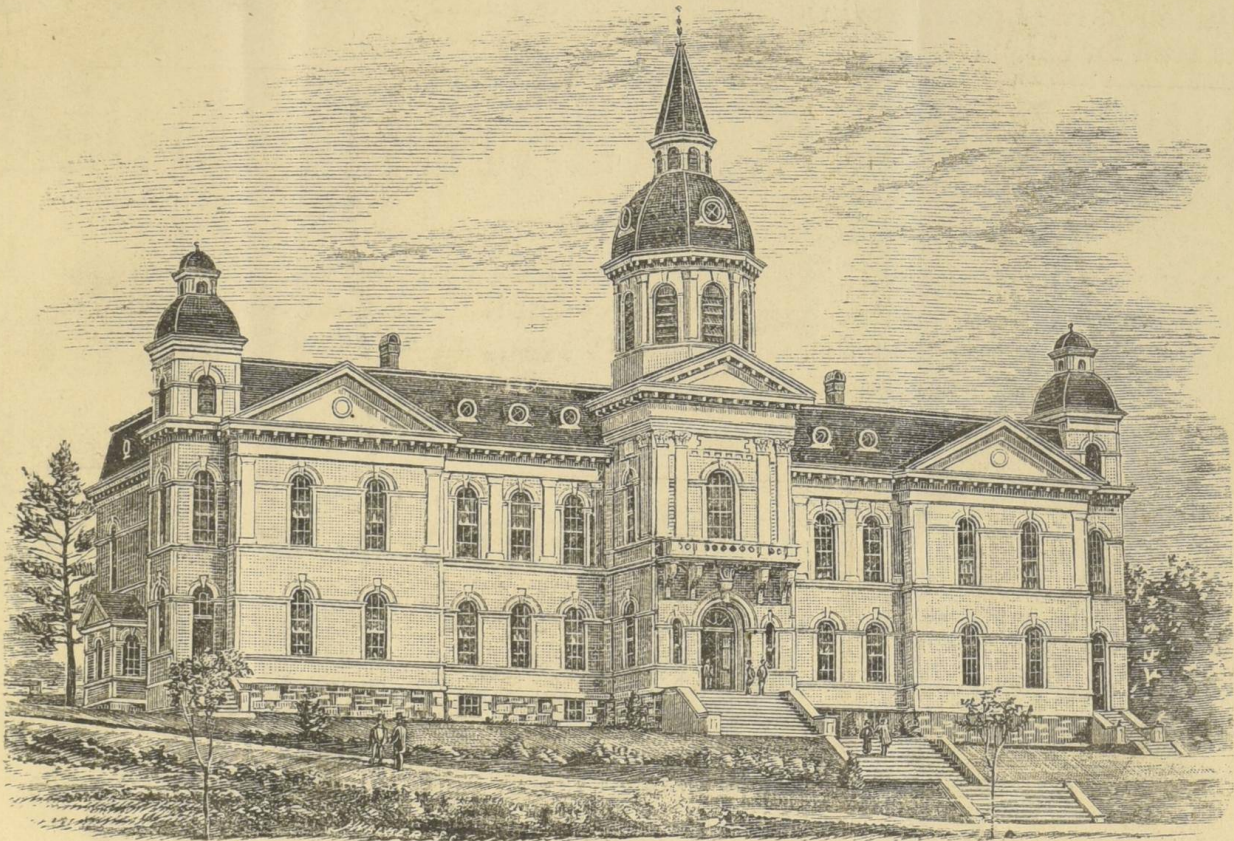


THE ACADIA ATHENAEUM.

VOL. VIII.

WOLFVILLE, N. S., DEC., 1881.

No. 3.



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N. S.

The Acadia Athenæum.

VOL. VIII.

WOLFVILLE, DEC., 1881.

No. 2.

THE ACADIA ATHENÆUM,

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Business letters should be addressed to C. O. Tupper, Sec.-Treas. Upon all other subjects address The Editors of the Acadia Athenæum.

THE first number of this paper for the year 1875-6 is wanted to complete a fyle for the library. If anyone has this number, and will forward it to us, he will confer a great favor.

ON Tuesday, Dec. 6th, while we were engaged in our usual class duties, the mournful tolling of the bell announced that the venerable ex-president of Acadia College Rev. J. M. Cramp, D. D., had entered into rest. We have deemed it fitting to make this number of the *Acadia Athenæum* memorial in its character, believing that nothing which we could at this time present would be comparable in interest with the following sketch of Dr. Cramp's life and tributes to his memory written by men who intimately knew him in the days of his activity. The funeral occurred Thursday afternoon, 8th inst. The following account of the obsequies is copied from the Halifax "Herald."

WOLFVILLE, Dec. 8.—The funeral of the late Rev. John Mockett Cramp, D. D., took place from his late residence this afternoon. During the day many callers were admitted to see the remains. The body was enclosed in an elegant rosewood casket, adorned with a beautiful wreath and a cross of immortelles on a ground of cedar. As he lay in his library surrounded by the thousands of volumes he had prized, he suggested the poem composed on the death of Bryant,

"Dead among his books he lay."

The gathering at the obsequies was large. Fifteen clergymen were present, as follows:

Dr. Sawyer,	Dr. Crawley,
Dr. Welton,	Dr. DeBlois,
Dr. Armstrong,	E. M. Saunders,
D. Freeman,	J. Williams,
S. B. Kempton,	E. M. Keirstead,
J. Swaffield,	T. A. Higgins,
J. B. Logan,	Thos. Rogers,
C. M. Tyler,	

THE FUNERAL SERVICES

were conducted by the pastor of the Wolfville Church, Rev. Dr. DeBlois. At the house a hymn was sung, and a prayer offered by Rev. Dr. Armstrong. The procession then formed in the following order:

Sons of Temperance.

Members of the Grand and sub-Division.

PALL BEARERS.

PALL BEARERS.

Dr. Sawyer,
Dr. Armstrong,
J. W. Barss,

Honors

Dr. Welton,
E. M. Saunders,
S. B. Kempton,

Mourners on foot and in carriages.

Faculty of Acadia College.

Students Acadia College.

Friends.

Among the representatives of the Grand Division were: J. E. Butler, P. G. W. P., J. F. L. Parsons, G. S. and Rev. Thos. Rogers, G. Chaplain. The casket was carried into the

church, and remained there during the services. These consisted of anthem by the choir,

“Blessed are the dead,”

The hymn,

“Asleep in Jesus,”

read by Rev. S. B. Kempton was sung, after which Dr. Welton read the 90th Psalm, and the Rev. Dr. Sawyer offered prayer. The hymn

“Servant of God well done,”

was read by the Rev. Thos. Rogers, after which the pastor preached a very appropriate discourse from second Timothy, fourth and seventh.

“I have fought a good fight.”

Dr. DeBlois gave a brief, but very clear exhibit of the labors and character of the deceased. Having been intimate with him for thirty years no one was better prepared to render this last tribute to his memory. At the close of the address the hymn, read by the Rev. J. B. Logan,

“Hear what the voice from Heaven proclaims,”

was sung, and prayer was offered by the Rev. Dr. Crawley. The large congregation were then permitted to file by the body and look their last upon one who has been a conspicuous public man for over sixty years. After the procession had reformed the remains were taken to the new cemetery and deposited by the side of his wife. The burial service was pronounced by pastor DeBlois, and the Rev. E. M. Saunders closed the proceedings by prayer and benediction. The church was appropriately draped for the occasion, and all the faculty and students of the college wore mourning.

REV. J. M. CRAMP, D. D.

BIOGRAPHICAL SKETCH.

BY ALBERT COLDWELL, A. M.

The subject of this memoir was born July 25th, 1796, at St. Peters, Isle of Thanet, Kent Co., England. His father, the Rev. Thomas Cramp, was a Baptist minister, and for more than 50 years officiated as pastor at St. Peters. He early instilled into the mind of his son the principles dear to the Baptist Denomination, a reverence for the Bible as the only source of Christ-

ian doctrine, and a dislike of human creeds and human forms of church government. These principles found congenial soil and exhibited their fruits in the writings and teachings of a long and busy life. John Mockett Cramp was baptized at the age of sixteen and became a member of the church of which his father was pastor. He studied at Stepney College, now Regents Park, and, in 1818, was ordained pastor of the Dean St. Baptist Church, London. From 1827 to 1840 he was co-pastor with his father of the church in his native town and, from that date till his removal to Canada, he ministered to the Hastings church in Sussex. In addition to his pastoral work in England. Dr. Cramp was a diligent student of Ecclesiastical history and a constant contribution to the religious literature of the day. While at St. Peter's in 1831, he published his valuable work on “The Council of Trent.” afterwards revised and enlarged and in the third edition, in 1851, called “Text Book of Popery;” and at Hastings, in 1844, he published his “Lectures for these Times.”

These works brought their author into prominence and led to his invitation to preside over the Baptist College in Montreal. He remained president of this institution till 1851. His years in Montreal were busy ones. In addition to teaching and preaching, he made his influence felt through the religious and secular press, being always ready to oppose civil and ecclesiastical usurpations and to assist moral reforms and the cause of evangelical religion. While in Montreal he published “The Reformation in Europe,” written for “The Religious Tract Society,” London. He visited the Lower Provinces in 1846 and attended the Association gatherings and the Anniversary of Acadia College—leaving a very favorable impression upon his brethren here. In 1848 the College conferred upon him the degree of *Divinitatis Doctor*, in recognition of his learning, piety and services in the cause of Christian truth.

In 1851, the affairs of Acadia College were at a low ebb. It might almost be said to have been without professors and without resources, for there was no permanent income at that time and the teaching staff had all resigned, with the exception of the devoted Prof. Chipman. In this exigency the Board of Go-

vernors was solicitous to obtain the best possible man to fill the presidency. Their choice fell upon Dr. Cramp and he responded to their invitation in words which truly outlined his subsequent career. "I respond to your call and henceforth devote myself to the cause of Education and Religion in Nova Scotia, especially as connected with Acadia College."

On June 20 he was formally installed President,—delivering on that occasion an inaugural address, which was a striking exhibit of the claims and benefits of christian culture. This Inaugural was issued in pamphlet form and had a wide circulation. After entering upon his new duties Dr. Cramp's first efforts were given to improving the College finances. Dependence upon fees or annual subscriptions was hazardous and it was resolved at his suggestion to attempt to raise an Endowment of £10,000 in £100 Scholarships or fractions thereof, the time for securing the whole sum to be limited to one year. This scheme was adopted in April, 1852, and before Dec. 31st the sum of £12,000 was pledged. The doctor's heart was in this work and he was greatly rejoiced at its ultimate success. It was in the summer of this year that Prof. Chipman and four students were drowned. This sad event cast a gloom for a time over the College. Many of its friends were disheartened, but the President bore up bravely under the affliction, after the first shock of the intelligence had spent its force. What its first effects were may best be learned from his own words. He writes, "I cannot attempt reflections, for I can scarcely think. It is a stunning stroke. God have mercy on the widow and fatherless, on sorrowing friends, on our Churches and Institutions so sorely bereft." Until additional Professors were appointed in Sept. 1853, Dr. Cramp did a large share of the College teaching himself. His capacity for work seemed almost unlimited, and he taught various subjects with equal facility. He required very little physical recreation and was thus enabled to give nearly all his waking hours to his classes, his books or his manuscripts. In Sept. 1853, Dr. Crawley returned to the College and a new department was created called the *Theological Institute*. Dr. Cramp was made Principal of this and Professor of Logic, Political Economy and History, in the Arts course. Dr. Crawley

was appointed President of the College proper, and Professor of Hebrew in the Institute. This arrangement continued in force till Dr. Crawley's withdrawal in Jan., 1855, after which Dr. Cramp remained in charge of both departments. He subsequently held the presidency till his resignation in 1869. During these years the College, through passing through severe financial trials, did excellent work. The professors were scholarly men and the graduates of this period are, many of them, filling important position in society to day.

Dr. Cramp wished to retire from public life in 1866, but the board of Governors were unwilling to release him. On this occasion they unanimously passed the following resolution.—Resolved, "That this meeting has learned with deep regret the Rev. Dr. Cramp's determination to resign the Presidency of Acadia College. In his official position at the head of the College, as a Governor, and as connected with our Institutions and the Denomination generally, no language can express too strongly the appreciation in which he is held. His retirement, viewed from any standpoint, can be regarded only as a calamity. The Board cannot admit that in any respect Dr. Cramp's age has in the slightest degree impaired his usefulness or efficiency." In June 1869, Dr. Cramp severed his official connection with the College. He had the satisfaction of knowing that its future prosperity was assured, that in the matter of professors, students and endowment a respectable status had been obtained, and that growth in these various directions might be confidently expected. He had steered the ship through troublous waters and brought it into quiet seas and he could resign his command with the proud consciousness that his unremitting labors in the cause of higher education had borne much fruit. During the remainder of his life he continued his literary labors as constantly as his failing energies permitted, waiting in the quiet of his study for his Master to call him up higher. When at length the summons came he was gathered into the garner as a sheaf fully ripe. He has gone from us, but he has left behind the legacy of a noble life.

Dr. Cramp was an able and consistent advocate of the Temperance movement. He was

a faithful Son of Temperance. In 1852, he became a member of the Grand Division of Nova Scotia, as a Representative from Mechanics Division, Dartmouth. He was at once elected Grand Chaplain, and in the ensuing year became Grand Worthy Patriarch. On Dec. 15th of this year he organized Wolfville Division, No. 112, himself being a charter member, and he retained his connection with this Division till his death. He became a member of the National Division of North America in June, 1854, and at once took a prominent part in the deliberations of that august body. He filled the office of Most Worthy Chaplain and at the Session of 1866 was elected Most Worthy Associate. He was a frequent contributor to the *Athenæum*, the first organ of the Grand Division of Nova Scotia, and was for several years editor of the *Abstainer*, the subsequent organ of that body.

On behalf of the Grand Division, he addressed both branches of the Legislature at the Bar of the House in 1854, on the subject of Prohibition. This address was issued in pamphlet form and had a wide circulation. His last visit to the Grand Division was in Jan. 1878, at Wolfville. At this session he made a very feeling address and gave expression to his thankfulness that he had lived to see the great principles which he had so long advocated becoming generally prevalent throughout the country. He is now, we trust, in the presence of the Great Patriarch above.

Tributa in Memoriam.

BY REV. E. A. CRAWLEY, D. D.

DEAR EDITOR.—The earliest recollections of Dr. Cramp which the writer is at present able to recall go back as far as 1842, or perhaps even to an earlier date, and are hard for him to revive, on account of a subsequent residence abroad, first in the Northern States, and then in those of the South; two changes of place,—society,—occupation,—of marked difference in character; and which, being attended with little expectation of ever returning to this country, or of being obliged to recall past events with any specific purpose, seem, to have obliterated in his mind what had occurred in Nova Scotia.

More time however, than is just now afford-

ed, together with a patient comparison of dates and circumstances would, doubtless remove, in a measure, the intervening mist, and revive some long forgotten facts.

A visit of several days of an English brother, who knew Dr. Cramp, is remembered, as having taken place in our family, in the east end of the old building still standing on the College Hill, during the writer's joint presidency with Dr. Pryor.

This English brother, now long deceased, in a few striking words gave me a life long image of Dr. Cramp's mental character which has proved true as a steel engraving; and produced a fixed impression of his remarkable diligence and vigor; his versatile business tact; and of his rare industry and energy,—all consecrated to the service of God in the Gospel.

I would gladly reproduce the remarkable words of the English brother; but they as yet refuse to leave their hiding place "in the mist."

At this time Dr. Cramp had not been long in Canada; but was nevertheless already at work with his wonted ardour, abundantly fulfilling the striking commentary of the English minister.

It was not many years after the temporary visit of the English brother, that it was followed by a similar visit in the writer's family, but not now in the old relic of the former buildings, but in the eastern most wing of the College edifice afterwards burned;—a visit of the Rev. Dr. Cramp himself! This must have been, I think, in 1846. He remained with us for several days to our great satisfaction. An Englishman myself, I loved Englishmen;—but then he was also a Baptist; and one highly prized in his, and my own native home; besides this, he loved the brotherhood; and above all, he was a follower of Jesus of Nazareth. His animated manner, and interesting conversation on this occasion made his visit somewhat like a bright summer day in our retired home in the old defunct College Building.

It cheered us, too, in our arduous struggle to nourish, and promote the welfare, of the infant College, planted under wintry skies, and warring elements.

We went thence without further delay, to Bridgetown. I think Dr. Cramp rode in my buggy, and so gave additional opportunity of becoming acquainted with him. I cannot remember his visiting other associations besides that at Bridgetown. See, however, Memorial Volume, page 83.

Many, I am sure, long afterwards remembered that association, very principally on account of our distinguished visitor, and because he like ourselves, was engaged in planting a Baptist College on an unfriendly soil.

Where, now are those "many" to whom our Canadian friend became "the observed of all observers?"

To one of Dr. Cramp's active temperament, it was impossible not to become busy in the matters canvassed at Bridgetown. He gave counsel as a man experienced and interested. Perhaps some were mortified by his appearing to know more than they; but, nevertheless we were all proud of our English Canadian; and were *right sorry* when he left us, to retrace his weary way through the gathering cold of autumn, to his chosen residence in the West of what was then called Lower Canada. No steam cars to Montreal then whirled a traveller along at almost lightning speed.

A few more sentences may close this hasty and imperfect sketch.

Dr. Cramp as you know, first became President of our College in 1850 or 1851. In 1852, occurred the sad calamity of the loss by drowning, in Minas Bay, of seven valuable lives,—among them, the Rev. Mr. Very of St. John, and the deeply mourned Professor, Isaac Chipman,

The sad news fell on the writer's ear like a thunder stroke, as he stood, just returned from a visit to Europe, on the deck of the steam packet. A friend rushed on board to bring him the heart-rending intelligence.

No one mourned this tragic event more truly than Dr. Cramp. He felt it deeply, no doubt as a public loss, but its personal relation to himself was very trying. He had been comparatively but a short time President of Acadia, so fondly styled 'the child of Providence,' when, all at once Providence seemed turned against her. Then came the perhaps unwise appointment of another President, and of his own removal to the position of Principal of

the Theological Department. Dr. Cramp's demeanour, at the time, well deserves to be remembered; there escaped from him no unseemly word; he met these untoward changes with calm composure. Some singular transpositions occurred then and afterwards; for the change of position made in 1853 was again reversed in 1865. The former President then took the position of Professor of Theology with other branches in the arts course, Dr. Cramp continuing at the head of the university.

The eleven long years passed between 1855 and 1866 well deserve to be made the proud boast of all who honor the memory of our departed friend.

The college was comparatively still weak and staggering at the time of Dr. Cramp's resumed Presidency in 1855. In 1866 it had become well organized and flourishing. In 1869 occurred his formal resignation of the Presidency.

Not many more years then passed without giving evidence of his growing debility; but still the mournful end, when it came, was a surprise to many. The exquisite loveliness of last Tuesday morning formed a strange contrast with the booming toll of the College bell, giving solemn note that the active, stirring, fruitful spirit of John Mockett Cramp was no more found on the earth.

Yet, why a contrast? What was that pure sky,—that tide, so calm and placid,—those hills so varied in their beauty,—what all that lovely scene, but a faint copy of a brighter, far brighter and more blessed world, to which the redeemed spirit had just risen!

"Requiescat in pace," said the old legends of centuries gone by;—we had rather say, in sober and, as we think, more christianized and chastened, English. "Ascend thou honored brother to thy Saviour and thy God."

Yours,

E. A. CRAWLEY.

Saturday, December 10th 1881.

BY PROF. R. V. JONES, A. M.

May we not indulge the hope that ere long the story of Dr. Cramp's life will be told. Such a work written by a competent man could not fail to be deeply interesting and instructive. We say a competent man: for biography is not properly such unless there is

an attempt, at least, to disclose the sources of a man's power—to trace the guiding principles of his life. Without assuming to understand or attempting to explain much of what made Dr. Cramp a distinguished man, we may venture to name a few things which, we believe, rendered him a popular, wise, and efficient leader.

One of his characteristics was his ceaseless, untiring *industry*. In the morning no peal of bell was needed to call him to his study, and many hours were taken from the night before in consciousness of duties well and faithfully performed, he retired to rest. He seemed never to forget that each day sealed its own work. Hence what his hand found to do he did with all his might. Nor did he perform his labor as the hireling does, speedily perhaps, but yet in sullen submission to a master's will. "The springs on which his being so lightly, so grandly moved" were ever elastic, and what some call work was in his case what sunshine is to summer, what song is to birds. His *vocation* was written in no ambiguous words, and thoroughness and dispatch lie along the entire course of its fulfilment. His whole life was one scene of abounding activity: he never forgot that life and moments are made of the same stuff.

Again, he was a *practical* man. This element in his character has often been made the theme of remark. Hence he had little taste for subjects which the more you attempt to discuss the farther they retire into the "long withdrawing wilderness of heaven." He ever rejoiced in that analysis which brought much of reality out of that which seemed to be wholly ideal. Such regal supremacy over his mind did the practical hold that the theoretical scarcely ever ventured to intrude. The value of such a man,—so intensely practical,—to our college, who does not see and appreciate? When in 1851 the Baptists, in sore straits, were looking for a man to lead them out into a healthy place, God sent them Dr. Cramp. Just such a leader as he was needed. The results of his wise, able, and judicious policy have now become matters of history.

Another quality in his character was his *earnestness*. *Ich dien* was indeed the motto of his life, and he ever lived "as in his great taskmaster's eye." It has been well said, "It

is the live coal that kindles, not a dead one." To that man in whom the fire of earnestness glows and burns is given an almost unlimited power. His influence is contagious and even electric. In Dr. Cramp this earnestness was perennial. It may indeed be regarded as the mainspring of his actions — the all-sufficient cause of his indefatigable industry and perseverance. Many of us who came under its influence felt and acknowledged its power. It was then we had the assurance that the man who can the most effectually move other men must himself be strongly moved.

Another source of his power was his kindness. There occur to me in this connection Dean Trench's remarks upon the word kind. He says, mankind and kind are connected, and that by closest bonds; a kind person is a kinned person, one of kin; one who acknowledges and acts upon his kinship with other men—confesses that he owes to them, as of one blood with himself, the debt of love. Permit me to say that the passage never comes to my mind without bringing to me also many pleasant memories of my departed guide and instructor. Dr. Cramp was a kind man. He did indeed acknowledge and act upon his kinship with other men. He was especially the student's friend and *helper*. Those who came under his instruction will bear cheerful testimony to this. Scores of his students all over the land mourn to-day the death of their benefactor and friend, and cherish the memory of one whose motto was, not for myself, but for others.

He was a kind man we have said. His power was also seen in holding students by a firm and respectful authority. Let it not be supposed that there is any incompatibility between wholesome discipline and kindness. The one enhances the value of the other, and the harmonious blending of the two exercises upon the character a mellowing and clarifying influence. Under his regime we learned well the lesson that respectful authority is best sustained by the exercise of kindness and courtesy. We learned also that there are times, or occasions, when the last two must endure the eclipse of stern and uncompromising justice.

Again, the blending of intellectual and Christian culture should be the main object

sought in all training worthy the name. To secure such a valuable result the best educators of the age are working faithfully and continuously. Not merely intellectual giants are wanted, but men whose rare culture and christian love necessarily link them with the practice of righteousness—men whose spiritual natures become so refined that they are made the sensitive mediæ through whom God communicates his thoughts and displays his glory. This, we believe, was in the main Dr. Cramp's idea of education. Dear to him were scholarly attainments; but he labored for the predominance of the spiritual element—bringing into complete subjection the whole power of man. For the attainment of this he labored in faith and love, conscious that his efforts would not be in vain. To-day the fruit of his labor is seen in the many cultured christian men that are doing excellent work for Christ and for humanity.

I keenly feel the loss of Dr. Cramp. His kindness to me personally it would be base to forget. His great value as a teacher and guide I cheerfully acknowledge. His faithful instructions are fresh in my memory. Such lives as his, in which justice, honesty and truthfulness are seen in such beautiful development, perpetuate my confidence in man and in God. Though dead he yet speaks to us—speaks to us in his works and in his noble, godly life. To-day the denomination mourns the death of an able and faithful leader. They rejoice, too, that he whom they loved is now in the enjoyment of the purchased inheritance. No light of lamp or sun is now needed. Everything is seen in the light of God; what was mortal is now swallowed up of life, and the steps of the departed saint are beside the stream of crystal brightness, as it issues from the throne of God and the Lamb. Well do we know that there is a prince and a great man fallen this day in Grace.

BY REV. A. W. SAWYER, D. D.

To the Editors of the Acadia Athenæum,—

DEAR SIRS,—In complying with your request to furnish for the *Athenæum* something connected with the life and labors of Dr. Cramp, it is difficult for me to determine what view to present; but perhaps something relating to his labors as an author may be ac-

ceptable. Dr. Cramp began in early life to write for periodicals of the day on the great questions that were agitating England in the second quarter of the present century. These articles attracted attention by the clearness and vigor of the style; and the principles which he then advocated were dear to him to the close of his life. At an early period he became interested in Ecclesiastical History. As a result of these studies there appeared in 1831 his Text Book of Popery. A second edition followed in 1839, and in 1851 a revised and enlarged edition was published. It is an octavo of 463 pages. The book contains such material as any student would wish to have at hand in studying the Council of Trent,—the circumstances in which it met, how its labors were carried on, what influences governed it, what decrees it passed, with criticisms and comments on those decrees. Much valuable information is given in the foot-notes and useful chronological tables are added. The writer shows that he had a firm grasp of his subject, and the work exhibits considerable rhetorical and historical excellence. It is accepted among Protestants as a standard authority in connection with the subject of which it treats.

In 1844, Dr. Cramp published a volume entitled: "Lectures for These Times." The lectures were delivered in Hastings, Eng., in the winter of 1842-43. They appear to have been suggested by the movements then going on in the Anglican Church, the effects of which will mark the history of religion in England in the nineteenth century. These lectures display the qualities which distinguished Dr. Cramp as a preacher. About the same time he prepared a volume entitled: "The Reformation in Europe, which was published by the Religious Tract Society of England, and, I think, also by some of the Tract Societies in the United States. It has had a wide circulation.

Probably Dr. Cramp considered his Baptist History to be his best work, and in many respects it is. It was published in England and in the United States in 1863. The author had been preparing material for this work during many years, and when the time for publication came, it was a question with him whether to present to the public two volumes

which should give a comparatively full view of the changes that have taken place in the Christian world, and the principles by which they have been governed, or publish a single volume of moderate size, exhibiting the varying conditions of success or distress through which the fundamental principles of the organization of the church, as he held them, have worked their way down to the present time. The latter course was chosen and, perhaps, the extensive sale of the book on this continent and in England has justified the choice; though some of his friends would have preferred to see a larger work that would more completely represent the patient and laborious investigations which Dr. Cramp continued for many years in the department of Church History. But we ought to be thankful that we have so much.

Soon after this Dr. Cramp published a small volume bearing the title, Paul and Christ, in which he traces the course of the Apostle to the Gentiles and shows in a forcible style the principles which regulated that heroic life. About the same time appeared a Memoir of Madame Feller, of the Grande Ligne Mission, which Dr. Cramp compiled from material placed in his hands for this purpose. One or two smaller works were also published by him in the later period of his life. In addition to all this, he was a frequent contributor to the papers, furnishing articles on a great variety of moral and religious subjects, which were always read with interest and profit. He has also left in manuscript a valuable History of the Baptists in the Maritime Provinces. This will probably be published before long.

You will observe that all that has thus been indicated was accomplished in addition to the discharge of the onerous duties of teacher and preacher. Among the many lessons that come to us from the contemplation of the honored life of our departed friend, this ought not to be overlooked, that persevering and wisely directed labor is the condition of success.

Sincerely yours,
A. W. SAWYER.

Dec. 14, 1881.

BY PROF. D. F. HIGGLINS, A. M.

Having enjoyed the privilege of a somewhat intimate acquaintance with the late la-

mented Dr. Cramp, I desire to give some brief expression of my appreciation of his work and of my respect for his memory.

Dr. Cramp was a man of unusual intellectual vigor, and a most indefatigable worker in various spheres of activity. The full value of his services to the Baptist denomination, and to the world at large, can as yet be but imperfectly understood or appreciated. His sympathies were so far reaching, and his energies flowed out into so many different channels, that only those who have been able to study the man under all his various aspects can fully realize his true greatness or worth. His work as an author covers a wide range of topics, and is highly appreciated on both sides of the Atlantic. He was an earnest worker in the cause of Temperance. He was an able preacher and expounder of the word of God, and he wielded a facile and vigorous pen in defending, through the secular and religious press, the principles dear to us as Baptists. He took a deep interest in all that related to the progress of the cause of God, and was ever ready to give counsel, sympathy and encouragement to his brethren in the ministry, however humble might be their talents or their position.

It was, however, through the College that his influence in these Province was most widely and deeply felt. When Dr. Cramp first came to Acadia, he found the affairs of the College at a very low ebb. It had but a handful of students, had no endowment and was burdened with debt. He was expected, with the aid of one Professor, to carry on an Arts College and a theological school. To undertake such an enterprise required no little courage. But, when, the next year, his one associate and a large percentage of the students were engulfed in the Bay of Fundy, it needed something more than mere human courage and vigor to face the emergency. Dr. Cramp proved himself equal to the occasion.

His energy, his hopeful spirit, his trust in God did much to inspire hopefulness on the part of his brethren. The endowment scheme, which he had previously launched, was pushed forward vigorously, and the College was placed on a firm foundation.

It was during these times of difficulty and embarrassment that Dr. Cramp showed his

great resources, his wide attainments and the wonderful versatility of his talents. At one time or another during his connection with the College he taught Latin, Greek, History, Mental Philosophy, Moral Philosophy, Evidences of Christianity, Rhetoric, Logic and Geology, besides giving instruction in the various branches of Theological learning, including Hebrew and Greek exegesis; and he was almost equally successful as a teacher in all the parts of this wide range of subjects. His knowledge was wonderfully exact. Every fact and date, once acquired, was never forgotten; and every item of his multifarious knowledge seemed to be completely under control of his will, so that he could call it to his aid at any moment when the occasion required.

As a public man, Dr. Cramp, though reared under the shadow of a throne, was by nature and temperament democratic. He believed in a "government of the people, by the people, for the people." While holding decided convictions of his own on the various questions of policy in denominational affairs, he respected the opinions of others, and was always willing that the voice of the majority should prevail. This, together with his ability to feel the pulse of public sentiment and thus anticipate the public voice, gave him great influence amongst his brethren. And he used his influence wisely and well. The effect of it will continue to be felt in these Provinces for many years to come.

D. F. HIGGINS.

CORRESPONDENCE.

LONDON, ENGLAND, Oct. 21st, 1881.

DEAR EDITORS.—"What a pity that brains are often attached to *logs*!" thus writes a friend in a recent epistle. By changing one letter in the last word you have the unusual phenomenon of "brains attached to *legs*"—as exhibited in the case of the writer. At present these legs are aweary, while the brains are muddled and fuddled, not by English beer, but by a veritable London fog—what is here technically termed "a regular pea-soup-er."

Fogs, as undoubtedly you are aware, are not peculiar to London. Even Wolfville can boast of her abilities in this line; and any inhabitant of a Bay of Fundy settlement will probably think that he has nothing to learn on the subject. But an hour's experience of what Mr. Guppy called a "London particular"

[*vide* "Bleak House"] will very soon dispel any little mist of this sort.

When an east wind rolls the poisonous exhalations of the marshes of Essex and Kent over the city, and mixes them with the half-consumed carbon of thousands of chimneys, an atmospheric compound, or mechanical mixture, is formed, which would defy the most learned and persistent attacks of any of Acadia's budding chemists. Now all the five senses of which you read in the old fifth Reader come into full play. A strange and worse than Cimmerian blackness hides objects once familiar to the sight, while the organs of taste and smell are disgusted by a compound that would do credit to the infernal regions; and all things become greasy and slimy to the touch. In color this compound is yellow. It is penetrating. Entering your ears, it deposits a coating of soot; it works into your eyes and renders the windows dim, and plugs up the tear passages until a muddy torrent courses down each grimy cheek. The nostrils quickly assume the appearance of disused chimney pots; the mouth, all the while, remaining closed, if you are wise, escapes in a measure. The happiest man is he who can stay at home. But even here he does not entirely escape the dirty intruder. So heavy is this scientific puzzle called London fog that it rolls down each chimney and fills every room; so light, that it creeps in under the doors and through the keyhole; so fluid, that if you open the street door for a moment you find, when the door is closed again, that the hall is full; so thick that, standing at the foot of a lamppost at mid-day you cannot see the lighted lamp above you. Fog is taken, fresh from the reeking out-door mass, with your breakfast, swallowed at dinner, and gulped down at supper. The most voracious appetite has no effect upon it. To the gas companies it is both meat and drink—like *real* pea-soup. They grow fat upon it. At the same time it renders the householder, who is compelled to keep his jets burning from morning to night, lean. Outdoor pleasure is at an end. Business is conducted with difficulty. Under cover of the dense and unnatural darkness the predatory corps turn out in full force, and wage, with perfect safety, a brisk and successful warfare on walking Honesty.

Allow me to say, before I go further, that this is written under difficulties, i. e., four noisy children [among whom is Wallace Junior] and several talking women. But who cares for difficulties with such a glorious subject before him as SHRIMPS!

Shrimps are a truly English institution. A people unaccustomed to pry into the inwardness of things would never have discov-

ered the little monsters, or having once found them out they would certainly have left them in their primitive and briny habitation. The full length of the fish is about an inch—the older ones sometimes attaining the unusual length of two inches. One half of the reptile is composed of tail, and the other half of head. When about to eat one you *remove the head and tail and eat the remainder*. That sounds paradoxical, no doubt, but yet it is true. Now it is that you get at the aforementioned *inwardness* of the little beast; for after removing the head and tail, that is, after taking away the two halves, something actually does remain, and that something is the meat, the *yum-yum*, the delicate morsel that tickles the palate and tempts the appetite. Some eat the whole thing—head, tail, legs, shell and all. Others remove the legs only. Some eat them with bread, some with cheese, and some without any accompaniment.

Speaking of shrimps leads me to another subject—something “next of kin”—*Billingsgate*, the great fish-market of London. One day, while rambling about, I happened to turn down Lower Thames Street. This street had looked quite inviting on the map; but when I came into it, this proved to be a most serious delusion. The sidewalks, only three feet in width, were crowded with men and a few women of the roughest class I ever had the pleasure of meeting and elbowing. Fishermen and fishwives, draymen and heavy porters, loungers and hurrying business men, children, wretched in rags and dirt, and old men in their second childhood just as ragged and dirty; all hurrying, pushing, dodging, crowding, shouting, puffing; men with baskets of fish on their heads; women with fish; children with fish; great wagons laboring back and forth over the rough pavement groaning under their loads of fish; fish stalls on both hands; fishy looking taverns, with fishy-eyed barmaids serving, over a fishy bar, customers who drank like fish. The very pavement is covered with scales, while the air is redolent of the finny inhabitants of the deep. So much for the street as I passed along. But Billingsgate is not a street. It is handsome stone building on the left bank of the Thames, just below London Bridge. It is said to have been named after Belin, king of the Britons, who built the first watergate here in 400 B. C. Here all the fish consumed in London are brought, for it is the principal market for the sale of the finny tribe. The one distinctive feature of the building is *fish*. It may in truth be said that the whole thing is on a gigantic *scale*. Even when, disgusted with Billingsgate slang and Billingsgate odors, you turn and hurry away from the

place, you are compelled to climb *Fish Hill*.

But I might run on in this style for hours. I am not going to do so, however; already this letter is sufficiently long. Farewell. J. R. H.

LOCALS.

The tide of Autograph Albums has again set in.

The notice of Dr. McGregor's lecture is crowded out of this issue. It will appear next month.

A new Constitutional History will be introduced, next term, for the benefit of the Seniors.

While the examinations are in progress, everybody seems to realize the convenience of the new desks in Prof. Jones' room.

Freshy (enters Soph's room in great hurry) Freshy:—“Have you an—oh! I forget the name of the book?” Soph:—“An *Alcestis*?” Freshy:—“Yes! yes, that's what I want, Al's sister.”

He was on his way to his first Recep., and was looking eagerly at the Seminary lights and thinking of the happiness in store for him, when down went the Prep. into the mud. He rose, shook himself and wended his way slowly home. Never mind; the ladies sympathized with you.

Dr. Scharman left Wolfville, Wednesday, Dec. 7th. After filling a lecture appointment at Yarmouth, he proceeded to Cambridge. There, he purposed to spend the Christmas holidays in reading, making use of the Harvard University library.

Once a month, usually the first Sunday, the Bible classes of the several departments assemble in the Academy Hall to hear a lecture upon some appropriate subject. The speakers, this time, have been Dr. Crawley, Dr. DeBlois, and Rev. S. B. Kempton. The latter lectured on the 11th inst., choosing for his topic the conflict between good and evil and the certain triumph of the former as suggested in the Book of Revelation. He did not aim to give a learned disquisition, nor a polished discourse, but rather to lead his hearers into a realization of the fact that this conflict was in, and of, and about them. His earnestness and evident sincerity, his simple, yet forcible way of stating truth, his insight into human nature and actual life, and above all his warm sympathy caused his words to fall with good and lasting effect.

OUR TABLE.

The Editors of the *Dalhousie Gazette* possess humility in an "intensified and sublimate degree." The examples of this are manifold. For instance, while being told of the inception of their paper, and of the vast influence which it has exerted directly and indirectly, we are suddenly brought face to face with a "certain diffidence and fear," which affects the present Editors as they assume their new duties, lest, compared with the work of their predecessors, their "performance will not be equally creditable." Take heart, O timorous worms! In the first number for the year you display all those great qualities which, richly possessed by other Dalhousie Editors, have raised the *Gazette* to the highest pinnacle of earthly fame.—Here is a choice sentence. "Thus, from the seedling of four pages, sown in 1868, and named the "Dalhousie College Gazette," has sprung up in a little over ten years a surprising growth of college journalism." Nobly done! No doubt all the college papers sprang from that "seedling." What hidden powers were in it! "The seedling of four pages, sown in 1868." What is a "seedling?" And if the *Gazette* men wished to obtain a "surprising growth" from a "seedling," would they sow it? Their contemporaries are urged "to throw aside denominational prejudices," and join them in the noble work of keeping the "question of Consolidation, . . . prominently before the public." *Perhaps*, as the *Gazette* quietly assumes, Dalhousians only are influenced by conviction, and all others by prejudice; but *possibly* some might even venture, humbly of course, to differ in opinion with these sapient spirits. The closing sentence of the editorial will repay a careful perusal. "With our editorial staff increased, and our sanctum brightened by a young lady associate, we trust to sustain the reputation of the *Gazette* as being the best college journal in the Dominion." Affluence of modesty! This is the charming "diffidence" of the editors. Another excellence at Dalhousie is *chastity*. "Not a single charge of immorality, indecency or other misconduct" has ever been made against a Dalhousie student. Immaculate youths! What demure, sinless dears they must be! But hold. A "charge" of this kind has never

been made. May this not argue a laxity of discipline? Six exchanges are reviewed. Five are found worthless: these are edited by young men. One is praised; this one is edited by young ladies. Here is a striking coincidence. The admission of ladies to Dalhousie has had its effect. The Exchange man says that he has it on the authority of the Editors of the *Athenæum* that our paper is "greatly improved from what it was last winter." When he makes this statement he breaks an old-fashioned precept commonly called the ninth commandment. If he will read the answers to questions 76, 77, and 78 in that excellent little manual called "The Shorter Catechism," he will obtain some light of which he stands sorely in need. His criticisms are chiefly directed against the appearance of the paper, and against spelling and punctuation. Sensible sonny. When he advances further in his course, he may also be qualified to discuss easy points in grammar. We shall watch his intellectual development with great interest. In speaking of the *Portfolio* he says, "were it edited by males with such contents etc." We wonder what kind of "contents" these potential "males" might have? One thing we must commend, and that is the poem entitled "Celia." It is exquisitely musical, and reflects great praise upon the author. — Since writing the above we have received the second number of the *Gazette*. It is much superior in many respects to the number which we have reviewed. The editors even apologize for the first issue. There was need. The exchange notes, it seems, were not written by the proper Exchange Editor, and he "repudiates all accountability for last issue's article in this department, as neither emanating from him nor being in his style generally." We do not wonder that he turned with some disgust from such a batch of mendacity, childishness, and effeminacy.

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