The Duties of Pastors to Their Churches.

ADDRESS OF THE RETIRING PRESIDENT OF CONVENTION, 1887.

Brethren: The president of last year in retiring from the chair addressed you upon the duties of church members to their pastors. It seems naturally to fall upon me to discuss the duties of pastors to the members. Under the circumstances this must be done from the humble point of view of one of the members. I shall mention these duties as they occur to me without attempting to arrange them in the order of their importance. And more strictly speaking, I shall mention only some of them and not attempt a compendium. I am speaking, of course, of pastors of Baptist churches—of Baptist churches embraced within the Convention of the Maritime Provinces.

And first, beginning at the forming of the engagement between pastor and people. This is a crisis of the utmost importance to both parties. The church has met, made its decision and given its invitation. What, now, is the first duty of the pastor-elect? The situation is one of great freedom on both sides. No ecclesiastical body existed to interfere with the perfect autonomy of the church in making its choice. So likewise, no such body has the right to dictate his course to the pastor elect. He is not the nominee of Synod Conference, or Session. Both parties are on the same contracting level. The situation is one of great freedom, indeed, but at the same time one of immense responsibility and anxiety. Such a multitude of weighty considerations centre at this stage as to render it a great turning point in the pastor's career. It is a time when many questions of most vital importance to the high contracting parties press for discussion and decision. Not to settle them now, is to leave them unsettled forever. Not to settle them now, is to ignore the gravity of the proposed engagement. Of course, if this is a church which is sound in the faith, as held by the churches of this Convention, if it has been in the habit of cheerfully providing its pastor with an adequate support and one corresponding fairly with its financial ability, and proposes to do the same now, if it has faithfully fulfilled its engagements with the other churches of the Convention in carrying on the great enterprises of the denomination, and has been in the habit of working cordially with its pastor in the whole field of church work; if such be the happy case, the course of the pastor-elect is free from many difficulties which otherwise might beset it. It is the case of a meeting of kindred spirits intent upon working together with one accord for the glory of God, and the union must not be delayed. But, on the other hand, if this particular church has been notoriously in the habit of providing a salary away below its ability and clearly inadequate to the pastor's comfortable support; if it has as a rule failed to meet its just engagements with its sister churches in promoting the great Christian enterprises undertaken by the denomination; if it has been in the habit of insisting upon the early determination of each succeeding pastorate, or if grievous errors in doctrine have permeated the body; or if in any great essential feature it distinctly falls short of its duty; then or in any such case, the pastor elect owes it to himself, to that church, to the denomination, and to his Master, to pause there and then for a just settlement of these vital matters at the very threshold. To accept the office without such settlement, is to condone the conduct of that church, to become a party to its history, to render himself powerless to bring about any reform, and to ignore the voice of the denomination. It is a time—the one time of all others—for the most faithful conference between church and proposed pastor. Between them alone under God's guidance the great questions which concern the welfare of each, must be settled. For such is our system of church government. They may call in a council from sister churches to advise, and doubtless such a course might often be of very great advantage to all concerned, but the ultimate decision rests between people and pastor. I have instanced a few points on which discussion and proper decision should be had. Many others may suggest themselves. I have named salary. Not because I suppose that matter occupies a pre-eminent place in the minds of our ministers, but because the minister ought not for his own sake or for that of the church to permit injustice to be done. As he is to give his whole energies, abilities, time and strength to his proposed work, he deserves to be comfortably supported, and he ought not to allow the church to do itself injustice by granting a starving stipend. The responsibility largely rests upon each individual pastor-elect, to secure much needed reform on this important point. In another denomination $750 and a manse is made the minimum salary for the pastor. A church not raising that amount is not self-supporting and depends on the whole body to supplement its funds. This result is the product of combined action of the whole body. Among ourselves we must look to each pastor to make a stand for justice. The sooner this is done and the sooner all our churches come up, as some have already done, to the fair measure of their ability, the sooner will they turn the tide that now sets from them.

I have named the matter of short pastorates because I think them an abomination which should cease to be; and, as I regard it as the duty of the church to retain its pastors until it becomes clear beyond dispute that the connection cannot be continued without injury to the interests at stake, so on the other hand, I hold that no man should accept a pastorate without a reasonable prospect of its permanency. I have named the matter of denominational engagements. That these do exist no one can deny. We have undertaken great trusts. It is almost appalling to contemplate the vastness and eternal importance of the great interests we have in hand. Our educational institutions, our home missionary operations, our foreign missionary enterprise, all these demand the utmost activity, energy and christian liberality of all our churches in order that they may be sustained, and grow and develop and expand in some degree commensurately with the growth and expansion and multiplication of our unfolding opportunities and obligations. Suppose, now, a minister is called to a church which has clearly failed to meet these obligations. It has wealth, it has great earning capacity, but it has not liberality. At this point, if at all, the public opinion of the denomination may be brought home to the individual church. At this point, the denomination will expect the pastor-elect to do his duty. He may single handed lift that church out of its low condition, or he may help to perpetuate that condition. If after patient and tender and faithful conference, the church persists in pursuing its old ways, let him decline its pastorate, giving the church his reasons so fully and clearly and kindly that they may be duly appreciated. Questions,—On the point of salary should the pastor-elect decline the call simply because the salary offered is too small? Yes, if the church is able to give an adequate and comfortable support;—No, if the church has stated an amount quite equal to its ability. There is, no doubt, a short cut across and away from all these and kindred questions. A call is given, the pastor-elect considers; the outlook is not promising, he simply declines and awaits some better opening. He has not done his duty. He has not risen to the greatness of the occasion which Providence has created. He has given a silent lesson only, when the opportunity existed for presenting that lesson with tenfold greater power and effectiveness.

It seems almost needless to urge that the pastor should know his people. But, apprehending that the importance of this duty is often overlooked in practice, a few words may be in place on the point. The pastor should become personally acquainted with each and every member of his flock; that is, with all who are resident in the place and neighborhood. But this is as nothing. He must go on to acquire the fullest possible knowledge, the most just and reliable knowledge, of the history, the circumstances, trade, occupation, profession and business of each; the doctrinal views of each, the ambitions, aspirations, hardships, and discouragements of each. He will find the community full of societies other than the church—Masonic Societies, Odd Fellows, Temperance Societies, Professional Societies, Trade Associations, National Societies. To which if any, of these do his members belong? What is the moral influence of these societies on his members? Why do they exist and flourish? Is there a yearning for a brotherhood which those societies afford that cannot be found in the church? Times come when there are great political struggles absorbing the utmost attention of the community. What part do the members of the church take in these contests? Times come, when epidemics of false doctrine steal like a pestilence through the community. The pastor should understand the situation. There are great tides of thought and feeling and motive that ebb and flow in a community unknown to the superficial observer. The pastor should know those tides and currents; yea, he should know whither the great under currents flow. He should understand the tendency and drift of everything which may affect his people. He should know the standards of business morality in his community. He should know what literature his people read. But while I would insist upon his possession of the fullest and most intimate knowledge of his people and of all that affects them I would have him use that knowledge with great discretion. Sometimes the axe may be openly and publicly laid at the root of the tree; but not all truth may be preached most appropriately from the pulpit. Much is to be kept in reserve, perhaps never to be used except as a guide to the pastor himself. But whether used or not let it be known there is a sword hanging in his hall. Let it be understood that the pastor does know his flock most thoroughly with all its virtues and failings. I know there will be difference of opinion on this point. Many will hold it enough to preach the truth. But what truth? is the great matter. I have mentioned the subject of political contests. It is a delicate subject for the pastor. But the contest comes nevertheless and there are great moral issues involved in it and the pastor cannot remain indifferent. With the opinions of his members on the merits of the great questions involved he may not interfere. But it is his business to guard the flock and to see that they be not torn and wounded and bruised to serve the ends of unscrupulous ambition. The legislature has done everything in its power to enact all such guards and checks as will ensure the free choice of the people being made. When the struggle comes, let the pastor hold his flock to uprightness and political purity. If the briber comes, take care that he find no material in your flock to respond to his evil designs. Let the warning voice be raised. Let the pulsations of the struggle be watched. It is a case where prevention is the end to be aimed at. Let the pastor be early on the ground in this matter. The legislature looks to the moral teachers and guides in the community to ensure obedience to the laws of the land. Few things are more important than the free expression of the people on political issues. When that freedom is maintained we have responsible government in reality.

I have spoken of the pastor's duty to the resident membership of his church. Besides these there will always be a certain portion of the flock living in other places. It is well understood that every effort should be made to effect an early transfer of membership in such cases to the sister church where the member resides. The matter is one of very great importance. Much will depend upon the pastor. His duty is too clear to need more than simple mention. We have passed all needful resolutions on the subject; we have discussed it and voted upon it; what remains is to encourage and insist upon the work being done. We cannot afford to lose a large portion of our membership by the mere accident of removal of residence. The church should never for a moment lose sight of one of its members. The good shepherd will often count his flock. Let constant communication be held with all absent members.

The pastor should take the lead in all matters pertaining to the conduct of the affairs of the church. He should preside at all meetings. He should master all the details of business, be at the head of every committee, superintend all church building operations, direct all financial matters, have constant oversight of the Sabbath school, be ruler of the synagogue and director of all the services of public worship. If the evangelist come let not the pastor abdicate to him. Let him still direct. In every department of church activity let him be the acknowledged leader. Is he not the pastor, the shepherd of the flock? Is he not the overseer and captain of the army? Especially is his leadership and guidance essential in matters of discipline. And such matters will arise. And when they do, what course is to be taken? Invent expedients to escape the ordeal? No, deal squarely with the case. Under our independent form of church government, this feature of church work, assumes particular importance. The individual church is not subject to the control or dictation or judgment of any other body. Its judgment is virtually final. Hence the necessity of care and skill, discretion and sound judgment. It is understood that brother shall not go to law with brother in the courts, and if it is further understood that this rule applies as between brethren of associated churches as would seem to be a legitimate sequence of the doctrine, then it becomes very important that within the church itself there may be found speedy and ample remedy for wrong done, and redress for all offences. Suppose accusation be met with denial, a trial must ensue. In such a case the pastor is the only rightful president of the court. He is the chief judge. It is for him to see that an intelligible charge or accusation is placed before the body, and that such charge be brought home to the the accused, and that full opportunity for defence be given. He is to bring to bear on the direction of the proceeding all his knowledge of ecclesiastical jurisprudence. Let the investigation be thorough, speedy, skilful, impartial; and let the deliverance be full and clear, tender and considerate, true and faithful; and in the large majority of cases it will be accepted by all parties as a settlement of the difficulty. No one else could have conducted the proceedings so well as the pastor, and it was his duty.

It is of course, a part of the pastor's mission to publicly preach the gospel. It is an important part, though not the whole of his work. He is to preach the gospel, the whole gospel, and nothing but the gospel. I would have him no far to resist the neutralizing tendencies of Christian Associations, Evangelical Alliances and other occasions of friendly intercourse with other denominations, that he will never forget to preach the whole truth bearing upon the distinctive doctrines held by Baptists. Let me mention two of these—baptism, and regenerate church membership. Baptists hold that the other great evangelical denominations do not obey our Saviour's example, or His command to be baptized. This position, if well founded, is a startling one; for certain it is the command was given and the example witnessed. And the importance of this ordinance is well attested by the circumstances surrounding our Saviour's submission to it. The Baptist pastor who holds this view must not, cannot, fail to preach it so fully and so frequently that it will be thoroughly understood by at least all the members of his church. Baptists also hold that believers are the only Scriptural subjects of baptism. This doctrine at once places a great gulf between us and other denominations. I would have the Baptist pastor to make this doctrine also so clear to his people that every member of his church may be able to render a reason for his belief. The gospel should be preached intelligibly, faithfully, practically, attractively. The mere utterance of gospel truth is not the fulfilment of the preacher's mission. To be a sound and profound theologian is an essential requisite, but to so convey the truth that it will be received gladly and become the power of God to the salvation of those who hear—that is the great point. These are times when the preacher is called to awaken out of their sleep those who have heard the gospel all their lives and have hitherto not felt its personal application to themselves. Hence the need of utmost skill, No detail that would assist the preacher to present the truth with force and power can justly be neglected. The preacher's voice is a faculty of such power that its cultivation and improvement should be carried to the highest point of effectiveness. I should like to see every pastor the best singer in his congregation. The preacher should hold his congregation throughout the entire service. I would have him read the hymns, read them through, read them appreciatively, and as if they were food to his hungry soul. Then I want him to sing. It is his right to join in the praise. It should be his constant delight. Please do not throw away the hymns or toss them carelessly to the choir. Then I would have him read the Scriptures just as if the congregation had come to hear them. It is written in Nehemiah viii. 8: "So they read in the Book, in the law of God, distinctly, and gave the sense, and caused the people to understand the reading." To read them effectively he must have previously come to a thorough understanding of their scope and import. If preachers could only see, as their congregations do, how the side doors of suggestion fly open as the skilful reader walks down the course of some grand chapter, they would give more attention and preparation to this important part of the service. I think a pastor should use great freedom in the pulpit. It may be borne in upon him as an overpowering necessity to give an hour and a-half or more to some great subject appropriate to the time. In such case let other parts of the service be dispensed with, the rights of the choir notwithstanding. It may be that in the multiplicity of pastoral duties the sermon expected from him has not been prepared. What then? Form the congregation into a Bible Class, take a chapter or theme, and help the audience to study it for an hour. Use freedom as occasion reasonably requires. Be not a slave to any round of appointments.

All that I have prescribed will go for little if the preacher neglect or undervalue the duty of prayer. He is an ambassador; hence must keep himself in constant communication, in constant touch with his Sovereign. How else shall he know His will? No preacher can expect to win souls or edify saints who has not wrestled with God in prayer. There is nothing a congregation will more quickly discern than whether the preacher has preceded his public ministrations by private intercession. Useless the one without the other. It is enough to say that prayer is God's appointed method of communication between Himself and His people. This covers all the subject. All rules avail nothing, all preparation goes for nought: the best theology most eloquently uttered what can it accomplish if the preacher has not but just now come from the very presence or his God inspired to convey His message to the people? And how prayer would mould the sermon. Thousands of thoughts and suggestions which pressed for utterance, and seemed worthy, will turn to dross when reviewed in the presence of the King Himself. O God, what shall I tell this people? On beaded knee alone with Him plead for a message suited to the exigency.

Superadded to all other duties is that of Christian enterprise. Enterprise, extension, enlargement, growth, development, expansion, must characterize the pastor, first, always, and to the end. Woe to those that be at ease in Zion! O, wretched is the case of him who is chained to the trodden round of ordinary duties—two sermons per Sunday, one prayer meeting in the week, a few pastoral visits and so on, and fancies he is fulfilling his mission. What is wanted is enterprise in every department of church work. Let him set to, to double his own membership in the most effective possible way namely, by doubling the Christian activity, zeal and knowledge of each member. Two hundred members, thoroughly in earnest, thoroughly instructed, thoroughly consecrated to God's work are a greater force in the world than twice that number of members who lack these qualifications. The church should be a theological school and the pastor the president thereof. The history of these Provinces has been one of emigration — constant emigration of our sons and daughters to other and larger countries. Such being the case and such it being likely to continue, we are sending our membership constantly out as missionaries. These members if thoroughly instructed, if thoroughly consecrated to God's service go from us to draw others to the Saviour, to become centres of religious light, to become constituents of new churches. They leave us not to become absorbed into other denominations, but to win others to our view of the divine teaching. The work spent by a pastor in upbuilding his people in the truths of the gospel can never be lost. And thereby too, he ensures his own growth and enlargement of mind and soul. This enterprise should go out to adjacent fields. All around all our churches are fields of labor inviting the christian activities of these churches. Carry the standard to these, enlarge your borders, call upon the North to give up, the South to keep not back, overspread the land, filfil the commission. Lead your flock into new fields of truth, into ever widening, ever enlarging spheres of thought and action. The pastor must see to it that he himself is growing, developing, enlarging. For this among other reasons I would have him burn all his old sermons—all and singular of them. It is a shame for a pastor to preach the sermon of a man five, ten, or fifteen years younger than himself—and that too, his late unlamented self. Burn the old sermon. Remove the temptation. You are more and greater than even the sermon you delivered an hour ago. How very far, then, have you advanced beyond the sermon of a year of five years ago. Your views are wider, your knowledge more enlarged, your ability to impart truth, greater. Why clog yourself with the cold and imperfect and lifeless production of a former period. Take yourself and take your flock out into new, fresh and wide, pastures. The Bible is a field of knowledge bounded to us only by the limit of our capacity. It is the old, old story of course. Ah, yes, but what newness, what freshness, what ever intensifying glory and grandeur and inspiration that story takes on as we go out and on and up through its avenues and delightful sketches of thought. Now and then we hear a sermon from some thoroughly consecrated preacher which has all the seeming of a new revelation. So fresh, so full of newness, so sparkling with suggestion, so redolent with the fragrance of heaven. It is a sermon, itself full of sermons. Yet it is the old, old story. It is the same gospel that was delivered once for all to the world.

CONCLUSION NEXT WEEK.

Mrs. Emmet's Boy.

Tom Banker was not good-looking—no one ever dreamed of calling him that, the red headed, freckled-faced awkward boy. But it was not because of his bad looks that he was expelled from the Rye street school; it was because of his bad behavior. "More than any mortal could endure;" that was what his teacher said, and the other teachers seconded his opinion. And so Tom was told that he need never come to the school again, and, furthermore, that he could "go where you belong."

Only one in the school seemed to care where Tom went, and that one was a lovely Christian woman, and a teacher in the Rye street school. She started early the following Sabbath, so as to see Tom Banker. Tom answered her knock at the cabin door, and looked very surly upon seeing who his caller was. He had his fishing tackle in his hands, and his face looked so white and savage that Mrs. Emmet felt troubled. However, he had sufficient politeness to ask his visitor in. "It's a reg'lar pig-pen, though, not fit for anybody," he apologized.

"Not fit for a gentleman either, then, is it?" she asked smilingly.

"No, ma'am; and gentlemen don't want to come in, either."

"Your dear mother was a lady, Tom, and a Christian to her last breath. I believe she hoped and trusted her boy would be a gentleman."

The white face of Tom grew a shade whiter, but he answered firmly, "He never will be, never; he couldn't, you know, he tied down to that," and he pointed to the open door, leading into a closet room, where a man, his father, lay sleeping the inebriate's heavy sleep. "Taint just polite to leave you," he added, "but I must. I've an engagement, and I guess you won't want to stay here with that," and again he waved his hand toward his father.

"Tom, where are you going?"

"Goin' fishin' on Sunday," he laughed. "Goin' where I belong, as they told me to, an' I s'pose that means to the devil."

"Tom, dear boy, you must not," and a gentle hand was laid upon his arm. "You must turn about and walk the other way, so that some day your waiting mother can clasp her beloved boy to her heart again."

Tom was moved.

"I'd try to walk that way, 'cause I do want to see mother," he said, snuffingly, "but if I should try I'd never get there 'cause you see I'd be forever stumbling over that."

Mrs. Emmet's face paled, then she looked into Tom's distressed face and said, "Tom, dear boy, I have a secret to tell you. I have a stumbling-block like that in my own home, but in spite of that I shall climb up into heaven."

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Ten years have rolled away. Mrs. Emmet's 'stumbling-block' was long ago removed, having first squandered all his property in riotous living. We find his widow, on Christmas eve, in a little back room on the third floor of a city tenement. Her room is comfortably furnished, that is, it has a common carpet, a couple of chairs, and a bed, but it seems bare and forlorn to its occupant, who sits near one window with her weary face pressed close to the cold glass, against which snowflakes are falling thick and fast. Tears are gathering in her gentle eyes. She clasps her hands together in a passionate way, as if suddenly tried beyond human endurance, and said aloud, "Christmas eve! Christmas eve! I can hardly believe, it is all so strange and desolate. No home! no friends! No fruit to gather after all my seed sowing!"

She arose then, saying, "Well, God knows how best to lead his own. I will not brood over my troubles." But her tears fell hot and fast all the same; and then a quick, manly step was heard outside, and a rap at the door. A young man, with fine, earnest face, crowned with auburn hair, greeted her thus:

"I told the little landlady I was your boy, so she said I could come right up."

"My boy! Mine!" Mrs Emmet said, in a dazed way.

"Yes, your boy; that's what you used to call me. You'll not disown me now, I hope." He stepped within the room smilingly, and took the widow's hands within his own.

"Is it Tom? Can it be my Tom?"

"Yes, yours forever, although there is someone else holding some claim to me."

He kissed her faded cheek, as he spoke, with a kiss borne of a loving, grateful heart.

"I owe all I am and all I possess in life to you. I tremble to think where I would have been had you not come to me in my need, and led me back into that old Rye street school, where you taught me how to climb up toward heaven. God bless you for it! That's what I say, and that's what my wife, Mary, says. She's waiting now, in the dearest little home you ever saw, to give 'our mother'—for my wife is an orphan as well as myself, the warmest welcome mortal ever received."

"O my boy! my boy!" Mrs. Emmet was both laughing and crying, and Tom answered, "Yes, yes! your boy! Say it as often as you like; it's like the melody of sweetest music to me, and those words have haunted me through all of the past busy, climbing years. We'll have the merriest Christmas mortals ever had. And why shouldn't we? for you have found 'your boy,' and I have found 'my mother.'"

Ay, the seed sown in the old Rye street school had borne fruit at last.

What Chris Liked.

BY CATHARINE S. HOLMES

Chris had bright red hair and bright blue eyes. When he came into the street car, the March wind had blown a rosy color into his cheeks, so that he looked like a very bright boy. He went to the front end of the car to put his fare into the box, and when he came back, a young lady was entering the door. Chris sat down opposite her, and waited until she had drawn from the purse the little black circle which was the ticket used on the line. Before she had even time to raise her eyes, she saw a red mitten held out before her, and she dropped the ticket into it with a pleased "Thank you."

But before Chris could get back again, his seat was taken. Three or four passengers had come in, and the car was quite full. The pretty young lady had for a neighbor an old women with a brown veil tied around her head, and who wore a shiny alpaca dress, with coarse black lace sewed in the sleeves. She had placed on the floor a thick, brown paper bundle, fully two feet long, and of course with such a thing at her feet, she could not get up very easily. So Chris offered to carry her fare for her, and she thanked him with a grateful smile: she had a very pleasant face. It took her some time to find her pocket, and while Chris was waiting, he collected tickets and five-cent pieces, quite like a young conductor. The old lady finally handed him a quarter, and, as he had to get change from the driver, he was away so long that the car had stopped again before he returned. This time it was to let some of the passengers out; and the young lady looked up at Chris, and motioned to him to take the vacant place at her side.

"I am very glad you have a seat at last," she said, "for you lost yours by your kindness to me; and you have been kept busy ever since."

"O!" said Chris, "I like to put money in the box."

"I think you like to be obliging, don't you?" asked the young lady.

At this, the red color in the boy's cheeks, which had grown a little paler since he was sheltered from the wind, became bright again. He did not know what to say, but was sure he ought to make some reply.

"I guess so," he answered, and then tried to let the young lady see that he was looking very earnestly at the store window in front of which they were stopping. But for all that, he saw a thin-faced gentleman come slowly in, and was instantly on his feet again, saying eagerly "Here is a seat, sir."

The gentleman looked very tired and pale, and Chris thought he must be just recovering from a sickness. Of course there was now another fare to be paid, and he did it with a business-like air, as of one quite accustomed to his work.

"Have I taken your seat?" asked the gentleman. "It was very kind in you to give it up to an old man."

Now Chris had not thought him old, though he looked feeble; and he was all at once afraid that in his haste he might have forgotten to be polite. For, without knowing how to put it into words, he knew that we are seldom really kind when we act as if we think ourselves so.

"I like to stand and hold on to a strap," said he.

Then, his eye happening to fall on the old woman's big bundle, he began to wonder whether it were heavy and she had far to carry it, and whether, if he should get off when she did, she would not let him take it a little way. All at once he became aware that they were crossing the street in which he lived, and that it was already supper-time. He gave the bell-rope a quick jerk, and the car stopped. Three faces looked up as he passed, and gave him three bright smiles. One was the gift of the pale gentleman, one was from the pleasant-faced old woman, and one from the pretty young lady. Although it was six o'clock in the evening, he had a feeling as if the sun were shining on him, and he had always liked to be in the sunshine.—*Sunday School Times.*

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The First Sign

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Etc., Etc.

I do not keep makers. For sale as low as does as at any establishment in the City.

New Goods Received Monthly.

Call and see, receive a ware in Store

O. L. WARLOCK

1887.—APRIL.—1887.

OUR NEW SPRING GOODS

WHOLESALE TRADE.

MESSRS. DANIEL & BOYD desire to briefly call the attention of Dry Goods Merchants to their large and well selected stock of New Spring Goods, now to hand, with special care to meet the requirements of the Lower Provinces.

We carry by far the largest stock of Dry Goods to select from, and have also many such goods as we have the exclusive ability to our sales for this market.

We believe that a critical examination of our stock will prove that our prices will compare favorably with the cheapest, and further that if variety of designs and richness of colorings our stock is not surpassed by any in the Dominion.

Orders given to our Travellers, or sent by post receive careful attention and quick despatch.

DANIEL & BOYD.

SHERIFF'S SALE.

WILL be sold at Chubb's Corner, Prince William street, city of Saint John, on Saturday, the 22 day of October next, between the hours of Twelve of the clock, mid-day, and Five of the clock in the afternoon:—

All Cornelius McGourty's right, title and interest in and to that lot, piece or parcel of land in the City of Portland, known and distinguished on the plan of subdivision of the estate of the late William Wright, there situate as lot number One Hundred and Four, and bounded and described as follows:—"Fronting on Wright Street, at the North-Eastern angle of lot number 103. Thence moving Easterly along the Southern side line of Wright street Ninety feet; thence South-Eastwardly, parallel with the Eastern side line of said lot number 103, One Hundred feet, more or less, to the Northern side of lot No. 105 on the Railway; thence Westerly, along the said Northern side line to the said Eastern side line of lot number 103; and thence Northerly along the said Eastern side line One Hundred and Twenty-five feet, more or less." With all buildings and improvements thereon. The same having been taken under execution issued out of the County Court,—C. L. Kietzards vs. Cornelius McGourty.

JAMES A. HARDING,
St. John, N. B., Sheriff.
July 1st, 1887. 2 tds