A LIVING CHRISTIANITY.

DR. TALMAGE PREACHES A RELIGION OF CHEERFULNESS.

The Church of To-day Ably Outlined by the Minister of the Brooklyn Tabernacle-The Learned Doctor Tells of the Progress of Twenty-five Years in His

BROOKLYN, May 13.-The Tabernacle was crowded to the doors to-day when Rev. Dr. Talmage took for the subject of his forenoon sermon a passage of Scripture which has been made the subject of much discusson and various in-terpretation by modern theologians. His theme was, "A Cheerful Church," and the text was selected from Solomon's Song, 4:1: "Behold, thou art fair, my

"Higher criticism" says that this book

of Solomon's Song is a love scene, a for-

lorn maiden sighing for her beau. If so it is an unclean and debauched utterance inserted in the pure Word of God, and is not fit for common reading. My opinion is that it is an inspired ode setting forth the feeling of Christ toward the church and of the church toward Christ. Christ is the Bridegroom and the church is the Bride. The same words we can utter to-day truthfully whether in regard to the church of God in general or this church in particular : "Behold, thou art fair, my love." The past week has been one of prolonged congratulation for that we have for twenty-five years been permitted to associate with each other in the relation of pastor and people. When I came to Brooklyn I found a small band of Christian disciples who from various causes had become less and less, until they stood upon the very verge of extinction as a church; and the question was being agitated from time to time whether it would be possible to maintain a church much longer. Indeed, had not those men and women been consecrated and earnest, they would have surrendered to the adverse circumstances. They marshalled a congregational meeting, and, gathering up all the forces possible, they cast nineteen votes for a pastor, all of which I am happy to have received.

It was not through any spirit of personal courage or reckless adventure that led me from one of the warmest and most congenial pastorates in Philadelphia that a man ever enjoyed to this then most uninviting field; but it was the feeling that God had called me to the work, and I was sure He would see I have thought that it might be profit-

able to us to state briefly what kind of a church we have been trying to establish. In the first place, I remark that we have been trying to build here a Christian church - distinctively such; in other words, a church where we should preach the Lord Jesus Christ and Him crucified. My theology is all gone into five letters—Jesus. Jesus, the pardon of all offences. Jesus, the foundation of all structures. Jesus, the balm for all wounds. Jesus, the eye-salve for all blindness. Jesus, the guide through all perplexities. Jesus, the hope for all discouragements. Jesus, the reform of all wrongs. I have faith to believe that there is more power in one drop of the blood of Jesus Christ to cure the woes of the world than in an oceanful of human quackery. Jesus is the grandest note in any minstrelsy. He is the brightest gem in any crown. Height overtopping all height, The center of every circum-ference. The circumference to every center. The pacifier of all turbulence. The umpire of all disputes. Jesus! Jesus! At His table all nations are to sit. Around His throne all worlds are to revolve. He is to be the irradiation

in this Tabernacle.

Do you ask more minutely what we maker of heaven and earth, the Deliver er of the distressed, the Home for the homeless, the Friend for the friendless. We believe in Jesus Christ, able to save to the uttermost, pardoning the guilty, imputing His righteousness to the be-liever. We believe in the Holy Ghost, the Comforter, the Sanctifier, cheering up the heart in life's ills, and kindling bright lights in every dark landing place. believe that the whole race is so sunken in sin that nothing but the omnipotent arm of God can ever lift it out. Wa believe in grace-free grace, sovere.gu grace, triumphant grace, eternal We believe in a Bible-authentic in its statements, immaculate in its thee through; I will stand between teachings, glorious in its promises. We thee and thy creditors. I will make up believe in heaven, the abode of the righteous; and in hell, the residence of those who are soul-suicides—of their own free choice, refusing the Divine mercy. We believe in the salvation of all men who accept Christ by faith, be they sprinkled or immersed, worship they in cathedral or in log cabin, believe they in Presbyterianism or Episcopacy, dwell they under Italian skies or Siberian snow-storms, be they Ethiopian or American. All one in Christ, one Lord. American. All one in Christ, one Lord, one faith, one baptism, on the way to one heaven. We built this Tabernacle for the purpose of setting forth these great theories of the Gospel of the Son of God. Would that we had been more faithful in the pulpit! Would that we

had been more faithful in the pew! I remark, further, that we have tried here to build a church distinctively unconventional. Instead of asking, as some people are disposed to do, how other people do it, we have asked the question how people do not do it. Imperious custom has decided that churches shall be angular, cheerless, gloomy, unsympathetic, forgetting that what men call a pious gloom is impious, and that that church has the best architecture where the people are most comfortable, and that that is the most efficient Christain service where the people are made most sick of sin, and most anxious after Christ and heaven. And so we called the architects together for our first church building, and said "Give us an amphitheatre"—tha t is, a large family circle, gathered around a fireplace. For many years we had felt that an amphitheatre was the only proper shape for an audience-room. The prominent architects of the country said, "It cannot be done. You need a churchly building." And so we had plan after plan of churchly buildings presented : but in due time God sent a man who grasped our idea, and executed it. So far from being a executed it. So far from being a failure, it satisfied our want, and all our three churches were built on the am-phitheatre plan, and scores of churches

TO A TANK IN THE

to be like other churches. that God intended every church, like every man, to be individual, gathering up all its peculiarities and idiosyncrasies, and hurling them all toward some good and grand object. In other words, no two churches ought ever to be just alike. Here is a church, for instance, whose object it is to prepare philosophers, and artists, and critics for heaven. God speed them in the difficult work! Here is a church, on the other hand, that propose to bring only the poor into the kingdom of Jesus Christ, looking not after the rich. God speed such a church in its undertaking! But there is a larger idea that a church may take bringing in the rich and poor, the wise and the ignorant, the high and the low; so that kneeling beside each other shall be the man faring sumptuously every day, and the man who could not get his breakfast. God speed such a church!

Oh! my friends, we need to break away from slavery to ecclesiastical cus-We dare not sing if anybody ears us. We dare not preach unless we have rounded off our sentences to suit the criticism of the world. dare not dress for church until we have examined the fashion plates, and would rather stay at home than appear with a coat or hat not sanctioned by custom. When will the day of deliverance come to the Church of God, when, instead of a dead religion, laid out in state on a catafalque of pomp and insincerity, we shall have a living, bounding, sympathetic, glowing Christianity?

I remark, further, that we have tried

here to build and to conduct a cheerful

Church. While, as you know, we have

not held back the terror of the law, and the sterner doctrines of the Gospel, we have tried in His house to present to this people the idea that the gladdest, brightest, happiest thing in all the universe is the Christain religion. There is so much trouble in the world; business men have so many anxieties; toiling men have so many fatigues; orphans have so many desolations-for God's sake, if there be any bright place on earth, show it to them. Let the Church of Jesus Christ be the most cheerful spot on earth. Let me say that I do not want anybody to come whining around me about the Christian religion. I have no faith in a religion made up of equal parts of wormwood, vinegar and red pepper. If the religion that is presented to us be a depression, we will get along better without it, If it be a joy, let it shine out from your face, and from your conversation. If a man comes in my house to talk of religion with lugu-brious conntenance, and manuer full of sniffle and dolorousness, I feel like saying to my wife, "You had better lock up the silver before he steals some-thing." I have found it an invariable rule that men who profess the Lord Jesus Christ, priding themselves at the same time on their sanctimoniousness, always turn out badly. I never knew an exception. While those who are the most consistent, the most useful, and the most consecrated, have perfume in their conversation, and Heaven in their

The happiest Christians that I have ever known have been persons from sixty to eighty years of age. By that time people get over the shams and pre-tences of society, and have no longer any patience with anything like imposture in religion. O Christian! how dare you be gloomy? Is not God your Father? Is not Jesus Christ your Saviour? Has not your path all through life been strewn with mercies? Are you insensible to the fact that there are glories awaiting you in the better land?
—doxologies of celestial worship, eternal chorals, tearless eyes, songs that resound under arches of strength, and hosannas that clap their hands at the foot of the throne? Is it nothing to you that all the hills of heaven are radiant with the faces of those who have gone up from you, and who are waiting for your coming, ready to keep with you eternal holiof the universe. Jesus! Jesus! It is that truth that we have tried to preach day? Is there nothing in songs that never cease, in hearts that never ache, in splendors that never die, to make you believe? I can tell you. We have no dry, withered, juiceless theology. We believe in God, the Father almighty, your finger in the day of your espousal Plant no more of the flowers of heaven where there ought to be nothing but neitles and nightshade!

We try to make this church a cheerful church. A man, on Saturday afternoon, stands in his store, and says, "How shall I meet these obligations? How can I endure this new disaster that is coming upon me?" He goes home. Sabbath morning finds him in the house of God. Through the song, through the sermon, through the prayer, the Lord Jesus Christ says to that man, "O, man I have watched thee; I have seen all thy struggles. It is enough; I will see in heavenly treasures what you have lost in earthly treasures. Courage, man! courage! Angels of God, I command you to clear the track for that man; put your wings over his head; with your golden sceptres strike for his defense; throw around him all the defenses of eternity?" What is the consequence? That business man is straightned. He goes to the store next day feeling that God is with him and ready

That same Sunday there is a poor old woman in the church hearing the Gospel. Oh! how shrunken she is! She to deliver. wears the same dress she wore twenty years ago. How faded it is, and how out of date! She sits and listens as wel as she can. Her eyes are so dim she cannot see half-way across the church, Her ear is so imperfect that she can only catch occasionally a note of the psalm or a word of the preacher. Some one sit-ting next to her gives her a book and finds the place for her, She says "Thank you, miss, thank you!" She holds the book close up to her eyes, and with a voice all full of tremors, sings:

Jesus, lover of my soul,
Let me to thy bosom fly,
While the billows near me roll
While the tempest still is high;
Hide me, O, my Saviour hide,
Till the storm of life is past,
Sate into the haven guide—
Oh! receive my soul at last.

And Jesus says to her, "Mother, ar you weary?" And she says, "Yes Jesus, I am very tired." Jesus says "Mother, are you poor?" And she says "Yes, I am very poor. I cannot sew any more; I cannot knit any more. any more; I cannot knit any more. I am very poor." Jesus says to her, "Mother, would you like a rest?" She says, "Yes, Lord, that is what I want—rest." "Courage, mother," says Jesus, "I will see thee through." She goes home. The next morning, in the tenement house, some one dwelling on another floor comes to her room and knocks. No answer. The door is opened. She is dead! The night before the chariots of God halted at that pillow of straw, and Jesus kept His promise. He all over the country have adopted the same plan.

And, my brethren and sisters, we fail in our work just in proportion as we try

fort! Oh! that we might have such joy as that which inspired the men at the battle of Leuthen. They were singing a Christian song as they went into battle. A general said to the king, "Shall I stop those people singing?" "No," said stop those people singing?" "No," said the king, "men that can sing like that can fight." I would that we had a singing church, a joyful church, a jubilant church, a comforting church; for then we would have a triumphant church. I remark, further, that we have here

tried to build a church abreast of the imes. It is all folly for us to try to do things the way they did fifty or a hun-dred years ago. We might as well be ploughing with Elijah's crooked stick, or go into battle with Saul's armor, or prefer a canal boat to an express train, is to be clinging to old things. What we most need now is a wide-awake church. People who are out in the world all the week, jostling against this lightningfooted century, come into the church on the Sabbath, and go right to sleep. unless they have a spirited service. engaged in literary callings all the week, reading pungent, sharp writings, can-not be expected to come and hear our ecclesiastical humdrums. If a man stays at home on Sundays and reads the newspapers, it is because the newspapers are more interesting. We need, my brethren, to rouse up, and stop hunting with blank cartridges. The Church of God ought to be the leader, the interpreter, the inspirer of the age. It is all folly for us to be discussing old issues arraigning Nero, hanging Absalom, striking the Philistines with Shamgar's ox-goad—when all around about us are quities to be slain.

Did I say that the Church ought to be breast of the times? I take that back. The Church of God ought to be ahead of the times—as far in advance as the Cross of Christ is ahead of all human invenion. Paul was a thousand years ahead of the day in which he lived. The wift-fcoted years that have passed since auther died have not yet come up to Luther's grave. Give iniquity housand years the start, and the feet of Christianity are so nimble that, if you will but give it full swing, it will catch up and pass it in two bounds. The Church of God ought to be ahead of the

I remark, further, that we have tried here, in the love and fear of God, to build a church that would be characterized by conversions. I have heard of very good people who could preach on for fifteen or twenty years and see no conversions, but yet have faith. It takes a very good man to do that. I do not know how a man can keep his faith up if souls are not brought to the Lord Jesus Christ. That church that does not bring men and women to the feet of the Saviour is a failure. I care not how fine the buildng or how sweet the music, or how eloquent the preaching, or how elegant the surroundings—it is a failure. The Church of God was made for just one thing—to get men out of the world into the Kingdom of Heaven. The tendency in churches is to spend their time in giving fine touches to Christians already polished. We keep our religion too much indoors, and under shelter, when it ought to be climbing the rocks or he wing in the forests. Then it would be a stalwart religion, a robust religion, a religion able to digest the strong meat of the Word, instead of being kept on the and gruel of spiritual invalidism. It s high time that we threw off the Sunday clothes of sickly sentimentality, and

ctive Christianity. Here is Brooklyn, here is New York, here are the United States, here is the whole world, to be converted. It is eighteen hundred and ninety-four years lince Christ came, and yet Europe, Asia, Africa, North and South America are still aunevangelized. More people born every year into the world than are born into the kingdom of God. At that rate. I ask any one who can do a simple sum in arithmetic to calculate when this world will be brought to Jesus. At that ratio, never! never! never! And yet we know that it is to be brought to Christ. But the Church will have to change its tact, and take a wide sweep with the Gospel net than any it has yet taken. I believe that the great masses of the people are now ready to receive the Gospel if we give them a chance. A boy goes along the street at night, and sees a fine house beautifully lighted up, and hears music, and he says, "I wish I was in there, but I have not been invited;" and so he passes on. Here is the Church of God, lighted up with festivity and holy mirth, and the world passes along outside, hears the music, and sometimes wishes it was inside, but says that it is not invited. Oh! invite the world to come in! Go out into the highways and hedges. Send a ticket of invitation with these words, "Come, for all things are now

put on the work-day dress of an earnest,

ready. Some years ago two hundred men were buried in the Hartley colliery in England. The Queen of England, from her throne, telegraphed, "Is there any hope for the men?" After a while the hope for the men?" answer came over the wires: "No hope; they are dead." Here is a whole race buried in sin, and darkness, and woe. The question that thrills up to the throne of God to-day is, "Is there any hope for the men?" Answering intelligence come back from the throne of God, thrilling through the world's darkness, thrilling through the world's woe, "Yes; hope for one! hope for all. Whosoever will, let him come. And the Spirit and the Bride say, Come. And let him

that is athirst come."
We have had conventions all over the country discussing the subject, "How shall the great masses be brought to Christ?" They have passed splendid resolutions at the close of the meeting—a long list of eight, ten, or fifteen have been read, and then the presiding officer has said, "All those in favor of the resolutions for the conversion of the world, purifying the cities, and redeeming the masses, and making everything all right, say Ay." "Ah! Ay!" say a thousand voices. "All opposed—No." "The ayes have it." There! the world is converted. Ah! we do not seem to

get along by such a process.

If this world is ever to be brought to God, it will not be by the handful of ministers we have in this country. It will be by the great masses of Christian men and women discharging their duty.

If the private church membership of
this country would but put on their
armor, and go forth, I believe that in fifteen years this whole land would be redeemed for Christ. Would God that all the people were prophets! I am never afraid to hear a man say that he is going to preach. If he cannot preach, people will not go to hear him. If he can, he has a message from the Almighty; and I would have him deliver

Look out how you interfere with Since we have been together as pastor and people how many have been promoted to the glories of heaven. They

die sweetly, calmly, as only Christians can die. They have put down the scaff of their pilgrimage, they have taken up the palm of the victor. The Lord Jesus has swung His arm through this church a good many times. He has been up and down all these aisles. He has taken the little children—the dear little children. He came down into the garden to gather the lilies, and the aged as well. One who sat right here, so that when I used to preach I could almost put my hand on his head, when I came back from my summer va cation, was gone. Oh! how the glories of heaven shone around that old man's face as he sat here Sabbath after Sabbath ! Gone now. Happy spirit! Happy with all those who have passed the flood!

One army in the living God— To His command we bow; Part of the host have crossed the flood, And part are coming now.

I thank you for all your kindness, for all your sympathy, for all your prayers for me as pastor. It is a sorrow to me that I am to be absent even for a few months. I have worked to the full ex-tent of physical, mental and spiritual endurance for this church.

Now we start out for our twenty-sixth year. How many of us will close it here I know not. But, living or dying. let us cling to Christ. Oh'l that all the people would love Him! I wish that I could take this audience this morning and wreath it around the heart of my Lord Jesus Christ. Ou! life is such a dear Saviour! He is such a loving Jesus! He is an precious! He is all the world to me. He is heaven to me. He washed away my sins. He comforted me in the days of darkness and trouble. He is mina. O blessed Jesus! Sweetest sound I ever eard, or ever expect to hear, is Thy lame I

My closing prayer this morning is lying population of our great cities, and that the whole earth will pur on bridal array for the coming of Lord. Ride on! King Jesus! Ride on Blessed be the Lord God of Israel, from everlasting to everlasting, and let the whole earth be filled with his glory Amen! and Amen!

PROVINCIAL

Death of William Graham - News From Other Parts.

Sunbury Co.

MAUGERVILLE, May 14.—William Magee had three fine sheep killed by dogs on Saturday merning. Dudley Perley and Charley Magee each lost one. The dega are owned by David C. Dykeman and Councillor Banks. The latter shot his dog immediately. Owners of sheep-killing dega are liable by law for their acts.

rom Fredericton, and which caused so much alarm to the postal officials of that place, is abating.
Archibald Connolly of Rusagornis, an old offender, was tried before Justices Steeves and Grass on Saturday and sent to

The scarlet fever, which was brought here

Harry E. Harrison has returned home much improved.

Jehn Cochren has captured a pair of wild geese. They are both little the werse of their wounds by capture.

Willie Cox has gone to Fredericton to study law in the office of Blair & Barry.

Westmorland Co.

Moncron, May 15.—News has been received here of the death of Patrick McGowan, formerly of Memramocok, but for some years connected with Stony Mountain penitentiary. He was killed by a rupaway

Winnipeg.
Miss Minnie Charters of Menoton has raduated with honors from the Philadeldelphia Ludies' college of physicians and surgeons, taking first prize for clinical report in a graduating class of sixty. Miss Charters will spend the summer in Moncton, but intends to practice in New York.

A quantity of wreckage, including the bodies of three horses and a number of

cattle, swine and sheep, were washed ashore near Cape Tormentine last Sunday, supposed to be the deckload of some vesse bound to Newfoundland or the West Indies

bound to Newfoundland or the West Indies.

The dwelling of William Taylor at Timber River, near Port Eigin, has been destroyed by fire; no insurance, the policy having recently run out.

William Cochrane, cleaner in the Moncton yard, had his right leg badly broken today by getting caught between an engine and a loaded trolly which was being pushed along. Cochrane was standing on the foot-board of the engine keeping the trolly clear, when it jumped the rail with the result bove noted.

Carleton Co.

BLOOMFIELD, May 16.—William Graham of Upper Bloomfield passed away at an early hour this morning. Deceased was 91 years of age, and was active and hearty until a few days before his death. He has been identified with Methodism for many years, and though deprived of sanctuary privileges on account of deafness, he was known as a zealous and spiritual Christian.

Lemuel, son of Edward London, who had his left leg badly broken a short time ago, is rapidly recovering.—Elsic Flemming is

rapidly recovering.—Elsic Flemming is prostrated with sickness, pronounced to be slow fever by her physician, Dr. Baeristoe. Wilmot Jewett of Florenceville, the village emithy, was married to Miss Effic Flemming of Weston on Friday last. The ceremony was performed by Rev. T. L. Williams.

liams.

Benton, May 15.—Mrs. Rhoda Venns, wife of the late George Venns, died suddenly at the residence of ther son-in-law, last evening. Deceased had been in poor health for some time. One year ago last March she had a slight shock of paralysis, and in February last she was seized by another so severe that she has since been confined to her bed in an almost helpless condition. She was in the 70th year of her age and had lived here the greater part of her life. Two sons, two daughters and twenty grandchildren survive her. dren survive her.

Some eight weeks age Mr. and Mrs. Thou Mullin arrived here from Oldtown, Maine, to visit relatives. Mrs. Mullin's health failed so rapidly she was unable to return, and died this morning, aged 22 years, of hasty consumption, at her father (Fred. Leighten's) residence.

Kings Co.

SUSSEX, May 15.—The alarm created here SUSSEX, May 15.—The alarm created here a few weeks age when young Doctor Byrne returned from New York, bringing with him the dread disease of smallpex, was little less here this merning when it was circulated on the authority of Doctor Burnett that Kay, the man who had been employed by the president of the board of health to watch the Byrne premises during the young doctor's illness and prevent any one from entering or leaving the premises, had himself been stricken down with the disease. All sorts of rumors and complaints were soon afloat, it being very generally expressed that the Byrne premises had not been properly quarantined, and

that Dr. Burnett, who had so successfully brought young Byrne through his sickness, should not have been prevented from seeing to everything being thoroughly disinfected and cleaned to the finish. Kay is now quarantined in a small house to the west of the village, and every attention will be given to his comfort. I understand that Warden J. A. Moore, of Waterford, has been communicated with, and it is quite probable that a special meeting of the municipality will be immediately convened and measures adopted to prevent its further spread and take such steps as its further spread and take such steps as may be considered best for public safety. It is the talk that the schools will be again

Sussex, May 15 .- Warden Moore arrived SUSSEX, May 15.—Warden Moore arrived here late this afternoon, and in company with Dr. Burnett, Dr. White, of the board of health, ex-Warden Geo. W. Fowler and Countillor Fairweather, visited the place where the sick man is quarantined and held a consultation with him at the door. Matters were fully explained to him, and he promised faithfully to obey orders and keep within doors. It was finally concluded to engage Dr. Burnett to take full charge, not ngage Dr. Burnett to take full charge, ne only of the new case, but of the Byrne pre-mises as well, and see they were properly disinfected and made safe. The doctor tated he had no fears but the matter can be kept wholly under control at any rate so far as these cases are concerned, and little fears are seemingly felt by the public and business is going on as usual. These facts were communicated as Burney by the grandou in process this even to Byrne by the warden in person this even-ing, when Byrne declared he would resist any attempt made to place Burnett in charge as he had his own dector, Doctor Lawson, whom he had engaged to see to the proper disinfection.

SMITHTOWN, May 14.—Gordon lodge, I. O. G. T., No. 108, installed the following officers on May 10th: Alex McInnis, C. T; Nellie Bell, W. V. T; Margaret Scovil, S. J. T; W C Darrab, W S; Pi ebe Scovil, W T; Emma Bull, F S; Nerman L Smith, W C; Edgar A Smith, W M; Thomas Bell, W G; J Milton Bull, W S; Arietta E Darrab, A S; Samuel Snodgrass, W P C T.

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1894

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Among the other notable features of the year will be novels by George du Maurier and Charles of W. D. Howells, and eight short stories of western frontier life by Owen Wister. Short stories will also be contributed by Brander Matthews, Richard Harding Davis, Mary E. Wilkins, Ruth McBnery Stuart, Miss Laurence Alma Tadema, George A. Hibbard, Quesnay de Beaurepaire; Thomas Nélson Page, and others. Articles on topics of current interest will be contributed by distinguished specialists.

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THERE WILL BE SOLD at Public Auction
at or near the residence of JUHN C.
PHOLE. Eq., Havelock Corner, Hutton Y.
The TENTH DAY of JULY next, at the hour
of elsven o'clock in the forencon, under and by
virtue of a power of sale in a certain Indenture
of Mortgage made the 26th day of April, A. D.,
1879, between Oswell N. Price and wife of the
one parr, and Catherine Ranney and Henry P.
Sturdee, Executrix and surviving Executor of
the last will sind estament of William P. Ranney, late of the City of Saint John, in the said
Province, merchant, deceased,
The sale of the City of Saint John, in the said
the last day of February. A. D., 1888, to the
undersigned John E. Porter.

The following several lots, pleces or parcels
of land, to wil:

"A certain lor, plece or parcel of isnate in the said Parish of Havelock, bounded on
"the north by the highway road leading through
"by lands now cwned by one Merrit. Ketth,
"and on the West by a road laid out between
"Mullin, and containing forty-nine (49) acres
"more or less" also a certain other lot of land
"situate in the said Parish, bounded on the
"North by land owned in parc by Merrit tk-6th
"and in part by Charles Keith, on the East and
South by ungranted lands, and on the West
"by a laid out road between the same and land
"owned by one Stephen Mullin and containing
"one hundred (160) scress more or less, both o'
"the said lots having been conveyed to the said
"South by ungranted lands, and on the West
"by a laid out road between the same and land
"owned by one Stephen Mullin and containing
"one hundred (160) scress more or less, both o'
"the said lots having been conveyed to the said
"Merritt's. Keith on the Said County of
"land situate in the said Parish, particularly
"mentioned and described in a certain indenture bearing date the 14th February, A.

"D., 1871, and recorded in the office of the Reg"sistrar of Deeds in and for the said County of
"Kings, on Book F., number three (3) of Re"cord, pages 365, 367, 368, and 369, and made be"tween one Slias alward of the

The said sale will be made under and by virtue of a power of sale contained in said mortgage on account of the non-payment of the principal money and interest secured by said mortgage. Dated the 5th day of May, 1894.

Tupper Expla the Fisher

Mr. Edgar's Un tion Passes the

Dalton McCarthy Trouble-The F OTTAWA, May Controller Wood specting the units for the inspection plained that the p partment would The government was read a secon of the opposition on banking and o On the motion the tariff Mr. Pat of the long time t tariff was introdu delay was due to prepared. He cit been made from t introduced as evi Hen. Mr. Fost Patterson to Bala the government, it. The record of the house since showed who wer The first fertni duced was spent icy. At length, committee on the most on the first unrestricted reci had been disc eral debate, and government had get the tariff t

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