

MIRAMICHI ADVANCE.

VOL. 9--No. 10. CHATHAM, NEW BRUNSWICK, JAN. 18, 1883.

D. G. SMITH, EDITOR & PROPRIETOR.
FOR TERMS—See Business Notice.

BUSINESS NOTICE.

The "MIRAMICHI ADVANCE" is published at Chatham, Miramichi, N. B., every Thursday morning in time for despatch by the earliest mails of that day.

It is sent to any address in Canada, the United States or Great Britain, by post, prepaid by the Publisher at the following rates:

It is paid in advance.
" 3 months, \$1.00.
" 6 months, \$2.00.
" 12 months, \$4.00.
Advertisements are placed under classified headings.

Advertisements, other than yearly or by the season, are inserted at five cents per line nonpareil, for every cent per line for first insertion, and two cents per line (or twenty cents per inch) for each subsequent insertion.

Yearly, or season, advertisements are taken at the rate of \$7.50 an inch per year. The matter is placed secured by the year, or by the season, may be changed under arrangement with the editor with the Publisher.

The "MIRAMICHI ADVANCE" having its large correspondence principally in the Counties of Kent, Northumberland, Gloucester and Westchester (New Brunswick), and in Honoumahu and Gaspé (Quebec), among communities engaged in Agriculture, Fishing and Agricultural pursuits, offers superior inducements to advertisers in all these departments.

Send "Miramichi Advance," Chatham N. B.

General Business.

RESTAURANT.

OYSTERS, by the First Quarter of GALLON.
Oysters—also the Ordinary styles.
FRUIT, COFFEE, BREAD, TARTS, PIES, HOT CAKE, plain, fine quality.
T. H. MOUNTAIN, Chatham.

NOVA SCOTIA.

CAPITAL RESERVE FUND, \$1,000,000.
MONTREAL BANK, NEW YORK, BOSTON, and all points in the Lower Provinces.
Sterling Exchange Bought and Sold.
American Drafts Negotiated.
Collections made at all accessible points. Interest allowed on special deposits.
OFFICE IN CHATHAM—Kerr Building, Water Street.
OFFICE IN NEWCASTLE—Rooms formerly occupied by R. H. Galt, Commercial Wharf, Chatham—10 a. m. to 3 p. m. SATURDAY, 10 a. m. to 1 p. m.

Hotels.

WAVERLEY HOTEL, NEWCASTLE, MIRAMICHI, N. B.

This House has lately been refurnished, and every possible arrangement made to ensure the comfort of its inmates.
ALEX. STEWART, Proprietor.

Canada House.

CHATHAM, NEW BRUNSWICK.
WM. JOHNSTON, Proprietor.

CONSIDERABLE outlay has been made to enhance the comfort of the first-class Hotel, and travelers will find it a desirable temporary residence, both as regards location and comfort. It is situated within two minutes walk of the railway station, and opposite the Post Office. The Proprietor returns thanks to the Public for the encouragement given in the past, and will endeavor, by courtesy and attention, to merit the same in the future.

GIN!

20th H.D. Decker & Son's Gin 25 lbs. or 50 lbs. cases, 50 cents each.

SAMPLE ROOMS.

For Commercial Men.

THE demand for sample rooms to accommodate the commercial traveler is being so great, and the supply being inadequate, causing the traveler in some instances to remain three or four days waiting for a room, that we have determined to build two sample rooms, well lighted, and furnished with every convenience for the traveler, and will let them at a low rate, being situated in the central part of the business district, and will let them at a low rate, being situated in the central part of the business district, and will let them at a low rate, being situated in the central part of the business district.

For Sale,

750,000 Pine Shingles.

Newest CORSET out.

SOLE AGENT IN CHATHAM FOR Ball's Health-Preserving Corset.

COFFINS & CASKETS

ROSEWOOD & WALNUT COFFINS, COFFIN FINDINGS AND ROBES.

Commercial House,

CHATHAM, N. B.

William Rae,

Upper Water Street, Chatham, N. B.

HOLLAND GIN

IN BONDED WAREHOUSE.

Lee & Logan,

320 Green Cases, do.

GENERAL BUSINESS.

CHATHAM RAILWAY.

WINTER 1882-3.

On and after MONDAY, DEC 4TH, Trains will run on this Railway, in connection with the Intercolonial Railway, daily, (Sundays excepted) as follows—

GOING NORTH				THROUGH TIME TABLE			
Leave Chatham	Arrive Chatham	Leave Chatham	Arrive Chatham	Leave Chatham	Arrive Chatham	Leave Chatham	Arrive Chatham
12.40 a.m.	4.15 p.m.	12.40 a.m.	4.15 p.m.	12.40 a.m.	4.15 p.m.	12.40 a.m.	4.15 p.m.
1.10	4.45	1.10	4.45	1.10	4.45	1.10	4.45
2.05	5.35	2.05	5.35	2.05	5.35	2.05	5.35
3.05	6.35	3.05	6.35	3.05	6.35	3.05	6.35

GOING SOUTH				THROUGH TIME TABLE			
Leave Chatham	Arrive Chatham	Leave Chatham	Arrive Chatham	Leave Chatham	Arrive Chatham	Leave Chatham	Arrive Chatham
12.40 a.m.	10.15 a.m.	12.40 a.m.	10.15 a.m.	12.40 a.m.	10.15 a.m.	12.40 a.m.	10.15 a.m.
1.10	10.45	1.10	10.45	1.10	10.45	1.10	10.45
2.05	11.35	2.05	11.35	2.05	11.35	2.05	11.35
3.05	12.35	3.05	12.35	3.05	12.35	3.05	12.35

Trains leave Chatham on Saturday night to connect with Express going South, which runs through to St. John, and with Express going North, which runs over to Campbellton on Monday.

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PARSONS' PURGATIVE PILLS.

MAKE NEW RICH BLOOD.

And will completely change the blood in the entire system in three months. Any person who will take a Pill each night from 1 to 12 weeks, may be restored to sound health, if such a thing be possible.

For curing Female Complaints these Pills have no equal. Physicians use them in their practice. Sold everywhere, or sent by mail for eight letter-stamps. Send for circular. I. S. JOHNSON & CO., BOSTON, MASS.

DIPHTHERIA.

JOHNSON'S ANODYNE LINIMENT.

JOHNSON'S ANODYNE LINIMENT.

MAKE HENS LAY.

Golden Ball, Shoe Store.

FURNITURE EMPORIUM.

Infant's, Children's, Youth's, Boy's Women's and Men's Boots Shoes, Slippers, etc.

DRY GOODS, CLOTHING, MILLINERY, ETC.

VICTORIA HOUSE.

For ONE Month.

Summer Goods, at Cost for CASH.

HARNESSES!

Light Driving to the Heaviest Team Harness.

Customs Blanks.

Miramichi Bookstore.

JUST RECEIVED.

Commercial House, CHATHAM, N. B.

William Rae,

Upper Water Street, Chatham, N. B.

HOLLAND GIN

IN BONDED WAREHOUSE.

Lee & Logan,

320 Green Cases, do.

Brokers, etc.

W. & R. Brodie,

GENERAL Commission Merchants

FLOUR, PRODUCE AND PROVISIONS

WILLIAM J. FRASER, COMMISSION MERCHANT,

UPPER WATER STREET, HALIFAX, N. S.

JOHN McDONALD,

UNDERTAKER.

CASKETS & COFFINS

FOR SALE.

R. FLANAGAN,

ST. JOHN STREET, CHATHAM.

WHOLESALE AND RETAIL

Dry Goods, Groceries and Provisions, Hardware, Hats, Caps, Ready-Made Clothing.

HOP BITTERS.

NEVER FAIL.

DRY GOODS, CLOTHING, MILLINERY, ETC.

VICTORIA HOUSE.

For ONE Month.

Summer Goods, at Cost for CASH.

HARNESSES!

Light Driving to the Heaviest Team Harness.

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320 Green Cases, do.

General Business.

ALBERT LIME.

THE A. B. LIME AND CEMENT COY

Best Quality Selected Lime

TIN SHOP.

Parlor and Cooking Stoves.

Notice.

Blacksmith Shop.

HENDERSON STREET.

HORSE SHOING.

JOHN W. NICHOLSON,

WHOLESALE IMPORTER AND

Commission Merchant.

OFFERS FOR SALE THE FOLLOWING GOODS IN BOND OR DUTY PAID:

Double Sleigh.

COAL! COAL!

Consignments by Rail.

Satisfactorily filled.

T. F. GILLESPIE.

NEW CHOICE BEAUTIFUL.

Genuine Wedgewood Ware

Conceivable Pattern and Design

JUST THE THING FOR HANDSOME AND USEFUL PRESENTS.

FOR SALE AT THE

Newcastle Drug Store.

E. Lee Street - - - Proprietor.

SKATING.

ACME SKATES.

Xmas and New Year Cards

PHOTOGRAPHS

FEROTYPES

Medical.

Dr. J. S. Benson,

RESIDENCE: Duke Street, - Chatham.

JOHN M'CURDY, M. D.,

PHYSICIAN AND SURGEON,

CHATHAM, N. B.

DR. CHANNING'S Sarsaparilla

FOR THE BLOOD.

CURES SYPHILIS, SCROFULA, SALT-RHEUM, ALL SKIN-DISEASES, TUMORS, ENLARGEMENT OF THE LIVER AND SPLEEN, RHEUMATIC AFFECTIONS, DISEASES OF THE KIDNEYS, BLADDER AND URINARY ORGANS, LEUCORRHEA, CATARRH, AND ALL DISEASES RESULTING FROM A DEPRAVED AND IMPURE CONDITION OF THE BLOOD.

BEAVER HALL SQUARE.

Notice.

Blacksmith Shop.

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Miramichi Advance.

CHATHAM, JANUARY 18, 1883.

The Week of Prayer Appointed by The Evangelical Alliance.

THE REV. E. W. WAITES POINTS OUT SOME OF THE SPECIAL BENEFITS OF THE UNITED PRAYER MEETINGS IN CHATHAM.

The annual week of universal prayer, appointed by the Evangelical Alliance, has now become one of the great convocations of the Christian year. And why should not such gatherings be multiplied amongst us? The Jews had several great national convocations, such as the Passover, the Feast of Unleavened Bread, the Feast of Weeks, or the Pentecost, the Feast of Tabernacles, and the Feast of Trumpets. These annual feasts must have been productive of much good; for on such occasions the religious heart of the Hebrew nation was deeply stirred, and every man was to "afflict his soul."

He was to humble himself before his Maker on account of his sin. The first week of January is a very suitable period to make "confession and thanksgiving."

The opening year directs an appeal to every heart; it calls us to love, labour, and self-sacrifice, it also gives the mind and heart an inward direction, making us more intensely spiritual than we are generally at other seasons. The Alliance has, therefore, acted wisely in appointing these meetings for the first week in the year.

It was because the Church of Christ believed in the reality and prevalence of intercessory prayer, that a large portion of that church during the past week, has been gathered together for "common prayer."

It is believed that a large promise was attached to separate and individual supplication, yet a larger promise was given to united and social prayer. If the "effectual fervent prayer of a righteous man avails much," the effectual fervent prayer of righteous men avails more.

Christ Himself has given to common prayer an unusual wealth of promise. "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in Heaven. For where two or three are gathered together in my name, there am I in the midst of them."

Apart, however, from the specific promises and blessings attached by Christ to united prayer, the very act itself may be a blessing. Common prayer, looked at simply as an act of united worship, may be an abundant blessing. It will not therefore be inappropriate if I endeavor to point out to you what seem to me some of the special and distinctive benefits to be thus derived from united prayer when "many are gathered together praying."

Taking the lowest ground first, common prayer is in conformity with the social instincts of man's nature. There are two principles in human nature opposite but not repugnant to each other. They are a contrary but not contradictory. The one is its individuality, the other its instinct for society. Life is only possible when both are combined. Every man has to bear "his own burden," and yet we are to bear "one another's burdens" as well. And just as man is the only animal possessing a distinct individuality, so man is the only animal capable of society. The lower animals, it has been justly said, are gregarious, but not social. There is no society in a herd of cattle or a flock of birds. There is contiguity in space, that is all. But in a family, in a church, in a nation, there is something more. There are bonds that can only bind human hearts to human hearts. There are profound associations. There is society, that is companionship. Isolation is an impossibility. Men cannot be Robinson Crusoes. Families, societies, nations, are the law not hermits, monks, anchorites. It is not merely not good, it is not possible for man to live alone. The links of the chain are everywhere in mutual dependence and contact.

Now this instinct for social life the revelation of God meets, just as it meets man's consciousness of individuality. God is more than the God of "Abraham, Isaac and of Jacob." He is the God "of all the families of the earth;" "the governor among the nations;" "Leader and Commander to the people." And the Gospel, the last revelation of God to man, is adapted to this side of our nature as the older revelation was. The first gift that fell from Him who "ascended on high to give gifts unto men" was typical and prophetic. It was a gift of tongues. The dispersion of Babel was ended at the "gathering together" of Pentecost. Man's social instincts found their highest recognition. Hence, as the development of the same plan, came the formation of churches. According to the author of "Ecce Homo" the final aim of Christ was the organization of the Divine Society. And hence, too, Christ's church has been built, not by reasoning, not even by inspired command, to united acts of social worship. I am not aware that there is any positive command concerning the formation of churches in the New Testament. It is one of the deepest principles of human nature finding its expression in a Divine plan. Social prayer is only the crown and glory of social life.

So that looked at merely from this low ground, the united meetings for prayer of the past week have been in harmony with the fundamental principle of our common human nature. "Many were gathered together praying." And that spectacle, so sublime to the imagination of the many thousands thus gathered together solely for prayer, gathered, it may almost literally be said, "out of all nations, and kindreds, and peoples, and tongues," has been the grand and solemn witness of the Church of Christ that society is a divine thing, and that men are smitten with its passion for something nobler and better than for mutual protection or mutual trade, for something nobler than even for family order or national life that the last and highest expression of man's social life is to be found in the Church of Christ. And thus already the "many gathered together praying" becomes a pledge and prophecy of that day when Jesus "shall gather together into one the children of God that are scattered abroad."

But common prayer is more than an expression of the social tendencies of our human nature—it is capable of inspiring and intensifying the spirit of prayer. It is true that united prayer is not necessary

to the spirit of prayer. Private prayer is its own necessity alone. The spirit of devotion is not tied to common prayer as it is to secret prayer. But admitting this, it is nevertheless true that united prayer is capable of doing for us what private prayer could not do. There are certain states of mind familiar to every Christian, the deadness of which is too deep to be easily broken up by any act of individual supplication. The heart may grow too cold for the fire burning on its own altar to thaw it. But the gathered heat of many fires quickly melts it into streams of penitence and love. The wings of our own faith may be too broken to lift us far above this world. The help of others may carry us far above its strife and care and sin.

Another element of blessing in common prayer is found in the fact that it focuses on the thought of the wants and necessities of others. I need hardly say that intercession is just as possible to us when we pray in private as when "many are gathered together praying." But though just as possible, it is not just as certain to be made. For, in the first place, as a general rule when we pray to our "Father in secret," the primary cause that leads us to do so is something concerning self. Either the sense of personal transgression, or the pressure of care and sorrow, or the consciousness of some great mercy, one or all of these, lead us to prayer. The very urgency and intensity of the supplication often centres the heart on itself and its God alone. We forget others have their wants and cares, and sins as well as ourselves. "The communion of saints" is a communion of want and blessing, of sorrow and joy, of conflict and triumph, if it is a communion at all. It must be this, if it is a communion of love. "They had all things in common." I do not wonder these words follow the first record of the common prayer of the Church. It is so now. To pray with our brethren is one sure way of praying for them. May we go rejoicing under many mercies, gladness filling heart and life with its happy sunshine; but perhaps our very joy may be in danger of becoming a selfish joy. We may go to pray with one whom the burden of life rests heavily on, and as we see our brother so tired and sad, we cannot but leave our own joy to help him carry his burden, if nowhere else, yet up to the Father's arm, that it may rest there.

Such is but one single line of illustration of the blessings that come even to ourselves from joining in common prayer with our brethren. It leads us out of self only to discover to us when we return that Christ is now where self was before.

And, lastly, common prayer and praise are an indelible witness to common brotherhood. For we are, after all, brethren in Christ. I am glad that the meetings last week were so fully representative of the various branches of the Christian community. And I shall be more intensely glad, if as a result of these meetings, the spirit of brotherly love may be increased amongst us.

"Behold, how good a thing it is to dwell together in unity!"
"Together as my brethren are in unity to dwell!"

There is only one Head—One Lord and Master—One Saviour—One Comforter—One Father—One home. "And we being many are one body in Christ, and every one members one of another." We are many, but yet one. We shall all see it one day when we get home. The many different coloured rays will then blend into the pure light of Heaven. The many different voices will then unite in the song of "Moses and the Lamb." We shall feel the oneness then. But now? Alas! it is not so. The one body is rent asunder. The eye is saying to the hand, I have no need of thee; the head is saying to the feet, I have no need of you. The seamless garment is torn in many places. The title-deeds of brotherhood are often lost.

"The children will not own their own brethren, though the same Father owns them; yet full of the Father's prayer is not yet fulfilled." "I am glad that the meetings last week were so fully representative of the various branches of the Christian community. And I shall be more intensely glad, if as a result of these meetings, the spirit of brotherly love may be increased amongst us."

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