

morrow

LIST, 1911 ty of the City oronto

reby given that on to ovember, 1910, I posts, in the City Hall, a is of all persons appear revised assessment robality to be entitled be municipality at elebers of the Legislativ at municipal election aid list will remain spection for a period s from this date, are aware of errors the same list or have been renders eason of the death of person named therein any person having accessary qualifications of the return or final ressessment roll for any vision of a ward in the y called upon to give ame.

y called upon to some.

In the given that His nty Judge will hold a evision of the said list 40 o'clock in the fore-3th day of December. It Room for the Generatine Peace, in the City of Toronto. The time uplaints as to errors on the list shall be within a after the first publication, the date of such the being November 12th. onto, this 12th day of

LITTLEJOHN, City Clerk.

Divorce

con given that Frances uesdell of the City of County of York, in the tarlo, married woman e Parliament of Capada session thereof, for rom her'llusband, fanrelly of the said City of County of Lincols, in Omtario, fruit grower, of sulutery.

of adultery,
HITTINGTON TRUESDELL,
et solictions,
ANDREW & IRVING
laide St. East, Toronto,
to this 26th day of No. being unsaintly, not 'sanctified in Christ Jesus," not followers in the footsteps of Jesus, not of those "who walk not after the flesh, but after the spirit"-these all, except a mere hand-

"Health! Health! The blessing of the rich—The riches of the poor", BEN. JOHNSON.

WHAT

# WILSONS INVALIDS PORT

Wilson's Invalids' Port is a standard preparation—prepared according to the British and French Pharmacopæias. It consists of a delicate, pleasant-tasting Oporto wine, containing an exact and constant quantity of the principles of Cinchona Bark—these principles are present in such a form as to obviate the distressing results frequently following the administration of ordinary Cinchona extracts.

The following analysis prove that it is a tonic preparation of a superior character:

I Hereby Certify that I have analysed Wilson's Invalids' Port Wine, and find it contains the best of Natural Port Wine and Extract of Cinchona Bark as its chief principles. These active principles are blended in the proper as an excellent appetizer, and a most agreeable MILTON L. HERSEY.

I certify that Wilson's Invalids' Port is a wine of good quality, agreeable to the taste and that the extract of cinchona which it contains makes it a powerful tonic.

**BIG BOTTLE** 

### PASTOR RUSSELL'S SERMON

DO WE GIVE THANKS?
TO WHOM DO WE DO SO?

TEXT: "O, give thanks unto the Lord, for He is good; for His mercy endureth forever."

OKLAHOMA CITY, Nov. 27.—Pastor Russell of Brooklyn Tabernacle addressed large audiences here twice today in our principal auditorium. We report one of his addresses from the following text: "O, give thanks unto the Lord, for He is good; for His mercy endureth forever"—Psalm cvif,

Thanksgiving Day appeals to all of us, and we are glad that the Pligrim Fathers long years ago started the custom. They placed it at the end of the harvest and in recognition of the same. The keeping of such a day appeals to all civilized mankind in a considerable degree, because our Great Creator so organized us that the quality of reverence, of worship, lies prominently on the top of our heads. The man or woman, rich or poor, educated or ignorant, bond or free, who has not ant, bond or free, who has not this organ of veneration developed in cthilderable measure cannot be appre-ciative and deferential toward his Creator, and hence would not enjoy Thanksgiving Day. We are glad that these are comparatively few. We are glad to suppose that the majority of this great nation of civilization looked up to God with grateful hearts and rendered Him thanks for blessings manifested.

Nevertheless, the numbers increase yearly of those who are losing their reverence for the God of the Bible and ture, of whom they profess to know comparatively little. These irreverent and unthankful fellow-creatures are not generally the most ignorant of our race, nor the least favored in temporal frercies and blessings. Among them are many learned, wealthy, influential. Their condition is well represented by Their condition is well represented by that of a young woman who called at my study recently. In substance she said, "I have lost my God. I am unhappy. I am hoping that you will be able to assist me in finding Him again." Thank God, we were able to assist her, and now she is able to give thanks to God in all sincerity.

I am not speaking to the irreverent in this audience, nor to those of this class in my larger audience of millions all over the world, to whom I speak

have supposed that the conversion of the world and its sanctification can be better accomplished by misrepresenta-tion of divine character and justice. Unconsciously we have learned to twist and interpret our Bibles to fit the erroneous creeds which were hand-ed to us by our well-meaning fore-fathers. The Day of Judgment upon these false creeds is upon us. Unthese false creeds is upon us. Un-less ye learn that they do not propcrly interpret the Bible, we will reject the Bible when we reject the creeds—and that must be very soon for all thinking people. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them" (Isalah vill,

ful, are documed to more horriole ter-

"Come, let us reason together, saith the Lord!" If our creeds tell us truly that we were all born damned, either to Purgatory or to eternal torment, be give thanks on this account? If our creeds tell truly that an elect handful of saints will escape the torture, how do we know whether or not we belong to that elect handful? Have we sufficient information on this subject to give thanks therefor? If our creeds tell truly that near-ly all the members of our families, nearly all of our neighbors and friends.

begotten Son into the world" "that and are doomed to these for centuries in Purgatory, according to the catsulic; or for all eternity, according to our Protestant theories, can we honestly thank Gor for any of these conditions, if we believe them to be true? Can we "worship in spirit and in truth" a Creator who would make such an atrocious plan? And could we respect His honesty if He labelled it "good tidings of great joy to all people"? Assuredly we could not! If the foregoing things which have come down to us from the "Dark Ages" be true, of what consequence, in comparison, would be the material harvests of earth, which would merely encourage and stimulate the bringing into being of larger numbers of our race to experience those tortures? If these things be true, rather should we give thanks for famine and pestilence, which would obliterate our race entirely and thus save future thousands of militions from the horrors of eternal torture. These thoughts will come to all intelligent beings sooner or later. We bring them forward how, in order that we may offset them with the truth—that we may show the fallacy of these "doctrines of devils," as St. Paul designates them (I Timothy iv, 4). We bring them to your attention so that we may not only demolish them, that we may not only demolish them, but give you instead the true, satisfactory portion, the truth, the bread that came down from heaven to give life eternal, not merely to the saintly lew of the church, but to mankind in general. Those who get the proper view of our Creator and of His glorious pan for human salvation will be forever protected from such fears and doubts protected from such fears and doubts respecting divine goodness. Getting the proper view of the Heavenly Father's character, thru the discernment of His plan of the ages for spirifual Israel, natural Israel and the world in general, they will hereafter be able in general, they will hereafter be able to celebrate every Thanksgiving Day much more abundantly, much more intelligently, much more happily than any in the past. More than this, to these every day will be a happy day if, rightly exercised by the goodness of God, they shall give Him their hearts. Then truly they may say, "O happy day that fixed my choice On thee, my Saviour and my God! Well may this glowing heart rejoice, And tell its raptures all abroad."

in this audience, nor to those of this class in my larger audience of millions all over the world, to whom I speak thru the public press. I am speaking to others who, while not yet fully in the faith, are still disposed to give thanks. I speak to these because I realize that each day is bringing to the world greater intelligence, more independent thoughtfulness, in a wider use of reason. I speak because my experience teaches that unless these be fully armed with, the truth and awakened to independent thought, they are almost certain to fail into unbellef—evolution, higher criticism, and a mere form of godliness, which denies the real power thereof.

The Great Teacher prayed for His followers, "Sanctify tham thru thy truth; thy word is truth (John xviii. I?). To be Iotearmed with the truth is to be safeguarded against the error. To be ignorant of the truth is to fall a prey to the error especially in this "evil day," when "a thousand shall fall at thy side and ten thousand at thy right hand" (Psaim xei, 7). The difficulty with us has been that many have supposed that the conversion of the world and the sample have supposed that the conversion of the sample and the sample have supposed that the conversion of the world and the sample have supposed that the conversion of the sample and the sample have supposed that the conversion of the world and the sample have supposed that the conversion of the world and the sample have supposed that the conversion of the world and the sample have supposed that the conversion of the world and the sample have supposed that the conversion of the world and the sample have supposed that the conversion of the world and the sample have supposed that the conversion of the world and the sample have supposed that the conversion of the world and the sample have supposed that the conversion of the world and the truth is to fall a thy side and ten thousand at the profession of the conversion of the world and the truth and the world and the truth and the world and the truth and the world and

Mercy signifies the setting aside justice in some manner, for some rea

until divine mercy stepped forward reward of glory on the spirit plane by with the healing balm God's mercy in and by: His love in active operation for the relief of the condemned. Altho God is love, and hence must always have been loving and kind and merciful of disposition, yet this quality of His charness and mercy for Adam's race—that eventually thru the channels of the glorified church the divine blessing the standard to every member of position, yet this quality of His character was held in restraint as respects condemned men for more than forty conturies. So the apostle explains, saying. "Herein was manifested the love of God, in that He sent His onlyture than the worst earthly sufferings saying. "Herein was manifested the we could possibly imagine for them, love of God, in that He sent His only-

and the misrepresentation of character by the adversary has so operated upon the fallen race that—eyes had they, but they saw not; ears had they, but they understood not; hearts had they, but they comprehended not, the message of divine mercy. They fuffilled the scriptures in saying the One sent for their reitef. And they have misunderstood, slandered, malinged, "kined" His folkowers—whe lew breased with the hearing ears and the understanding hearts and the eyes of faith. These few constitute what the scriptures designate the true church of God, including the apostles and all the faithful thruout this age—the household of faith, "the chustan of the first-borns, whose names are written in heaven" (Hebrews xli, 23). These constitute the situe flock, to whom it is the Father's good pleasure to give the kingdom, which shortly (Messiah's kingdom) is to bless and upiff the world, operating thru natural Issael.

Man's necessity became God's oppor-

Man's necessity became God's opportunity for the display of His glorious character—perfect in justice, wisdom, love and power. While love could not clear the guilty, it could provide a Redeemer to suffer, "the Just for the unjust." But divine justice could not allow this, unless with the consent of the sufferer. Hence we read that God set before His only-begotten Son a glorious plan and invited His co-operation therein. The Son assented, left the heavenly glory, was made flesh and "offered himself" an acceptable sacrifice, "the Just for the unjust"—for the redemption of Adam and his case. The Father honored Him by raising Him from the dead to a still higher glory and honor than He had before, to immortality—the divine nature. Now, from His glorious station, He is empowered to be the Mediator between God and men—between divine justice and fallen humanity. He is empowered to give the earthly rights which He sacrificially laid down for Adam and his race—to so many of them as will accept the perfection of human nature and its rights and privileges upon terms in harmony with the divine law—the remainder He will destroy, annihilate "as brute beasts" (II Peter, II, 12; Acts III, 23).

Peter, ii. 12; Acts iii. 23).

As tho all this were not sufficiently wonderful; as the with all this the Heavenly Father's wisdom, justice, love and power would not be sufficiently illustrated, emexplified, God added another feature. Before beginning to deal with the world as a whole, to give back to the willing and ebedient of the race human perfection and an earthly Eden paradise and eternal life; before commencing this work of restitution (Acts iii, 19), the Father made known to the Son another feature of His plan. He would give to the Son a bride, a class selected from amongst the fallen race—câlled, chosen, faithful overcomers. These, as the joint-heirs of the second Adam, will share with him in the uplifting of those of Adam's race who will become the children of Christ thru obedience and adoption.

The trials and testings of all those who will become the bride of Christ must be similar to those of the Redeemer. They must suffer with Him if they would reign with Him. As He sacrificed His earthly life and rights and interests, so must they He exhorted them, "Present your bodies living sacrifices, hely and acceptable to God, a reasonable service" (Romans xii, 1). True, there is a difference between these followers of Jesus and the Captain of their salvation. He was brought into the world holy, harniess, undefiled and separate from sinners: Captain of their salvation. He was brought into the world holy, harmless, undefiled and separate from sinners; hence His sacrifice is a perfect one. Those accepted as His members, as His bride, belong to the race of sinners. They were "children of wrath even as others" (Ephesians ii, 3). Their acceptence as sacrifices, therefore, was not possible except as the great Captain of their salvation imputed to those sacrifices a sufficiency of the merit of His sacrifice to compensate for their defects and to make their sacrifices acceptable to the Father with His and as a part of His—they being counted in with Him as "members of His body."

My dear friends, those of us who have the eye of faith and the hearing of faith to appreciate this, the message of God's word, may surely be thankful to the last degree. What more could our Heaven'y Father do for us than He has done-redeeming us, inviting us to a new nature, giving us the aids by the way, and making us sharers in the kingdom glory of His Son? More than this, He has been blessing our friends, our children, our parents, our neighbors, the heathen—all of mankind, of one family.

"O, give thanks unto the Lord, for He is good; for His mercy endureth for-ever!" During this gosepl age His ever!" During this gosepi age His mercy has been manifest to all those who take up their cross and follow Jesus. By and by these will be g'orified by the "first resurrection." Then His mercy will return to natural Israel, under the new covenant (Jeremiah xxxi, 31), of which Christ and the church are "able ministers" servents church are "able ministers," servants, priests and kings. Could a " discern, thru the trials and tears and sorrows and imperfections and imperfections and imperfections and imperfections are the sorrows. of their present experience, the glorious outcome which God is providing the whole world, they would be filled with praise to Him who loved us and brought us back from the penalty of death and who ultimate. death and who ultimate

olete His glorious work thru Messiah's

justice in some manner, for some reason. Justice is the foundation of the divine government. Justice had control of Father Adam and offered him eternal life in an Eden home as a reward for obedience; or death, extinction, as the penalty for disobedience. As divine wisdom had foreknown, man disobeyed and the penalty of justice, "Dying thou shalt die," was executed. Thru heredity all of Adam's race became involved—all inherited sinful tendencies and dying constitutions.

For more than two thousand years death reigned under the edict of justice, and our race as a whole were subject to it. A little later the law coverant was made with Israel—one naenant was made with Israel-one na-tion out of many. It seemed to other vealed in the Bible. Let Christians mercy, but did not. They were placed under the law and werd merely offered eternal life if they could keep the law—which they could not heep, hecause of inherited blemishes moral and physical.

Yealed in the Bible. Let Christians vealed in the Bi It was over four thousand years from ship and its consequent suffering in the time justice struck the fatal blow, this present time and its promise of

Let the world give thanks in pro-

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Atlantic City N J

PUT POISON IN WATER TANK is Sentenced to Ten Years for Manslaughter.

MACLEOD, Alta, Now. 77.—(Special.)—Henry Adams of Nanton, Alberta, was convicted in the supreme court of the attempted murder of F. C. Hunter of Nanton, and sentenced by Justice Stewart to ten years' imprisonment at hard labor in the penitentiary at Edmonton.

The jury decided that he was guilty of placing polson in the family water tank.

Cornwall Cheese Board. Cornwall Cheese Board.
CORNWALL, Nov. 27.—(Special.)—
The report of the secretary-freasurer of the Cornwall Cheese Board shows that during the season 24 factories boarded 41,718 boxes, all of which were sold on the board, 25,248 were white and 16,476 colored, and the average price per pound was 10,94 cents. As regards the number of cheese boarded, 190 stood fourth highest since the organization fourth highest since the organization of the board in 1899, and the price was above the average for that period.

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NEGRO LYNCHED.

MAYO, Fla., Nov. 27.-Richard Lowe a negro, was lynched near here yesterday for entering the bedroom of the

day for entering the sections of the daughter of R. M. Cobb in this city late Friday night. Cobb was awakened by his daughter's screams, and went to investigate. As he entered the room, the negro jumped thru the window. A searching party arrested the negro, who was identified by a portion of his hat.

Cayuga. Nov. 26.—The adjourned preliminary hearing of the Smeltzers was heard to-day at Selkirk before Magistrates Hauris and Rushion. Mrs. Smeltzer was bound over in \$2000 sureties to appear for trial, and Lloyd Smeltzer was sent up for trial, no bail allowed, the charge being "Issuing threatening letters." The charge against Leah Smeltzer was withdrawn.

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