



CONCERNING PRAYER

Concerning Prayer: Its Nature, its Difficulties, and its Value. By various Authors. London: Macmillan and Co. 7s. 6d. net.

WILLIAM JAMES in a famous passage of his Psychology says that in these days of scientific enlightenment many reasons are given why we should not pray, "but in all this very little is said of why we pray, which is simply that we cannot help praying."

Mr. Streeter's "Worship" also will, we are sure, be widely read. Young people in all classes are now wearied by public worship. Why? Mr. Streeter discusses the question with sympathy. He would like to see some changes in the Prayer Book, which has come to be regarded as monotonous. He would like some freedom for extemporary prayer and some intervals of silence. It is interesting to read such criticism. We are sick of hearing that "brightest" which attracts to church men and women who are kept away by the weight of a troubled spirit.

No man, scientist or layman, knows where the curve is to be drawn about the personal "self." No man can say with certainty that the circulatory currents into the soul's inward life is impossible. On the contrary, Energy does come in. In our highest moments we find ourselves in contact with wider spiritual spheres than we are able to grasp.

The flock of men and women who, to quote Bunyan, are "asking their way to Mount Zion with their faces thitherward" are many. The guides will always be found. They are the few who know the way, but none of them can draw a map and point to the road.—The Spectator.

Among the many inconsistencies which folly produces, or infirmity tempers, as an idealist's mind, when often observed a manifest and striking contrast between the life of an author and his writings; and Milton, in a letter to a learned stranger, by whom he had been invited, with great readiness, to present himself upon the consciousness of being equal to his own character, and having preserved, in a private and familiar interview, that reputation which his works had procured him.

It is the condition of our present state to see more than we can attain; the exacting vigilance and caution can never maintain a single day of unmingled innocence, much less can the utmost efforts of unimpeded mind reach the summits of speculative virtue.

It is, however, necessary for the idea of perfection to be set to each man. As the most deficient in the duties of life, makes some atonement for his faults, if he warns others against his own failings, and his efforts, by the salubrity of his admonitions, the contagion of his example.—From "The Rambler," by Dr. Samuel Johnson. (Born September 18, 1709; died December 13, 1784.)

Mr. Streeter's "Worship" also will, we are sure, be widely read. Young people in all classes are now wearied by public worship. Why? Mr. Streeter discusses the question with sympathy. He would like to see some changes in the Prayer Book, which has come to be regarded as monotonous. He would like some freedom for extemporary prayer and some intervals of silence. It is interesting to read such criticism. We are sick of hearing that "brightest" which attracts to church men and women who are kept away by the weight of a troubled spirit.

When men reason about prayer and the problem of suffering they must open their minds and show something of their experience, and in this revelation of experience, all the same, it remains true that the best nature gains by it, though no one could desire those terrible gains for themselves or others. Here is a very fine description of an ideal character tempered, as an idealist's mind, when often observed a manifest and striking contrast between the life of an author and his writings; and Milton, in a letter to a learned stranger, by whom he had been invited, with great readiness, to present himself upon the consciousness of being equal to his own character, and having preserved, in a private and familiar interview, that reputation which his works had procured him.

Those whom the appearance of virtue, or the evidence of genius, has tempted to a nearer knowledge of the writer in whose performances these may be found, have indeed frequent reason to be surprised at the bubble that sparkled before them has become common water at the touch; the phantom of perfection has vanished when they wished to press it to their bosom. They have longed for pleasure of imagining how far humanity may be exalted, and, perhaps, felt themselves less inclined to toil up the steep of virtue, when they observe that, when they are able to point the way, loitering below, as either afraid of the labour, or doubtful of the reward.

It has long been the custom of the oriental monarchs to bid themselves and gardens and palaces, to avoid the conversation of mankind, and to be known to their subjects only by their edicts. The same policy is no less necessary to him who writes, than to him that governs; for the man would not more patiently submit to be taught than commanded, by one known to have the same follies and weaknesses with themselves. A sudden intruder into the closet of an author would perpetrate equal indignation with the officer, who having long solicited admission into the presence of Sardanapalus, saw him not consulting upon laws, inquiring into grievances, or modelling armies, but employed in feminine amusements, and directing the ladies in their work.

It is not difficult to conceive, however, that for many reasons a man writes much better than he lives. For without entering into refined speculations, it may be shown much easier to design than to perform. A man proposes his schemes of life in a state of abstraction and disengagement, exempt from the enticements of hope, the solicitations of affection, the importunities of appetite, or the depression of fear, and in the same state with him that teaches with the hand the art of navigation, when the sea is always smooth, and the wind always prosperous.

The mathematicians are well acquainted with the difference between pure science, which has to do only with ideas, and the application of its laws to the use of life, in which they are constrained to submit to the imperfection of matter and the uncertainty of accidents. Thus, in our discussions, it is to be remembered, that many impediments obstruct our practice, which very easily give way to theory. The speculator is only in danger of erroneous reasoning; but the man involved in life has his own passions and those of others to encounter, and is embarrassed with a thousand inconveniences which he is surprised to find he has not considered in the state of things, and changes his measures according to superficial appearances; he is led by others, either because he is indolent or because he is timorous; he is sometimes afraid to know what is right, and sometimes finds friends or enemies diligent to deceive him.

RED ROSE TEA "is good tea"

of grain and potatoes will be made during the coming winter and spring to Canadian farmers. The samples for general distribution will consist of spring wheat (about 5 lbs.), white oats (about 4 lbs.), barley (about 5 lbs.), and field peas (about 5 lbs.). These will be sent out from Ottawa. A distribution of potatoes in samples of about 5 lbs. will be carried on from several of the experimental farms, the Central Farm at Ottawa supplying only the provinces of Ontario and Quebec. All samples will be sent free by mail.

Only one sample of grain and one of potatoes can be sent to each farm. As the supply of seed is limited, farmers are advised to apply early. Requests received after the end of December will probably be too late.

Anyone desiring a sample should write (post free) to the Dominion Cereals, Experimental Farm, Ottawa, for an application blank.

J. H. Gradiale, Director, Dominion Experimental Farms.

NEW BRUNSWICK RETAIL MERCHANTS' ASSOCIATION Meets in St. John Next Week

The committees in charge of the big commercial rally of New Brunswick Retail Merchants to be held in St. John, under the auspices of the Retail Merchants' Association next week, Sept. 19 and 20, are all very busy working out plans for the rally. From all reports coming to hand, a big delegation is expected from all parts of New Brunswick, as the Canadian Pacific and the Government Railways have granted the reduced rate under the standard certificate plan, namely, one-way first-class ticket, which can be purchased from the 16th to the 20th, and returning, tickets may be obtained up to the 23rd inclusive.

The provincial secretary, Robert Reid, has worked up a twenty-page booklet which contains the official programme, and information regarding the work of the association. The programme and entertainment committees have worked hard in hand to allow for work and recreation.

It was expected at one time that Sir George Foster would address this gathering, but the secretary, Mr. Reid, received a telegram from Deputy Minister F. C. O'Hara stating Sir George Foster had left last week for the Pacific coast with the Honourable Royal Commission.

The rally will be held in the Scovill building, 52-54 Germain street. Some ten firms will make exhibits of their lines in convention hall, and six or seven others are thinking of making exhibits. The rally is open to all Retail Merchants of New Brunswick.

NOTICE TO MARINERS

NEW BRUNSWICK (270) South coast Bay of Fundy—L'Etang Harbor entrance—Pea Point light-house—Intensity of light increased. Former notice—No. 15 (43) of 1913.

NEW BRUNSWICK (270) South coast Bay of Fundy—L'Etang Harbor entrance—Pea Point light-house—Intensity of light increased. Former notice—No. 15 (43) of 1913.

NEW BRUNSWICK (270) South coast Bay of Fundy—L'Etang Harbor entrance—Pea Point light-house—Intensity of light increased. Former notice—No. 15 (43) of 1913.

NEW BRUNSWICK (270) South coast Bay of Fundy—L'Etang Harbor entrance—Pea Point light-house—Intensity of light increased. Former notice—No. 15 (43) of 1913.

NEW BRUNSWICK (270) South coast Bay of Fundy—L'Etang Harbor entrance—Pea Point light-house—Intensity of light increased. Former notice—No. 15 (43) of 1913.

NEW BRUNSWICK (270) South coast Bay of Fundy—L'Etang Harbor entrance—Pea Point light-house—Intensity of light increased. Former notice—No. 15 (43) of 1913.

NEW BRUNSWICK (270) South coast Bay of Fundy—L'Etang Harbor entrance—Pea Point light-house—Intensity of light increased. Former notice—No. 15 (43) of 1913.

NEW BRUNSWICK (270) South coast Bay of Fundy—L'Etang Harbor entrance—Pea Point light-house—Intensity of light increased. Former notice—No. 15 (43) of 1913.

CHURCH SERVICES

PRESBYTERIAN CHURCH—Rev. W. M. Fraser, B. Sc. Pastor. Services every Sunday, 11 a. m. and 7 p. m. Sunday School, 2:30 p. m. Prayer services Friday evening at 7:30.

PRESBYTERIAN CHURCH—Rev. W. M. Fraser, B. Sc. Pastor. Services every Sunday, 11 a. m. and 7 p. m. Sunday School, 2:30 p. m. Prayer services Friday evening at 7:30.

PRESBYTERIAN CHURCH—Rev. W. M. Fraser, B. Sc. Pastor. Services every Sunday, 11 a. m. and 7 p. m. Sunday School, 2:30 p. m. Prayer services Friday evening at 7:30.

PRESBYTERIAN CHURCH—Rev. W. M. Fraser, B. Sc. Pastor. Services every Sunday, 11 a. m. and 7 p. m. Sunday School, 2:30 p. m. Prayer services Friday evening at 7:30.

PRESBYTERIAN CHURCH—Rev. W. M. Fraser, B. Sc. Pastor. Services every Sunday, 11 a. m. and 7 p. m. Sunday School, 2:30 p. m. Prayer services Friday evening at 7:30.

PRESBYTERIAN CHURCH—Rev. W. M. Fraser, B. Sc. Pastor. Services every Sunday, 11 a. m. and 7 p. m. Sunday School, 2:30 p. m. Prayer services Friday evening at 7:30.

PRESBYTERIAN CHURCH—Rev. W. M. Fraser, B. Sc. Pastor. Services every Sunday, 11 a. m. and 7 p. m. Sunday School, 2:30 p. m. Prayer services Friday evening at 7:30.

PRESBYTERIAN CHURCH—Rev. W. M. Fraser, B. Sc. Pastor. Services every Sunday, 11 a. m. and 7 p. m. Sunday School, 2:30 p. m. Prayer services Friday evening at 7:30.

MINIATURE ALMANAC

Table with columns: Day of Week, Sun Rises, Sun Sets, H. Water a.m., H. Water p.m., L. Water a.m., L. Water p.m.

The Tide Tables given above are for the Port of St. Andrews. For the following places the time of tides can be found by applying the correction indicated, which is to be subtracted in each case:

Table with columns: Place, Time of tide.

PORT OF ST. ANDREWS. CUSTOMS

THOS. R. WREN, Collector. D. G. COLLIER, Pres. Officer. D. H. HANSON, Prev. Officer. Office hours, 9 a.m. to 4 p.m. Saturdays, 9 to 12.

SHIPPING NEWS PORT OF ST. ANDREWS Sept. 7-13, 1916.

Entered Coastwise: 7 Motor Bt. Casarco No. 3, Foster, Lord's Cove.

Entered Foreign: 7 Motor Bt. Casarco No. 3, Foster, Eastport.

TRAVEL

CANADIAN PACIFIC EXCURSIONS From St. Andrews Montreal and Return

Tickets on Sale September 21, 22 and 23 Ret. October 9

EASTERN STEAMSHIP LINES ALL-THE-WAY-WATER

INTERNATIONAL LINE S. S. CALVIN AUSTIN AND F. J. COLE

MAINE STEAMSHIP LINE Direct between Portland and New York

METROPOLITAN LINE Direct between Boston and New York

EASTERN STEAMSHIP LINES Fall Excursions

Low Fares ST. ANDREWS TO Portland and Boston

WAR LOAN DOMINION OF CANADA Issue of \$100,000,000 5% Bonds Maturing 1st October, 1931. PAYABLE AT PAR AT OTTAWA, HALIFAX, ST. JOHN, CHARLOTTETOWN, MONTREAL, TORONTO, WINNIPEG, REGINA, CALGARY, VICTORIA.

ON 23rd September 1916, a naval engagement took place off the coast of Yorkshire, H. M. S. Scorpion being the only vessel of the Royal Navy to be present. The Scorpion was commanded by the celebrated admiral, Lord Nelson.