

JULY 18, 1914

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e Continued.)  
h, a Toronto prisoner,  
in his cell, hurried  
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Y HAIR.

Natural Hair Restorative,  
is guaranteed to restore  
natural color or money re-  
fined or dye and non-in-  
famous. It is sent postpaid  
to the Tremaine Supply Co.,  
Toronto, Ont.

ATCH FREE.

A straightforward generous  
offer from an established  
firm. We are giving away  
Watch to thousands of  
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SONGS" home to-

Children Cry for Fletcher's



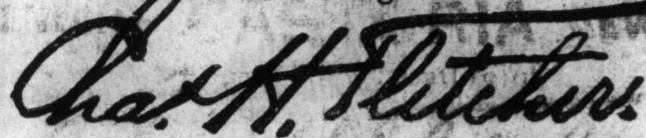
The Kind You Have Always Bought, and which has been  
in use for over 30 years, has borne the signature of  
and has been made under his personal supervision since his infancy.  
Allow no one to deceive you in this. All Counterfeits, Imitations and "Just-as-good" are but  
Experiments that trifle with 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 natural sleep.  
The Children's Panacea—The Mother's Friend.

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Bears the Signature of



In Use For Over 30 Years

The Kind You Have Always Bought

THE CENTAUR COMPANY, NEW YORK CITY

Romance of Prince Oscar  
Makes Pretty Little Story

Berlin, July 17.—A pretty story is going the rounds of the press relating how Prince Oscar, the Kaiser's fifth son, first met the Countess Ina von Baszewitz, to whom he is soon to be morganatically married.

It seems that a couple of years ago when Prince Oscar was only 24, the Countess, a school friend of his sister who was then Princess Victoria Louise, and now the Duchess of Brunswick, visited the Kaiser's only daughter at Schwerin and sang for her. In his way the Prince met the Countess.

OUR BIG Motor Truck

is for long distance moving and the rapid handling of Pianos, Furniture, etc. We do all kinds of teaming and carting.

J. T. Burrows  
CARTER and TEAMSTER  
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PHONE 365

Redpath Sugar advertisement with image of a sugar container and text: "If we were not sure that once you try REDPATH Sugar you will always want it, we would never have put it up in these distinctive, easily recognized cartons."

Redpath Extra Granulated Sugar advertisement with text: "stands on its own merits, and is sold under its own name, in ORIGINAL PACKAGES of size to suit any household—2 and 5 pound Sealed Cartons—10, 20, 50 and 100 Pound Cloth Bags."

A SUNDAY SERMON BY PASTOR RUSSELL

REFUSE NOT THE VOICE FROM HEAVEN

Only Those in Harmony With Head of Church Can He Use.

THREE CLASSES IN THE CHURCH

The History of Man's Rebellion Against God — To Israel Alone God Spoke. Through the Law and the Prophets. God Now Speaks Through His Son. To the Church Alone—Only the Spirit-Begotten Can Discern Spiritual Things—The Proper Attitude of Heart—Consecration a Most Reasonable Step — The Responsibility of the Consecrated Child of God.

July 12.—The Photo-Drama of Creation is now being produced daily in more than eighty cities, both here and abroad. From all sides come words of commendation. The Mother Eye were on trial, Mother opened up to popular understanding as never before.

PASTOR RUSSELL

that ye refuse not Him that speaketh from Heaven." — Hebrews 12:25.

The Pastor introduced his discourse with a comment upon the opening verses of the Epistle to the Hebrews. There the Apostle is contrasting the Message which God sent through the Lord Jesus Christ with those messages sent previously through His servants—Moses and the Prophets of Israel. The Apostle writes there that God speaks peace unto us through His Son. This statement suggests that previously there had been war. Away back in the days of Eden, when Father Adam and Mother Eve were on trial, Mother Eve was misled by Satan's suggestion and disobeyed God's command. Then Father Adam, leading to his own undoing, sinned willfully, that he might have fellowship with his wife who had sinned with God. Thus the entire race were brought in to rebellion against the Creator and were condemned to death in Adam.

Then the Pastor went on to trace the history of the rebellious race of man. Cut off from the favor of God, falling deeper and deeper into sin, degradation and death conditions none were fit to be called children of God. About twenty-five centuries after the fall, the Almighty gave the Holy Spirit and makes them come into harmony with Him. There He spoke to them especially, through Moses and the Law Covenant, directing that whoever would hear Moses and obey might come closer to their Creator. So we read, "They have come Moses and the Prophets; let them hear them." God had not spoken to mankind in general; only to the little nation of Israel had He given a Message. To them He had not spoken in any other way than through the Law and the Prophets. The Apostle tells us that those who disobeyed Moses' Law died without mercy. Moses was God's mouthpiece; and therefore whoever disobeyed him came under the penalty of death. The Apostle's argument, the Pastor declared, is this: Now, brethren, review the history of Israel, and see how from time to time they neglected the messages which God sent them at the mouth of angels and of Moses, and note how disasters came on them because of that negligence. If, then, there was such a penalty inflicted for negligence respecting the words of Moses, what should be the result of refusing to hear Him who speaks from Heaven itself? If those who rejected Moses' Law died without mercy, how much severer punishment should they receive who would count the blood of the Covenant wherewith they were sanctified a common thing, and who would do despite to God's spirit of favor? Surely we may expect that there would be nothing further for those who reject God's arrangement for man's salvation!

The Pastor next showed that the consecrated people of God will finally be found in one of three classes. The Little Flock, to whom our Lord declared it is the Father's good pleasure to give the Kingdom, is a limited number—so far as we can judge probably 144,000. Then comes the Great Company, "whose number no man knows"—God not having revealed it—a class unworthy of a place in the Little Flock, but yet loyal in heart to God and the principles of righteousness. Last of all, is the class that do despite to the Covenant of Grace. Formerly the Pastor was inclined to think that this class would be very small, but of late he realizes that according to the experience of the typical people the number will be much larger than he once had thought; for many Israelites fell in the wilderness on account of having rejected the testimony of the Lord, and their death was typical.

No one is on trial for life, the Pastor declared, except those who have gotten free from the sentence of Adam's death. No one has a standing with God except those who have turned from sin and have presented their bodies in full consecration to Him. Those who have taken these steps have been accepted by the Lord Jesus, in harmony with the Father's great Plan. Immediately after our Lord has accepted them, He counts

them as His flesh; and then the Father or else accept them as His flesh; for as the Scriptures point out, the flesh of Christ has been in offering throughout the Gospel Age. Jesus first offered His own flesh. When He had finished that work, He appeared in the presence of Christ, and in the satisfaction for the sins of the Church, beginning with the Apostles. Then the Father indicated His acceptance of their sacrifices by giving them the Holy Spirit.

Throughout the Gospel Age, the Pastor continued, all believers have received the Holy Spirit just as soon as they have been accepted of the Father, through the great Advocate. All through the Age the members of the Body of Christ have been coming to Him; and the flesh of the Church, the consecrated ones, has been counted as the flesh of Jesus. This flesh has been suffering for nearly nineteen hundred years—Christ suffering in the flesh.

Thus we see the fulfillment of the Scripture which declares that the Church is filling up that which remains of the afflictions of Christ. If we suffer with Him, we shall also reign with Him. Only the sufferings of the present time are not worthy to be compared with the glory which shall be revealed in the Church which is the Body of Christ. Christ suffering in the flesh, the Pastor spoke of the sufferings of the Christ and of the glory that shall follow. All who share the sufferings will also share the coming blessings—glory, honor and immortality.

Then the Pastor pointed out that those who are received of the Lord are in spirit all one, as New Creatures. There is one Body of Christ in the flesh of the Church. There are two Bodies of Christ—the Body of Christ in the flesh, and the Body of Christ in the spirit. The Body of Christ in the flesh is the Body of Christ in the flesh, and the Body of Christ in the spirit is the Body of Christ in the spirit. The Body of Christ in the flesh is the Body of Christ in the flesh, and the Body of Christ in the spirit is the Body of Christ in the spirit.

Thus there are three Bodies of Christ. The final one is taken out of the other two, and is represented by those who go into the Second Death. But those who constitute these Bodies are the only ones with whom God is dealing—the only ones whom He is yet receiving. Until they had come to the full point of consecration and were begotten of the Holy Spirit as New Creatures. Therefore it is the New Creature that is on trial, not the flesh. Throughout the entire Gospel Age, the New Creatures in Christ have been on trial for life or death eternally.

The Pastor then explained that no one can reject Christ in the full sense of the word and get into the Second Death. He must first have accepted Christ and had become His disciple. While many have heard of Christ and have been drawn toward Him, yet until they offer themselves to God in consecration and receive the Holy Spirit, they do not really hear Him who speaks from Heaven. Those who are begotten of the Holy Spirit get a new understanding, a new hearing, new ears as it were, and new eyes. As New Creatures, they are not the same as those who formerly did. As St. Paul says, "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." No one can discern spiritual things until he has been begotten of the Holy Spirit.

But there is such a thing as rejecting Christ after one has heard about Him. One may turn his back upon the words which he has heard, and God and start in the right direction. Every step of the way he will receive a little blessing. But if, when he has progressed to the place where he sees consecration clearly, he does not put it is a question whether his former progress in the right direction has not done him harm.

The Pastor illustrated this point by referring to the Tabernacle in the wilderness. If one goes toward the Tabernacle, he has entered the Court, had recognized the sacrifice of atonement upon the Brazen Altar, had progressed to the Laver, representing the purification of the flesh, and had seen the beauties of the Tabernacle. Even if he had come up to the very door of the Tabernacle, if he should then stop, all his previous progress would count for nothing.

So, if one should seek to put away the filth of the flesh—to live as moral a life as possible, to become cleaner and cleaner in his daily conduct—unless he present himself in consecration to God, his morality is of no avail, and he is not brought into covenant-relationship with God. Only by faith in the blood of Christ can he approach the Mercy Seat. "There is none other name given under heaven amongst men whereby we must be saved."

Any one who gets a glimpse into the future—when the Millennial Reign of Christ and His Church shall have begun—and who hears of the goodness of God, but is not met by his own imperfections and his need of a Saviour, will the Pastor believes, be much disadvantaged. Whoever hears the voice of God speaking peace through the Lord Jesus Christ should press on to know the Lord. If even a little glimpse of the coming Restoration, when the whole earth will become like the Garden of Eden and when all men will have the privilege of coming to perfection, God does not desire that one is not in a very favorable condition of mind. Whoever does not love the God who has made so loving a provision for mankind is not in a favorable condition for further knowledge.

The Pastor clearly pointed out that those who have never heard of the goodness of God have very little responsibility in proportion to those who do hear. The heathen millions, who have not heard of God could not present their bodies in sacrifice. Our Lord declared that those who knew not would be beaten with few stripes in comparison with those who did know. Whoever therefore has heard, and who knows the will of God and the difference between right and wrong has a responsibility, and will receive stripes for disobedience, even if he does not now come into a full test-or-trial for life eternal.

SUNDAY SCHOOL

Lesson III.—Third Quarter, For July 19, 1914.

THE INTERNATIONAL SERIES.

Text of the Lesson, Mark x, 46-52. Memory Verses, 51, 52—Golden Text, Isa. xxxv, 5, 6—Commentary Prepared by Rev. D. M. Stearns.

Causing the blind to see, the deaf to hear, the dumb to sing and the lame to walk were samples of what will be more fully when His kingdom comes. Isa. xxxv, 4-6; The blind and all other afflicted ones were physical illustrations of Israel's spiritual condition, and He was ready to open their eyes as He was literally to open the eyes of a few individuals. But the great ones among them perceived their blindness because all the time they thought they saw clearly. Our Lord called them blind Pharisees, blind leaders of the blind (Matt. xxiii, 23; xv, 14), and when they asked Him, "Are we blind also?" He said unto them, "If ye were blind ye should have no sin, but now ye say, We see; therefore your sin remaineth." (John ix, 41). In their case, as in the case of multitudes today, the god of this world blinded their minds, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them (II Cor. iv, 4).

Our lesson story is found in Matt. ix, 29-34, as well as in Mark, and is the record of a healing as He left the city of Jericho. He healed another man who was blind as He entered Jericho, and that man followed Him, glorifying God as He entered and passed through Jericho (Luke xviii, 35, to xix, 1). Matthew and Mark both say that the healing of our lesson took place as He departed from Jericho, and Matthew says that there were two blind men. Well, there are no discrepancies and nothing to reconcile. He healed a blind man as He entered Jericho and two more as He left the city, and one of the two was called Bartimeus, and no doubt there were many more blind people healed at different times (Matt. xi, 15; xii, 22; John ix, and we cannot but recognize with every poor fellow who received his sight, feel sorry for those who did not and pity the spiritually blind who fancied that they did see, because they were wise in their own estimation.

When the kingdom comes we shall see the King in His beauty, and we shall then think that we never knew Him before. He will be so glorious (Isa. xxxiii, 17, 24; John iii, 1, 2). Every eye shall see Him, either to adore Him and enjoy Him forever or else to see Him and bear Him say, "Depart from me; I never knew you." The cry of the man who was healed as He entered Jericho and that of the others healed as He left the city is so similar that some cannot think that Luke is telling of a separate incident (Matt. xx, 30; Mark x, 47; Luke xviii, 39).

In each event Jesus stood and commanded the man or men to be brought unto Him or called them to Him. Mark says that those who called him said, "Be of good comfort; rise; He calleth thee." That which we have in eight words here is just four words in the Greek. I envy those who can read the Greek and Hebrew readily; there is such a fullness of meaning in those languages which it is difficult to express in English. There is something very remarkable here, and it is this: The words "Be of good comfort" (Greek "tharsee") are used by our Lord on five different occasions, all exceedingly interesting and helpful, four while He was on earth and once after He returned to heaven (Matt. ix, 2; xiv, 27; John xv, 33; Acts xxiii, 11). They make a beautiful, helpful Bible study on forgiveness, peace, victory and the purpose of God. The remarkable thing is that our Lord, is used in our lesson by those who who were blind as He entered Jericho, why they should use one of our Lord's special words. I do not understand it. I only note the fact. If it was the disciples who used the word they did it as His representatives, and we think of a later word of His, "As my Father hath sent Me, even so send I you" (John xx, 21). If some of the multitude used the word, then I am persuaded, he came to Jesus, and I expect that he did so very quickly. He knew his need and that there was a deliverer at hand, and he did not hesitate nor make any excuse. He was poor, empty, helpless, ready to receive. In the song of Mary it is written, "He hath filled the hungry with good things, and the rich He hath sent empty away" (Luke, i, 53). It is also written, "Blessed are ye that hunger now, for ye shall be filled" (Luke vi, 21). The poor and the needy are those who obtain help speedily (Ps. lxxix, 4). The rich and the self-sufficient and self-righteous are the ones whom it is impossible to help.

"What wilt thou that I should do unto thee?" This is the question ever coming to us from Him in whom all fullness dwells, for has He not said, "If ye shall ask anything in My name I will do it;" "If ye abide in Me and My words abide in you ye shall ask what ye will and it shall be done unto you" (John xiv, 14, xv, 7). How brief and definite is the blind man's request, "Lord, that I might receive my sight." He did not want five things, nor three nor two—just one. He knew well what he wanted, and he asked for it. If we knew our need as well and were as definite in our asking, what might we not receive? The longer I live the more clear it seems to me that we have but one great need as believers, and that is to be filled with and controlled by the Holy Spirit.

Butterfly Farms. In England there are at least three farms devoted to the cultivation of butterflies and moths. For Vienna's Poor. Vienna builds tenements for its poor. Each building is supplied with a co-operative store for the benefit of the tenants.

Remembers Waterloo Rejoicing. There has died recently in London, England, at the age of 105, an old lady who recollected being taken out by her father to see the Illuminations after Waterloo, and was present in St. Paul's Cathedral at the service held there after the death of the Princess Charlotte, which occurred in 1817.

From Mont. & Que. From Bristol July 28—Royal George—Aug. 12 Aug. 11—Royal Edward—Aug. 25 Aug. 23—Royal George—Sept. 9 Royal Line Steamships combine the best features of clipper, schooner, a ship's motor power, and the best of the world's fastest mail service. Write for literature to the Royal Line, 52 King St. East, Toronto, Ont.

Mann's Coal advertisement with text: "We Have Plenty of Coal Have You?"

WHOLE FAMILY USES THEM

"Fruit-a-lives" Keeps Young And Old In Splendid Health



J. W. HAMMOND, Esq., SCOTLAND, ONT., Aug. 25th, 1913 "Fruit-a-lives" are the only pills manufactured, to my way of thinking, that work completely, no gripping whatever, and are in plenty for any ordinary person at a dose. My wife was a martyr to Constipation. We tried everything on the calendar without satisfaction, and spent large sums of money until we happened on "Fruit-a-lives". I cannot say too much in their favor. We have used them in the family for about two years and we would not use anything else as long as we can get "Fruit-a-lives". Their action is mild, and no distress at all. I have recommended them to many other people, and our whole family uses them." J. W. HAMMOND. Those who have been cured by "Fruit-a-lives" are proud and happy to tell a sick or ailing friend about these wonderful tablets made from fruit juices. 50c. a box or for \$2.50, trial size 25c. At all dealers or sent on receipt of price by Fruit-a-lives Limited, Ottawa.

Canadian Pacific advertisement with text: "NEW LIMITED TRAINS 'THE CANADIAN'"

Grand Trunk Railway System advertisement with text: "Double Track All the Way TORONTO - MONTREAL - TORONTO"

T. H. & B. Railway advertisement with text: "For Philadelphia, Baltimore, Washington, Cleveland, Pittsburgh, Rochester, Syracuse, Albany, New York, Boston. Solid train of sleeping cars from Hamilton, and from New York."

Mann's Coal advertisement with text: "We Have Plenty of Coal Have You?"

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