

IN THE RELIGIOUS WORLD

GREETING THE STRANGER

Instead of the usual sermon the following papers on the above subject are given here. One is from "The Toronto Home Journal" and the other from the Halifax "Wesleyan," and each will be found well worth a careful perusal.

"I have been," says the first, "an official in a city church for a quarter of a century and have been in a position to judge of the attitude of the church to the stranger and can say that even in a large city where conditions make it difficult to create an atmosphere of warmth, there is ever a welcome for the stranger without respect to his or her social status. All the talk about some gold shoulder being given to the poor and the other side the stranger is the product of morbidity. Ninety-nine times out of a hundred the reason why people are not made to feel at home in a church is that they are so completely taken even at a picnic as in a church, and when you have done your best to be pleasant they will run about telling how they have been slighted or how cold you are.

As experience is being quoted along one line it might be well to give them more or less explicitly on the other, so I shall endeavor to give concrete examples of the sources whence a good deal of this grumbling in and out of Zion has been taken. It has been a thorough believer in the "glad hand" in church work and realizing fully what good can be done both to old and young by a kind word, a smile or a little friendly act, have sought to put this theory into practice even at the sacrifice of a desire for personal comfort and quiet. I have demonstrated how hungry the heart of the stranger usually is for a little recognition, and in the majority of cases what splendid returns there are for a little outlay of kindness.

Now, I have a fair amount of moral courage and have tried not to flinch from a duty I believe belongs to ordinary church membership and especially to those identified with the management or spiritual work of a church. I confess, however, that I can fully understand from my experience how extremely difficult it must be for one with less courage to do this. I will repeat a few incidents that throw some light upon this view of the case.

I took a seat in a railway train for a sermon beside a middle-aged, doubtful-looking man. The conversation that ensued it transpired that she had been an attendant at the same church, though not a member, for some five or six years, and was surprised that I did not recognize her. She indicated that she thought the church cold and indifferent to strangers. The facts were these: She sat on the other side of the church in a seat near the door, and one of the ushers to whom I afterwards spoke of the above conversation, said the lady made a "bee line" for the door as soon as the benediction was pronounced, and that it was only possible to catch her by waylaying her in the church lobby. It was the same, at the week-evening service, that she had gone before the pastor or anyone else could get near her. She thought the church was cold.

One Sunday morning I reached over to the pew in front of me to shake hands with a slender lady, who evidently went to do, believing that the rich as well as the poor need the touch of brotherly kindness. The gentleman took the seat in the spirit in which it was meant, but the lady gave me the tip of her gloved fingers and a look that said as plainly as words might have, "Pray, who are you, sir?" I was not hurt because my position in the church and in society enables me to look with more or less complacency upon figures of this kind to reciprocate ordinary Christian courtesy.

On another occasion a man and his wife were shown into my seat who appeared to be of the mechanic or farmer class and evidently members of some church in the city. They were friendly with me. At the conclusion of the service I followed my usual custom of wishing them good morning and extending an invitation to return. I held out my hand for quite a while before the man realized that I wanted to exchange greetings with him and I finally had to say, "I wish to shake hands with you. This is my seat and you will be welcome to come again at any time." He seemed still to be at a loss to understand my intentions. Can you wonder that such stupidity or lack of ordinary good breeding would forever discourage most persons from ever repeating the experiment? It did not discourage me because, I regard it a duty and am well enough accustomed to brushing against people of all kinds not to mind rebuffs.

There was a man connected with our church for years, the head of a large family, and in business here in town, who sat three or four seats from me in church and in ten years I knew him no better than if he had gone to a church in the other end of the city. When I met him on the street he would give a sort of a "dick" as he passed and that was all the recognition. I believe he was a good man and a kind father, but his indifference was such that he made absolutely no friends.

A man came into our week-evening service the other night who ventured the criticism that the meeting was dead and the people slow. He did not know he was talking to anybody who knew anything about his history. He was within an ace of setting into the penitentiary three or four years ago through an employment evinced, and had brought forth no fruits meet for repentance.

I remember overhearing a remark of one young man to another after the president of our Young People's Society had shaken hands

with him and some others coming out of the church door. "Who is that fresh Alick?" was his comment. The pastor, with a commendable effort to make him and his friends feel at home, it makes one instinctively think of the Saviour's injunction, "Neither cast ye your pearls before swine, lest they trample them under their feet and turn again and rend you." Fortunately the swine are few.

Another phase of the question is the aversion of a great many people to attracting notice. A lady well up in years, and a good Christian woman, said to me the other day, "I never look for people to speak to me in church, I like to go, enjoy the service and come away with the thoughts I have received. In peace and quiet, I have to my mind as I go home. I hate to have a lot of people rush up and engage me in a conversation about the weather and other irrelevant matters, so I just get away as speedily as possible."

One of the churches touched upon by the magazine writer who gave the "impression" referred to was "Tremont Temple," perhaps one of the best known "down town" churches of any large city in the United States. She said that it was announced in the church programme that the pastor would meet strangers at the front of the pulpit at the close of the service and his assistant would be in the aisle to shake hands with those who were appointed places and some "very young man" was shaking hands with people in the hall. Remember the pastor had immersed four people, had preached a sermon and may have had an urgent call from some distant source, and yet he must be on hand to carry out a printed programme. I have a distinct recollection of the first visit to Tremont Temple when I was delightfully surprised to have a young man touch me on the shoulder as I came out and asked me if I would like to remain to the Sunday School. I did so, and was made acquainted with the superintendent and introduced to the Bible Class. At the close of the service, I was asked if I would like to attend the Endeavor meeting at 6.30, and accepting it found myself at the appointed hour in one of the most delightful meetings I ever attended. I was a stranger in Boston and had nothing to recommend me from elsewhere. It is the great thing that met that morning to hear the late Dr. Lorrimer, I have always had a warm spot in my heart for Tremont Temple, though not a Baptist, and you cannot wonder that I should be not only not surprised, but pained at the sneer at one of Boston's best known religious institutions.

As a rule this fault-finding with the church has its root in some personal grudge. The idealist man or woman whose heart is not in the right place and who is not afraid to put hand or purse at the disposal of the church in its work will have little to say about how the church is run. We read in the book of Job that while the oxen ploughed the asses stood by feeding. Times have not changed much since the days of the patriarch.

I have touched upon on the city churches because I believe these are the ones accused of neglect of the stranger and the poor. In the average city church it is practically impossible for a minister to know all his congregation, or even within the church's gates. In the country, it is of course different, and yet here a minister or his officials may lay themselves open to a charge of "sheep stealing" if they get after those who visit their congregations as visitors.

First, there are those who expect a cordial greeting and hearty handshake. They have been taught to expect it, and they probably give it. I do not think it is necessary to expect it, but it is a good thing to do. The idealist man or woman whose heart is not in the right place and who is not afraid to put hand or purse at the disposal of the church in its work will have little to say about how the church is run. We read in the book of Job that while the oxen ploughed the asses stood by feeding. Times have not changed much since the days of the patriarch.

But it has often appeared that this plan breaks down where so many others of our well meant theories of church work will fail. And that is in falling to remember that all people are not alike.

Broadly speaking there are two classes of people who are found attending church as visitors. First, there are those who expect a cordial greeting and hearty handshake. They have been taught to expect it, and they probably give it. I do not think it is necessary to expect it, but it is a good thing to do. The idealist man or woman whose heart is not in the right place and who is not afraid to put hand or purse at the disposal of the church in its work will have little to say about how the church is run. We read in the book of Job that while the oxen ploughed the asses stood by feeding. Times have not changed much since the days of the patriarch.

reaching the church door before the congregation. How they do it was a mystery till one was seen skipping lightly over the backs of the seats, and another striding briskly down the aisle during the period of silent prayer previous to the recessional. At the door the hand of every one is shaken and to nearly all, especially strangers, a word of pleasure at seeing him. This pleases many. But it also displeases many. And their faces show plainly, often under whose mannerly exterior the pleasure is hidden. We have heard of one minister whose practice this was was so deservedly popular in most ways) between whom and the young people of his congregation, that a question of who would reach the door first. The boys won.

It is, no doubt, offensive to many to see a minister hurrying to the church door and shaking hands with the entire congregation. A regular performance of this nature tends to destroy the freshness and significance of a most beautiful and courteous act. In fact, ecclesiastical fear has received into full communion with the Church, "many of whom had been brought up in the communion of other religious bodies." Commenting on this an outstanding writer has said, "Many of these were led to change their church connection because of conscientious convictions; a larger number were probably attracted by the reverence and beauty of the Episcopal service, and the rest were attracted by the aid to devotion, let us not offend them by thrusting it on them. And always 'All are welcome.'"

A Methodist minister should be, and usually is, one of the most approachable men in the world. Often, no doubt, at the close of his sermon, in which, for his people's sake, he has poured out his own soul and even his own blood, he stands in the sacred places in his nature, he would well enough like to run away from everybody in a feeling akin to shame. But he will be glad to see anyone who wishes to see him, and when the wish is strong enough to be more than a backward glance to see if he is gaining in the race to the door. Doubtless, inexpressibly glad, will he be to meet anyone who needs comfort or advice or who is seeking the life of service to God and the world—the Christian life.

In such a case he knows only one way to help him, and that is to lead him to the arms of his Divine Master to whom none ever applied in vain.

THE PRESBYTERIANS.
REV. DR. ROBERT CAMPBELL, Moderator of the Presbyterian General Assembly, has just returned from a kind of "vacation" in the West. He has been in the West for some time, and has been very friendly and cordial with newspaper men and evidently enjoyed being interviewed. The reporters at first thought that it was a "barbaric" way to treat a man of his standing. He was very friendly and cordial with newspaper men and evidently enjoyed being interviewed. The reporters at first thought that it was a "barbaric" way to treat a man of his standing.

THE TORONTO PRESBYTERIAN regards it as a decided advantage, falling off in Wales from the conditions which prevailed there during the great revival two years ago. Mr. Wilfrid J. Rowland, sent by the National Free Church Council of England to investigate the reasons of success, has made a very meagre cheerful report. He visited thirty-seven places in South Wales where the revival fire burned hottest and found sad declines in all of them. In mining towns the conditions are generally very bad, and the public houses are regaining much of the custom which was lost. Church leaders attribute the sad condition to their own failure to devise any lines of active life of the converts and to attach them to the church. It is true in Wales as it is true everywhere that solid and abiding Christian character cannot be built up on emotional excitement.

THE GENERAL ASSEMBLY of the Presbyterian Church in India includes 15 Presbyteries, with 372 elders, 14,830 communicants, and a baptized community of 47,201.

THE BAPTISTS.
THE FREE BAPTIST ASSOCIATION, of Indiana, at its recent session, adopted a resolution in favor of the "higher criticism" of the Bible. The question of union with the confederated by the General Conference of Free Baptists now meeting.

THE BAPTISM OF A PRIEST on Sept. 22nd, in the French Baptist Church, Montreal, is described by the Maritime Baptist as, "a very interesting season for the workers. It was witnessed by a large and attentive audience, many of whom were Roman Catholics. The ceremony was performed by the pastor, Rev. Mr. Therrien, and the candidate was the Rev. J. B. Bigajski, D.D. Dr. Bigajski, thirty-three years of age, a man of fine physique, gracious and distinguished manners. He is also a man of high literary attainments and great oratorical powers, but he shines more through the qualities of his heart and the gentleness of his character, than in any other way. He was born at Krakow, Poland, graduated with the degree of Divina Divinitas at the University of Vienna, and was engaged as a missionary in Africa then attached to the "Prospaganda of the Faith" in Rome. Was a distinguished member of the Society of Jesus. He passed gradually from Romanism to the faith of the gospel, and came to America to evangelize his fellow countrymen who are settled here.

REV. THOMAS SPURGINSON, who has been taking his cure at Garnish, has been elected to the position of Moderator of the Free Baptist Association, of Indiana, at its recent session.

THE METODISTS.
In Bavaria is now in Austria and making progress. His birthday was commemorated as usual by thankofferings at the Metropolitan Tabernacle. The amount given totaled \$17,000. A notable success is attending Rev. Archibald Brown's ministry at the Tabernacle. The crowds going to and from

the Sunday services revive memories of C. H. Spurgeon's days, while the opening exercises on the Tabernacle steps are attended by tremendous gatherings.

SEVENTEEN NEWLY ordained missionaries were just sent out by the Wesleyan Missionary Society and appointed thus to the following fields:—India, 6; West Indies, 6; British Guiana, 1; Honduras, 1; Sierra Leone, 1; The Transvaal, 1; and China 1.

THE CHRISTIAN WORLD grows poetical in its reference to the union of the three branches of the Methodist family. "If only two of the Methodist Churches had been united the Methodist would have called it a marriage. But there were three. Perhaps the best metaphor is that which first suggests itself—the confluence of three streams into one river, broad and deep with swift-flowing current. The Methodist connexion was a placid, yellow-shaded stream that flowed deeply in a narrow channel between high banks, broadening at rare intervals into a pool. Its clear waters mirrored the stately timbered swans on its surface. The United Methodist Free Church, a turbid, muddy stream, more turbulent, carrying plenty of cargo and passenger boats, and running through the busy haunts of men." The Bible Christian Methodist may be likened to a Devon or Cornish river in its part of the Fall, short in its course, from source to sea, but with picturesque windings, and plenty of changing scenery on its banks. It also afforded excellent "fishing for men."

REV. GEORGE JACKSON, of Sherbourne street Methodist church has written to the Metropolitan Methodist Church, declining the invitation to become their pastor at the close of his three years' ministry at his present charge. The eminent Scottish divine will return to England in 1909.

THE TORONTO PRESBYTERIAN regards it as a decided advantage, falling off in Wales from the conditions which prevailed there during the great revival two years ago. Mr. Wilfrid J. Rowland, sent by the National Free Church Council of England to investigate the reasons of success, has made a very meagre cheerful report. He visited thirty-seven places in South Wales where the revival fire burned hottest and found sad declines in all of them. In mining towns the conditions are generally very bad, and the public houses are regaining much of the custom which was lost. Church leaders attribute the sad condition to their own failure to devise any lines of active life of the converts and to attach them to the church. It is true in Wales as it is true everywhere that solid and abiding Christian character cannot be built up on emotional excitement.

THE GENERAL ASSEMBLY of the Presbyterian Church in India includes 15 Presbyteries, with 372 elders, 14,830 communicants, and a baptized community of 47,201.

THE BAPTISTS.
THE FREE BAPTIST ASSOCIATION, of Indiana, at its recent session, adopted a resolution in favor of the "higher criticism" of the Bible. The question of union with the confederated by the General Conference of Free Baptists now meeting.

THE BAPTISM OF A PRIEST on Sept. 22nd, in the French Baptist Church, Montreal, is described by the Maritime Baptist as, "a very interesting season for the workers. It was witnessed by a large and attentive audience, many of whom were Roman Catholics. The ceremony was performed by the pastor, Rev. Mr. Therrien, and the candidate was the Rev. J. B. Bigajski, D.D. Dr. Bigajski, thirty-three years of age, a man of fine physique, gracious and distinguished manners. He is also a man of high literary attainments and great oratorical powers, but he shines more through the qualities of his heart and the gentleness of his character, than in any other way. He was born at Krakow, Poland, graduated with the degree of Divina Divinitas at the University of Vienna, and was engaged as a missionary in Africa then attached to the "Prospaganda of the Faith" in Rome. Was a distinguished member of the Society of Jesus. He passed gradually from Romanism to the faith of the gospel, and came to America to evangelize his fellow countrymen who are settled here.

REV. THOMAS SPURGINSON, who has been taking his cure at Garnish, has been elected to the position of Moderator of the Free Baptist Association, of Indiana, at its recent session.

THE METODISTS.
In Bavaria is now in Austria and making progress. His birthday was commemorated as usual by thankofferings at the Metropolitan Tabernacle. The amount given totaled \$17,000. A notable success is attending Rev. Archibald Brown's ministry at the Tabernacle. The crowds going to and from

the Sunday services revive memories of C. H. Spurgeon's days, while the opening exercises on the Tabernacle steps are attended by tremendous gatherings.

SEVENTEEN NEWLY ordained missionaries were just sent out by the Wesleyan Missionary Society and appointed thus to the following fields:—India, 6; West Indies, 6; British Guiana, 1; Honduras, 1; Sierra Leone, 1; The Transvaal, 1; and China 1.

THE CHRISTIAN WORLD grows poetical in its reference to the union of the three branches of the Methodist family. "If only two of the Methodist Churches had been united the Methodist would have called it a marriage. But there were three. Perhaps the best metaphor is that which first suggests itself—the confluence of three streams into one river, broad and deep with swift-flowing current. The Methodist connexion was a placid, yellow-shaded stream that flowed deeply in a narrow channel between high banks, broadening at rare intervals into a pool. Its clear waters mirrored the stately timbered swans on its surface. The United Methodist Free Church, a turbid, muddy stream, more turbulent, carrying plenty of cargo and passenger boats, and running through the busy haunts of men." The Bible Christian Methodist may be likened to a Devon or Cornish river in its part of the Fall, short in its course, from source to sea, but with picturesque windings, and plenty of changing scenery on its banks. It also afforded excellent "fishing for men."

REV. GEORGE JACKSON, of Sherbourne street Methodist church has written to the Metropolitan Methodist Church, declining the invitation to become their pastor at the close of his three years' ministry at his present charge. The eminent Scottish divine will return to England in 1909.

THE TORONTO PRESBYTERIAN regards it as a decided advantage, falling off in Wales from the conditions which prevailed there during the great revival two years ago. Mr. Wilfrid J. Rowland, sent by the National Free Church Council of England to investigate the reasons of success, has made a very meagre cheerful report. He visited thirty-seven places in South Wales where the revival fire burned hottest and found sad declines in all of them. In mining towns the conditions are generally very bad, and the public houses are regaining much of the custom which was lost. Church leaders attribute the sad condition to their own failure to devise any lines of active life of the converts and to attach them to the church. It is true in Wales as it is true everywhere that solid and abiding Christian character cannot be built up on emotional excitement.

THE GENERAL ASSEMBLY of the Presbyterian Church in India includes 15 Presbyteries, with 372 elders, 14,830 communicants, and a baptized community of 47,201.

THE BAPTISTS.
THE FREE BAPTIST ASSOCIATION, of Indiana, at its recent session, adopted a resolution in favor of the "higher criticism" of the Bible. The question of union with the confederated by the General Conference of Free Baptists now meeting.

THE BAPTISM OF A PRIEST on Sept. 22nd, in the French Baptist Church, Montreal, is described by the Maritime Baptist as, "a very interesting season for the workers. It was witnessed by a large and attentive audience, many of whom were Roman Catholics. The ceremony was performed by the pastor, Rev. Mr. Therrien, and the candidate was the Rev. J. B. Bigajski, D.D. Dr. Bigajski, thirty-three years of age, a man of fine physique, gracious and distinguished manners. He is also a man of high literary attainments and great oratorical powers, but he shines more through the qualities of his heart and the gentleness of his character, than in any other way. He was born at Krakow, Poland, graduated with the degree of Divina Divinitas at the University of Vienna, and was engaged as a missionary in Africa then attached to the "Prospaganda of the Faith" in Rome. Was a distinguished member of the Society of Jesus. He passed gradually from Romanism to the faith of the gospel, and came to America to evangelize his fellow countrymen who are settled here.

REV. THOMAS SPURGINSON, who has been taking his cure at Garnish, has been elected to the position of Moderator of the Free Baptist Association, of Indiana, at its recent session.

THE METODISTS.
In Bavaria is now in Austria and making progress. His birthday was commemorated as usual by thankofferings at the Metropolitan Tabernacle. The amount given totaled \$17,000. A notable success is attending Rev. Archibald Brown's ministry at the Tabernacle. The crowds going to and from

Childs' Day Wash Soap
Surprise Soap cleanses so easily that wash day is like child's play. There is nothing in it but pure Soap. It cannot injure the clothes and gives the best of results. To wash the Surprise way. Read the directions on the wrapper. You can use Surprise in any and every way.

The afternoon service began at three o'clock. The prayer was by Rev. Dr. McLeod, the scripture reading by C. T. Clark. Rev. R. W. Ferguson preached the sermon from John 12:32: "And I, if I be lifted up from the earth, will draw all men unto Me." The preacher opened his remarks by saying that such was Christ's promise to the church and disciples. In the character of the Saviour were to be found all things necessary for man. First, there was sympathy, love and kindness found in their perfection in Christ's nature. Second, there was salvation from sin to be found only through Christ. Third, the safety for the future was in Christ. The morning sermon was preached by Rev. W. Camp. C. T. Clark delivered the prayer and the scriptures were read by Rev. R. W. Ferguson in the absence of the pastor, Rev. Mr. Fletcher.

The congregation of the Charlotte street church have now an edifice to be proud of. Extensive improvements have been made to the building. The interior has been repainted and a system of electric lighting installed throughout. All the windows in the body of the church are now of stained glass. Two of the memorial windows, one in memory of the late Dr. Hartley, presented by the congregation, the other in memory of Albert C. Smith, the committee in charge of the building, are the work of Mr. Fletcher, J. D. Cox, John M. Ferguson, J. R. Webb and H. Colby Smith.

FOX CREEK CHURCH NOW CLEAR OF DEBT
Rev. G. M. Campbell Spoke in Montreal Yesterday.
MONCTON, N. B., Oct. 13.—At services in his church at Fox Creek today, Father Reichwald had pleasure in informing his congregation that their beautiful church property was now entirely free from debt. Ten years ago the Fox Creek people began the erection of a large stone church to replace the wooden edifice, which had become too small for the congregation. In 1904 the new church, which cost nearly fifty thousand dollars, was dedicated by Bishop Casey. Since that a new hall has been built and other improvements to the property made. In view of the big undertaking for a rural district, it was therefore with great satisfaction that the congregation today heard that their church indebtedness had disappeared.

Rev. G. M. Campbell spent today in the city in the interests of the Canadian Bible Society, preaching in the First Baptist and Central Methodist churches and addressing the Y. M. C. A. in the afternoon.

SPECIAL SERVICES ON WEST SIDE
Charlotte Street Baptist Church Reopened.
Preachers of the Day Were Rev. Jos. McLeod, Rev. R. W. Ferguson and Rev. W. Camp.

The reopening of the Charlotte street United Baptist Church, West End, took place yesterday. The occasion was marked by special services, morning, afternoon and evening. Large congregations attended all the services of the day.

The sermon last evening was preached by Rev. Joseph McLeod, D.D., of Fredericton. Rev. J. H. King and Rev. R. W. Ferguson also took part in the evening service, the former leading in prayer, the latter reading the selection from the scriptures.

Dr. McLeod took as his text part of Luke 21: 27: "But I am among you as he that serveth." The main theme of the sermon was "service of action." The preacher first showed the necessity of service in life.

The Jews had said, when told that they must serve, that they were bondmen to no one. The answer had been, "Ye are the servants of the things that ye do." The same was true at the present time and as a result one must be careful of what he did, for that he had to serve.

"A man," said the preacher, "must be a Christian seven days of the week or he is not a Christian at all. He must be a Christian in his family relations, in business and when he votes or he is not a Christian at all."

Dr. McLeod went on to urge that Christianity be carried into politics. Some people thought that politics and religion were entirely separate, but there was no necessity why they should so be. Christianity should enter into government, whether it should be the parish or of the Dominion.

The preacher alluded to the pouring in of immigrants through Canada ports and their settlement in the Northwest. He appealed to the young manhood of Canada to so conduct itself that when the balance of power should be transferred to the West the population would be schooled in the use of the ballot that it would know how to vote right.

The dignity of service was dealt with finally. Service was noble even in the humblest. Roberts, French, and Duller were the names that stood out prominently in the record of the late South African war, but Tommy Atkins was the man that did the work. Service was required of everyone in this world and it was service of toil and labor.

PENSION SCHEM WAS DIS
Carleton Co. Teachers Had Interesting M
Favor Distribution Amou
Government to Teacher
More Years' Se

WOODSTOCK, Oct. 12.—County Teachers' Institute October 10th and 11th at the solid school building, ville. Over 70 teachers in order that the teacher come better acquainted, oyster supper was tendered on Thursday morning opened with an address Teaching, by Pres. C. I. A. He dealt with the four heads: (1) Thoroughness of instruction; (2) Ability to teach; (3) Health; (4) Social life. The institute was held in the afternoon. Rev. J. H. A. Anderson, teachers and gave many questions.

On the first afternoon, Squires, B. A., of the Field school, delivered an address on How to Manage a Class, dealing largely with means of developing the child.

The Pension Fund was represented by P. Armstrong, representing the Annual Conference. After a long session, the committee was asked to matter at next session visit to the Sloyd room. Miss Pielke gave an address on the evening held by Rev. J. H. Anderson, Inspector Meagher, Pierce, J. Kid Fleming, General Jones, Inter number of mutual aid societies. The solicitor general he could not speak for yet as a member of the thought it would be better to wait until the amount asked was paid. A class of 15 who had taught 15 years adopted a resolution of support by the government who have taught 15 years.

The Physiological Aspects of Some Substances discussed by Dr. D. W. treated his talk with the blackboard. A class of girls in prepared and served for the institute and all who had doubted adding this branch. On Friday afternoon, Barnet of Hartland and instructive paper. A hearty vote of appreciation was given to the stay in Florenceville. The place and date was set to the executive Officers for the year elected as follows: P. B. A., Florenceville; Baldwin, Centerville; Estabrook, Woodville; members, Minnie S. stock; Nellie Harms.

TURGEON LO
BY
Bitter Contest in P
Result Will De
Can'te

PRINCE ALBERT After a short and the by-election here, sary by the resign General Lamont, B. C. was elected. C. G. in a majority of a Liberal. There are dred contested balls the eventual result.

Mr. Turgeon, who the position of atto Saskatchewan gave signation of his party mont, is a son of O. Gloucester county.

\$3,000 BLAZE
MANUF G

BACKVILLE, N. noon today fire w of the large bu Manufacturing Co. was extinguished of at least \$3,000 is somewhat of-as the blaze originated foundry, an hour found that time. Fire as in one of the men near the coal bin. The building, in mounting shop, rooms, was saved. There was damage done to the works, and the orders will be filled. Firemen were ret cett. In the church of in this gaso

CASTORIA
The Kind You Have Always Bought
Bears the Signature of
J. C. Watson