REPORT OF THE CONVENTION'S COMMITTEE ON TEMPERANCE.

1. Your Committee believe that this body is prepared to re-affirm with emphasis all its former utterances as to the evils of the liquor traffic. That it entails by far the most withering, blighting curse that rests upon humanity to day. That it is the promoter of nearly all the crime, and the source of much of the sufferings that abound on every hand. That it not only involves in untold wretchedness the drunkard and his family, and draws down the malediction of heaven upon the drunkard-maker, but indirectly affects every member of society and the body politic. That it stands the highest obstacle to the progress of the Church of Christ in christian lands; and that it is fast working its way into heathen lands, to make the moral darkness of their vast populations, if possible, more intense; to pre-empt pagan soil against the encroachments of the missionary and uplifting influences of the gospel. That it is doing more to corrupt the great fountains of national, political, social and domestic life, than all other evil agencies combined.

2. As your Committee believe that this Convention, in its undying hostility to the whole liquor business, is willing to do anything in its power to curtail the evil, and if possible banish it from the land. They recommend:

(1.) That in the new form of church covenant to be adopted by this body, the pledge of total abstinence from all that will intoxicate, be incorporated.

(2.) That the Churches be asked to give countenance to all societies that are laboring to promote total abstinence principles, and so far as possible to unite with such organizations to help forward the good work.

(3.) That the temperance pledge be introduced into Sunday Schools, and that pastors be requested, where practicable, to encourage the formation of Bands of Hope, where the young may be educated in total abstinence principles and work, where temperance literature may be circulated, songs sung, and a general temperance sentiment promoted.

(4.) That this Convention watch carefully the double movement in the province of Ontario, which has been the subject of much discussion, viz.: The legal question before the Courts, as to whether that Province is competent to pass a prohibitory law. And also the plebiscite, which is to be passed upon by the electorate of that Province on the first Monday in January, 1894. Should the courts decide that it was within the province of the Ontario Legislature to pass a law to prohibit the manufacture, importation and sale of intoxicating liquors for beverage purposes, then any Province, by the voice of its electorate, can ask its Legislature to pass such a law. And your Committee believe that a Plebiscite vote in either of the Maritime Provinces would be overwhelmingly in favor of prohibition.

3. The Royal Commission has not yet completed its work, and any forecast, as to the effects of its labors upon the Government of Canada, would be premature. Yet your Committee believe that their deliverance last year touching the educative tendency of the Commission's report upon the people of Canada, was just. And they would reiterate their recommendation, that the facts and figures of the report, when published, "be woven into addresses and sermons," that they may be as widely known as possible.

4. What your Committee have said is only preparatory to what they have to say. On them you have laid the burden of a great responsibility. You have set them to watch the movements of an enemy whose influence is world-wide. An enemy who, from the remote ages of antiquity, has triumphed over men the mightiest, and over nations the proudest. What Alexander, and Cæsar, and Napoleon in turn attempted but failed to do, king alcohol has accomplished. He may claim to have conquered the world. The governments of civilized nations to-day are under bonds to this huge autocrat. Interfere with his rights and forthwith he raises his iron heel to crush the offender. He is so entrenched in his political fastnesses that no moral force can reach him which does not attack these defenses.

Preaching and praying, mighty to the pulling down of strongholds within their sphere, are impotent to reach this monstrous iniquity, protected by law and defended by governments.

Your Committee, far from thinking that efforts in the moral sphere have been useless, fully appreciate all that has been done. These efforts have been blest in the opening of the eyes of the people to the enormity of the evil, and in educating a strong public sentiment in favor of its annihilation.

Now if it be claimed that through the use of moral weapons we have driven the enemy to entrench himself behind the Licence laws, and that from these ramparts he is keeping up a deadly fusillade against the best interests of society and the Church of God, must the Church, because of the complexion of the enemy's defences, stand off and weep, fold her arms helplessly, and let the work of destruction go on? Your Committee say No! and they believe this body will endorse their utterance. It may be interposed as an objection that we are trenching on grounds that the Church has no right to tread. That, as to the moral aspect of the question, the Church may be pronounced, but when it touches the boundary line of the political, her voice is to be hushed. Whence come these teachings? And by whose sanction are they enforced? If there be any foundation for this idea other than the dictum of interested parties, then to place any crime in the calendar beyond the reach of the church's influence, the only thing to do is to lift it into politics and give it government sanction.

Your Committee believe that the religion of Christ, voiced by His Church, is to extend its beneficent influence everywhere. And if politics, which is the science of government, and which ought to stand for all that is pure and of good report, but which is believed to be the synonym for much that is corrupt and mischievous, is to be rescued from its present degradation it must be through the combined influence and power of the Church of Christ. And when this influence and power are used to break down the defences of law, which surround the liquor business as its greatest tower of strength, then will be accomplished the double purpose of ridding politics from its hugest corruptor and the country from its deadliest curse.

Your Committee believe that the relation of the Church to this aspect of the question is such and so intimate, that instead of seeing no duty to perform, that this question is to be fought out on other than church lines, and by other than the Church of God; that she is bound by every principle of patriotism, philanthropy and the love of God, by every profession she has made before the world and before High Heaven, to head this army of reform, to lead off in this holy crusade, till the battle is successfully fought out, and the prize of the ages captured.

To further this enterprise your Committee recommend:

(1.) That the ministers and laymen composing this body be asked to use their influence to organize temperance conventions in every County of the Maritime Provinces, such conventions to be composed of delegates from Churches of all denominations, and from all temperance organizations within the respective Counties. These conventions to meet annually, or semi-annually, or quarterly, to discuss the different phases of this question, to lay plans for prompt and united action, to call public meetings in the interest of prohibition in all parts of the Counties, and provide speakers to address them. They recommend:

(2.) That all pastors be requested to preach at least one sermon to their respective congregations during the year, on the relation of the Church to the prohibition of the liquor traffic or a kindred subject.

This we are sure would arouse a deeper interest in both pastor and people by calling attention definitely to the arguments that may be employed in favor of the annihilation of the traffic.

Your Committee recommend:

(3.) Lastly. That every member of this body gird himself and herself for the battle against this grinding oppressor. Let none say, because they do not live in communities where the horrid effects of the traffic are continually before them, that they have no responsibility in the matter. That would be a grave mistake.

The world is moving. Populations are changing. The boys of our country districts to-day will be the men of our towns and cities to-morrow. They must be educated in right principles now, so that when they leave our firesides and find themselves surrounded by subtle temptations, their total abstinence principles will be so firm they will stand the fiery test. Then in the country districts the votes of the sturdy yeomanry, when cast on the side of prohibition, are as valuable as those cast in densely populated communities. And your Committee believe that just here, in the inestimable privilege and right of the franchise, lies the hiding of power. The Ballot-box is yet to prove the Waterloo of this great struggle. This country will never boast an effective prohibition law until there be sent to its Parliaments, Local and General, men who are solid on this question; men who will not, even at the call of their party, barter away the moral rights of their constituents; men who will break with party rather than violate principle.

But your Committee believe that, to have such men in Parliament we must have men with strong prohibition convictions at the polls—men who will neither barter, nor allow others to barter away their God given privileges and immunities. Men who will stand by their representatives, when compelled, for the maintenance of moral principle, to cross the floors of Parliament and vote with the opposite party.

Your Committee are assured that Party enslavement in politics, both with voters and representatives, has held in check the cause of prohibition for years. Let there be party, but let principle dominate. The enemy is abroad. Every man must stand by his gun. And now especially that the enemy is goaded to madness by the persistent and determined advocacy of prohibition measures, and driven to unite their forces to a man ready at a given signal to mass them at any point.

Your Committee thank God that every year is drawing these opposing forces into closer contact. The day of decisive battle is drawing near. The prohibition veterans are becoming impatient of fighting at long range. Hand to hand conflict on battle fields moral, spiritual, and political, is the call of the hour.

The enemy must be fought and conquered, is the cry of new recruits, rushing to the help of old veterans. The salves that hitherto have proved effectual to ease tender consciences, no longer allay the hateful irritation. The sops that political trickery has cast to quiet the disturbed public mind, are failing to answer their purpose. The masks that have hidden the real character of the enemy, who have been playing fast and loose with our confidences, are being torn off.

But the slavery to party is weakening, and it must grow weaker still. The cry for prohibition is becoming louder every year. And there is every indication that in the near future this cry will be pitched to a key so high that the roar of ocean, lashed by tempest, or the reverberations of thunder will be mild in comparison to it.

Respectfully submitted,

J. E. GOUCHER, Chairman.

THE BOYS' CAMP.

BY REV. G. W. WILLIAMS.

The "Boys' Branch" of the Saint Stephen Y. M. C. A. has recently had a memorable camping-out experience at Campobello. The encampment was under the direction of Mr. E. M. Robinson, to whom this Boys' Branch owes its existence and efficiency, and through whose kindness I was privileged to share thirty-six hours of their camp life. Mr. Robinson had the assistance of two most worthy Christian young men, Messrs. G. G. Pack, of New Jersey (who has had much experience in this particular line of work), and C. Henderson, of Andover, N. B. There were between twenty and thirty boys, whose ages ranged from ten to sixteen. The camp was, of course, intended to minister to moral and spiritual, as well as physical good. The motive of its establishment was that these boys might take their summer outing under such positive Christian influences that the unconverted among them (for there is "associate" as well as "active" membership in the Y. M. C. A.) would of necessity realize the power and blessedness of the Christian life. Amid prayers were the stakes driven, the canvass stretched, the ropes tied. This was all very manifest during my short experience.

When I first reached the camp (in company with the boys who were returning from a side excursion to Deer Island); the tents were glistening white beneath the stars, and looked very much like some military encampment. It was too late to do anything before retiring but join in a fervid prayer for Divine protection, while gathered for a few moments in the dining tent. But next day I saw the average camp life.

The location of the encampment had been most admirably chosen. The meadow in which the tents were pitched was exposed to the sun's rays all the long day, and so was beautifully warm and dry. By its side was a salt-water lake never empty, the former opening to the sea, being too nearly closed by the bar that had joined in front of it. Just across this bar was the ocean. Across the lake on one side, and immediately at hand on the other side, were the wooded hills. After breakfast there was a Bible reading of from half to three-quarters of an hour. Mr. Pack gave the reference, and we talked informally as we sat in a little group on the grass. Every one enjoyed it. Who could help it when it was so social and free? For the rest of the day the boys could, under supervision, do as they pleased; and the supervision took the form of the camp leaders joining in the sports as heartily as any. We had base ball and cricket that morning, besides exercising a foot-ball somewhat.

In the afternoon a detachment of us climbed the hills across the lake. We halted near the start, and for an hour or more read aloud in turn. Then, the heat of the day being past, we climbed far up and along the rugged coast. We made the great cliffs echo with our shouting; we gazed in rapt admiration upon the limitless ocean view; we saw dead trees and great rocks over steep precipices. Then, hungry enough, we came back to the camp, to find that the other detachment, who had gone pollock fishing, had had the excitement of a thoroughly successful experience. About 8 p. m. we all rowed along the lake to the bar, and there built our fire, which threw its light upon the water on either side. We gathered about it in a semi-circle, our faces illumined by its lurid glare, and held the regular evening social service. I will long remember the scene. There were three of the unsaved boys who, before the meeting closed, held up their hands as a token that they would seek Christ.

I left the camp feeling anxious that an enterprise having in it so much of hope might be undertaken more generally throughout our province. I have heard from the camp since. I quote from the letter. It is so aglow with purpose and joy that I hope some one who reads may become fired with its enthusiasm, and go and do likewise.

"After you left we continued to have the same glorious time. On Sunday morning we had a grand little meeting under the trees. In the afternoon we all went over to Wilson's beach to Sunday school, and the way the boys did sing! In the evening over one hundred people came out unasked to our camp. We had intended to have a quiet little meeting by ourselves, but it seemed as though the Master had planned differently, and so we had an open meeting, lighted our big torch, and gathered around it on the grass. The boys showed up bravely, and the people went home pleased and, I trust, profited as well. Oh what a grand meeting we had on Monday night! I shall never forget it. To me it was beyond description. We made our fire out on the bar, and one by one we gathered around it. The unfettered jolity of the day was over, and tired and satisfied with our common pleasure, we all seemed eager to drink the deeper of that calm, restful joy, which is so different, so like, and yet so infinitely above all other joy. I was impressed with a deep feeling of solemnity, almost akin to awe, as I drank in the scene. Away off to the sea was immensity, with the twinkling light-houses on the nearer verge; away up in the sky was immensity, with its twinkling light-houses on the nearer side; right at my feet was immensity of possibilities, with its twinkling lights that shall never die, but shall shine more and more until the perfect day. The wind softly fanned our cheeks, and we knew it was there, and we rejoiced in it. And that other wind that 'bloweth where it listeth' was there, and we realised it, and we rejoiced in it. And the gentle swell broke softly on the sand, and as we thought of the sound of many waters, our own hearts joined in that grand chorus of praise and adoration, and I know that a gentle swell was heard to break on the golden shore that night. The boys sang sweetly and with a full, deep ring that music alone cannot give, and the prayers seemed laden with the soul's deep yearnings that the great heart of love alone can call forth. I believe that there was joy in heaven that night, for more than one hoisted his signal of distress and cried for help. There were only two boys in all that company who did not, then and there, openly call the blessed Jesus their Saviour and their Lord. Oh, may God bless them all! But the words that I have penned cannot penetrate to the heart of the meeting. They merely beat around the outside edges in their weak attempt. The description cannot come from voice or pen, but only as one heart talks to another in its own unwritten language that so few hearts know. But I must close. We are all safely home. They say the camp is over. Do you think so? At our last meeting eight boys claimed that they had found the Saviour while in camp. Eight new lives for the Master, and many others filled anew with love and purpose; and is the camp over? Eight new light-houses on the coast, and twice as many more supplied with bigger burners and better reflectors. Did the camp pay? Think it all over, and then sit down and think it all over again. We were not quite eight days in camp. Eight days, eight lives. Do we think we ought to spare the time, or are we too busy?"

—"An ounce of prevention, &c." Do not neglect that cough! One bottle of Puttner's Emulsion (the cough medicine par excellence) taken now, may save your weeks of illness, and a long doctor's bill. Large bottle, only 50 cents.

THE REPORT OF THE CONVENTION'S COMMITTEE ON SUNDAY SCHOOLS.

The Sunday-school has passed the experimental stage, so that none can be found among us to question for a moment its usefulness or deny it a place amongst the instrumentalities by which God is pleased to carry on His work. But we need to remember that the Sunday-school, like all other similar organizations, is useful only as it is taken hold of by consecrated workers and made to serve the purpose of its being. Your committee are pleased to report their conviction that the Sunday-school is being effectively employed in a large proportion of the localities embraced in this Convention, but they are as strongly convinced that there are many schools already existing which need to be more vigorously worked, and many communities having no Baptist Sunday-school, where a thrifty organization might exist.

Some pains have been taken by your committee to gather statistics relating to different points, but on account of the lack of sources of information the result is at present too imperfect to be presented. The experience, however, has led the committee to outline a plan for recommendation to the Convention, which, if adopted, we believe will result in the unification and advancement of this important department of our work. This plan is as follows:

We recommend—

1. That a committee be appointed consisting of an interested Sunday-school worker from each association, whose duty it shall be to divide the territory embraced in the Convention into districts, to co-operate with the associational Sunday-school. Committee in the prosecution of this work in the various districts, to prepare in connection with the Convention committee on denominational letters a suitable form for Sunday-school statistics, and to have a general oversight of our Sunday-school work.

2. That the associations be invited to co-operate in this work by appointing an interested Sunday-school worker from each district within its bounds on its Sunday-school committee. And your committee further recommend that the Baptist Catechism be used in all our Sunday-schools and families. The adoption of this report will mean a great deal of work, but we believe this work is needed and that the results will more than compensate the efforts expended.

J. W. Spurden,
J. S. Trites,
F. H. Beals.

SIGHTS AND SOUNDS IN INDIA.

For Boys and Girls in Canada.

Dear Girls and Boys,—I heard a voice at my elbow, and looking down met the upturned face of a nine or ten year old boy. "Please sir, may I go out with you to the big ship? I have never been out to the big ship." The eyes were black and large. The cheeks were brown as unvarnished mahogany. The dishevelled hair streamed out about the ears and was tied in a careless knot behind. The chin was rounded under a row of white teeth. The only garment that robed his dusky frame was a ragged cloth, girt about the loins.

He is a boy whom you may see on the mission compound almost any time from morn to eve. He pulls punkah, runs on errands, or does anything that needs to be done. We call him the cow-boy, because it used to be his special work to look after the cow. He belongs to a caste of people called "golla people," *i. e.* shepherd people.

The other day he drove three small nails into one of the posts of the bungalow. I felt very bad to have to punish him, but if I did not it is hard to tell what he might do next. When the deed was discovered, I was so busy that I told him we would have a talk about it to-morrow. The next day at evening, I asked him what we were to do about those nails. He looked me full in the face, as if he knew that I loved him, but did not speak. Again I asked, "What shall we do?" He felt it was a solemn moment, for nothing had been said since the deed was done, until now it was coming up like a judgment. "Mee chittum," he said tremulously, *i. e.* "Your pleasure," or "Whatever seems best to you." "If all of us should drive nails into the walls and posts of the bungalow what would become of it?" I asked. He admitted that it would go to ruin. I had resolved to teach him a lesson by fining him, but as his eyes looked up into mine, my heart was beginning to fail. But I remembered how we had well-nigh spoiled him by not being strict enough before, and at last had been obliged to turn him off. After we thought he had been exiled long enough, he was taken on again for a new trial, and has been doing wonderfully well ever since. So I decided it would be cruel kindness to let him off without punishment. Therefore he was told that he should be charged one cent for damages. That one cent should be taken out of his month's wages. It was equal to his pay for more than half a day. He responded very humbly and solemnly, "All right, sir!" and went off satisfied that the sentence was just, and had been pronounced upon him in love.

The missionary's servants are not a luxury but a necessity. He simply cannot get along without them. If the missionaries had to bring all the water for their own filter, run on all their own errands, cook all their own food, sweep all their own floors, and pull all their own punkahs, they would not be able to do much else. They would spend most of the time getting sick and getting well, and taking care of themselves. They would get about as much mission work done as the hero who slept all night and spent all day in taking his meals and making his bed. He would come home on furlough after ten years without even knowing the language, except a little picked-up gibberish, that would enable him to bargain for his rice at the bazaar. Who in the home land would work and preach, would pray and give to support such a good-for-nothing missionary as this?

Or suppose even that the missionary commences to economize. He says, "I will do without a punkah man." Then his head is hot and heavy all day. He gets so weak and stupid that he can neither study, nor preach, nor pray. His nerves get all on a jingle, and he becomes as irritable as a cut, and as cross as a bear. Or he says, "I do not believe in missionaries having too many servants. I will milk my own cow, and weed my own garden. Well this must be done in the cool of the day, and if he is a new missionary, what is the time for him to study Telugu? or if he knows Telugu, that is the best time for him to be out preaching. Whatever way you may put it, the missionary who economises too much in servants cheats the people who support him, is recreant to his duty and unfaithful to his God.

But the true missionary does not do any such thing. He takes part of his salary to hire native men to do what they can do sometimes much better than he can do, while he spends his own time in doing what they cannot do, and what he was sent to do. He surrounds himself with servants, not that he may have an easy time, but that his hands and heart may be free to work hard for the Lord. While one servant is bringing water for his filter, another cooking his dinner, another going on an errand, he and his wife are studying Telugu or preaching the gospel to the dying.

It takes enough of his time to keep the servants straight. They steal; they lie; they idle their time. This Hindu religion is a heathen thing. They are steeped in falsehood from their cradles. You cannot believe it until you learn it by bitter experience in dealing with these people, that a man can look so sincere and yet be so deceitful; that he can tell such a black falsehood and yet look so holy; that he can play at sneak-thief daily and yet appear so surprised and hurt to be accused of such a sin. The missionary, brought up in the religion of Jesus, has such a hatred of lies, that all his moral nature boils within him, to have a man lie to him or steal from him. But he learns to weep over the demoniacal state of his daily companions, and sometimes his heart almost breaks. If these people do not need Christ, then nothing was ever needed in this world.

Well, all this talk has come from trying to introduce the nine year old boy, who asked to go to the ship with me. My letter has got off the track.

The thought of boarding the big ship made his face shine. From his infancy he had seen the great steamers coming smoking up the bay, to anchor off a mile from the shore, but that was as near as he had ever been. I told him we would start as soon as the flag was up. About half-past one o'clock, on the port flagstaff, on the arm that reaches out toward Madras, up went a square blue flag, with a white bull's eye. By the time we reached the beach, a ship hove in sight, puffing up from Madras. The cow-boy saw it first, and pointing his finger toward it in great glee, said, "See sir, it is coming! it is coming!"

Our boat, by dint of many oarsmen, ploughed its way through the angry surf until it reached a calmer sea and touched the side of the ship. That gentleman on deck with the sun helmet on has been watching for us. Soon he and his wife, with his luggage, are aboard the boat, and we are pulling for the shore. Ere many minutes they are with us at the Mission house, and we feast on their presence for two days. They have been spending the hot season on a hill northwest of Madras, called Ootacamund, and from their vacation amongst the clouds have come home with a renewal of their youth.

Their arrival was on Saturday afternoon. On Monday evening they started for home—northward to a town over fifty miles north of Bimli, going through Vizianagram and calling at Mr. Shaw's on their way. This morning we received letters announcing their safe arrival, after several adventures and some delays. When they were a little more than half way home they came to a river that has no bridge. The gentleman had to get out, take off his shoes and wade around to find the fording place. Then he helped the coolies push the jinrickshs through the stream.

We are still tending and watering the plants which our Heavenly Father planted at Polepilly. I went out the other day to visit them. An encouraging letter came to me on Saturday from one of them who is away from home. Miss Gray visited them yesterday. They declare that they have thrown away all their household gods. The eldest brother's wife, of whose conversion I wrote in my last, is learning to read. She is very ambitious and is making rapid progress. She told Miss Gray she was learning to read so as to be able to read the Bible.

L. D. MORSE.

Bimlipatam, India, July 22, 1893.

Millions of Women use it for all purposes Laundry and Household and find it a great comfort and saver of Labor

Sunlight SOAP

Has no equal for purity, nor for cleaning and sweetening, nor preserving the clothes and hands from injury, nor for all-round general use.

REFUSE CHEAP IMITATIONS

HARDING & SMITH, Saint John, Agents for New Brunswick.

Chronic Coughs

Persons afflicted with these or any throat or lung troubles should resort to that

Most Excellent Remedy,

Scott's Emulsion

of Pure Cod Liver Oil with Hypophosphites of Lime and Soda. No other preparation effects such cures.

"CAUTION."—Beware of substitutes. Genuine prepared by Scott & Bowne, Belleville. Sold by all druggists. 50c. and $1.00.

HEART FAILURE, FAINTNESS, ACUTE DYSPEPSIA, with *Complete Nervous Prostration,*

Cured by Using HAWKER'S NERVE & STOMACH TONIC.

A LADY'S EXPERIENCE.

Mr. Wm. Thompson of Musquash, N. B., says: "For 2 years past my wife has suffered with *Acute Dyspepsia* accompanied with complete *nervous prostration* and a *smothering sensation about the heart* which frequently produced an attack of faintness. She became weak and nervous, lost all energy, and had a constant *feeling of dread*. She suffered with *intense pain in the stomach* after eating, which was usually followed by the smothering sensation about the heart and *fainting spells*. She tried a great many remedies and was treated by the doctors for some time, but obtained no relief. She became so *discouraged* that she gave up all hope of ever getting better, when *our pastor suggested* that she try HAWKER'S NERVE AND STOMACH TONIC and LIVER PILLS, *which had produced remarkable cures in several cases he knew of*. We did so and she obtained immediate relief from the distress after taking the second dose, and has continued to improve ever since until today she is as well as ever, and can enjoy her food without fear of suffering. I cannot speak too highly of these valuable medicines which have restored my wife to health and strength and saved much suffering and expense."

Rev. Henry M. Spike, Rector of Musquash, N. B., says: "I am personally acquainted with Mrs. Thompson's case, and am greatly pleased that the medicine which I recommended to her produced such remarkable results."

Sold by all druggists and general dealers.

TONIC 50 cts.; PILLS 25 cts.

Manufactured by the HAWKER MEDICINE CO., Ltd. St. John, N. B.

Diamond Rings, Engagement Rings, WEDDING RINGS, Keeper Rings, Gem Set Rings, Gent's Signet Rings.

We have them all at lowest prices. If you can't call, write us for what you want. Satisfaction guaranteed.

L. L. SHARPE, 42 Dock St., 102 Union St. SAINT JOHN, N. B.

ENGINES, BOILERS, SAW MILLS, and Machinery of all kinds. Mill Supplies, Furnaces, School Desks, etc. Send for Catalogue.

ROBB ENGINEERING CO., Ltd., AMHERST, N. S.

BAPTIST BOOK ROOM, HALIFAX.

Sixty large volumes in each—just the kind for Baptists:

GOLDEN GATE LIBRARY, $34.00.

GRANITE LIBRARY, $33.00.

NO. 7 SELECT, $32.00.

Don't miss the Drinkwater set, 16 large volumes (published at $1.50 each) for $15.00.

Missionary and Biography should be in every Sunday-school library.

A new stock of Reward Cards. Send 25c. and get a sample.

Y. P. Union paper and stock supplied.

GEO. A. McDONALD, Secy.-Treas.

SAVE MONEY AND TIME On Your Tickets to California

Great Central Route Excursion.

PERSONALLY conducted, through Tourist Cars, leave Chicago twice a week, Mondays and Thursdays at 10.30 p. m., for San Francisco and all points in Colorado, Utah, Montana, Idaho, Washington and Oregon, via Chicago, Union Pacific and North Western Lines. Shortest time. Lowest rates. For Sleeping Car Berths, etc., apply to F. E. KREAMER, manager, or to JAS. S. SMITH, Assistant Manager, 290 Washington Street, Boston.