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Sunday Services in Churches

St. Paul's—Morning prayer, 11 o'clock. Preacher, Rev. Rural Dean Crisp, M.A. Sunday school, 3 p.m.; Evening prayer, 7 o'clock. Preacher, Rev. Canon FitzGerald, M.A.

St. Andrew's Presbyterian—Rev. John W. Stephen, minister. Public worship, 11 a.m. and 7 p.m., conducted by the minister. Students, soldiers and strangers cordially invited. Sunday school and Bible classes 3 p.m.

Gospel Hall, Orange Hall, Princess street—Lord's Supper, 11 a.m.; Sunday school and Bible class, 3 p.m.; gospel service, 7 p.m. Mr. F. G. Lockett and Mr. J. W. Clarke will preach. The Thomas Brothers will have charge of the singing.

Cook's church, Brock street—Rev. T. J. E. Ferguson, minister. 11 a.m., "Pathless Wealth." 3 p.m., Bible school; 7 p.m., the St. Andrew's Society will attend worship in a body and the chaplain, Rev. G. A. Brown, M.A., B.D., will preach. After evening service a sing-song and social hour in lecture hall.

St. Luke's Church, Nelson Street—Rev. J. dePencier Wright, M.A., B.D., rector. Advent Sunday, 11 a.m., morning prayer and sermon; 2:30 p.m., Sunday school and Bible classes; 4 p.m., holy baptism; 7 p.m., evening prayer. Seats free. Visitors, students and strangers cordially welcome.

Queen Street Methodist Church—Minister, W. H. Raney, B.A., B.D., 30 Colborne street. 11 a.m., public worship. Sermon: "The First Preaching by Jesus in Galilee." 3 p.m., Sunday school; 7 p.m., public worship. Address by Rev. T. Albert Moore, B.D., of Toronto. The public cordially invited.

St. James' Church, Corner Union and Barrie Streets—T. W. Savary, rector, the rectory, 156 Barrie street. 11 a.m., morning prayer and sermon subject, "The Advent Hope."—Beginning series of studies in I. Thess. 3 p.m., Sunday school; 7 p.m., evening prayer and holy communion. Sermon subject—"Winning Others."

St. George's Cathedral—Very Rev. G. Lothrop Starr, M.A., D.D., dean and rector; Rev. W. E. Kidd, M.A., M.C., curate. First Sunday in Advent, 8 a.m., and 11 a.m., holy communion. Preacher, the dean. 3 p.m., Sunday schools; 4 p.m., holy baptisms; 7 p.m., evensong. Preacher, the bishop of the diocese.

Bethel Congregational Church, corner Barrie and Johnson streets—Rev. J. Alex. Miller, minister, 92 Clergy street W. Services, 11 a.m., "Faith's Adventure," 7 p.m., "The Poor Man's Market." Sunday school, 3 p.m., Christian Endeavor

Society, Monday, 8 p.m. Prayer service, Wednesday, 8 p.m.

Calvary Congregational Church—(The Friendly Church), corner of Bagot and Charles streets. Rev. Frank Sanders, minister. Services, 11 a.m. and 7 p.m. 3 p.m., Sunday school. Young People's Society every Monday evening, 8 o'clock. A hearty welcome and helpful message.

Princess Street Methodist Church—Rev. John K. Curtis, B.A., minister. 11 a.m. subject, "Early Methodist Pioneers in and Around Kingston," 7 p.m., "The Patience of Hope." Rev. Gordon Sisco will preach at both services. Bible school, 2:35 p.m. and a warm invitation to join a class. You are invited to all the church services.

First Baptist Church, Sydenham and Johnson streets—Rev. J. S. LaFlair, pastor. 11 a.m., sermon theme, "The Uses of Adversity." 2:45 p.m., Bible school; 7 p.m., sermon theme, "Life or Death in the Cup." Services conducted by the pastor. Anniversary services, Dec. 7th. Rev. L. F. Kipp, of Toronto, will preach.

Chalmers church, corner Earl and Barrie streets—Minister Emeritus, Very Rev. Malcolm MacGillivray, D.D., minister. Rev. George A. Brown, M.A., B.D., Public worship at 11 a.m., the minister, "The Worthy Walk." 7 p.m., Rev. T. J. S. Ferguson, 2 p.m., Students' Bible class. 3 p.m., Sunday school. Strangers and students cordially welcomed.

Sydenham street Methodist church—11 a.m., Rev. T. A. Moore, D.D., of Toronto. Evening: Musical service. Anthems, "Appear, Thou Light Divine," "Saviour, Thy Children Keep;" solo, "O Giver of Mercies," Miss Tweedell; solo, "The Plains of Peace," Dr. H. Angrove; violin solo, "Romance," Mr. LaFrance; solo, "The Sorrows of Death," Harold Singleton; male quartette, "Shall I be Forgotten?" Messrs. Singleton, Waller, Angrove and Lyons; postlude, "Hallelujah Chorus," Beethoven. Organist and conductor, Miss Shaw.

Christian Science, First Church of Christ, Scientist, 95 Johnson street—Service 11 a.m. and 7 p.m. Subject "Ancient and Modern Necromancy, alias Mesmerism and Hypnotism, Denounced." Wednesday, 8 p.m., testimonial meeting including testimonies of healing through Christian Science. Free public reading room where the Bible and all authorized Christian Science literature may be read, borrowed or purchased open every afternoon except Sundays and holidays from 3 to 5 p.m. All are cordially invited to the services and to make use of the public reading room.

FAVORITE HYMNS AND THEIR WRITERS

By Rev. Archer Wallace

"COME, YE DISCONSOLATE" It is not difficult to see how some men come to write hymns, because for the most part it is evident that they grow out of a deep spiritual experience. It is not so easy to see how that most gifted song-writer and poet, Thomas Moore, came to write such a tender hymn as "Come, Ye Disconsolate," for he often allowed a fiery temper to sway him. He was born in Dublin on May 28, 1779, and was a Roman Catholic in religion. He was educated at Trinity College, Dublin, and started to study law in London, but his poetical success decided him to make literature his life-work.

Moore was a man of small stature, but by no means lacking in courage. At one time when Jeffrey, the famous critic, commented severely upon his poems, Moore challenged him to a duel, but the police prevented it. Byron wrote in ridicule of this duel, and Moore instantly sent him a challenge, but no duel followed, and the two poets became fast friends.

Moore's poems became immensely popular, and he received prices for them far in excess of anything paid for literary work up to that time. For one long poem, "Lalla Rookh," he received \$15,000 before a copy had been sold. Among his most popular works are his "Irish Melodies," "National Airs," and his "Ballads and Songs," containing such universal favorites as, "The Harp That Once Through Tara's Halls," "Believe Me If All Those Endeering Young Gharms," "The Last Rose of Summer," "Oft in the Stilly Night," "The Evening Bells," and many others.

The Good Samaritan

By Wm. E. Gilroy, D.D., Editor-in-Chief of The Congregationalist. Here, in a story that it takes only about one minute to read, Jesus has given us the most important thing in all religion and in all literature.

If everything that has been written and taught were to be wiped out, and we had the privilege of saving just one story from it all, surely the one most significant and important for humanity would be this story that we call THE PARABLE OF THE GOOD SAMARITAN!

It begins with the most important question man can ask. What Shall I do to inherit eternal life? It is true that the question was asked to tempt, or to try, Jesus; but Jesus answered it very seriously. He knew that a man

never comes to see the true worth of life, and of his own life in particular, until he learns to ask that as the greatest of all inquiries. So our story is related at once to the noblest quest of which man is capable. Naturally, therefore, Jesus begins with the highest power that man may

have in attaining that quest. He links man up with God. To love Him who has loved us, and to love Him with all the heart, soul, strength and mind, is the first duty and privilege of man, if he wants to start right at the beginning in seeking the highest and best life that is possible. He must get right with God.

Simple and Natural. And in the next place, or in the same place, for the second great commandment is "like unto the first," he must get right with his fellowmen.

How natural and simple that all! Was not this the glory of Jesus that he revealed the supreme things so clearly and simply? How could this matter of eternal life be otherwise?

Is not life a matter of the right relation of a man to his environment? And Jesus says that eternal life is the right relation of man, through love, to his eternal environment—the living God and the eternal souls of his fellowmen.

Notice also how Jesus made the lawyer define these things for himself. Jesus did not say to him, "You know what's written in the law," and then go on to expound an interpretation that the lawyer might have questioned. He let the lawyer do his own interpreting. "What," he asked, "is written in the law? How readest thou?"

And the lawyer had to give an honest answer. He knew the truth. He defined it with unerring exactness, so unerringly that Jesus approved his definition and said, "Thou hast answered right: this do, and thou shalt live."

Every man knows the truth when he is honest with himself, what with his God. He knows that the hates and prejudices of life are wrong. He knows that he ought to be kind, and brotherly and forgiving, even toward those who do him wrong.

He has the great example of Jesus, as well as the words of Jesus, to guide him. It is not for lack of truth but for lack of willingness to follow it simply and courageously that man is so far from God and from his fellows.

Being Neighborly. "Who is my neighbor?" said the lawyer. He ought to have known, and he did know. He was not, of course, a "lawyer" in our modern sense of the term. He was a man of religion, a man versed in the Jewish law. He knew, or he ought to have known, what with his God, in his highest precepts and examples set forth as the proper relationship to all men.

But he was "willing to justify himself." And Jesus turned the tables upon him adroitly. He had asked, "Who is my neighbor?" and Jesus said to him, "Whose neighbor are you going to be?"

Jesus showed him that there is no limit to this business of being neighborly. It does not stop at groups, or sects, or classes, or racial or territorial boundaries. He told the story of "the good Samaritan," a man of race and religion that the prejudiced Jew despised, and he told the story to such good effect that, once more, forcing the lawyer to make his own definition, the latter was compelled to acknowledge that a Samaritan, even in contrast to a Jewish priest and a Levite, has on an occasion of need proved himself the real neighbor.

"Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves? And he said, He that showed mercy on him."

"Then said Jesus unto him, Go, and do thou likewise." And that is precisely what Jesus says out of this great parable to you and me.

Strings of alternate emeralds and pearls, both frankly imitation, are very popular now.

CANADA AT WASHINGTON

(Continued from Page 1.) best, for example, in our loss to the State of Maine. Naturally such experiences led Canadians to consider taking care of their own affairs with U.S.A., instead of depending the same to Downing Street.

Whenever Americans and Canadians get together across the banquetting-board it is the popular thing for them to start patting each other on the back. But the history of their relations across the bargain-counter has not been quite so felicitous.

I have heard an orator paint glowing pictures of the peace resting like a benediction upon our boundary line. But remembrance of Homeric battles waged by our fishermen along the three-mile limit, the border forays of Montana, and "Fifty-four-forly or Fight," make a disenchanting background for the rosy picture of the orator.



A scene from "The Thief of Bagdad," which comes to the Grand Opera House for three days, commencing Thursday, Dec. 4th.

The Railway Situation

The railway situation in Canada is improving. The first two weeks of November showed a gain of 4,033 loaded cars over the corresponding period of last year. This is most encouraging, in view of the situation in the West as to the volume of grain to be moved. It means at least two things: First, that the general business of the country has improved; and second, that the western crop has been very actively in motion in order to realize on high market prices.

The western situation is aptly illustrated in the fact that during the second week in November last year 15,818 carloads of grain were moved, while this year the number was 12,965. Having regard to the quantity available, the performance this year is satisfactory. There was this year in the West an increase in carloads of coal, live stock, pulpwood, lumber, ore, merchandises and miscellaneous. The decline was almost wholly in grain.

In the East there was a betterment for the first two weeks of November, as against last year's traffic. The gain was in grain, coal, pulpwood, timber, merchandise and miscellaneous. The increase in the last two classes amounted to 974 carloads, which, while not in any way suggesting special activity, is clearly significant of improved conditions as to trade. As the National City Bank of New York, pointed out in its November bulletin, "carloadings of freight constitute the best available index to the volume of commodities moving in commerce."

The railways are optimistic. Since the elections in the United States and Great Britain, setting up political stability in both countries along old party lines, a tremendous increase has taken place in the market value of securities. This is accepted as demonstrating the return of confidence. Uncertainty almost everywhere.

ways hinders trade. Money is cheap and plentiful, and the way is regarded as being open for enterprise on a large scale.

For the ten days ended 15th October, securities on the New York market registered a gain in selling value of three billion dollars. The railway issues came in for a share of that upward movement, among them the common stock of the Canadian Pacific. While this advance in railway shares was partly the result of a general bullish movement, it is taken as reflecting the prospects for larger traffic. Transportation agencies invariably benefit by improved commercial and industrial conditions.

The purchase of equipment goes on in both Canada and the United States. There has also been continued improvements at terminals, looking to the more expeditious movement of traffic. While compelled to cut operating expenses in the face of a shrinkage in business, the railways of Canada regard this as but a temporary condition. They realize that the betterment of world commerce must bring a return of prosperity to Canada, and they want to be prepared. That means planning for at least a year ahead, so far as rolling stock is concerned.

The appeal from the decision of the Railway Commission in the Crow's Nest Pass case will come up before the Privy Council in a few days. It had been expected that the railways that the points of law at issue would first be submitted to the Supreme Court, and it has been suggested that the Privy Council will

not be able to go into the matter until that has been done. An interpretation of the agreement of 1897 would seem to be necessary, since both the Canadian Pacific and Canadian National hold that the lower rates apply only to the mileage of twenty-seven years ago. Under that judgment there would be, unavoidably, much unjust discrimination. The Privy Council has no jurisdiction in respect of that point.

Sir Henry Thornton has urged that the Crow's Nest Pass matter be left to the court and kept out of politics. As to the western situation, he predicts that there will be a natural divide, which will determine the flow of grain traffic to Vancouver and eastward. This, he thinks, would make for contentment. At the same time, he regards it as desirable that the entire rate structure in Canada should be carefully reconsidered by the Railway Commission.

Set Fire To Clothes.

Little Viola Jones, the three-year-old daughter of Mr. and Mrs. James Jones, Almonte, narrowly escaped death one evening last week. She was upstairs and had got hold of some matches. She ignited them and set fire to her clothing. Her cries attracted the attention of her mother, who was downstairs, but before she could extinguish the flames the child was badly burned about the face and body. For a few days the child's life was despaired of, but under medical skill she is now well on the way to recovery.

Watch your Skin! It's up to you to look your best. Young girls, old girls, plain girls, pretty girls—don't we all know those days before the mirror when, with a sigh, we turn away and say, "Gosh—I do look plain!" On those days when our skin looks bad and won't get right—our noses won't powder—our eyes are dull! We all know them. But wise women watch their skin and at the first sign of something take the best remedy—a dose of

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