

CHURCHES TO-MORROW

Guide to Places of Public Worship

ANGLICAN

ST. JUDES CHURCH—Corner Dalhousie and Peel Sts. Feb. 1st—4th Sunday after Epiphany.

11 a.m., Holy Communion, 3 p.m., Sunday School and Bible Class. 7 p.m. Evening prayer. At this service Miss Elsie Senn will sing Liddle's "Abide with me." The rector will preach at both services. Week night services every Wednesday evening at 7.30.

GRACE CHURCH—Rev. Dr. Mackenzie, Rector. Rev. Mr. Potts, Curate.

ST. JOHN'S CHURCH—150 Oxford St.

ST. JAMES' CHURCH—Dublin St., cor. Grand.

ST. PAUL'S CHURCH—West Mill St.

TRINITY CHURCH—Cor. Cayuga and Huron.

ST. LUKE'S CHURCH—Corner Elgin and Brock Sts. Rev. C. V. Lester, B.A., Incumbent.

ECHO PLACE MISSION—Mohawk Villa, Hamilton Road. Rev. C. V. Lester, Incumbent.

BAPTIST

FIRST BAPTIST—104 West St.

The pastor, Rev. Llewellyn Brown will be in charge of all the services of the day. Morning worship, 11 a.m. Bible school, 3 p.m., evening and sermon, 7 p.m., sermon subject "The Best Life to Live." There will be extra good music under the direction of David L. Wright. A hearty welcome awaits you. Come with your friends. The music will be as follows: Morning: (a) "Prayer and Candle Song" (Guilmant); (b) "Meditation" (Lemaigne); offertory, "Melody" from Overture in D Minor (Bach); solo, "Love Divine All Loves Excelling" (Oliver); Miss Edna Phipps, communion hymn "In Memoriam" (Mäker); Evening: (a) "Reverie" (Loud); (b) "Excerpt" from William Tell Overture (Rossini); (c) "Cantilene Nuptiale" (Dubois); anthem, "Far from My Heavenly Home" (Ham); soloist, Miss Hutchinson; offertory, "Evening Song" (Johnston); solo, "Like as the Hart Desireth" (Allstun); Miss M. Campion; dox, "Night Hymn at Sea" (Thomas); Miss M. Campion and Mr. J. A. Harold; postlude, "Torchtlight March" (Guilmant).

CALVARY BAPTIST CHURCH—Dalhousie St., opp. Alexandra.

Rev. W. E. Bowyer, Pastor. Rev. W. E. Bowyer, the pastor will preach. 11 a.m., "Our Supreme Business." 2.45 p.m., Sunday School and Adult Classes. 7 p.m., "A Word in Season." Good music, Free Seats. All welcome. Communion and reception of new members in the evening. Special service every night next week, except Saturday.

PARK BAPTIST CHURCH—Rev. C. W. Rose, Pastor.

At 11 a.m. Sermon subject "The help our Heavenly Helpers Give." Pastor will preach. At 12.15 Lord's Supper and reception of new members. At 3 p.m., Bible School and Men's League. At 7 p.m., one of Canada's greatest temperance lecturers, Alderman F. S. Spence of Toronto, will deliver the address. There will be a large chorus choir and special soloists. A hearty welcome to all.

IMMANUEL BAPTIST CHURCH—Cor. Erie Ave. and Port.

SHENSTONE MEMORIAL BAPTIST CHURCH—Cor. St. George and Grand.

RIVERDALE BAPTIST CHURCH—West Mill St.

CONGREGATIONAL

CONGREGATIONAL CHURCH—Cor. George and Wellington Sts. Rev. M. Kelly, Pastor.

The pastor will take charge of both services on Sunday. Morning services—11.00 a.m. The usual morning service followed by Sacrament and reception of the members. 3.0 p.m.,—P. S. A. Brotherhood, Sunday School and Bible classes as usual. 7.00 p.m., Mrs. Hitchcox of Toronto will speak on Temperance. Mrs. Hitchcox is spoken of as one of the most noted women platform speakers.

LUTHERAN

LUTHERAN CHURCH—Cor. Wellington and Queen Sts.

METHODIST

WELLINGTON ST. CHURCH—55 Wellington St.

Conclusion of two weeks of special services. Quarterly love feast at 10 a.m. Public worship at 11 a.m. Mrs.

Owen A. Hitchcox will speak on behalf of the Dominion Alliance. 6.45 p.m. special song service by choir, assisted by the Darwin String Orchestra. 7 p.m. public service, followed by sacramental and reception service. Choir music, morning: Hymn-anthem, "Shadows," soloist, Miss Corinne Chave. Solo, "He wipes the tear from every eye" (Lee), Miss Alice Bloxham. Evening, anthem "Gloria" (Mozart); solo, "Crossing the Bar" (Wegman); Miss Ruby Cann. Thomas Darwin, organist and choirmaster. A cordial welcome to all.

COLBORNE STREET CHURCH—Rev. T. E. Holling, B.A., Pastor.

Quarterly Services. 10 a.m., Lovefeast. 11 a.m., Public Worship. Reception of new members and communion.

2.45 p.m. Sabbath School and Adult Bible Classes.

7 p.m., Public worship. Address by Rev. J. Muir, Field Secretary of the Dominion Alliance.

The music for the day is as follows: Morning Music, Anthem "Come unto me" (Nevin); Evening music, Anthem "Son of my soul" (Turner); solo "Babylon" (Watson) Mr. J. B. Hills. G. C. White, organist, and choirmaster.

SYDENHAM STREET CHURCH—Cor. Dundas.

Rev. A. I. Snyder, Pastor. A. R. Knott, Organist.

10 a.m., Union Fellowship service; Junior League.

11 a.m., "Gratefulness." Sacrament of the Lord's Supper and reception of New Members.

2.45 p.m., S. S. and Adult classes. 7 p.m., The Fourth Commandment—"What We or Shall We Not Do Visiting on Sunday."

Pastor at both services Free seats. Good music. Bright services. A welcome for everybody.

BRANT AVENUE CHURCH—Alfred E. Lavell, Pastor.

Richmond. 11 a.m., "Gratefulness." Sacrament of the Lord's Supper and reception of New Members.

2.45 p.m., S. S. and Adult classes. 7 p.m., The Fourth Commandment—"What We or Shall We Not Do Visiting on Sunday."

Pastor at both services Free seats. Good music. Bright services. A welcome for everybody.

WESLEY CHURCH—Cor. Cayuga and Superior.

FREE METHODIST CHURCH—178 Market St.

OXFORD ST. CHURCH—Oxford Street, West Brant.

M. M. E. CHURCH—Murray Street.

MARLBORO ST. CHURCH—Corner of Marlboro and Radwon Streets.

ELM AVE. CHURCH—Echo Place.

NONDENOMINATIONAL CHRISTADELPHIAN—C. O. F. Hall.

Subject for Sunday, 7 p.m., "He that hath the Son hath life." The true sense of this passage will be shown to be quite different to the common idea.

Speaker, Mr. Styles, in C. O. F. Hall, opposite Post Office entrance 136 Dalhousie St.

All welcome. Seats free. No collection.

BETHEL HALL—Nelson Street East.

Mr. Richard Irving, of Belleville, will preach the gospel at 7 a.m., Sunday, and each evening during the week, except Saturday at 8 o'clock. A hearty invitation to these services is extended to all.

RAWDON STREET MISSION.

SALVATION ARMY—Darling St.

GOSPEL TABERNACLE—Cor. Edward and Walter Sts.

INTERNATIONAL BIBLE STUDENTS' ASSOCIATION—17 George St.

FIRST CHURCH OF CHRIST—George St.

PRESBYTERIAN ZION PRESBYTERIAN CHURCH—Darling St., opp. Victoria Park

Services, 11 a.m. and 7 p.m. Rev. G. A. Woodside, minister. Services "Bright, Inspirational and Helpful."

Public Invited. Lucky Customer. The 49th customer at R. T. Whitlock and Co's store on Dollar Day was A. Fick, 35 Greenwich street, and upon his calling at the above named firm will be awarded the overcoat advertised.

ST. ANDREW'S PRESBYTERIAN—Cor. James and Brant Ave. 11 a.m. field day, Dominion Alliance, Brant County. Speaker, Rev. John Muir. 7 p.m., "A Lesson in Reverence." 3 p.m., Sabbath School.

ALEXANDRA CHURCH—Cor. Peel St. BALFOUR ST. CHURCH—Cor. Grant St. ROMAN CATHOLIC ST. BASIL'S CHURCH—Cor. Palace and Crown. ST. MARY'S CHURCH—Cor. Colborne and Brock.

SUNDAY SCHOOL.

Lesson V.—First Quarter, For Feb. 1, 1914.

THE INTERNATIONAL SERIES.

Text of the Lesson, Luke xi, 1-18. Memory Verses, 9, 10—Golden Text, Luke xi, 9—Commentary by Rev. D. M. Stearns.

To pray in reality and know a fulfillment of Matt. xli, 22, "All things whatsoever ye shall ask in prayer, believing, ye shall receive," or Mark xi, 24, "What things soever ye desire, when ye pray, believe that ye receive and ye shall have," or John xv, 7, "If ye abide in Me and My words abide in you, ye shall ask what ye will and it shall be done unto you," is one of the greatest things that ye can attain to.

The attainment consists in the abiding just referred to, the fully forgiving every one, keeping His commandments and doing those things that are pleasing in His sight, asking according to His will, asking in faith, nothing wavering, not asking merely for our own pleasure, asking with importunity, as in our lesson (Mark xi, 25, 26; John xiv, 22; v, 14; Jas. i, 6; iv, 3). Another word to be well considered is John xiv, 13, 14, " whatsoever ye shall ask in My name, I will do it." This last always seems more plain to me when I consider a man on the road, a commercial traveler, in the name of a business house, a concern or company.

This man, representing the firm, can transact only such business in its name as it is engaged in. Anything outside of that cannot be in its name.

When the question is asked by the Lord in Isa. vi, 8, "Whom shall I send, and who will go for us?" we naturally ask for what purpose does He wish to send us? Then we think of some of our Lord's sayings when He was here on earth: "The living Father hath sent me;" "I seek not mine own will, but the will of the Father who hath sent me;" "My meat is to do the will of Him that sent me and to finish His work" (John iv, 34; v, 30; vi, 58, 57). Then we remember His words to His Father concerning His sent ones: "As Thou hast sent me into the world, even so have I also sent them into the world. They are not of the world, even as I am not of the world." Also His words to the disciples after His resurrection, "As My Father hath sent me, even so send I you" (John xx, 21).

Our lesson says that "as He was praying in a certain place, one of His disciples said, 'Lord, teach us to pray' (verse 1). Then He gave them this prayer, which He had also given on a former occasion (Matt. vi, 9-13); spoke of the necessity of importunity and of every one asking, receiving, and that if parents know how to give good gifts to their children how much more would the Heavenly Father give the Holy Spirit (or, as it is in Matt. vi, 11, good things) to them that ask Him.

It seems necessary, therefore, that we must know and understand our relationship to the Father as His children if we have become such by redemption, our business in this world as such, that we may be wholly engaged in it, the privilege of constant communion with God concerning all the affairs for which we are here and the assurance that He will certainly see to the supply of all that is needed to carry on His work.

He being all wisdom and having all power, we must have unbounded confidence in His management, in His way of doing things and in His time for attending to our needs. All this and much more is included in this prayer, the petitions of which those who read my notes know that I am in the habit of associating with the benedictions of Matt. v, 1-12. Luke tells us that at the time of His baptism He was praying; that before He chose the twelve He continued all night in prayer to God; that at the time of the transfiguration He went up into a mountain to pray; and as He prayed, the fashion of His countenance was altered (Mk. ix, 29, 30), and now, when He had ceased praying in a certain place, in answer to a request from one of His disciples, He taught them this prayer. None but true believers, who have become children of God by receiving Christ, can honestly say "Our Father who art in heaven." Concerning all others see John viii, 44; I John iii, 12. Only the poor in spirit can hallow His name. Unbelievers who will not submit to Him are proud in spirit.

Those who mourn because of abundant iniquity long for the coming of His kingdom. The meek and lowly love Him will rather than their own and want it done on earth as in heaven. Those who hunger and thirst after righteousness trust Him also for daily bread.

Although as children of God we have the forgiveness of all our sins (I John 1, 12), yet we need constant forgiveness and, being forgiven so much, are merciful to others. We fear lest we see not the hand of God in all things, who have become children of God, which hates evil and the evil one and longs for the reign of the Prince of Peace in us and in the world, that the kingdom, the power and the glory may be manifestly His. The importunity reminds us of Isa. lxiii, 9, where believers as the Lord's messengers are urged to take no rest and give Him no rest till He makes Jerusalem a praise in the earth (see margin and revised version), for that will mean the coming of the kingdom.

Mr. John Harold declines for business reasons, the Liberal nomination in Brant.

SATURDAY NIGHT SERMONS

BY REV. SAMUEL W. PURVIS, D.D.

BEASTS, BABIES AND BIBLES.

"How much, then, is a man of more value than a sheep?" (R. V.) Matt. xii, 12.

I was perched in a sightseeing auto "doing the town." "Get on to the robes in the rubberneck wagon" called a newsboy. One pays a price for prominence. I did not respond. I remembered about casting your corals before porcupines or something to that effect. But the "dago" kid in front of the million dollar skyscraper started me thinking. The man with the megaphone called out the things the town valued. The marble courthouse, "built with considerable steel," he facetiously explained; the biggest department store in the state, the handsomest post-office in the city park, the factories, among them a cotton mill employing hundreds of women and children, and a stock farm, "the finest in the United States," you could "see off the floor."

I looked with starting eyes. We went out through the residence section on their parkway or boulevard, on either side white spelled in rich mansions and luxurious limousines. "We are the richest city proportionately in the Atlantic sea coast," said he of the megaphone. Rich in what? Buildings and more buildings, wealth and more wealth, expressed in things. And a stock farm—the best in the United States. I can see it yet. Nicely painted, grass about the place, a flower bed and a fountain, wide windows, admitting air and sunlight, retainers and attendants in white bibes. The place looked so clean and beautiful I forgave the hyperbole about "eating off the floor."

Beasts, Babies and Bibles. I am a philosophizing preacher with a heart large enough for beasts, babies and Bibles. Why aren't folks more than things? Why shouldn't the gazetteer of the "rubberneck wagon" proclaim, "This finest in the United States" you could "see off the floor?" "There's a little mission that reclusus scores of men every year." "There goes a pastor who helps more people upward than a saloon can pull downward." "That little woman teaches a night school for foreign children," possibly my little old kinship, the boy among them? "What are buildings compared with people? Is not the value of a human being more than real estate? That model stock farm publishes a bulletin giving a tabulation of some elaborate feeding tests of cattle and hogs. Much is said about the 'balanced ration' that saves city kids' feeding emaciated and undernourished school-children, but it is 'hounded down. You see, it 'paperized' them."

Hogs, Cattle and Men.

One of Roosevelt's last messages to congress said, "We ought no longer to ignore the reproach that this government takes more pains to protect the lives of hogs and cattle than human beings." And Dr. Wiley, the pure food specialist, remarked in a lecture to the "Wellesley Woman's club in Boston had long ago that it was "better to be a steer than a man, and a fat hog than a woman." Across the aisle from me in the Pullman sleeper, all the way from Denver to Chicago, rode a woman with her child and her husband. The man was in the last stages of consumption and spat out of the car window and on the side of the coach and only occasionally in a cup. I am sure on the way back that berth was made up for some unsuspecting victim. That wouldn't be allowed with a carload of cattle. Ever watch the crowd of men, women and children packed indecently in the subway cars from 5 to 7 p. m.?

The "law" wouldn't allow hogs to be crowded and jammed into cars in such a manner. It would reduce the weight of the creatures; might kill some with the loss of hundreds of dollars. Mrs. Charlotte Smith, a social worker in Boston, says that babies are selling from \$2 to \$10 apiece while poodle dogs fetch \$10 to \$100 in the fashionable section of the Hub. Values!

Men and Machines. From my sightseeing auto that day I could see the homes of the "hands" employed at the cotton mills. They are hardly "hands," only machines. I couldn't help thinking of Helen Boardman. "The machine is kept in a little hut not far from the factory. It is a wonderful machine, but it isn't worth much. There are so many other machines in the world. As the sun peeps over the horizon the factory whistles blow and the machine starts out. Other gray machines are going through the early light to the same place. The machines are used to spin hats. What would the world do without hats? Indeed, hats must be made. One day the accident of the whistle is heard before closing time. The great wheels stop for a moment as something limp and gory is carried out and taken away. No more hats are killed. No more hats to be had at the same price. Blow whistles! Turn wheels! No; they must not be called machines. Machines are taken care of. Belts are kept from dampness; bolts are renewed. We have fireproof buildings, shock absorbing car springs, burglar proof bank vaults, ventilated fruit cars. How much better is a man than a machine! A carload of laborers coming home at night is of far more value than a carload of live stock—in Christ's sight.

The Bishop of London denied that militants imprisoned in Holloway Jail were maltreated.

WITHIN THE LAW

By MARVIN DANA FROM THE PLAY OF BAYARD VEILLER

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CHAPTER IX. A Bridegroom Spurred.

"YOU know—Aggie told you—that Cassidy was up here from headquarters. He didn't put a name to it, but I'm on." It was Garson speaking. Mary regarded him inquiringly, and he continued, putting the fact with a certain bristly bluntness after the habit of his class, "I guess you'll have to quit seeing young Gilder. The bulls are wise. His father has made a toiler."

"Don't let that worry you, Joe," she said tranquilly. She allowed a few seconds to go by, then added as if called indifferent, "I was married to Dick Gilder this morning." There came a quest of amazement from Aggie, a start of incredulity from Garson.

"Yes," Mary repeated evenly, "I was married to him this morning. That was my important engagement." She added with a smile toward Aggie.

Aggie sat erect, her baby face alive with worldly glee.

"Oh, gee, what luck!" she exclaimed, "Why, he's a king fish, he is. Gee, but I'm glad you landed him." "Thank you," Mary said with a smile that was the result of her sense of humor rather than from any tenderness.

It was then that Garson spoke. He put a question of vital significance. "Do you love him?" "You don't love me?" "The question caught Mary all unprepared, but she retained her self-control sufficiently to make her answer in a voice that to the ordinary ear would have revealed no least tremor.

"No," she said. She offered no explanation, no excuse; merely stated the fact in all its finality. "Then you won't leave us?" Garson asked. "We're going on as we've been before." The hint of dejection in his manner had vanished. "And you won't live with him?" "Live with him?" Mary exclaimed emphatically. "Certainly not!"

Garson was still patient in his determination to apprehend just what had come to pass. "Does he understand the arrangement?" was his question. "No, not yet," Mary admitted, without sign of embarrassment. Garson was intently considering another phase of the situation, one suggested perhaps out of his own deeper sentiments.

"He must think a lot of you," the said gravely. "Don't he?" "I suppose so." Garson spoke very softly, but with an intensity that left no doubt as to the honesty of his purpose.

"I'd say three up the whole game and go to him, if you really care." There fell a tense silence. It was broken by Mary. "I married him to get even with his father," she said. "That's all there is to it. By the way, I expect Dick will be here in a minute or two. When he comes just remember not to enlighten him."

"Mr. Gilder," Fannie announced. "Any one with him?" "No, Miss Turner," the maid answered. "Have him come in," Mary ordered.

Garson made hasty excuses and went out on the heels of the maid. Aggie, however, consulting only her own wishes in the matter, had no thought of flight, and, if the truth be told, Mary was glad of the sustaining presence of another woman. She got up slowly and stood silent, while Aggie regarded her curiously. A moment later the bridegroom entered. He was still clean cut and wholesome. Some sons of wealthy fathers are not after four years' experience of the white lights of town. And the lines of his face were firmer, better in every way.

It seemed, indeed, that here was some one of a resolute character, not to be won over by the trivial and gross things. He caught Mary in his arms with "Hello, dear!" smothered in the kiss he imparted on her lips.

Mary strove vainly to free herself. "Don't, oh, don't!" she gasped. Dick released his wife and smiled the beatific smile of the newly wed.

"Why not?" he demanded, with a smile. "Agnes!" It was the sole pretext to which Mary could turn for a momentary relief.

The bridegroom faced about and perceived Agnes. He made a formal bow and spoke quietly. "I beg your pardon, Miss Lynch, but"—a smile of perfect happiness shone on his face—"you could hardly expect me to see any one but Mary under the circumstances. We were married this morning."

Aggie accepted the news with stinging excitement. "Goodness gracious! How perfectly lovely!" "You bet it's lovely!" Dick declared. He turned to Mary, his face glowing with satisfaction. "Mary," he said, "I have the honeymoon trip all fixed. The Mauretania sails at 6 in the morning, so we will—" "Where is your father?" the bride asked, without any trace of emotion. "O Lord! I had forgotten all about dad. I'll tell you what we'll do. We'll send dad a wireless from the ship, then write him from Paris."

"What was your promise? I told you that I wouldn't go with you until you had brought your father to me and he had wished us his blessing!" "Mary," Dick said reproachfully, "you are not going to hold me to that promise?" "I am going to hold you to that promise, Dick."

"All right. You pack up what things you need, girls—just a few, because they'll sell clothes in Paris. And meantime I'll run down to dad's office and have him back here in half an hour. You will be all ready, won't you?" "Yes, yes, I'll be ready. Go and bring your father."

"You bet I will!" Dick cried heartily. He would have taken her in his arms again, but she evaded the caress. "Just one!" Dick pleaded.

"No," the bride replied with determination. There was silence in the drawing room until the two women heard the closing of the outer door of the apartment. Then, at last, Aggie relieved her pent-up emotions in a sigh that was not a groan.

"Oh, gosh!" she gasped. "The poor sinner!" Garson, learning from the maid that Dick Gilder had left, returned just as Mary was glancing over the release with which General Hastings was to be compensated, along with the return of his letters, for his payment of \$100 to Miss Agnes Lynch.

Mary spoke crisply to Agnes. "And now you must get ready. You are to be at Harris' office with this document at 4 o'clock, and remember that you are to let the lawyer manage everything." (To be continued.)

The total expenditure for the current fiscal year, is expected to be about \$183,000,000, and the total revenue about \$179,000,000.

WEST LAND REGULATIONS. ANY PERSON who is the sole head of a family, or any male over 18 years old, who has a quarter section of available Dominion land in Manitoba, Saskatchewan or Alberta. The applicant must appear in person at the District Land Agency or Sub-Agency for the District. Entry by proxy may be made at any agency on certain conditions, by father, mother, son, daughter, brother or sister of landholder.

"Duties—Six months' residence upon and cultivation of the land in each of three years. A homesteader may live within five miles of his homestead on a farm of at least 80 acres, solely owned and occupied by him or by his father, mother, son, daughter, brother or sister.

In certain districts a homesteader in good standing may pre-empt a quarter-section alongside his homestead. Price \$300 per acre. Duties—Must reside upon the homestead or pre-empted six months in each of six years from date of homestead entry (including the time required to earn homestead patent), and cultivate 60 acres extra.

A homesteader who has exhausted his homestead right, and cannot obtain a pre-emption, may enter for a purchased homestead in certain districts, price \$500 per acre. Duties—Must reside six months in each of three years, and cultivate 60 acres and erect a house worth \$300.00. Deputy of Ministerial W. W. COBY, N.E.—Unauthorized publication of this advertisement will not be said for.

I OWE MY LIFE TO "FRUIT-A-TIVES"

They Did Me More Good Than All Other Treatments Combined

Mrs. H. S. WILLIAMS



PALMERSTON, ONT., June 20th, 1913. "I really believe that I owe my life to 'Fruit-a-tives'. Ever since childhood, I have been under the care of physicians and have been paying doctors' bills. I was so sick and worn out that people on the street often asked me if I thought I could get along without help. The same old stomach trouble and distressing headaches nearly drove me wild. Some time ago I got a box of 'Fruit-a-tives' and the first box did me good. My husband was delighted and advised a continuation of their use. 'Fruit-a-tives' completely cured me. Today, I am feeling fine, and a physician meeting me on the street, noticed my improved appearance and asked me the reason, I replied, 'I am taking 'Fruit-a-tives'. He said, 'Well, if 'Fruit-a-tives' are making you look so well, go ahead and take them. They are doing more for you than I can'."

Mrs. H. S. WILLIAMS. "Fruit-a-tives" are sold by all dealers at 60c a box, 6 for \$2.50, trial size 25c. or sent on receipt of price by Fruit-a-tives Limited, Ottawa.

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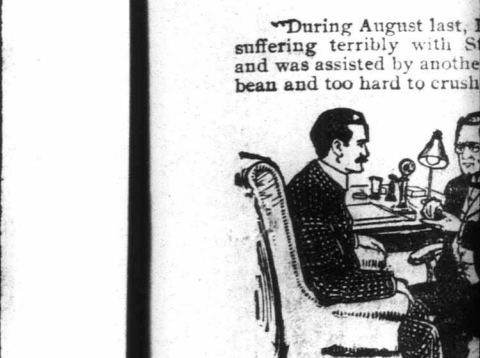
SOVES We have a few more rebuilt Heaters and Ranges, all in first-class order and fully guaranteed. These are good value. Howie & Feely TEMPLE BUILDING

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