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AT AN OPPORTUNE TIME

A good many of you have been looking for us. Here we are, right in the limelight, with goods and prices that will be startling for the next ten days. We are warring on our selling price and absolutely placing at your service our complete stock of Hardware at COST PRICES, regardless of results. Why is it, you ask. WE NEED THE MONEY. Take time by the forelock and select your gifts now.

Re-Nu-All Furniture Polish

Nothing better made; gives a high brilliant finish; will not harm the finest piece of furniture. Reg. 50c value. Sale 39c

Stillson Wrenches

The well-known Stillson pattern, best selling sizes,

8 in., reg. 90c. Sale 60c
10 in., reg. $1.10. Sale 75c
14 in., reg. $1.40. Sale 90c
18 in., reg. $2.00. Sale $1.35

A Big Value in Pocket Knives

We have a large quantity of these exceptional values from 25c up to.. $1.50

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Including all the best brands, both plain and fancy; no better goods in the city.
Per dozen ..... 50c UP

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These goods are all reliable, direct from Sheffield, put up in fancy silk-lined leatherette cases. We can show you an immense range, all at reduced prices.

Electric Pocket Flashlight

One of the most useful articles these dark nights; gives an instantaneous bright light; N. P. head and base. Reg. $1.00. Sale 50c

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A first-class vacuum bottle, will keep liquids hot for 36 hours or cold for 72 hours.

Reg. $1.25. Sale $1.00
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All put up in fancy silk lined leatherette case, both nickel plated and gold plated handles.

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A handsome Shaving Mug in fancy leatherette case, silver plated, mug opal lined. Reg. $5.00 value. Sale.. $2

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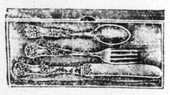

Best goods. These comprise knife, fork and spoon, newest patterns, all heavily silver plated, complete in fancy silk lined case. Reg. 25c. Sale 12c

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Nothing but the best quality, every kind down to cost. Value $1.00. Sale 50c

Alarm Clocks

Here is your chance on an alarm clock. All brass movement, with new patent switch, Arabic dial, N. P. case, fully guaranteed. Reg. $1.00 ..... 50c

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For the money it is the best value; made fine tempered steel, 6 1-2 blade, full polished, cocoabolo handle. Reg. 25c. Sale 15c

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Temple Building Terms Strictly Cash

(SEE OUR NEXT AD)

USE "COURIER" WANT ADS.

Hood's Pills

Best family physic. Do not gripe or cause pain. Purely vegetable, easy to take. 25c.

Gossip of Notables

In the death of Jean Henri Fabre, which occurred a few days ago in France, the world has lost its foremost entomologist. At the time Maurice Maeterlinck published his book on the "Wild Bee", probably not four hundred people in Britain had heard of Fabre. The London Entomological Society possessed only a part of his mammoth work, the "Souvenirs Entomologique"; indeed, only the British Museum in London had a complete set of his numerous writings on natural life. Darwin had called Fabre the "incomparable observer" and another English critic had said: "Fabre is the wisest man, and best read in the book of nature, of whom the centuries have left us any record." His work in the study of insects was a colossal effort of sixty years. Though oppressed by poverty, often hampered by the prejudice of ignorance, and without domestic incentive, the "grand old man" of entomology not only surpassed all in his knowledge of field life, but excelled as a botanist, and his berbararium, the collection of sixty years, contained the whole of the French flora.

Jean Henri Fabre was born near Serignan in 1823, coming of illiterate peasant stock. In his writings he explains that he had no "cultured ancestor" to oblige the theory of heredity. His only acquaintance with agriculture was the taking of ducklings to and from the village pond, for his father had opened a cafe in the village. Chiefly by self-tuition he learned to read and write, and this haphazard knowledge encouraged him to serve as an acolyte in the village church in exchange for regular instruction. His progress bought him an appointment as assistant master at Carpentras at 700 francs a year. He had to suppress his love for natural history to study mathematics for his degree. Later he obtained a post as lecturer in physics at Ajaccio, in Corsica, and there he came to know two travelling naturalists, who influenced him to follow his natural bent, and throw mathematics over. In 1854 he was nominated to the college at Avignon. His first notable entomological treatise was in 1855, when he published the essay on the Cerceris wasp. The smallness of his income, 1,600 francs, gave him little time for study or writing, yet in the 25 years spent at Avignon he prepared the base for his great work. In the "Life of the Fly" he tells of how he failed in a madder-dye factory venture; how he was sought out and taken to Paris, and decorated by Napoleon III. with the Legion of Honor. In his "Life and Love of the Insect" how he was visited by Pasteur; in his "Wild Bee" how he corresponded with Darwin, and made complicated experiments for him.

CHILDREN HATE PILLS, CALOMEL AND CASTOR OIL

Look back at your childhood days. Remember the "dose" mother insisted on—castor oil, calomel, cathartics. How you hated them, how you fought against taking them.

With our children it's different. Mothers who cling to the old form of physic simply don't realize what they do. The children's revolt is well founded. Their tender little "insides" are injured by them.

If your child's stomach, liver and bowels need cleaning, give only delicious "California Syrup of Figs." Its action is positive, but gentle. Millions of mothers keep this harmless "fruit laxative" handy; they know children love to take it; that it never fails to clean the liver and bowels and sweeten the stomach, and that a teaspoonfull given to-day saves a sick child to-morrow.

Ask your druggist for a 50-cent bottle of "California Syrup of Figs," which has full directions for babies, children of all ages and for grown-ups plainly on each bottle. Beware of counterfeits sold here. See that it is made by "California Fig Syrup Company." Refuse any other kind with contempt.

VANESSA

Frank and Mrs Baker spent Sunday with Frank and Mrs. Wagner at Little Lake.

Nathan and Mrs Proper and Charles and Mrs Taylor spent Sunday with Ed. and Letta Walker.

Carman and Mildred and John Henry spent Sunday with J. P. Henry

Mrs. R. Richie's sister has returned to England after spending the summer here

Miss Claryan Henry spent last week in Scotland visiting Miss Mildred Howey.

Mr. Frank Armstrong spent last Sunday evening with James and Mrs McNelles.

Wally and Mrs McKerlie spent Sunday with E. S. and Mrs. Birdsell.

You Needn't keep on feeling distressed after eating, nor belching, nor experiencing nausea between meals. Hood's Sarsaparilla cures dyspepsia—it strengthens the stomach and other digestive organs for the proper performance of their functions. Take Hood's.

Wood's Phosphodine, *The Great English Remedy.* Tones and invigorates the whole nervous system, makes new Blood in old Veins. *Cures Nervous Debility, Mental and Brain Worry, Despondency, Loss of Energy, Palpitation of the Heart, Failing Memory.* Price $1 per box, six for $5. One will please, six will cure. Sold by all druggists or mailed in plain pkg. on receipt of price. *New pamphlet mailed free.* THE WOOD MEDICINE CO., TORONTO, ONT. (Formerly Windsor)

A SUNDAY SERMON BY PASTOR RUSSELL

THE TWELVE TRIBES OF SPIRITUAL ISRAEL

As the Elect of God Will Constitute the Christ Body.

Our Lord's Two Changes of Nature—His Present Supreme Exaltation—God Foreknew the Christ Company, Head and Body—God's Elect Church Gathered From Israel and From the Gentiles—The Great Company Who Lose the Crown—Neglect of Their Vow of Faithfulness—The Present Great War and Its Outcome—God's Faithful Point to Christ's Coming Kingdom.

PASTOR RUSSELL

St. Louis, Mo., Oct. 31.—Pastor Russell gave a discourse here to-day of intense interest. His text was: "I heard the number of them that were sealed; and there were sealed an hundred and forty and four thousand, of all the tribes of the children of Israel." (Revelation 7:4.) He said in part:

Our Lord Jesus, before He came into the world, was the Son of God on the Heavenly plane, the Only Begotten of the Father—Jehovah's only direct creation. (Colossians 1:15; Revelation 3:14.) When in the flesh, He was still God's well-beloved Son. This is the One who when on earth as a man gave Himself in consecration to do the Father's will even at the cost of His own life, that He might purchase back from death the fallen human race. For this, the Father highly rewarded Him, by raising Him from the dead a Divine Being. Our Lord has had three natures, being now a partaker of the nature of Jehovah—the Divine. "Him hath God supremely exalted, and given Him a name above every name."—Philippians 2:9-11.

This perfect obedience on the part of our Lord Jesus was the basis, then, on which Jehovah God raised Him to His present high position. God might have let Him take at once His power as King of kings and Lord of lords, and begin His great work of blessing mankind. But God's Plan was different. In His Purpose the Father not only foreknew the Lord Jesus for this work, but foreknew also that certain ones chosen from the human family would gladly become fellow-sufferers with Jesus that they might be fellow-sharers in His glory to follow. How could God arrange this? The answer is that they may have a part in this arrangement by marriage, by becoming united to Christ Jesus as His Bride, His Body, which is to be composed of 144,000 members.

How These Are of the Tribes of Israel.

St. John the Revelator tells about this 144,000—12,000 from each tribe of Israel. How does the Church, the Body of Christ, come to be of the twelve tribes of Israel? In this way: God laid out the entire program of the Gospel Age on the Jewish basis. Provision was made for choosing the total number of the Bride class out of Natural Israel—12,000 out of each of the twelve tribes. God foreknew, however, that fleshly Israel as a nation would not receive Jesus as Messiah, and that those who would receive Him would be only a small remnant from all the tribes. But the elect Church was to number 144,000—12,000 from each tribe.

Of those of Fleshly Israel who came into the Gospel Church we do not know the proportion from each of the tribes. All twelve tribes were represented in Palestine when our Lord Jesus came, though chiefly Judah and Benjamin. During the Jewish Harvest there were approximately 25,000 gathered to the Lord from Palestine and adjacent countries—an average of a little over 2,000 from each tribe. So there was not nearly the required number. Therefore, after the close of the 70 symbolic weeks of favor (Daniel 9:24) promised to the Jews, God turned to the Gentiles, to fill up the number lacking from the various tribes. (Acts 13:46.) When we were received into Christ, the question was, Where would we be put? We do not know, however, where the Lord has put us; some will be in one tribe, and some in another, as God wills. But His decision will satisfy us.

Another Company—"A Great Multitude."

After we are told about these 144,000 from the twelve tribes who are to be of the Very Elect, who are to stand with Christ on Mount Zion (Revelation 7:1-8; 14:1-5), and who only will be able to sing the song of Moses and the Lamb, mention is made of a much larger company. This Great Company say that they will never deny God's name or His cause. But they have not been living in harmony with their vows. Therefore they will not receive the reward coming to those who are ready to meet their Lord at any moment, those whose lamps are trimmed and burning.

This unfaithful class are the ones mentioned by the Revelator as having soiled their garments—those who have failed to keep "unspotted from the world." He says: "I looked, and behold, a great multitude, whose number no man knows, of all nations and kindreds and people and tongues; and they stood before the Throne and before the Lamb." (Revelation 7:9-14.) These are the Spiritual Israelites who are not of the priestly family. As in Natural Israel the Levites were far more numerous than the priests, so in Spiritual Israel

The angel said to St. John, "Who are these, and whence came they?" He replied, "Sir, thou knowest." So the angel said, "These are they who have come up out of the great tribulation, and have washed their robes, and made them white in the blood of the Lamb." Nothing but the blood of Jesus will ever take away these sins. They must all be cleansed in "a Time of Trouble such as was not since there was a nation." This class will have their portion with the hypocrites, because they have failed to live up to their covenant with God. They hesitate to step forward boldly and say, "I am striving to be a footstep follower of the Lord Jesus Christ."

But here is our opportunity to take a stand before the world and to lift up the banner of the Lord. Let the people know where you stand! If you say, "Of course I am religious, but I do not wish to be extreme." Then your worldly acquaintances will say: "That is right. Don't be extreme; come in and have a game of cards!" Such Christians get themselves into trouble at once.

Some of this class become so besmirched that they plunge into wilful, deliberate sin. This course would merit the Second Death, so far as we understand the Word of God. But others say, "I will never go deliberately into sin. I am no saint, I know; but I will never deny the Lord; I will never deny the principles of righteousness." There is considerable good character manifested here, even though that person is not living up to the covenant made with God. Such are still loyal at heart. Some of them have been weak through fear of loss of worldly favor, or have been hindered by the cares of this life. This is the class that will be in the second company, the Great Company.

How They Lost Their Crowns.

You ask: "How do they get into such a condition?" We answer, There are various ways. The following illustrates one of these: Suppose you as a child of God should get angry, should speak a bitter word. Afterwards you felt that this was something against you. You hastened to the Throne of Grace and said, "O Lord, forgive! Cleanse me from my iniquity, and I will never do this again!" Perhaps a day or two afterward you made the same mistake; and you felt, oh, so abashed! It was more difficult to go to the Mercy-Seat the second time; but you went and said, "Lord, I am so ashamed, so sorry! I will try not to do this again!" But perhaps in a week, or perhaps in an hour or two, you had repeated the transgression. You were almost discouraged. You feared to go to the Lord. When you were preparing to retire at night, and the time had come for reviewing the events of the day, you said to yourself, "I cannot go to the Lord to-night, and own that I have failed again!"

You succeed in putting the matter off, but you are anxious. You try to get it out of your mind. The next morning you go about your duties, but you have not made the matter right with God. During the day something happens that causes you again to transgress. In distress you say, "I will not think about it. Everybody commits sins. There may be some who can overcome, but I cannot. There is no use to try." So it goes on, the trespasses accumulating. From time to time you offer prayer; but it is largely a formality. If this condition of things is not rectified by the proper steps, you will certainly lose your Crown and go into great tribulation.

All down the Gospel Age there have been some of this class; but the Revelator pictures those now living. "Judgment must begin at the House of God" (1 Peter 4:17); and these slothful ones must answer for their unfaithfulness. But after their sore chastisement in the coming great trouble, they will realize that it has worked good to them, and will say, "Let us be glad and rejoice. Let us glorify God that we were finally delivered. We have not been faithful; we have allowed things to hold us back. But now the Marriage of the Lamb has taken place. Our robes have been cleansed; and we are invited to the Marriage Supper, even though we have missed being of the Bride class. What a pity that we did not yield ourselves up wholly to the Lord!" See Revelation 19:6-9.

Not Many Wealthy, Great, or Wise Called.

God's faithful ones love to meet together and encourage one another in the good way. The association of the Lord's true people is like a bed of coals. One coal will not keep warm alone; but when many coals are brought together, each warms the others. Therefore the Apostle exhorts, "Forsake not the assembling of yourselves together. . . and so much the more as ye see the Day approaching."—Hebrews 10:25.

It is not money that draws us together. There is not a millionaire amongst the saints, so far as we know. Whoever wishes to get into a club of millionaires will not find it in the Church of Christ. The true Church are not as a rule wealthy, nor are they as a class the most learned, the most talented, the most refined, to be found. If these things are what you are seeking in the Church of Christ, then you are looking in the wrong place. On the other hand, whoever is ashamed of the brethren of Christ is accounted as ashamed of Him.

We are not to be ashamed of the brethren of Christ or of His Truth. Our Lord says, "Whosoever shall be ashamed of Me and of My Word, of him shall the Son of Man be ashamed when He shall come in His own glory and His Father's." (Luke 9:26.) In other words, I will not have him in the Bride class. That Great Company is represented as eventually getting the palms of victory and as serving God in His Temple. But so far as you and I are concerned, I trust that we are looking for something better—the Crown of Glory—immortality. The class that will receive this great exaltation with Christ is the class that "follow the Lamb whithersoever He goeth."

"He Cometh Now to Reign.

In Psalm 45:3, 4, the Psalmist tells us of the majesty of our Lord Jesus when He comes to reign on earth. "Gird Thy Sword upon Thy thigh, O most Mighty." Our Lord here girds on His Sword, that with it He should smite the nations. During all these eighteen hundred years He has not until now girded on this Sword. But now the time has arrived. The present great war is the beginning of the work of disintegration. In this war we see a general spirit of partisanship, even amongst professed Christian people. We who are members of the Bride of Christ are to forget that we are British or German or French, etc. We are to be rid of all bias and false expectations, and thus be better able to see God's view of the whole matter.

The Lord wishes to have a judicial class. We are preparing to be the judges of the world. "Know ye not that the saints are to judge the world?" (1 Corinthians 6:2.) But we are not to attempt to be judges now. We must not make that mistake. We see enough of this war to know that like all other wars, it is not of God, but of the Devil. We see that selfishness is at the bottom.

This war has been brewing for the past forty years. Each nation has determined to have, if possible, what each considers its rights upon the sea. Each nation has determined that rival nations shall not have the supremacy. Jealousy and selfishness were rampant. When the expense of naval and military armament became too great to be longer borne, and there was imminent danger that the people would revolt, the rulers said, "There must be war"—not expecting so much of it.

God is permitting the nations to take charge of the situation, but He is over-ruling all to the accomplishment of His own glorious purposes. In this war He will permit the world to try their power and to come to the full end of their resources. God is saying, in substance, "I have everything ready. By the time that these nations have used each other up, My Kingdom, that I have so long promised, will take control. These nations can never bless the world. I will let all the peoples of earth see how foolish their plans have been. Hitherto I have held back the winds of strife; but now I am letting them loose; for I am ready to bring in the blessings of My Kingdom."—Daniel 2:44.

Citizens of the Heavenly Kingdom.

It would be very improper for us as Christians to have any prejudice one way or the other. We are to love all mankind. God's true people are waiting to bless all the world. We do not wish to see any one injured; we are sorry that they do not know better than to injure and destroy one another as they are doing. This spirit of selfishness which has prompted the war is spreading all over the world—this antagonism, this striving for me and mine. What has the Spirit of the Lord to do with such selfishness? We are to remember that we belong to the Lord and to His Kingdom. If the whole world could get the spirit of our Master, what a changed world it would be! If all the churches in Europe had been teaching the principles of the Word of God, there would be no war. If all were Christians, there would be no soldiers and nobody killed.

Over there in Europe the people claim to be practically all Christians. The Germans claim to be ninety-five per cent. Christians; the British make the same claim. Italy is in the lead. It counts in all its people as Christians. These Christian-Italians have been studying the matter of going into this war, have been estimating how many would be killed and how much material advantage could be obtained by entering the war or by remaining out. For months they balanced it up and down. There they were, willing to barter the lives of millions of their own people and of others in order to get a little larger strip of territory under their king. How pitiable are such conditions!

"What manner of persons ought we [true Christians] to be!" We should be the peacemakers of the world. Humanity are all deluded by their wrong doctrines. If they could see things properly, they would speedily bring this war to a conclusion. The Lutheran Church has been teaching the Germans and the Swedes and the Church of England has been teaching the British, each in its place, that their kingdom is the Kingdom of God. Now they are in God's holy war. (?) We are sorry. This is all that we can say. The war is a shameful spectacle. We whose eyes of understanding are opened know that all these earthly governments will meet with disaster, with ruin.

Let us, then, as true disciples of Christ, help each other. Let us all be peacemakers and point others to the Kingdom of God's dear Son, which is soon to be inaugurated upon the ruins of the present evil order, and which will prove to be "the desire of all nations." Then wars and all other calamities will be made to cease forever; for nothing will be permitted to hurt or destroy in all God's holy Kingdom.—Isaiah 11:9.

Testing the Diviners.

Despite the fact that in numerous rural districts throughout the country there is still a simple, wholesouled faith in the divining rod and its mysterious virtues, scientific test has proved conclusively that the faith is wholy misplaced.

Recently, in a series of experiments conducted in France, the diviner or dowser and his rod were submitted to a simple but effective test that ought to prove convincing. Dowsers to the number of a score or more, professionals and amateurs, were told to stand over a pipe buried a few feet underground. Intermittently, water was sent through this pipe and then turned off. The dowsers were asked to tell when the pipe was empty. The results were negative; the diviners proved to be poor guessers. The Society for Psychical Research brought in a verdict a few years ago against the ancient art of rhabdomancy.

Ammonia.

Japan produces 19,080 tons of ammonia every year.

SUNDAY SCHOOL.

THE INTERNATIONAL SERIES.

Lesson VI.—Fourth Quarter, For Nov. 7, 1915.

Text of the Lesson, II Kings xii, 4-15. Memory Verse, 9—Golden Text, II Cor. ix, 7—Commentary Prepared by Rev. D. M. Stearns.

Among the many things I do not yet know there is this—why we should know the names of some mothers and not know the name of David's mother and some others. Both in our lesson chapter and in Chronicles we are told that the mother of Joash was Zibiah of Beersheba. Now, the meaning of Beersheba is "the well of the oath" and always suggests the faithfulness of God (Gen. xxi, 31, margin). It was at Beersheba that Abraham dwelt when he went to Moriah with Isaac to offer him up, and to that home he brought him back as alive from the dead (Gen. xxii, 1-19). So I am reminded that all blessing depends upon the death and resurrection of the Lord Jesus Christ. It was a good thing for Joash that he had such a friend as Jehoiada the priest, who must have been a remarkable man in many ways, living to be 130 years of age, so he must have been 100 or nearly so when he caused Joash to be proclaimed king, just about 100 years after the death of Solomon.

Joash did right in the sight of the Lord as long as he had Jehoiada for counselor, but the people still sacrificed and burnt incense in high places (verses 2, 3; II Chron. xxiv, 2, 3). We cannot think of Israel (whether the ten tribes or the two or the twelve) being right with God apart from a right relation to the tabernacle or temple, for those buildings stood for God in their midst (Ex. xxv, 8; I Kings vi, 12, 13). So we read that Joash was minded to repair the house of the Lord, which Athaliah, that wicked woman, had broken up (II Chron. xxiv, 4, 7). The great fact about the Lord Jesus, the true tabernacle and temple, was that He was God manifest in the flesh, God was in Christ. The church, the body of Christ now being builded, is wholly for God. Each individual believer is a temple and should be wholly for God.

The repairs which Joash desired to make, like all work today, needed funds, and he thought of the tabernacle of Moses and of the willing offerings (II Chron. xxiv, 6), but he did not seem to remember that these willing offerings were brought in, not sent for. He sent the priests and Levites out to gather the necessary money, but the plan did not work, for after twenty-three years the funds had not been gathered and the repairs not made (verses 4-8; II Chron. xxiv, 5-7). Then Jehoiada the priest, the king agreeing, put a chest, with a hole in the lid of it, beside the altar as one cometh into the house of the Lord, and a proclamation was made through Judah and Jerusalem to bring in to the Lord the offering that Moses, the servant of God, had commanded Israel in the wilderness. Then the princes and the people rejoiced and brought in day by day, and thus money was gathered in abundance (verses 7-10; II Chron. xxiv, 8-11).

Notice that the chest to receive the offerings was placed beside the altar of burnt offering, the brazen altar, on which the lambs were offered morning and evening, typical of Golgotha and the one great sacrifice offered once for all. The one constraining motive in all offerings to the Lord must be the love of Christ, the Son of God, who loved the church and gave Himself for it; who loved me and give Himself for me; no duty about it, but just love constraining. Then notice that there was no further effort to raise the money—no personal appeals, no soliciting from individuals, but all was brought in joyfully and willingly. Note carefully Ex. xxxv, 21, 29; I Chron. xxix, 9, 17, and lay it to heart. On this principle I have received for home and foreign missions in the last twenty-five and a half years (up to July 1, 1914) over $756,000 and in the same way have seen for thirty-four years all current expenses of a congregation easily met.

The Lord God of Israel still liveth and is ready to hold strongly with hearts that are whole toward Him as it is written in II Chron. xvi, 9, margin. The money was given to the overseers of the work, and they laid it out to the carpenters and builders that wrought upon the house of the Lord, but no reckoning was kept with the men to whom the money was given, for they dealt faithfully (verses 11-15; II Chron. xxiv, 12-14). This method of handling money could not be safely carried on in our day unless we could find some workmen as faithfully honest. There are such, but they are like whole hearted Christians—few and far between—or in very small bunches here and there. We would all do well to keep in mind the day when every one of us shall give account of himself to God (Rom. xiv, 12) and live now accordingly. The conduct, or, rather, the misconduct, of Joash after the death of Jehoiada in listening to the princes of Judah and in leaving the house of the Lord God and worshiping idols and in refusing to listen to the prophets who were sent unto him is a sad and almost unbelievable record, or would be if we did not know how desperately wicked the human heart is. But what shall we say when we see Joash commanding to stone to death the son of Jehoiada because he was reproved by him? (II Chron. xxiv, 20-22.) The Lord did look upon it (Matt. xxiii, 35).

LAST EDITION

FORTY-FIFTH YE

84TH BATTA TO

Brantford Party and Saw it Ma Their Favorit Enemy Near

In order to ascertain jus 84th Battalion would arrive ford, Aldermen Dowling a son (Mayor Spence being city) motored yesterday t to find out all particulars.

It was one o'clock yeste nonn when the two alderm panied by Mr. Goodwin o C.A., Master Ian, Ald. little boy and a Courier re the city. There was noth all the way to Hamilton, scenery. The scenery w November wind. But muff ears the cold was laughed

It was when leaving Har the party came first upo the great trek. All down M school children lined the waiting for the soldiers. car was well off the Ma pavement, when suddenly bend came marching the khaki. They were the 81st and happy and singing the quickly past to their destina

A few miles further on came past, marching also ton. They too, were a ha well set up lot, showing no fatigue. Along the road w fest signs of the interest ta march. Streamers, flags an were hung from windows, a villages banners were stru the roadway. Mottoes of and approbation were show undance but the quaintest c the one "Young man, reme old folks at home."

Hurrying through Grimsb corner where the roadway off to the park, the informa gathered that the 84th was hand. About a mile further peared a cluster of khaki c the advance guard of Br winter guests. The leader o ped the motor.

"Have you seen any soldi there of any kind?" he aske

He was told that outside men of the 81st and 44th, been encountered. "That's then," said the officer, and t car went on.

A very little distance, fur covered when the long lin main body hove in sight.

Kitchener to Nea In

By Special Wire to the Courier.

London, Nov. 6— The that Earl Kitchener, secre War, has been entrusted wit portant mission to the Near has already departed from L

In an official statement London yesterday denial w of a report that Field Mar chener had resigned and it Premier Asquith was in char War Office during the temp sence of the field marshal

POSITION OF SERBIANS NO MUCH BE

British Troops in Sa Form Now in Fi Line.

By Special Wire to the Courier.

Saloniki, Nov. 6.—The force which has been enga several days in a battle wit troops around Valandovo, driven back beyond Koutsa most to Radovitsa, accordin ports received here. The ba tinues near Strumitza.

Valandovo is about 25 mil west of the Greek frontier Saloniki railroad.

SITUATION BETTE

Paris, Nov. 6.—"The Serb ation has improved in the the British and French staff loniki," says the Petit Parisi respondent wiring Friday. troops, in splendid form, n taken their places in the firs

"The Serbians still are ho at Perlepe, according to a message. The Bulgarians the French at Krivolak to a bombardment for 48 hours, result was one man wounded

"Fresh troops left to-day Serbian front, as well as co arms, munitions and provisio

Boston society has in moving pictures as an ad dance parties.