

IN OLD NORTH CHURCH.

WHERE THE LANTERN WAS HUNG TO GUIDE PAUL REVERE.

New Year's Eve in the Historic Edifice—Small Boys and Big Pews—Boston and Its Ways in the Olden Time—How Things Have Been Changed.

Boston, Jan. 2.—Once upon a time, and a very long time ago, it seems, a party of women and a very small boy in knickerbockers, attended an evening service in the presbyterian church on the corner of King street east and Carmarthen street, St. John. They called it "Dr. Bennett's church" in those days, because it sent out "Bennett's picnic," which, with the "Bishop's picnic," was one of the events in the St. John calendar.

This youngster I started to tell about was hustled into a pew with a door on it, and a very high back and a very high front and sides, for that matter; in the boyish mind height seemed to have been the great object the builder had in view, and that particular boy was strongly of the opinion that the builder had been more than successful. By standing on the seat he could get a view of the outside world, but as standing on the seat invariably meant an unbearable amount of noise made by a pair of very small but very clumsy feet, he had to be content with a minute inspection of the interior arrangements, from the carpet and bookrack to the bottoms of the cushion, and the leaves of scripture and the unused subscription envelopes under the cushion. A peep over the top was only permitted when the congregation stood up to sing and the noise of the boots was drowned in the music.

It seemed very solemn to be shut up in a big, high box, with numerous other very high boxes all around it, all of which might have been filled with small boys in knickerbockers, for all that other small boy knew. I suppose it was eminently proper that a staid old presbyterian congregation should be shut up in straight backed boxes and the younger attendants in the rear seats, I suppose, were equally well satisfied. If the young folk in St. John in the days of high back pews were anything like a number I saw a few minutes before 1893 gave way to 1894, I will not suppose anything about it, but state it as a positive fact. I happened to see the old year out and the new year in over the front of a high box pew, a pew with a back as straight as "h" is supposed to be, and a door with one of these old fashioned fasteners such as you sometimes find on the closet of a very old house, and which the small boy before referred to would like to spin round like a pin wheel. It was a very warm and comfortable pew, very unlike the modern arrangement, which, although easier in the back and built so as to show a wide expanse of carpet, allows the wind to circle around ones feet every time the door opens.

Sunday night and New Year's eve, as well, it was a time of great solemnity to the religious mind, but in that little church full of high box pews all was merry as a marriage bell. People visited each other in the boxes, and laughed and chatted, even held conversation with the members of the choir away up in the gallery, and the best of good nature prevailed. They ended the old year with a service of song, and by listening to Bible lessons on the past, present and future by the white surplined rector. Then, the clock in the steeple struck twelve, and the rector pronounced the benediction; even the chimes in the steeple became merry, almost hilarious by "Oh, my, what can the matter be, Johnny's so Long at the Fair."

It was a very happy New Year in those high box pews. It was the New Year of an historic church, a church which has a place in the history of the United States—the Old North Shore church of Boston. Everything about it is historic, from the chimes in the belfry, which played "Johnny so Long at the Fair," to the communion service, which was presented by George III of England more than a hundred years ago. The chimes were the first in the country, and were partly paid for by English friends, and they are covered with inscriptions. Robert Newman was sexton of the old church in 1775, and Robert Newman's name is also in the histories of the United States. One night Newman hung out two lighted lanterns on the steeple of the church. Paul Revere was across the river in Charlestown. The lights told him that the British troops were coming, and that they were coming by water.

Then Paul Revere started on his historic ride. On he rode, through the towns and villages of Middlesex county awakening the farmers everywhere. Next came the battle of Lexington.

Before that time the worshippers in the old North church used to pray for the king and all the royal family. They used the same prayer books that they had in England. When they renounced the king, they didn't destroy the prayer books. They simply pasted the new parts over those which referred to the people they were now not particular about praying for.

In those days the old North church was in the heart of the aristocratic district. Salem street, where it is located, is now the centre of the Hebrew population, a

narrow street of pawn shops and clothing stores, where nearly all the signs above the doors are in Hebrew.

The old North is called Christ's church in these days, and it has not the congregation it used to have, but it is still episcopal, is still unchanged in outward and inward appearance, and it is still a place of interest to the aristocracy, some of whom were shocked on New Years eve by the mirthfulness of the present congregation. R. G. LARSEN.

ANOTHER WEBBER EXPLAINS. He Objects to What "Progress" Said of the Seventh-Day Adventists.

The following letter has been received from Mr. R. S. Webber, for publication as a correction, from his point of view, of some statements made in PROGRESS last week. It is given just as it is written, in order that Mr. Webber will have no ground for complaint:

Editor of PROGRESS: I saw in your paper of December 30, 1893, an article referring to the Seventh-day Adventists and their work. The statements in it are principally absolutely untrue. I do not believe THE PROGRESS has any desire to misrepresent any one, therefore I respectfully ask the privilege to reply. The first thing in the article that I will refer to is the following:

One evening a pentent appeared in their tent and asked what he should do to be saved. This was a poser, as those in charge of the meeting were only supposed to deal with that one point, the Saturday-Sunday.

A lady member of the F. C. baptist church rose, and in no mincing terms denounced the adventists as impostors. Why do you not tell that seeking man what he wants to know? she said; your discussions as to Sunday do not help him any. Your religion does not go far enough.

This statement is not true, it is absolutely false. Such a thing never occurred in our tent in this city or any other place. The author of the above statement is to be pitied. It is a sad thing to bear false witness even against an erring brother. The lady above referred to is represented as saying that our religion did not go far enough. Well, if the preaching that the gospel of Christ is the power of God unto salvation to every one that believeth, that Jesus Christ is the Lamb of God that taketh away the sin of the world; and "if we confess our sins, He is faithful and just to forgive us our sins, and to clean us from all unrighteousness;" that Jesus the Divine Son of God can save to the uttermost all those that will come unto him; that "there is therefore now no condemnation to them which are in Christ Jesus who walk not after the flesh, but after the Spirit;" and that the ten commandments as God gave them, and the sinless life of our blessed Lord Jesus is the highest standard of morality in the universe of God. I say, it a religion based upon the above glorious truths does not go far enough to save the vilest sinner that will receive it, then our religion is a failure; "let us eat and drink for to-morrow we die." We will say, however, that we never met a F. C. Baptist lady that ever made such a malicious charge.

Again your correspondent says: This sect is the so-called Seventh Day Baptists, or Tunkers.

This statement is altogether wrong. The English Seventh-day Baptists arose in England about the year 1650, about two hundred years before there was a Seventh-day Adventist. The Seventh-day Adventists never had any connection with them.

Here is another statement that is entirely untrue.

The Seventh Day Advents hold some peculiar views. (They were founded in 1708 at schwazzenau, Germany, by Alexander Mack and several others, who, they said, without any knowledge of the existence of other baptists, were led to the rejection of trinitarianism.) They got the name Tunker, or Dunker, (from the German, tunken, to dip) as a nickname distinguishing them from the Mennonites. They are also called Tumbler, from their mode of baptism, which is by putting the person while kneeling, head first under water.

This statement is a malicious falsehood or a manifestation of unpardonable ignorance. We do not take the name Seventh Day Advents, but Seventh Day Adventists. The writer places their rise one hundred years before a Seventh Day Adventist was born. All he says about their being or taking the name of Tunkers, Dunkers, Tumblers, and putting the person while kneeling head first under water as our mode of baptism is such a base misrepresentation of facts and of our people that the simple statement is a refutation of itself wherever we are known.

There is one more point I wish to notice your correspondent says:

Just at present this city is being worked by agents selling books dealing with the question of Seventh Day observance.

One of these agents called on Rev. G. W. McDonald and endeavored to sell him a copy. Knowing that this city is not at present being worked by our agents selling books dealing with the question of Seventh Day observance, I went to see the Rev. G. W. McDonald to learn the facts about it. He told me that the circumstances referred to did not take place in this city. He said it occurred when he lived in Woodstock. He told me that he had mentioned it and some one had heard it and used it as they had without his authority. He said he never believed in condemning a whole denomination because one of its members did wrong. This is a true Christian principle.

I have no apology to offer for a canvasser that will do as this one is accused of doing. Our publishing association will not send out a canvasser unless he is represented as having a good moral character, not using rum or tobacco. Our canvassers are faithfully charged not to use any deception whatever, to give a true and faithful canvass of the book, to deal justly and treat everybody with christian courtesy and respect. And when it is made known to our publishing association that a canvasser does disregard the above requirements they will be dismissed from the business. R. S. WEBBER.

QUEER KINDS OF DEEDS.

SPECIMENS OF LEGAL LORE ON THE MADAWASKA RECORDS.

The Registrar and His Forms to Suit Circumstances—Laws not Essential for a Mortgage—How a Railway Company Made a Saving in Fees.

EDMUNDSTON, N. B., Jan. 4.—Much has been said of the impropriety of paying fees to registrars of deeds instead of a fixed salary. The partisans of the change claim that those officers do not earn their money. Not speaking of other places, but judging of the good work being done at home, a strong protest, a notarial one, it need be, should be made on behalf of the office-holder in Madawaska. There is nobody in Edmundston who parades the brass buttons of his office with so much opulence as the custodian of the land titles of the county. Those who are acquainted with the manner in which this scribe wields his official baton, and have had an opportunity to see any of his work, have learned that brass also exists, in avoidance of weight, in his presumption to write legal documents. A few samples of his notarial capabilities will not be out of place after such an introduction.

Louis Lisotte, growing old, decided to give his farm to his son on the condition that the latter would support him and his wife, Angele, in their old age. Awed no doubt by the shining paraphernalia above mentioned, which to the poor, honest going "habitant" could indicate nothing but an immense wealth of brains and legal acumen, mixed up share and share alike, Louis and his wife Angele turned their steps towards the record office, the box-stall of so much wisdom and learning. A moment's consideration, and the difficulty was solved, and the old folks, with tears of joy gleaming in their eyes, attached their signatures to a deed of the farm to their son, Michael, who in turn signed a mortgage of the same, in which mortgage it was provided that if the said Michael Lisotte, his heirs, executors, etc., should well and truly pay to the said Louis Lisotte and Angele his wife, "the sum of five hundred dollars, in manner following, that is to say: to keep and maintain them, the said Louis Lisotte, sr., and Angele Lisotte his wife, during the remainder of their natural life in a fit and proper manner and in a separate room; and also to have the right of access to a second room on the second floor in the north side of the said building where they now resided; and board them in a fit and proper manner and in a separate room according to their usual mode of living adapted to their age; to clothe them in a proper manner in their usual mode of living also adopted to their age; to keep them in health and sickness; and furnish them or either of them with medical doctor if necessary and when required also to furnish them with a horse and wagon or sleigh when in the season, also to furnish them with wood split ready for the fire and water and also to furnish them with light, and at the death of either of them to cause them to be buried according to the rites of the Roman catholic church, and have the funeral repeated after a year and to furnish them with tobacco and snuff when required, then this Indenture to be void."

The mortgage continues in the ordinary form, that "in default of payment of the said sum of five hundred dollars" it shall be lawful for the said Louis Lisotte and Angele his wife to sell said lands in the ordinary way of foreclosing a mortgage. It now happens that Lisotte, junior and senior have quarrelled, and the old folks may well fear that if "either of them" dies, the son in his wrath may bury both of them under and by virtue of said mortgage. Peace is no more in that family until that mortgage has the red seals torn off. In book "M" pages 273, 274, 275 and 276 of the Madawaska county records is found a mortgage from Hilaire Plourde and wife to one Thomas Leveque, whereby in consideration of the sum of two hundred dollars the former granted, bargained, sold, etc., to the latter his heirs and assigns "All those certain buildings, house used at the present as his dwelling, and adjoining part of the same used as a tannery, also an adjoining building being built in a block lying and being in the parish of Saint Hilaire, county of Madawaska and Province of New Brunswick aforesaid:—the same being built on or near Gagnon's brook, together with all the buildings &c., belonging to same;" "dower, right and title to dower" in the same. The printed form consistently tells us how it would be lawful for the said Leveque to sell said "lands" in case of default of payment.

This is but one of a number of deeds and mortgages of "buildings" without any land, written by the efficient registrar. The impression is gathered that he believes that each case must suit the blank form bought at the stationer, instead of the form being intended for a particular case. The following is cited in confirmation of this ready-made-clothing principle. David Chasse was the owner of certain leasehold premises rental of one Marguerite Sarlabous at a yearly rental of twenty dollars. Chasse wishing to put his property out of his hands, ostensibly to avoid trouble, called upon the registrar, and the hereafter recited indenture was produced.

"This indenture made this twenty-first day of March in the year of our Lord one thousand eight hundred and ninety-two,

between David Chasse, of Edmundston, County of Madawaska and Province of New Brunswick, hotel-keeper of the first part; and Felix Martin of Denver, Colorado, one of the United States of America, of the second part; witnesseth that in consideration of the yearly rents, covenants and conditions hereinafter reserved and contained by the said Lessee, his heirs, executors, administrators and assigns to be respectively paid, observed and performed, the said David Chasse hath assigned, demised and leased and by these presents does assign, demise and lease unto the said Felix Martin, the said lessee, his heirs and assigns; (here follows the description of the lot, which being copied from another document affords no particular interest) . . . together with and all the appurtenances unto the said Felix Martin his heirs and assigns, executors, administrators and assigns for the term of forty-seven years to be computed from the sixteenth day of April in the year of our Lord one thousand eight hundred and ninety-two, yielding and paying therefor to a third party, that is to say, to a certain Marguerite Sarlabous, her heirs, executors, administrators and assigns the clear yearly rent or sum of twenty dollars of lawful money of Canada, in four equal instalments of term of three months each and pay the amount of five dollars each term or instalment during the continuance of these presents without any deduction, defalcation and abatement whatsoever, the first payment in each year to be made on the sixteenth day of July in every year, and the said Felix Martin for himself, his heirs, executors, administrators or assigns hereby covenant and agree to and with the said David Chasse, his heirs and assigns to pay said rent above stated and to pay taxes and road work and keep up fences, and that the said Felix Martin will not assign or sell to any other person without leave of the said third party of these presents Marguerite Sarlabous, and in case he the said Felix Martin wishes to leave the place and sell improvements in said lot hereto leased, he the said Felix Martin is to give refusal to said Marguerite Sarlabous and also will not carry on any business that shall be deemed a nuisance on the said premises and also that if the term hereby granted shall be at any time seized or taken in execution or attachment by any creditors of the said lessee or if the said lessee shall make an assignment for the benefit of his creditors or becoming bankrupt or insolvent debtor shall take the benefit of any act that may be in force for bankrupt or insolvent debtors, the now current year the rent shall immediately become due and payable and the said term shall immediately become forfeited and void. It is provided also that if should the lessee wish to remove his buildings from the premises hereto leased, the said lessor shall allow him to do so upon his paying all rents due and pay for all damages which may be done to land by reason of or removing said buildings. It is also provided that the said Marguerite Sarlabous or his aforesaid shall have free access to the re-entry by him of them on non-payment of rent, whether lawfully demand or not on non-performance of covenant or failure of the said term for any of the causes aforesaid. The said lessor hereto covenant with the said lessee for quiet enjoyment and the present being and assignment of a certain lease dated April sixteenth A. D., 1889, registered in Book I, pages 716, 717, 718, as will appear by records.

"In witness thereof the said parties have hereunto set their hand and seals, &c." The government has been appointing all year that they would revise the tariff, and in order to do this they have been travelling the whole country over in search of wise counsels. Not so with our registrar. He revised the tariff without even consulting the tariff itself. He fixed a rate of one dollar and a half per deed no matter how short it might be. The Temiscouata Railway Company having a large number of short deeds of right of way to register to pay more than the tariff rate of twenty cents per folio. But the autocrat would not receive the fee, s and bullied his own way for two or three months until he discovered the nature of the material that went to make up the superintendent of the said railway. The difference climbed a little over half a hundred dollars. Extortion by virtue of a public office is a crime, and strange to say dismissal has not been the reward of such an unlawful attempt. Another little game practised on the unwary is the mean little charge of twenty-five cents for the privileges to withdraw your own papers from the record office after they have been registered. Pay to get in and pay to get out is the motto of the pompous youngster who at the recent municipal election objected to every born and sworn Britisher "because hees a merry-can subjacte."

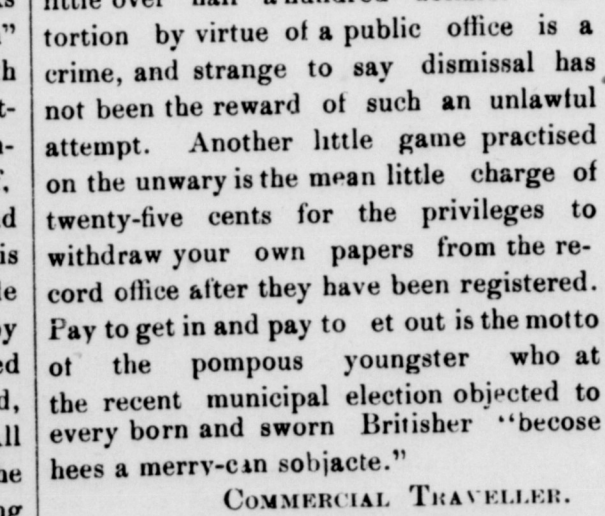
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