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THE CHURCH MUST FACE THE SOCIAL PROBLEMS

It Must Provide Social Life for the Young People of Today

The following address dealing with the Church and Social Problems was delivered by Rev. Hugh G. Westrup at the annual meeting of the United Baptist Church Fourth District, held at Tracy a few days ago.

We speak of the Church as the Body of Christ, and as such it must be the visible, articulate, active organism dominated by the Head, which is Christ. The church, then is that union of believers in Jesus Christ, bound together in one common cause—the building up of the Kingdom of God.

What do we comprehend by the Kingdom of God; what is its character? Scripture says that in that Kingdom there is nothing that defileth, no injustice, no uncleanness, no drunkenness, nothing that causes sorrow, or tears or death.

Therefore, the Church must necessarily contend with, and fight against all that is contrary to the will of God, all that is alien to His Kingdom. The Church must if she be the true Body of Christ ever be performing His work in the world, ever be co-operating with Him in the task of bringing in His Kingdom.

Now, what is the mind of Christ as touching Social Problems?

Jesus Christ is claimed to be the greatest social teacher of all time. He laid down the eternal principle of the brotherhood of man, which is the foundation of all social progress.

His proclamation of His Mission at the outset of His ministry makes very plain the social aspect of His work: "To preach the gospel to the poor, to heal the broken hearted, to preach deliverance to the captive, to recover sight to the blind, and to set at liberty them that are bruised."

During His ministry, He not only went about doing good, but confessed in no mild language, those who violated their office of authority for private gain, those who oppressed the poor, or took advantage of the weak.

His teaching was ever of the social order. Speaking of the Day of Judgment He declares that the commendation of the Great Judge shall be for those who were concerned about the social welfare of their fellows.

"Inasmuch as ye have done it unto one of the least of these, ye have done it unto me." "I was an hungry, and ye gave me meat, I was thirsty, and ye gave drink, I was a stranger, and ye took me in, I was sick and ye visited me, in prison and ye came unto me." Here is the seal of the Master upon Social Service.

Again, the parable of the Good Samaritan emphasizes the key to all social problems, the recognition of the universal brotherhood of man.

It is often said that the function of the Church is to preach the Gospel, and not to meddle in social matters.

We need to ask, What is the Gos-

pel? Has it merely to do with a miraculous translation of the soul of the believer from this sinful world into a glorious state of eternal bliss? The Gospel is a message of life. "I came that ye may have life, and that ye may have it more abundantly. He that believeth on the Son hath eternal life."

What is comprehended in this message? It is the gift of a divine faculty which enables us to live up to the fullest capacity, using all our powers to the best advantage.

This is the message of Jesus, that man may, if he works in harmony with God have a gloriously abundant and useful life.

Now, in order that this new life may be realized, it is necessary for the Church, by the help of God, to fight against all that is adverse to the development of the highest and noblest in man.

Jesus was very emphatic in His denunciation of that man who should put a stumbling block in the way of his fellow in his attempt to attain to this high ideal of life. "Woe to that man by whom the offence cometh!"

It follows therefore, that the task of the Church is not merely to proclaim by word of mouth the Gospel of salvation by the sacrificial death of Jesus, but also to build up a higher nobler social order—to break down, and overcome all those conditions that militate against the development of the true life of man.

Too often, perhaps, the Church has been content to spiritualize those teachings that are intended to be stressed literally. The Church has been at times, much inclined to hold aloof from active combat with the forces of evil for fear of being misunderstood. Too often, perhaps, the Church has shrank back from the path of duty because she is told to mind her own business, the business of preaching. Surely, if the Church of the Living Christ does not attack evil, we must expect that evil to ever block her road to achievement.

Today the Church is not the force and power that she should be in the life of the nation because of her, if not compromise with social evil, at least, an indifference towards it, a lack of the sense of responsibility concerning it. Is it in keeping with the mind of God, that millions should starve every year, while there is food enough and to spare for all? Is the Church discharging her duty by remaining silent concerning those evils that are destructive to men's souls, their character, their personality? We think of our own fair province saddled with a Liquor Control Act for the dispensing of that which is a poison to body and soul. Is the Church doing her duty to young men and women, aye to young boys and girls while it condones the sale of

liquor, or makes no united effort to abolish it?

Again, the Church needs to awaken to a sense of her responsibility to guard the moral life of those whom she has to do. Is it conducive to the building up of the Kingdom that immoral living in our midst should be winked at and condoned by the silence of the Church? Young people, seeing such open immorality going unchecked accept it as a standard, and should one seek to guide or direct them, pointing to the evil of immorality, the answer is quickly given, "So and so, and so and so does this or that, nothing is said to them, then why speak to me?"

The Church must accept the challenge in these days presented by the Social Problems. She must be more militant against all the forces of evil. She must in other words make her religion real. It was James who scorched the religion that did not eventuate in conduct. He says: "If a brother or sister be naked, and destitute of daily food, and one of you say unto them, 'Depart in peace, be ye warmed and filled,' notwithstanding ye give them not those things that are needful for the body, what doth it profit them?"

Likewise, why be content merely with a passive righteousness that takes no cognizance of the forces of evil that drag man down.

Then again, let us remember that the Church should have a definite programme for the cultivation and maintenance of a true social order. The local Church should provide such a social life for the young people that they be not only sheltered from the grosser evils, but trained in the high ideals of manhood and womanhood. Are we as concerned as we should be about the leisure time of our young people? There is more need than ever for the Church to take a deep interest in problems that face us, in the forces that have to do with social life.

The question may well be asked, Is the Church making the earnest effort that she should in order to remove the social evils and to build up a better social order? The voice of the Church should be heard with no uncertain sound concerning the drink evil, the desecration of the Lord's Day, the gambling menace, looseness of morals and industrial injustices. Manhood and womanhood is bound and crippled by these evils. The will of Jesus is that all should be made free. Should the Church remain silent it would seem to say Peace, peace when there is no peace. Let us take up the task, and as Christian soldiers fight till every foe is vanquished and Christ is Lord indeed.

Racketeers Busy

AMHERST June 12—'Short change' racketeers have been busy in Amherst during the last few days and several merchants as well as members of their clerical staff have been badly victimized. The police are on the lookout for a group of individuals who have been using the same tactics in every instance.

Twenty dollar bills are used for the purchase of some small article. Then the would-be purchaser asks to have the bills changed to other denominations and in this shuffle conveys that the merchant has made a mistake of one or two dollars. Rather than offend a prospective customer, the merchant pays.

Police are checking up on the parties who have been working the racket here and all merchants connected with the Amherst Retail Merchants' Alliance have been warned.

POTATOES AND SUGAR

(By R. J. Deachman, M.P.)
This is a tale of potatoes and sugar—a story also of mistakes and stupidity and foolishness and of a supreme effort to destroy trade for the purpose of supporting a costly artificial industry in Canada at the expense of the grower of potatoes in the Maritime Provinces.

Rest long enough from your labors to think a minute over a few trite facts which ought to be known to everybody:

- (1) Trade is an exchange of commodities;
- (2) Imports are payments which we receive for our exports;
- (3) Unless we admit imports, we cannot have exports;
- (4) If you will not buy, neither can you sell;
- (5) Trade is easy to destroy and hard to recover.

Our potato market has been destroyed. High tariffs are the primary cause of the destruction. The tariff on sugar is particularly culpable in this matter. We had a market for potatoes in Cuba. We smashed it for the benefit of an uneconomic beet sugar industry in Canada and for the purpose of protecting a refining industry which costs us more than it's worth. Here are the figures of potato exports over a period of years under different governments.

Total Potato Exports

1920, 6,327,343 bushels, value, \$8,030,107; 1921, 5,036,769 bushels, value \$6,657,612; 1922, 3,755,529 bushels, value \$2,936,676.

Exports were low in 1922 when the Liberals came into power. They had fallen to almost a third of their 1920 value in volume, the decline was over 25,000,000 bushels. Trade expansion carried them up in 1936. By 1935 they had almost disappeared. We lost our market in Cuba, our market in the United States was gone—total exports were insignificant. The figures state the case:

Total Potato Exports

1932, 3,755,529 bushels, value \$2,936,676; 1930, 7,957,568 bushels, value \$8,042,226; 1934, 2,707,693 bushels, value \$1,876,331; 1935, 1,430,267 bushels; value \$848,185; 1936, 840,527 bushels, value \$559,685.

Exports to Cuba

1922, 1,570,620 bushels, value \$1,936,676; 1930, 9,957,568 bushels, value 2,081,626; 1934, 359,290 bushels, value \$310,981; 1935, 309,896 bushels, value \$280,580; 1936, 317,749 bushels, value \$297,167.

Exports to U. S.

1922, 1,822,004 bushels, value \$1,204,620; 1930, 5,393,657 bushels value \$5,557,551; 1934, 1,901,128 bushels, value \$1,337,304; 1935, 625,451 bushels value \$337,413; 1936, 568,386 bushels, value 303,476.

Meanwhile, what happened to sugar? Here are our imports from Cuba: 1930, \$2,449,385; 1935, \$538,959.

And what special thing did we do to destroy these imports? We imposed particularly stiff customs duties, and dumping duties.

The rates were probably the highest ever imposed on sugar entering the Dominion. Let us repeat the figures of imports, with the duties paid thereon—1930 was bad enough—1936 was unbearable—Cuba stopped buying potatoes.

1930, Imports, \$2,449,385, duty paid \$1,694,497; Ad Val. rate 69 per cent; 1935, Imports \$538,959, duty paid \$660,625, Ad Val. rate 123 per cent.

What was the purpose of all this? It was certainly not done to destroy the exports of potatoes to Cuba—it was done to prevent import of sugar into Canada. We had an industry in Canada engaged in the production of

sugar. True it does not employ much labour. The entire wage bill of the sugar refining industry in 1934 amounted to only \$1,934,215, but the industry is powerful—sufficiently powerful to enable it to have its own way. The potato industry was not considered. The facts reveal what happened.

That is the end of the story unless the result proves an object lesson for governments of the future. There is a prospect that it will. Even caloused conscience must have remorse when, in the full light of the facts, the consequences of follies are realized.

MONCTON, June 13 — William H. King, Elm Street man, who this morning entered a plea of guilty on two separate charges of incest, was sentenced this afternoon to serve five years in the Maritime Penitentiary at Dorchester on both counts.

SUDBURY, Ont., June 13—Crawling over the countryside in millions, tent caterpillars have laid waste trees, clover and hay fields in this district of the north.

SHERIFF'S SALE

The following property will be sold at Public Auction in front of the County Court House, Fredericton, N. B., at twelve o'clock noon the 27th DAY OF JUNE, 1936.

Samuel McKel, Estate, "Bright."
"ALL that certain piece or parcel of land situate lying and being in the Parish of Bright, County and Province aforesaid, being one acre out of a lot of one hundred and twenty acres deeded to the said Granton Weston Webb by one Rueben Webb and recorded in York County Records in Book 107 page 106 and the said one acre being taken from the above tract of 120 acres, beginning at the road at the upper side line of the lot lying nearest to Central Hainesville and running along the road 8 rods thence at right angles back 20 rods thence back to the upper side line 8 rods thence at right angles along said side line to point of beginning a distance of 20 rods including in the whole one acre more or less.

| Year. | Parish & County | Roads | Schools. |
|-------|-----------------|---------|----------|
| 1930 | \$ 1.70 | \$ 1.00 | \$ 5.36 |
| 1931 | 1.50 | 1.00 | 3.75 |
| 1932 | 1.50 | 1.00 | 4.00 |
| 1933 | 1.57 | 1.00 | 2.25 |
| 1934 | 2.13 | 1.00 | 4.10 |
| 1935 | 1.90 | 1.00 | 2.62 |
| 1936 | 2.50 | 1.00 | |
| | \$12.80 | \$ 7.00 | \$22.08 |

C. N. GOODSPEED,
High Sheriff for York County, N. B.
Fredericton, N. B.,
May 29th, 1936.

SHERIFF'S SALE

The following property will be sold at Public Auction in front of the County Court House, Fredericton, N. B., at twelve o'clock noon the 27th DAY OF JUNE, 1936.

Victor Gesner Property, "Bright."
"ALL that certain lot, piece or parcel of land situate lying and being in the Parish of Bright, in the County of York and Province of New Brunswick, bounded as follows: Commencing at the Mactnaquac Road, so called, on the line between said lands and those owned and occupied by James Simmons, thence along the Simmons' line to the side line of lands owned by Avard Currie, thence along said Currie line to land owned by Clowes Sloat, thence along line of said Sloat's land to the aforementioned Mactnaquac Road, so called, thence in a Northerly direction to the place of beginning, containing by estimation eighty acres, being the land so described in Deed thereof from Charles Niles and wife to the said Harvey R. Duplissea. Delinquent Parish and County, Roads and School Taxes:

| Year. | Parish & County | Roads | Schools. |
|-------|-----------------|---------|----------|
| 1924 | \$ 6.80 | \$ 6.00 | \$ |
| 1925 | 7.70 | 6.00 | |
| 1926 | 6.74 | 5.40 | |
| 1927 | 5.61 | 3.40 | |
| 1931 | 8.44 | 4.60 | 13.86 |
| 1932 | 8.30 | 4.60 | 33.55 |
| 1933 | 8.84 | 4.60 | 8.05 |
| 1934 | 11.08 | 4.20 | 9.97 |
| 1935 | 9.82 | 4.20 | 11.55 |
| | \$72.73 | \$43.00 | \$76.78 |

C. N. GOODSPEED,
High Sheriff for York County, N. B.
Fredericton, N. B.,
May 29th, 1936.

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