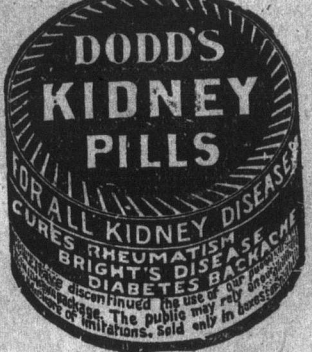




WORKMAN'S ADVENTURE.

Swept Through Flooded Sewer and Came Out Alive.

New York, Sept. 27.—John Hoffman, 55 years old, an employee in the bureau of sewers, was dropped into a five-foot sewer in Third avenue near 128th street, owing to the breaking of a rope, and shot through the sewer to its terminus at Harlem River and 131st street. That he came out alive is considered remarkable.

With several other employees, Hoffman was at work repairing the main sewer. They had almost finished their labors when a heavy rainstorm started. Hoffman was down in the hole about four feet above the swiftly flowing water. Around his waist was a rope, which was held by the men in the street above. As the water poured into the various sewers leading into the main pipe the water rose higher and the rope broke and Hoffman fell into the sewer. He went home. His fellow workmen instantly dashed up the avenue to 131st street, where the sewer runs into the Harlem River. He landed near a bathhouse, swam to it, and held on until a policeman and workmen rescued him. After being given dry clothes he went home. He told the policeman that he went through the sewer so fast he "didn't have time to look at the scenery."

PROMINENT MANUFACTURER SPEAKS.

In Vanleek Hill, Ont., no one is better known than Geo. S. Watson. When he says "Cattarrh" is a real cure," he depends on it being so. "My wife," he writes, "was subject to bad attacks of throat irritation and bronchitis. Many remedies were tried, but few proved at all useful. Cattarrh was different. It seemed to get right at the sore spots and brought relief quickly. We have found Cattarrh an absolute cure for bronchitis and catarrh." Nothing cures more quickly, so get it to-day, two sizes, 25c. and \$1. at all dealers.

"TECHNICAL QUIBBLE."

Said Chief Justice Moss of an Argument by Mine Company.

Toronto, Sept. 27.—The La Rose Mining Co. lost their appeal to the Court of Appeal against the judgment in favor of the T. & N. O. Railway Commission, and the Right of Way Mining Co., with regard to the possession of some three acres of land which had been deducted from their claim for railway purposes. In giving judgment, Chief Justice Moss said that the argument that the words "right of way" meant only an easement for the railway was a technical quibble and untenable, and that the plaintiffs knew all the land.

Mr. Justice Meredith said: "The appellants have failed to prove that they ever bought or paid for or were entitled to the lands in question."

A childless home is a cheerless home. The maternal instinct exists in every woman, and when it is ungratified she is deprived of much of the happiness of life. It often happens that childlessness is due to some cause which can be removed, and often is removed by the use of Dr. Pierce's Favorite Prescription. The vigor and vitality which this remedy imparts to the delicate womanly organs, puts them in a condition of normal health, the lack of which is often the sole obstruction to maternity. Every woman should read Dr. Pierce's Common Sense Medical Adviser, a book containing 1008 pages and 700 illustrations. It is sent entirely free on receipt of stamps to pay expense of mailing and customs. Send 31 one-cent stamps for the paper bound volume, or 50 stamps for cloth bound. Address Dr. R. V. Pierce, 663 Main Street, Buffalo, N. Y.

Welcome New Dominion.

Wellington, New Zealand, Sept. 27.—(C. A. P.)—Dominion Day was celebrated with great rejoicing. Australia, Natal and Transvaal sent congratulations.

The Standard takes opportunity to read New Zealand a homily on the emigration question, urging her to follow the example of the great Dominion of the west.

Attacked by Madman.

New York, Sept. 27.—During the voyage of the White Star steamer Majestic to this port, Dr. Rivard, French, the ship's physician, narrowly escaped death at the hands of a madman, a stoker, who locked himself and the physician in the surgery, and who had to be shot down.

ITCH, Mange, Prairie Itch, Scabies.

Barber's Itch, and every form of contagious Itch on human or animal cured in 30 minutes by Wolford's Sanitary Lotion. It never fails. Sold by C. H. Gunn & Co., and W. W. Turner.

Death is not the worst evil.

Quail on Toast is the best 5 cent Cigar in the market—made by O'Brien Bros.

Lord Luke is the best 10c. Cigar

in the market—made by O'Brien Bros.

HUMAN AND YET DIVINE

CLAIM OF JESUS CHRIST TO THE ALLEGIANCE OF MANKIND.

HIS PERSONALITY MOST UNIQUE

Reverence For the Ideal—Excellence Excites Admiration—Why Jesus Was Misunderstood—Secret of His Power to Draw the Multitude—Remedy For Social Ills—Peace Not Anarchy.

Entered according to Act of Parliament of Canada, in the year 1907, by Frederick Dyer, Toronto, at the Dept. of Agriculture, Ottawa.

Los Angeles, Cal., Sept. 23.—The claims of Christ to the homage of all races and all times as a divine being and the greatest of teachers are eloquently presented in this sermon from the text John vii, 46, "Never man spake like this man."

What a strange world this is! As soon as a novelty ceases to be a novelty we look upon it as quite commonplace. What once aroused our admiration and enthusiasm is now considered one of the ordinary, prosaic incidents of everyday life. We marvel no longer at the revolving wheel of the horseless carriage along our boulevards, which made thousands of pedestrians line the curbstones with interest. But that "nine days' wonder" soon came to an end. Now we grumble at the speed limit of the automobile, apply opprobrious epithets to the chauffeur and cross the street in fear and trembling lest one of these crushing machines hurl us into eternity without a moment's notice. Once the sound of the telephone bell would make us take down the receiver with joyful anticipation to find who next of our friends had ordered his name put into the telephone book. But now, instead of being impressed with the wonder of the telephonic wire, we are irritated by it as an annoyance. Once we said: "Marvelous! Marvelous invention!" Now we say, "I wish this miserable telephone had never been invented, for then I could have a few hours in quiet for work."

But, though a novelty may cease to be a novelty in reference to some of the great inventions of the world, yet some creations of God and man have never ceased to be novelties because they stand out from all other creations as absolutely unique.

Why do the tourists in multitudes annually go to visit Niagara Falls? Because those waterfalls are different from all other kinds of waterfalls. Why do the visitors marvel at the wonders of Yellowstone Park? Because when they see the geysers in full play and the "Giant Paint Pot" and "Hell's Half Acre," where the ground, as in an earthquake, is moving and trembling under their feet and where they can catch a fish in one pool and without moving their feet throw that living fish into a natural cauldron not ten yards away and there cook it and take it up ready to be eaten, these people say, "There are many wonders in this world, but there is no wonder anywhere else just like the wonders of Yellowstone Park." The same is true about the pyramids. If we knew how they were built and why they were built, and if there were pyramids in every land like the Egyptian pyramids, we would have but little interest in climbing them. But because the Egyptian pyramids are different from all other piles of stone, tens of thousands of tourists annually make pilgrimage to Cairo as to a sacred shrine.

What is true of inanimate things is also true of certain men. When you find a man radically different in capacity from all other men, then that man stands out conspicuous among his fellows. Paganini, the master wizard of the violin, was such a man. The musical critics of his day declare that he developed a tone touch which was peculiarly his own. No other man ever possessed it before he did. No man has ever possessed it since. He was different from all other musicians. Because he was different, the whole musical world sat at his feet and listened and marveled. Edgar Allan Poe was such a man. There were a host of poets before the author of "The Raven." Many have risen and flourished since, but he was different from them all. Never was there a man who could make such rhythmic music out of mere words as he. Read his famous poem "The Bells." He transforms every word to a bell note. There the sleigh rings their bells, and the church bells ring their bells, and the solemn funeral dirges ring their bells. And because Edgar Allan Poe was different from all other poets we find his books upon almost every library shelf.

Infinitely grander, supernally unique, even from a human standpoint, is he of whom I speak to-day. Christ was and is different from all other men. When he came to earth from Nazareth and began to teach the people, he tried to analyze his power. They tried to find similarities between his personality and that of other prophets, but the more they studied him the more they found he was a law unto himself. And because he was so peculiarly individual the people began to flock after him in great multitudes. At last every man and woman who came in touch with this new teacher confessed that he was absolutely and intensely unique. Even the officers of the law who were sent by the priests and Pharisees to arrest Jesus would not apprehend him, for they said, "Never man spake like this man." Do you wonder that a man like Jesus, who was of such a unique individual type, should have gathered about his personality the ever-increasing multitudes and that he astonished them with his doctrines? I want to show you this morning some of the respects in which Christ was different from other men and why he wants us to be like him and be in our way different from the great world at large.

Christ was different from all other men, in the first place, because he claimed that he was the divine source of spiritual life. He spoke as a prophet, but he was more than a prophet. He spake as a priest, but he was more than a priest. He spake as a king, but he was more than a king. He spake as a man, but he was more than a man.

phot. He spake as a priest, but he was more than a priest. He spake as a divine king in whom was all power. He stood up in the midst of the people and said, "I am the Christ whom the prophets foretold." He said, "I am the Messiah who has come to establish a kingdom." He did more than that. He compared himself to a fountain of living water of which if any man should drink he would never thirst again. He did more than that. He said that if any man should believe on him the divine power which he possessed would flow through the human heart as through a living channel. In all the history of the world was there ever a human being who took to himself such divine authority as did Christ? Do you wonder that when the officers of the law, at the behest of the chief priests, went to apprehend Jesus they stood amazed and exclaimed, "Never man spake like this man?"

But the exalted claims of this divine Nazarene did not end with mere words. He said, "I am the Christ." Then he again said, "I will prove it by working the most wonderful miracles man ever witnessed. Do you see that young man who was born blind? I touch his eyes and they are opened. See, here is a deaf and dumb man. I place my finger in his ear and on his tongue and he is able to hear and speak. See, here is a dead man. Decomposition has already set in. That hence, Satan! I will turn him into a corpse. I will turn his bier into a couch. I do these miracles to prove to you that I am divine. All power is in me. I and my Father are one." Thus did Jesus to prove his divinity. He was a man. He was born of our bone and flesh of our flesh, yet at the same time he said: "I am God. I am the Messiah, the earliest time. I prophesied to me." Do you not realize that this claim of divinity makes Christ stand forth from all other men as distinctively individual?

Now, my brother, if this divine Christ has a divine strength to give to you which you can receive from no other source, does it not behoove you to seek Christ and ask for this divine blessing? If Jesus is truly God, are you not willing to kneel down and ask for his pardon and his love? And especially would you not have this divine strength when it is offered freely to the vilest and the most flagrant sinners as it is offered to you?

Prof. Phillips tells the story of a burglar who broke into a seaside mansion. He tumbled into the middle of the parlor floor all the valuables which he wished to take away, but in the corner of that parlor was a beautiful figure of Guido's "Ecce Homo." The Italian master could not put him. Jesus' head was crowned with thorns. With a look of ineffable love he seemed to say, "I am dying for you. I am dying that you might be saved from sin and live forever with me." The burglar stopped in his work of theft and began to study that face. Then he seemed to say, "O Christ, I can not steal while thou art looking at me." And you see the face of Jesus to the wall. O man, O woman, O child, are you going to turn the face of Christ away? Remember his parched, bleeding lips are ready to speak words of eternal life to you. Are you going to turn your back upon this Christ, who is man and yet God? And you do not hear Christ saying to you, "If any man thirst let him come unto me and drink?" God is speaking. Christ the God is speaking. He is speaking to you. He is speaking to me. He is speaking to all sinners. Yea, he is speaking to the whole world.

But Christ did more than claim divine kinship. When he opened his lips he taught a new social doctrine. He upset all the foundation stones upon which the society of his day had been built. He came to the rich man and said, "That poor man who is your neighbor." He came to the man who had a grievance against his neighbor and said, "The Mosaic law is not in force now. It is not eye for eye, tooth for tooth. It is love for hate, forgiveness for injustice, mercy for transgression. Bless them which persecute you. Bless and curse not. Could there have been a more revolutionary doctrine preached, than that which Christ taught in his message of the new kingdom?"

I once heard an anarchist, a woman, preach her horrible doctrine. That night after the meeting when I lay in bed with all my better manhood revolting from the despicable teachings of this dangerous woman I thought of the shock which Christ and his disciples of his day. But what a difference! She preached murder and revolution. He preached peace and good will to men. Every word of her address was fiery with hate and malignity; all his words were tender and loving. She demanded fire and sword for her foes; his prayer was: "Father, forgive them. They know not what they do." As I tried to compare the sermon on the mount with the teachings and the tenets of the Pharisees I could understand how they would be shocked. I saw the gentle, humble Christ in his coarse garments pointing to the rich robes of the high priest and saying, "Thou shalt not make my Father's house a place of merchandise." Then I saw Jesus placing his loving hand upon the rich ruler's shoulder and tenderly saying, "Sell all thou hast and give to the poor." Then in the darkness of the night after I had attended the anarchist meeting I said to myself: "What poor doctors for a world awry men are! This woman perceives social injustice, and she would tear society to atoms, but the divine Christ, perceiving social injustice, bids society to pattern itself on his kingdom which is in heaven. Yes, Christ did more than claim his divine kinship. His teachings were the message of love. When Jesus appeared the old Mosaic dispensation of an eye for an eye and a tooth for a tooth as the principle of social life disappeared forever. Am I going beyond my right when I declare that in reference to Jesus the teacher, "Never man spake like this man?"

But there was another fact about Christ which individualized him as the most unique of all personalities. He claimed that his dominion should yet cover this round world as the waters cover the sea. And yet, when the Hebrew people wanted to make him their earthly king, Jesus refused all temporal power. He said: "My kingdom is not of this world. If my kingdom were of this world, then would my servants fight that I should not be delivered to the Jews; but now is my kingdom not from hence." In other words, the man who was offered David's throne deliberately turned his back upon it, and yet he claims a divine kingship. From a human standpoint, could you imagine anything more inexplicable?

While thinking along this line my mind naturally ran back to the scene of Christ's great temptation. You know the story. After Jesus had fasted forty days, the devil came to him and said, "If thou be the Son of God, command that these stones be made bread." But Christ said, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Then the devil took Jesus upon one of the temple's pinnacles and said, "Throw thyself down, and God will send his angels to keep thee from being destroyed." But Christ said, "It is written again, 'Thou shalt not tempt the Lord thy God.'" Then the devil took Jesus up on a high mountain and showed him all the kingdoms of the world and said, "Fall down, worship me, and all these will I give thee." But Jesus said, "Get thee hence." Then Jesus said, "Thou shalt worship the Lord thy God, and him only shalt thou serve." In plain English, Satan wanted Jesus to demand a visible manifestation of God's power. He would have Christ do something practical. He knew men, and he knew that they would follow him, who could turn stones into bread; who could fling himself from a dizzy height and alight unhurt; who could achieve world-wide rule by compromising with evil. But not by such means would Jesus win the world's faith and love. Christ could not understand the spiritual, could not comprehend that ineffable power by which if Christ was lifted up he would draw all men unto him.

Now, I always used to look upon this story as an allegory. I never believed that in truth this happened. But the older I grow the more I believe it is literally true. Satan always was and always will be of a carnal mind. He can never understand anything which does not appeal to the carnal mind. He is a great deal like that brutal man who one day asked Benjamin Disraeli why he had married so unattractive a wife. Disraeli was in his sixties and she was a widow who had lavished her wealth upon him and gave him his first step in political life. The prime minister answered: "My friend, I cannot tell you because I do not think you could understand my motive. You do not know what gratitude means." So Satan was and always will be of carnal mind. If Christ could not sit upon an earthly throne and manacle Satan with chains, he does not believe Christ has any power. Thus with the Hebrews. They could not understand why Christ, the spiritual king, would not become Christ the temporal king. They could not understand why Christ, who claimed to be a spiritual ruler, would not re-establish the Davidic throne in Jerusalem.

And yet it is not always the men who have willingly turned their backs upon thrones of earthly power who have established the kingdoms of spirit. Take the life of John Wesley, with his marvelous organizing ability, his wonderful literary gifts, his silver tongue and his power of polemic—could he not have been the greatest statesman or lawyer or ecclesiastic of his time had he wished? Was not the palace or the archbishop's chair within his grasp had he sought it? And yet to-day do we not honor and love the founder of Methodism more than if he had been an archbishop? England has produced many great men, but seldom a greater than David Livingstone. But do we not honor him to-day because he gave up all for Christ?

I do not care where you go in history, the men we honor most to-day and whom God honors most have been and are the men who have turned their backs upon thrones of temporal power in order to spread the higher kingdom of truth and purity and spirituality. The carnal mind cannot grasp this sacrifice, but the spiritual man can. In order to truly appreciate the divine sacrifice we must first have the divine love in our own hearts.

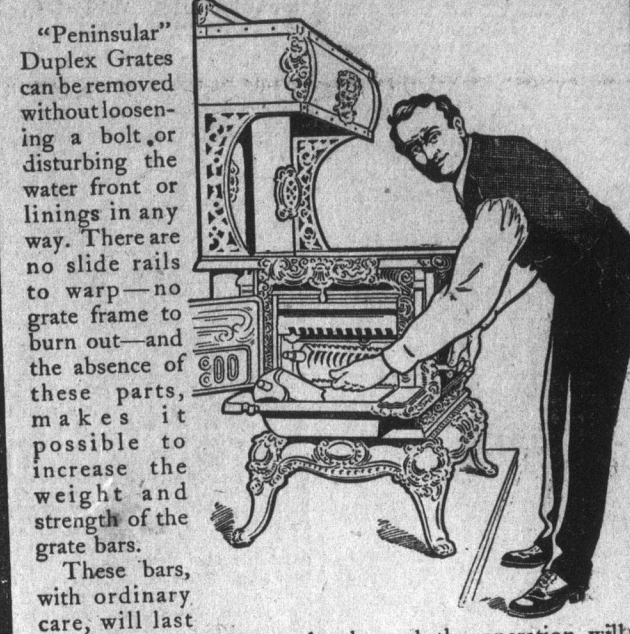
Lastly, the Hebrews of old could not understand this new Teacher because he was going to establish his spiritual kingdom out of the vilest of the vile. He was not like the architect who goes to the purest and whitest quarries to get the stones for the walls of his marble palace. But he goes to the dirt and mire of sin. He collects the most debased. And out of the vilest humanities he expects to build his purest palace. If there was a sinner about he always hunted him out if he could do that sinner any good. He even went and lodged in his house, as he did with Zaccheus. And yet, strange as it may seem, it is almost impossible to do God's work aright unless we are willing to associate with those who are despised by their fellow men. Now comes the practical question: Are we, for Christ's sake, willing to become socially ostracized by those who think it is not proper for us to go with those who have gone astray? Are we willing to do this for Christ, as Christ did this for us?

A QUESTION OFTEN ASKED.

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