SERMON.

LIBERAL BELIEF IN CHRIST

By Dr. T. E. Potterton.

Dr. Thomas Edward Potterton, minister of the Church of Our Father, Brooklyn, N. Y., Sunday took for his subject, "The Evangelical-Liberal Belief in Jesus Christ." His text was from I Timothy iii:5: "For there is one God, one mediator also between Gad and men, himself man, Christ Jesus." Dr. Potterton said:

The world bas before it the fact of a unique personality, a life that has influenced thought and directed action through the centuries. No man, so far as history records, has swayed the nations as Jesus of Nazareth. This marvelous man has been for nineteen cenhuman dynamo to those brought into human dynamo to tohse brought into association with His thought, spirit and life. And yet the quesion is propounded: "Who is Jesus Christ?" A cold, formal and heartless analysis of any life is deplorable, while the careful recognition of the virtues and the ascertainment of the reasons of strength in an individual create favor and give power.

We have presented for our thought and acceptance a life that has stirred the world, and which has touched the lives of men in a way as to aid in making the kingdom of truth and love a fact here upon the earth. And yet factions have arisen and denominations been created over intellectual differences and varying conceptions of Jesus. It is difficult to overcome the bias and prejudice resulting from environment and education. It is even more difficult to clear away the "mythic maze" which has long enveloped the personality of the peasant of Galilee.

The Declaration of Independence in things religious has been read, and the multitude emancipated from the servitude to false and harmful theologies. We cannot allow any man to use his mind in declaring that his fellows shall not use theirs. It is better to be a living heretic than a lying hypocrite. So we come to our study of the nature and character of Jesus Christ reverently and rationally, recognizing Him as a historic person, presenting the phenomena of life that is wonderfully fascinating and inviting consideration to the student of truth and the lover of right.

There are those who assert positively and without equivocation that man needs no mediator between God and himself, affirming that immediate and direct communication is possible between the Farther and the children of men. We all sympathize with the thought, though we must needs recognize that there are times and conditions where the labors of a mediator are invaluable. The great president of the United States became a mediator between Japan and Russia last summer, and it is probable that his mediatorship was the very thing which brought about peace, and international comity. We are constantly using mediators. Language, the unuttered but understood emotion, music, the book and a thousand helps are mediators in life. The narrow thought which is unreasonably and unrighteously exclusive declares that there is only one mediator between God and men; a doctrinal statment that walls out more than it includes. The basis of fellowship thus becomes "credo," not "amo."

The sublime purpose of Jesus was to bring the family of God on the earth to a consciousness of the Divine and to declare a philosophphy—a religion—universal in its scope that should bring humanity into right relations with God and the universe; "to preach the gospel to the poor, to heal the broken-hearted, to preach deliverance to the captives and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

The natural inquiry is: What kind of a nature did Jesus possess? The nature of Jesus was a human nature. We believe in the divinity of the Christ; we cannot accept the dogma of the deity of Jesus. The doctrine of the deity of Jesus has no foundation in Revelation, nor we believe in reason. His nature was like ours, human and wholly human. This fact does not place Jesus on a level with common nature. The natural human is most divine, for man was made in the image of God.

The trivial claim that an acknowledgment of the human nature of Jesus makes him "a mere man" is both unjust and untrue. There are no "mere" men; Jesus is "more" man. Human nature is full of dignity and inherent worth, for it is the highest creation of the infinite intelligence. Where is the evidence that Jesus claimed miraculous origin? Do the apostles refer to any super-normal experience attending His appearance? I am willing to trust His mother (and perhaps if we had more mothers like Mary, we would have more sons like Jesus!) who came to her Son, in His twelfth year, when He was in the midst of the temple discussion: "Thy father and I have sought thee."

He was tempted in all points like we are tempted, suffered the weariness and agony of human beings and called himself "the Son of Man." In the Universalist church there exists great latitude in belief regarding Jesus Christ. A number believe in the deity of Jesus and must be classed with the Trinitarians. Others intensely proclaim the humanity of Jesus and declare their faith in the unity of the Godhead. And another class recognize Jesus as a special creation of the Father, richly endowed for a specific work and peculiarly related to God as His best beloved Son. But with us, as with all Christian workers, the abstract theories regarding the Nazarine are becoming secondary to the preaching of His gospel and the doing of works in His name and spirit. As a matter of intellectual honesty we affirm our faith in Jesus as He was, not an angelic being nor an incarnation of pre-existent glory, but a man, born of humble parentage in an obscure country place, yet a man destined through the purpose and power of God to influence the life of humanity and mould the history of the world through all the ages. Believing in the divine hum nity of the Christ, it is important to note a few things which naturally arise from a belief in Him, and which evidence the reasonableness and truth of our proposition.

The sympathy of Jesus becomes more precious to us as coming from a brother man. He feels for humanity and we understand Him. A most valuable gift is that of understanding. An angelic being, a personality it may be of divine grace and purity could sympathize with us, but if we failed to understand the sympathy would lose its potency.

Jesus having our nature—human nature—we can understand Him, for our consciousness is keen that He understands us, and we apprecia.e His power. The sympathy of the great Judean, so tender in its manifestation, came from a human heart filled with love for His fellows, and coming from such a source it made the man most divine.

Feeling the truth in the noble doctrine of the divine humanity of Jesus, we declare that the dynamics of this Jew of Palestine is a personal influence, capable of moving and persuading humanity. The placing of Jews in a niche of creation, infinitely removed from humanity, lessens immeasurably the influence of His personality, compelling inability to grasp completely the most persuasive and inspiring force ever exerted upon human lives.

Personal religion, the result of personal religious communion, and a condition for a life of goodness and usefulness, is ever a need of mankind, and especial emphasis is being placed upon this element in rational evangelism. The endeavor must find its root and life in the humanity of Jesus. When Jesus said, "Come unto me," or "Follow me," it was the divinest human speaking to consciously weak human beings. When He drove the money changers from the temple it was the splendid dynamics of a magnificent manhood that He used. Visiting the sick, healing the unfortunate, speaking words of truth in the spirit of kindness, performing deeds of justice and mercy and proclaiming the principles of brotherhood faith, he revealed the power of God, manifest through the supremest manhood. In those dark days preceding the tragedy, when He was visited with trials and tribulations, facing the angry mob in Gethsemane, enduring the taunts and sneers of the crowd, and at last when the crucified body of the Son hung helpless, borne down with the fatigue of death, the human nature of Jesus Christ became more radiantly divine. But you assert that there was more manifest than human nature in the translation hour of Christ's life, and I agree with you. This sermon would be sadly incomplete if we failed in stating our belief in the divinity of Jesus Christ; let the best come last. What we desire at the present moment is to impress the truth of the inherent dignity and divinity of humanity.

The trouble with our common humanity is that it is dust covered when it ought to be sun covered, that it is way down in the valley of shadows, when it ought to be up on the heights; it is unnatural, it ought to be natural. The life of Jesus is a transcendent example of human nature lived in accordance to the laws of nature. And this leads us to remember that the ideal life, as it is in Jesus, demands a human nature. What honor would there be in perfection, to a being born perfect and with no tendencies toward sin? Joseph Cook once remarked that Jesus Christ could not have been a man because He was perfect; I believe Jesus was perfect because He was a complete man. He came as an example; the way, the truth and the life. His life is an ideal, and an ideal is something possible and worthy of attainment. If the nature of Jesus was any but a human nature, it will be manifestly impossible for us to live the life He did. We have human natures, not in a perfect state, but we have them, and we are able to live a life only within the limitations, if there be any, of the nature. If Christ had a nature different from ours, we cannot live the Christ life. We cannot change our natures, but we can improve and refine the quality of life rooted in the nature. Jesus had a human nature, we have human natures; Jesus lived the perfect life, therefore it is possible for us to live perfect lives. Jesus the Christ is in the highest sense the possible man. He not only reveals God to man, but reveals man to himself.

What then shall we do with the stupendous claims made by Jesus? Jesus claimed for Himself dignity, knowledge of spiritual things, authority and power not possessed by any mortal. My delight is to accept the Christ as the Mediator and to acknowledge Him as the Master because of the honor and justice of His noble challenge to faith and service.

Constantly does the Christ use the personal pronoun "I" in connection with His claim to leadership, and reinforcing the assumption is the dynamics of a divine life proven by words and works. It is offensive to the mind to believe that Jesus was guilty of egotism, hollow pretension, glaring falsity or mental aberration. He was what He claimed to be, or He was not. He was the Messenger of God, having a wonderfully close affinity with the Father, standing forth as a representative of heaven; or else He was a monumental fraud. The verdict of history is that here, indeed, was a Man in whom was no guile, possessing authority and power, Who lived a simple life, preaching the Gospel of love and service and at the last sealing His truth with martyrdom on the blackest Friday known to man. This authority was in His own pure, unselfish and blameless life. Feeling the oneness of purpose between God and Himself, He nevertheless expressed dependence upon the source of life and strength. He prayed, not to Himself, but to the Father; kindly rebuked those who called Him "good" and declared "My Father is greater than I." Jesus was not Deity; He is the Divine. He was "the Sent of God."

If I have found nothing but humanity in the nature of Jesus, I can find nothing but divinity in His character. No grander story has been written, nor life of usefulness and holiness portrayed with persuasive effect, before or since the time the evangelists wrote in strains of sublimity the life of Jesus Christ. Philosophers have testified to the ennobling value of His character; poets have sung His praises; preachers endowed with power have proclaimed His healing and life-giving word, teaching the self-denial, self-surrender and self-sacrifice in His life; the true and good have joined in the anthem of reverence and love to this Son of God until the courts of earth have echoed with adoration and gratitude. The heart of the Galilean has become the best life of man and under the potent spell of His personality the blessings of pure religion, eternal faith and a conquering love have been enjoyed. Faith has been coined into action and trust into service, and men are learning how to live as brothers, that the kingdom may come.

Character is the result of developing harmoniously and completely the powers granted at birth. Nature is the stock, character the fruit. The character of Jesus was attained by building upon the foundation nature; in persistently overcoming temptation, conquering sin and increasing righteousness. Nature is always given; character must be earned or attained. The character of Jesus as portrayed in the gospels offers to man the ideal of life. It satisfies the longings of the human heart, meets the need of the human soul and furnishes inspiration to the spirit of man. When the story of the life of Jesus has been told, we feel that greater than the record of His life, larger than any words He uttered or deeds He performed is Jesus Himself. In the character of the Man of Nazareth we have strength of will, purity of heart, honesty in motive and courage in action, all under the dominance of that mighty principle of love. Tender to the poor, the lowly, the sinful and the outcasts; righteously and justly severe toward the hypocritical, the falsifiers and the selfish; noble to the decent, the pure and the upright; obedient to the will of God, He serves the world as its greatest benefactor.

Recognizing His human nature and knowing His divine character, we feel that we have more than an ideal; we have a realized ideal. We find that in this man of humble origin there is a fullness of the God-spirit, that evokes our confidence, devotion and discipleship. The master man of the ages speaks and a world listens. That voice sounding through the corridors of time is ever for truth, justice and humanity.

This is a problem age in which we are living. Everything that can be resolved into a condition that demands solution is so placed. The solvent of the moral troubles is the spirit of a living Christ. The Church of Christ is a man factory. The pure Christianity of Jesus is a universal religion, which must ultimately bring about the abolition of selfishness and the enthronement of altruism. Theories regarding Jesus may be intellectually stimulating and satisfying, but the world will be saved only by the incarnation in all lives of His spirit. Our labor should be to offer daily, in the name of our elder brother, the sweetest prayer—the sacrifice of a good life. Thus Jesus will save us, not from a bonfire of the future, but from the burning of sin, and will bring the children of men to their true heritage of honor, virtue, truth and goodness. And may we not hope that in coming days our brethren, acting under the compulsion of a great thought, even the federated co-operation of Christendom, in dealing with the heretics of faith and love, will remember a scene in the life of our Lord: "John said, Master, we saw one casting out devils in Thy name, and we forbade him, because he followeth not with us. And Jesus said unto him, Forbid him not, for he that is not against us is for us."

With this sane apprehension of the religion of Jesus Christ in control of human minds, we may rest under the assurance that the barbarities of theology and the atrocities committed in the name of the Saviour will no longer obtain, while the world of humanity sings the sentiment of the laureate:

Strong Son of God, immortal love,
Whom we, that have not seen Thy face,
By faith, and faith alone, embrace,
Believing where we cannot prove!

Thou seemest human and divine,
The highest, holiest manhood, Thou.
Our wills are ours, we know not how,
Our wills are ours, to make them Thine.

Our little systems have their day;
They have their day and cease to be;
They are but broken light of Thee,
And Thou, O Lord, art more than they.

TO OPERATE THE STEAMER HAMPTON

Yesterday's Royal Gazette contains notice of the application for incorporation of the new steamship company owning the Hampton. The old company which owned and managed the Clifton has been reorganized, the capital stock will be increased and a number of new members will be taken in.

Those who are now applying for incorporation under the name of The Kennebeccasis Steamship Company are Arnold T. Mabee, S. H. Flewelling, R. G. Flewelling, A. W. Hicks, R. H. Smith, Chesley Hayes, of Hampton, A. B. Moore, J. B. Moore and Sidney Cox of Westfield, Geo. H. Flewelling, E. A. Flewelling of Kingston, J. A. Barnes of New York, Fred S. Mabee of St. John, and Mrs. Myra Lee of Kingston.

The purposes of the company are to carry on a general freight and passenger business on the St. John river and its tributaries.

KNEW THE SYMPTOMS.

Wife—Who was that man who just called?

Husband—That was one of our tenants who called to pay his rent.

Wife—You look so gloomy I thought it was a bill collector.

Husband—I feel gloomy every time I lose a good tenant. He is going to move.

Wife—Did he say so?

Husband—No. But he didn't ask for any repairs.

SAD DEATH OF COLLEGE GIRL.

Body of Wellsley Junior Was Found in the Charles River.

WELLSLEY, Mass., Nov. 29.—The body of Miss Mabel A. Williams, a junior at Wellsley College, who had been missing since Sunday night, was found in the Charles River by the police today.

Miss Williams is said to have written to her mother that she would drown herself, and also told where her body might be found. Miss Williams had few intimate friends at college, and was considered by her fellow students as somewhat despondent. Miss Williams was 23 years old.

ANOTHER I.O.G.T. LODGE.

A. C. M. Lawson, G. E. S., reorganized Ambition Lodge at Apohaqui, Nov. 24th, with twenty-one members. The following are the officers installed: C. W. Weyman, L.D.; Daniel Little, C.T.; Mrs. Heber Folkins, V.T.; Miss W. A. Toole, Sec.; J. Avard Menzie, Treas.; Miss Gertie Williams, F. S.; Miss Winona Wannamaker, Mar; Mrs. A. C. M. Lawson, P.C.T.; Isaac P. Gamblin, Chap.; Jas. A. Teakles, A. Sec.; Mrs. Jas. Menzie, D.M.; Mrs. J. P. Connolly, Guard; Mrs. M. J. Northrup, Sent.; Mrs. H. L. Wannamaker, S. J. W.

This lodge was first organized in 1886 by J. M. Herrett and G. N. Pearson, L. D. In 1890 W. F. Downey assumed that office and continued till 1895, when the lodge ceased meeting. During this time it was one of the largest and best conducted lodges in the county, with an average membership of fifty. It was revived in 1897 with C. W. Weyman, L. D. In 1899, W. A. Jones took the position, followed in 1904 by Geo. P. McCrea and H. L. Wannamaker. The lodge has been down for about six months. It is thought that the coming winter will be one of the best in its history.

AMHERST YOUNG CONSERVATIVES MEET.

AMHERST, N. S., Nov. 29.—The first annual meeting of the Amherst Young Men's Liberal Conservative Association was held tonight, when the attendance was large. H. L. Black, the president, presided, and the officers elected were: President, J. H. Douglas; vice-presidents, W. L. Ormond, Wm. Kenny, W. H. Tennant; secretaries, Neil Morrison, George S. Crossman; treasurer, J. Edgar Rodger. A capable executive committee was also chosen. The president-elect being absent, T. S. Rogers was called to the chair, and after preliminary remarks called upon C. E. Tanner, M. P. P.

Mr. Tanner criticized the administration of justice in the province, the government's railway policy, appointment of magistrates, road policy, etc.

A. L. Davidson, party organizer for the province, gave a review of the situation in the various committees, and condemned the conduct of some of the public institutions.

Daniel McLeod, M. P. P., referred to the system of public accounts and the auditing thereof, and brought up the question of loan companies and the duty of the government towards those who deal with them.

C. F. Jamieson, the conservative candidate for the county, clearly set forth his ideas of existing conditions with which the party has to deal, and confined his intentions as a candidate in conjunction with Mr. McLeod.

All the speakers were well received and the meeting closed with hearty cheers in their behalf.

PLUMBERS' COMBINE.

HAMILTON, Nov. 29.—Crown Attorney Washington has opened the investigation into the plumbers' combine said to exist here and operated on the same lines as that in Toronto.

Seventeen plumbers have been summoned to appear in court.

TOILED TOO HARD AND BROKE DOWN

NERVES WENT TO SMASH —COULD NOT SLEEP— WORK WAS IMPOSSIBLE

FERROZONE CURED.

Perhaps you are in poor health?

But work must be done, and there is no chance to take a rest.

Never mind the rest—it won't be necessary if you use Ferrozone. It builds up the system, enriches the blood, strengthens the nerves, makes you feel like new at once. No medicine in the world is so powerful in restoring health, writes C. P. Sommerville of Weymouth.

"I was weak and miserable.

"I toiled too hard at my business and broke down.

"My nerves went to smash. I couldn't sleep, and simply had to give up everything.

"Did Ferrozone help me?

"Well, I think it saved my life! It gave me new vital energy, nourished me back to permanent good health. No better tonic is made than Ferrozone."

All physicians recommend Ferrozone because it is absolutely certain to give strength to those that use it. 50c. per box, or six boxes for $2.50, at all dealers in medicine, or Polson & Co., Hartford, Conn, U. S. A., and Kingston, Ont.

A BIG HOTEL

TORONTO, Nov. 29.—There is a proposal on foot to erect a million dollar hotel on a lot at the corner of Bay and Wellington streets, owned by the Countess of Carnarvon. It would have 300 rooms and be a moderate price house. New York capitalists are at the back of the scheme.

TEMPERANCE COLUMN.

THIS DEPARTMENT IS CONDUCTED BY THE W. C. T. U.

The question has been asked why cannot the New Brunswick W. C. T. U. work at Sussex along the same lines as the Nova Scotia white ribboners work at Aldershot? In view of that question we are glad to receive the following from a correspondent in Nova Scotia who has favored us once before with a communication.

Two years ago I heard a young man who had been at Aldershot for the first time speak in high terms of this restaurant which "was run by a lot of women."—(Ed. column.

Three years ago the W. C. T. U. decided to operate a canteen on the drill grounds at Aldershot, where suitable food, at a nominal price, could be supplied the men without the accompanying temptation of alcohol. Through the unions the adjoining towns were asked for contributions in the way of provisions. The success of the first year encouraged them to attempt it the second, and the following report at the close of this, their third year, shows the wonderful success of the venture:

"The third season in connection with our work at Camp Aldershot has closed and I am glad to say that it has been very successful. Expenses have been met, and we have not needed to ask the treasurer for any money sent from the unions. C. G. Hockin, who was our manager last year, took charge this year, and the success of our work is largely due to his efficient management. He was assisted by two students from Mount Allison. Kings Co. unions gave valuable help in the way of provisions. Dartmouth and Windsor sent boxes filled with good things. Halifax union sent twenty-five dollars. This, with amounts from other unions, will, I trust, form a nucleus for a building fund, for further enlargement will be necessary.

"A meeting under the auspices of the Kentville union was held in the Y. M. C. A. tent. It was addressed by Rev. Mr. McLeod of Canard. At the close the vote of thanks was passed to the W. C. T. U. The Y. M. C. A. workers have always been very helpful and are anxious for larger quarters, where our work and theirs could be done under more favorable conditions. We heard expressions of appreciation from the men who patronized our canteen. Colonel Irving's interest in our work still continues. He told me that we were doing a favor to the men, and he knew that we would be allowed to build on a larger scale. We are grateful that we have been privileged to help some who might have fallen under the temptations that abound at the annual drill. Under existing conditions Camp Aldershot is not a safe place for the men and boys who are preparing for the defense of our country. The militia authorities are not surrounding them with defenses against the temptation for indulgence in strong drink. We have felt that we are in the minority against the forces of evil and have been forced to ask: 'From whence shall we look for any spirit of vital reform?' Some one ought to be the leaders in practical righteousness which 'exalteth a nation' seem to be setting the pace in the 'downward grade.' Yet, amidst discouragements, we rejoice that we have undertaken a work so much needed, and relying on the One whose name we bear let us go forward seeking needed strength and wisdom for its continuance. Respectfully submitted."

In answer for information concerning the anti-narcotic movement, the following from the report of the Dominion superintendent of narcotics may be interesting and instructive:

In the anti-narcotic report, presented by Mrs. Waters, it was suggested that literature be distributed freely, as the superintendents could not do effective work unless they had an intelligent knowledge of it, and that the educational side of this department be worked vigorously in Sunday schools, etc. The financial narcotic report showed a balance of $47.50. The W. C. T. U. ladies seemed to fail to appreciate the importance of this department. On all sides were victims of opium, morphine, cocaine, laudanum and other narcotic habits. Though the department had not had the sympathy and support of the W. C. T. U., it was helped by the business corporations, which were weeding cigarette users from which the world of commerce, and of the phycicians, who were declaring the coffin-nail the hand-maid of alcohol in the production of tuberculosis, and by educationists who loudly declaimed against these pests, and declared them destructive of mental and moral fibre. It was suggested that the anti-cigarette campaign be reopened during the coming electoral year.

Report of Plan of Work Committee for the Dominion W. C. T. U. recommended the firmest allegiance to the principles on which the W. C. T. U. propaganda were based, and a determination to maintain these principles. These were total abstinence for the individual and prohibition for the state. No temporizing with the liquor traffic in any way, whether in the form of government control, public house trust of anything of this kind, as they had all proven worthless as temperance measures. It was resolved that such systems could not be accepted by the W. C. T. U. Local option was endorsed by the committee, which approved of the following plan of work, adopted by the Ontario Union: Asking the provincial legislature to repeal all liquor licenses in New Ontario; to grant legislation making it obligatory on councils to submit local option by-laws where 25 per cent of the electors petitioned for it, and to extend the local veto power to subdivisions and wards, so that on a majority petitioning the license commissioners for the cancellation of a liquor license, the commissioners would be obliged to cancel same.

Provincial unions were urged to adopt the tithing system as recommended by the Scriptures. The committee was strongly in favor of women being given the right to vote, as it would have great results in dealing with the liquor and cigarette evils. The committee also deplored the growth of irreverence towards the Lord's Day, and the members of the W. C. T. U. were asked to use their individual efforts to preserve the sacredness of Sunday and help the Alliance.

The opium traffic in the east was referred to, the committee regretting the share that England was taking in it, and thereby sacrificing righteousness for revenue. The Dominion W. C. T. U.'s protests against this traffic was placed on record, and it was agreed to memorialize the British government on the subject.

The subject of scientific temperance should be pursued till its due share of attention has been received by the properly qualified teachers in the schools. Appreciation was expressed of the co-operation of Sir Frederick Borden and Lady Borden with regard to the temperance movement in military camps.

The committee deeply deplored that the use of tobacco was increasing, and a protest was entered against the sale of cigarettes to boys, and also against the vile pictures enclosed in some cigarette packages. A protest was also entered against demoralizing exhibitions, side shows, midways, etc., and it was resolved that if such attractions were made parts of fairs the W. C. T. U. had a right to demand that there be nothing in them which would tend to corrupt public morals. The spread of the use of patent medicines was also deprecated, as many of them were highly alcoholic, and the practice of distributing pamphlets from house to house recommending these medicines was condemned, and it was recommended that legislation be secured to prevent this. Fathers and mothers were asked to join the W. C. T. U. in its war against social impurity.

WEDDINGS.

The marriage took place Wednesday afternoon at the Portland Street Methodist parsonage of George Edward Sutton and Miss Annie A. Donald, both of Summer Hill, Queens county. Rev. S. Howard performed the marriage ceremony at 5 o'clock. Mr. and Mrs. Sutton will leave this morning for United States points by the Boston boat.

Last evening, in St. James' Church, Rev. A. D. Dewdney united in marriage Miss Louise Dunfield, daughter of the late George Dunfield, of this city, and Louis G. Sangster of Moncton. After the ceremony Mr. and Mrs. Sangster left for Moncton. Both the young people are well known, and were the recipients of many presents.

LYNN, Mass., Nov. 26.—One of the recent weddings at St. Mary's parochial residence was that of John J. Powers of Charlestown, Mass., to Margaret E. Leahy of St. John, N. B. The bride wore a gown of gray crepe de chine, with white satin and chiffon trimmings. She carried a white prayer book. The bridesmaid, Miss Anna A. Rigney, wore ecru crepe de chine and white picture hat with large cluster of violets. The best man was Charles J. Smith of Charlestown. After the wedding a reception was held at the home of the bride's sister, Mrs. G. C. Conlon, 5 Rantoul avenue, after which the young couple left for their own home, 92 Myrtle street, Lynn, where they are to reside. Friends were present from Boston and Charlestown.

At St. David's parsonage yesterday forenoon, Rev. A. A. Graham officiated at the marriage of Dr. Major M. Allan of Port Elgin, N. B., and Miss Margaret E. MacDonald of Westville, N. S. The ceremony was performed at 11 o'clock, the witnesses being Frank A. Baird of St. John and Charles D. Avard of Port Elgin. Mr. and Mrs. Allan will return to Port Elgin today.

FREDERICTON, N. B., Nov. 29.—One of the most brilliant society events that has occurred here in some years was the wedding of Miss Sarah Snowball Thompson, second daughter of the Hon. Mr. and Mrs. F. P. Thompson of this city, to Harold LeRoy Shaw, son of Mr. and Mrs. A. McN. Shaw, formerly of this city, but now of Montreal. The ceremony took place at the Methodist Church at 3.45 and was performed by the pastor, Rev. Dr. Rogers, in the presence of a very large crowd.

The church was beautifully decorated for the occasion and the guests included friends from all sections of Canada.

As the bride entered the building on the arm of her father the choir rendered The Voice That Breathed O'er Eden. Miss Thompson was beautifully dressed wearing a beautiful hand made lace gown of Brussels applique with a veil of old lace with orange blossoms. Her bouquet was of white roses and lilies of the valley. She wore the present of the groom, a bar breastpin with a large torquoise surrounded with diamonds and pearls.

The bridesmaids were dressed in lovely gowns of cream broadcloth with Irish lace trimmings, crimson hats and large crimson muffs trimmed with natural flowers. They also wore gold bangles, the gift of the groom.

The groom, who met the bride at the altar, had the support of Thos. B. Blair, manager of the Royal Bank of Canada, St. John; while C. H. Allen, F. E. Winslow and Alex. J. Thompson performed the duties of ushers.

As the ceremony was performed the bride and groom stood on a pure white fur rug and knelt for the benediction on a large white satin cushion. At the conclusion of the service, "How Welcome is the Call" was rendered and the newly married couple left the church to the strains of Mendelssohn's wedding march. At the residence of Senator Thompson wedding breakfast was served, the dining room being handsomely trimmed with flowers and potted plants.

Mr. and Mrs. Shaw took the 5.50 train on a honeymoon trip to Boston and New York. The bride's travelling dress was of navy blue broadcloth.

The invited guests included: Lieut. Governor Snowball and family, Mr. and Mrs. Frank Black, Sackville; Major and Mrs. F. B. Black, Sackville; Major and Mrs. J. W. S. Black, Sackville; Mr. and Mrs. Snowball, Judge and Mrs. Snowball, Mrs. Twining, London; Marchioness of Donegal, Mr. and Mrs. Thos. Bell, St. John; Mr. and Mrs. G. L., Miss and Misses Barbour, St. John; Mr. and Mrs. G. P. Trites, St. John; Misses McLaren, St. John; Miss Lou McMillan, St. John; Miss Mollie Peters, St. John; Mr. and Mrs. A. H. Hanington, St. John; Mr. and Mrs. G. H. Clark, St. John; Miss Jennie Clark, St. John; Mr. and Mrs. G. S. Mayes, St. John; T. B. Blair, St. John; W. B. Theal, St. John; Misses Babbitt, Fredericton; W. T. and Mrs. and Miss Whitehead, Fredericton; Misses Tabor, Fredericton; Miss Sherman, Fredericton; Judge and Mrs. Wilson, Fredericton; Mr. and Mrs. W. Kitchen, Fredericton; Misses Thompson, Fredericton; Hon. A. G., Mrs. and Miss Blair, Ottawa; Captain and Mrs. Lister, Quebec; Mr. and Mrs. C. M. Manning, Fredericton, Mr. and Mrs. R. F. Randolph, Fredericton; Mr. and Mrs. T. C. Allen, Fredericton; the Misses and Messrs. Winslow, Fredericton; Mr. and Mrs. A. R. Slipp, Fredericton; Mrs. Thos. Logan, Fredericton.

Mrs. Thompson, mother of the bride, was handsomely gowned in black moire antique, purple velvet hat, ornaments diamonds, while the Marchioness of Donegal wore grey silk with real lace trimmings.

The bridal presents were exceptionally fine and valuable. The bride received a check from the groom's father for $1,000, while his parents gave a magnificent chest of silver.

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BOY, DYING, WON'T ACCUSE CHAUFFEUR

Crushed Under Automobile, Little Thomas King Says to Police, "Don't Pinch Him."

NEW YORK, Nov. 28.—Although seriously injured and believing he was dying, eleven-year-old Thomas King, of No. 647 Second avenue, who was run down by an automobile at Thirty-fourth street and Madison avenue last evening, refused to make a complaint against the chauffeur of the machine.

"I don't want the guy pinched," said the little chap while on his way to the New York Hospital in an ambulance. "I guess it's all up with me, but anyhow I ain't a-goin' to have him put in the jug."

King and several companions were on their way home from school and were skylarking along the streets. At Madison avenue and Thirty-fourth street they had some fun with a chestnut vender and he gave chase.

King dodged the vender and in doing so darted in front of an automobile owned by F. B. Gallagher, proprietor of a garage at No. 230 West Fifty-eighth street, and driven by Harry Van Tine, a salesman. The youngster was knocked down and the right front wheel passed over his body, but owing to the skilful manoeuvring of Van Tine, who immediately swerved the machine to one side, the hind wheel passed clear of the boy. He was knocked senseless, however, and received painful bruises and internal injuries.

When Dr. Burroughs, an ambulance surgeon, from the New York Hospital, decided to hurry the boy there, Policeman Riordan, of the West Thirtieth street station, got into the ambulance and asked King if he wanted to make a complaint against Van Tine. Betweet groans the youngster said: "Nothin' doing'. I ain't a-goin' to have him pinched." The boy was so seriously injured, however, that the police arrested Van Tine.

"That kid may have been at fault," said Policeman Riordan, "but he's the gamest youngster I ever came across."