e greatest, difficulty in nperial federation—the not touched on by Dake of Cambridge. aggregation of colonies er one common tariff, was hardly justified of no use discussing the nies and mother counrgely increase the army A uniform fiscal policy deration of a great emct that the commander tish army has "given t, seems to show what ederation is taking in this tight little island. e Ceremony.

EILS THE MONUMENT OF

The imperial festivities the Frederick William week, were naturally rom Munich, but having programme the Kaiser monument, a striking stands in front of the t eleven on Thursday ed hour, the Kaiser ar scort and all the princes decorated with purple ounting, had been erected m the top of the pavilion rial standard and the flag

E PLATZ. middle of the Platz stood orted on drums and cov-

up about the same with his three daughters cess, soberly dressed in collette. Near the Kaisal's uniform, stood the den in a charming cos-THE MONUMENT.

s and princesses had arang out, "Achtung zum ad a cathedral choir in-

ourt chaplain's address, part of the ceremony. t das Gewehr!" cried the esented arms and the churches rang and canwas suddenly removed m IV., wrapped in a cor-estriding a charger, stood

ege, Windsor.

Thursday, June 24th, the vill be as follows :- At of the holy communion. rial Chapel, King's cole Restoration Fund. At mattins in the parish essary sermon will be Reverend the Metropoli-effectory, by permission college. n., there will be an inter-

college has undertaken to sa, in the college dining from twelve to six p. m. Da, can be obtained from ege; those not provided in the room vocation - The order of follows:

and others to get their

eation: setting forth the hering. degree of D. C. L. A. and other degrees. degree of B. A.

rs won by the graduating

C. E. A. Simonds, Esq., have passed the exami-B. A. degree. its in order of standing.

and awarding of scholar ion of the prize essay by

. M. Harley, B. A. F. Partridge, D.D., "Our

Stawart, jr., F. R. C. S., Canadian Literature prizes to the boys of the

isitor, the Right Rever-Bishop of Nova Scotia.

ne Right Reverend the ra, and I. Allan Jack, D. avocation. e the Queen.

esoration Fund - J. C. dsor, Governor of King's f the restoration commit-dsor, Governor of King's ry and treasurer. Dona-on fund will be gladiy rethe above gentlemen, or by those unable to attend

s most cordially invited University of King's col-

ntist Seminary.

ons for three days had mands on the energy of gentlemen of the Union et, when Prof. Wortman class Tuesday morning, d up from the desks were r colorless. During the pper, Dr.J. Steeves, Revs. arsons and W. J. Stewart; W. Peters, A. C. Smith John Hopkins Univer-

cts-Greek, Latin, Geomstory and English Litera-such as ordinarily interest the evidence of sub-the attention of the ived warm commend-who remained until the . The recitations of the rature was a real treat. made an excellent show-eek elicited applause even unacquainted with that class was left for a few questioning by Mr. True-a stand that, at the close emen expressed his desire will doubtless be present-

asked to say a few words, tion with the exhibit of

t was clearly evident to led that a good work was gentlemen having been the end of the session, terminated by a few man, when the students he institute this evening. s, with appropriate cere-r the threshold carrying

LOVE THAT LIVES. Dear face, bright, glinting hair -Dear life, whose heart is mine-

June 23, 1886.

The thought of you is prayer, The love of you divine. In starlight, or in rain; In the sunset's shrouded glow;

Ever, with joy or paip, To you my quick thoughts go Like winds or clouds, that fleet Across the hungry space Between, and find you, sweet, Where life again wins grace.

Now, as in that once young Year that so softly drew My heart to where it clung. I long for, gladden in you. And when in the silent hours

I whisper your sacred name, Like an altar fire it showers My blood with fragrant flame Perished is all that grieves; And lo, our old-new joys Are gathered as in sheaves, Held in love's equipoise.

Ours is the love that lives; Its spring-time tlossoms tlow 'Mid the fruit that autumn gives; And its life outlasts the snow. - George Parsons Lathrop in the Century for

DEDICATION SERMON.

Preached by Rev. Mr. Mowat of Fredericton at Chipman. Q. C.

THE IDEAL CHURCH.

(Phonographically reported for THE SUN) We have here brethren both a promise and be. It sets before the people of God a sort palaces did He have His grand temple.

But there is another side to this. While they are constantly and earnestly to press. Now, perhaps I cannot do better today than indicate some of the more prominent features, as we have them outlined here, of the ideal church, the church as she should be, the

church of the future.

We have our ideal of things. We must have them. Whatever we follow as a calling, undertake as a trade or profession, if we would succeed, we must have an ideal towards which we bend our efforts: And that ideal must not be a mean one, one unworthy of us; but a high one, grand, towering; one hard too to attain; one so hard to attain perhaps that we never suspect to altogether attain it. Our ideals grow as we approach them, and thus ever keep in advance of us. The ideal of life and success in life, that we started to live for, was not so very high. It was high to us then, but as we grew towards it our ideal grew, and so we never can come up

So also with regard to the church. The ideal of the church has been growing with the growth of the ages, and ever keeping in advance of what is. The simple earth-altar, around which bowed reverently the first worshippers, grew to be the Jewish tabernacle, with its holy of bolles, altars, priests, sacrifices, ceremonies. Then the tabernacle still nearer the ultimate perfection; it had been lifted up a notch higher. Thus the church's ideal has been growing through the long, long years, ever growing, some-times in one direction and sometimes in another; sometimes in the direction of a still more imposing temple, a grander ritual, a more splendid service, and sometimes in the direction of less form and more spirit, demonstrating that all along there has been a feeling after, and a slow and gradual coming towards, on the part of God's people, a clearer and fuller idea as to what the church ought

Now, in speaking to you today on the church's ideal, I propose to group what I have to say under the three following heads:

the building, the worship, the people.

First, the building—"mine house," church, or kirk, is derived from the Greek word kuriakon, and literally means the Lord's house; and, while it must be granted, that a house is not essential to a church, not so essential at all events that it cannot be dispenses with; yet, in all ages, there has been a building of some kind, a house, a place, where the true worshippers have been accustomed to meet with God; and that house, or place, has been made sacred to them by many sweet tokens of the divine presence, and by their tears, prayers, experiences,

Abel's simple altar, where he worshipped so acceptably, and died so triumphantly for the true faith, was such a place; and I have no doubt whatever, that long afterwards, it would be a sacred place, the house of God, where gathered the antedeluvian church for where gathered the antedetuvian church for worship, where prayed the earnest Seth, where prophesied with a tongue of fire the eloquent Enoch, and where were guided and comforted and helped the true and tried of

those early times.
Still later again, Neah's altar, where, after the flood, with his family around him, he inaugurated a new era for the world, and over which arched greenfully. over which arched gracefully and grandly

God's bow of promise and hope; that altar, I can understand, would be God's house to God's people long after Noah's day.

So with Jacob's bethel, where, on his stony pillow, he dreamed of the wondrous Heavenreaching ladder with the climbing angels, and where, years after, he erected an altar, and formally set up the working of Code. and formally set up the worship of God; that spot was a sacred place to him, God's house, the gate of Heaven, to many a pining.

home-sick, pilgrim saint.

The tabernacle again, every pin of which was designed by the Divine Architect himself, was a sort of portable church, one that could be taken down and set up anytime, anywhere, a house of God eminently fitted for the condition of things in the wilderness, and for the unsettledness of the first years

At last came Solomon's temple, the ideal church in so many respects of those times, or rather, the nearest approach to it, a noble edifice indeed, a splendid sacred pile of architecture, a real house of God. And God

And then, as we come along down to the And then, as we come along down to the gespel-age, the fulness of the times when God's glery in the person of His Son shines out upon the darkness of the world, while there is less form and more spirit in everything about the church, we still find a house of God, a consecrated place, where Jesus meets with His own—the temple perhaps, the synagogue, the upper-room, down by the river-side, wherevor indeed the two er three meet together in His name.

meet together in His name. Now, from all this and so much else, we learn, my hearers, that there is to be a place set apart for God's worship, a building devoted to His service that He calls His

ium and the over-arching heavens for dome; but, at all events, let us get hold of this, that there are no conditions and circumstances in which His people are where they may not have a house of God, a place sacred to the worship of the great Jehovah.

I want to emphasize that idea. God's peo-

ple are often in very peculiar circumstances -circumstances not always favorable to the working out of the church idea, still lase the church ideal. And yet, let the circumstances be what they may, you can have a church, and not a mere makeshift of a church but a real house of God. You find, for instance, in some parts of

our country, groups of people dwelling apart in their rude log cabins, and without per-haps any of the comforts and conveniences of older settled communities, and you say to me: "What about these new settlers? Must they be deprived of church privileges?" I say, "No; they need not be. As soon as they get their own simple log-cabins up, let them unite their efforts and build a little log church, a house for God to dwell in among them, and He will come with His glory an grace and dwell there as readily and as fully as in the grandest cathedral in the land."

We make a mistake, my hearers, when we have the idea that we must have for God a grand churchly house, if He is to dwell with us; and because we do not feel able to build and keep up such a charch, we do without any at all until such times as we think we are able. I say that is a mistaken idea. The Lord wants to dwell with His people as they are, and He will put up with no little expects us, and insists upon us, doing it for in order to dwell with them. He does not want to be any better off than they are, nor any better accommodated. If theirs are log houses, then let His be a log house. Long a prophecy. The text refers to our times, and times still later than ours. It tells us, I think, what the church should be, and is to think, what the church should be, and is to

house when His people are few and poor, it will not do, when they come to have their fine new houses, their palatial residences, their towering and capacious stores and warehouses and factories, their grand public edifices; it will not do, I say, to let the Lord stay in the old house. That is doing Him a dishonor that He will resent, And yet, you will find thriving country places, and rising villages, where the only mean house there is is the Lord's house,

The church where the people gather for worship must necessarily bear a certain relation in the character of the building to their own dwellings. Our sturdy forefathers believed in very plain churches-churches that were rudely, almost un, couthly, plain. And I grant there is something in that too. They felt called upon to protest strongly against the ecclesiastical tyranny, the pomp and utter ceremonialsm of their day. We may carry the idea of grand churches a great deal too far, still the church cannot afford to be behind in anything that belongs to the people's truest advancement. She must ever take the lead in all that is grand and good. Our God de-lights in beauty. He who paints the rose and lily, bestars with gems the brow of grew to be the temple with its gorgeous ritual and splendid service. And still there was a feeling that the church's ideal had not heen attained. It had moved farther on have his house beautiful—not gaudy, but have his house beautiful—not gaudy but have his house beautiful—not gaudy but have some preaching to do as well as your minister. It is yours to hear, so that, all the week through, in your homes, where the nations of the saved are to worship—He must want to have his house beautiful—not gaudy.

> among His people; then, as a building, it should be worthy of Him and them.
> "Meeting house!"—it is a stiff, clumsy phrase, but how sublime when we think of the Lord God of heaven and earth coming down and meeting there in solemn conmake too much of the mere house. It may be the house, the stone and line, the archithe Lord, we admire. Still, where the church is mean, men's ideas of the Lord must be mean. After all, there is something in a building that lifts itself up above the build-that so stirs the soul as a strong sermon en ings around, and with its spire piercing the azure solemnly says: "This is the Lord's House." A noted infidel of our day, speaking of St. Paul's Cathedral, London, is reported to have said: "It is too high and grand to be ignored." And so it is. Standing yonder so still and solemn amid the throbbing life of the great city, and towering high and grand above the mean earthliness and sensualism struggling and clamoring around its base, it seems to say: "There is something more to live for than to make money and seek pleasure; the things above where Christ is—seek them. The Lord of Hosts is with us; the God of Jacob is our

refuge." Secondly, the Worship:—"Mine house shall be called a house of prayer." I take prayer here to be worlhip.

As the house is the Lord's, so it is for Him to say how He will have things about His own house, and how He will meet with those who desire to wait upon Him in His meddle with things. It is yours, in your own house, to say just how you will have things, and how you will receive those who come to see you and serve you. It would the Lamb to bring, a still better lamb, the Lamb of God, whose blood was shed on the lamb of God, whose blood was shed on come to see you and serve you. It would be intolerable rudeness on the part of a visitor to come in and dictate to you where and how you should dispose your furniture, when and what you should eat and drink, and as to how you should receive and treat offering such as we ought to give. We are offering such as we ought to give. We are those who are your guests. And surely it is for the Lord, in His own house, to say how He will meet with His people, how He will be waited on and worshipped, what He will have and not have in the church. How the Lord's house, and insist upon having things to please his whims. He has some new-faugled notions of his own that he thinks would improve the Lord's house so much, help the worship, popularize the service. So he takes upon himself to bring them in without even by your leave from

That is about how the church has come to be so poliuted and her service so corrupted in other days. When our Lord went into came down in glory and power and dwelt in His house. The glory that had burned in the bush, shone in the cloud-pillar, flashed from Sinai's awful top, hung over the mercy-seat—that glory filled all the vast edifice and cattle-drover in the courts of the sanctuary.

The money-exchangers had their tables, and the dove-sellers had their stalls, right in His house. He did not like it. So He made a

sometimes, and much else that is even worse, if worse can be, if not within the church, at all events around the door. One who wants to sell, and another who wants to buy, make an appointment to meet at church, and, be-

ple. It may be a simple earth-altar, a rude caira, a floating ark, a portable tabernacle, a splendid temple of cedar or stone, an upper room, a mountain top, a lonely glen, the accluded river side, a dark prison cell, the grand amphitheatre of the hills for auditor-immend the control of the serve God in the way He wants to be lighted the control of the serve for distinctions, all oreed shibboleths, all re-lighted the control of the serve God in the way He wants to be lighted the control of the serve for distinctions, all oreed shibboleths, all re-lighted the control of the serve God in the way He wants to be lighted the control of the serve God in the way He wants to be lighted the control of the serve God in the way He wants to be lighted the control of the serve God in the way He wants to be lighted the control of the serve God in the way He wants to be lighted the control of the serve God in the way He wants to be lighted the control of the serve God in the way He wants to be lighted the control of the serve God in the way He wants to be lighted the control of the serve God in the way He wants to be lighted the control of the serve God in the way He wants to be lighted the control of the serve God in the way He wants to be lighted the control of the serve God in the way He wants to be lighted the control of the serve God in the way He wants to be lighted the control of the serve God in the way He wants to be lighted the control of the con served; but to air their importance, to advertise themselves and their business in a cheap way, to exhibit their fine clothes, to see their iriends, to do some canvassing, if there is an election on the tapls, and so on, and so on?

Oh! I see the Christ coming into His temple today. A sword, two edged and sharp, flashes from His mouth. His look is atern, awful. He wants to know why we are here, why we tread His courts. And, oh! my hearers, if it is business that has brought us here, or pleasure; if custom or fashion; if the werld's gayety or grandeur; if anything unworthy; then, as of yore, He will rudely thrust us out of His temple, and our non-sense along with us; He will scatter our ill-gotten gains; He will humble our pride, shame our pomp, and give us to know that the church is His—His for His worship, not for our pleasure, our profit, our politics. for our pleasure, our profit, our pelitics. "Mine house shall be called a house of

prayer."
Public worship, or church service, consists of four essential parts: Praise, prayer, preaching, giving. None of these essentials of worship can be omitted. We cannot, we must not, hand over the praise part to the choir, the praying to the session, the preaching to the minister, the giving to the rich of the congregation. There is too much of that ameng us. Our worship is in general a mean proxy affair. We get others to do it for us under the plea that they can do it better than we can. But, the truth is, no one can do any part of our worship for us. The Lord

We let the choir do the praising. We hire a prima donna to trill our thanksgivings. We get a quartette or a quintette of trained voices to sing our halleinjahs. Ah! We cannot thus praise the Lord. It is well enough, it is necessary, to have one or more to lead the service of song. But the ideal of church praise is that the whole congregation But there is another side to this. While the Lord is so easily accommodated with a sea, praise the Lord. What it lacks in artistic excellence is more than made up in

spiritual effect and grandeur. Then as to the other essential parts of worship, the praying, preaching, giving, it is all right, indispensable, to have some one to take the lead; but let us never forget that we have each and all, our own place to fill,

our own part to act. We must do our own praying. No one, however good, can do it for us. We have wants of our own, soul-hungerings; we have seelings and thoughts to tell at the footstool that no tongue but our own can tell. We must take hold of the altar's horns for ourselves, and plead our own case. We must grip with our own hands the mighty angel of the covenant, and, alone in the dark night. wrestle out for ourselves the blessing. Only thus can we have it. And what a blessing there is for the strong-wrestling soul, for the one who has the strength and courage to say, "I will not let thee goexcept thou bless me."
Ah! people of God, there is an ideal here
that we have not yet come up to as churches. When, not the one only, or the two and three, but the great multitude, with one accord, besiege the mercy-seat, then will the heavens be opened, and the full blessing

come down to bless and gave the world. have his house beautiful—not gaudy, but tasteful, seemly, worthy of Him who is to dwell there, and worthy of His people who are to worship there.

"Mine house," the Lord says. Ah! let us get hold of the idea that the church is the Lord's house, and if His, His to dwell in among His people; then, as a building, it should be worthy of Him and them.

"Meeting house!"—it is a stiff, olumsy phrase, but how sublime when we think of the Lord God of heaven and earth coming too much prominence. But if the preaching at too much prominence. But if the preaching too much prominence.

too much prominence. But if the preaching is what preaching ought to be, a setting forth of the grand glad doctrines of the cross to perishing sinners, a faithful exposition of the whole truth to the people; if it bring men, as it should, close to the bleeding side the cross. I hope the day will never come, when, as a people, we will want to be sent home with a slim fifteen minute talk, or a little bit of an essay on duty or morality. What we want, what we need, my hearers, is an earnest thoughtful discussion of the undamentals of our holy religion, the cardinal doctrines of grace, and we cannot have that is a fifteen minute talk. It takes fifteen minutes for the fire to burn up. Let the truth have time to burn deep into our souls.

Let us insist upon a substantial feast, a round full meal. The spiritual dyspeptio may be satisfied with a thin slice of the bread of life, but the hungry soul wants a cut right across the loaf. Thus were fed our sturdy forefathers, and they were strong to do and dare for the struth; and thus most in the harbor of life, but the soul tright across the loaf. Thus were fed our sturdy forefathers, and they were strong to do and dare for the struth; and thus most in the harbor of leaters with fish. They will meet that most in the harbor of leaters with fish. to do and dare for the truth; and thus must we be fed, if we are to be strong to do our noble part in these glorious latter-days.

And then giving again, I have time only for a passing word or two, but this I must take time to say, it is an essential part of public worship, a part just as essential as praise or prayer, a part we must not omit nor slight. The old-time worshipper came to the sanctuary bringing his lamb with him, and the tenth of all he had. And we too have a lamb to below a cattle between to give as the Lord prospers us. Every Lord's day, every one is to give. None can be excused. The poor are to give of their poverty, the rich of their abundance. And we are to give, not because the Lord needs it, but because it is what we owe to Him. He requires from us for purposes of werehip the seventh of our time and the tenth of our part of what is rightly His. And, if His people would thus worship, worship with their givings as well as with their praises and prayers, the church would be in an ideal state; her treasury full, her schemes prosperous, her people happy, her Lord king over all, the world redeemed.

Thirdly, the people: "Mine house shall be called a house of prayer for all people." All people! Let us get hold of that. We have our narrow social circles, our wretched class and caste regulations, our arbitrary rights, our silly selfish proprieties, and we want to bring these things into God's house. We dare do so sometimes. But here there is to be no place for them. Here are to gather on an equal footing, and for the grandest of all purposes, the worship and ser-vice of God, the high and low, the rich and poor, the honored and unhonored, the mighty and weak, the good and bad. Here reverent worship, and pray, "Our Father who art in heaven." Here the master and side by side, on a broad common platform, the great holy brotherhood of God's people, the children of the one household of faith, and, with hands clasped in reverent worship, and hearts solemnized, they are to look up and pray, "Our Father who art in heaven." Here the master and the commercial rights of Americans.

ligious tests, everything that makes one man feel that he is so much better than another, and teaches all love to God and love to one another. Around the cross riches are nothing, honors nothing, birth and rank nothing, learning nothing, clothes nothing, social pesition nothing. Sinners all, we have no claims, no rights, no privileges, that others have not.

Just s I am, without one plea, But that I hy blood was shed for me, And that Thou biddest me come to thee: O, Lamb of God, I come!

The ideal church, then, must open wide her doors to let in the "all people," and there must be room for all whe want to come. There must be nothing narrow, selfish, sectional, sectarian, in her creed, her worship, her ordinances; nothing that stands in the way of the people's coming. I say not that her pews should be free, for an absolutely free church cannot be here, but this I do say, that her pews and everything else about her, should be so free that the poor of the people can have equal rights at God's foot-stool with the rich. No one is to come empty handed. The church can never be so free that the people have no obligations, no offerings to bring. The widow must come with her two mites, and the man of wealth must come with his hundreds and thous-

Thus, how much we have yet to learn a

to the church's ideal; but with God to lead, and the cross to draw, we may slowly learn, and come up to be what God wants us to be and what, as a church, we are to be.

Just a word more and I am done. I am glad to be with you on this eventful day in your history, and permit me to congratulate you on this beautiful house of God that you have dedicated to His service and that you may long enjoy it in holiness. It would be out of place today to take advantage of the presence of our brethren of all denominations to speak much of our own church; but our friends will pardon a word or two. As a church we love all that hold the common sith. It is against our rules to do anything to hurt any other church. We never try to build up our church at the expense of others. We are careful for the good of all. We are, to build up the whole church militant. The world is wide and there is room for all. Still we love our own Zion. Our brethren understand that. I trust, then, that as a people holding to the Presbyterian church, you will be true to the name, and you will keep the old blue flag from this tower. We have a church we have no reason to be

ashamed of. The Presbyterian church after all is a church that has done something in the world, and we have been greatly blessed Or association meets this day in the city of Hamilton, and delegates will be there from all parts of the Dominion—from the Atlautic in the east to the Pacific in the west. In many parts of the world our numbers have been largely increased, and is our own Northwest our church has quadrupled there, Jp in Fredericton we are trying to hold the ort and do our Master's work, and I am glad that in Chipman you are striving in the same cause. Let us work together. I trust that the Lord God will help you and that you may be greatly prospered in this work in which as a people you are engaged, and now may the blessing of God rest upon you,

henceforth and ferever. Amen. AMERICAN FISHERMEN

Organizing to Protect their Interests with Armed Vessels.

FOR OFFENCE AND DEFENCE.

(F. Y. Herald.) GLOUCESTER, Mass., June 9.—The Herald correspondent, in conversation with reliable fishermen, today learned of a plan of startling import to the government and the people of the United States. The fishermen say they do not want to take the law into their own hands, but they are determined to their own hands, but they are determined to protect their property and business by arming their vessels. The fishermen are a power taken all together, and are organizing to take care of their property on the high seas. The fishermen engaged in the Southern mackerel fishery are desperate; they have met with reverses, and it looks as if they were to be driven from the fisher elegation. were to be driven from the fishery altogether. They say desperate cases require desperate remedies, and they are going to adopt them. WARLIKE TALK.

At Block Island the other day there were some seventy-five sall of fishermen, and they them, not in the harbor of Boston, but upon the high seas, and will destroy their fish. It is further reported that the Kuights of Labor will have a hand in it. Already there are many fishermen enrolled as Knights of Labor. They have detectives in the prov-inces to notify them when fish are to be shipped by rail, and means will be taken to stop the importation into this country. This is a peculiar aspect of the fishery question.

Said the Herald informant: "We will carry six pounders, and some schooners can carry as high as an eighteen-pounder. They will fish on the high seas, keeping three miles from shore, but they propose to protect their rights and will get mackerel. We can blow their cutters out of the water." can blow their cutters out of the water."

Already the fishermen are said to have sent in their orders for gans and ammuni

THE THREE MILE LIMIT. The despatches from the province bearing on the exclusion of American vessels from waters within three miles of a line from headland to headland (the provincial construction of the three mile limit) causes much means—at least that; and we wrong Him if
we withhold for purposes of our own any
part of what is rightly His. And, if His
people would thus worship, worship with
their givings as well as with their praises
and prayers, the church would be in an
ideal state; her treasury full, her schemes
prosperous, her people happy, her Lord
ting over all the world wedge.

struction of the three mile limit) causes much
consternation among fishing owners and fish
ermen, and the indications point to something very decisive and definite in short order. One fisherman said today: "Where is
the American squadron, when the whole British North American squadron is in and
about provincial waters? If the Americans
are to be shut out from headland to head
are to be shut out from headland to head land in many cases it will cut off the whole

mackerel fishery."
President Steele, of the American Fishery President Steels, of the American Fishery Union, said: "There appears to be a better teeling in Washington. As fast as the skippers of American vessels who have been excluded from commercial privileges and those who have been ordered out from large bays arrive their affidavits will be taken before a notary public and those statements forwarded to the authorities at Washington. Then they will have something to work upon that is substantial. Newspaper reports are not

evidence." AFFIDAVITS FOR WASHINGTON.

house, and in which He very specially dwells and meets with His people. That building, or house, or place, He adapts to the conditions and circumstances of His people. That they do their business, drive perhaps a brisk trade, close a keen bargain, and go home rejections and circumstances of His people. That they do their business, drive perhaps a brisk trade, close a keen bargain, and go home rejections and circumstances of His people. That they do their business, drive perhaps a brisk trade, close a keen bargain, and go home rejections and circumstances of His people. That they do their business, drive perhaps a brisk trade, close a keen bargain, and go home rejections and circumstances of His people. That they do their business, drive perhaps a brisk trade, close a keen bargain, and go home rejections and the mean of means and the mean man, are to meet, and to be varied to heaven. Here the master and the commercial rights of Americans. Sylvanus Smith, a large vessel owner, told the mean man, are to meet, and to be varied to heaven.

who is in provincial waters after mackerel, returned, his affidavits would be taken and forwarded to Washington. When asked about the three mile limit Mr. Smith said that the American construction of the three mile limit was that in bays ten miles wide miles from shore around the bay would cover

A mackerel skipper, who was one of the successful ones who engaged in the Southern fishery (and such are few and far between this season), says he don't know whether he shall go down where the mackerel are under the present construction placed upon the three mile limit. If the limit is to be from headland to headland American fishermen are cut off entirely. It is time, he said, that the United States did something for the

Samuel V. Colby said :- "The cry for cheap fish is wrong. Americans do not want cheap fish; they only eat it once a week. We want protection for our fisher-men. It does not make any difference in the price of fish at retail if the price at wholesale drops. I have to pay just the same when I want fish at retail if it drops down a cent or two to fishermen. Our fishermen are the ones that need protection, and all our industries should be protected. Every other country—England, France and present time England is backing Carada and keeping dark and we get sold out every time. If there is bloodshed the United States will then move in the matter.

WHERE BAIT CAN BE GOT.

Speaking of bait, Mr. Colby says :-"There is plenty of it from Long Island to Eastport, and there is no necessity for American akippers to go to Canada after balt. The fishing owners tell their akippers to stay away, but the men who command vessels like to get a nice looking American craft, with the flag flying, and drop into port in the provinces to see the old folks and neighbors. They go almost to the door of their people, and they gather to inspect the fine and stanch American fishing vessels These men take pride in showing their vessels among their friends. The feeling of American fishermen and fishing owners cannot be mistaken. It is outspoken. Something is demanded from the government in protec-tion of the rights of fishermen. We cannot allow the free markets of the United States to Canada for nothing. Canada has nothing to give us in return. If the markets are to be free, Americans cannot compete with the bounty paid Canadian fishermen. The Boutells bill is the proper thing, as expressed by all. The universal sentiment is, put on the duty on salt and fresh fish, and that will bring the Canadians to terms. The balt question is, Have we the right to purchase nything? We either have the right to buy Canada or we do not have the right. We do not want reciprocity. We do not want a commission. It is simply barbarous that we cannot go into the provincial ports and buy

Capt. Andrew Leighton, a veteran fishernan and owner of nearly twenty vessels said emphatically: "We have no government.
The Canadians continue their depredations

and there is no one to say that they shall

In a most decided way this veteran expressed himself, saying that, as old as he was, if he was in the place of Captain Jesse Lewis, he would go down and take the schooner David J. Adams or die in the attempt. "The United States government," he continued, "should have sent a gunboat to the provinces and taken the two vessels, the Adams and Doughty, end settled with England afterward. If she wanted to fight, all right. I have a few vessels and believe the fishermen here should arm their vessels and go down there and fight. I would fit three or four of my vessels with guns and go down there. If they deny us commercial privileges we would clear them out. Our fleet of fishermen, well armed, would destrey the whole country down there."
Speaking of the government, Captain
Leighton said that the United States had
had time enough to settle this question
since the seizure of the Adams. The United States authoritles had had time enough to clear the Sisters at Portland. It looks as if the government was bought. Why did not Secretary Bayard respond to the communication seat by the Fishery Union when the

question was first started? THE FRAMERS OF THE OLD TREATY. "I was down at Halifax when that treaty was made and the money awarded, and I never saw such a set. Twenty old women of Gloucester could make a better treaty. We ought to have had a man like General Butler. We do not want a commission. It will be the same as before. If they force their construction on the limit from headland to headland we cannot go away to fish twenty or thirty miles from their shores. American fishermen can get mackerel from North Cape to East Cape, miles off the coast of Prince Edward Island, and from Malprque to a headland limit of three miles the distance would be about twenty-eight miles.
Our fishermen might be out of sight of land and be liable to setzure by British cruisers, and there is no one to stop them. American fishermen have caught plenty of macherel three miles off the shore of Prince Edward Island. With few exceptions along the coast of the island they cannot seine for mackerel, as the seines catch on the rocks.' - In relation to the Boutelle bill Captain Leighton said it was a good thing, but he did not believe that President Cleveland would sanction it if it passed.

One owner said today that he thought Secretary Bayard had shown supreme con-tempt for the fishermen of New Fngland.

Free trade in fish means death to the United States fishermen and life to the Canadians.

It has cost many lives and a vast deal of treasure for the world to learn the fact that there are 762 kinds of flowers in the Arctic regions. But it is wor he expense. Just imagine the awful condition of humanity if it were permitted to plod through life burdened with the densely ignorant supposition that there are only 761 kinds of flowers north of the Arctic circle.

A decanter filled with whickey was hotly pursued by a ward politician and a commercial embassador, but made its escape and took refuge in the pocket of a prohibitionist, think-ing that in such an asylum it would be safe from harm. But after a short map the decanter weke up as empty as a gas-pipe, and went away in a starving condition. Moral—This fable teaches that a fortress is not necessarily impregnable just because the supervising en-gineer pronounces it so.—Life.

minergraphs of the supervising engineer pronounces it so.—Life.

Herr H. E. Low has obtained and forwarded to the Imperial Museum in Vienna, twelve large stone slabs, bearing the foot-prints discovered last year in the solid rock, in the quarry over Lake Managua, in the territory of Nicaragua. The interest was increased by the statement that those foot-prints had been overlain by elaven different layers of stone, extending to a depth of four meters, and indicating an antiquity for our race quite transcending all conjectures hitherto hazarded. They are about three quarters of a meter square. They are now be inspected by European geologists. The foot-prints are sunk into the stone to a depth of from eight to ten centimeters. The stone itself is a porous tufa, and the super-incumbent layers, which had been removed for builling purposes, were all of a more or less solid volcanic conglomerate, and seem to be those of three distinct persons, one of whom was a child.

Samuel Longfellow, brother of the poet, and one of the poet's daughters live in the old Longfellow mansion at Cambuidge, May:

Barnes, John Veazo. C. W. Strong, John Samuel Whittaker and Josiah Wood.

Committee for examination of candidates for the ministry—Rev. Howard Sprague, Rev. Edwin Frans, Rev. Levi S. Johnson, Rev. Job Shenton, Rev. J. Colter, Rev. G. M. Campbell.

Temperance committee—Rev. Dr. Pickard, Rev. W. E. Rev. Thomas Marshall, Rev. D. H. Lodge, and Dr. Coult-hard, John Henry, J. L. Thorne, W. C. Strong, C. B. Baker, Thos. Atkinson, C. H. B. Fisher, Geo. Black and N. Peardon.

Credential committee—Rev. H. Swallow, Alfred Rowley and J. R. Woodhurn.

Parsonage aid committee—President and secretary of conferences, and Rev. Dr. Pickard, Rev. John Prince, Rev. Isaac Howie, Rev. Geo. Steele, Rev. W. E. Reynolds, Rev. John Prince, Geo. A. Henderson and Alex. Burpse.

Committee for examination of candidates for the ministry—Rev. H. M. Colter, Rev. J. A. Clarke, Rev. Slass James, Rev. S. R. Ackman, Rev. J. C. Strong, Rev. W. J. A. Clarke, Rev. W. B

N. B. & P. E. I. CONFERENCE.

SACKVILLE, June 16.—The third session of the New Brunswick and Prince Edward Island conference of the Methodist church, opened here this morning in the Methodist church our fishermen could catch fish. Formerly it here this morning in the Methodist church was six miles, but that was changed, as three The president, Rev. Job Shenton, occupied the

There was a large attendance of minister

and lay delegates. An hour from nine till ten o'clock, a devotional service was held in which the president and Rev. Messrs. Daniel, Read, Pickard and Messrs. J. E. Irvine, Wm. Heard and Rice took part, and several hymns were sung in which a number of the ladies of Sackville

At 10 o'clock, sharp, Rev. Mr. Shenton said the hour had arrived for the opening of the com-ference. He then introduced to the conference Rev. Dr. Williams, general superintendent of the Methodist church in Canada, who took the

The members of the conference and all present, and Rev. Dr. Williams thanked all for the recognition. He said the opening of the conference would now be proceeded with as though no service had taken place, only under the influence of the blessed service just passed

Rev. Robert Wilson, having read a portion other country—England, France and Rev. Dr. Stewart and Rev. E. Evans led in prayer. And the Lord's prayer was recited by

prayer. And the Lord's prayer was recited by all present.

The secretary called the roll, nearly all the ministers being found in attendancs. The few who did not answer their, names are expected to arrive today or tomorrow. The following lay delegates were present from St. John district: J. E. Irvine, G. A. Henderson, H. Cockburn, and C. H. Hutchings; from Fredericton district, M. Burpee; from Miramichi, Wm. A. Wilson, and from Sackville, G. R. Sangster, M. Trueman, Jas. Dickson, and R. Goodwin.

Rev. Dr. Williams said the next business was the election by ballot of a president, which was

Rev. Dr. Williams said the next business was the election by ballot of a president, which was immediately proceeded with.

In the first ballot the vote stood Rsv. Robt. Wilson 41, Rev. Dr. Stewart 40, and several clergymen obtained a few votes. Another ballot was taken which resulted as follows: Rev. Dr. Stewart 46, Rev. Mr. Wilson 40.

Rev. Dr. Williams then declared Rev. Dr. Stewart of Sackville, the president of the conference.

ference.

The newly elected president ascended the platform and made a few remarks. He said platform and made a few remarks. He said he was glad to see so many delegates present. He could not express the feelings of his heart at the present moment. He was thankful to God for his grace and that he had called him to the work of the ministry. He thanked the conference for the vote expressive of its confidence in him. It was an expression of interest in the work in which he was particularly interested and he did not regard it as a personal vote. He felt that there was great responsibility connected with the position to which he had been elected. He had long been out of any position that led him to take charge of a meeting for deliberation and he would ask the ing for deliberation and he would ask the

onference to be patient with him.

The election of a secretary was next proceeded with and resulted in the election of Rev.
Robert Wilson of St. John. Rev. Mr. Paisley was elected journal secre-tary and Rev. I. N. Parker and C. H. Hutch ings were appointed assistant secretaries, and Rev. Mr. Fisher and Chas. Strong assistant

ournal secretaries.

Rev. Dr. Williams explained that it was

Rev. Mr. Fisher and Ches. Strong assistant journal secretaries.

Rev. Dr. Williams explained that it was absolutely necessary that the minutes of the various district meetings be handed to the secretary as early as possible.

On motion the action of last year's conference as to the appointment of a nominating committee was re-affirmed.

Rev. Dr. Williams said he could hardly express the pleasure he felt at being here. He willingly accepted the invitation to come here. He was only a simple Methodist preacher. Whatever position his brethern have given him he feels that he is merely a preacher. In what he said he expressed the belief of his brethren rather than his own thoughts. The advance made by Methodism in the west has been great, and it is advancing in the east also. Last year was a remarkable year—remarkable for the advance made by the church in Canada. The increase in the west was between 18,000 and 19,000 last year. It must be remembered by all that an increase of membership meant an increase of labor, an increase of endeavor, an increase of prayerfulness, an increase of adaptation to the work on the part of the ministers. This year, so far as his information came, there would be an increase in the membership of the church in the west of 10,000, which he was free to admit was not expected. There had also been an increase in the financial department, but not such as there should have been. It was reported that the increase was between \$6000 and \$7000. Everything seems to be flurishing in Canada, the depression so much complained of has lifted. The country is looking in a better position. He did not consider it necessary to speak to an assemblage of Christians of that truth committed to them. He will not be satisfied until he sees the Methodist church the people's church, which it is becoming in a measure. In Ontario one-third of the population are Methodists and two-fitths of the electorate are members of the church. It is our aim to make the impress of our righteeuness mark the legislation of our country.

Rev. George Steele was appointed to report or the Wesleyan and Rev. J. W. Wadman for the Guardian. The conference then adjourned for dinner, the benediction being pronounced by the presi-AFTERNOON SESSION.

The conference met again at two o'clock and continued in special session for two hours, considering the question as to the character of ministers.

A committee was appointed to investigate the charges against Rev. D. D. Currie and report to the conference the result of the investi-

gation.

Rev. Mr. Kirby presented the report of the nominating committee appointing the standing committee, as follows:

Pastoral address 1887—Rev. John Read, Rev. Wm. Dobson.

Committee on memorials and miscellaneous resolutions—Rev. Henry Daniel, Rev. S. T. Teed, Rev. C. Comben and Avard Dobson, H. J. Thorne and Thos. Atkinson.

Contingent fund committee—Rev. F. W. Harrison, Rev. J. Dienstadt, Rev. J. S. Alleo, Rev. Robt. Duncan, Rev. N. W. Lodge, Rev. W. W. Brewer, and James Watts, Geo. H. Barnes. John Vegzv. C. W. Strong, John Whittaker and Josiah Wood.

Committee for examination of candidates for