

CRIPPLED WITH RHEUMATISM

Then She Took "FRUIT-A-TIVES" And Has Been Well Ever Since



MADAM SLOAT

PRINCE JUNCTION, N.B., Jan. 22nd, 1920

"For many years, I was a great sufferer from Indigestion, Constipation and Rheumatism. My stomach was weak and gave me constant distress, while Rheumatism in my joints made me almost a cripple. I was treated by two different doctors but their medicine did me no good.

Then I tried "Fruit-a-tives" and at once that fruit medicine helped me. Soon the Constipation and Indigestion were relieved and the Rheumatism began to go away, and in a few months entirely disappeared. For twelve years now, my health has been first class, and I attribute it to the use of "Fruit-a-tives" which I take regularly.

Mrs. CLARA SLOAT,

50c a box, 6 for \$2.50, trial size 25c. At dealers or sent postpaid by Fruit-a-tives Limited, Ottawa.

MILLER'S WORM POWDERS

HAVE A WARM PLACE IN THE HEARTS OF MOTHERS FOR THEY HAVE PROVED THAT THEY ARE ONE OF THE MOST EFFICIENT AND BENEFICIAL REMEDIES THAT CAN BE GIVEN TO A CHILD. THEY ARE SWEET AND EASILY TAKEN AND QUICKLY ERADICATE THESE WRETCHED PARASITES FROM THE SYSTEM. CONTAIN NO NARCOTICS

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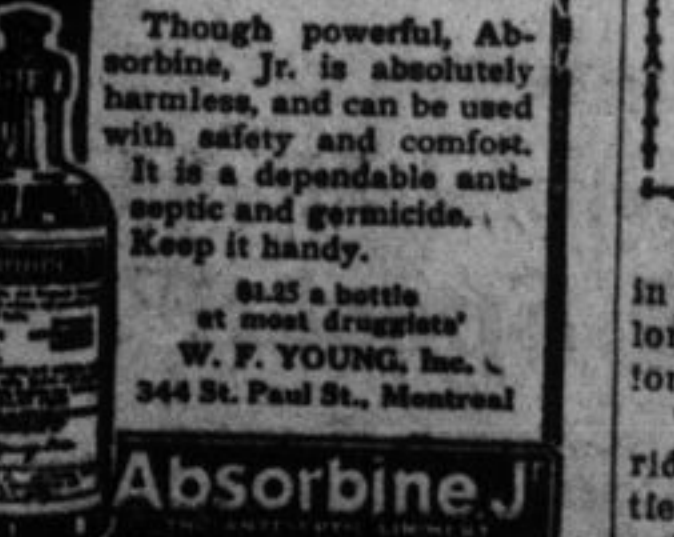
sweeten the stomach, stimulate the liver, promote elimination. This helps purify the blood, improve the complexion, bring the roses back to the cheeks. To look and feel young—Beecham's Pills

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Sunday Services in Churches

HOLY WRIT.

I know that my Redeemer liveth, and at last he will stand up upon the earth. And after my skin, even this body, is destroyed. Then without my flesh shall I see God.—Job 19; 26-28.

St. Andrew's—Rev. John W. Stephen, minister. Services, 11 a.m. and 7 p.m., conducted by the minister. Students, soldiers and strangers welcome.

Pentecostal Tabernacle, 285 Queen St.—W. Browning, Evangelist. Sunday, 11 a.m. and 2.30 and 7.30 p.m. Tuesdays and Thursdays, 8 p.m. All welcome.

Queen's University—University service, 2.30 p.m. Speaker, the Very Rev. Bishop Bidwell, Bishop of Ontario, on "The Lambeth Conference of the Anglican Programme."

Union Thanksgiving Service of the Presbyterian churches will be held in Cookes' church, Brock street, on Monday at 11 a.m. Preacher, Rev. Dr. John T. McNeil, of Queen's University.

W. C. T. U.—The regular meeting of the Woman's Christian Temperance Union will be held in the Y. W. C. A. parlors, Johnston street, on Tuesday, Nov. 8th, at 3.30 p.m. All ladies welcome.

Chalmers Church—Rev. R. J. Wilson, D.D., Minister. Services at 11 a.m. and 7 p.m. Sunday evening subject: "Is the Christian Religion final?" Miss Leslie Taylor will render a solo. You are invited.

St. Paul's—Morning service (Holy communion) 11 o'clock. Preacher, Canon Fitzgerald, M.A. Sunday school and bible class, 2 p.m.; evening service (confirmation), 7 o'clock. Preacher, the Bishop of Ontario, D. D.

St. James Church, corner Union and Barrie streets.—Special services of Thanksgiving, 11 a.m., Te Deum, Holy Communion and sermon, 3 p.m., Sunday school; 7 p.m., evening prayer and sermon. Preacher at both services, Rev. Prof. W. T. Hallam, M.A., D.D., Wycliffe College, Toronto.

Present Truth Hall, corner Prince and Montreal streets.—Song service, 7.15 p.m., preaching, 7.30 p.m. Speaker, Evangelist, C. S. Joyce. Subject: "Why Did Not God Destroy The Devil?" Hear this question answered from the scriptures. You are welcome.

Zion Presbyterian Church, Pine street. Rev. Edwin H. Burgess, minister. 11 a.m., Thanksgiving service. Ps. 103; 1. Sunday school at 3 p.m.; 7 p.m., "Christ's Temptation in the Wilderness, its Meaning and its Significance to us." Seats free. Everybody welcome.

St. Luke's Church, Nelson Street.—Rev. J. de P. Wright, M.A., D.D., Rector. 11 a.m. Morning Prayer and Holy Communion; 2.30 p.m., Sunday School and Bible Classes; 4 p.m., Holy Baptism; 7 p.m., Evening Prayer, Music, Anthem, "The King of Love My Shepherd Is." (Shelley).

Bethel Congregational Church, corner Barrie and Johnson streets.—A. Sidney Duncan, pastor. Services, 11 a.m. and 7 p.m. Morning subject, "The Grace of Thanksgiving." Evening, "The Magnetism of the Uplifted Lord." Communion Sunday morning. Prayer meeting, Wednesday, 8 p.m. You are cordially invited.

First Baptist Church, Sydenham and Johnson streets.—Rev. J. E. L. Flair, pastor. Thanksgiving services, 11 a.m., sermon theme, "The Spirit of Thanksgiving." 2.45 p.m., bible school. 7 p.m., sermon theme, "Quests Satan Asks." Monday, 10.30

a.m., Union Thanksgiving service of Baptists and Congregationalists in First Baptist church.

The Salvation Army Citadel, Princess street.—Brigadier Mrs. Green and Mrs. Capt. Moat, of Toronto; will conduct special Thanksgiving meetings at 11 a.m., 3 p.m., and 7.30 p.m. Memorial service for the late Comrade Sister Mary Boyd, Monday, 11 a.m., Thanksgiving service. Special meeting for "Ladies Only" at 3 p.m. Welcome for all.

First Church of Christ, Scientist.—Johnson street, between Bagot and Wellington. Sunday school 9.45 a.m.; Sunday services, 11 a.m. and 7 p.m. Subject, "Adam and Fallen Man." Public reading room, same address, every afternoon except Sunday and holidays, 3 to 5 o'clock and Thursday evening from 7.30 to 8.30 o'clock. All are cordially invited to the services and to the reading-room.

Queen Street Methodist Church.—Corner of Queen and Clergy streets. Rev. W. S. Lemon, B.A., B.D., pastor. 11 a.m., Thanksgiving service, followed by the administration of the Sacrament of the Lord's Supper; 7 p.m., "A Great Call and a Great Consolation," a sermon illustrated by lantern slides; 3 p.m., Sunday school and Bible classes. A cordial welcome is always given to strangers and visitors.

St. George's Cathedral.—Very Rev. G. Lothrop Starr, M.A., D.D., dean and rector, 78 Wellington street, phone 2156. Rev. W. E. Kidd, M.A., M.C., curate, 7 Wellington street, phone 8697. Twenty-fourth Sunday after Trinity. Hospital Sunday, 8 a.m., holy communion; 11 a.m., holy eucharist. Preacher, The Bishop of the Diocese, 3 p.m., Sunday school; 4 p.m., holy baptisms; 7 p.m., evening song. Preacher, Rev. W. E. Kidd.

Sydenham Street Methodist.—Thanksgiving services, morning; afternoon, "The Lord is Loving" (Temperer). Solo, Miss Joan Owen. Evening, special service of song. Antiphons, "Praise the Lord, O Jerusalem." (Stanier); Quartette, "Soft Floating on the Air," solo by Misses Workman, Chown and Pollard; and Dr. Angrove. Organ solo, "Reverie" (Alford). Ernest Madrand, Organist and conductor, Miss Shaw, Minister, R. H. Bell.

Calvary Congregational Church, corner of Charles and Bagot streets.—Pastor, Rev. A. F. Brown, 144 Barrie street. Phone 18063. Services: 10 a.m., Bible class; 11 a.m., topic: "The Whole Armour." 3 p.m., Sunday school; 7 p.m., topic, "Thanksgiving." The Lord's Supper will be administered at the close of the evening service. Monday, 7.30 p.m., Christian Endeavor. Wednesday, 8 p.m., prayer meeting. A hearty welcome given to all.

Cooke's Presbyterian Church, Brock street.—The minister, Rev. W. Taylor Dale, will preach at 11 a.m. and 7 p.m. Morning subject, "Thankfulness." Evening subject, "Prayer and Washington Conference." Solo at evening service by Mrs. W. A. Beecroft. Sunday school, 11 a.m. and 3 p.m. Bible class, 3 p.m. Anniversary services, 13th November. Preacher, Rev. William Patterson, Toronto.

Princess Street Methodist Church. Rev. J. A. Waddell, minister. Services 11 a.m. and 7 p.m. The minister at both services. At the morning service the Sacrament of the Lord's Supper will be administered. Sunday school 2.45 p.m.; Epworth League, Monday, 8 p.m.; prayer meeting; Wednesday, 8 p.m. Special Thanksgiving music. Morning anthem, "O Lord How Manifold"; ladies' quartette, "Praise Ye the Lord," Mrs. Trencor, Misses Quirt, Rogers, and Flynn. Evening anthem, "Fear Not, O Lord." Solo, "Humility," Mrs. Archibald; duet, "Be Glad, O Ye Righteous," Mrs. Archibald and Mrs. Trencor. Solo, "After the Harvest," Mrs. Trencor. Strangers and visitors cordially welcomed to these services.

YOU AND YOUR RELIGION

By the Rev. Charles Stekler.

There's a new sanction for piety in the world today—men are no longer ashamed to talk about religion.

This means that we have gotten rid of at least some of the artificialities of life.

Religion is a very sacred thing, but it grows and flourishes only as it is exercised and used.

No man can be religious alone. There must be a neighbor—and God!

And you can't have God and a real neighbor and keep absolutely quiet about it.

Somebody is sure to find it out. And then you'll have to confess that something vital has gripped you, and opened your heart to the need of others.

But the supreme test as to whether or not you've got genuine religion is what your wife and children think of it.

They've got to live with you. They see you when you've taken on your "go-to-meeting" clothes and put on your working clothes and when you sit around the house in your slippers, and don't have to be polite and decent to them—because you're stronger than they are.

But this new spirit of religion is

sure to make the home a better place in which to live—for others, I mean—because you're more human and genuine.

For this is what real religion does for a man.

Samson was the "white hope" of the Israelites—back in the days when their enemies, the Philistines, made life simply one grand round of border skirmishes.

This giant's secret source of strength troubled the Philistines, so they got a woman—Delilah—to betray him. And Samson "fell for her." Then came the Philistines to take him captive, and Samson stretched his limbs with his old-time confidence, expecting that he would again wipe the earth with his enemies.

But here's the scripture record: "He wist not that the Lord was departed from him."

And soon Samson found himself in the Philistine prison; his eyes put out, grinding the corn of his enemies.

But before he lost the sight of his eyes, his "inner light" had faded. And it was this that brought him to his present trouble. Pathetic thing was that he didn't know it.

There are men today who were once powerful in their various fields

of work—leaders, because of some unusual gift that enriched their souls.

But one day—because of sin or neglect—the inner light which had led them, faded. They continued to go through the motions—but those who knew them pitied—for the old power was gone.

And yet—there's hope. Samson "came back." So may you.

Here are half a dozen reasons why most men don't believe in "God and religion."

First—they wilfully reject whatever light comes to them, with the result that soon all light will be shut out from them. This is an inexorable law of nature.

Second—they are ignorant of what the Bible teaches. They have never studied it, largely because they foolishly imagined that religion "strikes" a man—like lightning, instead of coming to him in a perfectly normal way, as a result of honest thought.

Third—they prefer the honor which comes from men—such as political, social and business advancement, often obtained through the sacrifice of moral principles—rather than the honor which comes from God only. It is pride which shuts out belief.

Fourth—they lack faith. They will accept only which they can see and feel and handle. They are purely materialistic. They refuse to accept the testimony of credible witnesses who have experienced the deep joys of religion. They insist that there can be no intelligence or experience beyond their own—which is pure conceit.

Fifth—they are living a life of sin, which they are willing to forsake. They love "darkness rather than light, because their deeds are evil."

Sixth—they are putting off the day of decision for a more convenient time, forgetting that every passing day makes it harder to "believe." And this last class is in the most perilous position of all. They do not reject religion, nor are they ignorant, nor is it a matter of pride, nor do they lack faith, nor are they immersed in sin—they are simply waiting, they know not what for.

Christianity is not dependent upon the infallibility of the church nor of the Bible.

The church and the Bible are simply a means to an end, and not an end in themselves. Their purpose is the revelation of God in Jesus.

Therefore, the chief question that men are called upon to answer is not what do you think of this doctrine, or that church, or that system of theology, but "what do you think of Jesus?" Gladstone once said that this is the greatest question of the age.

You might be asked: "What do you think of Plato, of Socrates, or of Shakespeare?" and you could dismiss the matter with an offhand reply. But this question asked of Jesus passes into the most practical and the most personal of questions, which was first asked by Pilot: "What shall I do then with Jesus?"

The question becomes insistent. Men cannot get away from it. It will follow them to the ends of the earth.

They may become angry because of its presence, but doesn't this prove that it is no ordinary question? To dismiss it by saying that Jesus was simply a great reformer will not satisfy. To say that he was only a good man, or that he was a great teacher, but simply one of many teachers, brings the consciousness that one is only dodging the issue.

It is frequently stated that Jesus came to establish an ideal republic, or that he sought to inaugurate a Utopian democracy. Neither statement is true. His own words indicate that it was his purpose to establish an absolute monarchy—kingdom—of which He should be the head. This kingdom is to embrace all those who will acknowledge His Kingship.

Therefore, when some social reformers select from among the words of Jesus a few catch-words, which have to do only with certain social questions, rejecting everything else that meets with their disapproval, especially that which applies to their personal lives, and then claim to be the bonafide followers of Jesus, they are leaving out of their consideration altogether some of the most important parts of Jesus' plans for the complete emancipation of mankind.

What do you think of Jesus? Workingmen especially afford to evade Him. He is too often quoted by them. He is too great a factor in their lives. More and more will this be true.

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