

# IN THE RELIGIOUS WORLD

## CHRISTIAN FELLOWSHIP.

By Dr Frank Page.

At St. John's P. E. Church, Brooklyn, N. Y., last Sunday the Rev. Frank Page, D. D., preached on "Christian Fellowship." He chose for his text Philippians I, 3, 4, 5: "I thank my God upon every remembrance of you, always, in every prayer of mine for you all, making request with joy for your fellowship in the gospel from the first day until now." And he said:

St. Paul was in prison and he was writing to his favorite church. They had remembered him in prison, and he thinks them and is in earnest, as we all hear, at the very beginning of his epistle. Note the comprehensiveness—"always," "every," "all." I thank my God upon every remembrance of you, always, in every prayer of mine making request for you all, with joy, for your fellowship in the gospel from the first day until now. "For your fellowship in the gospel," that is, in co-operation in every sense. And then he goes on: "He which hath begun a good work in you will perform it until the end, unto the day of Jesus Christ." And he says, "Ye will be partakers of my grace."

What I want to speak especially about this morning is this "fellowship in the gospel." This is a favorite word of St. Paul, a favorite idea of his. We are to have this fellowship, and there is an idea about it that is not as common and universal and as strong in our generation as it was in time past. Let us look at it. It is of God. We read in one of his epistles: "God is faithful by whom we are called into the fellowship of Jesus Christ, His Son, our Lord." This fellowship, then, is into and with His son, Jesus Christ, and is from and through God himself. It is a fellowship with God; it is a communion; it is a partnership with Him. Not only is it thus connected with God, but it has to do with helping the saints, with assisting those who are Christians. We read that we "should take upon us the fellowship of the mystery of the saints." Then there is something for us to do. It is not merely nominal, but it is a fellowship of ministry, a service to the saints—to other Christians.

Again, in another epistle the apostle speaks of offering the right hand of fellowship. Some of our great churches, or bodies, today give the right hand of fellowship to those who are initiated into the fullest communion of the Christian. We have another form which we think is more apostolic—the confirmation; and yet, we should give the right hand of fellowship, with all its meaning, to those who come within our reach and to those within our church. The meaning of the word widens, for again he says in another epistle, "and to make all men see what is the fellowship of the mystery, which from the beginning of the world He created all things by Himself." There is a certain fellowship into which Christians are to come and be initiated, even from the creation of the world through Jesus Christ our Lord. Again, in this, his favorite letter, from which our text is taken, he continues: "If there be any consolation of Christ, if there be any fellowship of the Spirit," it is a spiritual relationship; it is a spiritual connection. This fellowship in the gospel is of and through the Spirit of God and those who are led by this spiritual connection were made component parts of the church, of the congregation and of the great and vast whole of God's people.

There are very striking thoughts connected with this idea. It runs all through St. Paul's epistles, and especially through this epistle to the Philippians. He says further on, "that I may know him and the power of His resurrection in the fellowship of His suffering." "That a bond suffering in. We suffer together, and we are to be each other and it puts us in an entirely different relationship. Pleasure? Well, it is a bond, but not much of a bond. Take two young men. They start side by side. Or, take a number of young men. One two, the fastest, set the pace and then comes the trouble of keeping up with the procession and when you fall, when your means and capacity to keep up with the others are lessened or gone, fellowship is lacking. The club; we go into that, we do our part, we help to entertain, we pay the fiddler or we help act the joker, but the pleasure does not bind any longer than it holds out. But the fellowship of suffering, it binds. Take your family. You do not know the bond there was between each member of it until some of the heart strings were sundered, until there was suffering. The sympathy; the friend who comes to you and grasps your hand in the hour of your darkness, and your encouragement. Those old comrades that have fought together; those men who have been baptized with the baptism of fire and have gone, as it were, almost through the gates of hell, shoulder to shoulder, in the fellowship of suffering. You can find association or bind yourself to a club, or a corporation, by taking so much stock, but the fellowship here spoken of, it is of God; it is powerful; it is everlasting.

St. Paul is not the only one who writes about this fellowship in the New Testament. The beloved disciple, St. John, has a good deal to say about it. It is he who says, "that ye may also have fellowship with us, and truly your fellowship is with the Father and with His son, Jesus Christ." Those outside of the church who wish to come with us, those who feel an interest in the church may have fellowship with us, and truly your fellowship is with the Father and with His son, Jesus Christ." What a high ideal, a high conception, it gives us of the church, this fellowship; this one body, one household, allied with each other; allied with God through Jesus Christ and the Holy Spirit! Again, St. John says: "If we say that we have fellowship with Him and walk in darkness we lie, and do not tell the truth. But if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ, His Son, cleanseth us from all sin." Here is the test of that fellowship, the proof of it. How it shows itself to the world; how it declares that it is real. It is not sufficient to say that we have fellowship with Him, for if we say that we walk in darkness, in sin and wickedness and forgetfulness of God, we lie. It is the language of the beloved

disciple, the gentle John. But if we walk in the light as He (Christ) is in the light, we, you and I and all Christians, have fellowship one with another. All are united and have fellowship one with another, and the blood of Jesus Christ cleanseth us from all sin. This is the test, this is the proof of the fellowship. The collect for to-day has the same idea. We pray in the short and beautiful prayer: "Keep thy household, the church, in continual godliness." This fellowship, this church, is a household and it is to be kept in "continual godliness." Mark the expression, "continual" as to time, going on through the ages from the early church, from the time of Christ, even looking back to the Old Testament Church, and going on in continuity—continual godliness. And then it means the different churches that believe in Jesus Christ, different branches of the church. And then it refers to the different churches or congregations, and then, also you can apply it to different members of the church. "Keep thy household, the church, in continual godliness." See, continual godly fellowship. Keep this fellowship in continual godliness.

Now, sometimes churches and those in churches, are inclined to boast or tell of what they have done, and they sometimes tell us what they are going to do. But here is continual godliness in very earnest all the time. The majority of men are not, but still with Christians the prayer today is that the church may be kept in continual godliness. We think of these things and we think how well we can do without people they will help us. It is not now and then and occasionally, but the household is to be cared for continually, day by day and month by month and year by year. The sun and the fixed stars and the moon shine continually in their proper times and proper orbits, but shooting stars and meteors give light and are gone, bright for a moment and then darkness; and so the plea is that God will keep His church in continual godliness. Phillips Brooks, once in a great address, which I heard, said that whatever they might say about the church of the last century that men of that century had preserved and handed on to us, this, the twentieth century, century. Take it, keep it, improve it, but be sure to hand it down as your fathers have handed it to you.

"Keep thy household, the church, in continual godliness." The great apostle, then, to us, thanks God in writing to these Philippians, "for your fellowship in the gospel from the first day until now." A continual service; and he goes on with reference to the future, assuring them that the church will not only be as in the past, or even the present, but he says, "He that hath begun the good work in you will perform it unto the day of Jesus Christ." God has begun a good work in you; He will perform it unto the end. The apostle continues, "Ye are partakers of my grace." True, the household is a lack of fellowship. In the gospel we read, the servant who has been forgiven by his lord refuses to forgive his fellow servant who could not pay what he owed. There is a lack of fellowship, a lack of brotherhood, between St. Paul and the Philippians in his prison writes to them to thank them for their kindness. What an example to any pastor and to any church. What a temple of fellowship. Brother men, every pastor and pastor desires to have a relationship such as this between the people of God and God Himself through the Spirit and through Jesus Christ. He desires this fellowship as pastor, with those who are his people, his household, then, is in his care. Then let us look and see if we have this fellowship one with another, and if we, through Jesus Christ, and by the Holy Spirit, have this fellowship working and acting in our hearts and in our lives, leading us onward with that continual readiness for which we prayed in the prayer the church gives us today.

THE ROMAN CATHOLIC. THE HALIFAX WESLEYAN has the following on the troubles of the church in France: "We believe in the separation of church and state, but the world does not make us rejoice over France despoiling the property of the Roman Catholics. It may be true that the clergy have interfered in politics, but that is no excuse for depriving the church of its property. Let the property be taxed if necessary, and if there is an undue interference in politics, let the government imprison those who do so, but to confiscate the property is going too far. If that were done to any Protestant denomination there would be a hue and cry. Let us be just towards all men."

THE ABBE NANTOT in a recent issue of La Justice Sociale, gives among the reasons for the present state of things in France, "that all the efforts made there in recent years to promote great moral aims—such as checking tuberculosis or putting down intemperance and moral literature—were set foot, and are still kept at work, most exclusively by Protestants, or Jews or other non-Catholics. It is the rarest exception to find any Catholic amongst their active supporters."

THE ANGLICAN. DR. JACKSON, Bishop of Jarrow, said in an address at Consett that he had been a total abstainer from boyhood. It was a popular delusion that Temperance reformers were fools and fanatics, but they were content to bear the blame, if they must, in their efforts to subvert the empire of intemperance and slavery before the working classes.

THE MISSIONARIES. THE MISSIONARY BOARD of the Methodist Episcopal Church which met at Buffalo the other day voted \$52,093 for foreign missions and \$226,807 for home missions, for the year 1907-7.

THE BOARD OF METHODIST MISSIONS in Toronto yesterday, appointed the Rev. T. Ferrier, of Brandon, superintendent in the west of Indian schools and institutes, and Dr. Carman and Dr. Sutherland commissioners to visit Japan next spring.

THE ARCHBISHOP BOND MEMORIAL FUND for which \$50,000 is asked, is to provide a chair in the Montreal Diocese College for New Testament Literature. It will perpetuate the name of the late Archbishop in connection with an institution whose work and well-being held a foremost place in his thoughts and affections up to the very close of his life. By raising candidates for the ministry, it will help to meet the most pressing need of the Canadian Church; and it will give strength to an institution whose history the late Archbishop referred to as the "brightest page in his Episcopate."

THE REPORT OF THE COMMITTEE of the Anglican General Synod on church union when met at Kingston on the 20th inst., declares for an episcopate, but says if new ministers of the united church were ordained by a bishop that would be acceptable to their views. The committee ask leave to approach the Presbyterians, Methodists and others with the proposal.

THE ENGLISH HYMNAL continues to be a bone of contention, one of its editors, being the Bishop of Bristol. The character of some of the hymns objected to may be gathered from the following:

Jesu's tender mother,  
Unto Him who chose thee  
At His Incarnation.

In the other hymns were the words:  
For the sick and for the aged,  
For our dear ones far away,  
For the hearts that mourn in secret,  
All who need our prayers today,  
For the faithful gone before us,  
May the holy Virgin pray.

THE HYMN BOOK Rev. Mr. Dearmer, one of the compilers, speaks of it thus: "The hymn book is a comprehensive one, and includes everything that legitimately comes within the scope of Christian worship. It contains a great deal more than any other Nonconformist source than any other hymn book, and just gives a broad and tolerant collection from which people can select what they want."

THE PRESBYTERIANS. FATHER COOK, of St. Mary's Roman Catholic church, Woodstock, Ont., at the Jubilee of Rev. Dr. McMillen, of that town, when he goes to his fathers, may his departure be a glorious sunset. He has been an example for all to follow, and his life has been a benediction. He has labored with an eye single to the Master's service.

THE PRESBYTERIAN says: The decision of the privy council regarding the employment of Christian Brothers as teachers in the separate schools of the Roman Catholic faith is an important and far-reaching one. It will put about 250 teachers out of business. If we are compelled to have separate schools, the standard of education must be maintained.

THE VIRGINIA BAPTIST CONVENTION held at Richmond on the 14th inst., broke off with Rev. Dr. the American Bible Society and refused to use its publications. The trouble grew out of the printing by the Baptists of Bibles for the Asiatics in which the Greek word "baptize" was translated "dipped." The American Society contended for the translation "sprinkle" and refused to aid in the circulation of the Baptist Bibles.

PIETY SPEECHES in the Christian World describes the addresses delivered in London by members of the National Council of the Nonconformist churches. The speakers were representatives of the Baptist and Congregational churches and the subject discussed was the Education Bill. Rev. Dr. Clifford was the principal speaker, and "his flaming address aroused the audience to hottest indignation against the House of Lords and the devices of the Archbishop of Canterbury," and which was "endorsed by roars of cheering."

In the other speeches such sentences as the following are reported as eliciting the warmest approval: "As long as the bishops remain in the House of Lords they have a legal right to do as they have done; the sooner they are cleared out of it the better." "The House of Lords if a gilded chamber that represents nobody but themselves." "Prize-giving in the House of Lords is a gilded chamber and should be abolished." "Don't be hood-winked. No more concessions." "Pitmen could be brought up to London more statesmanlike, more courteous and more sincere than the lords." "Clear the road and finish the business."

THE CONNEXIONAL IDEA is steadily growing regarding the need and advantage of which Rev. Dr. McLaren, of Manchester speaks thus: "I see," he continued, "that some of my younger revolutionary brethren have been talking a great deal about the New Testament primitive idea of all the congregations in one city being one church. I am not a revolutionary, but just because I am an old fogey I want to go back to the old original idea of a Christian Church, and that will never be reached until all the congregations of Baptists, at any rate, in our city are so united in heart and sympathy, regarding each other's property and adversity as their own."

THE METHODISTS. THE MISSIONARY BOARD of the Methodist Episcopal Church which met at Buffalo the other day voted \$52,093 for foreign missions and \$226,807 for home missions, for the year 1907-7.

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REV. JOHN J. TEASDALE well and favorably known throughout the Maritime Provinces and a former pastor of Centenary church, has been engaged as assistant pastor of the Dundas street church, London, Ont. It is gratifying to learn his health has so far been restored that he is said to be preaching with much of his old-time vigor.

A MEMORIAL WINDOW in honor of the Rev. William Black of blessed memory is suggested to be placed in the new Methodist church at Amherst, as it was from that town he went forth on his great life work. It is thought that \$500 will be sufficient.

THE REV. DAVID HICKEY of the Nova Scotia conference has, through the Wesleyan, begun a series of letters in opposition to the proposed union of the Congregational, Presbyterian and Methodist churches.

THE WORLD'S S. S. CONVENTION will be held in Rome, in May, 1907. The regular sessions of the convention will be held afternoons and evenings. The mornings will be given to conferences, committee meetings, and institutions of work, in four languages—French, German, Italian and English. One of the features of the convention will be an exposition of Sunday school literature and appliances upon a mammoth scale, under the supervision of the Rev. C. R. Blackall, D. D., of Philadelphia. When the convention is over, these books, maps, charts, helps, and Sunday school appliances will be distributed, without price, to missionaries and others in need of such material.

A TEMPERANCE MEETING recently held in Halifax at which Prof. Sawyer was the principal speaker, called forth the following from the Maritime Baptist: "As an outcome of the labors of Mr. Sawyer in Kings county the Halifax Herald has committed itself to honesty in elections. The vote polled by Professor Sawyer opened the eyes of the press. The people are still honest. The good results of the work of the two men who stood for temperance and purity in elections, came largely of the stand taken by the ministers in the county, and their public and private outspoken advocacy of temperance and purity. When the ministers of the gospel in our country, towns and cities follow the example of the ministers of Kings county, temperance will triumph and bribery will be smitten to death."

## FINAL FOR HIM; NOT FOR CHURCH

### Crapsey Says He Will Not Make "Cowardly Retraction"

### He Appeals From Those in Authority in the Church Itself to the Great Body of People

ROCHESTER, N. Y., Nov. 25.—Bowling to the will of the church, but refusing to make a "cowardly retraction" of the belief which induced the church to terminate his ministry, the Rev. Algernon S. Crapsey, rector of St. Andrew's Church of this city, today renounced his ministry in the Protestant Episcopal faith in a letter to Bishop Wm. D. Walker of the Western Diocese of New York. In this letter Dr. Crapsey reaffirmed his belief that the "motion of the origin of Jesus that a son of man was born without a human father is without foundation in history."

He also asserted that "when I say of Jesus that He ascended into Heaven, I do not mean and cannot mean that with His physical body of flesh, blood and bones, He floated into space and has for two thousand years—been existing somewhere in the sky, in that very physical body of flesh, blood and bones."

Declaring that he is about to carry the case to the free intelligence and enlightened conscience of the world, he counsels the "hundreds of clergymen and thousands of laymen in the Protestant Episcopal church who have received the same conviction" as he has not to be dismayed and to stay where they are.

"I appeal," he says, "from those in places of authority in the church itself to the great body of people." He asserted that he does not blame his judges and that, though he bows to their will and feels that it is final for him, he says:

"I am equally certain that it is not final for the church."  
When the great tribunal of free thought has decided this contention, he adds, the men who administer the church of earth will conform to this decision.  
"Having let go of the 'temporary and unstable interpretations of the gospel' he declares that he holds more firmly to the Gospel.

## CHRISTIANITY THE SOLUTION OF PROBLEM

### Strong Sermon by Rev. P. J. Stackhouse on Labor Question

### Referred to the Alleged Employment of Children Under Fourteen in St. John Factories

(From Monday's Sun.)  
"Christianity and the labor problem" was the subject of Rev. P. J. Perry Stackhouse's sermon last night. The preacher said that the problem was a moral one, the solution of which was to be found not in force, but in love.

He commenced by stating his opinion regarding labor unions, saying that though the unions had done much harm by ill-advised actions, yet much of the betterment of the condition of the working man is due to them.  
It has been estimated that there have been a thousand strikes per year in the United States during the last year. In view of this one must be impressed with the seriousness of the labor problem. Socialism, toward which many look for the solution of the problem, is becoming stronger both in Europe and America. The figure of the socialist vote in the United States shows an immense increase between the latest general election and the one previous.  
The church unfortunately is not looking upon the working men as their friend. But, whatever the failures of the church, we have in Christianity the only solution of the labor problem. Christianity stands for the dignity of labor, although there was a time when a man who did not work and yet his face unwashed was regarded as a saint.

Jesus put a crown on labor when he said, "My Father works and I work also." A man should regard all the work he does as God's work. A woman who thinks that looking after her children is as much God's work as running here and there attending religious meetings, has the right conception of the matter.  
The church has overlooked the material side of religion. This feature of his work was emphasized by Christ. He fed the hungry and healed the sick, and characterized as the true Christian the man who does these things.  
The solution of the problem is not to be found in shorter hours or higher wages.

In St. John we have a compulsory school law and a factory law which prohibit the employment of children under fourteen. It is said that some factories in the city violate this law. The men who get rich by the sweat of children are guilty of a crime against childhood, and in the words of Christ it would be better for them if there was a mill stone hung around their necks and they were cast into the sea.  
"You will never solve the labor problem by legislation or by force. In the recognition of the brotherhood of man we have the only solution."

## ST. PAUL'S OUT OF PLUMB

### London Cathedral Endangered by an Underground Railway Flood

LONDON, Nov. 24.—The architect to St. Paul's Cathedral has discovered that the southwest tower of the cathedral is leaning 13 inches to the south, and that its movement to the southward has by no means ceased.  
The flooding of the underground railway in the vicinity of the cathedral has made constant pumping necessary. This operation, by withdrawing the moisture from the soil, has caused a gradual subsidence of the south side of Lurgate Hill and of St. Paul's churchyard.  
The discovery probably will compel the abandonment of the proposed sewer near the cathedral. Experts say that the excavation for the sewer would materially increase the risk of further subsidences.

Nearly two years ago it was discovered that the cross which surmounted the dome of St. Paul's, nearly 400 feet above the ground, was three feet out of plumb. Mr. Howden, secretary of the London Association, then said:—  
"St. Paul's is built upon a foundation of pot earth, under which is a bed of water bearing gravel. Beneath that again is the London clay. The danger has been caused by the gravel bed sinking, owing to its moisture being withdrawn."

## ABSOLUTE SECURITY.

Genuine Carter's Little Liver Pills.

Must Bear Signature of Aunt Wood.

FOR HEADACHE, FOR BILIOUSNESS, FOR RIZIDNESS, FOR CONSTIPATION, FOR SALLOW SKIN, FOR THE COMPLEXION.

"Made in America"

## Business Men

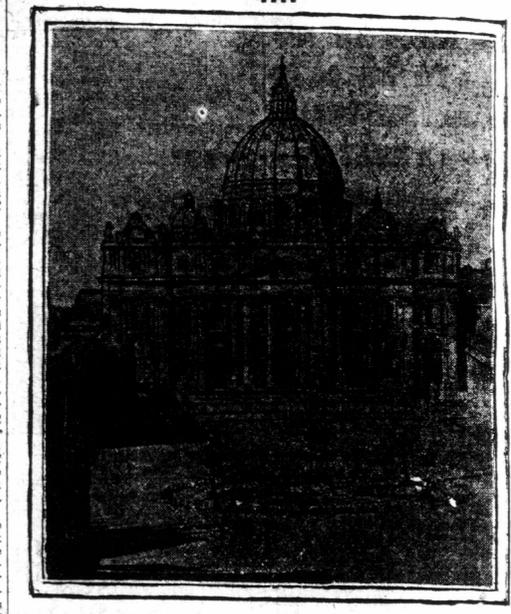
who appreciate the importance of being WELL DRESSED wear

### HEWSON TWEEDS

The patterns leave nothing to be desired in the way of elegance—and the cloths are pure wool

Look for the Hewson trademark.

## ST. PETER'S CATHEDRAL, ROME.



While the edifice was crowded yesterday, during an anniversary service of the dedication of the Basilica, marking the spot where the body of St. Peter is buried, a bomb was exploded near the oratory.

## PLEADED GUILTY; WAS FINED \$300

### President of Mormon Church Gets Maximum Fine

### Makes Earnest Address to the Court Defending His Position Throughout and Asks for Lenient Sentence

SALT LAKE, UTAH, Nov. 23.—Jos. Smith, president of the Mormon church, this afternoon appeared in the district court before Judge Ritchie, pleaded guilty to a charge of unlawful cohabitation and a fine of \$300 was imposed.  
The charge under which the Mormon prophet was arrested and fined was based on the recent birth to President Smith's fifth wife of his forty-third child.  
Early today counsel for President Smith procured a transfer of the case from Judge Armstrong's division of the criminal court to Judge Ritchie's.  
After the noon recess, when the court room was deserted, President Smith, went before Judge Ritchie, offered his plea, and the fine was imposed.  
President Smith addressed the court, saying that his latest marriage occurred in 1890, at his marriage, the said, were entered into with the sanction of the church and, as they believed, with the approval of the Lord. According to his faith and the law of the church, the unions were eternal.  
"In the tacit general understanding that was had in 1890 and the years subsequent thereto regarding what were classed as the old cases of cohabitation, I have appreciated the magnanimity of the American people in not enforcing a policy that in their minds was unnecessarily harsh, but which assigned the settlement of this difficult problem to the onward progress of time."  
"Since the year 1890 a large percentage of the polygamous families have ceased to exist, until now the number within the jurisdiction of this court is small, and marriages in violation of the law have been and are now prohibited. In view of this situation which has fixed with certainty a result that can be easily measured up, the family relations in the old cases of that time have been duly left undisturbed. So far as my own case is concerned, I, like others who had entered into solemn religious obligations, sought to the best of my ability to comply with all requirements pertaining to the trying position in which we were placed. I have felt secure in the protection of that magnanimous sentiment which was extended as an olive branch to those old cases of plural relations which came within its purview, as did mine.  
"When I accepted the manifesto issued by President Wilford Woodruff, I did not understand that I would be expected to abandon and discard my wives. Knowing the sacred obligations which I had assumed by reason of these marriages, I have conscientiously tried to discharge the responsibilities attending them without being offensive to anyone. I have never flaunted my family relations before the public, nor have I felt a spirit of defiance against the law; but, on the

## SPLENDID GIFT TO CANON RICHARDSON

### Ladies Auxiliary of Trinity Church Gave Him a Gold Cross, Set With Amethysts

### Makes Earnest Address to the Court Defending His Position Throughout and Asks for Lenient Sentence

Rev. Canon Richardson arrived in the city yesterday at noon from Fredrickton and left on the six o'clock train last night for Montreal and Toronto. An interesting presentation was made yesterday at a meeting of the Ladies' Auxiliary of Trinity church, when the coadjutor bishop elect was presented with a magnificent pectoral cross of gold.  
The presentation was made by Mrs. J. Morris Robinson, who read the following:—  
"Rev. Canon Richardson, coadjutor bishop elect—We, the senior members, the Girls' Guild and the junior members of the Women's Auxiliary, also other members of the congregation, have sincerely pleased in presenting you with this cross adorned with a token of our love and esteem and high appreciation of your work amongst us, and we pray that God's blessing will rest upon you and prosper you in the new field of labor you are about to enter, and in any way the Trinity branch of the W. A. can assist you in your new sphere of work we will feel glad to be called upon."  
"FANNY L. ROBINSON," "President."

The Episcopal Cross is a splendid piece of work in gold. Over the cross are wrought grape vines while at the extremities are amethysts representing the grapes, four at each of the points, and twelve at the base. In the centre of the cross is a plain circle of gold within which is engraved, "I. H. S." The cross bears the following inscription in the back "John A. Richardson, St. Andrew's Day, 1906. Presented by the W. A. of Trinity Parish."

## CHURCH MAY LOSE BIG INCOME

### Fund for Perpetual Masses in France in Danger of Sequestration.

LONDON, Nov. 24.—The redations between the Pope and France are likely to cost the Church in France the loss of ten million francs a year from one single source. This is the fund for perpetual masses, which brings in over \$2,000,000 a year, and has done so for a hundred years.  
Catholics on dying have left sums to be invested, the interest to be devoted to saying masses in perpetuity. These invested funds amount to over 200,000,000 francs or \$400,000,000. On the 15th of next month, if no public worship associations have been formed under the Church and State separation law to whom the money can be transferred in trust, it will all go into the hands of the Government.  
As it is extremely unlikely that Clemenceau's or any other French Government will give orders for masses to be said, the money will lie in sequestration and the Church will find itself deprived of the revenue.

contrary, I have always desired to be a law-abiding citizen.  
"In considering the trying position in which I have been placed, I trust that your honor will exercise such leniency in your sentences as law and justice will permit."  
Judge Ritchie imposed the maximum fine, but omitted the jail sentence of from one day to six months, which he might have imposed under the Utah statute.

## SIX DROWN SEA

Barge Sank After Tried to Land Huge Seas—Was Swept A

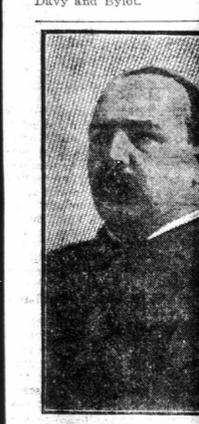
TORONTO, Ont., Nov. 24.—A barge Resolute, owned by Miller, contractor of the down of Western Gap before 5 o'clock this morning the crew were saved and in the raging lake. The covered was that of the second engineer, these Deserats. Those of the were rescued were in an edition, and for a time it that Mrs. Callaghan, the was brought ashore in a boat, would not receive shock. Medical assistance and after a time she was the home of a friend.  
The vessel was built by the B. & C. Company in 1885, and at \$15,000. It was under charter last year. They carried. The crew lost all lives.  
The Resolute, with the P. L. Locke in tow, sailed and about two o'clock to

## MORE LANDS

### THE FA

Capt. Bernier Takes Poss Islands—Awaiting Arrival to Collect Customs Duty Their Trading Supplies

OTTAWA, Ont., Nov. 24.—The official possessor of land in the far north has been received from Capt. Bernier who announces he has possession of fourteen Arctic islands. The islands are named after the British and Canadian governments. The islands are named after the British and Canadian governments. The islands are named after the British and Canadian governments.



CAPT. BERNIER

Captain Bernier reported that the British and Canadian governments were awaiting the annual sealers to serve upon the islands. The islands are named after the British and Canadian governments. The islands are named after the British and Canadian governments.

## Standing

Good news, curb...  
Greatest horse remedy in the world...  
Tuttle's Elitix Co., 712 Seventh St., N. B.