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IN CONNECTION WITH The Atlantic Pacific Railway TRAINS LEAVE KINGSTON 11.45 a.m. Express—For Ottawa, Montreal, Quebec, St. John, N.B., Halifax, Boston, Toronto, Chicago, Denver, Renton, Salt Lake, San Francisco, Seattle, Portland and San Francisco.

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Canifton, Ont.—"I had been a great sufferer for five years. One doctor told me it was ulcers of the uterus, and another told me it was a fibroid tumor. No one knows what I suffered. I would always be worse at certain periods, and never was regular, and the bearing-down pains were terrible. I was very ill in bed, and the doctor told me I would have to have an operation, and that I might die during the operation. I wrote to my sister about it and she advised me to take Lydia E. Pinkham's Vegetable Compound. Through personal experience I have found it the best medicine in the world for female troubles, for it has cured me, and I did not have an operation after all. The compound also helped me while passing through Change of Life." Mrs. LUCETTA BLAIR, Canifton, Ontario.

MIRACLES OF JESUS

REFERRED TO IN SERMON BY REV. LE ROY RICE.

Can We Explain the Miracles on the Analogy of Modern Cases of Faith Healing?—His Reply to the Question.

"Faith healing, and the Miracles of Jesus," was the subject of a very interesting sermon, delivered in the First Congregational church, Sunday evening, by the pastor, Rev. LeRoy Rice. The text chosen for the discourse was Mark ii, 9, 10, 11: "Whether it is easier to say to the sick or to say, arise, take up thy bed and walk? But that ye may know that the Son of Man hath power on earth to forgive sins (he saith to the sick of the palsy), I say unto thee, arise, and take up thy bed and go thy way into thine house."

The speaker remarked that what he wished to say followed logically upon the discourse he gave a week ago. In estimating the value of Christian Science in a somewhat general way, we said that Christian Science was to be commended first, in that it re-emphasizes the reality of the spiritual, and lays emphasis upon the divine imminence, and, in the second place, it is to be commended in that it has helped us to realize the tremendous influence which the mind has over the body. The vital force, in Christian Science, is not its philosophy, but its faith in the power of the mind to triumph over the flesh. There are many men who feel that Christian Science has supplied a real need in their lives. There is a side of the teachings of Jesus that the church has generally forgotten, or deliberately allowed to be relegated to the background, and we owe a certain debt to Christian Science, in that they have helped us to realize that there is a faith that heals.

As a result, a large number of faith-healing cures, and movements, sprung up during the past few years, the church itself has been compelled to ask if after all, it has been preaching the whole of the gospel of Jesus, or just a part of it. Is there a faith which gives victory over sickness as well as over sin, or have we been preaching a mutilated and deformed gospel as it is set forth in the New Testament?

The speaker went on to say that in many quarters there is a feeling that there should be a greater union between medicine and the church, and that many of our prominent physicians had confessed that one of the greatest factors in the healing of disease is faith. Since religion stands supremely for the things of faith, would it not seem that the church of to-day is justified in its new interest in the healing of disease? "Faith has always been an essential factor in the practice of medicine," said Dr. William Osler, a recognized authority.

Continuing, the speaker said that it had been stated that there were more patients treated at St. Anne de Beauspre last year, than in all the hospitals in Canada. It was only reasonable to suppose that there should have been a certain number of cures. We have the Immanuel Church movement in the old country, and the Immanuel in America, both claiming to have had a large number of cures. While many were, no doubt, greatly exaggerated, yet there is every reason to believe that a number of them are genuine.

A prominent physician in this city told the speaker about two very remarkable cases which he had succeeded in treating through the mind. His cures appear quite as wonderful as anything the speaker had read of in Christian science, or as having taken place at St. Anne de Beauspre. And what conclusion must we arrive at from the consideration of all these faith-healing cures? from the time of the ancient Egyptians down to the present?

First, that the mind has a most profound influence over the body, and that a powerful suggestion of health is very often sufficient to give health, especially in neurotic cases, when there is no organic trouble. It may be a simple trust in God, who is the divine healer. There must be the will to believe attitude of mind, the mental receptiveness, in short, there must be faith.

The speaker went into the workings of mental suggestion. How is the suggestion of health made, and how does prayer become efficacious in mental healing? Most of us were familiar with the term sub-conscious self, or subliminal as it is called. It has control over our body, and it does many things that our normal intellect is unable to do. There are abundant proofs of the existence of the sub-conscious self, and the speaker related a few instances.

In his closing remarks the speaker asked the question, "Can we explain the miracles of Jesus on the analogy of modern cases of faith healing?" Were the cases that Jesus healed simply neurotic cases, nervous rather than organic disorders? Now, as might be expected, there are many eminent scholars of to-day who hold the opinion that the diseases which were healed by Jesus were what doctors commonly spoke of as functional diseases of the nervous system. Dr. Abbott tells us that the miracle of Jesus was simply acts of faith healing on a mighty scale. Principal Carpenter says "The real force which worked the patient's cure dwell in his own mind, the power of Jesus lay in the potency of His personality to evoke this force."

"But I cannot see how we can explain the miracles of Jesus in this hypothesis," said the speaker. "Go through the gospels and note how few of them are represented by the gospel writers were simply neurotic cases. In the case of the man with the withered hand, in the case of those who were healed of leprosy, and in the case of the healing of the dumb and the blind, the disorder was organic and not simply functional. There is no analogy between many of the hereditary miracles of Jesus and the cases which to-day are cured through physical treatment. What then is our operative conclusion? This, I think, that the mighty acts of Jesus were those of a



A MUFF AND NECKWEAR SET OF MINK WITH HAT TO MATCH.

When mink is genuine, it is a very handsome fur, but real mink is expensive and a great many skins are required to make the large fur pieces of to-day. This set of mink is worn over a pretty afternoon frock of taupe colored satin with a slashed tunic opening over a skirt of olive brown permo fabric—a crepe like weave of wool with mohair that is much fancied by the French dressmakers. The olive and brownish gray colors are blended with some rich Oriental embroidery in reds and browns and the mink hat is trimmed with a red velvet rose and dull gold leaves.

unique personality. A personality in unique relationship to God. In all our studies we have insisted that you cannot explain the life of Jesus simply on the ground of his humanity. He was God as well as man. His miraculous birth, his power to raise the dead and his own resurrection and no parallel in human history, and I believe that many of his acts of healing are to be viewed in the same light, they are the mighty acts of unique personality. While we believe in the therapeutic value of prayer, while we believe that there is a faith that heals to-day, as in all other ages, yet nevertheless we feel that the miracles of Jesus cannot be explained safely on the analogy of modern acts of faith healing.

A SCOTCH TORY—CANADIANISM IS THIS.

One of the Strongest Protectionists in England—Strong in Statistics—Not the Equus of Mr. Balfour.

Toronto, Nov. 13.—Bonar Law, who succeeds Mr. Balfour as leader of the British conservatives in the commons, no doubt owes his preferment to many causes. In the first place he is a Canadian, having been born at New Brunswick—although he has taken but little interest in the concerns of the dominion, and, in fact, is regarded rather as a Scotch than a Canadian tory—and the tory victory at the last Canadian election has made Canadian conservatism immensely popular in the British tory ranks. Secondly, Walter Long and Austen Chamberlain have for some time been on far from friendly terms, partly because Mr. Long, although a protectionist before the elder Chamberlain espoused tariff reform, declined to join the Chamberlainite faction and covertly attacked Mr. Balfour. Thus Mr. Law's appointment is in the nature of a compromise. Thirdly, it is worthy of note that the old church and state tory is no longer so much in evidence, in the British house of commons. He has been replaced to a great extent by the commercial man who clamors for the highest possible tariff. And Mr. Law is the man for his job. For, as a well-known liberal once said of him, he is "the rakes protectionist in England," with particular stress on protection for certain form of manufacturing industry.

Mr. Law is not identified in any way with the agricultural community. Nor will Mr. Law's appointment arouse particular enthusiasm among churchmen, who form so large and influential a portion of the tory party. For, rightly or wrongly, he was suspected of being rather weak-kneed in support of Mr. Balfour's education act of 1902, safeguarding the interests of the denominational schools. In his dexterity in handling figures and statistics with regard to tariff reform Mr. Law surpasses Mr. Chamberlain at his best. But his speeches lack fire, and he himself lacks imagination. He is not Mr. Balfour's equal on the platform, and in the house of commons he is miles behind him. And there can be no question but that in their fight against home rule, the tories will go into the contest in much weaker shape under him than under his predecessor.

MOTHERS! DO YOU KNOW

That when you put a salve onto your child's skin, it passes through the pores and enters the blood, just as surely as if you put it into the child's stomach?

You would not put a coat of animal fat, colored by various mineral poisons (such as many crude salves are) into your child's blood by way of the stomach? Then why do so by way of the pores?

Take no risk. Use always the purest and most effective provided in ZAM-BUK. ZAM-BUK contains no trace of any animal oil or fat, and no poisonous mineral coloring matter. From start to finish it is purely herbal.

It will heal sores, ulcers, abscesses, eruptions, varicose ulcers, cuts, burns and bruises more quickly than any other known preparation. It is antiseptic, quickly stops the smarting of a sore or cut, cures pimple, inflamed sores, and blood-poisoning. It is a combination of healing power and scientific purity. Ask those who have proved it.

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Prescribed and recommended for women's ailments. A scientifically prepared remedy of proven worth. This is the only one that is quick and permanent. For sale at all drug stores.



Such a good soup

Such a little price.

Such a thick, nourishing, strengthening soup is Edwards' desiccated soup, so small is the cost that everyone can well afford it.

Edwards' Soup is prepared from specially selected beef and the finest vegetables that Irish soil can produce. It comes to you all ready for the saucepan. Just add water, boil for thirty minutes and your soup is waiting to be served.

The cook will find Edwards' desiccated Soup a great help in the kitchen. It goes with lots of things that aren't as tasty by themselves; it strengthens her own soups and there's double the variety in the menu when Edwards' Soup is on the pantry-shelf.

Buy a packet to-day.

EDWARDS' DESICCATED SOUP

Edwards' desiccated Soup is made in Ireland by Irish labour. There, and in England it is a household word. 5c. per packet.

Edwards' desiccated Soup is made in three varieties—Brown, Tomato, White. The Brown variety is a thick, nourishing soup, prepared from best beef and fresh vegetables. The other two are purely vegetable soups.

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