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The EDISON PHONOGRAPH



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AMBEROL RECORDS

—the record which plays twice as long

THEN you will understand why so many good songs, so much good music of every character never appeared in record form until the Amberol Record was perfected.

Then you will understand how, when you own an Edison Phonograph, you can now have all of the very best entertainment of every kind.

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In addition to our regular monthly list of Edison Standard and Edison Amberol Records, we issue regularly a number of British and French Records. Our British and French record catalogs contain the complete list of these selections, published in record form. Be sure to get them from your dealer when you go to buy your Edison Phonograph—and ask to have the new Record Supplements mailed you free every month.

There are Edison dealers everywhere. Go to the nearest and hear the Edison Phonograph play both Edison Standard and Edison Amberol Records. Get complete catalogs from your dealer or from us. Edison Phonographs, \$18.50 to \$245.00. Edison Standard Records, 40c. Edison Amberol Records, 10c. Edison Standard Opera Records, 95c. to \$2.50. Edison Amberol Opera Records, 10c. to \$2.50.

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(Offer closes on Dec. 11th.)

For a few days more Mrs. Edwards (who is really a famous trade mark) is keeping open her FREE introductory offer of two full-sized 5c. packages of Edwards' desiccated Soup -- one each of the Brown and Tomato varieties. Each package will make sufficient thick, nourishing soup for two people.

Edwards' desiccated Soup is prepared from specially selected beef and the finest vegetables that Irish soil can produce.

It comes to you in handy packets, all ready for the saucepan. It saves time and trouble; worry and expense. Send the coupon NOW together with 5c. to cover postage and packing, and the two packages will be forwarded by the earliest post.

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AT LEAST TWO-FOLD

IS THE BURDEN OF THE CHRISTIAN CHURCH.

One is the Burden of Its Divine Purpose, and Other is the Burden of Its Inefficient Members—A Heavy Burden Upon Christians.

The burden of the Christian church is a real burden, and it is at least two-fold: one is the burden of its divine purpose, and the other is the burden of its inefficient members. The divine purpose, which is the carrying out of the life purpose of Jesus, is world-wide in its scope, and demands the courage of all who have His spirit. It lays a heavy burden upon Christians, though the burden becomes light to those who are animated by the divine spirit.

The burden of inefficiency is no less a burden, though its weight is often felt than spoken of. It issues from the acquired weakness of all those who have made the great profession and thereupon have refused the obedience which it demands.

There is nothing more evident in church life to-day than the ease with which men assume the privileges of being Christians unless it is the greater ease with which they evade the consequent obligations. Every high and noble profession incurs its obligations.

It would be an interesting problem to investigate the roll of the church at large, or of any individual church, and discover what is the proportion of members who are conspicuous, faithful to the profession they have made and the obligations they have assumed. It would not be so difficult a problem to discover that many so-called Christians, and even church members are, as far as efficiency goes, of no use to the kingdom of God, and to remember that "he that is not with Me is against Me."

It is a heartening thing for any church to receive accession to its membership. It would be a more profitable thing, to the kingdom of God, if the quality of membership were raised, and the standard as well. It is only a detriment to the church to have on its roll members whose only qualification for recognition is that once they were duly received, and that since they have never paid nor prayed nor served.

As far as the writer knows there is no organization in existence except the church that will indefinitely carry "dead-weights" and in the end assure them of eternal felicity. And if there is any example of supreme selfishness, it belongs to a man or woman who retains membership in a church and at times acknowledges it, and yet never gives a cent nor lifts a finger, nor offers a sincere prayer for the success of its divine purpose. It is furthermore noteworthy to observe that such persons are the first to demand for themselves, and for their friends, the dearest rites of the church, and their outward consolations in every time of distress.

The whole church, and every individual church would be infinitely better off if it demanded sharply that men live up, at least outwardly, to the churchly requirements. The church is afraid, afraid to make demands, and to insist that its members meet them. It coaxes to the rich, it whimpers before the well-to-do, it seeks to become all things to all men, and thereby it becomes nothing of importance to any man.

The Christian church stands for a divine purpose in the world, and if it is not at work upon the fulfilment of that purpose, it is worse than useless; and that divine purpose is that men shall be saved, individually and collectively; and to be saved means to begin to rise towards the likeness of the great Head of the church. There is only one way to rise towards that ideal; it is the way to attainment through sacrifice. It might prove to be a disheartening thing to come to know how few church members are advancing this divine purpose to the point of personal sacrifice. Truly, it is the part of no one to judge of others but it is also true that realities always manifest themselves.

In the great movement that seeks to make religion real to men is it not a necessary part of the work that the church raise her standards and make the demand that her members give hostages to their future.

There is no finer sign of Christianity than that displayed when charity is thrown over the frailties of human nature. But it is a sign of weakness and not of charity when the church permits thousands to bear her name, who refuse, by any visible sign, to value her life or purpose.

Jesus Christ made demands of His followers: "Follow me" was no idle word. And in that great example, animated by His spirit, it behooves the church to make demands, to raise the standards, to compel growth in efficiency. —H. C.

W. J. Bryan Goes to Panama.

New York, Nov. 25.—Last week William Jennings Bryan sailed from New York for Kingston, Jamaica, and the Isthmus of Panama, aboard the S. S. "Prinz Joachim," of the Hamburg-American line. He was accompanied by his wife, and was joined at Kingston by his son-in-law, an English army officer, stationed there. Mr. Bryan purposes spending some time in inspecting the great water-way, and will be conducted over the line of the canal by the government officials. The canal is attracting thousands of tourists from all parts of the United States. So insistent is the curiosity to see the "great ditch," that the South American cruise of the "Blucher" has been changed to allow its three hundred passengers to touch at Colon and cross the isthmus.

Foy's Remarks "Brutal."

Montreal, Le Devoir. The attorney-general's action is very regrettable, as he belongs to a religious minority that should know the value of liberty. Hon. Mr. Foy's remarks are the most brutal yet pronounced on the question of bi-lingual schools, and the attorney-general should know that the men who are attacking the bi-lingual schools are the same who threaten the unity of the empire.

LETTERS TO THE EDITOR.

Christian Science.

Toronto, Nov. 21.—(To the Editor): What Christian Scientists object to in Rev. Mr. Rice's criticism of their religious beliefs is not that he should disagree with their religious beliefs, but that he should attempt to teach others that those beliefs are without first having gained a correct knowledge of them himself, and in so doing give his hearers altogether erroneous views of them. From his statements as reported in your issue of the 14th, it is very plain that what he is opposing is not Christian Science, but his own mistaken concept of it. In dealing with a subject of such importance and magnitude, a critic should make sure of his ground and that he is not repeating simply the same old arguments that have done duty for so many years, as the critic appears to have done in this case.

As an example, the critic speaks of Christian Science as being based on mental suggestion. Had he been trying to find something as diametrically opposed to Christian Science as daylight is different from darkness, he could not have found a better example than mental suggestion. The very foundations of the two systems are absolutely and unalterably opposed to each other, for it is a well-known fact that mental suggestion has for its basis a belief in the power of the human mortal mind, or the carnal mind, as St. Paul terms it, and this so-called mind's supposed power over other minds and bodies; on the other hand, Christian Science entirely repudiates the belief in any such power and declares unmistakably that the divine mind, God, who is infinite, unchanging love, is the only real healing power. The Christian Scientist knows that only as he subjects his human will or mind to the divine mind, the "mind which was also in Christ Jesus," recognizing no other power and relying absolutely on the truth which Jesus said should make known, can he do the healing works which our Master said should follow those who understand His teachings.

The belief that Jesus' healing works were purely the result of his own unique personality, and that, therefore, it would be impossible for such works to be done again, will not stand investigation for a moment. It does not accord with what Jesus Himself taught, for he repeatedly impressed upon his disciples that it was not through any virtue of his personality, but the truth which he manifested, which did the works. He said, "The Son can do nothing of Himself," and he always taught that the spiritual understanding of the truth which he manifested and saves is always available, to all men at all times, in fact, to all who obeyed his precepts. When sending out his disciples, he always instructed them to not only preach the gospel, but to heal the sick and sinners as well. He was very explicit on this point, and that there might be no possible misunderstanding of what He meant, He said, "He that believeth on Me, the works that I do shall he do also;" and almost his last words to His disciples before His ascension, were: "These signs shall follow them that believe," the "signs" including the healing of the sick. Other evidence that this view is correct is furnished by history, which tells us that not only his immediate disciples, but Paul and others who were not his personal disciples, healed the sick and raised the dead. History further records that for three centuries after the resurrection the primitive Christians healed the sick by spiritual means only. Today the healing works of Christian science, including the healing of the most pronounced forms of both functional and organic disease in their most advanced stages after all material means had failed; also the overcoming of the worst forms of sin, including bondage to liquor and drug habits; the bringing of happiness and comfort and prosperity to thousands of homes and families; all prove that the Christ-healing has lost none of its power, and is as powerful to heal now as it was eighteen hundred years ago, and that in the proportion in which we follow our Master's commands, can we also make practical that truth which He said would make free.—C. R. Munro.

FATHER OF 32 IS DYING.

Three Married John W. Guy Father of Twins at 76.

Cape Charles, Va., Nov. 25.—John W. Guy, father of thirty-two children, lies dangerously ill at his home in Nelfa, Va.

Mr. Guy is seventy-nine years of age and a prosperous farmer. Despite his years he was robust until about a month ago, with glossy black hair and worked on his farm nearly every day. He has been thrice married.

Mr. Guy first married Mary Ann Redfield in 1855, and she bore seven children. His second marriage was an elopement. The parents of Margaret Elizabeth Ayres, twenty-one years old, objected to him, and forbade him to enter the house. At midnight on September 14th, 1868, he drove to the home of the girl's parents and assisted by his brother, stole his sweetheart from the house and drove to Newtown (now Pomoke, Md.), forty-five miles distant, where they were married at daybreak. Of this union eighteen children were born.

Lolo Crockett, sixteen years old, became Guy's wife when he was in his sixty-fifth year. Of this union seven children were born. A boy and girl twins, arrived when Guy was seventy-six.

Of Guy's thirty-two children—twenty-one sons and eleven daughters—twenty-three are still living, the eldest, a son, being fifty-six years old. All of his sons are fathers of large families. Although sixteen of Guy's children are married, he has only twenty-three grand-children and three great-grand-children.

Getting Rid of Them.

London Advertiser. If the government could direct to the thousands of lanky young chaps who wish to vegetate in the civil service, it would be doing something for the country. The land is crying for men, while men flee from it to jostle one another in the cities and towns. Not to soil his hands and to wield nothing heavier than a pen is the ambition of the Canadian youth. It is time for change.



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THE ONLY UNDERWEAR TO WEAR UNDER ALL OR ANY CONDITIONS
Worn by the Best People.
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The "Happy Home" Range is handsome in design, large ventilated oven, made of the best material, fully guaranteed to give entire satisfaction, and will cook more with less fuel than any other Range on the market.

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A SENSIBLE LUNCH

Between meals.
Before retiring.

For breakfast.
With soups at dinner.

Just the best food for professional men and brain workers.

At the supper table.
A most nourishing and delicious morsel.



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Try PURITY—the every-purpose flour

for bread, rolls, buns, biscuits, layer cakes, short cakes, griddle cakes, fruit cakes, pies, puddings, cream puffs, tarts, ginger snaps

IN the making of everything for which flour is required, PURITY FLOUR gives admirable results. Among thousands of cooks it is spoken of as "The every-purpose flour."

No matter what you may desire to make, use PURITY FLOUR. The results will give you a higher degree of satisfaction than you've ever experienced when ordinary flour was used.

There is added deliciousness to the flavor.



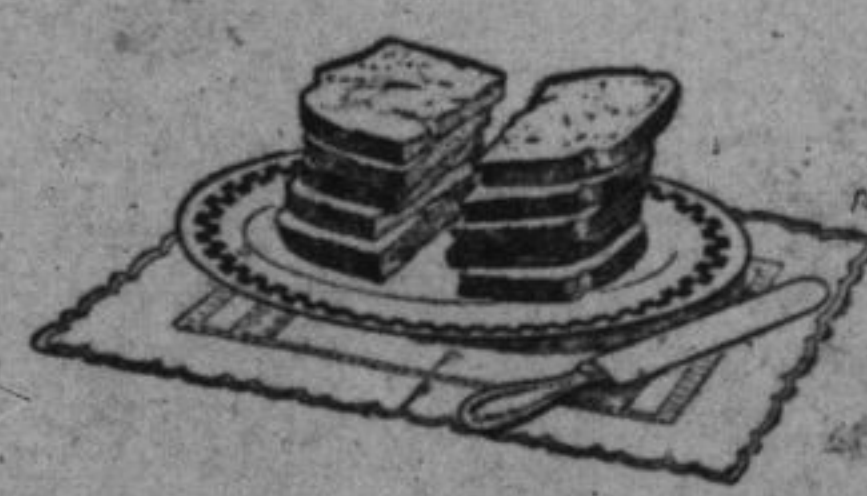
extra quality in every ounce of the bread, or the cake, or the biscuits, or whatever you may make with PURITY FLOUR.



PURITY FLOUR gets its finer flavor, greater strength, extra nutritiousness and higher-quality

from the high-grade portions of the hard wheat berries. All the low-grade portions are excluded during its process of milling. PURITY FLOUR will cost you slightly more than ordinary flour. But it's worth more. It costs more to make it.

The present huge demand is your proof of how firmly PURITY FLOUR has established itself among the thousands who place quality before price.



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"More bread and better bread"

Reminder: On account of the extra strength and extra quality of PURITY FLOUR, it is necessary, for best pastry-results, to add more shortening than you are accustomed to use with a "blended" or Ontario wheat flour. Add more water when making bread.

Add PURITY FLOUR to your grocery list right now.

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