fold, we find pasturage in new conceptions of God, of man, of ourselves, and so, with an enlarging experience and a fuller endowment of the Holy Spirit, we move ever onward and upward in divine knowledge and fellowship.

Christ is the only door to this place of safety, freedom and nourishment. He says, "By Me." "I," "All that ever came before Me are thieves and robbers." We understand "before" here to refer to place and not to time. So Christ means all that have put themselves before Me, or between Me and humanity, are thieves and robbers. Paul spoke of various doors, but he never referred to himself as "the door." Other great teachers interest us. Aristotle moves us to think; Shakespeare and Milton please; but Jesus finds us, lifts us, reveals to us life, and our own hearts, and God. We cannot save ourselves. When Richard Baxter lay on his death bed, some one alluded to his great labors for Christianity. "Ah," cried the dying man, about to enter the Saints' Rest of which he had written, "don't talk to me about works. Alas! I have dealt in them too much already."

This door may be entered by "any man." It is not a golden, shining gate for the rich only. It is not a way for the poor only. It is not for a single class, or condition, or nation. It is for any and for all. There is not a teacher nor a scholar so good as not to need admittance through it. Through this door have passed patriarchs, prophets, apostles, martyrs, saints, some of whom had been wrecked and ruined by sin, but saved by mighty grace. Thank God for the little word "any." It is elastic and stretches the great world round.

The door must be entered by us. "If any man enter in." A door may require only the touch of a child's finger to open it, but it will stay closed until the needed pressure is upon it. Or, the door may be opened, and yet action must be taken by man if he would escape the outside danger. We ourselves must enter the door for ourselves. It is not thought, nor doctrine, no weighing the difficulties that we need, but action, action immediate, simple, direct. Straight to the door! Enter now!

The Greek word for door meant originally a way through which one rushes, hastens. That is what we need to do. To Christ the door—hasten, hasten!

And the place of safety to which the door leads is the porch, the antechamber to the house not made with hands, eternal in the heavens. John Bunyan, looking through Jesus our door, had a vision of this place when he wrote: "Just as the gates were opened to let in the men, I looked in after them, and behold, the city shone like the sun; the streets were also paved with gold, and in them walked many men with crowns on their heads, and golden harps to sing praises withal. And after that they shut up the gates, which, when I had seen, I wished myself among them."—*Selected.*

HOTELS.

CARLTON HOUSE,
HALIFAX, N. S.
The above house is centrally situated, corner ARGYLE AND PRINCE STS.
Lighted by Electricity.
Well served table, and nice comfortable rooms. Mrs. M. E. MARGESON.
Telephone 785.

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.

Mrs. SHORT'S HOTEL,
DIGBY, N. S.
Re-opens to the Public on May 11th.
First class accommodation for Permanent and Transient Guests.
MRS. M. SHORT, Proprietrix.

PROFESSIONAL CARDS.

C. W. BRADLEY,
DENTIST,
MONCTON, N. B.
Office Cor. Main & Botsford Sts. Jan 1

Cable address—"King." Telephone No. 519
KING & BARSS,
Barristers, Solicitors, Notaries, &c.
HALIFAX, N. S.
EDWIN D. KING, Q.C. WILLIAM L. BARSS, LL.B.
Money invested on Real Estate Security.
Collections made in all parts of Canada.

MONT. McDONALD,
BARRISTER, &c.,
PRINCESS STREET,
ST. JOHN, N. B.

W. P. BONNELL, D. D. S.,
DENTAL ROOMS:
22 GERMAIN STREET,
SAINT JOHN, N. B.

JAS. C. MOODY, M. D.,
Physician, Surgeon & Accoucheur,
Office and Residence, corner Gerrish and Grey Streets. WINDSOR, N. S.

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.

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, 64 Prince Wm. St.

THOMAS L. HAY,
GENERAL DEALER IN
HIDES, SKINS, and WOOL.
ALSO,
Hay, Oats, Cracked Corn and Oats, Middlings and Bran. Best of stock always on hand.
Store, under Mission Hall, Haymarket Square.
Residence—41 Paddock Street.
SAINT JOHN, N. B.

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.,
Jan 1 Head Central Wharf, HALIFAX, N. S.

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

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

SHORTHAND
thoroughly taught by mail or personally at this Institute. SITUATIONS procured for competent pupils. STENOGRAPHERS furnished business men. TYPEWRITING Instruction and practice on all the standard machines. Shorthand and Typewriting Supplies. Send for Circulars. Address, Shorthand Institute, St. John, N. B.

"*Acts like magic in all Stomach troubles.*"
DYSPEPTICURE
A WONDROUS REMEDY.
Cures all forms of Indigestion and Chronic Dyspepsia. A quick and sure relief for Headache, Sleeplessness and Nervousness.
Sample Size, 35c. Large bottles, $1.00.
Prepared by
CHAS. K. SHORT, Pharmacist, St. John, N. B.
SOLD EVERYWHERE.

DONALD KEN
Of Roxbury, Mas
Kennedy's Medical
cures Horrid Old S
Seated Ulcers of
standing, Inward T
every disease of
cept Thunder H
Cancer that has
Price $1.50. Sold
Druggist in the
Canada.

I will pay cash for any O
N. S., P. E. I., Nfld., etc.,
Ten per cent. extra for
original envelopes. Some
N. B. sixpence, yellow,
N. S. sixpence, green,
N. S. one penny, brown
N. S. and N. B. one shil
H. L. H
71 Göttingen S
Reference—MESSENGER

SPRING STYL
We have now in store
stock of Hats and Caps, c
1080 doz. Christy's Lon
360 doz. Christy's Lon
24 doz. Christy's Lon
60 doz. Domestic Silk
105 cases Domestic So
35 cases Domestic Su
50 cases New York S
10 cases New York S
2000 doz. Domestic Str
250 doz. English Sallo
650 doz. New York Str
380 doz. Cloth, Silk an
To which we will have
during spring and sum
United States and domest
C. & E. EVERETT, 1

JAMES S. MAY.
JAMES S. MA
MERCHANT
Domville Building, P
ST JOH
P. O. Box 308.

CHEMICAL LA
DALHOUS
Halifax, N.
WELL S
WITHIN the last few
chased, promis
GROCERY STORES in this
Woodill's German
and have subjected sam
sis. The samples were
FRESH, WHOLESOME M
PROPORTIONED. This Ba
SUITED FOR FAMILY U
ployed, when required,
for many years.
GEORGE LAW
Fellow of the Institute
Britain and

Messrs. C. C. Richards
Gents,—For some ye
partial use of my arm
strain. I have used
without effect, until I
MINARD'S LINIMEN
ceived from it caused
and now I am happy
pletely restored.
Glamis.

Chaloner's I
CHALONER'S POO
SYRUP; WORM LO
TRACT, for Dyspep
CHALONER'S STOV
TURE POLISH;
OINTMENT; ITCH
OINTMENT; ANTI
CHALONER'S IMPR
a boon to farmers a
All reliable articles
place in public estim
My Gold Paint, howev
tor article, price 10c.
old stand, corner Kin
ness now owned an
DIARMID, Esq.

HAR
SEL
SHADE
Beware of Im
NOTICE
AUTOGRAPH
OF
Slocum
Insist upon hav
SOLD BY
Factory,

Baltimore
Since 1844 Bishman
are made only of Pur
Tin. Rotary Mounting
For Prices, Circulars, &
FOUNDRY, J. REGESTER

MENE
WEST
For Churc
and Peals.
noted for

CINCINN
SUCCESS
BLYMYE
CATALO
BELLS CH
No Duty o