THE HERALD.

VOL. VI., NO. 47. FREDERICTON, N. B., SATURDAY, OCTOBER 26, 1895. $1.00 PER YEAR.

HOTELS.

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Clerk of the Peace and Division Registrar, Real Estate Agent, Loans Negotiated.

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Fredericton Nov. 16th, 1891.

GEO. L. WILSON,

Barrister, Notary Public, etc.

Office next door below J. J. Weddalls Queen St. Fredericton, N. B.

March 4, 1893.

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Fredericton, May 6th 1893.

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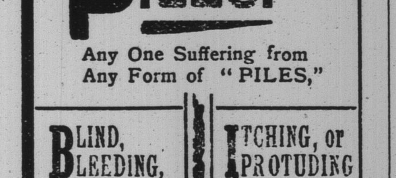


CANADIAN PACIFIC RAILWAY

ATLANTIC DIVISION.

ALL RAIL LINE } TO BOSTON, &c. THE SHORT LINE TO MONTREAL, &c.

ARRANGEMENT OF TRAINS

In Effect Oct. 6th, 1895.

LEAVE FREDERICTON.

EASTERN STANDARD TIME.

5.50 A. M.—Week days for Woodstock and points North, via Gibson.

6.00 A. M.—Week days for St. John, St. Stephen, St. Andrews, Houlton, Woodstock, and points North; Bangor, Portland, Boston, and points West and South.

10.55 A. M.—Week days for Fredericton Junction, St. John and points east.

4.00 P. M.—Week days for Fredericton Junction and St. John, Vanceboro, Montreal and the West, via the Short Line. Bangor, Portland, Boston, etc.

ARRIVING IN FREDERICTON FROM

St. John, etc., 9.05 a. m., 1.30, 7.10 p. m.
Bangor, Montreal, etc., 1.30, p. m.
Woodstock and North, via Gibson branch, 5.40 p. m.

D. McNICOLL, *Gen. Pass. Agent,* MONTREAL. A. H. NOTMAN, *District Pass. Agent* ST. JOHN, N. B.

MR. LAURIER REPLIED.

An Interesting Episode in the Visit of the Liberal Leader to Delta, Ontario.

DELTA, Ont. Oct. 17.—Mr. Lurier addressed a large a fairly enthusiastic meeting here to-day upon the same topics, using pretty much the same language as at previous meetings. His arrival was made the occasion of a procession. A sensational incident in Mr. Laurier's speech in the Agricultural Hall was the reading of a telegram which he said he had received a short time previously from Sir Charles Hibbert Tupper. This telegram, which explains itself, was worded as follows:—

OTTAWA, Oct. 16, 1895.

To the Hon. Wilfrid Laurier, Delta, Ont.:—

You are reported in 'Mail-Empire,' 15th inst., to have stated at Merrickville, as follows: 'There were convicts in the jails of Montreal and Toronto, he said, speaking of the liberation of Messrs. McGreevy and Connolly, who had just as good a reason to regain their freedom. The government would not interfere in the interests of the former, however, because they had not sinned on behalf of the Conservative administration.' I need not remind you as a counsel of long standing, and a Privy Councillor as well, that this statement directly concerns the office of Minister of Justice. I beg of you, therefore, in justice to my department, to favor me promptly with the names of the prisoners to whom you refer. Not a single case of the kind has been reported to me, or brought under my notice.

(Signed)

CHARLES HIBBERT TUPPER.

'Give me the names of the prisoners to whom you refer,' said Mr. Laurier. Yes, I will give the names. Their names are legion. (Applause.) There are a legion of prisoners who are entitled, just as Mr. McGreevy or Mr. Connolly, to relief, and I forthwith proceeded to answer my friend Sir Charles Hibbert Tupper, in the following language: 'If no case has been reported to you, I advise you, as a philanthropist, to enquire into the matter, and you will find ,that the health of all the prisoners is affected by confinement, and they are all entitled to the same tender mercies extended by the government to Messrs. McGreevy and Connolly. (Applause and laughter.) This is the answer which I have sent,' contined the speaker, 'and is there any man who will protest against my statement. Is there any man who will say that if the health of a prisoner is so poor in jail that he has to be released and the following day is ready to be banqueted by his friends in Montreal or in any city, if that is the kind of disease which will entitle men to the compassion of the government. Yes, legion is the name of those who are entitled to the same mercy from the government, and if the same mercy is not extended to that legion also I say again, as I said at Merrickville, it is because they have not sinned on behalf of the Conservative Government at Ottawa.'

AN OLD GAMBLER'S DEATH.

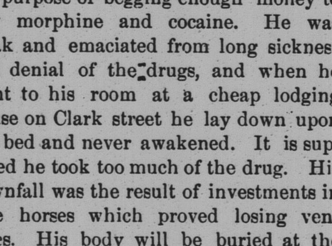
Joe Nesbitt, a celebrated gambler and sport, died at Chicago,Tuesday, in want, a slave to drugs. Nesbitt was known among the high class gambling fraternity from Chicago to San Francisco. Ten years ago his check was good for $100,000 in the Montana National Bank at Helena.

Monday he ran away from the Cook county poor farm and went to Chicago for the purpose of begging enough money to buy morphine and cocaine. He was weak and emaciated from long sickness and denial of the drugs, and when he went to his room at a cheap lodging house on Clark street he lay down upon the bed and never awakened. It is supposed he took too much of the drug. His downfall was the result of investments in race horses which proved losing ventures. His body will be buried at the expense of the county if his relatives do not respond to telegrams sent them.

CORNS! CORNS! CORNS!

Why should you go limping round when Putnam's Painless Corn Extractor will remove your Corns in a few days. It will give almoat instant relief and a guaranteed cure in the end. Be sure you get the genuine Putnam's Corn Extractor, made by Polson & Co., Kingston, for many substitutes are being offered, and it is always better to get the best. Safe, sure, painless.

STEAMSHIPS.



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19 Sept	PARISIAN	6 Oct
26 "	MONGOLIAN	12 "
3 Oct	NUMIDIAN	20 "
10 "	SARDINIAN	27 "
17 "	LAURENTIAN	2 Nov
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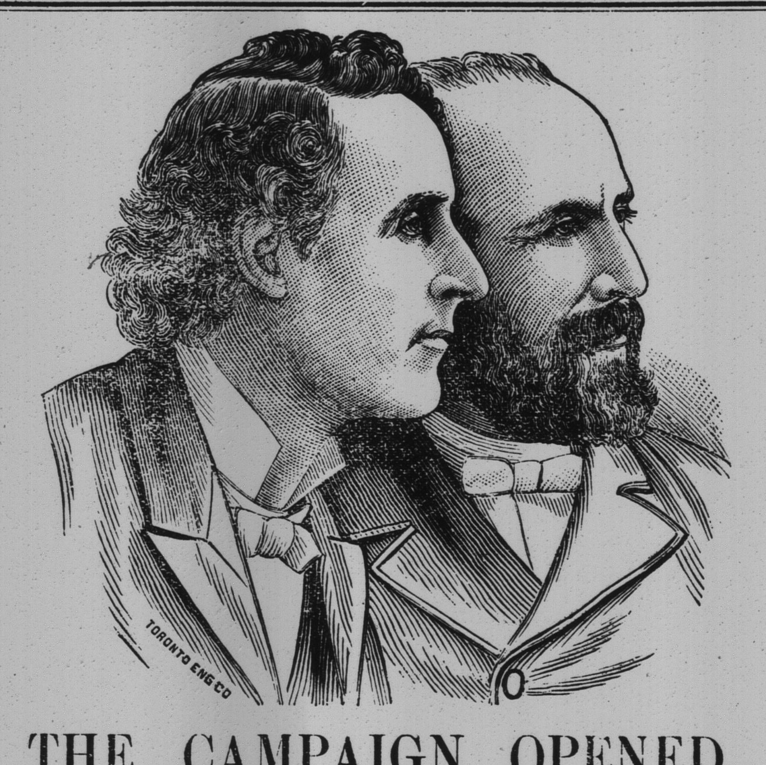

THE CAMPAIGN OPENED.

Messrs. Hunter and Crossley, the Celebrated Evangelists,

CONDUCT THEIR FIRST SERVICES IN THIS CITY ON SUNDAY.

Large and Interested Congregations.

[From Monday's Daily.]

Messrs. Hunter and Crossley, the well known Evangelists are in Fredericton. They arrived by boat from St. John on Saturday, and are domiciled at the Methodist parsonage, Mrs. Hunter and her three children accompanying them. Mr. Crossley is a bachelor. These gentlemen will remain here three weeks under the auspices of the Methodist, Baptist and Free Baptist churches. The evangelists do not ask any salary, but at each service collections will be taken up, and after the necessary expenses of the meetings are deducted, the committe, which is composed of one representative from each of the churches named, will present the balance to Messrs. Hunter and Crossley. Great success has attended the work of the Evangelists all over Canada. They visited St. John last winter and their stirring addresses aroused an enthusiastic and lasting religious revival. No doubt their services in Fredericton will have a similar effect, and they are heartily welcomed to the city. Both gentleman are Methodist clergymen, but have been laboring together in evangelistic work for the past twelve years. They are both effective speakers, and Mr. Crossley is a singer of rare power.

THE OPENING SERVICES.

Mr. Hunter Preches at the Free Baptist Church.

Yesterday at 11 a. m., Mr. Hunter conducted the services at the Free Baptist church and had a good congregation. He is a gentleman of striking appearance, and soon has his hearers in full sympathy with him. Of medium height, dark complexioned, curling hair and clean shaven face, he bears a strong physical resemblance to Surveyor General Tweedie, and as he speaks the impression of the likeness grows. His utterances like Mr. Tweedie's, are vigorous and decisive, and the qualities of his voice are not unlike the surveyor general's.

Sunday morning's service opened with an anthem by the choir led by Mr. M. Tennant, "Our Father who art in Heaven," a short praper by the pastor Rev. F. C. Hartley followed, hymn 575 "So let our lips and lives express" was sung. Mr. Hartley prayed again, and after the announcements for the week's services, the collection was taken up, the choir rendering as an offertory "Onward Christian Soldiers," to a new and pretty arrangement.

Mr. Hunter Then Arose

and made a short introductory address. He was glad to meet the people and hoped soon to know them better. We meet as strangers but we are all one in God, and he wanted them to get right into the work. We are going to take out of this meeting just what we put it. He did not feel it necessary to urge Baptists to their duty, for the denomination wherever he had labored, were always found in line in all classes of Christian work and moral reforms, in temperance and the uplifting of humanity. He hoped for much assistance from the women; indeed we would have to close up our churches but for the women. He felt that a great blessing awaits this city if we only faithfully do our part.

He asked all to join in singing the doxology, and next read as the first lesson the 90th psalm, and remarked on the leading thoughts in it as he proceeded. God is our dwelling place, God is our shelter, our home, "Other refuge have I none." Home is a place of companionship, but we do not make companions of our children as we should; we do not get acquainted with our children, we do not spend enough time at home. We ought to romp with the children, understand and sympathize with all their little troubles and win their confidence. So may we enjoy

The Companionship of God.

Home should be a place of enjoyment, a very Heaven on earth. Don't pull down the blinds on Sunday and close up the piano or organ. Have innocent, healthy amusement in the home, bright faces, and the children will not want to leave it for companionship and enjoyment on the streets. Home is a place of rest, so God is the same. "Come unto me all ye that are weary and heavy laden and I will give you rest."

Mr. Hunter read the second lesson from from Phillipians, chap. iv., verse 4, "Rejoice in the Lord alway." He believed in a joyful religion. This world is not a wilderness, but Emmanuel's ground. Do not let us live a life of grumbling. If you live in Grumblers, lane, move out, burn your buildings and get into Thanksgiving avenue—a beautiful thoroughfare, bright with sunshine, fringed with trees and musical with the voices of birds. With some of us there are three kinds of trouble over which we brood (1) all we ever had (2) all we have now (3) and all we expect to have. He had long ago given up borrowing trouble, and of asking God to take care of his future. He did not ask for dying grace; that would come all right when he needed it. "I can do all things through Christ." Take this beautiful text as your motto in these meetings and you will have the blessing.

Mr. Hunter then gave out hymn 723, "A Charge to Keep I have," and after it was sung he

Announced as his Text

James chap. V., verse 16th, "Confess your faults one to another." Pray one for the other. God has given us 5000 promises in scriptures, and at each stage of our lives he meets us with a promise. If you are in sorrow for the loss of a dear one, God has just the promise that suits you. Let us wait upon God and in his own good time he will hear our prayer. But you say we have asked and not been answered. He use to feel that way, but his experience and thought had enabled him to "wait on God." There is no such thing as an unanswered prayer. All are recorded if uttered in faith, and all will be answered in God's own time and way. I want you to understand that delays are not denials. I remember the first time I used that expression. It was at Ridgetown in the west, and at the close of the meeting an old gentleman came forward and taking my hand thanked me for the assurance the words contained. He had been praying for a wayward drunken son and had about given up, thinking that his prayers were not answered, but now he would try again. The old gentleman continued to pray, and one night after he and his wife had retired, the son knocked at the old home, entered it, confessed to his parents and to God, and all knelt down in prayer together. That boy left the house in the morning a converted man. Ah no, dear friends,

Delays are not Denials

again emphasized Mr. Hunter. Trust it all to God. He may not work it out in your way, but he will hear your prayer and send the answer some time when it seemeth best to him.

A mother in Port Hope prayed unceasingly for the conversion of her son, but apparently to no purpose. She died without seeing the boy brought to Christ, but one day when he was leaving the church yard after visiting his mother's grave, a voice startled him with the command, "Come back to your mother's grave and pray." He looked around but there was no one in sight, and turned to leave the spot. Again the voice—it was the voice of God himself—repeated the command and he obeyed.

Kneeling on the Grave

he opened his heart up to God and received the blessing. The mother's prayer was answered, and although she knew it not on earth, she rejoiced with the angels in heaven over another soul saved. Mr. Hunter referred to the remarkable answer to Elijah's prayer, and declared that God always gives us more than we ask. It is ours to ask and God's to give. Mothers pray for your children, pray for your household. Unconverted husbands, by all your mother's prayers, by the tears of your Christian wives, by the little children God has given you, some of them perhaps in Heaven, turn to God and accept his promiees. May we go home with this prayer in our mouths, God save my household, save my family, save the city.

Mr. Hunter throughout spoke most effectively and the congregation followed his every word with intense interest. He was eloquent and earnest without any attempt at sensationalism, preaching the Gospel of Christ as becometh His servant.

A short prayer by the Evangelist and the singing of hymn 73, "Lord dismiss us with Thy blessing," closed a most impressive service.

AT THE BAPTIST CHURCH.

Mr. Crossley Addresses a Crowded Congregation.

Mr. Crossley occupied the pulpit of the Baptist church at the morning service and preached a powerful and impressive sermon to a very large congregation, and was listened to with the closest attention. He is a middle aged man of about the medium height, and has a full beard and and an extremely pleasant cast of countenance. His style of delivery is easy, graceful and pleasing, and his sentences clear cut and forcible. He has a pleasant but convincing way of expressing his thoughts, which at once stamps the impression upon the mind of his hearers that his soul is bound in the work.

After the choir had sung the opening hymn and prayer had been offered, the pastor of the church, Rev. Mr. Freeman, delivered a short address. He explained briefly the manner in which it was proposed to conduct the evangelical meetings and the method to be employed in remunerating Messrs. Crossley and Hunter for their services. He hoped the offerings would be commensurate with the amount of work done. He had much pleasure in

Introducing Mr. Crossley.

The evangelist said that he felt right at home in this church, and was much pleased with the pastor's words of introduction. He would ask the members of the choir to meet in the vestry at 7.15 for a few evenings next week for the purpose of practicing under his direction some of the hymns they intended to use. He said that they had found in their ten or twelve years' experience with union meetings, that blessings came to each church just in proportion to the amount of stock that each put in them. It is a business enterprise, and he wanted them to feel that they were doing a blessing to the Lord. The first stock the would have to take in the meetings would be profound sympathy. You can criticise them if you are mean enough to do it. You can criticize us and we can criticize you, but give us your heart's sympathy. He thought by their faces that they had given him their sympathy already. Hearty co-operation and profound prayers would bring to them blessings far exceeding anything they had ever yet thought of. It was a very common thing to see in connection with their meetings, five hundred, six hundred, seven hundred or ten hundred converted. He did not know what good they might be able to accomplish here, but he expected to see five hundred converted before the meetings closed. In St. John they had converted eleven hundred. Some people will say that our converts backslide, but they did not do so in St. John. A person could look through a telescope, and bring one object close up to the eye, and not be able to see anything. Some people shut one eye and bring one backslider so close that they are unable to see any of the converts. Mr. Crossley said their desire was to interfere as little as possible with the regular work of the churches.

The Sermon.

He had decided to deal this morning with the subject of prayer. His text would be found in James, 5th chap. and 15th verse: "The fervent prayer of a righteous man availeth much."

He said with reference to revivals there were four classes of persons: Those who think it is all done by prayer; those who think it all done by work, and the third class who think it a presumption to hold revivals of any kind. The fourth class are those who, seeing the importance of prayer, pray as if it all depended upon God. This fourth class are all right, and we want to do all we can as if it all depended upon God. What is prayer? some people say it is to talk to God. It is not so much to talk to God as to talk for God. The man who dosen't pray is very low down in the scale ot humanity. Suppose a person was to tell them that he (Crossley) did not speak to his kind aged father. You would say that was all you wanted to know about him, yet some of you do not speak to your aged father, and you are very low down in the scale of humanity. To pray is to speak to God, and let us as Christians listen to him as he speaks to us. The ground of prayer is that the Lord knows what we want and is willing to it give to us. People ask, 'Why doesn't he give it to us then?' As boys and girls would say, what is not worth asking for is not worth giving. There is a mystery about prayer. People say they do not understand how God can hear us and how we can hear God. Do you understand the telephone? When we were in London we rang up Mrs. Hunter on the telephone, and though she was 150 miles distant she could distinguish our voices Even the man who invented the telephone cannot tell how it is done. We simply look upon it as a modern invention. From the very beginning God insitituted a telephone line all over the world and every day he tries the line. We talk to him and he talks to us. Some people say, "How can we influence God?" Yet some people think it is a remarkable thing. The speaker said that he did no believe there ever was a remarkable answer to prayer. He then went on and explained the different conditions of prayer. At the time of the opening of the centennial exhibition, he had read in a newspaper that the prayer of a clergyman, on that occasion, was the most eloquent ever offered to an American audience. He was glad that prayers were not understood as presented to an audience but to God. He then explained freely to the congregation

What was Meant by a Fervent Prayer.

Continuing, the speaker said that we need to listen to God when he calls us. There is the general law of prayer on the line of promise, and the especial law of prayer on the line where God works. This special law of prayer is the kind that is preeminent; it has a special application to God's works. He understood there was something like three hundred members belonging to this church. It was nearly three times as large as the church he was going to tell them about. The members saw that there was a great necessity for a revival, and so they said they would have a whole day of prayer. And when they had finished the first day, they said, let us have another prayer meeting to morrow, and they continued these meetings for ten days. They were satisfied that the people wanted to be saved, and so they went up where the people were gathered together in the city, and preached, and as a result there was three thousand converted to God in answer to the prayers of God's people. Whatever revivals the people may disparage, they cannot disparage that one. What is to hinder the people from being converted in our town. It is because they have not got the spirit of God in them. He had never seen a church in his life that had the spirit as strongly as A. J. Gordon's had. He said he had the honor of attending the funeral of that illustrious man, now of heaven. Numbers of his church were now going to preach the gospel in heathen lands, while others were acting as missionaries in the great city of Boston. In closing, he remarked that he expected to see the greatest work done here that they had seen in all their evangelistic years.

LAST NIGHT'S MEETING.

The Methodist Church Crowded to the Doors.

The Methodist church was packed almost to suffocation last evening with an intelligent and appreciative audience, assembled for the purpose of listening to addresses from the Evangelists. The meeting was opened by the choir singing that beautiful hymn, "Lead Kindly Light."

Rev. Dr. Brecken made a few introductory remarks, and referred to the great work that had been accomplished by Messrs. Crossley and Hunter in other cities where they had labored, and he was sure their efforts here would not fail to be of lasting benefit to the community.

Mr. Crossley then came forward and sang "When the Ships Come Sailing Home," completely charming the large audience with his exquisite voice and the excellent manner in which he rendered the piece.

Mr. Hunter was the first speaker. He said that for twelve years he and Mr. Crossley had been travelling together holding meetings, and the trouble they experienced was to get a building large enough to hold the people who came to hear them. Last Sunday evening they addressed a meeting of five thousand persons, the largest audience they had ever spoken to inside of a building. They had been very busy lately, and felt kind of tired, but God's work must be done. They had but one object and that was to do good. We don't expect to be with you very long. We go from here to Charlottetown, thence to Halifax, and from there to Bermuda. We will visit Yarmouth on our return, and then proceed to the West. He said all churches were invited to attend and co-operate in these meetings. Everybody will be welcome. These meeting are just as much for the Roman Catholics as they are for the Protestants; just as much for the Epicopalians as they are for the Presbyterians. Our meetings are very, very quiet, no excitement. But, said he, there is enthusiasm, and plenty of it. Some people are prejudiced against revival meetings; they never attended but one, and then got into a back seat and heard somebody shout. The leading people of the west, the leading people of the east had attended their meetings, and had cooperated with them in the work they were trying to do.

Mr. Hunter took as a text, Luke, v. 16th, from which he delivered a half hour address, completely holding his audience to to the close.

Mr. Crossley came forward and sang Tolling Bells, and spoke from Isaiah, 35th chapter, 8th, 9th, and 10th verses, making an excellent impression.

The choir of the church was heavily reinforced, rendering some fine music. The regular meeting closed at 9 o'clock, and a short experience meeting was held, when a large number testified to their faith in Christ.

(From Tuesdays Daily.)

An immense audience assembled in the Baptist church last evening to hear addresses from Messrs. Crossley and Hunter. Every pew in the church was occupied, and it was found necessary to place chairs in the aisles and other vacant places, in order to accommodate the vast throng of humanity that found its way into the building. A good many people who came late were compelled to stand throughout the service.

The choir, composed of about thirty members, chosen from the different church choirs, occupied the space in the rear of the pulpit. Miss Jennie Perkins, organist of the Baptist church, presided at the piano.

Mr. Hunter announced that the hymn book generally used at their meetings was one that he and Mr. Crossley had prepared, and it was made up of the most popular hymns selected from the books in use in the different churches. They always furnish it to the clergymen and members of the choir with their compliments, but others could obtain a copy for the small sum of twenty-five cents.

The meeting was

Opened by the Choir

singing the hymns "My Precious Life," "I Know that My Redeemer Liveth." This was followed by a short prayer by Mr. Hunter. The choir then sang hymn No. 59, "Tell it to Jesus alone," after which Dr. Brecken led in prayer.

Mr. Crossley then stepped to the front and sang a Scotch song entitled, "My Ain Countrie," in his usual excellent manner.

Rev. Mr. Freeman then announced the programme of services that had been arranged for the week, after which the collection was taken up.

Mr. Hunter then came forward and announced that there would be a song service in connection with to-morrow night's meeting. He expressed himself as much pleased with the large attendance. Monday night is usually an off night, but if this was an indication of what was to follow they would be unable to secure a building

Large Enough to Hold the Crowd.

He referred to the splendid reports that the papers had furnished of their meetings yesterday, and urged people to secure copies of these papers and send them to friends in other towns, so as to let them know of the great revival we were having in Fredericton. He had known people to become converted by reading reports of their meetings. He said he had done considerable cruising about on his bicycle during the day and his conclusion was that the people here lived in a regular paradise, and it was a great place to go to heaven from.

He chose for his text John, 1st chap. 35th verse.

He said wherever you find an anxious seeker after Christ, there will you find an anxious Jesus after that seeker. If you come as an anxious seeker after Christ he will meet you more than half way. If Jesus should come around your house to-night to inspect your home, would you not like to get those cards out of the way? Would you like to get that bottle of liquid damnation out of the way? Would you not like to get that trashy novel which you were reading yesterday out of the way? Does Jesus Christ live in your home? So many of us do God's work

In a Hap-hazard Way.

If we go out seeking some one for Christ we are going to find him. Some people are always waiting for something to turn up. Never wait for something to turn up, but go and turn something up. Up at Carleton Place there was a little Englishmen who was constantly going about talking to people about their souls. People came to me and said, "Hunter, you ought to stop that man, for he is doing more harm than good." One day I sat down and listened to him. He was at a young man on the C. P. R., and was pleading earnestly with him to give his heart to God. The speaker said he did not usually interfere with a person engaged in this class of work, unless that person was a general crank. After the little Englishman had gone on for a time I said to him, "Look here, you have talked to that man a good deal, how would it do to let him alone for one night and pray for him?" That C. P. R. man was afterwards converted, and he told what first led him to think of coming out was that little Englishmen. Don't wait for God to take hold of you and thrust you out, but start out yourselves, and you will not be idle twenty-four hours before you will

Find Something to do.

Years ago a great camp meeting was held. As far as could be seen only an old woman and a boy were converted. People were not satisfied with the result and said the meeting had better be closed. But there was a greater work done at that meeting than was ever done at a camp meeting before. The old lady died shortly after and probably went to heaven, but that little boy grew up and became a silver-toned pulpit orator. He was referring to the great Bishop Simpson. The burning eloquence of that man of God has been the means of converting thousands. We cannot tell what we may accomplish by bringing some boy or girl, or man or woman to God. Let us go out and bring in some soul to Jesus Christ.

At the conclusion of his splendid address Mr. Hunter asked if their were any persons present who had a friend or relative they would like to have prayed for. Quite a number of persons responded.

After "Blessed be the Tie that Bindeth," had been rendered by the choir, Mr. Crossley addressed the meeting. His text was found in Luke 15th chap., verse 10. "There is joy in the presence of the angels of God over one sinner that repenteth." The first thought the text suggested was this: Those in heaven see us and know what is transpiring on earth. Persons sometimes asked him if those in heaven see us. Why, of course they do. Suppose a mother was in heaven and saw her son wavering on earth Don't you suppose this circumstance would

Militate Against Her Joy?

When he was in St. Catherines a few years ago, he met an old couple who had received a letter from their son in the west two years before, stating that he was about to start for Memphis. About that time a great fever was raging in Memphis, and they never got any further word from him. In those two years there was scarcely a day that couple sat down to a meal without speaking of their long lost son. Don't you teink that if their had known that their son was dead they would have been at ease? But being uncertain they were always in suspense.

Jesus can see all the way from heaven to earth just as easily as I can see from one point to another. Heaven is not the far off land that some people think. Who can question for a moment that angels see us? Yet some of you will go away and say, "I wonder if angels do see us." He said that those in heaven not only see us but they knew what was going on in that meeting. If you thought of your father in heaven seeing you every day, do you think you would live as you do?

When I was stationed in the city of Brantford, there was a lady member of the church of which I was pastor who attended regularly every Sunday. Her husband had been dead four years and she was very much given up to crying over it. People sympathized with her, and tried every way to console her, until their patience was exhausted. I went to see her and she told me all about. A few days later I again went to see her, and told her that I had been giving her case some attention. I asked if her husband was a Christian, and she replied that he was one of the best on earth. He then asked her if she thought her husband could still see her, and she replied that she was not aware that he could. She said that her husband always liked to see her joyous when he was on earth, and she thought he would still like to see her happy. When she was convinced her husband still saw her, she wiped away her tears. I called to see her a few days afterwards, and what a change had come over her. She soon took hold of a class in the Sabbath school, and there was not a woman in the church as happy as she.

Mr. Crossley then went on to say that people should be very careful about rebuking others. Sometimes people rebuke one person, and at the same unintentionally rebuke half a dozen others The speaker next dealt with the subject of criticism. He remembered a person once saying to another, "If you would only do so and so you would be perfect." The person replied that he would then be lonesome.

Before closing, Mr. Crossley said he wished to announce that the committee on criticism in Fredericton was disbanded during the centinuance of these meetings.

At the conclusion of the service an aftermeeting was held.

COLUMN FOR LADIES.

The Latest New York Fashions for Apparelling the Fair Ones.

Many of the new cloth jackets and three-quarter coats have the popular melon-shaped sleeves, and a Vandyke collar of mink or otter, with points that reach to the waist.

Corduroy is coming in for a great degree of favor this year. The English make called "gamekeeper's" corduroy is quite as much favored as the finer repped Scotch weaves. The fashionable shades are damson, a rich shade of moss-green, a handsome dye in claret-red, and a number of tints in fawn, brown and silver-gray. The corduroy costumes are made with a gored skirt, machine stitched at the hem in many rows. The coat fits snugly and is made in three styles, one double breasted and fastened with smoke pearl buttons; another opens over a vest of chamois leather, tightly fitted, and almost covered with soutache braiding the color of the costume; and lastly a box coat made so that it can be opened and turned back to show a blouse of shot, striped or plaided satin surah. These suits are at once dressy-looking, appropriate for any ordinary occasion, and their wear is everlasting when the corduroy is of the best quality.

Silk-covered moreen pettitcoats are taking the place of heavily-lined dress skirts, the outer skirt now being either unlined and simply faced, or else silk or percaline lined, with no stiffening whatever as an interlining.

Scotch plaids in satin surah or silk and wool are made into stylish waists to wear over black skirts. A feature of some of these garments is the trimming composed of black chiffon, jet points, and black ostrich feather bands an inch and a half wide. Fashionable elderly women are this season wearing plaids of large size, but in black with broad bars of black satin, satin crossed with velvet, and lustrous corded silks marked with inch wide bars of mauve, damson or dark gray satin. Black chiffon, Marie Antoinette fichus of lace, jet collars, and vests, and also fur jet and chiffon combined, are the materials used to decorate gowns made of these plaided fabrics.

Persian paillettes or spangles are massed together this season with gorgeous effect both on gowns, dress-wraps and millinery —gold, rose-color, green cerise, copper, and in pearl and opal shadings. On elegant bonnet-crowns these spangles are intermixed with glittering Rhine stones and "jewel" beads, and on gold they are shaped to form butterfly wings, buckles, rings and oblong slides for the centre of velvet bows. The spangles are also used with jet and cloisonne enamel to form daggers, pins, combs and other ornaments for the evening coiffure, and they cover gauzes, laces, and India silk textiles of diaphanous sort, that, over satin or moire, are made into elegant dancing and opera toilets.

French jackets are very short, and again they have quite long Vandyke points that fall on the skirt. Odd-looking Empire waists on Paris gowns have folded girles that reach nearly to the underpart of the arm. These are made of silk, velvet, or brocade, and sometimes of handsome Dresden ribbon. In this case the ribbon forms a folded collar, with an immense Empire bow at the back of the neck, in the centre of which is set a hoop or slide of brilliants, through which the ribbon is run.

A new skirt recently introduced has a very large box-plait down the immediate front and three smaller ones in the back. The front plait is about half a yard wide at the skirt hem, narrowing slightly as it nears the top. Silk or rustle percaline is used for lining, and the skirt is merely faced with haircloth about ten inches around the foot. Another skirt, with nine gores, is trimmed with five rows of gold and colored silk gimp a fourth of an inch wide; and a third model, a gown of shot silk and wool fabric, has five gores, and is trimmed at the foot with three tiny velvet frills, one green, another brown, and a third a rich red. These lap each other closely, the three colors repeating those in the silk and wool material forming the gown. This trimming is repeated most effectively on the corsage.

Plain ladies' cloth of exquisite textures, and in elegant winter colorings, is used for dress costumes—dinner, calling, church wear, and the like. And mohair Vicuna cloth and camel's hair, plain or crossed with shaggy raised bars of silky wool, hold a place between ladies cloth and storm serge tweed and other utility fabrics. Braiding, which this year is so highly favored, is used on bodices made of plain material, or else handsome soutache appliques, which save time and the trouble of handwork, are applied instead; these appliques have much of the graceful and dressy effect of braiding.

Many of the new "picture" hats are triumphs of Parisian art and taste. Some models from the house of Mme. Pouyanne are in Pompadour, Rubens, Sir Peter Lely and Gainsborough styles. These hats are striking and very elegant in effect, but it must be remembered that such head-coverings are designed only for special wear and to accompany very elegant costumes.

Simple travelling costumes for the autumn are made of light-weight tweed or English serge, the skirt about four and one-half yards around, falling in full pleats in the back, and machine-stitched in seven rows at the hem. The cape is lined with plaided or chameleon silk and stitched at the edges. The waist is in Norfolk style with three box pleats also finished with stitching. The sleeves are in melon shape, and the crush colar is made of fabric matching the cape lining. Golf capes are often to be found which match excellently with these suits without the trouble of making an extra wrap.

There has been a recent large importation of beautiful birds from the Island of Trinidad, and also birds from Japan, notably the thrush, and also larger birds of brillian plumage, to be used for hat and bonnet decoration. The importation this season is as large, if not larger, than it has ever been, for birds have been slaughtered to such an extent in this country that the present supply in no way equals the demand, hence the importation from abroad.

THE CLERGYMEN AND LAYMEN UNITE.

In Their Praises of Dr. Agnew's Catarrhal Powder.

Taking the Bishop of Toronto, Right Rev. A. Sweatman, D. D., D. C. L., three of the leading members of the Faculty of McMaster Hall, and men like the Rev. W. H. Withrow, and others, as representing the Methodist church, all of whom have spoken in high terms of the merits of Dr. Agnew's Catarrhal Powder, and unite with these the warm endorsement of this medicine by the well known Toronto journalist, Mr. W. L. Smith, as representing the laymen, and it must be granted that clergymen and laymen are of one mind touching this truly meritorious medicine. The truth is that every one who uses the medicine has a good word to say for it.

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