"A Good Place to Buy Good Clothes"

Overcoat Prices

Cut 20 Per Cent

Right now, BEFORE CHRISTMAS, we have decided to make a sweeping 20 per cent. reduction in our Overcoat prices.

This includes the "season's BEST sellers," such as the new Convertible Collar Overcoats (single and double breasted), the College Styles, the Prussian Ulsters, and the other modish models, and the justly famous 20th Century Brand Overcoats, for which we are sole agents.

Prices were $9.00 to $30. Now twenty per cent. less.

This reduction, so early in the season is most unusual. But we figure that the appreciation of our customers, who will be glad to make their selections NOW, will repay us for the loss of profits that "might have been."

"A word to the wise": Select while our lines are at their best.

20 per cent. CASH reductions on Overcoat prices mean a BIG saving—a REAL saving—when this store makes the announcement.

GILMOUR'S
68 King Street

Skating Boots, Felt Slippers, Overboots, Rubber Footwear, Light Rubber Boots, Sporting Boots,

Fishing Boots, Dancing Slippers, Patent Leather Dress Boots, Good Calf Dress Boots.

Many Christmas Specialties at

PERCY J. STEEL'S Shoe Stores,
519 Main St. and 205 Union St.

Seasonable Sale of Mens & Boys CLOTHING

Get the habit of saving money by buying your clothing at our new store, even if it a little bit out of the way down at

15 Mill St.
Opposite Rankines,
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GRITZ GRITZ GRITZ

25c. for a 5lb bag

BOYANER OPTICIAN

HEADACHES.

Are you troubled with headaches? They may be caused by eye-strain. If so, properly fitted glasses will cure you. Call at D. BOYANER'S Scientific Optician, 38 Dock St. Close 6 p. m. Sat. 9 p. m.

Mrs. Myers Fined.

In the Nelson-Myers assault case in the police court Saturday, the defendant was adjudged guilty and was fined $20 but with consent of all parties the fine was allowed to stand, the defendant being bound over to keep the peace. In this case the defendant, Mrs. Annie Myers, was charged with assault on W. A. Nelson, principal of the Winter Street School. Mr. Nelson, who is a qualified attorney, conducted his own case, while J. A. Barry, appeared for Mrs. Myers. The case arose out of alleged punishment of the defendant's son by the school principal.

WEDDINGS.

Cowan-Nuttall.

Cards have been received by friends here announcing the marriage of Miss Gertrude I. Nuttall, daughter of John Nuttall, Charles street and Clarence P. Cowan, son of A. L. Cowan, Spring street, in Boston on Dec. 14. Miss Nuttall left here on Tuesday evening in the Boston train and joined Mr. Cowan in Boston, where they were married by Rev. George W. King, pastor of the Columbus Avenue Methodist church. Both are very popular and have a large circle of friends here, who remembered them with a handsome array of gifts. The newly wedded couple will reside in Philipsdale, Rhode Island, where Mr. Cowan is employed in a large mercantile establishment.

St. Joseph's Changes.

There are announcements of important changes in connection with the University of St. Joseph, Memramcook, and it is said further changes are pending and may possibly be made during the present Christmas vacation. The intimation is that the present popular head of the institution, Rev. Louis Guertin, C. S. C., who has found the work too onerous, is to be relieved, and will be succeeded as superior by Rev. Fr. Le Cavalier, C. S. C., formerly superintendent of Cote des Neiges, Montreal, but who gave up that position in 1906 through ill health, and is now returning to work. Father Guertin will continue his connection with St. Joseph's succeeding Rev. Frederic Tessier, C. S. C., the present assistant at the college. These changes are said to have been decided on during a recent visit to St. Joseph's of the superior general, Rev. Fr. Francais C. S. C.

Grand Christmas Treat at Nickel.

In the entertainment world this week is allowed to be one of slowest in the year, but it bids fair to be a very busy one at the Nickel. Not only will the first appearance of Emory White, baritone, be an attractive feature, but for the children in the afternoon the special Christmas sketch will no doubt bring a duplicate of last week's rush. Santa Claus will be on hand, also Happy Hooligan, who will bring with him his brother "Gloomy Gus." Foxy Grandpa has joined the merry party and there will be lots of fun at 3.15 and 4.15. Here is the bill in detail:

Picture—"A Woman's Affection."
Songs—Emory White, New York.
Pictures—Freak Gymnastics, "A Border Tale."
Pictures—Count Tolstoi's Funeral.
Elections in England.
Paris Winter Fashions.
Catching a Big Whale.
Christmas Sketch in afternoons.
Orchestra at night.

A Heavy Loss.

The gasoline auxiliary schooner Blanche, Capt. Israel, owned by H. P. Robertson of this city, while crossing from Freeport, N.S., to St. John on Thursday evening, struck a submerged obstruction and filled and sank. The captain and his one helper were taken off by Capt. Simms of the fishing schooner Kernwood and reached port on Friday morning. The Blanche had 20,000 pounds of fish on board, so the loss of vessel and cargo is a serious one.

Rev. D. Lang Preaches Eloquent Sermon in Favor of Church Union

Most Powerful Argument is the Expressed Wish of Christ That Followers Should be United--Does Away With Overlapping and Needless Waste of Men and Money.

At St. Andrew's Presbyterian church last evening, Rev. David Lang preached an interesting sermon on the question of church union, and reviewed the arguments for and against, advanced at the recent meeting of the St. John Presbytery. There was a large attendance.

Mr. Lang preached from the text:

John 17:21:—"That they may be one, as Thou, Father, are in Me, and I in Three; that they also may be one in us." "That the world may believe that Thou hast sent me."

The question of the union of the churches should be of special interest to the members and adherents of St. Andrew's church, for it was in this church at the meeting of the general assembly in 1904 that the committee was appointed to enter into negotiations for an organic union of the Presbyterian, Methodist and Congregational churches. The general committee composed of 60 members from the Presbyterian body, 60 from the Methodist and 30 from the Congregational Church, have met each year during the past six years giving each June, a favorable report to the general assembly.

Work Completed.

They have now completed their work, having unanimously agreed upon a basis of union in regard to doctrine, polity, the ministry and the administration of the funds. The spirit of concord from the first has been so marked that the members of the committee felt they were being undoubtedly guided by the Divine spirit. Some of the members who entered the negotiations in a spirit of comparative indifference or even hostility to organic union have been so impressed by the unanimity manifested that they have become enthusiastic supporters of this great union movement. When these three branches of the church of God seek to unite their forces for larger work in the future, they are but moving in harmony with the spirit of the age, for everywhere the separate regiments of the army are being reunited. In 1875, the different branches of the Presbyterian Church in Canada were welded into one body.

In 1900, two of the great churches of Scotland which were also two of the mightiest churches in the world, the United Presbyterian and Free Church were united. The converging of the hundreds of ministers from the two halls in Edinburgh, and the marching together to the great assembly meeting of the new church was one of the most impressive sights I have ever seen. Now the United Free Church of Scotland and the Established Church of Scotland have appointed committees to confer with each other in the hope that they also may again be united, while in far Australia arrangements have been practically completed for a union of the Episcopalian and Presbyterian Churches. We are beginning to feel that the things which unite us belong to the essentials, while the things which divide are comparatively of little importance.

A Larger Union.

We eagerly look forward to the day when not merely these three negotiating churches will be one, but when there will be a larger union including the Baptists, Episcopalians and others. Any great church should be broad enough in its doctrinal basis to admit the teachers of infant baptism and adult baptism and so admit the Baptists, and broad enough in its spirit and its polity to admit those who emphasize Apostolic succession and those who emphasize Apostolic success, resulting from ardent zeal and devoted service and hence the union should be broad enough to admit the Episcopalian Church. In the human body the differing members each has its own particular function, but works for the good of the whole body, so in the body of the church under the headship of Christ Jesus, there should be room for the fullest diversity.

Different intellectual conceptions of religion and so different creeds, different modes of expressing religious feeling, and so different forms of worship, different spheres of labor and so many different organizations within the same great church. With all the diversity however, there must be for the highest efficiency some strong bond of union amongst the various parts. The regiments of an army can only fight for one definite end as they are under the leadership of some one supreme leader or counsellor. The parts of an empire can only work for the good of the kingdom without waste or conflict when there is a common king or parliament which is supreme. It was after a few years' trial of the federation project that the three great churches have moved with almost common consent in the direction of an organic union.

All thoughtful people recognize the need of some larger union, but all are not agreed as to the best method of attaining that closer fellowship. There are some who would solve the difficulty by the simple method of co-operation in their mission work at home and abroad, and continue to remain as distinct and separate churches. In theory this seems very simple, but in practice it is found to be almost unworkable, you can easily see how almost impossible it is to arrange for any workable scheme of federation. Imagine a town of 300 or 400 inhabitants in need of ordinances but not sufficiently large to support more than one church. How are you to provide for that church? Which church is to send its minister to take charge of the work? Is it to be the Presbyterian, the Methodist, or the Congregational? Even should the boards decide which should occupy the field to the exclusion of the others what of the people in that congregation who in other parts have been affiliated with their own particular denomination, will not many of them demand their own special brand of religion? If the denominations at large were united in one great church then there is no difficulty in supplying the small charge. The difficulties before the Mission Boards fade away, and the former causes of dissension in the field do not now exist.

Only Name Changed.

Many naturally ask what effect an organic union would have upon the present status of our own congregation? Would it bring revolutionary changes into our individual congregations? Where a congregation is self-supporting (as with most of the St. John churches) it would not affect the congregation in the least, excepting that the name of the denomination would be changed for some name acceptable to the three denominations uniting. Where, however, the congregations are small and direct union with another congregation is desirable this smaller union would be comsummated as soon as possible. For instance, there are at the present time in St. John a Presbyterian and a Methodist church which are desirous of uniting with each other, but have found it practically impossible under existing conditions—for it means one or other of the churches giving up entirely its denomination. When, however, the larger union is accomplished then the "bariers will be burned away," for they will both be parts in the same great communion. What is true of these churches in St. John, is true of hundreds of churches throughout the towns and villages of Canada.

There would naturally result many unions between existing congregations. Some have mistakenly thought that when the union is consummated then St. Andrew's and Queen's Square St. David's and Centenary will in some indefinable way be merged into one another. This, however, is an entire misconception of the union as planned by the committee. Any union between individual congregations will be the result of negotiation between the separate congregations subsequent to the larger union. Some ask then: What is the significance of the union? What parts of the work are to be united? In answer to that it may be stated: There would be a union of the Presbytery with coresponding boards in the other churches, a union of the Synod with other similar bodies, a union of the General Assembly with the General Conferences of other churches, a union of the colleges in the same city, and a union of all home and foreign missionary work. For instance, in Montreal, where there are three distinct colleges, supported by each of the denominations, there would naturally result the one great college. In the Home Mission Field where two or three ministers are at present working in the one small district for the advancement of his own particular denomination, only one would enter the field, and the others would be set free for needful work in other parts. In the Foreign Missionary work, instead of so many different sects making it difficult for the natives to understand the significance of our separate churches, each professing allegiance to one Divine Lord, there would be a united front under the one great leader to the opposing wall of superstition and darkness. At the world-wide conference on missions held in Edinburgh last June, the members were ever ringing the changes on the one note—"The need of greater unity in the Christian church."

Our divisions at home are a constant stumbling block to the progress of the work in foreign lands. When the church can march with a united front to the great task before it then it may hope to accomplish its exalted ambition expressed in the motto, "The world for Christ in this generation."

Nature of Opposition.

There is naturally much of opposition to such a radical change as is implied in the organic union of these three great churches. Some of it springs from an unworthy attitude and some from the highest motives. I fear that there are a few at least of our Presbyterians, very few I hope, who are more Presbyterian than Christian, whose attitude may be summed up in the title of a well known book "Pride and Prejudice." Because proud of their present standing and past history they are filled with prejudice against any change however much that might mean for the advancement of the Kingdom of God. To such we need to bring again the mandate of our Master who said, "As my Father has sent Me into the world even so I send you into the world." He came as He Himself said, "to seek and to save the lost," and if we are sent on the mission which is His, our primary task is the seeking and the saving of the lost.

If the union of the churches whatever the sacrifice may seem to us individually will mean the accomplishment of this purpose more truly, then it is surely our duty to enter heartily into the union. The church is not an institution for the coddling of the saints, but for the saving of the sinners, and the spirit which says "I am better than thou, stand thou by thyself," is totally foreign to the spirit and the commission of our Lord. If in the Salvation Army and some of the other denominations there are as some have stated in conversation and on platform those who have not had the education nor the social position of many of our Presbyterian members, is it not due to the fact that we have frequently neglected our duty to the world?

Neglected Duties.

We have placed so high a premium on an educated ministry that we have left undone much work which might have been done by men of less training. We have laid such emphasis on our heritage and our respectability that we have frequently failed to gather in the wrecked waifs of humanity. Our uniform respectability and proud integrity is partly the result of having neglected our duty to the great wide world, with its seething masses of the ignorant and vicious. We must often confess that we have not within our Presbyterian Church the bruised and broken travellers from the road of life, because we like the priest and Levite have passed by on the other side. It is little to be proud of, for thepurpose for which the church exists is to seek and to save the lost.

Most of the opposition, however, to organic union springs from worthy motives. Some fear that in uniting with the other churches we sever the branch from the tree on which it has grown separating ourselves from the history and traditions of the past. Who is not proud of the heroic covenanters who sealed their faith with their blood and the men of deep learning who framed our confession and our theology and the ardent reformers who fought for the truth counting not life dear unto them? It is a history of which we may all be proud. But to unite with other churches does not in the least deprive us of the wealth of spiritual truth and inspiration coming to us from the past. We are heirs of all the ages and to every minister and member of any church these ancient founts of inspiration are open, bringing their refreshing waters for all time; As the hero of any nation becomes the property of the world, so the riches of church life and history become a bank open to everyone who will draw from it. Nothing but our own indolence can separate us from them but while conserving the past we would reach forward to larger tasks for the future.

With the Immigrants.

Some fear that should we change the name of the church and from one large church with a name common to all we would cut ourselves free from affiliation with churches in other parts of the world. We are told that immigrants coming from lands across the sea will forthwith form Presbyterian Methodist and Congregational churches, instead of becoming affiliated with the church which is the union of the three. Those who so reason overestimate the place that denominationalism holds in the lives of Christian people today. In our own city people frequently pass from one church to another in the same denomination, while we are told immigrants who arrive in the west sometimes decide on the church which they shall attended by the popularity of the minister or the general attractiveness of the church, rather than by past affiliation, the Presbyterian frequently becoming a Methodist and the Methodist a Presbyterian. To the majority of the immigrants, names mean little, and the immigration chaplain informs us that when he asks if they are Presbyterians he frequently receives the reply, "No, they belong to the Free Church or the Established Church of Scotland," not knowing that these are but branches of the Presbyterian Church. To the majority of thoughtful people today Christianity is a broader thing than any one denomination and the majority of people will heave a sigh of relief when the old walls of separation reared upon the dogmas and feuds of the past which have often meant so much of misunderstanding and jealousy and bitterness, have forever crumbled into dust.

Why Desirable.

Let me state very briefly why organic union seems most desirable in view of the difficulties to be overcome and the work to be accomplished:

1—Organic union is necessary because of the existence at the present time of competition and overlapping. In our own province and especially in western Canada, are numerous towns and villages in which are two and three churches of these denominations where one would do the work as satisfactorily. Each of the denominations has its own church with the result that the churches have become a burden upon the people, heavier than they should be called upon to bear, while the minister who is often eking out a bare existence, is forced to drive some 30 or 40 miles each Sunday over a territory that is covered by a minister of another denomination. Such conditions do not seem to be in harmony with common sense. We do not wonder that frequently practical men who desire to do something for their day and generation, turn back from the ministry when they realize there is so much of sentiment and so little of common sense in the work of the church. You can hardly imagine one business firm supporting two or three men to do the work of one man, especially when wide fields of labor are calling for workers. Organic union would not only mean that many men would be released for other fields, but each would find encouragement which would result in efficiency, in having a larger sphere of work. The competition which exists today between the various denominations means a loss of energy which might be well conserved for fighting the fortified evils of the world.

Men and Money.

2—Closely connected with competition, is the waste of men and money which seems to call for union. It has been computed that if the union took place one in every 4 or 5 of the ministers would be set free for work in other fields, literally hundreds of ministers would be added to the depleted ranks. Everywhere today the cry is for more ministers and union would do much to solve the pressing problem. Not merely however, would it mean the saving of men, but the saving of money in home and foreign fields, in boards of management, and general councils of the church. Take one instance. It has been stated that last year there were 75 students graduated from the colleges in Canada, belonging to these three denominations. For this work there are employed 60 professors, in all the colleges, if these receive on an average $2,000 a year, it means that $120,000 is spent annually for the training of this small number of men. If we had union, much of this would be saved and besides the students would receive a more helpful training in larger institutions as the result of the union. Some say that to amalgamate our forces is similar to the merger spirit in the world, and so unspiritual, but surely anything is spiritual which makes more effective the forces for righteousness in our land.

3—We believe in organic union because of the need of economy in the churches' forces at the present time. Multitudes are pouring through the eastern gateways into Canada and if these are to be evangelized and to be instructed in Christian truth, we need all the men and money the church can furnish for this work. Besides, this is a strategic time in foreign missionary work, so that strictest economy becomes absolutely necessary. It is hard to see how it is possible to do the work at home and abroad unless the wasteful methods of the past are transformed by a closer unity and a deeper spirituality.

The Wish Of The Master.

4. The last reason for organic unity to which I wish to refer is that the prayer of Christ which we have taken for our text seems to teach the need of it wherever it is possible to secure it. All recognize that there may be a certain amount of unity even where all are not working under the one organization.. A most important element in unity is the unity of aim and of spirit, but yet the prayer would seem to teach that Jesus expected also the unity of organization where this was possible, for, twice in His prayer He gives as the reason for His desire, that His followers may be one "that the world may know that Thou hast sent Me." His desire for the oneness of His followers was not so much for the sake of His followers as for the sake of the world at large.

The only unity which the unspiritual worldling can fully appreciate and understand is that which appeals to the eye. If Christians, the world over, presented this visible unity to the eyes of the world at home and to the heathen abroad it would do very much to proclaim the great truth that Christ was the eternal son of God sent forth to reveal the father to mankind.

The nearer we as Christians draw to the great centre of our Spiritual life, Christ our Lord and Master, the nearer must we inevitably come to one another, even as the spokes of a wheel as they approach the centre decrease the distance between each other. This closer unity will not only be the unity of aims and spiritual ideals, but also there must, as the fruit of this Spiritual union result, a union of organization. No one can prophesy as to the exact time of these organic unions, but we must believe that as we advance in Christian life and draw nearer to our Master that we are approaching the glad day when the prayer of our Master will be literally fulfilled and we can sing with a new meaning the familiar hymn:—

"Blest be the tie that binds,
Our hearts in Christian love,
The fellowship of kindred minds,
Is like to that above."

Shiloh's Cure
quickly stops coughs, cures colds, heals the throat and lungs. 25 cents.

DR. J. H. GRAY PASSES AWAY

Widely Known in City and County as Good Citizen and Capable Medical Practitioner --Will be Sincerely Mourned

One of the best known and most highly respected residents of the county of St. John, died on Saturday evening after a brief illness, in the person of Dr. James H. Gray, of Fairville. Dr. Gray had been ill but a few days. While attending to the arduous duties of his practice during the cold weather of the past week, he contracted a severe cold and grew rapidly worse until death ensued on Saturday night.

Few men were better known or more generally esteemed than the deceased. By the fellow members of his profession he was recognized as a conscientious and most capable practitioner while as a citizen and as a man he was held in equal regard. His widow and family will have the sincere sympathy of all in their sad bereavement.

Sketch of Career.

Dr. James H. Gray was born in Collina, Springfield, Kings county, 68 years ago. He was a son of the late Abraham Gray, a sterling resident of Collina and after completing his education in the common schools took up the study of medicine, graduating from the Cincinnati medical college in 1875. After his graduation he still continued an earnest student and did much hospital work being in 1882 an assistant in the City of London hospital to Sir Andrew Clark, a noted British physician. From London he returned to Canada and practiced in Apohagui for a short time about 25 years ago. He then came to the city and for five years was in practice in the North End, removing to Fairville where he had been practising for 20 years.

Held in high esteem by his fellow practitioners he was an active member of the New Brunswick medical council and at the time of his death occupied the position of president. He was also a faithful temperance advocate and a member of the I. O. G. T., being identified with the St. John district lodge. He was also a member and physician of Court Loyalist I. O. F., and of Peerless Lodge of Oddfellows. In church life he was a member of the Fairville Baptist church and in politics a staunch Conservative. He was also deeply interested in educational work and was secretary and trustee of the Fairville school board. In fact his whole life was that of an earnest God fearing citizen, ever actuated by a desire to do his best for his fellowman.

He is survived by his widow who, prior to marriage was Miss Trueman, of Point DeBute. Mrs. Gray is president of the New Brunswick W. C. T. U. He also leaves four children, Mrs. Walter Doherty, of this city and Miss Clara and Muriel at home, and one son, Wendell, who, although he follows the sea, was at home at the time of his father's death.

The funeral will be held on Tuesday at 2.30 o'clock. Interment will be made in Fernhill cemetery.

Dr. Daniel's Tribute.

Dr. J. W. Daniel, M. P., in speaking of the late Dr. Gray said last evening:

"Dr. Gray has been recognized as a conscientious and capable medical practioner for a number of years. He stood well with the public and his profession and his death will be a loss to the people among whom he practised. He was a staunch Conservative in politics and always stood on the side of law and order; a strong temperance advocate and a progressive citizen in every way, his loss will be very deeply felt."

The Perfume Store

Just Received

A new stock of the latest and best New York PERFUMES and SACHETS.

We invite you to call and sample them, as they comprise the very sweetest odours.

BARDSLEY'S PHARMACY,
109 Brussels St.

Sparkling Diamonds As Christmas Gifts

are always both appropriate and acceptable for either ladies or gentlemen, and if you contemplate bestowing a gift of this kind, we would like you to see our select stock. Our guarantee accompanies every gem we sell. When you buy Diamonds here you get what you pay for, and pay no more than you ought to.

In Christmas Jewelry and Silverware

We offer a large and very complete assortment including Watches, Lockets, Bracelets, Brooches, Toilet and Manicure Articles.

Glad to see You anytime.

A. Poyas,
WATCHMAKER AND JEWELER,
16 Mill Street.

Choice Perfumes

Arriving For Christmas.

By the oz... .. ..75 cents

10 cents a dram.

Park Drug Store,
312 Brussels St. Phone 2298

HOTELS.

Victoria.

George D. Robertson, Toronto; G. S. Sherman, H. R. Crandall, Brownville Junction; A. M. Dunn, Hampton; W. J. Cooney, Megantic; N. P. Donkin, St. John; George E. Olive, St. John; W. B. Price, Sussex; S. C. Bennett, Sydney, N. S.; T. Amos Wilson, Fredericton.

Dufferin.

J. F. Bowden, Toronto; H. R. Gunter Fredericton; J. E. Fowler, Sackville; Jean Johnson, Sommerville; O. R. Patrigan, Mrs. Patrigan, Norton; J. Levee, Montreal; William Taylor, Halifax; A. M. Hathaway, Boston; R. C. Wallis, Cleveland, Ohio; C. L. Wood, Truro; J. W. Davidson, Toronto W. G. Gibson, Sussex; W. Lorne, C. Peltier, Montreal; F. Francis, England; W. C. Cook, Scotland; C. E. Gaudet, Montreal; A. Legere, Shediac; W. B. Fawcett, Sackville; M. K. Ellis, Port Williams; S. C. Parker, Berwick; Mr. and Mrs. McPherson, Earl Grey, Sask.; Jos. Page, Montreal.

Acknowledgement.

Brigadier Adby acknowledges the following donations in aid of the Christmas dinner for the poor:—Robert Thomson, $25; Percy Bourne, $1; Wm. Pinnock, $1; W. B. Tennant, $10; Harry N. DeMille, $2; G. R. J. Crawford, $15; W. A. Ewing, $5; W. H. Machum, $2; A. J. Armstrong, $1; Chas. Robinson, $3; Chas. Baily, $2; F. J. Patterson, $1; Mrs. Vassie, $10; Mrs. F. Belyea, $1; H. W. Peters, $1; J. N. Rogers, $1; J. F. Driscoll, $1; A. B. Gilmour, $5; Geo. McAvity, $10; R. M. Boyd, $1; Reford Co., $5; W. R. Mathers, $1; G. F. A. Anderson, $3; H. A. Allison, $1; John K. Schofield, $1; W. C. Rothwell, $1; D. C. Clark, $5; S. E. Alward, $3.50; American Dye Works, $2; F. A. Dykeman, $5; J. R. McIntosh, $1; H. S. Rogers, $1. Further donations will be thankfully received at the Salvation Army Headquarters.

Methodist Social Union.

An organization which is expected to take a prominent place in the community will probably be formed on Tuesday evening next. A meeting of Methodist clergymen and representative laymen from their churches has been called to meet in Centenary church on Tuesday evening, when the formation of a Social Union will be discussed. The chief object of the union would be to bring the Methodist men of the city into closer friendship and to unite them in work for the city's welfare. Although nothing has been decided yet, it is possible that the union will take up active mission and evangelistic work in the city. Ald. R. T. Hayes is the convener of the committee in charge and Rev. Thomas Marshall will deliver an address at the first meeting on the subject of Home Missions.

In the Courts.

The St. John December sittings of the Chancery Division of the Supreme Court opens on Tuesday next at 11 a. m. Mr. Justice McLeod will preside. Aside from any common motions that may be made, only one case has been entered and it will likely go over until the January sittings. It is the Attorney General vs. the St. John Lumber Co.

Ordinations at Sussex.

There were ordinations in Trinity church, Sussex yesterday conducted by Bishop Richardson. A. L. Skerry, Percy Colthurst and David Jenkins were ordained deacons and Revs. F. J. LeRoy of Waterford and G. E. Tobin of Cambridge, Queens county, were advanced to the priesthood. The candidates were presented by Ven. Archdeacon Raymond and Rev. Canon Neales. Rev. Canon Hanington assisted in the service.