

PRESIDENT OF RUGBY UNION.

Former Noted Player Preached in City Churches Yesterday.

Anniversary and Harvest Thanksgiving in St. George's.

Sunday School Anniversary in Zion Tabernacle.

Rev. John Inkster, B. A., representative of the Senate and Board of the Presbyterian College of Montreal and late of Bristol, Eng., occupied the pulpits of two city churches yesterday, preaching at MacNab Street Presbyterian in the morning, and at St. Paul's in the evening. Mr. Inkster has many friends in Hamilton, who welcomed the opportunity of hearing him. In his early days he attended the old Collegiate Institute here, and later was manager of the "Varsity" football team and father and first president of the Intercollegiate Rugby Union.

His sermon in MacNab Street Church yesterday morning was a thoughtful discourse based on a text from St. Paul's epistle to the Philippians, i. 29: "For unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake." The fact, the gift and the purpose of suffering were the three phases dealt with by the reverend speaker. That suffering was a fact history emphasized on every hand. Christ's life was one of sorrow from the cradle to the grave. Scientists demonstrated suffering as a fact. Mr. Inkster said he failed to understand why so many theologians quarrelled with scientists, who, he declared, were helping theologians every day and making the world better and brighter. Experience taught suffering was a fact. Ninety per cent. of the world was only half living, refusing to look certain facts in the face, and running away from suffering. Instead of meeting it and trying to understand it, Mr. Inkster admitted he was not a believer in abstract facts. People there were who believed in art for art's sake. He did not. He believed art should teach a lesson, and it should be a good one. With suffering it was similar. He did not believe in suffering for the sake of suffering. There was a good deal of difference in the way one suffered. Christ and the two thieves on the cross were an example. They were suffering for different reasons. Christ suffered for humanity, and no agony was depicted on his features. To suffer gracefully was a benediction. The trouble with so many Christians was they bore their cross with a complaint and frown. Suffering had given the world some of its greatest literature, such as the book of Jeremiah, Bunyan's "Pilgrim's Progress" and Milton's "Paradise Lost." Suffering produced fine character, and Mr. Inkster emphasized that suffering was essential for perfection of character.

At St. George's Church yesterday the 17th anniversary of the Church was coupled with a harvest home thanksgiving and Rev. Archdeacon Forrester preached to a large congregation. His text was from St. Luke and was "Were there not ten cleansed? Where are the nine?" On this he preached a very fine sermon. There was special music and the church was beautifully decorated. In the morning Rev. H. P. Almon Abbott preached also to a large congregation. There was special music at this service also, and large collections were received for the special object.

An Editor Preached. Rev. R. Haddon, Toronto, editor of the Westminster, occupied the pulpit at the Central Presbyterian Church last evening, his subject being "God." He based his sermon on three passages from the Bible: "God is a spirit; God is light; God is love." The God we worship, he said, is a God who hides Himself in such a way that we may know Christ came on earth and he that has seen Christ has seen the Father, whose description may be summed up in the three words, spirit, light and love. God is not a material being and no material image or description of him can be given. To attempt a material description of God would be to limit and spoil the true thought of Him.

Zion S. S. Anniversary. Notwithstanding the fact that the day was not bright, there were large congregations at Zion Tabernacle Sunday school anniversary services yesterday. Doubtless this was largely due to the fact that the preacher of the day was Rev. T. Albert Moore, a former and very popular pastor.

The morning service was conducted by the efficient superintendent, Mr. J. S. Harker, and with him on the pulpit platform were Mr. Moore and the pastor of the church, Rev. F. W. Hollinrake.

Mr. Moore, in his opening remarks, indulged in some reminiscences, reminding the school of the fact that former scholars were to-day occupying prominent positions in the various walks of life, and that the present members would have to do well to measure up to the high standard of the past. He dwelt on the theme of perseverance and complaining, showing the folly of it and that contentment in our lot in life was the better way.

In addressing the teachers he gave them seven p's to remember: Privilege, prepare, punctual, present, persist, passion, and peace. Court the work a privilege. Prepare every lesson well. Be punctual. Be present every Sunday, if at all possible. Don't be discouraged, but persist, and keep at it. Have patience with the restless boys. Have passion for your work.

The primary class occupied the choir loft and under the instruction of Miss Lizzie Bailey, contributed three pieces of music, while the other classes of the school occupied the middle seats of the auditorium.

In the evening Mr. Moore's sermon was a strong appeal to parents to stand by the Sunday school and that they should show their interest in it by attending the sessions of the school and by inviting the teachers to their homes thereby acquiring a more intimate knowledge of the boys and girls.

In the evening the preacher took for his text Deut. vi. 5, 6, 7, and with these verses as a basis, strongly charged the parents with the responsibility of training up the children for God. At the close of the evening service many of Mr. Moore's old friends crowded around the front of the church to shake hands with him and express their appreciation of the wise counsel given them.

The superintendent and pastor both

stated that the day was an unqualified success in every respect. In the afternoon there was a very large rally of the school and friends to hear an illustrated address by Miss Margaret S. Russell, of Toronto, a prominent Sunday school worker.

Centenary Church. Rev. J. H. Oliver, of Sarnia, preached two thoughtful and eloquent sermons yesterday in Centenary Church, it being the day given up to the anniversary of the Superannuation Fund. His morning theme was "Seeing the Invisible," based on the 24th verse of the 11th chapter of Hebrews. His subject was illustrated largely from the life of Moses, who, he said, was without a peer among the great men of the past. The heroes mentioned in the 11th chapter of Hebrews were greater than those who crossed the wind-swept plains of Ilium, and Moses was the greatest. He had forty years of preparation to become the deliverer of his people. As a military chieftain, he ranked with Alexander, Hannibal and even Caesar. He also gave a code of laws and a religious system to a nation—a religious system which commanded the homage of the world. He was the first literary man of his race; was philosopher, prophet, statesman, poet, legislator and the founder of a great religion. His greatness was shown when he chose exile instead of a palace—a people of ragged slaves in wretchedness and ignorance instead of royalty of the great nation then on the earth—Egypt with its wealth, art, learning and power. This was not the choice of a utilitarian or of an opportunist, but by faith he chose. By faith great things have always been done. It was by faith that Paul after he saw the vision on his way to Damascus swept over two continents like a flaming evangel. It was by faith that David Livingston endured the privations and dangers of his African exile. He had seen the invisible. By faith Columbus saw the cities and fertile fields of an undiscovered continent, and in the face of mutiny on the deck of his ship sailed on and on. Our fathers, the pioneers in this land dipped into the future and saw the forests cleared away, they saw towns and cities, a happy people under a free government. No man can understand the visible, so Moses endured the murmurings of the people for forty years. He saw beyond, and so with his natural strength unabated and his eye undimmed he obeyed God and went up to Mount Nebo and there saw the Invisible and was gathered to his fathers by the hands of angels. The world is not to be saved by science, art or literature, not by oratory or music or creed or dogma, but by bringing it to where it can see God, to that faith which brings man into vital contact with God's eternal love.

At the first of the series of temperance mass meetings in Bennett's Theatre, under the auspices of the Central Temperance Executive, was held last evening. The opening of the meeting was announced for 8.30, after the church services were over; but by 8 o'clock every seat in the big theatre was filled, and it was packed to the doors before the time of opening.

Mayor Stewart presided, and made a short opening address. He said his sympathies were with those who were working in the interest of temperance. He considered the temperance workers had no reason to be discouraged, as the effects of their labors were being shown, there being not nearly so much drunkenness now as there was ten or fifteen years ago. He advised them to continue their campaign of education, and legislation would surely follow. Public opinion must be in advance of legislation if proper respect of the law is to be obtained.

After a short prayer, cinematograph pictures of Tissot's paintings of Christ from Bethlehem to Calvary were shown. The views were very fine and interested the audience. Pastor Philpott gave a running description of the pictures, and later gave an address. In closing he made a strong appeal to young and old to remain after the meeting was dismissed and sign the total abstinence pledge. Quite a number did so.

In the course of the meeting Mr. Carey sang "The Holy City," and a choir sang well known hymns, the audience joining in. Mr. H. A. Martin was musical director. A silver collection was taken at the door.

Next Sunday evening an address will be given by the Rev. F. W. Hollinrake, pastor of Zion Tabernacle, illustrated with stereoscopic views. The expense of conducting meetings in the theatre is, of course, much greater than it was last season at Association Hall, but it is expected that the collection will be larger, and, at any rate, any deficit to be met by subscriptions will be regarded as a good investment if it wins to the path of sobriety and right living people who now never enter a church.

Advantages of Stammering. Gadabout—Stammering has its advantages, you know, old chap. Kontent—How so?

Gadabout—Why, a fellow who stutters doesn't need more than two or three ideas to keep him going all the evening. —Ally Sloper's Half-Holiday.

Another Flood Needed. Bobby (whose father has just whipped him)—Mamma, were all the bad men drowned in the flood?

Mamma—Yes, dear?

Bobby—Ain't it about time we was having another flood? —Chicago News.

State or municipal elections will be held in twelve States of the Union to-morrow.

NO PLACE FOR THE POOR MAN.

This is the Age of Hold-up, Declares Minister.

Annual Sermon to the Orange Order Yesterday.

Good Turnout and a Good Practical Address.

The Orangemen of this city turned out in goodly numbers yesterday afternoon, for the purpose of attending divine service in a body, also to celebrate the anniversary of the Gunpowder Plot. They marched in a body to Zion Tabernacle, where Rev. F. W. Hollinrake gave a very strong and forceful address. There were about 350 Orangemen on parade, in charge of Grand Marshal Thomas Bradley.

Rev. Mr. Hollinrake based his remarks on the principle of justice as laid down in the constitution of the Orange Order. He said that according to the reading of the constitution, justice meant that those belonging to the order should be incapable of persecuting any one, for their religious beliefs, and that the order stood for religious rights of everyone, irrespective of creed or denomination. Are the people of to-day going to stand by and see the principles of justice cruelly wronged, as they are being wronged in this present age? William of Orange certainly was not a man who would have stood idly by and seen any one done an injustice. In many cases the principle of justice was a personal obligation which should be applied to all men, that they may see and help other men to live righteous and clean lives.

Mr. Hollinrake then asked a very plain question: "Are there any abuses existing in this country at the present day, in regard to which we are standing by, and not exercising the principle of justice as we should? If there are, there is no reason why we should not make a stand against these wrongs, and give right an opportunity to prevail."

Mr. Hollinrake named several instances of what he thought were injustices placed on modern civilization. He said that the King of Belgium was being forced to make a stand by the Christian nations of the world on the Congo question, which would sooner or later result in the freeing of the blacks of that country.

Mr. Hollinrake laid particular stress on the liquor traffic of this country, which he considered was an injustice to the growing land of Canada. He claimed that it was worse than any slavery that might exist, as it damns not only the body of the man, but also his soul. There must be a great injustice in the traffic, argued Mr. Hollinrake, if as a direct result, so many men go to a drunkard's grave every year. And that is not all, for it takes in the neighborhood of forty millions of dollars out of the pockets of men every year, while it costs the Government \$150,000,000. Mr. Hollinrake said that this traffic should not go on unopposed. He believed in curtailment of the sale of liquor as a remedy for this great existing evil.

In speaking of Sunday labor, in connection with street cars, railways and corporation industries, Mr. Hollinrake said that it was becoming a serious menace to the country. He felt that the law of God could not be isolated with impunity, without disastrous results following. The man who works seven days a week does it at his peril. Mr. Hollinrake contended that every man should get one rest day of the week, whether it be Sunday or not. It does not follow that because Sunday is the Lord's day, that a man must go to church. The man who worked seven days a week was doing harm to himself, as well as trying to disrupt the future of this country, in not paying sufficient attention to his family.

Mr. Hollinrake referred particularly to the matter of exorbitant rents that are prevalent in the city at the present day. He had no doubt but that there were landlords in this city who were doing good, and were doing good, but he certainly believed that more than a good many have lost what conscience they ever had, and simply do not care what becomes of the poor people, as long as they get what money they can. The present situation of this city is very bad, and Mr. Hollinrake considered it was a great injustice to the poor that they had to stand such exorbitant prices for what might be called miserable hovels. The rich of course can stand the pace, but it is always the poor man who suffers.

Referring to the excessive prices of commodities, Mr. Hollinrake said that they have come to be a peril in our midst. Goods of any description are held at almost prohibitive figures. He figured that a pound and a quarter loaf of bread at present prices meant somewhere in the neighborhood of 60 per cent. profit for the baker. Mr. Hollinrake characterized it as infamous, the manner in which bakers made their gain on the staff of life. He asked the question, Has wheat gone up 60 per cent. in value, and has labor demanded an increase of 60 per cent., that the price of bread must be held up?

Mr. Hollinrake was of the opinion that this was an age of "hold-up," in which far too many were out to see how much they could make or get out of everybody else. It is really amounting to the fact that this world is no place for poor people. The church stands for the same principle of justice as does the Orange Order, and it does not stand idly by watching men go to destruction. The men of the Orange Order must be strong and should not be indifferent to the claims of God. Among the officers present were: Wm. Nicholson, G. M. of Ontario West; F. James, County Master; W. M. Clark, District Master; Capt. C. Nash, of the R. S. K.; Thomas Bradley, D. G. M.; R. Graham, R. W. G. M. of the Provincial Grand Black Chapter; M. Williamson, Master No. 18; W. Stead, Master No. 71; W. Fraser, No. 286; C. Jaggard, No. 312; H. Wilson, No. 354; W. Hutton, No. 279; A. McFarlane, No. 1,919, and J. James, No. 1,348 Dundas.

Toronto colored citizens have founded a club known as the Exchange Club. It was opened at the corner of Adelaide and Charlotte streets two weeks ago, and the announcement of its incorporation appeared in the current issue of the Ontario Gazette. The new organization's controlling body is known as the Exchange Club, Limited, and has a capital of \$40,000, in shares of \$100.

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Natural Alaska sable ruffs

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A GREAT special purchase from a leading manufacturing furrier. Two superb qualities in natural Alaska Sable Ruffs of character and style. First: 25 fine natural Alaska Sable Ruffs in long length—78 inches, trimmed with 10 tails and finished with braid ornament. Extra full, fur finished in natural shade. Value \$22.50. Sale price \$13.50. Second: Special Natural Alaska Sable Ruffs of same quality but smaller. Trimmed with tails and head. Regular value \$12.50. Sale price \$8.50.

Handsome Russian mink furs

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A SPECIAL purchase of choice Russian Mink, direct from the continent. These are very rich, perfect in coloring, and a beautiful finish. All the new Parisian styles, in stoles, throws and ties. Value \$14.50. Sale price \$10.95. Muffs to match at \$6.50 and \$7.50 each.

\$15 Persian lamb ties at \$11.50 each

PERSIAN Lamb Ties in rich glossy black, perfect curl, and small or large size. Length 63 inches, satin lining. Value \$15 each. Sale price \$11.50.

Muffs to match, regular \$15 value. Sale price \$11.50. Nice down bed in warm, good style.

\$8.50 grey Thibet muffs at \$6.50 each

EXTRA large, flat, warm style in choice quality Thibet. Nice glossy curl. Very warm down beds. Regular value \$8.50 each. Sale price \$6.50 each. These are very stylish and are wonderful bargains at this extremely low price. Don't miss them.

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A VERY wide and fine assortment for selection. Very best qualities of Siberian grey squirrel in newest style Stoles, Throws and Muffs. Now is the time to buy while these splendid savings are possible.

\$3.00, real value \$9.00 \$6.75, real value \$7.50
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ASSORTED styles in fine full-furred Eastern Mink muffs, in large flat shapes; warm down beds. Beautifully trimmed at top. Regular value \$16.50 each. Sale price \$13.50 each.

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WOMEN'S fine Persian Lamb Coats; perfect in fit, style, quality and workmanship. Nice even glossy curl and rich finish. Lined throughout with heavy satin and trimmed with natural mink on collars and revers. Nobby new style. Get your Coat to-morrow and save \$38.00.
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B LACK, brown, green and navy heavier and broadcloth shells with fine muskrat, hamper or squirrel linings. Collars of natural lynx, mink, sable, Persian lamb and Isabella fox. Good value at \$65, \$75, \$85, \$95 and \$100.

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Ellen Terry on Snobs.

Ellen Terry at a dinner in New York was condemning snobishness. "It is the most contemptible of all shortcomings," she said. "And undoubtedly the so-called aristocratic snobs inflict a great deal of pain with their insults. They don't understand the pain they inflict, though. A snob has no imagination. He has no more idea of the effect of his

work than has the little boy with the donkey. There was a little boy whose father gave him a donkey for an Easter gift. All went well with the animal for some weeks. Then one afternoon the lad limped into the house in tears. 'The bad donkey kicked me,' he howled. 'Kicked you? Then you must have been cruel to it,' said his mother. 'I wasn't cruel to it at all,' he

screamed. 'I only just tried to carve my name on it with my new knife.'

Abandoned the Struggle.

"Didn't you ever have any ambition in life?" asked the austere maitron standing in the kitchen door.

"Wunst, ma'am," said Tuffold Knutt, sighing deeply. "I have not allus led this butterfly existence. Many years

ago, ma'am, I tried to raise a pair o' elegant side whiskers, but they wouldn't grow. Since then I hain't no heart to do anything."

This mournful story failing to awaken her sympathies, he stammered on to the next house.

Soap has been known to the world for 3,000 years