SERMON.

Song of the Open Road.

By Dr. Nehemiah Boynton.

Nehemiah Boynton, preached on "The soul or save it. Songs of the Open Road." Dr. Boyn- Working out y ton took as his text Philippines ii:12 no tion with fear and trembling; for it is God which worketh in you both to will spirit, welcoming any comp

the landscape looking in all directions. life to measure for him the significance of the growing wonder of existence. He saw "clearly and he saw whole. Little rivers were not without their charm for him, but the beckoning sea, where go the ships, "where winds blow, waves dash," was as truly for him ne sweet nome. He could domesti pen, his manuscripts and his books blackness of his trials and troubles to and trembling" as an essential infusing "land in which it seemed always spirit. afternoon." Oh, the emancipation of a breezy, bristling book! What rest to the weary workman! What freedom to the shut in and enslaved! What perty to the captives and opening of prisones to them that are bound! Paul was a sailor, breasting fearlessly the mtain high billows; he was a soldier fighting the good fight of faith: he was a scholar, transfusing with his

spirit with the sweet cadence of their more appreciative patron than Paul. the Greeks, "as certain of your own to handle

own veins the life blood of the master

Afoot and lighthearted I take to the

Healthy, free, the world before me. The long brown path before me leading wherever I choose; Henceforth I ask not good fortune; I

myself am good fortune; Henceforth I whimper no more, postpone no more, need nothing.

querulous criticisms, Strong and content, I travel the open I carry them, men and women, I carry

'Here is a kinsman of mine," he is saying to himself; "a distant relative, I am filled with them and I will fill not all of whose writing I can approve, to be sure, but this song of the open read contains ideas which are precious is my work out your own salvation' set to music. It is another way of say. They yield to a sufficient motive and ing to the men of the twentieth centime." If this can in any sense be real it is surely worth our while to search and in the song, while attempting their

may observe that the shop for work- the high places, he raises them to the

Here it is so broad, well built, maca- ing hope. Such fear and trem damized; to travel it is a luxury of the very essence of fidelity, of courage existence: but there it narrows and and of heroism. rent." and the traveller will regiure described by the Psalmist, "They have strong thews and a stout heart. What mouths, but they speak not; eyes have

ecstasy of his confidence. What did They bring to the thoroughfare parhe see? The same long, blown on which our eyes rest at this very mo- they content themselves with ment. The open road, with its twists rity; willingly they indulge illusions: and turns, its steep hills, its winding their consciences have been so courtrails through the meadows, with here teously trained that they no longer a modest forget-me-not and there a speak in the stern tones of stinging re-flaming passion flower, and yonder no buke; so long as life is soft, warm, flower at all, nothing but sage brush—fuzzy, they ask no more.

This challenge from the song would the only path of life for every one of evoke only a smile of incredulity;

Just see the throngs upon the road! I do not offer the old smooth prizes The man without a country is jostling the man with a hoe. Here is the man if at all, you must work out your own salvation! Burdens become delicious how a man was made to walk. It is of mighty determinations and aspirations like the dust through closed windows. benedictions are made. A closed carriage will not deliver your The "rough new prizes," not the "old soil. "I am part of all that I have smooth prizes," have engaging attracmet," said a wise man of yesterday, tion for those who can summon the So are you! Only by meeting life upon mightier motive and make the journey.

BROOKLYN, N. Y., Jan. 14.-Dr. the open road can you either find your

Working out your own salvation is "Work out your own salva- awarded to an artful dodger; it is no compensation bestowed upon a slick and to do of his good pleasure." Dr. "just for a feather to stick in his hat." Working out your own salvation is Paul was a great, buoyant, out-in-the taking the open road, with its ups and four sides of his "earthly house of this these to minister by denial, by discitabernacle," and he was familiar with pline, by devotion, to the aspiring passion for the great, strong, full, He permitted no single dimensions of deep life, which the soul of every man craves. The fountains whose waters refresh the soul are all of them situated along the open road, which is the true, clear note in declaring regardthe only path of life. The early ing the road: Christians described salvation as "the

way." The way is the open road. Evidently the traveler upon the open I believe that much unseen is also here. road is in need of a sufficient motive cate himself in a dungeon and with his He cannot simply travel with any hope of his working out his own salvation. spirit himself away from the midnight Paul insists upon what he calls "fear

> The difference between people is not working in you"; He is the author of so much in residence, in position, abil-ity, opportunity or even education as man. He is the great Companion; He it is in motive. A sufficient motive will is the traveller's attendant and is conmake "e'm servile labors shine," but tinually on the road! The great and the lack of it transforms the seats of pitiable tragedy of life is that men do the mighty into camp stools, and the not, and will not, really believe in a Napoleons of finance into skeletons in God armor!

Just look at the multitude upon the thoughts of the mighty and quieting his it by the deal?

poets has said," and who much as he far from being relieved he is finding necessities of their souls, for these all nesired Timothy in distant Troas to his trials just begun. That lady, the arise in their experiences along the bring him his forgotten cloak to keep one with the pale cheek and blue road. Paul has another presuasio his body warm, even more urgently re- glasses, could no longer endure the is working in you" is his declaration. quested "the books, and especially the limitation of a small, snug, house, so Mrs. Robert Louis Stevenson was upparchments," to keep his soul aflame! she built a fine, large one, and now she on one occasion making a steamer jour-Fancy Paul, with his literary tastes, is a victim of the new disease called ney to visit an island reserved for those a modern library, feasting his soul "Americanitis," a nervous affection in-pon some compelling "olume which duced by troubles with servants! There eller she noticed a Sister of Charity clothes the truths of the ages in the at- is not a single soul on the road, from who had been assigned to life long duty ire of present day attractiveness. He the baby screaming with colic to the at this hard and distressing field among chances to open a volume of Whitman Croesus whose life is being crushed out and reads his "Song of the Open Road." of him by the weight of his gold, As he proceds you can see in his flash- which is not a burden bearer! And the ing eye the greeting of an unexpected burden grows heavier all the time, too! The difference between these people is not the presence or absence of a burden, for they are all "heavy ladened." but it is the quality and magnitude of the motive they can summon! Whether life with a pack on one's back is worth living or not, depends not on the of the pack, but on the strength of the underguiding spirit.
This is the confession of the song:

Done with indoor complaints, libraries, Still here I carry my old delicious but

them with me wherever I go. I swear it is impossible for me to get

them in return

"Delicious burdens!" "Nonsense!" voiced. This rippling, swinging song God! Delicious, because being filled with them, I can fill them in return! instead of being my heavy impediments, become my hope-giving inspir ation! Capitalize your burden! Make it yield compound interest! Precisely this is what Paul means by working out your own salvation with fear and ing; he exhorts to no craven, boot-licking spirit. He was no coward! As a first venture in this endeavor we He takes fear and trembling up into ing out one's own salvation is upon throne of power, till fear becomes the incentive of a giant inspiration and Just look at the open road itself, trembling the expectation of a quiver-

winds; still it is open, only it leads There are multitudes of folk upon the oor and fen, o'er crag and tor- open road who are like the vain idols

of his confidence. What the this complete equipment; The same "long, brown" road, that rather than complete equipment; the same the content themselves with medioc-

Listen! I will be honest with you,

but offer rough new prizes. Really, they cannot offer a good ex-Poland. One of our city kindergartens cuse for living! They merely exist! But there are other multitudes upon alities. Kim is passing Tiny Tim the road whose eyes are not holden of the Pilgrim Fathers, "They found the city — a destroyer not only of and Tiny Tim waves his crutch in glee. and who see the vision beatific; their God going along with them." Fagin and Bishop Welcome have just ears are not stopped; they hear the looked each other in the eye. There ringing summons; their feet and hands away in the distance will be found to goes hunger, lean and gaunt, and there, are busy in eager service; their heart be but the reflection of the light of His and debauchery seemed to prevail, and the suffering a spirit of lawlessness be but the reflection of the light of His and debauchery seemed to prevail, and the suffering a spirit of lawlessness are busy in eager service; their heart be but the reflection of the light of His and debauchery seemed to prevail, and would you believe it, is Epicurus himself. The laughter of innocence and
the impulses of a generous sympathy.

Life for them is a fine, high and inspir
are busy in eager service; their heart be but the reflection of the light of His and debauchery seemed to prevail, and countenance, who, standing by your them it was found necessary to close side, shares alike the desperateness of the leer of iniquity mingle in the comLife for them is a fine, high and inspir
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the learn the leer of iniquity mingle in the comLife for them is a fine, high and inspirmone din and roar! A wedding party ing chance. It is the chance for salva-has just been stopped to allow a funeral tion, service, character. Everything is just been stopped to show a tunetal tion, service, character. Everything is interesting and they are inspired to not road. Here are churches and constant watching and endeavor by only factories and shops, hospitals the stimulating fear that they may heavy laden and I will give you rest."

This is what the Master meant when the unit of the sent His ringing invitation, "Come unto me, all ye that labor and are stopped for a few weeks, why not for heavy laden and I will give you rest."

This is what the Master meant when the unit of the sent His ringing invitation, "Come unto me, all ye that labor and are stopped for a few weeks, why not for heavy laden and I will give you rest." and asylums, jails and every possible miss some golden opportunity, disapsort and kind of institution. Honesty point some confident expectation or be and shame use the same sidewalk! unadvantaged by some royal occasion feet of goodwill and evil purpose, for strengthening their reserves. To confident success, disheartening failure, harness one's fears and make them God. courageous endeavor, press the same haul the chariot of one's supreme life Here upon this open road, joyous is indeed to work out one's own the midst of this when one has learned how to make the soul: roughfare you must show the world them the common carriers of the no avail to retire within, your home, of the soul. Burdens are the raw mase the door and draw the shutters. terial from which, in working out your The influence of the street will sift in own salvation with fear and trembling,

along the open road no drear pilgrimous burden bearing!

ing along the open road, burden, fear, trembling and all, let us notice the gracious fact that he is not alone, but has ever the traveler's attendant. One can hardly refrain from a sharp quarrel with Wordsworth because he makes the journey of youth through life a resional. To be sure, he allows that as the youth travels raily farther from the east he still is nature's priest.

And by the vision splendid, Is on his way attended.

But he declares that with approachmanhood the vision departs:

At length the man perceives it die

And fade into the light of common day. The true man, who is working out his own salvation, perceives no such thing! The poetry is beautiful, but the theois scandalous! The "vision splendid" becomes more and more splendid as the earnest soul "sees into the life cool of things."

One story of the open road strikes

I believe you are not all that is here;

It declares that there are great companions; that we belong to them and that they .too, are on the road. Paul is more concretely correct than of this article. either when he declares that "God is

Who finds them upon the open road! One of the most stimulating of modern writers upon theism remarks open road! Can you find a single one in a preface: "The undivineness of the unburdened? Are not they all alike in natural, and the unnaturalness of the this, that every one must bear his own divine 's the great heresy of popular burden? Do not the very people who thought respecting religion." For the try to underwrite, hypothecate and by majority of people God is somewhere,

all devices dismiss their burden, add to to be sure; but not near enough to share the vicissitudes of the open road and That man, the one who looks so sul- be really and absolutely a traveller's entful, employed an expert companion! Then He is no God for his affairs for him, but so men, nor can He meet men in the deep

ing to fulfill the service, could not reinevitable separation from all her loved ones. Bending kindly and gently over her, Mrs. Stevenson said: weep. God is with you and God will be waiting to welcome you there!" "It seemed to comfort the sister," remark-

I should think it would! It has com forted me, this finding God waiting for me on the open road, this assurance born of a thousand experiences that I have a travelling companion. Even the Almighty God Himself, who, so far from being above the ordinaries of life, uses these as material for building me a character which is one day to be a miniature of His own perfection! you know that yourself? That is sal-

We argue and debate. We recite our We say our long prayers. But does the reality of the traveller's comate assurance of our lives, giving dignity and purpose and hope to the open road? While every common flames with God, do we see it and take simply "sit by and pluck blackberries? I tell you, you do not understand the open road unless you know that your a new era in our history, to take a travelling companion, your God, is working in you as you journey along. Another word remains to be uttered relating to the youth and the goal. This open road is no merry-go-round; it does ever be memorable in the history of it leads somewhere; it has direction; it a large proportion of its inhabitants

The goal that was named cannot be bond of sympathy, mutual suffering, countermanded.

Paul explicitly defines it as the good a commanding prospect from these they, but they see not; they have ears, left heights! What a cold, damp chill but they hear not; noses have they, but they see not; they have ears, left hear not; noses have they, but they see not; they have ears, represented as having made most earn-set emergency women came to the represented as having made most earn-set emergency women came to the represented as having made most earn-set emergency women came to the represented as having made most earn-set emergency women came to the represented as having made most earn-set emergency women came to the represented as having made most earn-set emergency women came to the represented as having made most earn-set emergency women came to the represented as having made most earn-set emergency women came to they represented as having made most earn-set emergency women came to they. to have miserably failed because at the It was a time for action. heart of all was personal selfishness. could not sit still in their homes with Finally the error and sin of it all being so many other women homeless; so evident there was genuine repentance

> -naving tried all other ways. Just to try God's.

It was the open sesame; it always is; near, tangible, present Once resolve upon the abandonment

of your selfish will, "just to try God's," and you are already at the goal; every experience, every trial, every conquest, every experience, every trial, conquest, every step will in itself be the knowledge that a greater evil than recognized as a goal. Some one wrote the destructive flame was threatening

growing victories. This is what Paul means when he mitted by the law to supply to anoth-urges his impassioned plea that we er which would surely lead to his de-

This is what the song of the open road means in those closing and appeal- some might live in luxury and that ing lines with their long reach after

Camerades, I give you my hand. I give you my love more precious than

I give you myself before preaching or Will you give me yourself? Will you

Shall we stick by each other as

the cost of her children's blood, for that is the meaning of it. The city cannot afford to lose the revenue from the saloons. It does not require much logic to realize the awful danger that is threatening every mother's boy in the Christian women could not again set-

THIS DEPARTMENT IS CON-DUCTED BY THE W. C. T. U.

Tuesday of this week was the day tle down to a state of indifference at appointed for the annual meeting of ter once learning that the law could the St. John Women's Christian Tem- restrain the enemy of their homes perance Union, The day was so stormy And if the law would not, what could that the meeting was too small to be done? Believing in a prayer hear-transact much business. As the presi- ing and prayer answering God these dent, Mrs. Dearborn, is about to leave women went to Him and in His name the city for a few months and it was was organized the Women's Christian the wish of the society to re-elect her, Temperance Union of St. John. And this was done, and the election of other officers and superintendents of departments was left for an adjourned meeton Feb. 6th, as decided by the execu

This annual meeting causes us to recall the fact that the St. John W. C. interesting account of its incention was years after, by Mrs. Turnbull, and to this I am indebted for the substance

As it leads us to compare the work of the W. C. T. U. at that time and at the present it will be of interest to those ciated with the pioneer work of the soledge of its present activities. And able to consider whether, as has been claimed by some, the W. C. T. U. has outlived its usefulness, or whether its change of operation is not largely due to different age in which it finds itself. As will be seen when the St. John W. C. T. U. was organized, the state of

the city was such that the authorities

found it necessary to close all places in which intoxicating liquor was sold. and no doubt they lent their influence sist in a temperance reform. In these a direct and perhaps somewhat aggres tion with those whose aim it appears to have been to check the sale of liquor it had the sympathy of the large majority of the citizens. This was 28 Gradually through years we have come to a stage where apparently the authorities and the citizens are content with the temper ance principles of the city. and barrooms are of their own appointing and the amount of liquor nsumed is but a question of dollars and cents. But if so it perhaps appears to many the need of prohibition has passed away, if the "destroyer" is

relegated to his legitimate sphere women to visit the poor in prison or to given later will show wherein this dif-

What holds good in this society will probably apply to almost every society bright for each issue. The in the provinces.

Mrs. read Jan. 19, 1888: The Women's Christian Temperance Union of St. John has reached its first reference. The type is clear and the decade, a point from which one natur- paper of good ally passes to retrospect. Time will twenty-five cents a year, makes it with-not admit of recalling much that would in reach of every white ribboner in the be interesting, but it may be well at this, the beginning of a new year and backward glance before becoming too much absorbed in the future. The bely connected with an enoch which will not end like a squirrel track, up a tree; St. John, for the city lay in ashes with dwelling, not in tents, but in the more modern shanty. Rich and poor were drawn closely together by that tender and Christians were awakened to deeper sense of their responsibility concerning their neighbors. In that great emergency women came to the endeavors to find the meaning of to ask the question, is this woman's many little children naked and hungry, Barnesville W. C. T. U. met at the sending boxes of clothing and gener- was from the 13th chap of 2nd Cor.

God's "good pleasure" is the goal of the road, not distant, far away, remote, but the first time in their lives, were ments, prayer was engaged in by the brought into actual contact with suffering, and in womanly hearts were stirred fountains of human sympachy, "whose waters never more shall rest." Some there were who could not forevery get. With the arrest of thought came So will homes, but of those who make the home. Directly after the fire, to add

was a prohibition city. The question when he mitted by the law to supply to anothstruction and to the misery of all conthe eye and beneath the strength of nected with him? Why must our children cry for bread and our homes he left unto us desolate, in order that

"the city revenue may be kept up?"
Imagine if you can a mother's feelings at the thought that the city must be lighted and its sidewalks paved at

now after a lapse of 10 years we can still turn with fullest con motto saying. "If God be for us who

The report goes on to speak of the different departments of work, which were the same as now with the addition of two, the white cross and the of the editors of the Sun a temperance column is kept supplied through the union." As there seems to be some misunderstanding among the unions in regard to the column, it may be well to state here that this column

has been open to the use of the unions free of charge since that time until the nt, nearly twenty-five years. Of the kitchen garden Mrs. Turnbull says: New Jersey to instruct a normal class

branches of household work except cooking, which belongs to a more adanced course. The work is performed to make children love work as well as play, and to make them good housekeepers, so that homes may be brightened and temptations overcome. those who may be called to service, this teaching will be invaluable, enabling them to command high wages for skilled labor and to be a blessing

to housekeepers." This then would seem to have been the first free kindergarten in the city. Mention is made of a meeting held in the Y. M. C. A. for the purpose of considering the establishment of an industrial school. A paper was read by Mrs. Scott and a petition to the municipality of the city for the establishment of a reformatory was read by Mrs. Stockton. The petition signed by all present and left with Mrs. Stockton to be forwarded at the meeting of the council.

No doubt our new organ, Canada's White Ribbon Bulletin, has been received and read by a number who read who are confined there for months; if The Column. We will all agree, I think, those responsibilities have been pro-perly placed—then certain as this re-perly placed—then certain as this re-perly shows that this in part was the will say that it is in book form conwork assumed by the W. C. T. U. of taining 12 pages. The first four pages 1877, that the society of 1906 has not contain letters from the previncial pre-However, a sidents. One from our own preside report from 1896 to 1897 which will be gracefully introduces the New Brunswick union to the readers, and it is hoped the unions will make it possible for her to have something new and his right temple, fired, and fell

> The Fredericton W. C. T. U. officers elected last week were: Mrs. Wm. Saunders, president, Miss Jane Sampson, rec. sec. Miss M. M. Kilburn, cor. sec. Mrs. H. Chestnut, treasurer. Mrs. Geo. Gilman, auditor.

Mrs. Carrie Robinson, 1st vice-pre-Mrs. Wm. McKinnon, 2nd vice-pre-Mrs. (Rev.) J. B. Rogers, 3rd vice-

Mrs. Annie Massie, 4th vice-presid-Mrs. John Kilburn, 5th vice-presid-For the last two weeks there has been no column. Hereafter it will appear regularly on Thursday unless due

notice is given.

BARNESVILLE, N. B., Jan. 10.-The crying for bread. The women of other home of Mrs. Wm. Curry on Tuesday cities and from country homes were evening, 9th instant. The Bible lesson ous hampers from their family stores, very interesting reading upon the lead-and the women of St. John organized ing thought contained in the chapter themselves into a committee for the was given by Mr. Curry, one of our leader. Our meeting was poorly at-tended, but we trust God's blessing will rest upon our feeble efforts. A report was given of some help sent to the Frances Willard home, also two comfort bags sent to the sailors' mi sion, also two parcels of good reading matter. After the meeting closed, kind hostess and daughter. Our next kind hostess and daughter. Our next meeting will be to observe the annual night. The nearest neighbor, however, day of prayer, meeting to be held at Edward Glidden, who is a brother of ing of Tuesday, Jan. 16th. Scripture lesson: Mat. 26: 36-46. Business topic Press Work of our Union and of the work at large. May God's richest blessing attend the efforts being put forth to battle for the right,

BRIG ATALANTA ASHORE AT ROCKLAND

J. Willard Smith received a brief despatch last night stating that the brig Atalanta had gone ashore near Rockago with a cargo of laths from Stetson, lanta is owned in Bermuda and Mr. Smith is the agent in St. John. No city of St. John Is it any wonder that particulars of the damage done have to fail.

NEW ENGLAND SHOCKED AT HORRIBLE CRIMF

Farmer Believed to Have Murdered His Family of Seven and Then Set Fire to the House-He Afterwards Committed Suicide at Sister's Home

PEMBROKE, N. H., Jan. 17.-What curtains of the house were drawn, an the authorities consider as the most appalling tragedy ever recorded in New Hampshire, was enacted in North Pembroke today. Following the desaw a team drive out of the yard with struction of the farm buildings of a single occupant. He thought that Chas. F. Ayer and the disappearance the driver

late this afternoon at the home of his ly after the team left the sister in the town of Chichester, six smoke was seen to issue from the miles distant, the announcement was farm house, and within a quarter of an made tonight by Thos. F. Clifford, hour the building was abiaze throughcounty solicitor of Merrimack county, the farm house set on fire.

The theory of the county authorities is that Ayer was the murderer, but up to a late hour they had been unable to of the fire there was no one at "In November, the superintendent of find any evidence to indicate the methods employed to wipe out the family. Whether the victims were shot or killunion undertaking the expenses. The til the medical referee has made an girls are instructed in all examination of the remains of the victims. Up to a late hour but two of the charred fragments of the victims had been recovered, although persons systematically, accompanied by music who visited the scene of the fire and bright little songs, the idea being thought that they observed two other trunks in the blazing ruins.

The victims of the tragedy were: Chas. F. Ayer, aged 43, killed himself Mrs. Addie Ayer, his wife.

Mrs. Isaac Lakeman, Ayer's mother-Flossie Ayer, aged 12. Alfred Ayer, aged 10. Bernice Ayer, aged 6.

Andrew Ayer, aged 4; and a girl

baby, all children of the Ayers.

County Solicitor Clifford after vestigating the fire as far as was possible tonight, stated that Ayer had undoubtedly murdered the entire family and later set fire to the house. The fire occurred about nine o'clock this forenoon. Before the flames were noticed by neighbors, who lived some distance from the farm, Ayer drove to the home of his sister, Mrs. George Bailey, who lives on the Northwood turnpike in the town of Chichester, about six miles northeast of his home after 10 o'clock and had dinner. He to North Pembroke from Eps remained at Mrs. Bailey's place during three years ago. Ayer's father-in-law, the afternoon. At four o'clock William Fowler, one of Ayer's nearest moval. The Lakemans had occupied neighbors, went to the Bailey place the farm for many years. The Ayer and informed Ayer that his buildings family had not been in prosperous had been burned. Ayer manifested cumstances in Epsom, and Mrs. Lake-some agitation, but made no state- man, who was administratrix of the essome agitation, but made no state- man, who was administratrix of the esment as to what he would do. Instead tate, invited him to live with her and he drew a revolver and pointing it at take charge of the farm. Subse paper conscious. As soon as the members Lakeman for \$2,300. Lafayette, however, throughout contains matter which is of the household recovered from the had not taken possession of the place. Turnbull says, in her report both interesting and instructive. A shock they sent for a physician, but Ayer, it appears, did not favor the an is, 1888: man's life and he expired tonight.

The selectmen of the town of Pembroke were notified of the tragic ending and their chairman, Mr. Johnson immediately communicated with the straitened circumstances and was obauthorities at Concord. A peculiar incident in connection with the affair for support. He was a well educated was the discovery of the fire by Henry man, and possessed many talents, but he seldom engaged in any regular occuriage factory of the Abbott-Downing pation. Since his removal to North Co. in Concord, a distance of five miles across country. Lakeman is a son of one of the women who perished in the to attend school regularly on account

fire, and was a brother-in-law of Ayer. of a lack of clothing. The Ayer place was located on a know of differences of opinion which high hill and the smoke was distinctly that the fire might be on the Ayer estate, they have no knowledge of any occupied by the Lakeman family and murder. One of the theories advanced as soon as he received confirmation of his fears from the county officials dispute concerning it led to the trathere he went to North Pembroke. As gedy, but a number of the townspeche made a careful investigation and found two bodies, both in the ell of the farmhouse. Both were so disfigured that identification was impossible. The emains of one person was that of an adult and the other that of a child The ruins of the main house were so hot at a late hour tonight that the authorities decided to abandon an atempt to inspect the debris until day-

At first there was no suspicion that murder had been committed, but when news that Ayer had shot himself was somewhat strange from the time of received the sheriff at Concord, George his arrival up to the receipt of the A. Kimball, was notified and he, to news by the family of the fire. After gether with Chief of Police James E. Ayer shot himself he remained in an Rand of Concord, County Solicitor Clif- unconscious condition until his death, ford and other officials hastened to the which occurred about 9 o'clock tonight.

occupants of the Ayer house, with the row morning and an attempt will be sumptuous treat was provided by the exception of Ayer himself, had been made to determine the exact cause of the home of Mrs Lawson, on the even- Mrs. Lakeman, Ayer's mother-in-law, fire tonight thought they observed two lives several hundred yards distant. Glidden states that he saw a light smouldering ruins, but the heat was so in the house at 11 o'clock last night. intense that it was impossible to make Persons who passed the Ayer farm be- a further investigation in the uncerfore the fire this morning say that the tain light.

unusual circumstance, and that there were no signs of life about the pre-Glidden says that about 9 a, m, he

of seven members of Ayer's household den said tongiht that he was not absolutely certain on this point. Shortout, The flames extended from the that there was little doubt that the main house to an ell, and apparently of the able-bodied men who live in that section are absent from home during the day time, and at the time and infirm men and women and chil-Two or three of the old men went to the fire, but when they reached the scene the flames had attained such headway that no one could enter the house or make an attempt to rescue those who were supposed to be in the dwelling. The contents of the barn and shel, as well as everything in the

farm house, were destroyed. The Ayer place is located in a section so remote from the centre of the town that it was late in the afternoon before the authorities knew of the tragedy. Even then they did not realize the possibility of a crime until the receipt of the news that Ayer had shot himself, Henry Lakeman reached the ruins during the afternoon and at dark the Concord officials took up an investigation.

From what they could learn in the darkness, they think it probable that the inmates of the house died several hours before the fire was seeen. The report that curtains had not been raisthe morning led to the theory that the seven members of the household were killed sometime before daylight, possibly many hours before.

Whether the victims were shot or killed by other means, could not be learned tonight, but there is no doubt in the mind of the county officials but that a horrible crime was committed

teem by his neighbors since he moved Isaac Lakeman died just before his reun- ly the property was sold to Lafayette mother-in-law before the sale to divide the property among her children

Soon after his marriage to Mrs. Lakeman's daughter, Ayer found himself in Pembroke, he had received aid from the town. His children were unable

have occurred in the family regarding en in Concord. Lakeman thought the setttlement of Isaac Lakeman's violent quarrels such as would lead to is that the sale of the property and the ple are of the opinion that Ayer bethe entire family.

> It was learned at a late hour tonight that when Ayer arrived at the home of Mrs. George Bailey, his sister, he said to her husband; "It's all up with me, George." When Bailey asked his brother-in-

law what he meant Ayer replied: "Oh,

T had trouble." He refused to make an explanation. The Baileys say that his manner was

The county authorities and selectmen The officials learned that none of the will continue the investigation tomorthe deaths of the seven inmates of the Aver farm nouse.

Persons who visited the scene of the additional trunks of

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derful.

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box, or five boxes for \$1,00. by mail Speaking of the enormous benefit Ont., and Hartford, Conn, U. S. A.

"I consider Dr. Hamilton's Pills the

COLOR

Wild Rush Mad Fire Which Women and

PHILADELPHIA, Pa., wild panic following a low "fire" brought death to 18 of others tonight in St. Pachurch in Eighth street bet street and Girard avenue. rush to gain the street was ation and that more were the stampede was probabl fact that the church was r At the time the disaster re than 300 persons wer cond floor of the building the gallery was capable dating 600 to 700. The fire ling one, and was extingui firemen arrived. The smoke added to the panic the heroic work of Rev. I son, the pastor of the churc in vain to allay the fears of ened worshippers, the term people made a desperate ru the church, only to be choke narrow stairway. Those i who fell, and when the rusl eighteen lay dead on the firs stairs of the building. Deat every case was due to suf The disaster occurred while tion was being taken up.
had just concluded his se
text of which was, "Why s

until we die?" Following

tion there was to have been

of a man and wife. Some of ed people, owing to the later ing, had left the church were about to go. As the p arranging the pulpit preparat one of the front rows of the of the altar gave a loud "Fire." Instantly all those were on their feet, looking blaze. There were no fiame but those near the pulpit small and started down the "tie multiple to the started down the "tie multiple to the started to pulpit. Then followed a cries of "Fire," and the wh gation became panic-stricke tor by this time realized t ness of the situation, and voice, which only added to sion, called to the terror-strice to be seated. No one listene spite his frantic appeal a r it. At the rear of the chur second floor there is a wide which leads to a stairway to of the building. Each stair sharp bend, which proved principal contributory caus is wide and easy of exit. When the rush started th when the rush started in rear of the church did not fu what was wrong and wer move. The frantic shrickin women and children became more general and many wer down in the two aisles of t Then came the terrible rush stairways. For some unkno everybody tried to get dow side of the building, com few attempting to leave by stairway. One eye witness perhaps a dozen persons down the stairs, when seve tripped and fell and caused row way to become jamme en on the first floor atte hold the people back, but we ed down and then the hum came tumbling down. The ones fell, only to be tramped crushed by those coming from the horrible shriples.

The horrible shrieks sent rostrate persons added to ion and by this time even ones in the rear of the fig



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