Hypnotism, Mesmerism, etc. It is a

mankind, we cannot doubt that Satan

and his evil angels would long ago have led the entire world into com-

plete captivity to sin. He puts light for darkness and darkness for light.

We are to be on guard against the machinations of these evil spirits through Spiritism. All these are methods by which the Adversary seeks

our will is given to the Lord, how

ever, it means the turning of it in a direction that will bring our own

highest blessing and welfare. Our will is not captured, but guided and

have found by experience how unsat-

isfactory has been the result of try-ing to guide ourselves, of following

our own will, without the leading of

the Lord. Our very best endeavors.

unaided by Divine grace, are very de-

fective and the results disappointing. How glad we are, then, to have the

Lord take charge of us and guide our wills and our efforts! We know

If any one, said the speaker, is

afraid to trust the Lord for fear that He will require something that

would be harmful, he had better hold

on to himself until he comes to see

how fully he can trust the Almighty God with safety. If He were the God

withstanding our fallen condition, of His provision of Restitution for the

world, and of the High Calling for the Church, we can well exclaim:

"Oh, this is the very personification of Justice and Love!" We rejoice in

Pastoral Comments on Hymn of

Consecration.

at the impulse of Thy love." Yes, but our hands are imperfect, and it is only through Jesus that our work is acceptable to God, that our hands

may glorify Him. "Take my feet, and let them be swift on errands,

Lord, for Thee." Yes, we wish Him to use our feet in His dear service.

Gladly will we hasten on errands of love for Him. "Take my voice, and

thousand hills." But I will receive it as a mark of your love, as an indication of your devotion to Me.

royal throne forevermore.

"Take my love, my God; I pour

At Thy feet its treasure store. Take myself—I wish to be Ever, only, all for Thee!"

one sense our beheading, our decapi-

tation, is an instantaneous matter, yet we must continue to keep our-

selves beheaded even unto death. Then we shall live and reign with

Christ a thousand years, and be His associates in all His glory and honor forevermore. Glory, honor, immortality! Wonderful, wonderful! If

that thus we are safe.

call Him our Father.

to seize and capture the will.

strengthened in the right way.

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not have an extension one upstairs, connected your main instrument and then whether you stairs or down when the igs you can answer witheless effort. It will cost s than three cents a day king upstairs takes eleven he effort required to walk level. Avoid it!

Peninsula of Sinai

In view of the threatened Turkish invasion of Egypt across the Sinai peniasula, this historic region may soon be prominently in the public eye. Special interest therefore will taken in the following description of a visit to the famous convent there contributed to the "Cornhill"—

"It was midnight on January 1st when I returned from my travels; when I returned from my travels; some of my time I had spent in shooting, some in hard marching, and two days in a visit to the Convent of Monks of St. Katherine of Alexandria

Clory and Riccing

After some hard marching I reached the Convent on December 23rd. It lies five thousand feet above Revelation a Book of Marvelous Symthe sea, near the head of a very narrow glen between very steep cliffs of pink granite. Jobel Musa—the Mount of Moses, where both Christians and Moslems say God commun ed with Moses—on the west is two thousand five hundred feet above it. thousand live latintical terms of the Convent is a square enclosure between massive walls forty or fif y fat high, of Roman construction, additions and additions many repairs and additions, some solid and in keeping, others rough and flimsy. Outside it is a grim fortalice. Inside it is a rabbit warren of buildings, old and new, solid and the reverse; many as old as the place itself, but marvellously preserved in this very dry air. Modern church tower jostles ancient mos que minar; the Moslems insisted on a mosque as the price of their protect-The exterior of the church is plain

and the buildings generally have no architecture. The interior is about one hundred and twenty feet by fifty feet, with two rows of plain columns whitewashed. The whole place is hung with brass and glass lamps on beautiful brass ironwork chains, some of great age; ostrich eggs, set in brass of God. . . nd silver, are also numerous, hang- and reigned with Christ a thousand and silver, are also indifferently, flair, and reigned with Christ a thousand years, a great number of small paintings on wood—Byzantine, Greek, Italian, occasionally Spanish—all in Greek icon style. Across the front where the style. Across the front where the autar rails are, a solid screen goes up to the roof and has merely a doorway opening to the choir and altar, which is quite small. This screen, or partition, is much ornamented with many small paintings and with stuffs; many rugs and bits of carpet, some good, some trash, lie about the floor of inlaid pavement.

the chapter from which his text was taken contained in itself several pictures in few words covering the entire Millennial Age. Satan's binding at the beginning of the Age is first shown; then the judgment of those who are sitting upon the thrones of earth, which judgment has now begun; then the exaltation of the true Church to reign with Christ. The governments of the world, while cap-

EXOUISITE DECORATIONS. age—they sav contemporary with the original buildings—cover the end behind the altar; the walls elsewhere within are covered with icons and ing what shall occur at the close of clearest and purest of atmospheres.
"Elsewhere very ancient stamped

worked leather or lacquer cover these old cedar chests, and two large cof-

yond is the little 'chapel' of the Burming Bush'—the most sacred of all the sacred spots the monks have discovered. It is quite tiny; it has been one tnousand four hundred been one tnousand four hundred years a chapel as it now is. The original old mosaic is on the round reginal old mosaic is on The silver work of the altar is very fine, and so are many of the pictures, which are small, none of them exceeding two feet in height. I will not attempt an inventory of the vestments and plate and crosses. They ments and plate and crosses. They ments and plate and pure rubies and monds, and large and pure rubies and monds, and large and pattern are ameralds. Design and pattern are monds, and large and pure rubies and emeralds. Design and pattern are exquisite; you may trace the workmanship of Damascus, Cairo, Constantinople. Russia, Roumania, Greece sand Italy. Incre are cedar crosses and Italy. Incre are cedar crosses six inches and a foot high containing has been preparing a Church class, who are to be the members of the Body of this Mediator and to be as sociated in the Scripting set of the Church, which is His creatures. It is a "Heavenly Calling." as the Apostle says. The Church of Christ is to leave good onditions entirely. The Church is to be avery wonderful, very high, the high est offer ever made to any intelligent creatures. It is a "Heavenly Calling." as the Apostle says. The Church of Christ is to leave offer ever made to any intelligent creature

"Exports to Great Britain of pit-anointed body of Christ is to present "Exports to Great Britain of pind anointed body of Christ is to present himself a sacrifice to God, first trustingly appreciated," says the "Timber total amount Trades Journal." "The total amount in normal times must be at least one in normal times must be at least one in normal times must be at least one in the death penalty redeemed us from the death penalty resting upon Adam's race Accepting in normal times must be at least one hundred and fifty thousand tons per hundred and fifty thousand tons per annum; but as the business is quietly transacted between the timber meritansacted between mencement of the war, shipments of pitwood from Irish ports have been proportionately very extensive, but hardly as much as they might have heen if shipping facilities had rebeen if shipping facilities had remained normal. Unfortunately, both mained normal. Unfortunately, both mained normal. Unfortunately, both ior the merchant and the pits, great ior the merchant and the pits, great difficulties have arisen in finding sufficient vessels to cope with the sufficient vessels to cope with the huge quantities which have been a little company of people who have taken a course different from that of the remainder of the world, different from that of the apostate systems. These become sons of God. They are dead with Jesus as human beings, and are beloughed to the ports. Colossians 3:3.

What This Beheading Signifies.

pitwood awaiting shipment.'

A SUNDAY SERMON BY PASTOR RUSSELL

Glory and Blessing.

bolisms-Pictures, Truths, and Facts Covering Entire Gospel and Millennial Ages-History of True and Apostate Church, Crushing of Truth, Its Gradual and Final Rise, Complete and Violent Overthrow of Evil, Reign of the Christ, and World's Final Testing, All Foretold - Wonderful Call of the Church and Their Ultimate Glory.



Atlanta, Ga. Feb. 20.-Pastor to-day and delivered a discourse of great power and interest. We give a condensed report of his address. His text was from Revelaion 20:4: "And saw the souls of

them that were beheaded for the and for the Word And they lived

governments of the world, while cap-"Inside the screen the very ancient alter is covered with wonderful plaques of very ancient beaten silver."

Best America of the world, while capable perhaps of giving some blessing, are not satisfactory and must soon give place to the new Government under God's does not be stored to the second ques of very ancient beaten silver.

Persian blue tiles and mosaic of great bring blessing to all the families of

within are covered with icons and paintings of very great age and exquisite craftsmanship in the minute work of the hundreds of little figures. Tiny gold and silver aureoles are pinned on to heads of chief saints silver and gold beaten work frame many; and the outer sides of somemany; and the dead are to work frame which all the great which all the living and the dead are to the thousand years of Christ's Reign. many; and the outer sides of some especially of some triptyches—are covered with the finest silver work, black with age and dirt even in this clearest and purest of atmospheres. tunities of the glorious Kingdom of

ters, four feet long, of most massive silver, two hundred years old, Russ-But the Pastor's subject related to silver, two hundred years old, Russian and Greek respectively, contain vestments and the plate. The most precious are kept in word soul signifies person. Through an exquisite coffer of the finest ivory and ebony and lacquer inlay, with brass clamps and handles, and with brass clamps and handles, and meaning, as being something that meaning, as being something that people possess rather than something locks curiously worked and very intricate—a thing beyond any of its style that I have ever seen. Such a coffer I have seen in shops valued at four hundred pounds, and far inferfour hundred pounds, and far inferfour to this. "There are Persian rugs; there are marble and ivory and alabaster decorations on the walls. Through a corations on the walls. Through a corations on the walls. The was given a roreview of what would be their portion—first of suffering, then of glory and reward. Their reward would be to live and corations on the walls. Illifough a little rude anteriny doorway is a little rude antering with Christ. These were a special class, who had been beheaded for yond is the little 'chapel' of the a certain reason. The word 'behead-

men have fine figures and faces, with snow-white beards of great length and big Greek noses. Others are comparatively young, and one ascetic-looking young man talked vivid Chicago English, so was set to guide Chicago English, so was set to guide members have been added to Christ, first from the Jews, then from the sacred legends sounded most inconscious."

the quays have become congested with The Pastor emphasized the importance that all those who make a con-

ecration of themselves to God understand clearly that they are thus renouncing all the hopes and ambi-tions of the world, for the far grand-

er and Heavenly hopes now held out to those who become disciples of Christ, who deny themselves to take up their cross and follow Him. The question for each one who has made this choice is: Am I faithfully follow-ing in the footsteps of Jesus? Jesus gave up His will wholly to the Fa-ther. He said, "I came not to do Mine own will, but the will of Him that sent Me." We are to follow His example, to walk in His steps. We are to lay down our lives for the brethren, as He laid down His life.
The losing of our heads, our wills,

does not mean that we actually have no will, but that our wills are fully submitted to God's will. Whatever we see to be contrary to His will for us is to be wholly relinquished. We may be sure, said the Pastor, that our Saviour when on earth, being a perfect man, had a will, a strong will; but that will was entirely sub-mitted to the will of His Heavenly Father. "Not My will, but Thine, be done," was His expression. "The cup which My Father hath poured for

Me, shall I not drink it?" He said.

Because our Lord Jesus fully gave up His will to God and was obedient even unto the ignominious death of the cross, the Father highly exalted Him, giving Him a name "far above angels, principalities, and powers and every name that is named."
(Ephesians 1:20-23.) And we, His Church, if faithful to our Heavenly Calling, are to be exalted with Him, and under Him as our Head. The Bible presents a beautiful picture: God, the Father of all; our Lord Jesus Christ next to the Father; the Church, the Body, or Bride, of Christ, next; then the lower spiritual orders of being; lastly, will be the restored world, when God's great Plan is com-plete. How wonderful it seems! said the Pastor. How much more won-derful than anything we could pos-sibly have conceived of ourselves! What a great and good God we have!

God's Character, Long Traduced, Now Understood. The speaker then dwelt upon the great misconceptions of God's character which have for so many centuries beclouded men's minds. Those nations calling themselves Christian have made God out as worse even than heathen nations represent their gods. While we declared, "God is Love," we pictured Him in our creeds as the veriest Demon-taking pleasure in carrying our a Program which would mean an eternity of torture to thousands of millions of our race. But while we were long blinded by the Adversary to thus think of our gracious God, we have great cause for thankfulness that through Divine blessing our eyes are now opening more and more widely, and we can see something of the lengths and breadths and heights and depths of

When we see how the Father has exalted our Saviour for His faithful-ness, we who are following in Jesus' footsteps have sure grounds for faith that God will also exalt us with Him. Otherwise we might be inclined to say, 'Oh, it is too wonderful! The thought that we have been invited to be sons of God and to share the Divine nature with Jesus seems too marvelous for belief." But when we see how the Father fulfilled His promises to our Lord and Head, and realize that we have been called to share His glory and Throne as His Bride, surely we can believe. Jesus verifies the Father's promise to us, saying, "To him that overcometh will I grant to sit with Me in My Throne, even as I also overcame and am set down with My Father in His

Throne."—Revelation 3:21.

The Throne in which the Church is to sit with Christ is not the Fa-ther's Throne, but a lesser Throne, the Throne of her Lord. They are to share His glory and power. But in all things He is to have the pre-eminence. He was "holy, harmless, undefiled, and separate from sin-ners." He needed no Redeemer, no Advocate with the Father. We were by nature sinners, "children of wrath, even as others" of Adam's posterity. We needed atonement for our sins before we could be accepted

is not yet closed. There is a little time remaining. If any could gain the whole world and yet lose this great prize, they would be losing much—oh, so much! Nothing that earth can offer can compare with it. When we give up our wills to the Lord this is not all. We are then to take up our cross and follow Jesus. We are to carry out our consecration vows. Our time, our influence, our money, our property, our ALL, now belongs to God. The Lord does not mislead us into thinking that fulfil-ling our consecration is something easy. It does not mean merely going to Church. It means living as Christ to Church. It means living-as Christ lived. It means walking the way of the cross even unto death. The world will consider such a course very foolish. They will say, "Don't do it! Have some pleasure in life. Don't give up your will to anybody!" This would be sound advice if our will were to be given up to any other than God Himself. The Adversary would like to make us think that giving our will to God is a most foolgiving our will to God is a most foolish thing, and then he will endeavor to entrap us so that we are complete-ly in bondage to his will, which is a Contrast of Satan's Snares and God's

Guidance.
Satan also seeks to ensnare and

Lesson IX.-First Quarter, For dangerous thing. Were it not that God has implanted a strong will in Feb. 27, 1916.

THE INTERNATIONAL SERIES.

Text of the Lesson, Acts vi, 1-7-Memory Verses, 2, 3-Golden Text, Gal. vi, 2-Commentary Prepared by Rev. D.

Increase of numbers, even in ordinary church membership, does not always tend to increase or even continuance of peace, especially if it means pleasing more people, as is often the case, though it should not be so. Pleasing people is not the business of the preacher or the session or the vestry or the committee; not pleasing men, but God, like the apostles in the last lesson. In our lesson, while the number of the disciples was multiplied, troubles multipled also, for some were neglected or felt that they were in the daily ministration. Today some people are not happy if they think the pastor seems to neglect them in his pastoral calls or in not noticing them after church or on the street, and no nmittee can rectify this.

we once supposed Him to be, we might well be afraid to place ourselves in His hands. But since we have learned of His love for us; of His wonderful provision for us not-The twelve decided, wisely or un wisely, certainly for their own com fort, that they could not attend to this business of serving tables, but must continue to give themselves to prayer and Bible study and teaching the Word. When compared with some other lines of service that of prayer this great, loving God, and are so glad to give ourselves to Him and and teaching would be to many a de lightful preference, but ordinary serv ice must be attended to also and often requires more grace. The preacher's wife may need more grace and pa-The Pastor gave a beautiful, running comment on a popular hymn of consecration, by Frances Ridley Havergal: "Take my life and let it be, Lord, acceptable to Thee." Yes, tience for the housekeeping than he does for the preaching, but any kind of service needs a special anointing of

the Holy Spirit. be, Lord, acceptable to Thee." Yes, he said, we are acceptable to God through Christ. Thus only can we come. We give Him our whole life. "Take my hands and let them move A committee of seven Spirit filled men of honest report was chosen for this special ministry, the first two of whom we shall become better acquainted with as we go on in our studies. Stephen, the first of the seven, occupies the prominent place in this chapter and the next, while Philip "Take my feet, is the most prominent in chapter viii. We do not hear of Peter again until chapter viii, 14, and that is the last mention of John in the Acts except in xii, 2, where he is mentioned as th let it bring honor always to my King." Yes, we wish Him to take our voice. But our words are very imperfect. Our brain and our tongue are faulty. But the Father brother of James, who was killed with the sword. It is possible that some others may have wished that they had been among those chosen as apostle but here are two of seven seem says, "I will cover you with the merit of Jesus. He was perfect, and I will credit His perfection to you. Your voice may have sometimes been used. ordinary men honored above some of the apostles. It is well to remember that the Spirit gives to every one severally as He will and to be content to fill any place be its service small or

Your voice may have sometimes been used to slander another; the tongue has great power for evil as well as good. But now you have submitted that voice, that tongue, to Me, I will make it a power for good."

"Take my lips and let them be moved with messages from Thee."
Yes, dear brethren, that is the thought. Let the blessed Message of salvation and grace overflow our lips to God's praise and to the blessing of man full of faith and of the Holy Ghost, full of faith and power; that he did great wonders and miracles among the people, and they were not salvation and grace overflow our lips to God's praise and to the blessing of others. "Take my silver and my gold: nothing, Lord, would I withhold." The Lord answers, Yes, dear child, I will tike this which you give to Me. I do not need your gold and silver; for "all the silver and the spirit by which he spake (verses 5, 8, 10): also that by the word of God the number of the disciples in Jerusalem multiplied greatly, and a great company of the priests were obedient to the faith (verse 7). In chapter v, 24, we heard the high priest and others gold are Mine, and the cattle upon a wondering where unto this movement would grow, and we still see it grow ing even unto this our day, but it does "Take my moments and my days; let them flow in ceaseless praise." We often fear that our moments may look as if we had now come almost to the completion of the growth of His body, the church. The one thing to not always praise the Lord as they do is to be full of faith and the power ought, and our days are not always just what we would like them to be. But our Lord lovingly answers our troubled hearts and says: "I know of the Spirit and faithfully and fearlessly witness unto Him and His salvation and His coming again until we troubled hearts and says: "I know even better than you do how imperfect you are in word and deed. But through Christ I receive you and accept your imperfect works and endeavors. He will make up for your unavoidable deficiencies." So we take courage and strive and our days and hours and moments may indeed bring are called out of the body or up in the air to meet Him. The power of Stephen in overcoming those who disputed with him (verse 10) was in accordance with our Lord's assurance in Luke xxi, 15, "I will give you a mouth and wisdom which all your adversaries shall not be

able to gainsay nor resist."

This and similar assurances, such as glory to our King who so loves us and whom we so love. His arrange-ment for us in Christ is so wonderful. "Take my will and make it Thine." Ex. iv, 12; Jer. 1, 7-9; John xiv, 13, 14; xv, 7, are all for us today if we will Ah, yes! that is the very first thing to be done. "It shall be no longer mine." We wish our will to be the Lord's, and His alone. If we have stand for Him as Stephen did, for His eyes are still looking for hearts that are whole toward Him, that He may hold strongly with them (II Chron. xvi, 9, margin). If we stand for Him any self-will God cannot use us.
"Take my heart, it is Thine own."
Yes, we have consecrated our heart with all its impulses and affections to the Lord. "Thus in me Thyself enthrone." Our heart shall be His and with Him, as Peter and John and Stephen did, we must expect to know something of the hatred of the adver-sary as they did, for we cannot know the power of His resurrection without knowing also the fellowship of His sufferings (Phil. iii, 10). Those who could not gainsay nor resist the truth of God in the power of the Spirit by the mouth of Stephen could hire men to falsely accuse Stephen' and make This is indeed our sentiment. The doing of all this is a life-work. While our consecration was the work of a him out a liar and a dangerous man to moment, yet the fulfilling of it is the work of our entire lives. "Be thou faithful unto death, and I will give thee a crown of life." So while in

That is one of the wiles of the devil which he has practiced so long that he is very skillful in it. He tried it even upon our Lord Himself, and we cannot hope to escape, for as the Lord Jesus was persecuted, so must His fol-lowers expect to be (John xv, 20). To these false accusations before the council we do not read that Stephen made any reply (verses 11-14). Like David and like the Lord Jesus, he was dumb before them (Ps. xxxviii, 13; tality! Wonderful, wonderful! If such a prize does not appeal to our hearts, what would? When we see the loyalty and courage manifested by the soldiers of the warring nations across the sea, how they are willing to go down to the valley of death for their kings, not knowing even what they are fighting for, how lovel should we be to dur Haysonly. xxxix, 1, 2; Matt. xxvi, 63; xxvii, 12, 14). It is a great victory when one can keep his mouth and his tongue at such a time or at any time (Prov. xxi, 23). Although Stephen was outwardly in the presence of the council, his heart was in the presence of God. and it was see his face (verse 15). God was water over His word and blessing it to the salvation of many, including a great company of the priests.

loyal should we be to our Heavenly King—we who have hopes so glor-ious held out to us, who have a King so infinitely worthy of our zeal and loyalty? Our King does not say, "Go!" He says, "Come!" Gladly will we be beheaded for the witness of Jesus and for the Word of God.

Come and See! JAMES L. SUTHERLAND

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