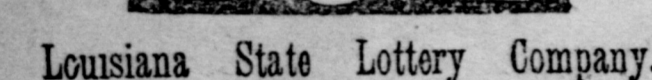


"August Flower"

For two years I suffered terribly with stomach trouble, and was for all that time under treatment by a physician. I finally, after trying everything, said stomach was about worn out, and that I would have to cease eating solid food for a time at least. I was so weak that I could not work. Finally on the recommendation of a friend who had used your preparation with beneficial results, I procured a bottle of August Flower, and commenced using it. It seemed to do me good at once. I gained in strength and flesh rapidly; my appetite became good, and I suffered no bad effects from it. I feel now like a new man, and consider that August Flower has entirely cured me of Dyspepsia in its worst form. JAMES E. DEDRICK, Sargents, New York.

UNPRECEDENTED ATTRACTION!

OVER ONE QUARTER OF A MILLION DISTRIBUTED.



Louisiana State Lottery Company. Incorporated by the Legislature for Educational and Charitable purposes, and its franchise made a part of the present State constitution, in 1879, by an enabling provision...

TO CONTINUE UNTIL JANUARY 1ST 1893.

Its GRAND EXTRAORDINARY DRAWINGS take place Semi-Annually (June and December), and its GRAND SINGLE NUMBER DRAWINGS take place in each of the other ten months of the year, and are drawn in public, at the Academy of Music, New Orleans, La.

Attended as follows: "We do hereby certify that we supervise the arrangements for all the Monthly and Semi-Annual Drawings of the Louisiana State Lottery Company, and in person manage and control the Drawings themselves, and that the same are conducted with honesty, fairness and good faith toward all parties, and we authorize the company to use this certificate, with facsimiles of our signatures attached, in its advertisements."

Commissioners. We the undersigned Banks and Bankers will pay all Prizes drawn in the Louisiana State Lotteries which may be presented at our counters.

R. M. Wainwright, Pres. Louisiana Nat. Bk. Pierre Lemaire, Pres. New Orleans Nat. Bk. A. Baldwin, Pres. New Orleans Nat. Bk. Carl Kolb, Pres. Orleans National Bk.

THE MONTHLY \$6 DRAWING.

Table with 2 columns: Prize amount and number of prizes. Includes 1st Prize of \$75,000 (1), 2nd Prize of \$10,000 (2), etc.

PRICE OF TICKETS.

Whole Tickets at 85¢. Two-Twifts 82¢. One-Fifth at 16¢. One-Fourth 50¢.

SPECIAL RATES TO AGENTS.

AGENTS WANTED EVERYWHERE.

SEND MONEY BY EXPRESS AT OUR EXPENSE.

IN SUMS NOT LESS THAN FIVE DOLLARS.

On which we will pay all charges, and we prepay Express Charges on Tickets and Lists of Prizes forwarded to correspondents.

Address: PAUL CONRAD, New Orleans, La.

ATTENTION.

The present charter of the Louisiana State Lottery Company...

In buying a Louisiana State Lottery Ticket, we see that the ticket is dated at New Orleans, that the Prize drawn is in New Orleans, and that the ticket is signed by Paul Conrad, President...

There are so many inferior and dishonest schemes on the market for the sale of which vendors receive enormous commissions, that buyers must see to it, and protect themselves by insisting on having LOUISIANA STATE LOTTERY TICKETS and some other reliable evidence.

I took Cold, I took Sick, I took...

SCOTT'S EMULSION

I take My Meals, I take My Rest, I take My Vigor...

SCOTT & BOWNE, Belleville.

ROAD TAX NOTICE!

All persons who have not paid amount of road tax assessed upon them in the Middle District, Parish of Chatham, are hereby notified to have the same paid to John Edgerly, Jr., at his office, on or before the 21st day of August, 1892, otherwise execution will be issued for same without further notice.

By order, J. B. STEPHENSON, FERRY COMMISSIONER, Chatham, N. B., 13th August, 1892.

McLEAN'S VEGETABLE WORM SYRUP

Safe Pleasant Effective!

Miramichi Advance.

CHATHAM, N. B., SEPTEMBER 22, 1892.

The Scott Act Question.

The Advocate endeavored, by a labored editorial, in its issue of yesterday to convey the impression that the ADVANCE had introduced the question of the probable income the County would receive from licenses, into the present Scott Act campaign. This is in keeping with the regard for accuracy usually displayed by the gentlemen who do the writing for that paper. It was the Advocate that brought the income and taxation question up, and placing the fee to be charged at \$50 proceeded to argue, by inference, that if it were greater it would be an object to the ratepayers to repeal the Scott Act, but, if not, then it were better to retain the Act. All we did was to express the view that public sentiment was in favor of exacting the maximum license fee in the event of the Scott Act being repealed. In the last issue of the ADVANCE we merely published the provisions of the Act that would be in operation when the Scott Act was revoked, and pointed out its local operation. We did this to correct some misrepresentations of the law which have been made by certain newspapers, clergymen and others, who seem to think it is not improper to attempt to mislead and deceive the people as to the issues involved in the question that they are to decide on 29th. The Advocate now intimates that there will be only a dozen licenses in the County—and these in Chatham and Newcastle—because the other parishes will take advantage of the optional provisions of the Act. While we do not venture to hope that we shall get so near to prohibition as that, we are pleased to think that our resume of the Act in last week's paper has given our contemporary a more enlightened view of it. A dozen licensed places in the two towns would be preferable to the fifty unlicensed ones they now have.

Whether the facts will operate in favor or against the Scott Act, is not so much a matter of concern to us as the Advocate appears to believe. We realize that a number of excited people are being misled in reference to the question at issue. The element of fakism is being introduced to herd them together, in order that the issues involved may not be clearly put before them, but mixed up with a kind of punch and judy business, and denunciations of intemperance and other sins—the very things which have been and are fostered by the Scott Act itself, even in the towns of Chatham and Newcastle. Certain clergymen have, apparently, taken the ground that they themselves, in their particular churches, are failures in the work of teaching the divine and moral law to their people, and they shorten their services in order that they and their flocks may run away and participate in the privilege of being instructed in their duty as citizens and Christians by strange people whom they never saw before and will probably never see again, until some new excitement is got up, in which those worthy itinerers will perceive opportunity to make a little money. By and by, when the excitement wears off and the people get down again to their normal condition of mind, when the peripatetic performers have pocketed their shelds and gone to new fields, and the ministers have, perhaps, worn out their popularity by straining the credulity and losing the respect of their people, the ratepayers generally will realize that these exceedingly busy and self-righteous moral leaders have played a very unenlightened part, and induced many otherwise sensible people to do the same. For our part we deem it a duty to simply present facts as they are, and we believe that, in the end, our course will be commended even by those who may differ from and denounce us in their present prejudiced and excited condition of mind.

It seems a pity that gentlemen who consider themselves "war-horses" in the alleged cause of temperance should either directly or indirectly seek to pervert the evident teaching of the Scriptures to the subject. They labor to create false ideas in the minds of those, who may have confidence in their teaching by declaring that the drinking of wine, or even strong drink, is of itself a sin. They thus seek to set up a doctrine of their own which has no warrant of Scripture and instead of impressing their hearers with the false notion that there is no such thing as temperance in the use of wine. We cannot imagine a more dangerous course than this for the future of the class of boys who have little opportunity to learn what is false and what is true in these matters until they are thrown upon the world on their own responsibility. There are, unfortunately, pastors and parents who, as we noted last week, represent the drinking of wine or other strong drink as a sin. Some go so far as to imply that it is a crime, for it is representative in the same category with stealing, bearing false witness and other offenses which are forbidden by God, Himself. Imagine a young man who has been the subject of such teaching, going away from home amongst more enlightened surroundings! What would be the effect of his being convinced that his pastor and parents had misled him! Would it not be to shake his belief also in the verity of the real prohibitions and other commandments of God? Logically, that must be the result and, therefore, these fanatical people, who make a sin of that which is not a sin, and which God has never forbidden, assume a responsibility much greater than they realize.

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admit that there is any virtue in temperance. Virtue and temperance, according to their peculiar, modern notions, consist in having no temptation to resist and no opportunity to be interperate.

St. Paul, who counselled that members of the Ephesian church should "not be drunk with wine, wherein is excess" (Eph. V, 18) counselled, Timothy (1 Tim. V, 23) "Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities."

These two attitudes toward the great apostle clearly set forth the distinction between the improper and the proper use of wine.

These are a few scriptural references, which show the absurdity of those who make a sin of the use of wine and strong drink. When they are cornered on the subject, however, they ignorantly declare that the wine which the Scriptures do not forbid is an unfermented article. And there are some who are so ignorant as to believe them.

It is evident that arcaid simplicity and rural sentimentality have not been entirely swept away before the advancing agencies of modern civilization, to read the gushing declaration of rev. Mr. Bell at Boisestova in the parish of Ludlow on 5th inst., when he stood in the pulpit in presence of our "twenty thousand dollar" friend, the rev. Neil McKay, on the occasion of the recent visit of that august personage to the rev. Bell's locality. Mr. Bell had heard of the reverend authority on contingent and jail assessments, and like Simeon of old, he almost delivered himself of a new nunc dimittis. His rapturous utterance, as reported in the Advocate that rev. Mr. McKay was "an old war horse and one of the wishes of his life was to hear him" was such a rhapsodical invocation, as to induce the reverend object of the reverend and admiring Mr. Bell's adoration and longing, to be carried away by the inflation of his environment. That is why—according to the faithful report of the Advocate—rev. Mr. McKay said "he had been well called an old war horse; he had been engaged in many similar campaigns and more than that, had never lost a battle. I may be beaten in this one, but do not expect to be."

Now, few people who live within the sound of the reverend gentleman's voice, here in Chatham, were aware of his prowess in the temperance battlefield, and that he was particularly distinguished as a war horse. We always regarded him as a rather sensible equine in the prohibition pasture, instead of a fiery steed amid the carnage of the blood and thunder of the frothy and amusingly excited colts that prance in the tea-total arena.

We are told of the good man, Job, that (Job I, 13) "his sons and his daughters were eating and drinking wine in their eldest brother's house"—yet we do not read that either their heavenly Father or their earthly parent reproved them therefor.

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Christ, himself, gave very direct testimony as to the kind of wine which he considered best. He said (Luke V, 39) "No man also, having drunk old wine desireth new; for he saith the old is better." If the Lord had thought of wine, he would not have drunk at all, or he would have said so, but he did not.

Ecclesiastes preached of men's duties and said "a feast is made for laughter and wine maketh merry." \* \* \* (X, 17) Blessed art thou, O Land, when thy king is the son of nobles and thy princes eat in due season, for strength and not for drunkenness.

"Go thy way" said the preacher (Eccles. IX, 7) eat thy bread with joy and drink thy wine with a merry heart, for God now accepteth thy work."

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When Jesus, the father of David, sent his son to Saul, king of Israel, the young man (1 Sam. XVI, 20) "took an ass laden with bread, and a bottle of wine, and went to the king. There was no prohibition in this, nor does the Bible indicate that there was anything wrong in David, who was "a man after God's own heart" being the bearer of the wine to the king of Israel, while, we may reasonably suppose, King Saul drank the wine and the Lord was quite well pleased that he should do so.

Christ, himself, gave very direct testimony as to the kind of wine which he considered best. He said (Luke V, 39) "No man also, having drunk old wine desireth new; for he saith the old is better." If the Lord had thought of wine, he would not have drunk at all, or he would have said so, but he did not.

Let us not imagine a more dangerous course than this for the future of the class of boys who have little opportunity to learn what is false and what is true in these matters until they are thrown upon the world on their own responsibility. There are, unfortunately, pastors and parents who, as we noted last week, represent the drinking of wine or other strong drink as a sin. Some go so far as to imply that it is a crime, for it is representative in the same category with stealing, bearing false witness and other offenses which are forbidden by God, Himself. Imagine a young man who has been the subject of such teaching, going away from home amongst more enlightened surroundings! What would be the effect of his being convinced that his pastor and parents had misled him! Would it not be to shake his belief also in the verity of the real prohibitions and other commandments of God? Logically, that must be the result and, therefore, these fanatical people, who make a sin of that which is not a sin, and which God has never forbidden, assume a responsibility much greater than they realize.

As a few of our pulpits are getting into disrepute over their misrepresentations of the financial aspects of the drink question, we believe we do them a service in directing the attention of their occupants to a few of the passages in the Old and New Testaments which they ought to be more familiar with than they appear to be. Let it be remembered that we do not wish to encourage the use of intoxicants. We think that those who drink the least drink the best, but we hold that while there are many denunciations of the sin of drunkenness in the Scripture there are none directed against the temperate use of even strong drink. We have, for instance, the following:—"Give strong drink unto him that is ready to perish and wine unto those that be of heavy hearts. Let him drink and forget his poverty and remember his misery no more." Prov. XXI, 6 & 7.

When Ziba the servant of Mephibosheth met David near Jerusalem after Absalom's estrangement, he presented him with bread; raisins, fruit and wine, telling the king that the wine was "that such as be faint in the wilderness may drink." 1 Sam. XVI, 2.

When Abram was returning from Hobab after having slain Chedorlaomer and other kings who were in the Valley of Shaveh, and he was the priest of the most high God. According to Judges IX, when Jotham was delivering his parable on the top of Mount Gerizim he made the vine to say, "should I leave my wine which cheereth God and man?" (ver. 13).

When the Levite was journeying in Gibeah to Mount Ephraim with his wife and servant going "to the house of the Lord" and was invited to accept of the hospitality of the old Ephraimites, he sought to be excused saying (Judges XIX, 19) "There is both straw and provender for our asses; and there is bread and wine also for me and for thine handmaid, and for the young man who is with thy servant; there is no want of anything."

When David brought the Ark from Kirjath Jearim to Zion and he "blessed the people in the name of the Lord of Hosts," he gave "to all the people—the whole multitude of Israel—as well to the women as men, to every one, a cake of bread and a good piece of meat and a flagon of wine." 1 Chron. XVI, 19.