Interest.

SOME TERRIBLE RESULTS FROM IT NEW OBSERVANCE.

Intelligent Man, the Dumb Beast and Dead Machinery All Cry Out for the Lord's Day-A Sermon of World-Wide

BROOKLYN, June 24. - For to-day Rev. Dr. Talmage has chosen a subject of world-wide interest as the theme of his sermon through the press, viz., the necessity of guarding the Christian Saibath against invasions that aim at its destruction. The text selected was Ex-31: 13, "Verily, my Sabbath ye shall

The wisdom of cessation from hard labor one day out of the seven is almost universally acknowledged. The world has found out that it can do less work in seven than in six, and that the fiftytwo days of the year devoted to rest are an addition rather than a subtraction. Experiments have been made in all departments. The great Lord Castlereagh thought he could work his brain three hundred and sixty-five days in the year, but after awhile broke down and committed suicide; and Wilberforce said of him, "Pcor Castlereagh! This is the result of the non-observance of the Sab

A celebrated merchant declared: "I should have been a maniac long ago but for the Sabbath." The nerves, the brain, the muscles, the bones, the entire physi cal, intellectual and moral nature cry out for the Sabbath rest. What is true of man is for the most part, true of the brute. Travelers have found out that they come to their places of destination sooner when they let their horses rest by the way on the Sabbath. What is the matter with those forlorn creatures harnessed to some of the city cars? Why do they stumble and stagger and fall? It is for the lack of the Sab

batic rest. In other days, when the herdsmen drove their sheep and cattle from the far west down to the seaboard, it was found out by experiment that those herdsmen and drovers who halted over the seventh day got down sooner to the seaboard than those who passed on with out the observance of the holy Sabbath. The fishermen off the coast of Newfoundland declare that those men during the year catch the most fish who stop during the Lord's Day.

When I asked the Rocky Mountain locomotive engineer why he changed locomotives when it seemed to be a straight route, he said, "We have to let the locomotive stop and cool off or the machinery would soon break down," Men who made large quantities of salt were told that if they allowed their kettles to cool over Sunday they would submit themselves to a great deal of damage. The experiment was made, some observing the Sabbath and some not observing the Sabbath. Those who allowed the fires to go down and the kettles to cool once a week were compelled to spend only a few pennies in the way of repairs; while in the cases where no Sabbath was observed many dollars were demanded for repairs.

In other words, intelligent man, dumb beast and dead machinery cry out for the Lord's Day. But while the attempt to kill the Sabbath by the stroke of axe and flail and yardstick has beautifully failed, it is proposed in our day to drown the Sabbath by flooding it with secular amusements. They would bury it very decently under the wreath of the target company and to the music of all brazen instruments.

There are to-day, in the different cities, ten thousand hands and ten thousand pens busy in attempting to cut out the heart of our Christian Sabbath, and leave it a bleeding skeleton of what it once was. The effort is organized and tremendous, and unless the friends of Christ and the lovers of good order shall rouse up right speedily, their sermons and protests will be uttered after the castle is taken. There are cities in the land where the Sabbath has almost perished, and it is becoming a practical question whether we who receive a pure Sabbath from the hands of our fathers shall have piety and pluck enough to give to our children the same blessed inheritance. The eternal God helping us,

I protest against this invasion of the Holy Sabbath, in the first place, because it is a war on Divine enactment. God says, in Isaiah: "If thou turn away foot from doing any pleasure or My holy day, thou shall walk upon the high places." What did He mean by "doing thy pleasure?" He referred to secular and worldly amusements. A man told me he was never so much frightened as in the midst of an earthquake, when the beasts of the field bellowed in fear, and even the barn-yard fowls screamed in terror. Well, it was when the earth was shaking and the sky was all full of fire that God made the great announcement, "Remember the Sabbath day to keep it holy."

Go through the streets where the go up on the step; enter the boxes of those places of entertainment, and tell me if that is keeping the Sabbath holy? "Oh," says some one, "God won't be displeased with a grand sacred concert," A gentleman who was present at a grand sacred concert one Sabbath night in one of the theatres of our great cities, said that during the exercises there were more comic and sentimental songs, interspersed with coarse jokes and there were dances, and a farce, and tight rope walking, and a trapeze performance. I suppose it was a dance and a consecrated tight rope. This is what they call a "grand sacred con-

We hear a great deal of talk about "the rights of the people" to have just such amusements on Sunday as they want to have. I wonder if the Lord has any rights. You rule the family, the Governor rules the State, the President rules the whole land; I wonder if the Lord has a right to rule the nations and make the enactment, "Remember the Sabbath day to keep it holy," and if there is any appeal from the high court from that decision, and if the men who are warring against that enactment are not guilty of high treason against the Maker of heaven and earth. They have in our cities put God on trial. It has been the theatres and the opera houses, plaintiffs, versus the Lord Almighty defendant; the suit has been begun, and who shall come out ahead you know. Whether it be popular or unpopular, I now announce it as my opinion that the people have no rights save those which the great Jehovah gives them. He has never given the right to man to break His holy Sabbath, and as long as His throne stands He will never give that

The prophet asks a question which I am easily answer, "Will a man rob san easily answer,

God?" Yes. They robbed him last | Sunday night at the theatres and the opera houses, and I charge upon them the infamous and high-handed larceny. I hold the same opinion as a sailor lawe heard of. The crew had been discharged from the vessel because they would not work while they were in port on the Lord's Day. The captain went out to get sailors. He found one man, and he said to him, "Will you serve me on the Sabbath?" "No." "Why not?" "Well," replied the old sailor, "a man who will rob God Almighty of His Sabbath would rob me of my wages if he

got a chance." Suppose you were poor, and you came to a dry goods merchant and asked for some cloth for garments, and he should "I'll give you six yards;" and, say, "I'll give you six yards;" and, while he was off from the counter binding up the six yards, you should go be-hind the counter and steal one additional yard. That is what every man does when he breaks the Lord's Sabbath. God gives us six days out of seven, reserving one for Himself, and if you will not let Him have it, it is mean beyond all computation.

Again-I am opposed to this desecration of the Sabbath by secular entertainments because it is war on the statutes of most of the States. The law in New York State says:

It shall not be lawful to exhibit on the first day of the week, commonly called Sunday, to the public, in any building, garden, grounds, concert room or other coom or place within the city and county of New York, any interlude, tragedy, comedy, opera, ballet, play, farce, negro minstrelsy, negro or other dancing, or any other entertainment of the stage, or any part or parts therein, or any equestrian, circus, or dramatic performance, or any performance of juggling, acrobats, or rope-dancing.

Was there ever a plainer enactment than that? Who made the law? You, who at the ballot boxes decided who should go to Albany and sit in the Legislature. You who in any region exercise the right of suffrage. made the law for you and for your families, and now I say that any man who attempts to over-ride that law insults you and me and every man who has the

ight of suffrage. Still farther, I protest against the invasion of the Saboath, because it is a foreign war. Now, if you heard at this moment the booming of a gun in the harbor, or if a shell from some foreign frigate should drop into your street, would you keep your seats in church? You would want to face the foe, and every gun that could be managed would be brought into use, and every ship that could be brought out of the navy yard would swing from her anchorage, and the question would be decided. You do not want a foreign war, and yet I have to tell you that this invasion of God's holy day is a

foreign war. As among our own native-born population there are two classes—the good and the bad; so it is with the people who come from other shores-there are the law-abiding and the lawless. The former are welcome here. The more of them the better we like it. But let not the lawless come from other shores expecting to break down our Sabbath, and institute in the place of it a foreign Sabbath.

How do you feel, ye who have been brought up amid the hills of New England, about giving up the American Sabbath? Ye who spent you childhood under the shadow of the Adirondacks or the Catskills; ye who were born on the banks of the Savannah, or Ohio, or Oregon, how do you feel about giving up the American Sabbath? You say, "We shall not give it up. We mean to defend it as long as there is left any strength in our arm, or blood in our heart! Do not bring your Spanish Sabbath here. Do not bring your Italian Sabbath here. Do not bring your French Sabbath here. Do not bring your foreign Sabbath here. It shall be for us and our children forever a pure, consecrated, Christian, American Sabbath."

I will make a comparison between the American Sabbath, as some of you have known it, and the Parisian Sabbath. speak from observation. On a Sabbath morning I was aroused in Paris by a great sound in the street. I said: "What is this?" "O," they said, "this is Sunday." An unusual rattle of vehicles of all sorts. The voices seemed more boisterous than on other days. People running to and fro, with baskets or bundles, to get to the rail trains or gardens. It seemed as if all the vehicles in Paris, of whatever sort, had turned out for the holiday. The Champs Elysees one great mob of pleasure seeking people. Balloons flying. Parrots chattering. Footballs rolling. Peddlars hawking their knickknacks through the streets. Punch and Judy shows in a score of places, each one with a shouting audience. Hand organs, cymbals, and every kind of racket, musical and unmusical. When the evening came down, all the theatres were in full blaze of music, and full blaze of light. The wine-stores and saloons were thronged with an unusual number of customers. At even-tide I stood and watched the excursionists coming home, fagged-out men, women and children, a gulf-stream of fatigue, irritability, and wretchedness; for I should think it would take three or four days to get over that miserable way of Sundaying. It seemed more like an American Fourth of July

than a Christian Sabbath.

Now, in contrast, I present one of the Sabbaths in our best American cities. Holy silence coming down with the day dawn. Business men more deliberately looking into the faces of their children, and talking to them about their presen and future welfare. Men sit longer at the table in the morning because the stores are not to be opened, and the mechanical tools are not to be taken up. A hymn is sung. There are congratula-tions and good cheer all through the house. The street silent until ten o'clock when there is a regular, orderly tramp churchward. Houses of God, vocal with thanksgiving for mercies received. with prayers for comfort, with charities for the poor. Rest for the body. Rest for the soul. The nerves quieted, the temples cooled, the mind cleared, the soul strengthened, and our entire population turned out on Monday morning ten years younger, better prepared for

the duties of this life, better prepared for the life that is to come.

Which do you like best, the American Sabbath or the Parisian Sabbath? Do you know in what boat the Sabbath came across the sea and landed on our shores? It was in the Mayflower. Do you know in what boat the Sabbath leave us, if it ever goes? It will be in the ark that floats over a deluge of national

destruction. Still further: I protest against the invasion of the Lord's day, because it wrongs a vast multitude of employes of their rest. The play actors and actresses can have their rest between their engagements; but how about the scene- overthrow it.

The state of the s

shifters, the ballet-dancers, the call-boys the innumerable attendants and super numeraries of the American theatre Where is their Sunday to come from They are paid small salaries at the best Alas for them. They appear on the stage in tinsel and tassel with halberds or in gauze whirling in toe tortures, and they might be, mistaken for fairies or queens; but after twelve o'clock at night ou may see them trudging through the streets in faded dresses, shivering and tired, a bundle under their arms, seeking their homes in the garrets and cellars of the city. Now, you propose to take from thousands of these employe throughout this country, not only all opportunity of moral culture, but all

opportunity of physical rest. For heaven's sake let the crushing Jugger naut stop at least one day in seven ! Again: I oppose this modern invasion of the Christian Sabbath because it is a war on the spiritual welfare of the people. You have a body? Yes. nave a mind? Yes. You have a soul? Which of the secular halls on the Yes. Sabbath day will give that soul any culture? Now, admitting that a man as a spiritual and immortal nature. which one of the places of amusement will culture it? Which one of the Sabbath performances will remind men of the fact that unless they are born again they cannot see the kingdom of God? Will the music of the Grand Duche-se help people at last to sing the song of the one hundred and forty and four thousand! Besides, if you gentlemen of the secular entertainment have six days in the week in which to exercise your alleged beneficial influence, ought you not to allow Christian institution to have twenty-four hours? It is unreasonable to demand that if you have six days for the body and intellect, we should have one day at least for our immortal soul? An artist has three gems-a cornelian. an amethyst and a diamond. He has to cut them and to set them. Which one is he most particular about? Now, the cornelian is the body, the amethyst is the intellect, the diamond is the soul. For the two former you propose six days of opportunity, while you offer no op portunity at all for the last, which is in value as compared with the others like one hundred thousand million dollars to one farthing. Besides, you must not forget that nine-tenths, ave, ninety-nine one-hundredths, of all the Christian efforts of this country are put forth on the Lord's Day. Sunday is the day on which the asylums and hospitals and the prisons are visited by Christian men. That is the day when the youth of our country get their chief religious infor mation in Sunday schools. That is the day when the most of the charities are collected. That is the day when, under the blast of sixty thousand American pulpits, the sin of the land is assaulted, and men are summoned to repent. When you make war upon any part of God's day, you make war upon the asylums, and the penitentiaries, and the

hospitals, and the reform associations, and the homes of the destitute, and the Church of the living God, which is the pillar and the ground of the truth. I am opposed to the invasion of the Sabbath because it is a war on our political institutions, When the Sabbath goes down the Republic goes down, Men who are not willing to obey God's law in regard to Saboath observance are not fit to govern themselves. Sabbatl breaking means dissoluteness, and dissoluteness is incompatible with selfgovernment. They wanted a republic in France. After awhile they got a Re public. But one day Napoleon III., with his cavalry, rode through the streets, and down went the Republic under the clattering hoofs. They have a Republic three again; but France never will have a permanent Republic until she quits her roystering Sabbaths, and devotes one day in every week to the recognition of God and sacred insti-tutions. Abolish the Sabbath and you abolish your religious privileges. Let

the bad work go on, and you have "the

Commune," and you have "the Revolu-

tion," and you have the sun of national

prosperity going down in darkness and blood. From that reign of terror may the God of peace deliver us. Still further: I am opposed to this invasion of the Sabbath because it is unfair, and it is partial. What secular amusements in different societies are allowed to be open on the Sabbath day, dry goods establishments must be closed, and plumbing establishments, and the butcher's and the bakers', and the shoemaker's and the hardware stores. Now, tell me by what law of justice you compel a man to shut the door of his store while you keep open the door of your worldly establishment. May it please your honors, Judges of the Su-preme Court, if you give to secular places the right to be open on the Sab-bath day, you have to give, at the same time, the right to all commercial estab lishments to be open, and to all mechanical establishments to be open. If

it is right in the one case it is right in all the cases.

But we are told that they must ge money on Sabbath nights in order pay the deficits of the other nights of the week. Now, in answer to that I say, that if men cannot manage their amuse ments without breaking the Lord's day, they had better all go into bankruptcy together. We will never surrender our Christian Sabbath for the purpose of helping these violators to pay their expenses. Above all my confidence is in the good hand of God that has been over our cities since their foundation. But I call this day upon all those who befriend Christian principle, and those who love our political freedom, who stand in solid phalanx in this Thermopylæ of our American history; for I believe as certainly as I stand here that the triumph or overthrow of American institutions depends upon this Sabbatic contest.

Bring your voices, your pens, your printing presses and your pulpits into of our holy day. To-day, in your families and in your Sabbath schools, recite:
—"Remember the Sabbath day to keep it holy." Decree before high heaven tha this war on your religious rights and the cradles of your children shall bring ignominious defeat to the enemies of Goo and the public weal. For those who die in the contest, battling for the right we shall chisel the epitaph:-"These are they who came out of great tribulation, and had their robes washed and made white in the blood of the Lamb," But for that one who shall prove in this moral crisis recreant to God and the Church there shall be no honorable epitaph. He shall not be worthy even of a burial place in all this free land; but the appropriate interment for such an both sent letters of region as a sent letters of region as

## THE CITY AND ELSEWHERE.

Complaint having been made as to the a warning to the effect that the law against the expleding of fireworks on any public thoroughfare is to be enforced, and that the officers will arrest anyone violating the law. The penalty for this off-noe is a fine not exceeding forty shillings.

A GRANT TO THE FIREMEN.

The joint committee of the treasury and safety boards appointed to consider the matter of a grant to the firemen towards their tournament in August, met on the 27th ult., and heard the representatives of the tournament committee, who strongly urged the grant. The joint committee depated the matter for some time, and with due regard to the practice of economic prin-ciples decided to recommend a grant of three hundred dollars for the purpose. This is much less than the firemen desired, but if the action of the committee is accepted by the beards and passes the council, the fire nen will try to get along with it.

BUCHANAN-HARRISON. At the residence of A. Harrison, Leinste street, at 8 p. m. of the 27th ult. the charming daughter of the household, Miss Annie E. Harrison, was united in marriage with George Buchanan of this city. Rev. Geo. Bruce was the efficiating minister. Only the immediate friends of the bride and groom were present. The bride wore dress of white cashmers and bengaline silk, trimmed with point lace, with veil. Her bridesmaid, Miss Jean Raymond, was attired in pale blue cashmere and bengaline silk, with point lace trimming. The groom was supported by H. K. Knapp. The newly wedded pair took the C. P. R. that night en a trip to Heulton and to other peints in Maine and New Brunswick. They have the best wishes of a very wide circle of friends in St. John and elsewhere. The bride received many and handsome gifts, including the following: From her mother, dozen silver knives and forks; Dr and Mrs E Sangster, see of china; Miss Jean Ray-mond, beautiful oil painting (her ewn work); Miss Sue Creighten, Sussex, hand painted mirrer tidy; Miss Frances Raymond, fancy easel; Mr and Mrs James Raymend, elegant bamboe chair; Mr and Mrs Charles Strang, silver berry spoen; Mrs F T McIntyre, china berry set; Wm Nesbit, lemenade set; Miss Sadie McFarlane, St Marys, set of silver dessert knives and forks; Mr and Mrs J W Nobles, set silver dessert spoons; Miss Ella Nisbet, cheese dish; Miss Olive Fairweather, toilet set; Mrs Edmund Fairweather, Sussex, fancy pin-cushien; Mr and Mrs. J V Russell, set of cut-glass; Mr and Gee Hamilton, silver fruit dish; Herbert McLeed, set silver salt and pepper dishes; Mrs O Fairweather, Apehaqui, gol ined sugar speon; Mr and Mrs S Reade emonade set; Mrs Geo Dill, fancy table mats; H Knapp, silver butter cooler; Mr and Mrs Chas Smith, dinner caster; Miss Blanche Fulten, Eastville, N S, set fancy table mats; Miss Broderick, Banger, fancy tidy; Miss Lily Buchanan, Boston, beautiful silver belt; Mrs E Harrisen, gitt of geld. On their return to the city Mr and Mrs Buchanan will take up their residence at 37 Leinster street.

GOING ON THE STAGE. A New York desspatch says: A notable addition to the ranks of professional enter-tainers will be made in the appearance of the Misses Adeline and Maud Rebinson, daugh-ters of the late Beverly Robinson, at the fifth and last camp fire tea, Park Hill, Westchester county, on Thursday afternoon next. These young ladies, who have often entertained their friends with their banje entertained their friends with their panje playing and singing of negro melodies, will new utilize their talents as a means et liveliheed. Their musical ability is spoken of in the highest terms and there is every premise of their career heing successful. The family to which they belong is one of the oldest and best known in New Yerk. Their father died and dealy of apopleys May 30, 1885. died suddenly of apeplexy May 30, 1885. He was a banker, a member of the Stock Exchange and also of the Union club. He was likewise an enthusiastic cricketer, and was a member of the first eleven formed by the Staten Island Cricket club. The young ladies' grandfather was prominent in the royalist ranks in the revolution. Their brother, Beverly Robinson, is a member of the University club. The coming debut of the talented young ladies is locked forward to with great interest in social circles.

N. S. CHURCH OF ENGLAND SYNOD.

At last Wednesday's session of the Nova Scotia synod many important matters were discussed. It was decided that in order to remove doubts a declaration be made that Prince Edward Island is a part of the discese of Neva Scetia. A resolution was passed recognizing the services of Canon Partridge as diocesan secretary. A lively discussion took place on the question of electing delegates to the poshibition convention at Montreal. Rev. Dyson that four delegates be and C. Silver, that four delegates be sent. Rev. Mr. Ancient did not think the liquor Rev. Mr. Ancient did not think the liquor business could be prehibited by law. The bishop thought that if delegates were appointed their hands should not be tied. Rev. W. Hamlyn tavered the appointment as showing that the Church of England was not behindhand in the temperance movement. Judge Ritchie opposed the proposition, as did Dr. Ambrose, both maintaining that prohibition did not prohibit, and the fermer that the church ought to keep out of politics. The resolution was finally carried by a clerical vote of 23 yes and 21 ne, and a lay vote of 14 yes to 6 no. The delegates appointed are Revs. G. D. Harris and H. D. deBleis, and Mesers. W. C. Silver and J. H. Balcom. A committee was appointed to formulate a scheme and consider the financial difficulties involved in the erection of a new discose within the bounds of the present discose. It was announced that the bishop's salary was \$2,000 in arrears. The salary is \$6,000, of which \$4,000 is provided by endowment and \$2,000 by assessment. The assessments are in arrears, and a long discussion took place on the basis of assessment, which it was claimed by some was not equitable as between parishes.

The annual distribution of prizes of the Davenport Scheel for Beys took place on the 27tu ult. A large number of invita-tions had been issued, and there were a large number of visitors present. It had been in-tended to hold the distribution on the lawn in front of the school, but the damp weather made this an impossibility, and the guests were assembled in the gymnasium. Rev J M Davenpert occupied the chair, and after some apprepriate opening remarks he called upon Judge Peters and Kev A G H Dicker to present the prizes to the successful pupils.

Lieut Gev Fraser and Sir Leenard Tilley
both sent letters of regret at being unable

bat; form 2, Weldon McLean, box of inatruments; form 3 a, Fred Herneby, orloket bat; form 3 b, J H Kimball, Astronomy Without Mathematics; form 4, C L Campbell, bex of instruments.

English—Ferm 1, Weldon McLean, tennis bat; ferm 2, E Hoben, tennis bat; form 3 and 4, F M Bedell, Insects Abroad. Divinity—Form 1, C F Matthew, cricket bat; form 2, W Rodgers, Bible; form 3 and 4, F M Bedell, Christian Year. Writing — Juniers, Weldon McLean, oricket bat; seniors, H Matthew, lawn tennis bat.

Theodore Tilton is a successful ches player.

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THERE WILL BE SOLD at Public Auction at or near the residence of JUHN C. PRICE, Eq., Havelock Corner, Butternuk Ridge, in the County of Kings, on TUESDAY, the TENTH DAY of JULY next, at the hour

Price. Req. the residence of JOHN C. Price. Req. therelock Corner, Butternut Ridge, in the County of Kings, on TUESDAY, the TENTH DAY of JULY next, at the hour of eleven o'clock in the forenoon, under and by virtue of a power of sale in a certain Indenture of Mortgage made the 26th day of April, A. D., 1879, between Oswell N. Price and wife of the one part, and Catherine Ranney and Henry P. Sturdee, Executrix and surviving Executor of the last will and testament of William P. Ranney, late of the City of Saint John. in the said Province, merchant, deceased, of the other part—which said Mortgage was duly assigned the 1st day of February, A. D., 1888, to the undersigned John E. Porter.

The following several lots, pieces or parcels of land, to wit:

"A certain lot, piece or parcel of land situate in the said Parish of Havelock, bounded on "the north by the highway road leading through "Butternut Settlement, on the Reast and South by lands now owned by one Merrits Keith, and on the West by a road laid out between the same and land owned by one Stephen "Mullin, and containing forty-rine (49) acres more or less"; also a certain other lot of land situate in the said Parish, bounded on the North by land owned in part by Merritt Keith and in part by Charles Keith, on the East and South by a laid out road between the same and land wowed by one Stephen Mullin and containing "one-hundred (100) acres more or less, both of the said lots having been conveyed to the said "Merritt S. Keith on the 9th instant by the Administrators of the late Samuel Keith; also "all and situate in the said Parish, particularly mentioned and described in a ratain in denture bearing date, the 14th returney. A. D., 1871, and recorded in the said County of Kings, on Book F. number three (3) of Records, pages 366, 367, 363, and 369, and made be tween one Silas Alward of the one part, and the south-west angle of 1th number 11. Allotted to Cswald Alward in Samuel Fairweather's survey of lets on the read from Studholm Millstream to Butternut Ridge in "y south-westerly direction eighteen chains at "right angles to the last mentioned line to the Eastern side of a reserved road, thence north sixty-two chains to the southern side of a reasterned road, thence east fifteen chairs, thence fronth six chains and fifty links to the place of beginning, containing one hundred acres, "north six chains and fifty links to the place of beginning, containing one hundred acres, "more or less, and distinguished as Lot number Twenty-one (21), the several lots, pieces and parcels of land as above described having been heretofore conveyed by the said Merritus. Keith by way of mortgage to the said parties hereto of the second part, by Indensture dated the 15th August, A. D. 1871, and recorded in the office of the said Registrar of Deeds in Book G, No. 3, of Records, pages 142, "143, 144, 145 and 148."

"Also, all that certain other lot of land in the "conveyance thereof from Silas Alward and

"Also, all that certain other lot of land in the
"conveyance thereof from Silas Alward and
"his wife to the said Oswell N. Price, also re
"corded in the said records of Kings in Book J.
"No. 3, of Records, pages 2 and 3 and 2 and 4,
"described as beginning at a post standing at
"the southwest angle of lot number Nine (9),
"granted to John H. Ryan in Block Eighteen
"[18], thence running by the magnet of the year
"[18], thence running by the magnet of the year
"[18], thence running by the magnet of the year
"[18], thence running by the magnet of the said lot,
"thence north west angle of the said lot,
"thence north eighty-eight degrees and thirty
"minutes west seven chains and fifty links to "ing on the northwest angle of the said lot;
"thence north eighty-eight degrees and thirty
minutes west seven chains and fity links to
"another post; thence south one degree and
"thirty minutes west sixty-seven chains to
"another post standing on the north side of
"that road, south eighty-eight degrees and
"thirty minutes east seven chains and fifty
"links to the place of beginning, containing
"One Hundred acres, more or less, the said Lot
"lying and being in the Parish of Havelock in
"Kings county."

Together with all buildings, erections and
improvements on the said several lits, tracts,
pieces or parcels of land, with the appurtenances.

The said sale will be made under and by virtue of a power of sale contained in said mortgage on account of the non payment of the principal imoney and interest secured by said mortgage.

Dated the oth day of May, 1894.

JOHN E. PORTER,
Assignee of Mortgagets.
SILASIAL WARD
Solicitor for Assignee of Mortgagets.

OUR

Millowners and

A Decided In Branch (FROM O BOSTON, Ju

Albert, Capt.

here because The Albert ar Pictou with a of flour was the vessel, A. left the latter the pilet was The pilot was afterward pro bears the nam went astray fo tell by the was the police. he lost his par ence between consul and the the captain w way rejoicing. It is quite ing is far fro mills in Law menths or m pessible for the pleyed 1,200 h notices that th Saturday nigh and several who has bee dent several shrinkage of and probably war. He say under favora country on t befere the pres The gold in less and anet Since Passiden in Marc , 1890 crease \$50,00 The Inicage of ly ing ey the Polic the by dge Ly shows that si ly me ned in thi in the nerth ar ath. In the list o year appear Francis C. V mention; Don N. S., degree Pictou, honers There is no of the republi pelice, Portlan charge of Bos getting scerch progress, The public institut hame and di this enlighter tion at the sta and some live It is said that emptied out o powerful and drowned in th week while h latter is a shi provinces. Rusiness in couraging to r The amount tion of large b and more irea ene or two la the city and also smaller ings of nearly cean of the d n .ns steady ti - demand q intations ar pruce-Ca \$13; yard o 12 mon fram 18; cargo spr ruce shing \$2.10 to 2.25; clapboards, \$ \$24 to 28. Pine-Coar 9.50; rough to 12.50; east Hemlock, e te 11.50; Per 13; extra cec clears, \$2.40 t 2.25; extra No oak, \$50 to 60 Freights re fering at \$4. \$6 from Gulf, able in nearly market this Sales are rul has been werl This is partic and new salt the vessel ar barrel herring almost barrer alse in short are as fellows Fresh fishlarge ced, shore had halibut,7 to 8 cusk 1 to large hake, polleck, 1½ fresh eastern

te 12c; Paci to 14 per bbl; Canned f quarter oils,

to 50; alewi roe shad, butterfish,7

medium de, beiled de, 12d

Salt fish—! te 19; Ne 1,

\$12 to 16; 1

No 3s, \$7.25 to 8.00; large

\$4,25 to 4

te 4.25; medi \$4.25 to 4.50

Georges, \$4.7 hake, \$1.75;

to 2.75; Lab

shere Newfo

16 to 170; N

THE WEEKLY SIN, W. 2 MILL W. B. TULY A. 1864