# November 24, 1886.

marked sense deficient-i. e., in cation. John C. Miles, R. A. C. A., working in this direction in his art and free night school in St. more extended effort is needed. ot but hope that so necessary an ill soon be made to the public of the province. BEVED AND CANNED FISH.

me to the important class of meat arious food preparations. Many have already a large place in the Canada. Indeed, it is probable asses of Canadian goods shown as have more sales been effected The canned meats, fish and vegave attracted particular atte extension of existing trade, A esdy been found here for British son, of which exhibits are made ay Canning Company, Ewen & t Co, J. H. Todd & Son, Turner, , and Welch, Rithet & Co. has also arisen for canned as also arisen for canned as come from various bia canneries; and for Atlantic seter such as are exhibited by t & Co. of Halifax, Messrs. J. Co. of Pictou, R. B. Noble of Brunswick, and several Prince lealers. A market has also, it dealers, A market has also, it a found here for the boneless by Messrs, Harding & Hathe-bard Bros., of St. John, New d F. W. Hart of Halifax, of the fish in this state have sent over by parcel post as a believed to be reason to antiinued sale to English consums was first introduced to this heries exhibition of 1883, but from Canada has not, it would up since that time. lian pickled fish is found to be and pickled Han is found to be gh certain grades of mackerel Edward Island have been . Eoglish people are found, er fresh fish, and there can be X if the experiments now con-W. Gauthier of Sandwich. ers interested, should prove of fresh fish, in refrigerators, erable trade may be anticia fishermen can, it is thought, oon this market at lower now ruling here, even taking the cost of freight, NNED GOODS.

eats, poultry, etc., from Can-a large demand. The goods anning Company would seem ave imet with favor among s, while among other exhibit-liark of Montreal, the Golden Company of Halifax, and Co. of Fredericton. and bacon are now in the Colonial market, also be made to the con-D. J. Young, also of Truro. Canadian condensed n the English market with glo-Swiss varieties, though ior in quality. [Swiss con-d in London at hire cents a arket is thus found in Cana. In regard to condensed to note that coming under "adulterated coffee," this d in England. Its importarbidden, though it is proan excellent and wholeso however, to find a marke Australia, by rending it in don, until such time as the one of the Canadian Pacific cific coast allow of its direct

of Eastport Removed.

at is made from Washinghat Gen. S. D. Leavitt has ctor of the Passamsquody

#### November 24, 1886,

# THE WEEKLY SUN, ST. JOHN, N. B.

"MURDER WILL OUT !" (TO MEN ) "There is nothing covered that shall be vealed, and hid that shall not be known." I speak to you, my brothers, Though my woman's voice be weak; When her heart is wrung within her, A woman's lips must speak. When our streets are crying, "Murder !" Can this voice of mine be dumb ? When the cry goes up to Heaven.

Can this heart of mine be numb? I speak to you, my brothers, And I bid you hear me now, Caa you meet my eyes unflinching With a frank and faultless brow? Will you say in God's great presence As before His throns you stand, That no murder stains are on you, That no murder dyes your hand?

I speak to you, my brothers, For a silent, voiceless cry From America's great cities, Goes up to God on high -A cru of murdend vietue A cry c A cry of murdered virtue, And of honor trampled low. 'Twas the soft hand of the tempter That dealt the deadly blow.

I speak to you, my brothers, Is your conscience speaking, too? Do you think of girlish faces Which trusted you were true? Before your guilty vision, I bid the spectres rise With murdered virtue's features And with murdered virtue's eyes !

I speak to you, my brothers, For murder aye will out, Though you hush the voice of conscience In the revelry and shout. Though you laugh with gay companions O'er the girl whose life you blight, That life shall cry for vengeance In God your Maker's sight.

I speak to you, my brothers, For 'tis not yet too late, A murderer's hand repenting. May knock at Mercy's gate. The precious blood of Je Can cleanse e'en murder's stain. But an hour draws quickly nearer When you will knock in vain.

SERMON. By the Rev. Phillips Brooks of Boston. Preached at the 250th Annniversary of Harvard.

sign of the divine presence in the Jeaus Christ, the same jesterday, today and for-ever.—Hebrews xiit, 8. than that. The church of Christ begins

almost as a Jewish institution. It is wrapt There is no finer effort of the imaginary than that which at times like this clothes a at every step on the lines of Jewish exaround with Jewish prejudices. It treads great institution with personality and makes clusiveness. it live in all the fulness of intelligence and power. The first powers are not those which that the true element of its existence is a are exceptional and rare, but those which sympathy as broad as human kind. A man belong in general to all humanity, and constibegins in some limited occupation. His tute the proof marks of its excellence. In every age the member of the body of Christ only as the shoemaker or tailor. Is it not has seen the great expression of Christ's life. good-is it not beautiful to see how, year, faithfully does his one thing, year after year, thinks which other of which he was a part, stand forth sublime and gracious, as mother church. In every his relation to other things which other men are doing, but which he will never do, and to the whole of life in which his thing time of national peril and privation the patriot has been able to cry out to his beloved land, standing before him in beautiful disand all those other things are included, opens around him and becomes real to him,

tinctness : O ! beautiful my country, ours once more, Smoothing thy gold of war dishevel this O'er such swest brows as never other wore. In every period of her history the college

wealth-everywhere you have the principle When Increase Mather, with his son Cot- is because of this that nobleness has never of elemental life, the principle that every life, except the greatest lives in its element, ton, was defeated, it was a sign that the earnestness which existed in human life at large had made itself felt within the church, the particle in the universal, the eternal in the eternal, that whether they be actually and that the hard, close envelope of church conscious of it or not, all things which really discipline had been broken open. Fifty years later came another contest, relive are feeding themselves out of a great at-mosphere of larger life which surrounds them sulting in a new enlargement. In 1736 and to which they must forever keep themthere was a "great awakening" in North-ampton, where Jonsthan Elwards was selves open. The part which knows itself and lives in obedience and receptively to its preaching. In 1740, George Whitfield came great whole is strong. The part which calls it-self a whole and shuts itself up against the

which

falth.

infinite and eternal makes itself known to

the temporary and the finite. The placet

stops one second to wonder at its own mys-terious life, and then the thrill of the sun

terious life, and then the thrill of the sun comes pouring in upon it. The one enthusiastic study pauses for an in-stant, and for that quiet moment it feels the grasp of all knowledge warm around it. In its great anniversary days the city bathes itself in the higher loyalty, the broader patriotism of the state. On his birthday, when he stores his work to eather

birthday, when he stops his work to gather

up his life, the man knows himself more

than the individual; the whole humanity to

which he belongs grows clear to him. Nor

is this something only which belongs to the

day of anniversary observance. It comes with the lapse of history itself. Every in-

stitution which healthily lives is always, in

the very process of its life, freelog itself

more and more from alavery to its partial

and temporary connections, and entering into broader relations with the true element

of its existence. All healthy action and

movement tend to more and more liberated

and enlarged relations to the intended con-

ditions and elemental supply of the thing which acts and moves. There is no truer

DIVINE CARE OF THE WORLD

and he becomes more and more to be not

Bat it lives; it moves; it does

LIKE A GREAT WIND OF GOD

across the land. The college life was stirred. The sober souls grew fearful of enthusiasm. inflow of that universal which is "evergreen" grows dry and barren and desolate, and dies. Of how many lives of men and in-President Holyoke preached sgalast Pharies-ism; and D., Wigglesworth, the Hollis prostitutions is the secret here? All false partieanship, all barren specialism and spirfessor, wrote a strong letter to the great itual selfishness is but the effort of the part evangeliat, protesting against his aspersions to take itself out of the embrace of the on the college plety. It is not necessary to take sides in the old dear dispute. Certainly whole. The healthy partisanship is always reaching out toward the universal interests it is not necessary for us to praise in full and methods. The healthy specialism is always bathing itself in the absolute and what we doubt was a very lukewarm condition of religious zeal; but we may well reuniversal truth. And now it is the privi-lege of festival times like those which our joice in the occurrence as a breaking open of what had been a very hard and tight idea of college is to keep tomorrow that in them the religious experience. It was a protest in past friends feel anew its deep relations to behalf of the variety and spontaneity of spirthe whole of things, which the clash and itual life. Is was a claiming of its rights for the soul of man. So it was in the region of clamor of detail, the necessary absorption of busy life in its own operations, has shut out, experience, a true enlargement of the deep and silence presses in and makes itself heard. The universal claims the special, the life of the college.

of dogma, and a participation of the college

conscious of it or not, we had not been al-The 19:h century began with a more serious convulsion. In 1805 Henry Ware ways advancing toward a deeper, warmer, truer certainty of the divine love summonwas chosen, after a long struggle, to the Hollis professorship of divinity. Once more ing us and a profounder assurance of the unexhausted capacity of man, whose faculties we need not commit ourselves to his theo-logy, nor to that which for many years after were finding training here. Whether we are conscious of it or not, I say-for one of the remained the ruling theology of the uni-versity, in order to recognize that in that assurances which comes to us most clearly at a time and festival like this is that our act and all which was connected with it history has been there was a true breaking open of the shell

UNDER DIVINER GUIDANCE,

thought in the more universal currents and has moved toward nobler ends than we were sweeping through the have understood. The college has been in world. It was an opening of the truth to greater, holler hands than she has known. the more general influence of truth. It was Alas for the college, if these 250 years have as if a skin full of water which had been meant for it no more than she has been able floating in the ocean had burst, and the to see that they were meaning. In many water in it had flowed out, and the water of ways it seems as if she had been strangely the mighty ocean had flowed in, and specially unable to read the deeper

All these enlargements were within the meanings of her history. Our college is not sphere of what is technically called theology. quick to believe the highest things about Need I remind you of how, in these more herself. Our Harvard way is, as a whole, to read life on its negative side more than on recent daye, in the third and fourth quarters of this 19th century, technical theology its positive. We think of such enlargetself was broken open and mingled itself with ments as I have depicted rather as escapes life? New sciences have claimed that they, too, have revelations to give us of the will from bigotry and superstition than as post ble entrances into deeper faith. We dwell and ways of God. The actual life of men, more on the exposure of error than on the discovery of truth in spiritual things. We the problems of the personal soul, the per-plexities of social life-these, as well as the are more afraid of believing something which abstractions of the intellect; have proved we ought not to believe than of not believ. their power to awaken doubt and to inspire ing something which we ought to believe. We distrust the enthusiasm of faith. As we You cannot separate theology any longer by sharp lines from psychology and sociology. The open doors of the college chapel, into which no man is henceforth loose our ship from any mooring of the past to sail out into any great uncertain ocean of the future, we are more ready to listen to the malarial voices which cry to us from the driven, out of which no man is excluded, in it live in all the fulness of intelligence and affection and will. It is not an uncommon power. The first powers are not those which that the true element of its existence is a its work, and by and by it has found out for and out of which men pass spontaneously dared to call the profane-flow freely in and good mother, and of how sedulously she in-

ins in some limited occupation. His e und interests are shut into the little ag that he is doing. He thinks himself d—is it not beautiful to see how, as he bit it is to the construction of discipline, the construction of discipline, the construction of dogma, the enlargement of life; these the construction of the constructio of dogma, the enlargement of hie; sheet are the successive openings of the envelopes which have enclosed the thought and action of the college, until at last is stands deep into her own life, to look broader across deep into her own life, to look broader across which have enclosed the thought and action of the college, until at last it stands free to draw its inspiration from, and to exercise its influence upon the whole activity of man. What meaning shall we see in all of this? only said to herself that she was training

and ne becomes more and more to be not only the shoemaker and the tailor, but also the man. If that broadening is not always going on he is not working faithfully. So, it die enough to see no meaning, to think of

St. John Circuit Court.

The November term of the circuit court opened Tuesday morning, Judge Fraser pre to large and to larger things. This is the Christian truth of Christ: "In him was life, attendance: A thus Evasit forement Heren attendance: Arthur Everitt, foreman; Henry

and the life was the light of men." Maher, Henry A. McCallough, Oslando H. This is the truth of man's redemption. As Warwicz, Charles Masters, John C. Miles, any man or any institution feels and claims around the life, as the element in which it Wm. Logan, Jas. Masson, Robt. Sharp, John is to life-the sympathy of God and the per-M. Taylor, Geo. Waterbury, Samuel Weston, T. Niebet Robertson, Arthur B. Smalley and fectability of man, that man or institution is redeemed, its fetters and restraints give John P. Culley. His honor, in charging the grand jury, said: way and it goes forward to whatever growth and glory it is in the line of its being to

There is very little for your consideration at the present time-but one case. It is a melan-choly thing that this case has arisen. The moving toward the great truths of the good-ness of God and the sublime capacity of man? It must be so. Our progress of these two centuries and a half would be a terrible another case into which an examination is be-ing made. It is one of those which may be dealt with in a summary manner, and hence may not come before you. If it is necessary for you to again meet you will receive due nomockery if it was not so, if, whether we are

tice. The crown witnesses were sworn and the grand jury retired to consider the charges against Gilbert Craig. At half-past twelve they returned a true bill on all the charges. The special jury in the case of Stephenson v. Fraser were notified that they need not give their attendance further at this court.

The coroner's jury were notified that they need not attend until Monday the 29 h.

His honor stated that the court would not meet on Thanksgiving day, and that no civil business would be taken up till Monday. He intimated that the gentlemen must be ready with their cases when called upon. Craig will be defended by Dr. Silas Alward and H. A. McKeown. The following docket was made up :

REMARETS. ? 1 Bostwick v Miller-E and R McLeod. 2 Daniel v Miller-E and R McLeod. 3 Stephenson v Frager-Havrson and Rand. 4 Gleuden v Harding-Gilbert nd Straton. 5 Gerow V Washington Fire Ins Co-Weldon, Mc-Lean and Devin. 6 Mahony v McSveney-I A Jack. 7 Vaughan v Mershall-Forb s and Mullin. 8 W Ison v Codyre-A O Barle. 9 Jones v Tuck-Forbes and Mullin. 10 Sherry v McIntraey-O A Stockton. 11 Hazehurst v New Branswick Ballway Co-Harri-son and Rand. 12 Simonson v Tuomson-W Purgley. REMANSTS.

son and Rand.
son and Rand.
Simonson v Thomson-W Pugsley.
13 Ferguson v Troop-A H DeMill.
14 Simonds v Mo.re.-Harrison and Pugsley.
15 Prichard v The Mayor (by provise)-C A Palmer.
16 Galiva v Donovan-Mont McDonald.
17 Boggs v N B Ry-Harrison and Pugsley.
18 The Q teen v Troop-Harrison and Pugsley.
18 Stanson v the Grand Southern Railway-K and R McLeod.

NEW DOCKET. 1 Matthews v the Mayor-Forbes and Mullin. 2 Ramsay v Geddard-A A and R O Stockton. 3 Wescott v British and Mer Insurance Co-E and

R McLeod.
I B McLeod.
4 Legget v Young - Seely and McMillan.
5 Smith v #cLeod.-F H Tuck.
6 Tenant v Hall.-J Bet 8
8 Boggs v N B Ky Co.-Harrison and Pogsley.
9 Boggs v N B Ky Co.-Harrison and Pugsley.
10 De Wolfe v Hsr.ding.-E and R McLeod.
11 F eming v McLeod.-F H Tuck.
12 Gerow v Brit am I.s Co.-Weldon, M and D.
13 Gerow v Washington Ins Co.-Weldon, M and D.
14 Gerow v Washington Ins Co.-Weldon, M and D.
15 Gerow v Cocan Ins Co.-Weldon, M and D.
16 St John Euliding Society v Night-Harrison and Co.
17 Wilcon - Commun.

ton 21 Clinch v Stevens-E and R McLeod. 22 Citize is ins Co v Clinch-C A McDonald, 23 Farre: v The Mayor-R J Ritchie. 24 Moony v Davidson-R J Stichie.

knew the decased, And Jones; he saw her last alive about nine o'clock in the morning; she appeared well; he had known her to drink

BURNED TO A CRISP.

Mrs. John Jones of Portland Meets a Terrible Death.

About three o'clock Tuesday afternoon Wm. Logan, Andrew Blair and others were standing conversing together on Acadia street, Portland. when a little girl rushed along crying out fire. Looking around, they saw smoke issuing from a house on the corner of Acadia and Chapel streets, the lower flat of which is occupied by John Jones, an employe in Harris' rolling attain. It is the duty of an anniversary to test and recognize the relation in which a man or a venerable college stands to this element of the Christhood, to the goodness of God and the greatness of man as making together the atmosphere of life. Think, then, about the history of our college as we hurriedly traced it. Is its true explanation here? Has all this constant enlargement of its life been moving toward the great truths of the good-ness of God and the sublime capacity of man? It must be so. Our progress of these mills. Wm. Logan ran to the house, and findthrough the smoke what appeared to be the foot of a person, and upon closer inspection he discovered the body of a woman lying close by the window. After throw-ing a pailful of water on the body to put out the burning clothes, Mr. Logan, with the as-sistance of John McGinley, moved the body towards the door. A horrible sight met their eyes. The woman had been burned to death, her face, hands and whole body being stripped of its clothes by the flames, and all the sur-roundings showing that the unfortunate woman andings showing that the unfortunate woman must have

SUFFERED EXTREME AGONY.

SUFFRED EXTEEME AGONY. An alarm of fire was sounded but the ser-vices of the brigade were not required, the fire in the house having been put out as stated. Just how the fire caught it is impossible to say, but there is no doubt the unfortunate woman's clothes took fire from the stove or a match used in lighting her pipe. A SUB re-porter visited the house a short time after the saffair occurred, and with others made a thorough investigation of the place. The proveiling sfiair occurred, and with others made a thorough investigation of the place. The prevailing opinion appears to be that the woman while kindling the fire used parafine oil, her clothes took fire, and not noticing that fact she sat down in a corner of the room, putting the oll can down alongside the chair, where it was found, Before she fully realized her position her clothes must have been a perfect mass of flame, as the chair on which she had been sitting, the table alongside the chair and the paper on the table alongside the chair and the paper on the wall about the place her head would reach, were all more or less burned. In a blaze of fire she started across the floor to a window and broke a pane of glass as bloed on the sash indicated and then fell back,

#### THE FIRE FROM HER CLOTHES

burning the window casing considerably. It was at that point in the room her body was found by Mrs. Logan. By some it was thought was at that point in the room her body was found by Mrs. Logan. By some it was thought that oil had been poured en the table alongside where she had been sitting in the chair, but close inspection clearly proved that no oil had been put on the table. It is well known that the unfortunate woman had been drinking and some fifteen minutes before the fire was dis-covered she had been out and returned to her house, going in through the window. Mrs. Jones was twice married, her first hus-band being a Breen, by whom there are two daughters. Deceased was a daughter of the late M. Conway, butcher of this city. Coroner White of Carleton, who was notified of the affair held an inquest. The following jury was empalled and viewed the remains, after which they adjourned to the Portland police station where the inquest was held :

18:

police station where the inquest was held : James A. Kilpstrick, foremas; William Wil-liams, Howard Laskey, John Lawton, Patrick Grannan, Gilbert Lamont and Henry Evans,

#### WM. LOGAN was the first witness called. He testified: He

Ion. N. B. Nutt, removed. t contest over this appointeavitt men on the one hand on the other. Factional igh for a time and it was wo sets of delegates a flor of the last Demodelegates ntion that the contest would have resulted in sion. The Leavitt men essful and it is not unintment will widen the , of course, no reason for ector Natt other than the as wanted for a Democrat. ficient and faithful offionfidence and esteem of ad real civil service reform his services at least until politics and not expericount with this adminis nig, 16th. ----

### Half of Dynamite.

XPLOSION HEAED TWENTY ONE MAN KILLED.

9. - A loud report followthat made the buildings. d their occupants to run curred at 21 o'clock this cause was really eight lopatcong, amid the dynamerican Forcite Powder their mixing houses had by an explosion of 3,000 perine. Eight men were ling before the explosion of them accidentally noixing pan in which the with the compound that e called to his compani y did, but they had not ling whan the ton and a in the storage tank exreduced the build at reduced the building matches, and wrecked is near by. David Ham-fiseing men, was killed fty feet away from the man had to be for the fleeing men, was cut by ot seriously hurt. John in a building near hurt by glass the building. also wounded, Two n the explosion oc-e Dope mill left their as of the disaster, but machinery of the mill. nce, and blew it and an ieces, but as the work one was injured. The so distinctly heard and considerable excite on was heard twenty the man who wa five children.

the roads and paths with orders to keep nothing about the ex-

bas manufactured a the Hopateong for four the thirl fatal explo-The works of the com square mile of land, t devoted to the mann. ives in this country. is city is the president by.

Maine Railroad.

e annual financial exc Maine railroad, shows 691 against \$6.514.559 of \$2,786,391 as comany previous year and inst \$140,000 last year. \$100,000 and the renthe interest accounts

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has been a true person, a very alma mater to her children. The vividness of such personi. the larger sphere in which we live. Long mervice of any master makes us feel the prominence and distinctness of human life in the institution which thus assumes personallty. Not the railroad or the factory, things of machinery, but the church or the college, things of men, stand forth like great human beings and accept their titles when we call them he or she. And just because she has human life within her in its most vivid and eager and critical time and shape does a college most readily and thoroughly become the subject of the mysterious and beautiful process by which, out of the confused and tumultuous experience of countless men, there issues, as sure as we gaze upon their one great image, which is strangely at once the aggregate of embcdiment of them and also something greater than them all, their protector and muse, their teacher, friend and mother. It is out of the infinite human experience and pathos of this place; it is out of these, in which these buildings and these grounds have been the scenes of so much human life for these 250 years of struggles and hopes and fears and aspirations, of doubts and dreads, of men's conflicts with themand dreads, of men's connects which them selves, of men's coming to the knowledge of themselves, of solitudes and of associations, of gains, of faith, and of losings of faith, of rlumphs and of despair, of temptations and

of ecstacles; it is out of all this, hovering like a great cloud rising like a great exhalation from over the long HISTORY OF HARVARD COLLEGE and its generations of men, that slowly, my-

steriously, but at last very clearly, there shapes itself as we look, as the great out-come of the whole, a majestic being which we call the college, with human features and capacities, with eyes to smile or frown on capacities, with eyes to since or nown on us, with a heart to love us, with a will to rule us and to fix standards for our life. It is that embodiment of the college as a gigantic, gracious personality, that is most present with her children who have come ap to her festival. She sits, like Jerusaler upon her hills, "the mother of us all." It is that personal presence which is with us here tonight. What I want to do in the time which I may occupy with this sermon is to remind myself and you that this great being whom we reverence and love must stand in some concise relation and obedience to universal being, must feel her life included in some larger life, or else she fails; of her best growth and good, and to see how that larger life in which here must be enclosed and out of which it is to be fed, is expressed in these words of the old epistles of the Hebrews : "Jesus Christ, the same yesterday, and today, and forever." The necessity of which I speak is universal. There is no life which fulfils itself entirely and worthily, except as it is enclosed within the grasp of a life larger than its own. Such enclosure may be represented as an obedience to which the life is bound, a service which it is compelled to render, or, more truly, as the existence within an element which is its natural supply and food. Just think how numerous the institutions are, Each man must feel about him the grasp of the total humanity to which he belongs. If he does net, he becomes inhuman. Each truth must be aware of the great whole of truth which it utters; if it does not, it becomes untrue. Each star must quiver with the movement of the system, or it is a mere walf and stray of brilliance living at random in the sky. Each article of faith must feel the creed around it. Each class in the community must live in the larger life of the community, which is above all classes and embraces all. Each nation must be part of the federation

of the world. Eachage in history must be conscious of all human history in whose em-brace it is held, and of the vast eternity in which all the history of the world—all time giving, as a cloud

service of any master makes us feel the higher masteries and sets us free to serve them. The longer we live truly, in time, the more we breathe the breath of eternity. The more largely we work in our specialty, the more we enter into the sense of the divineness of all work—the more we are the brothers of all workers everywhere. It would be too terrible if it were not so. It is terrible that it is not so to hosts of workers in their drudgerles. Alas for the man who is not growing into broader sympa-thy with men the longer that he does his special work. Alas for the institution that does not feel all life clamorous and profuse bout it the longer that it goes on building its little corner or laying its bit of the foun-dation of the great structure. Each has dation of the great structure. Dath has missed the best result of living, which is that life enlarges itself by its own healthy action—solvitur ambulando—and grows more conscious and more receptive of the true element of its existence the larger and more fully it does its work.

I have dwelt long on these first principles, because in them I tind the key of the meaning of the college festival. All thankfulness for the past, all hope for the great fature, epends, I think, on this-on whether the university which we profoundly love has grown toward, and shall continually grow

there a system more clearly conceived, more definitely limited, than that New Eogland Paritanism. The great world of humanity lay around it unfelt, unregarded. The secular world was absorbed, was ignored or denounced. Like a rock in a great sea, resting upon its own foundations, beaten upon by waves of which it took no manner of account,

so stands the Paritavism of the 17th cen-tury—the Harvard College, which it built God in in the midst of the multifarious and restless of human history of man. The history of the college since the time of its foundation has been the story of a constant opening of this intense and limited and narrow life to the great human world by which it was surrounded. The years have brought perpetual enlargement. That narrowness and specialness of the 17th century Paritanism, has shown how healthy it was, even in its separation, by the capacity which it has developed to blend once more with larger human life and make itself more and

all as a long dynasty of accidents, CHANCE KILLING CHANCE, and taking possession of the vacant throne. If that is all, then nobody can guess at the future from the past. On into utter reck-lessness or back into a darker and severer superstition than any from which she has escaped-either way this chance governed, angoverned, world of ours may go. Pos-

sible to give it all a low meaning-possible enough to see in it nothing but the casting of restraint after restraint, in order that at last all traces of connection with the supernatural shall disappear and the slavery and degradation of pure secularism shall be com-plete, until at last religion and the mystery of life shall be forever dissipated, and the thin, hard and colorless relic which is left shall be staring upon us in the glare of the electric light which men chose to call by the great name of science. Either of these ways of looking at it all is possible. But there is yet another and a higher possibility. There may be in all this progress of enlargement which we have traced a richer and more

gracious meaning. It may signify—we be-lieve that it does signify—the partial gradu-ally reconciling itself to the universal; the temporary little by little fulfilling itself with the eternal. There was a discipline of the Christian church larger than the discipline

are enriched ? We open the sacred book. We turn to the majestic letter written centuries ago to members of the great sacred nation, and there we find our answer: "Jesus Christ, the same yesterday, today, and forever." And what and who is Jesus Christ? In reverence and humility let us give our answer. He is the meeting of the divine and the human. The presence of God in humanity, the perfection ot humanity in Ged. The divine made human, the human shares to be capable of union with the divine-the utterances, therefore, of the nearness and the love of God, and of the possibility of man. Once in the ages came the wonderous life, but what life made manifest had been forever there-the love of God, the possibility f man. These two which made the Christhood-these two-not two, but one-had been the elements in which all life was lived, all knowledge known, all growth at-tained. Oh! how little men have made it, larger human life and make itself more and more traly human. At the beginning of the 18th century came the struggle about church discipline. There was a bursting open of the tight, compact body of technical sainthood. Increase Mather, the great exponent of the genins and nature cut of which the college sprang, pub-lished on March I, 1700, his "Order of the gespel in New England" answered him. The

error which had been proved untrue-if all 29 Palmer v the time when she has been seeming to her-self to be doing only this, God has been bearing testimony in her to the nearness of his love and to the divineness of manhood as his child, now, at her festival, when she gathers all her history up into her consciousness and stands in awe before herself, now is the time for her to boldly recognize her own profounder meaning, to own the Christhood within which she has lived, and to give her whole future up to it for government and help and blessing. Let us demand of her to do that for herself today. My friends, brethren in the love and care of our great mother, let us

do that for her. What does it mean to do that does she ask? Let her remember, let her know that Christ is law as well as truth; Christ is righteousness as well as revelation. The Christhood which is yesterday, today and forever, is the perpetual utterance of the

UNCHANGING ORDINANCE OF GOD.

that only through the doing of the right does man come to the knowledge of the true. Let, then, the college which seeks the highest truth in Christ accept the necessity i dopends, I think, on this-on "hother the university which we profoundly the the interval of the partians is which larger than the discipline of the partians is which larger than the discipline of the partians is which larger than the discipline of the partians is which larger than the discipline of the partians is which larger than the discipline of the partians is the whole. The disk the the multitude of our police regulations, in the discipline of the the partians is the whole. The disk the the partians is the whole at the the partians of threads the the partians for that which was larger than the discipline of the the thoroughly economical view of conduct is the thorough were taken the distribution of the there are a larger than the electory. And the thore we thin the disciplines is the thorough which light can for the set if the view of the there are a larger than the electory. And the there are also the distribution of the set is the set

her calm and lofty air, the friends of whom

the world would make foes must meet and own their friendship, science and religion, faith and reason, individuality and society, conservatism and radicalism, poverty and wealth, the past and the future-these must join hands and walk in peace with one another in a city of scholars where, not in the base spirit of compromise, but in the higher atmosphere of universal and eternal truth and duty, and essential unity of all good things shall be made manifest and clear. How can we better close than with these words out of the same epistle to the Hebrews: "We are made partakers of Christ if we hold the beginning of our confidence steadfast unto the end." There is no break in such a history as ours. To ever larger duty, to ever larger truth, the old college goes forth under the per-petual inspirations of faith in God and faith in man. Those two together make the faith of Christ. May he who has been our master from the far off beginning be our master, ever more and more acknowledged, ever more and more obeyed, on even to the distant end.

THE LONDON Canadian Gazette understand giving, as a cloud SWIMS IN THE LIMITLESS SKY. The Christian in the oburch, the citizen in the state, the institution in this common. Hished on Maron I, 1700, his "Order of the gospel Justified." "Sandry ministers of the real question was who should be counted true subjects of the Christian secrements. Swime in this common. Hished on Maron I, 1700, his "Order of the cause man has been always, and been always good; be. cause man has been always the son of God, of likeness to and union with his father; it France and the Dominion.

and then, by the way, discovering a bit of truth which had not been known before; now aud then, by the way, casting out a bit of error which had heap proved patron with all 90 Paimer V Vauchan-CA Paimer arror which had heap proved patron with all 90 Paimer V Vauchan-CA Paimer Summer v Doher y-3 Alward.

#### (Chicago Canadian-American) Breaking the Confederation.

On learning of Edward Jack's arrival in New York a representative of the Canadian. American waited upon him to ascertain his

views regarding the spread and intensity of the smash-up feeling in the maritime provinces. As Mr. Jack is thoroughly familiar with all portions of Canada, and an impartial spectaator, his opinion is very valuable. He said : 'I have never heard secession from the

farming districts on the Upper St. John, has lately been made. There may, however, be some discontrated politicians in New Bruns-wick who might be ready to suggest such a thing if it would ensure their obtaining office. These individuals would be confined to the trans.

towns, "In so far as Nova Scotia is concerned i was generally understood in New Brunswich prior to the last election in the former province

Should complian of its lot 1 cannot understand. One thing is certain, viz., that if the public men of that province would take more interest in the development of its resources and epend less time in the bitterness of party contests, there would be no need of complaints."

### Centreville.

(FROM OUR OWN CORRESPONDENT.) CENTREVILLE, CARLETON Co., Nov. 15 .-Yesterday was another disagreeable Sunday, owing to high wind, rain and snow. North of Centreville over three inches of snow fell and soon disappear and thus we shall have very muddy roads. Fortunately we have sidewalks now on the roads running N. and S., and E. and W.

now on the roads running N. and S., and E. and W. Last Thursday eve a pie sociable was held in Howard B. White's ball, proceeds to go to-ward a sidewalk leading to the Baptist meeting house. There was a large gathering and some of the bidding was lively. Chas, A. Weat acted as auctioneer and sold the first pie for \$1.75. Rev. J. E. Flewelling acted as secretary and Alex. O. Gibsen as treasures. From the sale of pies, \$20.30 were realized, and two friends who were not present sent in \$3, mak-ing total receipts \$23.80, for which the sidewalk committee are grateful. The members of the Church of England at Greenfield have succeeded in getting a good in stone wall under their church. The wall was laid by Geo. Barolay, from Kintore, and he did his work well. They hope in the spring to shingle the roof and paint the church.

frequently and get intoxicated; his attention was drawn to the fire while standing near de-ceased's house with Andrew Blair, about three o'clock, by a child running along the street erying out the house was on fire; he ran down and found the door fastened; he broke it open and the house was fall of smoke; he could not say what was hurning; he was handed a pall and the house was fall of smoke; he could not say what was burning; he was handed a pail of water and threw it on the fire; he looked around and saw a leg on fire; he threw a pail of water on the body; deceased gave a heavy sigh and that was all; he had no idea of the origin of the fire; he was the first to enter the house. cuse.

#### JOHN M'GINLEY

testified that he was in the house opposite and was attracted to the house of deceased by the cries of a woman who was singing out fire. He mat Logan, who informed him that a woman had been burned to death; the house was filled with smoke and some blaze; he threw 'I have never heard secession from the Dominion advocated at any time or place in New Brunswick; it is not spoken of at all there, where great progress, especially in the farming districts on the Upper St. John, has lately been made. There may, however, be some discontented politicians in New Bruns-wick who might be ready to snorest and the state of the same the fire originated form oil.

#### ABCHIBALD CAMPBELL

was called and said that about fifteen minutes before the fire he saw the deceased passing down the street; he did not think she was in-toxlcated; he had no idea how the fire originated.

#### WM, M'KAY.

knew deceased for fourteen years; he had not seen her for seven or eight years. There was nothing new in his evidence.

JOHN JONES

JOHN JOSES husband of deceased said : Deceased was his wife; he left home about 5 30 o'clock and did not return until notified of the accident; when he went away his wife was living and well; he works in Harris' rolling mills; she got up as is her custom every morning and locked the door when he went out to work; he heard nothing more until Thomas Miller told his mate in the mill that his (Jones') wife was dead; he was not made aware of the cause of her death until he arrived home and as w the dead body on the floor; his wife amoked and he thought that in lighting her pipe her clothes caught fire from a burning match; when she smoked she was in the habit of sitting in a chair in the corner; the piece of tobacco he gave her before going to work had been partly used. This being all the evidence the jury returned a verdict of death by accidental burning.

### Accident to Lord Aberdare.

HE LOSES ONE OF HIS FINGERS BY THE EXPLOS SION OF A GUN.

LONDON, Nov. 14 .- The report that Lord Aberdare had met with an accident while out shooting, is confirmed. The accident occurred yesterday in Brecon, South Wales. Lord Aberdare's gun exploded, injuring his right hand so seriously that the ring finger had to be amputated. Lord Aberdare is 71 years old. He has been

prominent for many years oid. He has been prominent for many years as a stateman, and as a man who is much interested in the pro-motion of science. He was home secretary in Gladetone's cabinet in 1868, was lord president Centreville over three inches of anow fell and the ground here is now covered. The sun is shining brightly this morning, so the snow will society.

1.5

## LONDON, Nov. 12. The local government board has published its reply to the letter addressed to it by the Social democratic Federation calling attention to the alleged enormous tion calling attention to the alleged enormous increase in the number of the poor and unem-ployed in London. The board's reply asserts that in October, 1886, the precentage of parpers in London was 22 to every 1 000 of population, while in the same month of 1868 the percentage was 42 to every 1,000, and argues that these figures prove that if parperism does increase in London the government will be quite able to manage it. manage it.

Notwithstanding all this jumping from the Brooklyn bridge, and a Niagara bridge, this particular year is not leap year.

Paupers in London.

