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that their cause is ire to return to their iy. One of them said: is lost. All I want is mough money to last out I have been away. However, I trust the li take care of them." most of the Free Sta-

on is the chief cause want tools—files and of course, not allow— themselves in the souvenirs which they

the disembarking from e island camp, last opie gathered in boats ling, and in some of among the eraft conwere several persons to speak a few words dy was accosted by a ed for addressing her, o long—sixteen months e to speak to a woman ist it. The same lady enirs, such as carved nical toys and carved bearing carved images

Crysfor ORIA

brought up condemning our order, even of :-

At the Reformed Presbyterian synod, Pittsburg, Pa., June 1st, a report was read which severely criticized secret societies, and defined their cardinal principles and morals as "Christless," ensuaring in their nature and perheticizing in the liberties of both church

offered to the effect that no minister

Protestant divines should now deliberately condemn Freemasonry goes very far to confirm the supposition that the most primitive habits of thought and practice may exist and thrive side by side with the highest civilizaton. If men neglect the church for Masonry is it the fault of the order? It may be such, but there may be something be such, but there may be something in the fact that when men cross the threshold of their lodge they are on a social level, be they princes, potentate, or common laborer. The Christianity but is taught as a proper restraint of Mass and proper restraint of the arrest trailing that the total abstinates the content of the arrest trailing that the total trailing that the total abstinates the content of the arrest trailing that the total trailing trailing that the total trailing tr of the present, unlike that of the art the appetites, affections, and passions tolerate any such danger of contamin-ation. In the church we find the same "law" of the "members" in subjection classes and distinctions as in the to the "law" of the "mind." It was world. Pride, pomp and arrogance are the exercise of this virtue which enclosed from both pulpit and pew. It would seem, therefore, that men the exercise of this virtue which enclosed from both pulpit and pew. It would seem, therefore, that men the for "every man that striveth for the bols, that there may not be cause for "every man that striveth for the bols, that there may not be cause for "every man that striveth for the bols, that there may not be cause for "every man that striveth for the bols, that there may not be cause for "every man that striveth for the bols, that there may not be cause for "every man that striveth for the bols, that there may not be cause for "every man that striveth for the bols, that there may not be cause for "every man that striveth for the bols, that there may not be cause for "every man that striveth for the bols, that there may not be cause for "every man that striveth for the bols, that there may not be cause for "every man that striveth for the bols, that there may not be cause for "every man that striveth for the bols, that there may not be cause for "every man that striveth for the bols, that there may not be cause for "every man that striveth for the bols, that there may not be cause for "every man that striveth for the bols, the cause for "every man that striveth for the bols, the cause for "every man that striveth for the bols, the cause for "every man that striveth for the bols, the cause for "every man that striveth for the bols, the cause for "every man that striveth for the bols, the cause for "every man that striveth for the bols, the cause for "every man that striveth for the bols, the cause for "every man that striveth for the bols, the cause for "every man that striveth for the bols, the cause for "every man that striveth for the bols, the cause for "every man that striveth for the bols, the cause for "every man that striveth for the bols, the cause for "every man that striveth for the bols, the cause for "every man that striveth for the bols, the cause for "eve

cate religious doctrines, command religious observance, and teach none other than religious truths. Not being sectarian, it admits men of every creed, accepting none, and refusing none because of their peculiar faith. It is not Judaism, and it is not Christianity, nor does it claim to be a substitute for any form of worship or system of faith. It is, in itself, a system of religion in which all men can tem of religion in which all men can agree and none can differ. It demands a belief in God, the fact of resurreca belief in God, the fact of resurrection, and the immortality of the soul. It teaches the truth of regeneration, and exhorts to the practice of virtue, but it offers no scheme of redemption from sin. It opens the "gates of righteousness" to its disciples, though it does not claim to be "the way, the truth and the life." It does not well become ministers of the massed to conbecome ministers of the gospel to con-demn our system, because through this medium men are ever being led to ap-prehend the higher truths of Chris-tianity, and Jesus said to His dis-"He that is not against us is

FREEMASONRY.

Sermon Delivered Before Carleton by the most comprehensive and concise definition we have yet seen as that of a German writer who calls it "the science of the good." If this be so, then the authoritative ground-principle of this science must be destricted by the science must be destricted by the science of the good." If this be so, then the authoritative ground-principle of this science must be destricted by the science of the science must be destricted by the science of the science must be destricted by the science of the science of the science of the science of whatsoever things are pure, whatsoever are lovely, whatsoever things are
of good report; if there be any virtue,
and if there be any praise, think on
these things."

The last month has presented to us
the source spectful of ministers of the third named, in so
far as it enters upon speculations concerming the nature of man as a social, responsible and immortal being.
The ethical teaching of Freemasonry
must, therefore, he both religious and The last month has presented to us the sorry spectacle of ministers of a gospel that teaches liberty and love confessing either the weakness of their preaching or a lack of faith in Christ's promise to be with His church "even to the end," by bringing before the legislative bodies of their respective denominations resolutions condemning secret societies and especially Freemasonry.

The United Presbyterian church met in general assembly at Des Moines, Ia., May 27th, and a resolution was brought up condemning our order, even

going so far as to assert that a man could not be both Christian and Maduty to himself is set forth in symbol, and by admonition, even as he is beensnaring in their nature and per-nicious in the liberties of both church tect of the Universe to be a temple At a session of Toronto Methodist of His Holy Spirit. And as the operative mason uses his common gavel to break off the superfluous parts of offered to the effect that no minister of the Methodist church should have any connection with the order of Freemasons.

These resolutions did not find acceptance.

At the Augustane synod of the At the Augustana synod of the Swedish Lutheran church, Jamestown. N. Y., June 19th, an effort was made to amend the constitution by strikins out the clause which declares that no Mason or member of other secret or atheistic society may become a member of their denomination. After warm discussion the amendment was defeated by a vote of \$it or 11, and Masonry was classed with atheism by this sect of professing Christians.

The spirit of the holy inquisition would raise its gory head through the instrumentality of Protestant divines shelld pow deliberant of the twentieth century prevailed. That any learned company of Protestant divines shelld now deliberately conderns Precentsonry come was confirm the sumposition that the temple of his body that it may become a palace strong and beautiful, a madditional one, "None of as liveth to himself. Christianity, and depth, and breadth of our life of himself, and no han gleth to himself."

And Masonry, combining both the handmaid of Christianity, and in sell he case. The ethics of philosophy thus states the handmaid of Christianity, and in the world. The ethics of philosophy thus takes up the declaration, with an additional one, "None of as liveth to himself."

And Masonry, combining both the hand length, and breadth of our life of himself."

And Masonry, combining both the handmaid of Christianity, and in sell he case. The ethics of philosophy the states this truth. She exists as the handmaid of Christianity, and in sell he reserved the handmaid of Christianity, and in the law of a universal brotherhood. "Beloved by a vote of \$it or 11, and Masonry combining both the same defeated by a vote of \$it or 11, and Masonry combining both the same chies of philosophy and Christianity, and in sell he case. The ethics of theology demands, "Thou shalt love the Lord thy strength" and the intension, with an additional one, "None of as liveth to himself."

The ethics of Pridestanity, and in sell he and the mind the m

ne of the apostles, will not of men, which frees the mind from the

would seem, therefore, that men neglect the church for Masonry because she has departed from the precepts of her founder and refuses to teach the universal fatherhood of God and exemplify the universal brotherhood of man.

This pitiable proceeding of divines should arouse Masons to the study of their order in its foundation doctrines, its essential truths as taught in symbols, and its practical ethics, that they may discern the true meaning and extent of their heritage and be able to intelligently defend their faith as brethren of "the mystic tie." Such investigations teaches us that: vestigations teaches us that:

1. The tendency of all true Masonry is religious.—Its progress is ever to that holy end. Its ancient landmarks, profound symbols and allegories, and sublime ceremonies, inculcate religious doctrines, command religious observance, and teach none comes God's agent in his own destruction, according to the immutable law of "sowing" and "reaping," and instead of being just "a little lower than the beasts. Even the ethics of philosophy go as far as this and teach us that nature rebels against that which is imperfect and

resting on a spear and with the other holding a sword, to show, no doubt, that through this virtue the work may be subdued. It is indeed that nobility of mind which enables us to endure pain and meet any danger. Whe coupled with perse rerance of action it becomes the Hercules that removes the mountain of difficulty from the path of progress. At its command the body bows in obedience to the will, and exery sphere of action and field of in-vestigation yields its secrets. But in the exercise of this virtue we must not forget that Masonry advises us to apply another of equal importance, that of:—

(3) Prudence.—Though strong in fortitude we shall utterly fall unless that strength is directed agreeably to the dictates of reason, and takes into consideration things are true, whatsoever things are honest, whatsoever things are lovely, whatsoever things are lovely, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and equally well do they summarize the ethics of Free-masonry.

(3) Prudence.—Though strong in fortitude we shall utterly fall unless that strength is directed agreeably to we shall teap if we faint not." Whatsoever things are true, what strength is directed agreeably to our property in the dictates of reason, and takes into consideration things relative to our present and future happiness. It consists in determining what may be said understood of faith." This is emphatically the teaching of our order, "unto all men," especially unto them who are of the household of faith." This is emphatically the teaching of our order, "unto all men," especially to brother Masons, their widows and orphans.

We must practice relief as we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." This is emphatically the teaching of our order, "unto all men," especially to brother Masons, their widows and orphans.

We must practice relief as we have faint not." What we shall teap if we faint not." What is incommended by all decays of the distress of the distress of pooling to stimulants. It alled on recepts the result of the individual proportunity, for it is the column of beauty, the ornaments of which are the household of all men, especially to brother Masons, their widows and orphans.

We must practice relief as we have faint not."

The wead of the wearing in the faint in the course of the warness all the gap in the faint not."

The streat Seglet Remay (3). Prudence.—Though strong in

masonry includes in its system:— V. Theistic Ethics.—This is

Mason's duty toward God through faith and reverence, through love and are led into consideration of the:—

IV. Social ethics of Freemasonry.—
The Mason's duty to his fellowman worship, prayer and praise. The reworship, prayer and praise. The requirements of the moral law toward God find their full expression in supreme devotion to Him, and theistic ethics is simply the unfolding of this germ of the law; and its application is limited to that which is accepted as clearly demonstrated or established. occupies an important place in all our teachings, nevertheless we are charged with setting forth principles and morals pernicious to both church and state. This statement, though it comes from a divine, is either a direct falsehood or a decision rendered without a knowledge of the merits of the cause, which thing is illogical, and, to

one in their teaching when they de-clared plety toward the Deity the most Philosophy has looked upon God as Now the truth is that Masonry is a the infinite intellect, heart, and will, powerful organization, ever working ite intellect, heart, and will, as the state, and before a man may enter infinite thought, love and power. Beupon its obligations he is assured that nothing shall be required of him he is brought into conscious moral rethat will interfere with his civil and lation to Him, and made responsible religious duties. Before he has completed his first step in Masonry the something of His thought, feel some-thing of His goodness, and recognize tenets of his profession are explained to him, and he is therein taught con-His will as power, as love, and as the cerning the duties he owes to his fellowman as a citizen. That he may be has won the consent of the ages.—The supremacy of the duty of devotion in intellect, in heart, in will, follows, beguided in this matter certain points of fellowship are given him by symbolic allusion to certain points of the body, and thus he is taught the necessity cause God is the embodiment of man's highest good. In the infinite alone may the finite find complete develop-(1). Brotherly love.—Philosophy has declared throughout the ages that no man liveth unto himself. Christianity has taken up the declaration, with an analysis and the measure of the height, and depth.

temple of his body, and erect the spir-itual edifice of his eternal life. Furobligation. He is also required to Him, that he who loveth God love his brother also." life, to enter into prayer in the openthe blessing of the Most High upon all his undertakings and labors, and for the welfare of his brethren. And in the exercise of this and all his duties to himself, his neighbor and his God, he is exhorted by the use of beautiful and apt symbols to freedom, fervency, and zeal.

Masonry does not inculcate a mere

abstraction, nor is the character of its

standing, according to a man's peculiar constitution of mind or the extent of

error nor apology for indifference. Brotherly love is the column of strength which binds us as one family

son puts into effect his sentence; of life or death in the measure of his ful-

The next lesson is but an exemplifi-

cation of the last named, and the sec-

ond tenet of his profession is there-

(2). Relief .- This life is full of influ-

ences and forces we strive to analyze and trace by the means of mental and

moral philosophy, only to find it is but a matter of opinion. In the same field is the majestic oak and the rotten

pine stump, the beautiful lily and the

noxious weed, each waiting for their

harvesting. Mingling here are saints and sinners, the happy and the dis-tressed. Alongside of those who are

widow, the orphan and the destitute struggle on, and often sink into an

the solidarity of society both in pleas-

substitution. She says that every man should be his, "brother's keeper," that every man should fulfil the law of God

by executing the command "Bear ye one another's burdens." But in this

one another's burdens." But in this respect we are charged with selfishness on the ground that we administer relief only to our own kind. Masonry does not place any such limitation on her adherents any more than Christianity does. "Let us not be

There is character in Dr. Chase Ointment—just such character as made Dr. Chase esteemed and adm. the world over. Dr. Chase's Ointm has stood the test of time and rer and itching Skin Disease. It is the standard Ointment of the world. You can rely on it just as you rely on Dr Chase's Receipt Book, because you know that it is backed by the sterling

FARMERS' INSTITUTE.

CHATHAM, July 6 .- A Farmers' Institute meeting was held at Nappan Friday evening, July 5th, J. Dixon presiding. The speaker, Mr. Raynon, from Oak Hall, Ontario, spoke on dairy farming as the best means for reclaiming worn out soils, and also a profitable industry for the New Brunsgreater care in the selection of dairy sires and also the need of suitable foods. The profits of any business, awful resignation of despair because of our neglect. We cannot go on our way heedless of these things without becoming like unto a fossil. The one who goes through life's battlefield with ears closed to dying groans, and eyes shut to mangled bodies, is more devil than man, and is damned by his selfishness. Masonry would not have her disciples do this, but would teach them the colliderity of society both in pleasand more particularly the dairy busi-ness, depends upon the intelligent direction of the man who controls its peaker very attentively, and at the lose of his address several questions relative to dairy practices were an-

swered by the speaker.

W. S. Tompkins speke on Soil Tillage, advising a better system of tillfood which can only be made available by thorough cultivation. The meeting closed with a vote of thanks

SEVILLE, Spain, July 10.—Martial law has been proclaimed here ewing to the turbulance of the strikers. 'A mob last night paraded the streets, hurling stones promiscuously until a late hour. The streets are now patrelled by troops.



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built, a striking advance has been made in the power of attack by quickfiring guns and in the power of resistance by armor. Modern armor is equal to twice its thickness in the range and rapidity of fire and flatter trajectories. The total want of protection for the secondary armament of the Admiral class, always a weak of the Admiral class, always a weak point, has become a more grave fault, in view of the increased power of attack on an unarmored battery by quick-firing guns firing high explosives. The Admiral class would gain greatly in fighting efficiency if their batteries were protected. To give protection to the batteries, weight must be saved in other parts of the ship. In the barbettes two pairs of % ton In the barbettes two pairs of 28-ton guns might be substituted for the guns might be substituted for the 12-in, guns at present mounted. The compound armor on the barbettes should be replaced by a more modern type of less thickness. Ships of the Admiral type, with the improvements which might be introduced, would be a match for many vessels which will long be retained on the lists of for-eign powers. Pursuing a similar pol-

compound armor of the Admiral ly seen when we look to the French range and rapidity of fire a types of approximately similar dimensions. The lengthening of the belted cruisers would render many improvements possible. A large area of side might be protected, as in the case of the French Dupuy de Lome, with modern armor. Higher speed would be obtained with the same horse power. The coal supply would be more ample. The bow might be raised -an important advantage in steaming against a head-sea.—Engineering.

PORT AU PRINCE, Hayti, Jaly 10 (via Haytien cable).—The steamer Prins Maurits, of the Royal Dutch West India Mail Line, Captain Nieman, from New York July 3 for Hayti and Venezuela, is stranded in the Roads here.

Children Cry for CASTORIA