

The Religious Intelligencer.

AN EVANGELICAL FAMILY NEWSPAPER FOR NEW BRUNSWICK AND NOVA SCOTIA.

Rev. J. McLeod.]

"THAT GOD

IN ALL THINGS MAY BE GLORIFIED THROUGH JESUS CHRIST."

Peter.

[Editor and Proprietor,

Vol. XIX.—No. 4.

SAINT JOHN, NEW BRUNSWICK, FRIDAY, JANUARY 26, 1872.

Whole No. 910.

CHURNS! CHURNS! CHURNS!

HEALTH! TIME! MONEY!
WHY SHOULD I BUY KITCHEN'S PATENT CHURN?
BECAUSE they preserve health, save time, save money, and the churning is all done in 5 or 10 minutes. You will then believe what I assure you is true, viz.: That I have for sale the best churn ever invented—Kitchen's Patent Rotary Double Dasher. This churn has two Dashers, each revolving in an opposite direction. It is useless to attempt a description of this churn in an advertisement, it has to be seen to be appreciated. It is estimated by practical farmers that it will produce one-tenth more butter from the same quantity of cream than any other churn now in use. The public are respectfully requested to call at my store, examine the article, and select for themselves.
ELY PERKINS,
Fredericton, April 22, 1870.
Sole Agent.

NEW BOOK STORE, FREDERICTON.
PSALMODY, Sunday School Libraries, Packages, Sunday School Cards, Religious Books. For sale by
Fredericton, July 31.
M. S. HALL.

McLEOD & BEVERIDGE,
ATTORNEYS-AT-LAW, NOTARIES, CONVEYANCERS, &c.
OFFICE—6, Ritchie's Building, Princess street,
SAINT JOHN, N. B.
E. McLEOD, J. S. BEVERIDGE,
October 25.—11.

NEW FALL GOODS.

OCTOBER, 1871.

THOMAS LOGAN

HAS received per Steamships from London, Liverpool and Glasgow, the greater portion of his

FALL STOCK

OF STAPLE AND FANCY Dry Goods:

DRESS GOODS.

In all the novelties for the season.

WOOL SHAWLS.

In New Stripes and Clan Tartans.

TWEEDS AND WINCEYS.

VELVETEEN AND CLOTH JACKETS.

A GREAT VARIETY OF

NEW MANTLE CLOTHS.

FLANNELS AND BLANKETS.

COTTON AND LINEN GOODS

of every description.

Clouds, Sontags, Breakfast Shawls, &c.

GLOVES AND HOSIERY.

"PARKS" ST. JOHN

COTTON WARPS.

Socks, Mitts, Yarn and Homespun wanted in exchange for Goods.

THOMAS LOGAN.

Fredericton, Oct. 27, 1871.

THE NATIONAL Life Insurance Company

OF THE UNITED STATES OF AMERICA

AS Chartered by Congress, in 1863, with a capital of ONE MILLION DOLLARS, every dollar of which was paid in before commencing business. This capital is four times as large as that of any American Company doing a Life Insurance business exclusively. Beside this immense capital, the Company have invested a premium reserve to meet maturing Policies of seven hundred and sixty-six thousand dollars, making their total assets to January 1st, 1871, one million seven hundred and sixty-six thousand dollars. Their liabilities to date were \$807,350, or in other words, they have more than two dollars assets for every dollar of liabilities. This success is owing to the fact that their business is conducted upon the only common sense plan—"no insurance for so much money"—and that the Company's financial management has been economical and cautious.

In this Company there is none of the bewildering uncertainties and disappointments of "under-writes," &c., &c., &c., which enter so largely into the business plans of Mutual Companies. The insured pay what they pay for insurance. They are not asked to insure others, but they are insured by the Company.

Instead of charging three per cent. more than is necessary to cover possible losses, the National charges the net cost of insurance and risks its capital to cover any extra liability. Mutual Companies do not need to use the extra thirty per cent.; in that case it is returned to the Policy-holder and is called a "Dividend." The National does not need any extra, and it is returned to the Policy-holder. All others are for "Policy-holders GENERALLY."

Five cents per day will insure a young man a thousand dollars, in gold, payable to him at the age of sixty, or to his representatives should he die sooner. Four cents a day will insure a man, aged 25, for one thousand dollars, payable to his wife or children at his death, wherever that may be. What easier way is there to make such a provision? Is it not worth your while to investigate?

Agencies are established throughout the Lower Provinces where the fullest information will be cheerfully given. Should there be none to whom you can conveniently apply, a note addressed to the General Agent at St. John, will be promptly answered. Address
JOHN C. RISTEN,
P. O. Box 428,
Saint John, N. B.
References in regard to the Company's standing will, upon application, be given to prominent men in all parts of the Lower Provinces. (mar 3)

The Intelligencer.

EXTENSION OF TIME.

THE OFFER OF THE "OPEN DOOR" YET GOOD!!
Our friends will bear in mind that the "OPEN DOOR" is still sent to each new subscriber to this paper; and also that an additional book is sent to each person who sends us five new names.

A great many have sent us parts of clubs, and the continuance of the offer will give them ample time to complete their lists, and thereby secure the book. Let no time be lost. The canvass thus far has been brisk and effective, having added largely to our list. Our friends have our hearty thanks. Let the canvass be continued with equal zeal, and this month will witness a still greater increase.

So many of our present subscribers having expressed a wish to purchase "THE OPEN DOOR," we made an announcement last week which we repeat here:

TO EACH PERSON REMITTING ONE DOLLAR TO OUR ADDRESS (Fredericton), WE WILL SEND A COPY OF "THE OPEN DOOR" (post-paid), TO ANY PART OF THE DOMINION.

This is much cheaper than the regular retail price of the book. Our only object in placing it so low is that it may be secured by all who wish it. Send along your orders early.

PULPIT POWER.

The great want of the time is power in the pulpit. We need more ministers. Better educated ministers; but, after all, the great want is powerful preachers and devoted pastors. We have long been convinced that ministers generally do not pray as frequently, as devoutly, as fervently as they ought. There is no getting "power from on high," except by prayer. Without this, there may be pulpit fire-works, but the spirit of God has nothing to do with them—"the thunder of his power" responds alone to mighty prayer. We do not say that this will always produce immediate demonstrative results, but these will sometimes follow. The *Christian World* says: "We know a London minister who delivered a sermon which was the means of twenty-eight conversions. We know another who preached a discourse of great power, and thirty-six conversions took place. An eminent independent minister in the provinces preached one Sunday evening, and seventy-six persons attributed their conversion to his appeals, and one of them became the Mayor and member of Parliament for the city in which the preacher resided. A tradition obtains in Cornwall that Joseph Benson once preached to an immense open-air congregation, and that five hundred persons professed to find the Saviour, and joined the Wesleyan societies; and those who have read his life know that he often preached with such transcendent power that his congregations could scarcely keep their seats. James Sherman often preached with great effect. A brief extract from his biography will confirm this statement. We quote his own words:

"Occasionally God blessed and distinguished the preaching of His Word by remarkable manifestations of His saving power. In the early part of the year 1837, I preached one Sabbath evening from Mark vi: 30, 'And there was also with him other little ships.' The text was striking, and caught the attention of the congregation. The subject was the earnestness with which men must seek for Christ, and the risks they must be willing to run to find Him. As I proceeded in the illustrations and enforcement of the principles taught, there came from heaven a celestial breeze, and one little ship after another seemed to start in search of Christ, until they became a fleet. The feeling upon my own mind was that I was ready to risk all to go with Christ, so glorious a Saviour, so exalted a Captain did he appear. And this feeling was apparently communicated to the congregation. They were melted into penitence and tears. Never shall I forget the impression made when at the close of the sermon I gave out the hymn:

"Jesus, at Thy command,
I launch into the deep."

Had it been possible to discern them and to have asked every one willing to embark for the celestial country to hold up the hand, I verily believe almost every one, and most of them with tears, would have uttered, 'Here am I—take me.' When I descended from the pulpit, both vestries and the school-room were filled with persons anxious to converse with me. I began to talk with them one at a time, and asked a few elderly persons in the church to distribute themselves among those in the school-room. In the midst of my converse, and after he had waited more than an hour, a gentleman of some position knocked at my vestry door, and said, 'Sir, here are enough to fill twenty boats; what will you do with us?' Exhausted beyond measure, I knelt down and prayed with them. The place was literally a Bochim. After pronouncing the benediction, I begged of them to retire, and come and see me on the morrow or on Tuesday. The greatest number did so; but some were afraid, dear souls! that the impression would wear away, and others were so circumstanced that that was the only time they had, and they begged, as for their life, that I would converse with them for a few minutes. I remained amongst them until eleven o'clock, listening to their repeating vows and anxious expressions of faith in Christ. The excitement sustained me for the time, and a night's rest recruited me. But O, it was worth dying for to witness such a scene. After suitable examination, many were admitted to the church, eighty-four of whom attributed their conversion to Christ to that sermon. How many joined other churches is known to God alone. The larger number remained for years; many of them remain to this day amongst the

most active and devoted of the members of the church."

Laymen are often preachers of extraordinary power. Thomas Walter, a coke-burner by trade, who lived at Scotswood, on the river Tyne, was a man who, for earnestness and influence over rude congregations, had few equals. The lives of Samuel Hick, William Dawson, Robert Oxley, and Charles Richardson, the Lincolnshire thrasher, furnish many impressive illustrations of the highest usefulness. They worked with their hands, and then read, thought, prayed and preached with all their might; and they had more conversions registered to their account in the book of remembrance than many preachers who array themselves in gowns, bands and gold rings, and despise men whose lips the Lord hath touched with fire of heaven. "The Peasant Preacher," as Charles Richardson was designated, was a man of marvellous power in the pulpit, and this, too, which his hands were habit and wont with holding the flail with which, for years and years, he thrashed his master's corn.

We have, in his life, the following account of his first sermon. Although he had made an effort to speak in public, he had not preached a sermon. He was not allowed to rest, however, until he had done this, and, at the urgent solicitation of the people, he went to Greatham, and took a full service. He went with great reluctance and many misgivings, but resolved, as he said, "whether he broke down or not, he would have a good text." The Scripture he spoke from was Ezekiel xvi: 27, "When the wicked man turneth away from his wickedness, that he hath committed, and doeth that which is lawful and right, he shall save his soul alive." The first sounds of his trumpet were those of salvation. He lived long to proclaim the grace of God, and from first to last was wondrously successful. God gave him souls to his ministry under his first sermon; he spoke with great power, and several of the people of the village were awakened and turned to Christ. "Let some," said such was only a hundred and seventy; but such was the holy influence that spread amongst the people after this, his first sermon, that in a short time all the adults in the village were converted to God except three individuals—two very aged persons, and a military pensioner, who said, "He would go no more to hear the Methodist, for if he did they would be sure to catch him!" Spiritual power seemed to attend this peasant preacher wherever he went. In his life we read scenes like these: "About fourteen or fifteen hundred people were brought out of darkness into Gospel light and liberty." "Last Thursday night, about thirty people were brought to God. There were fifty more saved during the week." "Every evening between twenty and thirty penitents are seeking salvation." "Whether he preached in a barn, a cottage, a school-room, or a village sanctuary, or occupied the pulpits of the great Methodist chapels in Leeds, Manchester, or London, it was the same—sinners were saved in dozens, scores and hundreds. And yet this man was a simple Lincolnshire peasant, born in a cottage, and whose entire education cost only five shillings.

Let us have ministers of every sort, itinerant and local, thoroughly or only partially educated, but let them be men of God—men who preach with the demonstration of the Spirit, and with power, and there will be signs following their ministry, in the conversion of sinners and the edification of the church.—*Nashville Advocate.*

NEW RESOLUTIONS.

This is especially the time of new resolutions. They cluster around these first days of the new year like bees around a rosebush. And then they go away into the busy world, laden with determination and hope and brightened prospects, just as the bees go away laden with honey. And then the busy world, with its arts and temptations, subdues that determination, and baffles the hope, and robs the future of its golden glories, just as the bees are often robbed of their honey and left to starve. Oh, there are thousands and thousands looking out this bright morning from the gloom of these fresh resolutions, inspired and animated by the aroma that comes up from them, feeling that the time has come looking only at the beautiful beams of a steady march of triumph towards a better life. Ah, thousands and thousands of them will be thrown back ere long upon the bare bushes and sharp thorns of these blighted hopes, gloomy and despondent because the result is so much different from what they meant it should be.

But it is best to resolve, nevertheless. It is well, just as it is natural, that the moral nature should have its days of mustering and reviewing its forces, delivering to them cheering words, reminding them of fierce battles just before them, urging them to be valiant and true, and promising them the reward of continued and peaceful joy after they have won the victory, just as good generals harangue their soldiers, preparing them the better to win the field. Alas that there should be so many recent resolutions, so many weak and faint spirits, who throw down their standards, and desert their standards, betraying the soul into the enemy's hands, or, which is the same thing, running away like cowards from the opposing foe!

It is just this fact of so many failures, that often works needless mischief. There are multitudes of dissatisfied people who would really prefer to do better this coming year. They hold in their hands only the ashes of the one that is just gone, and they would like to hold something better at the close of the one that is just going. But they remember the same dissent and the same desires of previous years. They have meant to do better, oh, how often. They have planted their feet and clenched their hands, and braced their courage, and said to the coming year, "Come on, with all your temptations and your lures! I have shown myself a coward in the past but this year I will stand by myself and fight it out." But they have hesitated the first

month, faltered the second, yielded completely the third, and been left a half-willing captive the remaining nine. Remembering these failures, it is no easy thing to rally the forces for a fresh encounter.

Now, it is never a wise thing to be deterred or hindered by the fact of past failures. The way they did in New Testament times was to forget the things behind, and press on to the things before. There is no better way to-day than that. It may require extra time to assure ourselves that we are really in earnest, and to convince others that we mean to be steadfast; but we shall only be gaining vantage ground in the meanwhile, and by the time we have assured ourselves and convinced others, we shall be prepared for a steady march and repeated victories.

Specific vices have already received numerous and fierce upbraidings, with the solemn vow that they must be throttled and slain. How many hundreds have confidently promised themselves that they have just now smoked their last cigar, chewed their last mouthful of tobacco, and sipped their last glass of grog forever, just as they promised themselves the same thing one and two and three or a dozen years ago! How many homes have just received their annual brightening, because the father has brought home the abstinence pledge, or exhibited his card of re-admission to the temperance society. Let us not condemn this passing joy, nor too closely shut from our confidence and help these yearly reformers. It is only a month, or even a week, redeemed from a year's debauch, it is something in God's sight, and should be very much in the estimation of us who are so feeble and faltering ourselves.

But better than the correction of these specific vices, is the fact that so many home circles renew their pledges of affection, and that the Christian life is rid of so many clinging sins. They all suggest added happiness and increased usefulness, which, though much of it may be but temporary, can not but give new joy and significance to life. The church feels their influence, Justice takes a step nearer to its ideal, Politics relaxes its grasp on the door of fat offices to get a better hold of the rudder that guides the ship of state. Corporations give a pitying thought to their operatives, and the whole of life glows with the ardor that is kindled by these new resolutions.

We would strengthen the purpose of every one who has vowed to begin this year with a better life. Whatever the sin or the indulgence from which we would be free, the best help can come from only one source, and that never fails. Seeking help there, this year need not bring us at the close only the bare stocks and prickling thorns of unkept pledges, but rather the ripe fruit of these numerous buds of hope and resolution. But this implies constant care and watchfulness. They must be watered and digged about and well tended all through the coming months, or there can be no fruit at the end. A single hour of faltering may allow the entrance of the moth that will eat away the heart of all these springing hopes. May there be such care and watching that we can all gather about the tree at the close of the year, and rejoice in the abundance of fruit that it has borne.—*Ec.*

WAR STORIES.

Our storekeeper, an Englishman, earnest, hard-working, patriotic, and a Christian, was asked one day when our supply of provisions was getting very low, to cut the slices of bread which he gave "the boys" a little thinner. "Oh! no," said he; "the poor fellows are so hungry."

"But our bread will soon be gone."

"Well, I have faith that the Lord will send us more before we are quite out."

He was allowed to take his own course, though advised to be as sparing as possible. The day wore away, and still the hungry crowd of soldiers pressed around our doors. The last loaf was taken from the shelf. A hundred delegates were yet to have their supper. But there were no crackers, no meat, no bread for them, or for the still unfed soldiers, who, weary with wounds and a long, limping march from the field-hospital, lingered at our rooms for a morsel of food, a cup of coffee, and a word of affection about the trains for Baltimore and Philadelphia.

Just at the last moment, when our faith was almost exhausted, an immense load of provisions stopped before our quarters, and the drivers asked for the agents of the commission. "We have brought bread, lint, bandages, jellies, and wines; we don't know just who are most needy, but we have confidence in you. Will you distribute these things for us?" The stores had come one hundred and three miles.

Never again did we hide the storekeeper's faith, nor did our stock of provisions ever again give out while we remained at Gettysburg.

An incident of noble Christian fortitude and heroism is related of one chaplain. His horse plunged during a battle, and struck him on the kneecap. His leg swelled and stiffened until the pain compelled him to dismount. He lay down on the ground near the wounded soldiers. He was night, as he lay suffering and thinking, he heard a voice, "O my God! He thought, 'Can anybody be swearing in such a place as this?' He listened again, and a prayer began; it was from a wounded soldier. How can I get at him? was his first impulse. He made vain attempts to walk, and fell back, overcome with pain. He then thought I can roll; and over and over he rolled, in pain and blood, and by dead bodies, until he fell against the dying man, and there he preached Christ and prayed. At length one of the line officers came up and said, 'Where's the chaplain? here he is,' cried out the sufferer. "Can you come and see a dying officer?" "I cannot move. I had to roll myself to this dying man to talk to him." "I'll detail two men to carry you can you go?" "Yes." They took him up gently and carried him. And that living light, the two men bore him over the field, and laid him down beside the dying man, while he preached Christ and prayed.—*Christian Work on Battle Field.*

ADVANCE OF PROTESTANTISM IN BOHEMIA.

Mr. James S. Blackwood has written an interesting letter to *Evangelical Christendom*, in which he gives a most encouraging account of Protestant progress in the land of Huss and Jerome. The visit was the third which he had paid to Bohemia, and though the second was paid but two years before, the progress during the interval was very remarkable. The population of Bohemia is 5,000,000, of whom about 12,000 are German-speaking Protestants and 90,000 Czech-speaking Protestants; and that of Moravia, 3,000,000, of whom 50,000 are Protestants. By the law of the country a Protestant pastor is allowed to preach wherever there are even a few Protestants; in places where there are none he has no such liberty. Till lately the Bohemian Protestants were in a most forlorn and neglected position. Their pastors are very poor; so are the people; they had few Protestant schools and no institutions for training schoolmasters, schoolmistresses and pastors. Some Christian friends in England and Scotland have been exerting themselves to improve the spiritual privileges of the Protestants. Glasgow began the work and Mr. Blackwood has been among its most zealous and general promoters. In his letter he first gives some account of the educational operations superintended by Pastor Schubert of Krasitz, a man of remarkable ability and energy. His district embraces a population of 100,000, to whom he has access, and multitudes of the Roman Catholics flock to hear him. He has established at his place an institution for the training of girls, including several daughters of schoolmasters and pastors. One of his helpers is Mr. Bernhardt, an itinerant preacher, who, besides stated services, visits nineteen surrounding villages. At Zelená there is a congregation of ninety or one hundred, who are almost all Roman Catholics, and a number of whom, it is believed, are more than nominal Protestants. Another important institution is at Gashau for boys. Here it is designed to have a permanent building, which it is hoped will grow into a training institution for teachers, and perhaps for pastors. Mr. Utkal, the superintendent, has already seventeen pupils in training and three masters under him; and Mr. Blackwood says that the Bohemians were so much interested that they made a serious appeal to him for help to add, if possible, a theological teacher to train some of the young men for the pastoral office. At Prague he found an excellent preaching hall established, occupied by the missionary to the Jews of the Free Church of Scotland. There is as yet, however, no provision made for about one hundred Protestant youths in attendance at the College of Prague. It is proposed to appoint Mr. Kaspar to this duty, a very competent person, the conductor of almost all the evangelic literature, which yet exists in the country. These brief notices afford but a poor impression of the openings for the Gospel in Bohemia, of which a man once said to the Rev. A. Moody Stuart, "It is a piece of dry wood, and it only requires a spark to kindle it into life and true liberty."

To the account of Mr. Blackwood, we may add that the Free Church of Scotland has founded some bursaries for enabling promising young Bohemians to come to Scotland and receive the benefit of the training for the ministry supplied in the New College, Edinburgh. During the present session (1871-72) several of these young men are in attendance—most interesting links between the land of John Knox and that of John Huss. Mr. Blackwood concludes his letter with an account of a bass relief over the principal gate of Koniggratz. It represents John Huss in a kneeling attitude before his martyrdom, and underneath the text, "the blood of Jesus Christ, the Son of God, cleanseth us from all sin." The whole had evidently been plastered over in past days; but now the coating had been worn off, and the original painting restored. Soon many thousands throughout the country give their Amen intelligently and heartily to the truth there proclaimed!

DRINK—BUT REMEMBER!

If you think it is your duty to drink intoxicating liquors, by all means do so. On no account violate your conscientious convictions, but while you raise the cup to your lips, remember that this draught represents the bread of some starving brother; for the food of at least six million persons is yearly grasped by the maltster and distiller, and its nourishment destroyed.

Remember that so long as you are in health these liquors are unnecessary; 2,000 medical men have asserted it, and hundreds of thousands of teetotalers prove it.

Remember that most persons who act as you do, injure their health and shorten their lives by so doing.

Remember that not drunkenness alone, but drinking, fills our jails and penitentiaries, our poor-houses and our lunatic asylums; employs our cornermen and our hangmen; and works mischief incalculable on all ranks and both sexes, of which no human institution takes cognizance.

Remember that drinking retards education, industry, and every branch of political and social enjoyment.

Remember that multitudes yearly die a drunkard's death, and go to meet a drunkard's doom.

Remember that every drunkard once tried to follow the example you set, and on trial fell from his slippery ground into the whirlpool of intemperance.

Remember that if you sanction the custom you are answerable for its fruits.

Remember that the weak and the tempted ones look to you; and that under God it depends on you whether they may be drunkards or sober men.

Remember that "to him that knoweth to do good and doeth it not, to him it is a sin;" and that there is "woe for that man through whom offences come to the little ones."

Remember that you can not be neutral, and there will be a day when you will be unable to plead ignorance.

Remember that all this weight of responsibility rests on your shoulders.

Watches, Jewellery, &c., for the Holiday Trade.—PAGE BROTHERS, 41 King Street, in view special attention to their stock of fine watches, suited to the requirements of the season, in Fine Gold and Silver Watches, English Gold Chains, Jewellery, Silver and Electro-Plated Goods, Clocks, Banners, &c., &c.
PAGE BROTHERS,
41 King Street.

GOLD CHAINS.—We have just received a large lot of English Gold Chains, in bright and colored guards and Abolish.
PAGE BROS.,
41 King Street.

MERISCHAU PIPES.—Received per last steamer, 100 Haddas.—A fine lot of Straight and bent, and a few highly Carved Mosschams.
PAGE BROS.,
41 King Street.

SILVER NAPKIN RINGS.—Just opening—a very fine lot of Solid Silver Napkin Rings.
PAGE BROS., 41 King Street.

GOLD WATCHES AND JEWELLERY.—We received per "North America," a small lot of Gold Watches, from Messrs. J. M. Radcliffe & Co. Also, part of our Holiday Stock of Gold Jewellery.
PAGE BROS.,
41 King Street.

BUTTER LANDING.—On consignment—a very fine Dairy Butter. Will be sold very low, by the lot.
G. BENT,
45 King Street.

WINTER.—Cashmere, Oriental and Melton Flannels, Morning Dresses, Gentlemen's Dressing Gowns, Ladies' Morning Smoking Cap Tassels; South Sea Seal Caps.
MACKENZIE BROS.,
45 King Street.

EXTRACT BEEF.—For invalids, highly recommended. For sale at
HANINGTON BROS.,
EUROPEAN AND NORTH AMERICAN RAILWAY.

For Extension from Saint John Westward.
On and after FRIDAY, 1st December, 1871, and until further notice, trains will run as follows:
Leave St. John at 8 a. m., for Fredericton, McAdam and Bangor, and at 11:20 a. m., for Fredericton, McAdam and Bangor at 8 a. m., and McAdam at 6:15 a. m., and leave Fredericton at 8:15 a. m., for St. John, McAdam and Bangor, and at 2:45 p. m., for St. John, McAdam and Bangor, and at 4:15 p. m., for St. John, McAdam and Bangor, and at 5:45 p. m., for St. John, McAdam and Bangor, and at 7:15 p. m., for St. John, McAdam and Bangor, and at 8:45 p. m., for St. John, McAdam and Bangor, and at 10:15 p. m., for St. John, McAdam and Bangor, and at 11:45 p. m., for St. John, McAdam and Bangor, and at 1:15 a. m., for St. John, McAdam and Bangor, and at 2:45 a. m., for St. John, McAdam and Bangor, and at 4:15 a. m., for St. John, McAdam and Bangor, and at 5:45 a. m., for St. John, McAdam and Bangor, and at 7:15 a. m., for St. John, McAdam and Bangor, and at 8:45 a. m., for St. John, McAdam and Bangor, and at 10:15 a. m., for St. John, McAdam and Bangor, and at 11:45 a. m., for St. John, McAdam 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