DECORUM IN CHURCH

REV. DR. TALMAGE DELIVERS A GOOD-

NATURED REBUKE TO OFFENDERS.

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REFINEMENT IN THE CHURCH

Prevalent Lack of Reverence in American Churches Gently Scored By the Freacher From an Illuminating Text-Reasonable Etiquette in the House of God Should at Least Equal That of Ordinary Worldly Relations.

ntered according to Act of Parliament of Can-ada, in the year 1901, by William staily, of To-rento. at the Dep't of Agriculture. Ottawa

Los Angeles, Cal., March 13.—This sermon is a good natured rebuke to the prevalent lack of decorum among the worshipers in our American churches and a plea for the observ-ance of a certain reasonable etiquette, equal at least to that which we observe in our worldly relations. The text is I. Timothy ili., 15, "That thou mayest know how thou oughtest to behave thyself in the house of Are you a parent? Have you ever

dressed up your little children and sent them forth alone to visit when they were about ten or twelve years of age? Then you have known the anxieties of a mother or father as to their social behavior. Before they go say: "Now, son, be careful about your manners. When you enter Mrs. So-and-so's home take off your hat and place it upon the hall rack. Be careful and don't handle the vases in the parlor, and don't aquirm on your chair. When you are t dinner be sure and keep your inds off the table, and don't spill the food upon the tablecoth, and ask for a second helping of anyask for a second helping of any-thing or talk with your mouth full. When Mrs. So-and-so passes you a plate say 'Thank you.' Remember, my boy, that your mother's home is to be judged by your table man-ners.'' When the child leaves the house your mind follows him and stays with him all day long. And, oh, the pride that sweeps into the parental heart when, next day, you meet your friend, at whose home your little children dined, and, she parental heart when, next day, you meet your friend, at whose home your little children dined, and she congratulates you in these words: "We had such a lovely children's party yesterday. And, Mrs. So-andso, I want to tell you how will your children behaved. Your boy was a perfect little gentleman, and your daughter a little lady." Ah, such congratulation as that is as a sweet savor to the maternal heart.

savor to the maternal heart.

If refined social manners are essential in the home, they are equally important in the house of God. So essential are they to a consecrated Christian life that Paul wrote a long epistle to his young lieutenant, Tim-othy, concerning them. In this let-ter, wherein are found the words of ter, wherein are found the words of the text, the great apostic tells how bishops and their wives should act, and also how deacons and deacons' wives. But to-day, instead of my showing how our ministers and church officers should behave in the house of God, I would preach a sermon on church manners directly to the pew. I would try to inculcate the reverential spirit with which our congregations should assemble for worship. I would try to teach this reverence because more and more in congregations should assemble for worship. I would try to teach this reverence because more and more in this irreverent age there is a tendency to look upon church buildings as places fitted for secular enjoyments rather than as sanctuaries consecrated to the presence of Jesus Christ. "The Lord loveth the gates of Zion more than all the dwellings of Jacoh." No man ought to place foot in God's sanctuary unless he can do it with the solemn feeling of Habakkuk, who declared, "The Lord is in his holy temple; let all the earth keep silence before him."

First the church building is the trysting place where God promises to meet his children at certain times. That means it is a place of rendezvous, where you have an ampointment to commune with Christ at least twice every Sunday and perhaps once or twice during the week. One inference from that fact is that when a congregation assembles on

when a congregation assembles on the Sabbath day the worshipers should always be on time and be ready to lift their voices in praise at the first word of the first line of the doxology, as well as with bending head to listen to the last word of the last line of the benediction.

There is not one tardy church member in a thousand who would show the implied disrespect in not keeping an appointment with an earthly ruler which they frequently show to their Heavenly King. Supshow to their Heavenly King. Suppose we should take a trip east and stop in the Capitol at Washington. Suppose while sojourning there one of the California Senators or Congressmen or a member of the Cabinet made an appointment for us with the President of the United States. Suppose that a polite note was sent us by the President's private secretary informing us that we might be received to-morrow morning at the White House at 11 o'clock. What would we do? Would we sit up to-night until very late, as some of us are accustomed to do every Saturday night? Would we arise very late to-morrow morning, about half-past 9, and have breakfast about 10 o'clock, as some of us are accustomed to do every Sunders and the state of the stat us are accustomed to do every Sur day morning? Then when the clock's minute hand is pointing to a quarter of 11 would we start to dress and at the last moment turn the house upside down and empty all house upside down and empty all the bureau drawers because we could not find our gloves or hatpins or a clean handkerchief, as some of us are accustomed to do every Sunday morning? Then would we rush across Lafayette square over to the White House and get there twenty minutes late, as some of us regularly and systematically always come to the church service late, where we are to meet God?

meet God?
Oh, no! That is not the way we should act if we had an appointment with the President to-morrow morning. We would positively see that our clothes were all right before we went to sleep to-night. Then we would go to bed early, so that our minds would be clear and alert and we could remember all that the President might say. We would not only be on time, but a little ahead of time. At ten minutes of 11, in-stead of ten minutes after 11 o'clock, stead of ten minutes after 11 o'clock, we would be standing before the President's private secretary presenting our cards for an audience with the Chief Executive of the American people. In the same way if you wish to get your chief spiritual blessings from Christ you must keep your tryst with him. You must start your public worship on time. You must, in your church manners at least, show to your Heavenly King the same respect you would accord to an earthly potentate. A spiritually live church is one whose worshipers always assemble on time. worshipers always assemble on time One of the surest signs of a spirit-ually dead church is the tardiness of the church members, who always expect their seats to be saved until at least the second hymn has been sung, and often until the collection plate has been passed. The pews should be filled on time, just as the

be in her place at the ivory keys and the minister in his place behind he sacred pulpit.

Behaving yourself aright in church Behaving yourself aright in church implies a second act, which is just as important as promptness at church service. A church member should be in his place when the service starts as surely as he should be at his seat when the train starts. But he should do more than sit down when the minister takes his place. He should, first of all, kneel and render obeisance and homage to the Heavenly Father, whose tryst the Heavenly Father, whose tryst he, the worshiper, has come to keep. The very first act of a guest in a home is to go and pay his respects to the host or hostess. The very

organist at the hour sharp should

home is to go and pay his respects to the host or hostess. The very first act a worshiper should perform when in church is to pay his respects to the Christ, who, in a spiritual sense, is the head of the temple in which the church member has come to worship.

The Episcopalian rector begins his service in this wise: "Lord, I have loved the habitation of thy house and the place where thine honor dwelleth." When we enter the house of God, do we one and all feel that we are coming into the presence of the Lord's If we do, would we come laughing and talking and nodding to each other, like a lot of school-girls entering their class rooms? If we do, would there be so much whispering among the members, both we do, would there be so much whispering among the members, both in the pews and in the back of the church? If we do, would there be so much turning around to watch others who happen to come in late, and a disposition to laugh when anything goes wrong? People who have visited European courts write that there the king is first and last in the thoughts of all the waiting.

courtiers. As soon as the king enters the room, all the waiting nobles rise and bow. When the king speaks, the waiting nobles listen. When a messenger enters, he not only kneels, but when he leaves the throne room he never turns his back upon the seated king. When we enter the sanctuary of God, which is filled with the presence of God, do we bow as before a king? Do we try to keep our face always toward the divine face? Do we earnestly try to make the prayers of the psalmist our prayer? "Let the words of my mouth and the meditation of my heert he always acceptable in thy sight, G my Lord, my strength and my redeemer." The church of God onget to be something more sacred than a to be something more sacred than a concert hall or a theatre. It such to be a place where a fo'c and a cachinnation and a chitchet should be just as much out of place as a minstrel show would be at a funeral by the casket of the dead.

O man and woman, ever keep the face of Jesus Christ before you when you are in the house of God! Every church building dedicated to the worship of God is in very truth h worship of God is in very truth h shouse, in which his presence is manifested as surely, though not so visibly, as in the Shekinah of the Tarrernacle. Always enter the house of God in the same spirit that the little child of Rev. Charles T. Brady, an American missionary, showed when he entered a great European cathedral. The father was compelled to return to his hearding observing the same statement. ed to return to his boarding place for something he had forgotten. He left his little boy in the nave of the church to await his return. the father came back he found his child standing in the middle of the great church in awe, looking around as though he was expecting some one. The mellow sunlight streaming through the stained glass win-dows fell upon his curly head and made him look like a little angel. When the child heard his father's re when the child heard his father's re-turning footsteps he turned his in-quiring eyes upon his parent and said: "Papa, where is Jesus? Where is Jesus?" Childlike, he felt that the house of God implied the pre-sence of Christ. So, with childlike faith, when we assemble to worship. Christ we must come with this help. Christ, we must come with this holy question upon our lips: "Where is Jesus?" Where is Jesus?" If we come in such a spirit a great deal of the irreverence exhibited by some of our modern congregations would

Behaving oneself aright in church implies not only due respect to the four walls of the edifice or to the habitation of the divine presence, but also due respect to God's ministers who preach in the sacred pulpit and due respect to God's musicians who sing in the church choirs. When the members of a church choir When the members of a church choir when the members of a church choir arise to sing the praises of God they become part of that mighty host who in every Christian land on earth and in the heavenly mansions are occupied with the same theme. When the minister rises to preach he comes as a messenger from God to utter the words that the Holy Spirit has commissioned him to sneak. The commissioned him to speak. The truly consecrated Christian minister is a representative of the Most High and is entitled to the deference that was paid to the representatives of the European kings when they en-tered the United States Senate and

were given the foremost seats, as I saw them file in when Vice-President Garret A. Hobart took the oath of office preceding the inauguration of President McKinley. They were not welcomed as men. They were honor-ed in their official capacities as pered in their official capacities as personal representatives of the British, the German, the Italian, the Russian and the Austrian thrones. Never lorget when you criticise the preacher's message that you may be criticising the very words that God has given him to deliver to you.

"Not criticise the church music or the present the present the country of the criticise the church music or the country of the criticise the church music or the country of the criticise the church music or the country of the country of

"Not criticise the church music or the minister's preaching! Why," some one says, "that is almost an impossibility. Some church choirs smush every law of musical har-mony. Some ministers are absoluteimpossibility. Some church choirs smush every law of musical harmony. Some ministers are absolutely stupid. They are impracticable men—men of no force, without any two logical, consecutive thoughts." That is true, my brother. Some choirs are noted more for their discords than their musical perfections. Some ministers' mental depth it does not take a very long line to fathom. But I can give you this as my own personal experience—I never entered any church with the spirit of God in my heart, to try to consider the leaders of that gervice, God's representatives, without receiving great spiritual good out of that service. In contrast to this statement I never entered a church building with the spirit of criticism in my heart but I found something to criticise about the minister and the service before I got through with it, and, furthermore, when I did enter a service in the spirit of criticism I always found that I received more harm from that service than good. If William E. Gladstone, with the greatest brain in all England, could sit Sunday after Sunday in the little church of Hawarden and ge spiritual food from young, inexperienced rectors who came there to break for him the "bread of life," surely you can afford to honor the ministers of Jesus Christ as God's representatives.

But behaving yourself aright in church implies not only due respect to God's presence, in whose same tuary you assemble, and to his representatives there, but also due respect to the strangers who come in to worship with you at your church altars. It not only means that we should bow before God's altars and in reverential tones say, "Our Father," but it also means that we should bow before God's altars and in reverential tones say, "Our Father," but it also means that we should bow before God's altars and in reverential tones say, "Our Father," but it also means that we should bow before God's altars and in reverential tones say, "Our Father," but it also means that we should give a warm, loving, Christian church door and an open church o

ut. though Christian etiquette in

The New Spring Costume



Skirt, Style 259—New style box-pleated and panel effect, trimmed with fancy braid, very stylish design, Made in tweeds and plain cloths in all colors.

Each breath of Spring 'n the air brings the thought of the new costume. Wise women are planning and looking already. Not seeing the Novi-Modi mantailored garments is missing Fashion's best display.

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CHATHAM. ONT

the house of God should mean much, how many churches are sinfully trying to become the churches of class instead of the churches of a class instead of the churches of a great Christian democracy? Can we not, one and all, be large hearted enough to know that there is only one true gospel aristocracy, and that belongs to the noble serving class which Jesus described when he said, "Whosoever will be chief. among you, let him be your servant?" As you would never be rude to my child because you love me, so may we in our church etiquette never cast a slur upon God's children. May we never jostle or push any one away from us! We should all belong to the gospel clan. We should feel that we are all brothers and sisters in Christ and that, therefore, by the gospel fireside there shall be

sisters in Christ and that, therefore, by the gospel fireside there shall be plenty of room for all the members of the gospel family.

Lastly, refined and consecrated church behavior is demonstrated as much in the way a congregation disperses as in the way it assembles. If I make a social call upon you and you are nolite and respect me, you you are polite and respect me, you do not try to show your impatience even though I do stay a little longer time than I ought. You do not gape and yawn and take out your gape and yawn and take out your watch again and again to look what time it may be. You do not get up and go out into the hall and put on your overcoat and then hold your hat in your hand as though you were ready to run away at the first opportunity. If you acted thus I would certainly take the hint and leave as soon as possible. Neither should you be rude in church etiquette.

quette.

During the last part of the sermon you should not be sighing and turning around to watch the clock. During the last hymn and the last prayer you should remember that you are there to sing the praject of God to there to sing the praises of God, to hear his message or to commune with him, and you should not mean-ly steal that time away from him to button up your coat and fix your wraps and put on your gloves. From the beginning of the service to the end you should honor the church, the church altar, the sermon and the music, because in so doing you are honoring Christ. there to sing the praises of God, to

music, because in so doing you are honoring Christ.

As we began with the words, "That thou mayest know how thou oughtest to behave thyself in the house of God," It us close with the psalmist's words which he wrote for the temple when David sang, "I was glad when they said unto me, Let us go into the house of the Lord," he meant it. Let us prove by our actions and our observance of church etiquette that public worship is not a drudgery and a repulsive slavery, but a joy, a happiness and an opportunity for continuous gospel pleasure. Let us worship "the Lord in the beauty of holiness;" with refined and consecrated church manners.

LETTER FROM GERMANY

Continued from Page 9. shielding itself behind the gay folds of the Empire flags, but the Cafe Victoria, so closely connected with this noted spot, makes ample compensation, showing at the same time a harmonious taste in the style of its adormment. An attractive effect aimed at is made successful in half concealing the handsome front of the building by the simple use of fur fur branches, through which hundreds off ittle green colored lights merrily twinkle.

twinkle.

In the centre of the capital, the house of Rudolph Hertzog and those of Herman Gerson, are all worthy of notice, the former greatly favored by Americans, the latter distinguished for the untrunces of results. Americans, the latter distinguished for the patronage of royalty. No finer artistic taste displays itself than that which transformed the exterior wall of Hertzog's warehouse into a varigated sea of light. Three different refracting groups, each dependent upon the other, perfect the cleverly devised arrangements, the central one forming itself into an illuminated W of great proportions, above which a resplendent crown occupies a proud place. Gaily colored rays of light shoot out from the effective garlands extending from the glattering light shoot out from the effective gar-lands extending from the glittering diadem to the spaces on the right and left, the former allegorically symbol-izing the blessings of peace by means of its electrical display, the latter designating the attributes of imperial rule.

rule.

Now just a passing glance at Gerson's before we bid farewell to the triumphant power. Situated in the near neighborhood of the royal castle, their magnificent temple of wealth and fashion, so prodigal of its irradiating force enlivens the gray old face of the dark walled palace within ating force enlivens the gray old face of the dark walled palace within which the imperial rulers of Germany entertain their noble guests in the elegant banqueting hall, White incandescent lamps alone, in pleasing simplicity, illuminate the windows, outer walls and balcony. A solitary gigantic eagle, itself a flood of light and vain of its power, persists in paying its tribute of respect to the homored mansion, by also pouring out upon its ancient face a full measure of white transparency. True to its object, that of serving royalty, the interior windows of these warehouses show a fine collection of most costly materials, for personal as well as for residential needs, many of those for thel atter purpose being accentuated by floral designs in gold or silver, through which the imperial eagle occasionally thrusts itself.

Very gracious indeed hes been the acts of the Emperor during the progress of the day. Many a heart, a title its pride, has been made glad by the conferment of an order upon its owner, many of whom Nature had already given such a dignified appellation, or to whom monarchial grace dark walled palace within

had been extended in years past, now rejoices in a higher distinguishing title. By these the firty-fifth birth-day of Emperor William II., will no doubt be a fondly remembered one, Long and rather wearisome to me, however, have been the sight seeing hours, notwithstanding the grandeur, and the glitter of royalty. No finrease of grace or dignity of importance lent itself to the writer, even though the regal splendor was viewed at close range, but perhaps this is the fault of a humble mind. No reflections save those akin to the thoughts of humblity, filled the inner heart, but as these savored of contentment, vain wishes for rank and power required no restraining influence. The glory of an earthly crown is not all of life, nor the crowning glory of life a royal sceptre. Sorrow and heartaches fall to the lot of kings and queens in like manner as to their less favored brothers and sisters; sureally it is wise.

"To patiently bear the ills we have, Than fly to others we know not of."

L. A. MACINTYRE, Long and rather wearisome to me,

L. A. MACINTYRE, Berlin, Jan. 27, 1904.

SUICIDES ARE ALL DYSPEPTICS

Terrible Despondency the Worst Feature of Stomsch Trouble — Dodd's Dyspepsia Tablets the Safeguard and Cure.

The pains and aches of Indegestion are the smallest part of it. It is the despondency the disease breeds that makes it such a fearful menace for the human race. It is said by an expert that if the stomach of every suicide were examined, it would be found every one of them was a dyscentic.

round every one of them was a dyspeptic.

A dyspeptic loses confidence in himself; loses hope for the future. He just wants to give up. Take the case of Hene Trudel, a student of Three Rivers, Que. He says "My Indigestion made alarming progress to the extent that I was discouraged and weak. Every day saw me in despair. I was resolved to give up my studies."

But Mr. Trudel did not give up his studies, he used Dodd's Dyspepsia Tablets. Listen to what he says of the result:

"To-day I have no headache, no pain, no weariness. I am fured. I continue, however, to take Dodd's Dyspepsia Tablets in order to prevent a return of my trouble. Dodd's Dyspepsia Tablets have brought sunshine into my life."

As a rule the orator who uses the biggest words has the least to say, DR. OVENS, London.

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