Old friends and ds unite in saying

is good tea"

o-Church" Movement

business motives-can not preach the real gospel of Jesus to working people. It can not do this thing and it does not attempt to do it. It can not do this because as industry is now organized there is a sharp antagonism between the exploiter and the worker. Since the exploiter pays the bills, the pulpit must be the champion, directly or indirectly, of the exploiter, If not oulpit must surely be "friendly" him. "The gift corrupteth," says the Good Book. And the pulpit is paralyzed by large contributions made by individuals deriving their income from rent, interest and profit. The elergy is enslaved by the hand that

Because it has no vision concerning no message touching, the most vital outter question-the church has practically been deserted by the vast army f workers. In the Feb. 2, 1911, issue i The Free Press, the Rev. Paul B. lenkins is reported as saying: "I should say that the average Sunday morning church attendance in Milwell that statement! In a city of over 100,000 souls one in every 20, 5 per cent of the total population, go to

instance)

like to be

or strictly

Not long ago the Wall Street Jounal published a certain table of finanial statistics. From this statem : 1t Mr Morris Hillquit deducted the conision that the exploiters of this naion comprise 5 per cent. 1 in 20, of he total population. But for the lread of having the riot act real to me I might draw the inference that he Rev. Mr. Jenkins 5 per cent. of total population, and that of Mr. lillquit comprise one and the same class of individuals, i.e., the exploit-

Now, reader, with your kind perission. I will address myself to this ad decline in church attendance. It nerchants positively decline to adertise in a newspaper which has to aders. Similarly, your alert ex loiter and church contributor is also om Missouri-he must be shown. le finds the exploited millions of the nation have practically left hurch in a body. Accordingly, it is an exceedingly difficult matter to explain to this gentleman in what way arge church contributions can any enger yield adequate returns on the nvestment. The line of reasoning of zen knows the heretofore exploiting church contributor would be substantially this: to the support of the church? The big contri-cient 'police force.' Why, man! the very class to be mollycoddled has, by its own voluntary act, placed itself nced as beyond the influence of the 'police

The Bible tells us that salvation is free-the gospel is without money lit. And let and without price. Ah, yes! but it requires cash to pay the pastor, the anitor and the like. If you don't believe this go to a vestry meeting and notably be convinced. Well, then, with the ex-Inside of ploiting contributor visibly cooling samehand off, where are the necessary funds to and de- come from? Why from the very also com- place where they ought to come, from you and from me and from the milnstance, the lions of other average American citi-

> And, dear reader, this is the ecoiomic determinism of the "go-tochurch" movement. Those who go o church are, O, so gently persuaded "to contribute of their substance to the support of the gospel as God has prospered them."

oldings i Make no mistake about it, the writnissionaries er is a good friend of the church and no scoffer. He contributes to its support cheerfully, if not bountifully. To the heavy him this go-to-church campaign has ionaries t deep significance. The monsoon is ke in Asia, about to change, the neva is beginmy travels ning to break. A new era, an era of enfranchisement for the pulpit is at ext the gunhand. Like will o' the wisps exploiting contributors have craftily led the Thorndyke: clergy into miasmatic swamps. Freed large dona- from the subtile hand that has so long led it astray the pulpit will be s lamentable more and more at liberty to preach ansform the the real message of Jesus, the brothpolice force erhood of man. The pulpit will no se largesses longer be obliged to insist that the ecclesiastical dry rot of the centuries giver. They is Christianity. It is not and never

of flagrant The Carpenter of Nazareth said: "And I, if I be lifted up, will draw all men unto me." With the exploiting contributor eliminated, there is no reason why the real Christ should ivate owner- not be "lifted up.' That is not done the United now. But when He is "lifted up' He farther along will prove the most powerful magnet the world has ever known to draw people into the church and keep Children Cry for Fletcher's

SATURDAY, FEBRUARY 21, 1914

CASTORIA

The Kind You Have Always Bought, and which has been in use for over 30 years, has borne the signature of and has been made under his perand has been made under his per-sonal supervision since its infancy. Allow no one to deceive you in this. All Counterfeits, Imitations and "Just-as-good" are but Experiments that trifle with and endanger the health of Infants and Children-Experience against Experiment.

What is CASTORIA

Castoria is a harmless substitute for Castor Oil, Paregoric, Drops and Soothing Syrups. It is pleasant. It contains neither Opium, Morphine nor other Narcotic substance. Its age is its guarantee. It destroys Worms and allays Feverishness. For more than thirty years it has been in constant use for the relief of Constipation, Flatulency, Wind Colic, all Teething Troubles and Diarrhoea. It regulates the Stomach and Bowels, assimilates the Food, giving healthy and nature! sleep.

GENUINE CASTORIA ALWAYS



Boy Knight Notes

admitted last week, and the boys are the 26, 27 and 28th. admitted last week, and the boys are looking forward eagerly to the regular birthday celebration this year, which will last two mights. The ladies are contributing to the will last two mights. The ladies are contributing to the year, "Second Death" will be the portion of all who prefer sin to holiwhich will last two nights. The ladies are contributing to the pro- ness. Girl's Companions held a splendid gram. meeting last week with a number of MIKE DONLIN GOES new members joining. They are turning out a great deal of work which will be for sale at the Irish lin, one of the most consistent batters Fair next week.

of the different booths and to help in the work. Mrs Sterne and Mrs Moo : will have charge of the old Ireland refreshment booth and blarney stone. Candy, Mrs Scott and Miss Goodson. Toilet Articles, Mrs. Reynold and Mrs Johnson. Groceries, Mrs. Butts, Mrs Felton. Fancy Goods, Mrs Hunt, Miss Reynolds. Fish Pond, Finch and girl companions. Booth, Boy Knights.

the boys to the following firms for real; J. J. Smith, Winona; Quaker The Right House, Hamilton; Postum Co., Battle Creek, Mich .: donation. The J. B. Williams Co., Montreal,

U.S.A.; candy, Mr. Masten, Brant-

The work of the boy knights is each afternoon on Thursday and salvation for all will be from the sin, progressing rapidly and much is by- Friday, with a jumble sale on Sat- sickness and death all inherit from ing done, several new my abers were urday night, the fair being held on he Christia Vincin be ushered in

Allays Fever and Cures

The health.

TO N. Y. NATIONALS.

NEW YORK, Feb. 21-Mike Donair next week.

The others were out in full force Nationals, it was announced here yesIn the big leagues, has been was the most famous preacher in America, perhaps in the world, and the most sharply in the big leagues, has been engaged The others were out in run force on Wednesday, afternoon and made arrangements for carrying on the work of the Irish Fair. The ladies "Moose" McCormick who has secured a managerial berth.

Nationals, it was announced nere yesting the world, and the most sharpy criticized. He never fell under the condemnation pronounced against the prophet of whom all speak well. I

Cold and Grippe

Boys' great natural remedy an altogether the world itself that is to be saved, priceless value in the treatment of and that the kingdoms of this world A vote of thanks was passed by every kind of fever and feverish cold are to become the Kingdom of our the boys to the following firms for their donation to the fair: Cowan Cocoa Co., White Swan Co., Taylor Soap Co., Gillet Co., R. J. Robson hospitals of Great Britain and the continuous form the continuous forms for their donation to the fair: Cowan into Canada, Kephaldol has been precinctly the two views of religion which generally prevail to-day, and which were ably represented by Mr. Though it is just being introduced Lord and of His Christ'.' Co., J. Wrigley Co., Jun., all of To- tineat for many years. It relieves the Beecher and Mr. Moody. While the ronto; J. and J. Dalley Co. Hami!- burning heat and fulness in the head difference between these two views is ton; Adams Furniture Co., Toronto, which comes with a "grippy" cold - a wide one, and seemingly the one Shredded Wheat Co., Niagara Falls, allays pains and aches, soothes the contradicts the other, nevertheless Tillson Oat Co., Tillsonburg; Armour Co. Chicago: Colgates. Montwhich means speediest restoration.

this is not so. Both views contain an element of Truth. Both views have For colds, influenza, catarrh and Oats, Peterborough; Ingersoll Cream similar complaints Kephaldol is un-Cheese, Ingersoll; Eddy Match Co., equalled. A tablet or two taken at the Hull: Chesporough Mig. Co. Mont. first indication of trouble will unfail. Hull; Chesborough Mfg. Co., Mont- first indication of trouble will unfail- glimpse of that general whole thereby real; Chase and Sanborn, Montreal; ingly arrest development and restore gradually increases both his confi

Senator Cox, Toronto; Sir Henry M from your druggist, and be ready to Toronto. The Barber Ellis check a cold the day it attacks you. Co., Brantford, sent in a splend: J Kephaldol Limited, 31 Latour Street.

Package of Dort Extra Granulated Sugar contains 5 pounds full weight of Canada's finest sugar, at its best. Ask your grocer for the Redball 5-Pound

Each and Every 5-Pound

Package. CANADA SUGAR REFINING CO., Limited, Montreal.

A SUNDAY SERMON BY PASTOR RUSSELL

PERSONAL OR **RACE SALVATION?**

Pastor Russell's "Movies" Teach Both Views.

THE GOSPEL IS NOT FOR SALE

Moody and Beecher Quoted by Dr. Abbott as Representing Opposing Views of Salvation-Pastor Russell Shows That Both Views Are Biblical—At Opening of Photo-Drama of Creation In Indiana's

India napolis. Pastor Russell is Photo-Drama of linson Hall. Begreat expense of h' beautiful and Instructive Drama. it must cost a fabuous sum to have it going in | stopped. several places at

York, Boston, Cleveland, Cincinnati, St. Louis, and here-and in Chicago and other places soon! Whence all this money for so grand a cause?—
all free! Why do you not charge a. dollar a seat? are the questions everywhere.

Pastor Russell's only answer is. cannot sell the Gospel. Jesus and His Apostles never took up collections, nor authorized begging in God's name, so far as the Bible shows. People blessed by the Message voluntar. lly send me money to further the good work of re-establishing faith in God and the Bible amongst thinking people. In proportion as God supplies it we spend it. It must be so!"

The Pastor's text was: "God wills The armories of the boy knights that all should be saved and come to were suitably decorated in green and the fair will be opened at 2 o'clock othy 2:4.); He declared that this by Christ's Kingdom. The salvation

> In the course of his sermon the Pastor said: Dr. Lyman Abbott, the immediate successor to Henry Ward Beecher as Pastor of the Plymouth Church, Brooklyn, delivered an address, on October 12th last, at a Beecher Memorial service, in which was present—the year was probably 1870, though I am not sure—at an interview between Mr. Moody and Mr. Beecher, in which the former urged Mr. Beecher to leave the Plymouth Church for a world-wide evangelistic tour with him. After Mr. Moody had gone, Mr. Beecher said

to me: 'I should like to do it, but it The quick, sure action of Kephaldol is impossible. We do not agree. Mr. Moody believes that this is a lost Mrs. Hunt, Mrs. Vansickle and boys, Girls' Booth, Miss Sterne, Lizzie mal health standard, gives to this from the wreck. I believe that it is

Scriptural support. The right under standing of the Bible lies in seeing dence in the Bible and his own faith Get a 50c. tube of Kephaldol tablets and hope toward God. Whoever fails to get that comprehensive view re mains weak in faith and uncertain of his theology. He continually re-cognizes a lack and continually finds a conflict between his heart and his head, between his view of the Bible

teaching and his reason. Let us note the two sides of this subject from the Bible viewpoint; and thereby satisfy and harmonize our hearts and our heads, and convince ourselves that the Story of the Cross and of the world's Redemption is the true Story of the Divine Program, and that the results will not be narrow and meager, but broad and

Mr. Moody merely held to the eachings of Jesus, the Apostles and by Prophets when he declared that that which God created perfect, in His own image, had been sadly wrecked by disobedience; that a rse, or blight, had come upon mankind; and that this curse, or Divine sentence of death, is behind all the ears and pain and groans, behind all the mental, moral and physical weakesses with which we and our neigh bors are surrounded. It is a matter of heredity. Instead of our condition being one of evolution from a lower to a higher plane, it is a conlition of devolution from a higher to

lower plane. The reaction from barbarism to civilization through the influence of Christianity was indeed a step upward from the depths of degradation for many, but it was not a step out of the degradation. The reign of Sin and Death still prevails. Despite our education, the heart of man is still selfish and sinful, and the human body still full of aches and pains. cure-all, but despite our most per-

and our race is growing mentally and, in direct opposition to the Evolution hysically weaker.
But while the Gospel of Christ has theory. It distinctly eaches the fall

of man. ot as yet saved the world, it has roven a wonderful blessing to those tho have become sincere followers of lesus-a saintly few. To these the Gospel has not only brought reace and joy, but has been to them "the power of God unto salvation." It has saved them from many of their weaknesses and fears. More than this, it is preparing them for a completeness salvation, to be brought unto them at the Second Coming of Jesus, when they, according to His promise, shall experience a complete change of nature - from earthly condition to Heaveniy, from weakness to power from humiliation to glory, from ani-

But Mr. Beecher's view, also, con tains Bible Truth. Although the kingdoms of this world have not yet be ceme the Kingdom of our Lord, although as yet every knee does not bow and every tongue confess to the glory of God, nevertheless, according to the Bible, the final outcome of the Divine Plan will include all these things. Amongst other things prophesied, the knowledge of the glory of God has not yet allea the whole earth. Not yet are all the blinded eyes of ignorance and superstition opened, nor are all the deaf ears un-

The Bible explanation of the situation is that God from the very beginning purposed the permission of sin, in order to give valuable instruction to angels and to men respecting the sinfulness of sin and its dire conse quences. God's Law declares soul that sinneth, it shall die." "The wages of sin is death." We were confused by the errors which crept into Church creeds during the Dark Ages, when the Bible was practically non-existent, when the bishops were supposed to be the successors of the Apostles, and who their decisions

were considered infallible.
Their teaching that the dead are alive misled us, turned us away from the Bible teaching that the dead are dead. Their teachings respecting a fiery Hell and a Purgatory led us away from the Bible teaching on the subject of future punishment. Now we find that the Bible Hell is the tomb, the death state; and that God n His great Plan has arranged to abolish our sentence of death by the iniversal awakening of the dead. All in the graves shall hear the voice of he Son of Margand come forth .-John 5:28, 29, R. V.

The Bible teaches that God has an orderly Plan for His entire work; and hat not until man has passed through six great Days from his creation, each a thousand years long, will his Week of labor, toil and strife against sickness, pain, sorrow and death be at an end. Then Messiah's long-promised Kingdom will be established. Christ shall come, a spirit being, and shall dethrone Satan, who through human superstition and ignorance has become the master of men. Satan shall be bound for a thousand years; and Messiah shall be the great King of earth, though his Kingdom will be invisible to men as Satan's kingdom is invisible—because

composed of spirit beings. The grand work of the Kingdom of God (Jesus and His glorified Church perating through human agencies) will be a work of Restitution, (Acts 3:19-21). As Adam fell from the moral-image of his Creator, he is to have the opportunity of rising again to this image, the cause redeemed by you think your grandfather wis an guilty and cast himself upon the mer-

Messiah's sacrifice.
The Church's salvation, since Pentecost, is a salvation to Heavenly existence, by a change of nature. But the world's salvation will consist of a restoration to perfect hunan nature, which will find its per fection of enjoyment in an earthly Eden, gradually becoming worldwide. As Adam's death sentence was accompanied by sickness, sorrow and pain, so when the Redeemer shall apply to mankind at His Second Coming the general forgiveness and amnesty promised in the Bible, the result will be the gradual elimination of sickness, sorrow and pain. By the close of Messiah's thousand-year Reign. there shall be no more sin or death. The curse will thus gradually disappear, giving place to Divine blessing and fellowship-Revelation 21:5;

Many Bible student believe that he wonderful increases of knowledge and blessings in the world witnessed during the past fifty years are evidences foretold by the Bible, indicat ing that we are already in the dawn of that New Day of Messiah's Kingdom. The running to and fro and increase of knowledge, the wise of God's people understanding, and the mminence of a great Time of Trou ble (Daniel 12:1-4, 9, 10: Matthew 24:21), point out that we are in the time of the enging of the old order of things, and the davning of the

This great Time of Trouble we see approaching. According to the Scriptures, it will be all-embracing. It vill include all religious systems, all human governments, nations and conditions of men, and will culminate in anarchy. Although for a time humanity will seem to be bereft of reason-mad-yet the peaceable fruits righteousness will finally be attained, not because of human wisdom to extricate itself, but because Messiah's Kingdom will then be established. God's Word declares: "When the judgments of the Lord are in the earth, the inhabitants of the world will learn righteousness." (Isaiah 26:9.) Then wilful evil doers will be cut off in the Second Death, without hope of further redemption, while the obedient will attain human

perfection. Rev. Lyman Abbott eulogized Mr. Beecher as one of the first ministers to accept Darwin's theory of Evoluman, broad and generous, but misled in Evolution something more ration Sighing and crying still continue. Not al than the Bible taught. He endeavonly have we not found a panacea, a ored to link the two together, others have endeavored to do, only sistent efforts diseases are multiplied, I to fail; for the Bible throughout is

Jesus declared that He came to re cover that which was lost. God sent His Only Begotten Son, that whoso ever believeth on Him should not per ish. St. Peter tells of the Restitution of fallen man to his former glorious estate, in the likeness of his Creator If Darwin's theory be correct, then Jesus, His Apostles, and all the Prophets, were astray.

But what is the Evolution hope?

Briefly stated, this: That some distance back our forefathers were monkeys; that we have progressed in a measure, but are still perishing, as did our monkey forefathers. Under Darwin's law of the Survival of the Fittest, disease and death will grad-ually weed out the more stupid and mal, or human, conditions to spirit vicious (as it is not doing, so far as any one can see), that in the far-of future our children may attain such perfection as to know bow to live orever and rightly enjoy the blessngs of earthly life.

Perhaps the Evolution hope is better than none! Surely it is better than the eternal torment hope of the Dark Ages! but it must be far from oul-satisfying to all who think deeply. But the Biblo hope proposes that Messiah's King om shall take in the entire race of Adam, and by disciplinary instructions and encouragem nts shall help all the willing and bedient to human perfection. This hope for the world is beyond the special hope which is the exclusive portion of the fully consecrated disci-

Dr. Abbott sympathized with us in advance, saying, "There are still some belated preachers who endeavor to persuade their congregations that Evolution is perilous to the soul, and who found their religious teaching on the old doctrines of a finished creation, an absentee God, and a pestilence-stricken world."

We confess that we belong to this we are living in a pestilence-stricken world, and that conditions here are not such as a gracious and loving Being would provide for His intelli-gent creatures. Rather, as St. Paul declares, the world is under a reign of Sin and Death, which has prevail ed since the time Father Adam was cut off from fellowship with his Heavenly Father, under the sentence of death .- Romans 5:12-21.

The condition of the pestilencestricken world is permitted in order penalty upon our God is allowing mankind to learn a great lesson of their own incompetvaluable to all eternity to both men and angels; that present trials and difficulties and death will be overruled for man's good. For six thousand years men have been learning the bitter results of disobedience to the laws of righteousness, and their know that "God is Love."

But such as see the true light of God's Word as to the fall, the Redemption-price, the call of the Church are not to fear it (verses 4, 7; Matt. x. dom, and the eventual Reign of Righteousness have a great joy and lessing. As for others, we begrudge them not whatever joy or peace they can get out of any theory that will liberate from the horrible nightmare of the Dark Ages. Continuing his eulogy of Mr.

Beecher, Dr. Abbott said: "But no one any longer asks sarcastically, 'So ape?' And few are they who still | cy of God in Christ, receiving Jesus venture to denounce as atheists those | Christ as his own personal Saviour, who believe in life as a process of Divine growth, and redemption as a blood shed for him on Calvary. Thus process of spiritual development."
We fear Dr. Abbott is right—that the learned in pulpit and pew have so thoroughly lost their faith in the God of the Bible that they no longer reproach one another with the fact. But is the fact any the less true for this reason? Suppose all the great minds accept the Evolution theorythat Adam was the son of an apeand oppose the Bible teaching that he was a special and direct creation of God, the moral image of his Creator. Suppose ail those decide that man never fell from perfection, and never needed a red mption, and that Jesus as the Redeemer are false.

Suppose the literati do hold that all earthly life is merely a development, an evolutionary process, called, in a complimentary sense, "Divine growth," with the thought that quite probably there is no Divine Being, out merely some great force operating in nature — that redemption is only a higher development of the moral instincts.

What of all this? Must we accept such decisions as final? Shall we not rather take the assurances of the Bible respecting these very men of etters? Of these great scholars the Lord prophesied thousands of years ago, saying, "The wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." (Isaiah 29:14.) St. Paul declares, "The wisdom of this world is foolishness with God."-Corinthians 3:18-20.

Couldn't Hear It. A man who was charged in a London police court with intoxication and using bad language pleaded guilty to the first part of the charge, adding. "As to the language, I know nothing about that because I'm

deaf. Wealthiest Man In India.

The Nizam of Haidarabad is reputto be the wealthiest individual in India and one of the wealthiest persons in the world, with a personal income said to amount to \$2,500,000 a year.

Not the Same. "He says he is always outspoken his wife's presence." "He means uttalked!"

Animal's Eves. Horses, giraffes and ostriches have the largest eyes of land creatures, cuttlefish of sea beasts,

Lesson VIII.—First Quarter, For Feb. 22, 1914.

THE INTERNATIONAL SERIES.

Text of the Lesson, Luke xii, 1-12. Memory Verses, 8, 9-Golden Text, Luke xii, 8-Commentary Prepared by Rev. D. M. Stearns.

He had in our last lesson spoken of he Pharisees as not only baving a mere outward religion, but also of being one with their ancestors in persecuting and killing the prophets, and He had accused the lawyers of not only refusing the truth themselves, but of keeping it from others. Now He says to His disciples, "Beware ye of the leaven of the Pharisees, which is ypocrisy." As matters were consumnating and the crisis approaching. He was speaking more pointedly concernig some things.

All the wrong will be manifest in he time, and the right will prevail, so hat it is wise to live always in the ight of the Lord and seek in all things His approval (1 Cor. iv. 3; 11 Tim. ii, 15). He had said on a previous occaon, "Beware of the leaven of the 'harisees and of the Sadducees and of Herod," but they were so dull that hey thought that He referred to literal bread and not to false doctrine (Matt. xvi, 6-11; Mark viii, 15).

There is more need than ever to be ware of false teachers and teaching, for formalism and rationalism and worldliness are ever increasing. The Pharisee was all for form and outward show, even though professing to believe some things. The Sadducee had use for anything supernatural class. There can be no doubt that while Herod, though somewhat religious, preferred the sinful pleasures of this world (Acts xxiii, 8; Mark vi, 20).

There is no place in the Bible where

eaven ever signifies anything good. In Lev. vii, 13; xxiii, 17, where leaver was commanded to be offered, it represented sin in us and in our service, as is explained in Amos iv, 5, margin. In the parable in Matt. xiii, 33, it refers to the corruption of the food given in the churches in this age of "the mysteries of the kingdom," which is set forth in the parables of the sower convict race. The Bible declares that | the tares, the mustard tree and the leaven. We are rapidly approaching the time of the oven and the burning. If we receive the word of God sin ply and heartily we shall know some hing of the hatred of the religious world (John xvii, 14), even unto perse ention and death (Rev. i. 9; ii, 10; xii 17) but our Lord teaches us that the death of the body is not a serious mat ter if we are truly His, for it will mean for the believer real gain and something very far better than remainto be joint-heirs in Messiah's King- 28). He who cares for sparrows will surely care for His own redeemed nes, so that we may be as brave as Daniel's friends if we have faith in to feer death, for to them it will mean the torment of Luke xvi. 22, and finally the take of fire (Rev. xx, 14, 15). A true child of God is one who, see ing himself to be a sinner, bas pleaded

one is able to say, "Being justified by faith, I have peace with God" (Rom. . 1). None others are children of God. according to the Scriptures. Now, while God needs no evidence f our sincerity in this apart from our faith, for He reads the heart, it is necessary that men should see some evi dence of our faith, for they can only see faith as it is manifest in the lives and the works of believers, according to Eph. ii. 10; Tit. iii. 8; hence that other saying about confessing with the mouth the Lord Jesus and showing faith by works (Rom. x, 9, 10; Jas. all the Bible statements respecting | ii. 24). There are those who walk in the outward life as Christians, bu who mind earthly things and are the

> works they deny Him (Phil. iii, 18, 19 Tit. i. 16). It is not for us to judge them or t say that they are or are not thus and so. He will see to that. But we may judge ourselves and consider well i our faith in Christ is real and our life corresponding in any measure thereto That there is a possibility of being saved and yet unrewarded is plainly

enemies of the cross of Christ. They

profess that they know God, but in

taught in I Cor. iii, 11-15. The last verse of our lesson is great comfort to those who are willing to confess with their mouth, as well as to such as may suddenly be placed in a difficult position. Nothing can take the place of reliance upon the Holy Spirit both as our teacher and our ut terance. I have in my mind along with verse 12 the comfort of Ex. iv. 12: Jer. i. 7-9: Prov. xxii. 18, and have proved the reality of this comfort times without number.

As to the sin against the Holy Spiri which hath no forgiveness, I under stand it to be the persistent rejection of the voice of the Spirit until the heart becomes so hardened and the ears so dull of bearing that His voice is heard no more. Those who fear that they have committed this sin are the very ones who have no cause to fear it, for the very fact of their fear shows that the Spirit is still dealing with them.

Those who have committed this sin are so hardened and rebellious that they cannot be approached on the matter of their souls' welfare. They will not listen to it.

Sir James Whitney sent a letter of thanks to the Legislature for their

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