IN THE RELIGIOUS WORLD

BUILDING THE TEMPLE

2 Chronicles, 2, 13-14

By Rev. Edward Niles

South Bushwick Reformed Church, New York.

All during the latter part of his reign David was planning for a temple at Jerusalem. If he were not permitted to rejoice in its erection he could at least prepare the materials for his successor. So he hoarded up great quantities of silver, gold and precious stones, educated young men in carpentry and mason work, began the levelling and enlargement of the loftiest peak within the city walls for the site of the building whose rough designs were drawn by foreign architects.

Shortly after the accession of Solomon the actual work was started. Seventy thousand slaves were counted out from the original inhabitants of Canaan as burden bearers. Eighty thousand freemen hewed out great costly stones as apprentices to thirty thousand craftsmen. These worked two-thirds of the time in Jerusalem and one-third in the quarries and lumber districts of Lebanon, directed by three thousand and three hundred who had mastered their trade. Builders from the neighboring and more advanced kingdom of Tyre guided these farming people in their unaccustomed labor, and the renowned master masons and carpenters from Gebal put the finishing touches on stone and wood.

Though the accumulation of material and men was plenty, there was one important lack that made the rest useless. Solomon had no thorough mechanic, no constructive engineer, versed in every phase of architecture and art, who could fuse this heterogeneous mass into a harmonious whole. In much perplexity, he wrote to his friend and ally, King Hiram of Tyre, explaining his plans and reasons for building. Then he put the wellnigh despairing question, "Who is able to build such a temple? Who am I that I should build it? Can you send me the right man, a skilled worker in gold, silver, purple, crimson and violet stuffs, and who knows how to engrave stone in conjunction with the skillful men who are with me in Judah and Jerusalem whom David, my father, provided?"

After asking also for competent woodmen to instruct his own, he proposed the wages in bread, wine and oil he was ready to pay.

One man and one only could Hiram furnish who would satisfy such a demand. He was named after the king. His father, a Tyrian, was dead. His widowed mother was an Israelite. Probably under the stress of bitter poverty he had learned to be a jack of all trades. Under the sting of a determined ambiton he had learned to be good at all.

Nature is stingy of such characters. His father's race was noted for mechanical ability, his mother's nation for divine enthusiasm. He had both in unusual measure. Endued or breathed into him was an understanding that directly resulted from prayerful communion with Gbd.

His intellect was baptized with a prophet's zeal. His heart was in his work, and "the heart giveth grace to every art." His forceful personality infused new life into the lagging work. So wide was his fame, so forceful his character, so profound the reverence felt for him by both kings that instinctively they spoke of him as "Abi," or "Abif," the Hebrew for "Father" or "Master." This title was generally adopted by the people to distinguish him from his royal namesake. Although so translated in our authorized Bible, in several English versions and in Luther's German Bible he is called Huram Abif.

Under this Hnram Abiff wonderful creations of the imagination took shape in metal. In the clay grounds of the Jordan valley he cast two hollow pillars of brass, fifty feet high, shaped like lily stems broadening at the top into life-like resemblances of lotus blossoms, encircled with a net work inclosing representations of 200 pomegranates swaying in the wind. His God-touched skill also cast an enormous molten basin, holding 880 gallons of water for sacrificial cleansing, significant of the great celectian reservoir from which the earth is watered. Ten other basins, each holding 400 gallons, supported on wheels, were further fertile creations of his untiring brain, besides a host of other utensils for temple service. Even our twentieth century imaginations, accustomed to great figures, fail to grasp the value of such expenditure, and we feel like exclaiming, with the visiting Queen of Sheba: "It exceeds all fame." So perfectly was Hiram Abiff trusted that no accounting was taken of the treasures prodigally hunded over to his use.

He planned and designed the labor of the workmen on the walls and frescoes. So accurate were his uses of the plumb lines, square, compasses, level and gauge, that the temple porch was a half cube, sixty feet long, thirty feet high and broad; the Holy of Holies, perfect in its three proportions of thirty feet. Its pattern was the New Jerusalem. Like it, this earthly temple. Hiram's master-piece, had no triangles or circles. Everything was on the square.

With special reverence he treated the room which was to contain the one treasure of God's chosen people, the Ten Commandments, written on tables of stone by the very finger of God. I can imagine him going there to pray during the noon hour, when only the high priest could enter after the building was completed, and he but once a year.

There Hiram would meditate on the inculcation of the commandment to worship God, and to worship Him only as a Spirit, and on that Spiritual Being's precept to man "Be obedient. Be kind. Be pure. Be honest. Be truthful. Be contented."

No work ever came out of such hands, nor was passed by him, unless it was good through and through. Each pomegranate at the top of the fifty foot high pillar, far away from the inspection of mortals, must be as perfect as though within three feet from the ground. Whether a column was to be cast, a stone set, a golden vessel embossed, such labor was holy as prayer. His toil was the output of his worship. His worship was an incentive to toil.

He was not thinking of how much he could get, but of how much he could do. He was not longing for the applause of man, but the approbation of God, and not even for that so much as the sheer joy of accomplishment.

The Scriptures say: "So Hiram made an end of doing the work that he wrought for King Solomon in the House of God." How deep his satisfaction on seeing the work of the Lord thus prosper in his hands!

Human nature being changeless most probably the native designers and architects were jealous of this foreigner's rise to fame, ignoring the open secret of hard, consecrated work which had brought it.

No mention being made of his presence at the feast of the temple's dedication, the supposition is reasonable that he was dead, perhaps through the violence of his enemies. "Dead," did I say? No, such a soul filled with the Spirit of God, knows only life. The body may be wasted and decayed, its very presence offensive to the senses.

The ego lives again in every man whom his career has inspired to love work, fellow worker, and the great Worker of the universe. The touch of love is more powerful than the grip of the grave. Did we not believe this, life would be valueless. What benefit consecrated study, years of preparation, maturing of character, if the blow of a rowdy would annihilate it all, the carelessness of a railroad engineer obliterate every previous attainment of his passenger victims! Then it would be infinitely better to eat and drink, not strive and toil, for tomorrow we die. True the world is made poorer by the loss ol every such person, the common people the thrown into confusion for the time being without the accustomed master spirit to lead them. At the same time, the plans of the Almighty are laid in heaven. They are not overthrown. Others carry on the work here and the transfer of activities such as Hiram Abiff's to the house not made with hands eternal in the heaven, mamakes Paradise itself more complete.

A church is more than a congregation of individuals. Its orginal members are gone, its present members are temporary, yet, like the ever-changing and ever-suppemented drops of the mighty river, its influence remains, its beneficent work continues. It has a distinct personality of its own which has stamped itself upon this community preaching those virtues Hiram Abiff exemplified of honesty, sobriety, worship, the hope of immortality.

The temple in Jerusalem was nearly nine years in building. Four hundred years it remained the pride of Israel, the envy of Israel's foes. Two others were built upon its site, the last of which has been in ruins for almost two millenniums. The other temple erected by Hiram Abiff has lasted until now and it will continue forever. It is character. In like nobler architecture you and I as speculative masons are called to imitate him.

What is obscure in the character of Hiram Abiff is sober, history in the character of him who as carpenter at Nazareth never did poor work, as a teacher never shirked his duty, as a martyr willingly laid down His life for His fellows. His return to earth on that first Easter converted theories about immortality into certainties. To-day He holds up service as the greatest of all boons, service to God, service to one's fellows. His offered wages are better than gold, silver or greenbacks; the corn, wine and oil of eternal nourishment, refreshment, joy.

CHURCH NOTES

FOR BUSY MEN.

In this department facts are given, not opinions, and as far as possible the authorities are cited.

ROMAN CATHOLIC.

ACORDING to the New York Independent there are serious church troubles in Austria. The chief of these is what is known as the "Away from Rome" movement, began in 1898, and which is said to have led 42,000 persons over to Protestantism. Efforts are being made to check it and with some success, as of the 3,905 who went over last year 1,138 have returned to the church.

CONCERNING the famous Grotto at Lourdes, France, last week's New Freeman furnished the following: During the year 1906 there were celebrated at the sanctuary 40,800 masses, while the number of those who received Holy Communion amounted to 407,000. Prayers to the Immaculate Virgin were made for 1,970,440 intentions and 41,595 were the acts of thanksgiving in return for favors obtained. They made 67,554 immersions in the miraculous water.

The Medical Bureau alone has registered 126 miraculous cures. It is worthy of note that 280 medical men of repute visited the sanctuary during the year to examine and report upon the cures. The Grotto witnessed 95 great pilgrimages and 40 smaller ones, bringing to the feet of the Queen of Heaven 161,831 pilgrims in 240 special trains.

Among the pilgrims are to be found not a few illustrious names, such as those of His Eminence Cardinal Katschthaler, Prince-Archbishop of Salzburg, His Excellency Mgr. Tonti, Apostolic Nuncio at Lisbon; 46 Archbishops and Bishops and 27 other prelates.

THE ANGLICAN.

HALIFAX, N. S., claims to be the home of the pioneer Protestant church of British North America—St. Paul's Anglican. It was founded in 1749 and completed in 1751. Last Easter 775 members partook of the Lord's supper, showing this to be the largest Protestant congregation in Halifax. The pastor is Rev. Dr. Armitage, a fine preacher and a successful pastor.

SPEAKING OF THE POVERTY of many of the clergy the Bishop of London said recently: "Only the previous day in the country a vicar's wife said to him in confidence. 'We have not one penny in the house.' He often felt that words were useless to describe the rottenness of a church that would leave such a scandal as that for so many years."

AT THE TENTH ANNUAL meeting of the Queen Victoria Clergy Fund the fact was brought out that not more than one-third of the benefices in England and Wales were worth £200 per year, and that the income had fallen from £26,000 to £14,000.

THE PRESBYTERIANS.

THE REV. ROBERT CAMPBELL, D. D., Moderator of the General Assembly, and Mrs. Campbell left Thursday morning for Scotland, and will return about the end of September.

THE POSITION of Presbyterianism in Ireland is indicated by the following new statistics:—Families, 84,903; communicants, 106,516; ministers and missionaries, 651; elders, 2,167; Sunday-schools, 1,075; teachers, 8,346; scholars, 96,119; members of Bible-classes, 12,526; members of Band of Hope, 60,080. The financial returns for the years are:—Sunday collections, £30,568; raised for missions, £27,482; other purposes, religious and charitable, £29,464; building, £16,721; for debt, £17,532; total amount raised in congregations and Sunday-schools, £207,787; invested capital, £1,210,276.

THE WILL OF the Rev. Dr. John Watson, (Ian Maclaren), who died at Mount Pleasant, Iowa, May 6, leaves an estate valued at $288,500 to his widow and family, and invests the control of all published and unpublished works in trustees for the benefit of the estate.

THERE IS TALK of the union of the Presbyterians and Methodists of Ireland. The press has taken the matter up, and the proposal seems to meet with much approval.

THE SIZE OF pastoral charges was on a scale absurd for the endowments of many parishes. The liberality of the disestablished Church of Ireland, which since 1869 had collected £6,500,000 for the support of its clergy, was contrasted with the slowness of English churchmen to work for the same end. One speaker asked the pointed question: Did they wish to defer their liberality till it was made compulsory by disestablishment?

THE BAPTISTS.

REV. DR. T. T. EATON, pastor of the Walnut Street Baptist Church, Louisville, Ky., and editor of the "Western Recorder," died suddenly of apoplexy, June 29, while filling engagements to deliver college addresses in Tennessee. He was in his sixty-second year. Dr. Eaton was a man of such abounding energy and activity that the announcement of his death must have come as a great as well as a sad surprise to his friends and to the denomination. The "Journal and Messenger" says of Dr. Eaton: "He was a man of most genial spirit, of wide reading, of excellent scholarship, of charming, solid qualities, a most successful pastor and preacher, a popular lecturer, a prominent figure in the Southern Baptist Convention, and a leader of the Baptist hosts of Kentucky, if not of the entire south.

DR. AGNEW, an American Baptist minister, is credited with the saying that ministers are "idolised at thirty, criticised at forty, ostracised at fifty, Oslerised at sixty and canonised at seventy."

AT THE BAPTIST Y. P. Union of America which has just closed its sessions at Spokane, Washington, the Rev. Dr. Laflamme, missionary to India from Canada, created quite a sensation by designating denominationalism as the foe of missions. The address was greeted with cheers, and at its close a resolution was adopted pledging the churches there represented to raise $10,000,000 annually for the evangelization of India and Africa. Among other things he said: "We must get together, forget our little differences, stand shoulder to shoulder as the Church of God, and fight the common foe—paganism. The denominations are keeping us from victory. They are tying up in many churches and in many equipments the money that should go to the support of that army of Christian workers in the field. The churches must unite, and in uniting they must band into one great army that will sweep victorious around the world."

THE METHODISTS

AFTER TOURING CANADA and the United States for a couple of months, Mr. R. W. Perks, M. P., and wife, have returned to England. Mr. Perks has made many speeches and has had many interviews in respect of his scheme of universal Methodist co-operation. Critics who have objected that the scheme would be one of help to Methodists only and serve to accentuate Wesleyan denominationalism have been met by the statement that while the scheme does contemplate a closer union amongst Methodist brotherhood to a hitherto unrealized extent, it will be not at the expense but rather to the arvantage of the larger brotherhood that embraces all. Mr. Perks has also, on the business side of his visit, negotiated a great £20,000,000 contract for constructing a ship canal from the Canadian lakes to the seaboard.

REV. GEORGE JACKSON, who a year ago was induced to leave his great mission work in Edinburgh and spend three years in Toronto, is now on a visit to the old land. After attending the conference he will start for Canada on August the 2nd. Strong pressure is being brought to bear on Mr. Jackson to transfer himself definitely to the Canadian Conference and to take charge of the Metropolitan Church, Toronto, when his three years at Toronto expire.

REV. D. S. YOUNG, in Wesley's Chapel, in a sermon marked by strong avengelical fervor and beauty of expression, from the words "that in all things He might have the pre-eminence," said that there was in it a note of a great exclusiveness which needed emphasis today. A neglected note in modern teaching was the enormity of sin. It was something more than the absence of certain principles. It was eminently positive The Primitive of Christ was based upon His unique divinity. We could never be potential Christs. "He is divine in a sense to which it is absolutely impossible for us to attain. Perish every pulpit that is not based on this! Perish every church that does not found itself on it!" That primacy was based upon the fact that He was the dying Christ and the risen Redeemer.

SATURDAY SERMONETTE

MOTHERLESS GIRLS.

If any foolish prude of a woman ever reads these sermonettes, don't read this one, please, or you will be shocked.

If there were not so many prudes there would not be so many bad girls.

A mother prude is the worst kind of prude, for she thinks if she can keep her daughters ignorant she will keep them innocent.

The mother who does not have heart to heart talks with her girls will find out some sad day that they have not been as ignorant or innocent as she imagined.

There are many motherless girls whose mothers are not dead. Mothers who have never won the confidence, not even the strong love of their children who would not confide in their mothers any more than they would in strangers.

The mother who has not won the confidence of her girls is not worthy to be a mother, she ought never to have worn the crown of motherhood.

The term mother does not mean to some girls what it ought to mean, the utmost confidence and the strongest love. They have more respect and deeper, stronger love for father than they have for mother. They would rather have father know of their indiscretions than their mother, not that he is weaker and more indulgent than their mother, for—he is stronger in every way—but he has deeper, truer affection for them than their mother has. Such girls are what I call in my heart "motherless girls."

There are fashionable women to whose home girl babies are as unwelcome as to the home of a Hindoo. God pity such motherless girls, for they are more to be pitied in their homes of luxury than the children of the poor who have the luxury of love if they have none of the luxuries of wealth.

Another class of motherless girls are those whose mothers died when they were babes or young children, and have never known the counsel and protection that only a good mother can give. You would naturally think that a poor, motherless girl would find a protector in every woman and man coming in contract with her life, and yet there are men (and women, too), who are watching for defenseless girls that they may accomplish their ruin.

Today I heard the story of a motherless young girl that made my heart ache. It was told me by the nurse who was with the young girl of eighteen when her babe was born. The old story, a mother and not a wife. That girl's mother died when she was only three years old. Her father is not a man to help his girl bear her shame. She is afraid of him, and already before she is able to get up from her bed, he taunts her and tells her how she has disgraced herself and him. And that poor little girl has prayed to die, and if she were not afraid that she would not meet her mother if she were to end her life, she would rush into the river on whose banks she had played, for she is "mad with life's misery,, glad of death's mystery anywhere, anywhere out of the world."

And you white handed jeweled women of our churches, who stone the woman who is a sinner, will welcome to your homes, and if he has wealth, let him marry your daughter—the black-hearted seducer who made her a sinner.

Thaddeus

DONE AGAIN.

Gunner—Poor old Uncle Dandelion got bunkoed in Rome.

Guyer—That so?

Gunner—Yes, he paid $20 for a "genuine" lock of Nero's hair.

Guyer—What then.

Gunner—Why, when the old man returned home he hunted up an ancient history and discovered that Nero was bald.

TO DAFFODILS.

Fair daffodils we weep to see
You haste away so soon;
As yet the early rising sun
Has not attained his noon;
Stay, stay,
Until the hasting day
Has run
But to the even-song;
And having prayed together, we
Will go with you along.

ZION'S ANNIVERSARY HELD YESTERDAY

Rev. Jabez Rogers, of Sussex, Preached Two Able Sermons—Sketch of Church

The forty-ninth anniversary of the dedication of Zion church was appropriately observed yesterday. The church was built by the late John Owens, of the North End, and for a number of years was the home of a congregation that was unconnected with any denomination, but in 1893 it passed into the hands of the Methodist church. For about twelve years it was under the care of the Rev. Dr. Wilson, who was followed for one year by Rev. Thomas Pierce, and since the conference of 1906 by the Rev. James Crisp, at present the president of the Conference of New Brunswick and P. E. Island. The church yesterday presented a very pretty appearance, the desk and communion rail being profusely decorated with a variety of beautiful flowers.

The service was opened by the pastor and the sermon was preached by the Rev. Dr. Rogers, of Sussex. The text was taken from Ephesians iii:21, and the theme, "Christ Glorified in the Church." The sermon was an admirable one, well arranged, nicely illustrated, and beautifully worded, clearly presented and forcibly applied. But the grand old Gospel was not sacrificed on the altar of ornamentation, culture was made the handmaid of truth, and the heart was appealed to as well as the head. It was listened to with close attention and with evident profit.

The choir rendered excellent service, and in addition to the regular hymns gave "Jehovah Praise" and "Let the People Praise Thee."

At the evening service Dr. Rogers took as his text Proverbs xxix:18: "Where there is no vision the people perish," and Acts xxvi:19: "It was disobedient unto the heavenly vision." Dr. Rogers emphasized the importance of vision as the source of faith, and faith as the foundation of all achievements. Vision, he said, redeems life of its drudgery; men are saved by hopes and aspirations and ideals. Vision gives purpose, the outlook of life. Especially do men need the vision of God; no man can build up a good character without the heavenly vision. There is a tendency today to produce a mere negative character and men become powerless to do right. Christ today is giving to the world a vision of the brotherhood of man and the fatherhood of God. The church is beginning to rewrite her creeds and a vision of a united church is also coming.

Other visions when realized disappoint men but the heavenly vision will never disappoint.

Miss Muriel Turner sang at both serivces very acceptably.

NEW PASTOR TOOK CHARGE YESTERDAY

Rev. Charles W. Squires, M. A., B. D., successor of Rev. Thomas Marshall, in the pastorate of the Carmarthen street Methodist church, occupied the pulpit of his new charge Sunday.

The preacher's text last night was found in Exodus xiv:15: "And the Lord said unto Moses, wherefore criest thou unto Me? Speak to the children of Israel that they go forward."

"Go forward," said the preacher, was the surprising command given to the Israelites at the margin of the Red Sea. Moses was the only one capable of understanding the command and the only one strong enongh to enforce it. When the order was obeyed, difficulties vanished and the way opened before them but it was necessary that they should have faith.

Proceeding with the sermon Mr. Squires picked out the outstanding points. The first was that antagonism always confronted every great and single purpose and was necessary for its attainment. The writing of Pilgrim's Progress was brought about by imprisonment, the writing of Paradise Lost by a stroke of blindness.

The necessity of going forward to gain liberty was the next point dealt with. A certain school of German philosophy had taught that Christianity went backward. The assertion was not borne out by facts. During the Christian era science had made greater progress than ever before. Science and religion were not opposed the one to the other.

The church should go forward to conquer the evil of intemperance, the great blight of the age. War killed its thousands, but drink its tens of thousands. With the aid of Christ the church should go forward and overcome the traffic.

Again one should go forward though not with apparent failure. Moses appeared to fail in his leadership of the Children of Israel but succeeded in the end. The greatest of men was born in a manger and died on a cross, came to found a kingdom, but could gather about him but twelve men. His record seemed to be one of failure, but looking back at the present time, one saw a life of unqualified success. Science took as its motto the word "Forward" and proceeded step by step. Nature did the same in spite of opposition and apparent failure.

In view of these facts the Christian should press forward. Each should strive as far as possible in his own sphere so as to make the statement "I am a Christian," the proudest boast a man could utter.

WHEN YOU ASK FOR
SURPRISE
A PURE HARD SOAP.
INSIST ON RECEIVING IT.

RUSSIAN DUCHESS HAS FORMED A PRIVATE FIRE BRIGADE

ST. PETERSBURG, July 27.—Snapshot of the mixed brigade organized by the Grand Duchess Constantine of Russia, to act as firemen on her estate, near this city. The brigade consists of both boys and girls, all wearing knickerbockers, who are instructed by a veteran member of the fire department of St. Petersburg.

FINED FOR STEALING RIDE ON BOAT

CHATHAM, N. B., July 27.—In the police court on Thursday morning, Thomas Coughlan, rather more generally known as "Bony," was fined $10 or one month in jail for attempting to travel on the steamer Miramichi from Newcastle here without paying his fare, and $6 or 28 days for drunkenness. "Bony" had arrived on the eleven o'clock boat, and while Manager McDonald went to the court to get a warrant for his arrest, "Bony" simplified matters by getting drunk and being run in.

W. J. Groat has lost another horse from his livery stable.

Donald McDonald is building a house and store for John Connell at the corner of Water and King streets.

The results of the High School entrance examination for Douglastown school are as follows, the highest possible mark being 1,000.

Div. I.—Annie Bransfield, 692; Alan Alexander, 679; Graham McKnight, 674.

Div. II.—Blanche Wood, 597; Kate Breen, 566; Willie Scott, 548; Elmer McKinnon, 548; Ruby Hamland, 538.

Div. III.—Chesley Gray.

The following officers have been elected for the opposition associations in this county:

Hardwoods - Hardwicke — President, Jeremiah Sullivan; vice-president, Daniel Lewis; secretary, Ernest Fleigher.

Bay du Vin—President, Thos. H. Williston; vice-president, Wm. McLeod; secretary, J. G. Williston.

Tabusintac—President, Wm. Hierlihy, sr.; vice-president, James Stymiest; secretary, J. W. Robertson.

Bartibogue Bridge — President, Wm. Borrie; vice-president, Wm. Morrison; secretary, Donald Ross.

Riviere des Caches—President, L. P. Robichaud; vice-president, Aime D. Savoy; secretary, Ferd. Robichaud; treasurer, I. P. Savoy.

BRITAIN LAUNCHES ANOTHER BATTLESHIP

PORTSMOUTH, July 27.—The battleship Bellrophon, another Dreadnought, was launched here this afternoon by Princess Henry of Battenburg.

The new warship has a tonnage of 18,600, which is 700 more than the Dreadnought and she embodies a number of improvements as the result of the Dreadnought trial.

The Temerairie, the third ship of this class will be launched the latter part of August.

DAMAGING EVIDENCE AGAINST McNALLY

HARTLAND, N. B., July 27.—Lorne McNally who has been in Woodstock jaid on suspicion of setting or being implicated in the setting of the fire so disastrous to Hartland was further examined today and remanded for another court.

Asa Jones gave evidence. He is night-watchman at Fleming's mill, where the accused formerly worked. On Wednesday following the fire McNally went to the mill and in conversation with Jones declared it was gasolene used in setting the fire instead of kerosene as popularly supposed. An argument ensued and in the heat of it McNally declared he knew it was gasolene because he was the man that used it.

TURIN, July 26—Official announcement is made that Queen Helene is in an interesting condition and that accouchement is expected in a few months. Three children have already been born to the Royal Italian couple.

ROTHESAY MAY HAVE CONSOLIDATION YET

ROTHESAY, N. B., July 26.—There is considerable interest taken in the school meeting that is to be held in the school house Monday evening next. The friends of consolidation are far more numerous now than they were when the meeting was held some time ago to consider that question, and they do not want to see anything done now that will prevent so important a step toward the best kind of a country school in the near future. In order that the people may better understand what a consolidated school is like, a number of illustrations showing the exterior of the Riverside school and the pupils of Kingston school at work in their manual training and primary departments and in the school garden, have been grouped together and printed upon one sheet. One gentleman when he saw the attractive picture, exclaimed: "And do you mean to say the people of Rothesay don't want a school like that ?"

If the ratepayers on Monday night reconsider their former decision and make temporary alterations to their present building, such a school as shown in the illustration may be possible.

There are some cases of black measles in the family of Ernest Clark at Quispamsis. Mr. Clark has been very ill himself and his wife and children are also confined to the house.

One of the young sons of Chester Vincent is ill with the measles. Frank Vincent, an employe of M. R. A., St. John, who injured his hand severely, is somewhat improved.

James Carpenter, who returned from the General Public Hospital a few days ago, is much improved. He speaks in warm praise of his treatment there by doctors and nurses.

Frequent warnings are issued by the agricultural department urging farmers to beware of poisoned plants where their cattle graze, yet these are so scarce that people pay but little attention to them. That they exist seems to be proved by the fact that one of Mrs. Sarah Henderson's most valuable cows was found dead in the pasture with every symptom of herb poisoning.

REV. J. D. FREEMAN'S FAREWELL TO TORONTO

The Toronto World has the following:

No reference to the fact that it was his farewell sermon was made by Rev. J D Freeman in Bloor street Baptist church Sunday night. Mr. Freeman has been minister of the church for the past five years. He has resigned and sails for England on Thursday. His successor is not yet in sight. Next Sunday the pulpit will be filled in the morning by Rev. Jesse Gibson, and in the evening by Rev. Mr. Hooper.

Rev. Mr. Freeman will, on his arrival in the old land, preach in the Robert Hall Memorial church, Leicester, for about a month. He came to Toronto from St. John.

His sermon last night was listened to by a fair sized congregation, although the edifice was by no means full. His text was the first three verses of the 14th chapter of St. John.

"Let not your heart be troubled; ye believe in God, believe also in me.

"In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you.

"And if I go and prepare a place for you, I will come again and receive you unto myself, that where I am there you may be also."

Preparation for the eternal home was the theme, and during his discourse Mr. Freeman referred touchingly to the passing away of the late John Totten, a man who was so straight, so honest, so simple, so true.

At the conclusion of the sermon many of Mr. Freeman's friends gathered around him to bid him God speed.

CASTORIA.
Bears the Signature of Chas. H. Fletcher. The Kind You Have Always Bought.

FORMER ST. J DROWNED IN

TORONTO, Ont., July 26.—The launch Dalvine, containing ten young men from Toronto Junction, was capsized 300 yards west of High Park entrance about 2 o'clock this morning. Only one of the occupants, Geo. Shields, aged 20, of 45 Vanhorne street, is alive. A dead body, identified as Walter Dunin, aged 20, of Quebec avenue, was found on the shore half a mile west at 5 o'clock this morning with the launch, and floating beside it a coat that has been identified as belonging to Joseph Irwin, aged 20, of 68 Quebec avenue. The other eight who were in the boat at the time it capsized were John Irvine, aged 20, 75 Glendennan avenue; Frank Kyle, aged 18, Union street; Leonard Daly, 49 Ontario street; Frank Daly, 49 Ontario street; Dawson Neihrgang, Gordon Leroche and Reginald Mullin. All are drowned.

About the time the accident is believed to have taken place there was a furious thunderstorm, with bright lightning that lasted until half-past three.

John Irvine's body was found late this afternoon, but all the others are missing.

Geo. Shields of 45 Vanhorne street had a terrible experience. He was stretched on the bed at his home when interviewed. "Surely they were not all drowned," was his greeting to the reporter. "I did not know until my arrival home that any of my companions were missing."

"How did the accident occur?" he was asked.

"Well, we had all been at the island and started to return home in the yacht Dalvine after midnight. About 1.30 o'clock we neared Sunnyside, our place of landing, when the storm came on. I think something then went wrong with the engine. Anyhow we were about 300 yards opposite the west gate of High Park, when, without any warning, the yacht capsized. We were all thrown into the water and I grabbed the boat. I clung to it, although at times I thought my strength would give out and I would have to go. I think I was in the water for about nine hours. When I got to the shore my body was so sore and I felt so tired that I lay on the ground for I don't know how long. Then I got up and crawled home."

"But did you not see any signs of your companions when you awoke?"

"No, I thought they had all gone home. I saw no human being."

"How many were in the boat?"

"Ten," he replied, and then gave the names as above.

"Did you not see any of them after the boat capsized?"

"No, only that they were all thrown into the water."

"Did you see any of them struggling in the water?" "No, I did not see any of them." Shields appears to have been badly shaken up. He trembles violently, and at times awakens from his sleep and cries out inconherently. Large patches of skin have been torn from his body, his arms and legs. It is expected he will be well in a couple of weeks, but in the meantime he must remain perfectly quiet. His mother was in great excitement. "He was never in a boat before," she said, "and to think that he, above all others should be saved." He is 20 years of age and is employed in the C. P. R. shops.

Joseph Irwin son of Councillor William Irwin was one of the Junction's most popular lacrosse players. He was but 20 years of agfie and was engaged in the contracting business with his father. Early this morning his coat was found on the beach ad this lead his friends to believe that he must have made some desperate efforts to save himself and perhaps some of his friends. In the pockets of his coat were found lacrosse players cards by means of which the coat was identified. On learning this information, Councillor Greg of Gregg's livery, drove to the scene of the accident and upon being told that one of the boy's bodies had been brought to the morgue he went there and identified the body as that of Walter Dunin.

Gordon Laroche, of 143 Vine street was a piano maker, who formerly worked for the Heintzman Co. at the Junction factory. He was the trainer of the junior II. Shamrocks.

Frank Kyle lived on Vine street and was a C. P. R. machinist. Len and Frank Daly had interests in the yacht and lived with a married sister at Ontario street. They have another brother living with the same sister.

Reginald Mullin, aged 23, was a painter and lived on Glendennin avenue. He has two little sisters.

John Irvine was not 20 years of age and worked at the Fairbanks shops.

"Most of those in the party were P. R. boys," his mother added. "Mason was on strike just now, but he and the Daly boys worked together."

Dawson Neihrgang was a foreigner, residence unknown, who worked as switchman on the C. P. R.

Shortly before 2 a. m. Policeman Lewis was walking along the Lake Shore, when he heard a party out in the lake singing. He listened for about five minutes and then heard the noise which sounded like cries of distress. It was quite dark and when the noise ceased he paid no attention to the affair, thinking the launch had headed for Humber River.

When he reached the police station at 4 o'clock he reported the matter to Sergeant Robinson, who immediately detailed Policeman Robinson to patrol the shore. When the latter reached the lake shore John J. Dickson, who works at the rolling mills, and Alfred Pridley, night watchman at Toronto bridge and forging works, were on the scene. Beached on the shore was the launch Dalvine, an 18 footer, which contained the body of Dunin. The policeman had the remains removed to the city morgue. Patrolling the beach a searching party found a coat floating near the entrance to Humber River, in the pockets of which were two picture post cards containing pictures of two young men in miniature style and two chipps