By Rev. Chas. Wagner. SERMON

I believe in the Holy Catholic Church.—The Apostles' Creed.

When we have such a history under When we have such a history under our eyes as that of the Christian Church, and read it simply, with the understanding of an upright heart, we learn from all its chapters the same lesson—Justice. Hardness of heart and all unchapitableness preach Justice through their mixteeds; self-sacrifice, whose fate it is to suffer through its whose fate it is to suffer through its may be and however deep the may be and however deep through its whose fate it is to suner through the leve, preaches Justice in the name of the achieveits martyrdom, and of the achievements it leaves as a heritage to those of us who know how to comprehend.

Learn, O my brother, that you are not fighting for God or for Christ and William of the grant now the state of the same of the doctrines, when you seek to hinder their preaching under other forms than judge by works; and if you have not your own; on the contrary, you are good understanding in your midst, if

hindering the Gospel. its way in this world save clothed in some expression; therefore it behooves us to give the most scrupulous attention and the most enlightened solicitude to religious forms. It is through them that the religious past becomes intel-ligible to us, and has been preserved move it so; the vanity of your propaus, and has been preserved ligible to us, and has been preserved ganda is easily seen. The great argu-for us, and it is through the interpre-ment for the conversion of others is of their symbolism, which exthat the inspired believer sucin making their secret penetrate needs speak or perish, and its language is in every prayer, every prostration, every image, every tradition; in creeds istoms; in miracles, canticles and

preference is for speaking by deeds; that its chosen way is to grave its will to the breast. The temple it build is a purified humanity; yet it neither despises nor condemns any form which can aid us to comprethat to be just we must respect every visible sign by which man seeks to express his grief, his love, or the wonderul pity of God. These signs have often been misused, in the struggle for power, as has the significance behind them; intolerance, by perpetuating too long, has rendered harmful forms ch were good in the beginning. which were good in the beginning.
the course to follow here is in no way
doubtful: while opposing hypocrites
and exploiters of xeligious sentiment,
with all our power, we should encours the weak, the simple-minded, all se who suffer and would be healed, ring inclulgence for the infirmities of eir faith and the awkwardness of its

Learn to respect the human soul, that God respects, for which all the just have suffered, for which Jesus died; and never mock at it, even though it clothe its faith, or its trembling hope, in superstition. Can you enlighten it, uplift it, free it from some bond? Do so with tact and prudence: if you can so with tact and prudence: if you can to be careful lest you take away from tween Protestant pastors and Cath-

wrath rises to combat our comprehension of the subject, the figure of polemics. In the eyes of this handmaiden of theology, what we have called jus-

demics may have contributed to the aring up of certain problems—which, wever, would have found their solution elsewhere—but very much often-er it has confused and envenomed questions at issue by substituting for the desire of finding the truth, the pre-tension of being in the right—that most tension of being in the right—that most calamitous position, so frequently taken in the religious world. In practice, polemics has engendered a great deal of bitter zeal and excited much unholy passion. It has transformed the Bible into an arsenal and the words of life into swords of combat, designed to cleave adversaries in twain. It has taken moderation away from the most posed the desire to live in peace. There is doubt whether it has edified anybody, certainly that it has disturbed a great many. It has broken the phalanx of religious bretherhood, in which, despite all their differences of opinion, all believers in the earth should stand. And it has done worse still; it has con-fined the interests of its champions and their various parties almost exclusive-ly to intellectual and doctrinal matters, tivities and fruitful labor. Altogether, descended are its members. What man it has merited little from God, whom it shall bind or loose, what man shall re-

(Copyright by McClure, Phillips & Co.) need of altogether different things.

There would be no disadvantage in turning all these swords into plough-

gain thereby.

In support of my position, let us conrist and so eloquently presented, will make lit-o hinder tle appeal to the unbelieving. These

they perceive a dearth of brotherly love It does not follow that form has no among you, to their mind you are weighed and found wanting. History garded; it is better to sound one tone than to be mute, and the narrowest and most imperfect form is better than no form at all. Never will an idea make of form at all. Never will an idea make of female with the world save clothed in is full of sarcasms thrown out by in-

> not to have beliefs superior to others, or to talk better than they; but it is to act better and to be better. they see that you have attained to this, the adversaries of the faith themselves concede that there must be some

My brother, do you and I in this wa and customs; in miracles, canticles and cathedrals; in actions revealing the preach and reveal religious truth? Do we often, by deeds conformed to God's law, and a life that has power with preferelice is for speaking by deeds: men because it is filled with God, so react on our neighbor as to oblige him to think higher thoughts? No. If we differ from the crowd in belief, in life and its fixtense love upon the tables of the heart of regenerate man. The epitome of the Gospel is a Man, and we are very much like everybody else. ward men; its arguments are benefits or blows driven straight dinarily not far to seek, nor to be ound at a very exalted height. hardly seems worth while, after all, to believe so many things to so little purpose. The negation of our lives makes others believe in the negation of our faith. Nor is this all. Not only do we not reveal God in our lives, not only do we not prove the Gospel by practicing it, but by our works we de-stroy our own faith. Every bad acvictions. Do we not begin to see something of the disastrous consequen-ces of religious injustice and intolerbrothers and to the world that looks on? For this injustice is no longer whole perverted system, a whole life, a tradition, honeycombed with iniquity. It is no exaggeration to say that the best weapons against religion are furnished by the life, the faults and the wrong-doing of its defenders, and that the meat formidable of these, all that

not, be eareful lest you take away from tween Protestant pastors and Cathnot, be careful lest you take away from some unfortunate his supreme treasure. Do not disquiet yourself about the poverty of his language. He who listens to him will comprehend. It is quite possible that you, enlightened as you are and deeply versed in holy thit.gs, are not so worthy in the Father's sight as the humble belieyer, whose worship appears to you so crude. It should be needless to add that this respect due to every sincere believer, however unenlightened his belief, should with greater reason be given to him who worships in spirit, who seeks the eternal source of truth behind its outward forms and expreshind its outward forms and expressions, always inadequate and transitory. Why should not the liberalminded believer, who knows that both
Moriah and Gerizim are but the shadmoriah and Gerizim are but the shadpirations in check. The latter preach Moriah and Gerizim are but the shadows of the real sanctuary, receive that tolerance which he gives? Unfortunately, in the common judgment he should not; so that those who are most just may look to receive the least justice. Let the cross of Golgotha testify to this, and let not the dissiple think to be aboye his Master. Though persecuted, he will still be just, and, when the occasion comes, will find in his heart the cry of the dying Huss: "O holy simplicity!"

Numerous objections are raised against what we have just been setting forth, and a well known figure of wrath rises to combat our comprehenges in the shadour of the should not; so that there is a courses or eloquent books, while in reality they are teaching men to separathed themselves from their brothers, and to hate them; the former, in spite of any shortcomings with which they might have been reproached, opened the door to fraternity. Now there are Christians, and Christ was of their number, who attach the greatest importance to this little word, and are disposed to pardon much to those who are its disciples. If you will leave us a little fraternity, we can triumph over many an error; but take it away from us, and what end do all your

from us, and what end do all your beautiful teachings serve? faith, would be religious anarchy, the most dreadful confusion of doctrines ever known. In spite of all the kind promptings of our hearts, fidelity, she says, demands an energetic repudiation of everything that appears contrary to the tenets of our Church, to good order and to unity.

In the best faith In the best faith, polemics believes herself the chief defense of sacred things, the fortress impregnable to all adversaries, and sometimes, in days of great battle, even the champion of God. We do not share in this opinion. all about it. But how well I compre-hend his action! Alas! it is a sign of ple, from the point of view of the Christianity of Jesus, should be so extraordinary as to go the rounds of Eu-rope, and that after having perhaps admired it, so few of the living should be found to imitate the good priest's action, by saying frankly from the pul-pit what he yet proclaims from the sil-

ence of his grave. When not the separatist spirit, but the force of corcumstances, had driven our fathers of the Reformation out of our fathers of the Reformation out of the church whose devoted sons they were, there remained at the bottom of their hearts a painful regret. In spite of their splendid faith, their joy at liv-ing in the new world they had found, and, on the other hand, the excommul-cation that had been launched against them, they found it hard to be consol-ed for having rent the church assunder. ed for having rent the church asunder. Then, little by little, out of the very heart of their grief, rose, in the clearer radiancy of truth, the image of the Church Invisible. How many times since has not this image consoled their children, in the midst of the strife of sects! The Church Invisible! It has been it is it will be been, it is, it will be. None are in possession of it, no one names it, no one opens and shuts its doors. God is the only head of it, and all the dead and all the living on whom the Spirit ever descended are its members. What man shall re-

But one judge is known in it, He who has said, Judge not; but one law, charity; but one enemy, evil. It is the Holy Church Universal, for it is the only one in which is to be found no hatred, no selfishness, no narrowness. It is as wide as the heavens and as merciful wide as the heavens and as merciful as God. What the churches have divided the Church unites; and in the certitude that, though invisible, she is more real than the rent and riven Church of the present, the soul that feels Christian charity finds peace. In the vision of the Church we see Justine 1988. ice! Let us try to lift our eyes to this

tice! Let us try to lift our eyes to this serene height.

We must first get out of the narrowness of particular groups; they are food only for leading us out, little by little, into something wider. Our aim must be beyond them; there are brothlation of the Holy Church Universal found everywhere, we may be right sure. To be jealous if the good done outside our own borders is very unworthy of us; good is done against no man, but is profitable for all. When we find a man of action and enthusiasm who does not think as we do, and whose redoes not think as we do, and whose religious ideals astonish and offend us, we need not imagine him Satan disguised as an angel of light; we should recall the saying of Jesus: "Other recall the saying of Jesus: "Other sheep I have, which are not of this fold."

tion it is given man to have—the relation of the Holy Church Univer Let us listen to the marvellous mony of love, hymn of so many and such different voices, that comes from every quarter of the world. How mighty must He be, how good and kind. He who draws them from Orient and Occident, from all the heights and valleys of human life, and unites them in Himself! Without Him, im-penetrable barriers would separate them, but with Him there is neither them, but with Him there is neither Jew nor Greek, neither bond nor free, but a new creature! The triumph of the Christian, his great joy, his splendid privilege, is, through Christ, to come into touch with his brothers most unlike one another, and farthest removed from himself. There is a single saying of Christ's that, makes a ground upon which all His disciples may stand together; what, then, of the whole gospel! The truth is that we no longer know the gospel teachings to live by them, and he rein is our condemnation—But to return to the saylemnation-But to return to the saying. Christ said, and He first put the words into practice: Love your ene-mies. What is this commandment? A lofty demand to bring about splendid effort? A means of severe discipline,

to assure the victory over self and the passions? It is all this, but it is also much more. It is the affirmation of the brotherhood of man, under a form as forceful as it is unexpected. We are to love our enemies; that is to say, that for another to be outside our sympathies, or for us to be beyond his, is not enough to break the indestructible bond of human fraternity. Behind the enemy, remember the man! The hos-tility is an accident; what is substantial is the humanity. We are enemied by chance and from minor causes, suc as temperament, race, subordinate in-terests; but we are brothers by the very marrow of our bones, and the ibted signs of our divine parentage. Therefore even mortal enemies, whose arm and salvation seems to be the destruction of one another, are

bound together in indissoluble brother-hood. You cannot tear man away from man; that would be injury to God. Such was the teaching of Christ, and we ought to accept it. And the disattacking one another, because of their rivairies or their differences of doctrine! Could anything be stranger than to attempt to conquer the world for the gospel by betraying the gospelitself? By the law of love we are judged and condemned—we and the churches; for the deceits of the "old man" work so propagatilla within man" work so powerfully within us that the feeble endeavors of the "new man' 'are stifled.

Is it not a small sacrifice to aban-

in order that we may once again be-lon our "chapels," our narrowed creeds, to our chapes, our hartowed crowd all to be an easy one, the roads being in unknown to them, of the real gospel? To the prisoners and captives of man's fine. It was made without an accidout of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee! And, following the voice of the call, we shall find the way to countries and kinndred we know not of, and shall look out upon horizon after horizon, until that day when we shall comprehend the infinite breadth of the con ession: I believe in the Holy Catholic

TWELVE BODIES HAVE BEEN RECOVERED

One Man May Yet be Buried Under Ruins of Framingham Post

SOUTH FRAMINGHAM, Mass., July 5.—The bodies of all the victims of the collapse of the Amsden building on concord street were believed tonight to have been recovered, with possibly one exception. A careful checking of the payroll of Andrew Johnson, the contractor who was constructing the building, showed only one man unac-counted for. That is an Italian labor er named Antonio Guita. Twelve bedies have thus far been recovered, so that should Guita be found to have been also a victim of the collapse of the building, the total of the death list will be 13. The condition of Wm. Nicholson, the injured man who was operated on at the Framingham hospital on account of spinal fracture, was reported tonight as low.

COLLECTOR OF CUSTOMS APPOINTED AT LIVERPOOL

erly commanded a packet running be-tween Boston and Liverpool

Great Barrington Mass. Man Only a Mail Car Arrested on Serious Charge

Bou's Body Found in Woods Covered Conditions of the With Brush—Skull had Been Pierced With Spike

GREAT BARRINGTON, Mass., July

tomorrow morning.
GREAT BARRINGTON, Mass., July GREAT BARRINGTON, Mass., July 25.—The father had been subjected to a rigid examination the greater part of yesterday and today, but with the exception of a few minor details, his testimony, it is said, was unshaken. Immediately upon the serving of the warrant upon him he egaged H. C. Jones, a local attorney, who has figured in several murder trials in the western part of the state.

western part of the state.

The other witnesses at today's hear-ing included Mrs. Caroline Rollinger, a neighbor, and state officers Hood and McKay, and local officers Rathbun and Smith. The time of the alleged murder was fixed at the inquest

On July 9, Streub left home with another lad named Benjamin White for Torrington, Conn., where they expected to secure work in a factory. Upo reaching Great Barrington Streub decided to return to his home in Housatonic, while White kept to his original plan of going to Torrington, where he secured employment. Streub disappeared almost immediately after parting from White, and his body was not recovered until Sunday, July 15, when searchers found it concealed beneath a pile of bushes which had been cut and placed over it. and placed over it.

There were two fractures skull, either of which would have proved fatal, according to the findings of the medical examiner. A further search revealed a long spike in the oushes nearby with blood spots on and human hair. State and local officers were put at

GLIDBEN TOURISTS AT WAIERVILLE ME.

WATERVILLE, Me., July 25 .- When the Glidden automobile tourists arrived here today from Jackman official announcement was made that the party will not pass Friday at Range-ley lakes because of lack of accommo-dations, but will remain only tomorrow night, leaving Rangeley Friday morning for Brettonwods, N. H., where the tour will be completed one day earlier than was planned.

The run of 93 miles today was found

bigotry, the voice of Jesus sounds the ent of consequence. A score of the half hundred machines speeded over the 18 miles between the last intermediate checking station at Skow-hegan and the checking in station here and waited for the scheduled time be-fore passing the officials that they might not lose points for coming in ahead of time.

Thirteen contestants had clean records this morning, six having lost between Quebec and Jackman yester-day, and the day's run was so successful it was the opinion, when the checkful it was the opirion, when the checking officials had made their report late this evening, that one of them had lost a point. There were only four checking points teday besides that at the start, an average of one every 25 miles. They were at Jackman, West Borks Ringham's Skowhegan and Forks, Forks, Bingham; Skowhegan and Waterville. The first car came in at noon and the last did not arrive until late afternoon. Tonight was passed at a local hotel.

Between 7 and 16 o'clock tomorrow morning the cars will get away for Rangeley Lake, a distance of 105 miles, for which 7.16 hours is allowed. Besides those at the five regular points a number of extra checking stations will be arranged, and as a result more clean records probably will be lost, as on yesterday's run.

SOREL, July 25.—J. Ferron, Mrs. Bernier, Mrs. Bourget and a baby of the former, aged one year, were drowned in the river Yamaska last evening. The three adults with the child, were in a buggy crossing the river at St. Louis de Bonsecours, 24 niles south of here in Richelleu county, when the horse backed out of the ferry boat and precipitated them into the river. The current being swift all were carried away and drowned. The four bodies were found an hour after the

Candid Friend—"You will have to work hard to win the heiress." Im-pecunious One—"I'll have to work a jolly sight harder still if I don't."

Boars the Signature Chart Fletchire

After 6 O'clock

Promised the Strikers

NEW BEDFORD, Mass., July 25. 25.—Emil Streub, father of the twelve-vear-old Housatonic boy, whose dead ter 6 o'clock tonight to carry passeng-Not a street car moved in this city afody was found in the woods near ers. The only electric car that moved outsatonic about two weeks ago, was arrested late this afternoon on a war-rant charging him with the murder of the second day of the strike of street his son, at the conclusion of a two-days' inquest into the boy's death. Mr. Streub will be arraigned in court tonight there were fewer signs of dis-

The Union Street Railway Co., the corporation against which the strike was declared, endeavoring to avoid any possible diffculty for their men, had all the cars which they operated today, noon, so as to be in before the cotton mill operatives came from the factories. Last night the company ran cars to carry the mill operatives, and as a result the windows of seven cars were smashed and one or two of the motormen were injured by stones thrown by

strike sympathizers. There was little disor ity of the car barn this evening. The vicinity was guarded by a large detachment of police, who kept the crowds which attempted to gather there on the move.

The strikers held a meeting this evening, the session lasting a little more than two hours. The meeting was very enthusiastic and the men expressed themselves as well satisfied with the situation. The statement was made that the amalgamated associa tion of street railway employes would back up the New Bedford strikers with

a benefit fund of \$100,000.

President H. H. Crapo said tonight that the company had engaged a sufficient number of men to run all the cars on schedule time, but would, however, run only as many cars as the police are able to protect.

Cars were run throughout the city today under police guard.

Moral and financial support was pro-

mised to the street railway strikers of New Bedford at a meeting of the Fall once upon the case and gradually the River street railwaymen's union to-finger of suspicion turned towards night, and the executive committee of Emil Streub. Streub made no effort the union was instructed to devise to avoid arrest, merely announcing his intention of engaging an attorney immediately.

means of preventing the cars of the Dartmouth and Westport line running between New Bedford and Fall River, from entering the city. The plan of the committee is to stop those cars at "The Narrows," a place which marks the outer limit of the city of Fall

UNPICKABLE LOCK ON RUSSELL SAGE'S COFFIN

NEW YORK, July 25.—Encased in a hermetically scaled copper envelope placed within a solid mahogany coffin, the body of Russel Sage was today placed in a chilled steel case four inches thick rivetted with steel bolts, locked with a lock that never can be opened and lowered into a grave car-peted and lined with evergreens on which the clods were heaped and

which the clods were heaped and the mound built.

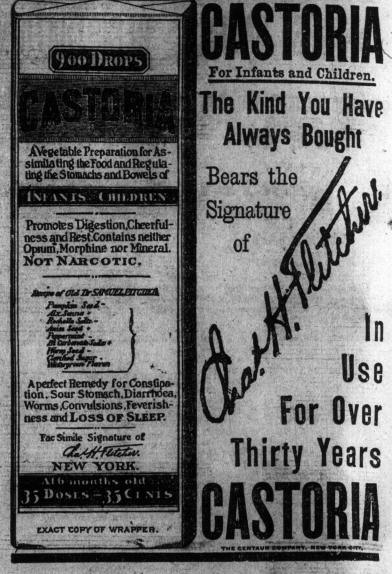
The steel case weighs three tons. It is seven feet eleven inches in length, two feet six inches in depth and three feet six inches in width. Ten strong men find it a task to lift it. Immediately after the steel box and the content of the steel to the ste tents are lowered into the grave electrical connections will be made and will be strung so that an immediate alarm will be given if any attempt is made to tamper with the remains. The burial will be in Oakwood Cemetry, Troy, beside the grave of Mr. Sage's

The coffin cost \$1,000 and the steel case with its unpickable lock

MONCTON, N. B., July 25—A very pretty home wedding of double interest took place at one o'clock here today at the residence of Thomas Jones, of the I. C. R., when his daughter Miss Margaret H. R., was married to C. B. Trites of the I. C. R. mechanical accountant's office, and secretary of the M. A. A. A. At the same time Thomas Jones, Jr., a well known drug clerk of this city was united in wedlock to Miss Minnie R. Sefton, daughter of I. C. R. Bridge Inspector Thomas Sefton. The double ceremony took place un-der a beautiful floral archway. Rev. D.

MacOdrum, pastor of St. John's Presbyterian church, officiated. The ceremony was a quiet one only the immediate relatives and friends of the condiate relatives and friends of the contracting parties being in attendance. Both brides were becomingly attired and were unattended. Miss Jones were a travelling dress of blue with hat to match, and Miss Sefton was attired in a similar suit of bronze green. The happy couples are leaving on the Ocean Limited for a trip through Nova Scotia and the Bras d'or Lake region. They are highly popular in Moncton society, and have the best wishes of a large number of friends.

HOPEWELL HILL, July 24.-James W. Smith, the well known lumberman and merchant, died at his home at Demoiselle Creek, yesterday, after an illness of some weeks, his death occasioning wide-spread regret. Mr. Smith had been engaged in the lumbering busi-ness on quite an extensive scale for ably known throughout the country. He leaves a wife, who is a daughter of the late Henry Steeves, and a grown up family. The deceased was about 65 years of age.



OF MISSIONS

Mr. Uzawa Speaks Interestingly on Japan

Strong Address by Rev. Mr. Dobson the Necessity of Mission Work

med yesterday morning at 10 o'clock. Rev. James Crisp was in the chair.
After the devotional exercises Rev.
Wm. Dobson delivered an address.
Mr. Dobson contrasted the animal nature in man with the higher or intellectual nature. Much of what we attributed today to intellect, he said, really had its basis in the animal nature. A great deal of what we called bravery—that quality which led men to perform deeds of heroism—must be to perform deeds of heroism—must be attributed to the animal nature. The buildog had a larger share of this kind finally comes the "Mr." Another instance of this is when a horse is being

tween them. But there was a certain point where instinct ceased to be instinct and became reason.

Jesus Christ. Our civilization wo not do for Japan, and we would not wish to introduce it there. Ameri-can civilization was founded on that system of political economy which taught the survival of the fittest. "We have thousands of men in St. John to-day," said Mr. Dobson, "who, if they had the brains and the opportunities, would become Rockefellers tomorrow." So far as the animal nature is concerned we have nothing to teach Japan or the other eastern nations, but we could go and tell them that it was possible through the everlastings covenant for them to have that old rebellious naSituation in Canada. The home misture of theirs changed, and to be sion work, he said, appealed to our brought into a reconciliation with their imagination on four different grounds

Mr. Dobson dealt at some length with appeals to our affection: (2) The apthe meaning of the terms infinity and eternity. He explained the differen in the old conception of God and the nearer eternity than he was at this very minute. In closing he pointed out that if the world was ever to be brought to the feet of Christ, it was not going to be done by science nor by philosophy, but hy the work of men filled with the Holy Ghost.

At the close of the p resident's address Prof. Macaughlin took up Bible study. His subject was: "God in Creation." He opened by reading from the first chapter of John, "Some people," said Prof. Maclaughlin, hold that God only created a part of the world. I read a book a short time ago in which some ingenious person endeavors to prove that the devii learer eternity than he was at this

endeavors to prove that the devil causes the earthquakes and sends the diseases to mankind. This, however, is not in harmony with any of the truths of philosophy."

with which we must contend, namely, the Indians, the Mormons, the foreign.

AFTERNOON SESSION. Those present at the afternoon session learned much of Japan as it really is. Mr. Ozawa, who speaks very fluent English, delivered an interesting lecture. By means of a large map he showed the various parts of Japan in which precious metals are found as in which precious metals are found as instead of us going to the heatmen in well as the best farming districts. He explained the different temperatures prevailing on the island and then proceeded to talk on the customs of his people as compared with those of the western people. He instanced the case of a native missionary, who, on board-Church

ing one of the C. P. R. boats at Van-cauver, carried the parcels and wraps which he and his wife would require on the journey. When the couple landed on the other side of the Pacifio landed on the other side of the Pacific the case was reversed and the lady carried the parcels while her lord and master walked about ten feet ahead.

Again, in speaking of women, he said they were prohibited from ascending the mountains of Japan, which are considered sacred by the faithful Buddhist. The mountain would be defiled if a woman were to climb it.

Mr. Ozawa, in speaking of the different foods of the two countries, said that he had not tasted butter and cheese until he came to this country.

cheese until he came to this country. In Japan very little meat is eaten, and that of domestic animals never. The reason for this is that the followers of Buddha believe in the transmigration of souls, and the soul of an ancestor might be embodied in one of the lower animals, so they were well taken care of for this reason.

Among the lower classes of Jap-anese the different rooms of the house are separated by paper parti-tions, so that there are no secrets in a Japanese household. When a man

put into a stable. In the West the horse is led into the stall; in Japan it

"But when we come to that courage which belongs to the moral nature, we are coming to true manhood."

Dealing with the terms intellect and instinct the speaker pointed out that it was difficult to distinguish clearly because of the content of the century of the Christian era, and the teachings of Confucius. Fanaticism is stinct and became reason.

Mr. Dobson said he was convinced that this western civilization could teach nothing more to the Japanese except their relations to God through Jesus Christ. Our civilization was convinced to the Japanese expect their relations to God through Jesus Christ. Our civilization was a convinced to the provide the convenience of the c old enough to work, it is his duty to provide for his parents.

evening in the school room of Centenaddresses, the speakers being Rev. A. A. Graham of St. David's Presbyterian church and Rev. E. Brecken, one of the most brilliant of the recent man for the evening was Rev. Dr.

The first speaker was Rev. Mr. Gra-(1) The magnitude of the task; (2) It peal is made to our patriotism; The appeal touches our conscience

some interesting figures to show the immensity of the task. He dwelt on

would only make a strip across it two and a half miles wide. He spoke of the railway development and of the different nationalities and problems ers, and lastly the work among the

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Town Burned-Been Post

ST. PETERSBUR ticipated in these the triangular truce tans, Tartars and the before Shusha was nature. The displa and the naming of the warring factions

ing peace was but a resumption of hos upon a larger and by The fighting is not gress at Shusha itse 000 people, (180 miles of Tifils), the Tartar apparently is in fla spread to the surro The Tartar population is striving to overwisens and the Russian ians and the Russia Zoloschakov, in com slan forces, has a for reinforcements. for reinforcements.
riflemen at Yelisavet
point where there are
has been despatched
ST. FETERSBURG
vices received here
yesterday show that
paign is progressing
ians and Tartars in
terday large forces of
Askeran Pass, which
by Armenians, but
break through the
Fighting is now goin
lages of Haramurt, H
anlukh. The Tartars
ing against Askeran
On July 27, Kurds
lages of Katbalkened
and were endeavoring
trance into Shusha,
place they were repit
troops under General
News received here

News received her ol says that comm agdam and Shusha h ed for seven days. lans and Tartar July 25 to July 28.

Shusha increased in 29 and resulted in the

MORE SOLDIER KRANSNOVODSK. pany of the railway is ed here, mutinied to panied by a mob of we to the jail and endea liberty the participant disorders at Levil disorders at Lashkert in prison here. The

BOY CHASED

ST. CATHARINES, seculiar accident beforight little son of Li Thairs, near home or Sunday evening, and escaped without seriou remarkable. While se be an extra large nur across the street and

summoned Albert Hat Instead of catching a had taken hold of a li-held to it by the fore city. Mr. Hatfield in was severely shocked about into the mude several attempts, howe ed in rescuing the bo were severely burned. to belong to the Bell and to have been cha Light, Heat and Pow

GAR

In Fifty Foot

1-2 and 3-4 i Five Pla

Cov

The Wire Bound

Kinds,

H

W. H. THORNE