

Children Cry for Fletcher's

CASTORIA

The Kind You Have Always Bought, and which has been in use for over 30 years, has borne the signature of Dr. J.C. Fletcher and has been made under his personal supervision since its infancy.

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.

GENUINE CASTORIA ALWAYS

Bears the Signature of

Chas. H. Fletcher

In Use For Over 30 Years

The Kind You Have Always Bought

OVER \$6,000,000 PAID MONTHLY BY C. P. R.

On the fifteenth of each month the C.P.R. will pay in wages over the whole system \$6,000,000. This is the monthly record in round numbers, 120,000 cheques being drawn every month.

posul. There has been as far as possible, retrenchment during the past few months. That does not mean that the company has parted with any of its employees; but it has not undertaken new work necessitating the employment of new hands, or the disbursement of sums other than those already arranged for under cash or programs. No man in the service of the company, high or low, has any doubt about that monthly cheque which will be honored in all parts of the Dominion.

SAGE TEA PUTS LIFE AND COLOR IN HAIR

Don't Starve Gray! Sage Tea and Sulphur. Darks Hair so Naturally that NoBODY Can Tell.

You can turn gray, faded hair beautifully dark and lustrous almost overnight if you'll get a 50 cent bottle of "Wyeth's Sage and Sulphur Hair Remedy" at any drug store. Millions of bottles of this old, famous Sage Tea Recipe are sold annually, says a well known druggist here, because it darkens the hair, so naturally and evenly that no one can tell it has been applied.

Those whose hair is turning gray, becoming faded, dry, scraggly and thin have a surprise awaiting them, because after one or two applications the gray hair vanishes and your locks become luxuriantly dark and beautiful—all dandruff goes, scalp itching and falling hair stops.

This is the age of youth. Gray haired, unattractive folks aren't wanted around, so get busy with Wyeth's Sage and Sulphur to-night and you'll be delighted with your dark, handsome hair and your youthful appearance within a few days. Agent, Geo. Bowles.

Redpath SUGAR

"I'm glad you're buying sugar in these Original REDPATH Packages, dear! It is worth a lot to know that it is absolutely pure and clean."

"Yes, Jack, it certainly is! And it is worth a lot more to know it is genuine Redpath Sugar. I know I used to get fooled sometimes when I asked for REDPATH in bulk."



A SUNDAY SERMON BY PASTOR RUSSELL

L.D.S.A. CONVENTIONS NEW JERSEY GOOD MORNING Over 2,000 Delegates in Attendance at Each.

CREATION DRAMA IS EXHIBITED In Discourse Pastor Russell, Association's President, Discussed Eloquently, "Repentance First, Then Consecration," and Pointed Out From Scripture That the Gospel is For the Contrite Heart Only—"Suffering With Christ"—Ultimate Purpose of Trials and Afflictions—Glory to Follow.

Asbury Park, N. J., June 28.—Pastor Russell is here in attendance at a big general conference and the International Bible Students' Association, which began its sessions Friday and will continue several days. Three General Conventions of this Association are now in progress, the delegates being at Columbus, Ohio, and Clinton, Iowa. Upwards of 2,000 delegates are in attendance at each convention. Being President of the Association, Pastor Russell expects to be present three days at each of the assemblies.

Two sessions are held daily in each of the cities, and the Pastor's famous Creation Drama is exhibited each evening. There being four parts to the Drama, three full presentations will be given.

Pastor Russell's theme to-day was one of great interest. The discourse set forth the philosophy of the untold sufferings of Christians throughout this Gospel Dispensation. Part IV of the Photo-Drama of Creation, now on exhibition both at home and abroad, depicts the unwritten history of the Church of Christ, and enables those who see it to realize to some extent what it has cost true Christians to "follow His steps." The Pastor's text was, "Jehovah hath appointed me to preach good tidings to the meek to bind up the broken-hearted."—Isaiah 61:1.

The Pastor opened his discourse by drawing attention to the statement that the Gospel message is for the meek and lowly in heart. During the Millennium Reign of Christ God will take away the stoniness of heart from mankind and will give, instead, hearts of flesh. Under the blessed conditions of the Kingdom, hard, selfish hearts will gradually become soft, tender, kind, gentle. But now, in advance of Messiah's Kingdom, God is seeking those who are seeking Him. Those who are not especially seeking Him are not likely to find Him.

Preaching the Gospel to the meek is the work of this Age. This is the only class which God wishes to have now. He is seeking the class that desire to be of the Bride of Christ, Jesus' joint-heirs in the Messianic Kingdom. Therefore the Message is not such as would suit the hard-hearted. Only the tender-hearted care to know about the love of God, the mercy of God, the forgiveness of sins, the privilege of returning to the Father's Home and of having Jesus as their Saviour.

The Pastor believes that in the past we have had a wrong idea as to whom the Gospel Message is to go. We went out into the highways and byways to find those who were wicked—blasphemers, etc., thinking that these were the ones with whom we were to deal. The Scriptures do not authorize any such idea. A person living in unrepentant sin is not the proper condition to receive God's great Plan of the Ages, the speaker claimed. God has declared that "none of the wicked shall understand." He does not wish them to do so. The very reverse is true. His purpose is to bind up the broken-hearted.

God's Message speaks peace to those who are in trouble and who are looking to Him, seeking the righteousness which He provides. It is a mistake in thinking that the Gospel is a sledge hammer with which they are to break men's hearts. The speaker does not know of any Scriptural commission for the breaking of hearts of men. On the contrary, he thinks that the Devil does most of such work.

There are two conversions, declared the Pastor. The first is a turning from sin; the second, a turning to God. Those desirous of approaching God are seeking to leave sin. Those who are living in sin wish to be away from God. We cannot go in two directions at once. The course which God would have any pursue is this: When one finds that he is a sinner, he should repent and turn away from sin; then, when he learns that God has made an arrangement by which sinners may be reconciled to Himself, he should ascertain what steps he should take in order to obtain his share in that reconciliation.

those begotten of the Holy Spirit are Scripturally called children of God, heirs of God, joint-heirs with Jesus Christ. If faithful unto death, they will be glorified in the First Resurrection. Meantime they are to grow in grace, knowledge, love and all other virtues, and the Spirit shall grow by their trials, by their obedience, by striving against the world, the flesh and the Devil. All this must be done before this class will be ready for their resurrection change.

From this view point, Christ has been suffering in the flesh through-out the Gospel Age. St. Peter says that the Prophets of Israel testified beforehand of the sufferings of the Christ and of the glory to follow; and hence he urges the Church to arm themselves with the same mind that Jesus had. St. Paul speaks of the afflictions of the Christ—all the members of His Body. After these sufferings are filled up, then the glory will follow. The sufferings are not yet complete.

The speaker went on to explain how the discipline and training of developing a Christian character, preparing the child of God for future service in the Kingdom. The privilege of suffering with Christ in the flesh is something to be appreciated. Whosoever desires to be a member of the Body of Christ, because he is a disciple, has occasion for rejoicing. Such should continue faithful in order that by and by as a polished jewel he may be ready for a glorious setting of immortality of the future.

An uncut, unpolished jewel is not worth much. Its real worth is brought forth in the cutting. So the Lord gives His jewels the cutting and polishing necessary to enable them to reflect the glorious light of the goodness of God.

Jewels do not all require the same amount of polishing, declared the Pastor. A small diamond can be cut and polished more easily than can a large one. Those of the people of God who undergo severe trials and afflictions will be polished more than accounted large jewels in the hands of the Lord. The larger the diamond, the more work in cutting and polishing.

Then the Pastor discussed the terms upon which one may make his name in the Kingdom of Christ. He is to be a member of the Body of Christ. To these our Lord declares that if they are faithful He will not blot their names from His Book. These are to remain faithful to what they agreed to do—to be faithful to the Master. On that condition they were accepted and had their names recorded.

But if any such deny Christ, He will deny them. If they continue to confess Him, He will confess them. To confess Christ is to be a member of the Body of Christ. He is to be a member of the Body of Christ. He is to be a member of the Body of Christ. He is to be a member of the Body of Christ.

Applying his illustration, Pastor Russell explained that all consecrated Christians have accepted God's invitation to the marriage of the Lamb, the Son of God. It is not a matter of how many, but of how they are prepared. Each must put on the wedding garment, or else remain away from the feast. The moment of consecration is the moment of receiving the robe of Christ's righteousness, and each must put on the wedding garment. By nature mankind are sinners. There is only one way to get rid of sin—by belief in the Lord Jesus Christ, and by consecration to do His will. Whoever really believes that Jesus died for his sins will act upon his belief by presenting his body a living sacrifice.

Continuing the figure of the Wedding garment, the Pastor declared that the robe put on by the Christians who desired to have entrance to the Marriage of the Lamb was white and clean, representing his full justification at the moment of consecration—all blemishes of the flesh covered by the robe of Christ's righteousness. Let us tell you that those who ultimately enter in to the Marriage will be those who have kept their garments unspotted from the world. Since all unrighteousness is sin, every sin is a spot upon the robe, and every sin is a spot upon the robe, and every sin is a spot upon the robe, and every sin is a spot upon the robe.

This is the Heavenly Father's arrangements for His children. He desires them to walk circumspectly, watching where they tread. Thus they learn every detail in respect to their own imperfections. No one can live for oneself, but without trespassing upon the perfect Law of God; for by nature we are all imperfect. In heart the child of God does not sin; the New Creature does not sin. It is merely that the flesh is weak. But we have the comforting assurance of the Scripture that "if any man sin, we have an Advocate with the Father, Jesus Christ the Righteous." Our Lord is able to make good the flesh and the law for all the Adamic weaknesses.

The Pastor then discussed two kinds of sin, one of which he declared to be forgivable and the other unforgivable. If any extent the mind consents to the deed, to that extent the sin is willful. Then only that portion which was not willful will be forgiven. Whatever part was not forgivable is punishable. No individual will receive stripes, punishments, of one sort or another, proportionate to the degree in which the will consented to the sin.

There is naturally such sympathy between the flesh and the mind that sometimes even the will of the New Creature permits the flesh to take it by force, as it were. This should not be; the will is responsible, and because of its carelessness will receive stripes of some kind. But so long as the individual feels sorry as soon as the yielding to temptation has passed, he may know that his will does not love sin. Should his will ever choose to perform sin, he would not be sorry after the sin was committed.

It was then shown that every consecrated child of God must be an overcomer in fighting the good fight of faith, and in obedience to God must put down everything that pertains to sin and unrighteousness in himself, and stand for that which is pleasing in the sight of God. This is the will of the Father and Him and to the principles of His righteous Government. Many sins are really weaknesses of the flesh which overcome the will momentarily. Just here the New Creature must be in the fight. He must get the victory over the flesh. If we sin, if we trespass, we must go to the Fountain of Grace and be forgiven.

The great difficulty, the Pastor declared, is to be faithful after we have had some experiences of this kind, we properly enough feel ashamed that we have not done better. This is the time when the Christian is in danger. He is liable to fail to ask forgiveness in the Throne of the Heavenly Grace; for he feels that already he has been forgiven perhaps many times for the same trespass. Therefore he may try to forget the spot, to forget the "robe," almost to forget the Lord. Gradually a veil comes between him and God; the Father is not so near and so dear as once He was.

While He is still his Heavenly Father, while still the erasing one trusts in Him, nevertheless there is a lack of the fellowship of the Spirit. Earth-born clouds have hidden the Father's face. This is the experience of hundreds of the people of God; for they cannot be in His presence with spots upon their robes, and they do not resolve that they will not live away from Him. They cannot live in His presence with the Lord while their robes are spotted, nor can they have proper Christian life while absent from the Lord. The lesson on this point, the speaker declared, He must watch and keep humble. To come to the Lord and say, "O Lord, another time I have fallen! How ashamed I am!" is to take the right step. Humility is one of the very foundations upon which all service for Christ must be built. So the Apostle Peter says, "Humble yourselves therefore unto the mighty hand of God, that He may exalt you in due time."

The number of times without spot or wrinkle or anything of the sort, small, said the Pastor. Many Christians have not kept their wedding robes with sufficient care, and thus have shown their lack of appreciation of the robe which was given in invitation to attend. If the attention of such be called to the spots, they try to put them out of sight, to ignore them, to declare that everything has spoiled and to refuse to attend an undisciplined procedure; for the robe is our passport into the Kingdom. If the spots are not removed, they gradually become more and more a hindrance to those who seek to be accounted worthy of a place in the Bride class.

The Pastor then reminded his audience that when the Christian first received his robe, it was pure white, with a certain design stamped thereon; and that he was expected to embroider it with the character-likeness of the Lord. If he has gotten the robe spotted and bedraggled, he should go to the Lord in prayer, and persist until he has assurance of forgiveness and cleansing. We read, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." It is not merely a matter of love, but of justice, on our part. The Heavenly Father made the arrangement Jesus has died, paid our penalty and imputed of His righteousness to those who are accounted worthy of a place in the Bride class.

Amber Diamond Cut. An amber diamond, weighing 178 1/2 carats, which was found in Cape Colony by Mr. H. Dowker last October, is in London from Amsterdam, where it has been cut. It now weighs 66 carats and cost \$125,000. Mr. Dowker tried in vain to sell the diamond in its rough state, owing to the risk of cutting it. An expert describes it as "a wonderful stone."

Temperate. Grimsey—So you want to marry my daughter, sir? What are your principles? Are you temperate, and fridgedly—temperate? Why, I'm so strict that it gives me pain even to find my boots tight.—London Tit Bits.

SUNDAY SCHOOL

Lesson 1—Third Quarter, For July 5, 1914.

THE INTERNATIONAL SERIES.

Text of the Lesson, Matt. xx, 1-16. Memory Verses, 6, 7—Golden Text, Matt. v, 45—Commentary Prepared by Rev. D. M. Stearns.

This lesson is found only in the gospel by Matthew and follows immediately his saying concerning the Son of Man in the throne of His glory and the apostles upon twelve thrones judging the twelve tribes of Israel, closing with the words about the first being last and the last first. Our lesson today closed with the saying words, with the addition of "for many will be called, but few chosen" (Matt. xix, 27-30; xx, 16). The same words about few and many are found in Matt. xxiii, 14.

It is sadly true that while many hear the glad tidings, but few comparatively really receive the good news, and it is also true that of those who become Christians but few are willing to be disciplined because of selfishness and worldliness, and because they do not know the power of His resurrection and kingdom and glory.

The present age of the mystery of the kingdom is the time in which the redeemed of the Lord are called to be "fellow workers unto the kingdom of God," "laborers together with God," "workers together with Him" (Col. iv, 11; I Cor. iii, 9; II Cor. vi, 1). The reference to the vineyard in this lesson and in chap. xxi takes us back to Isa. v, 1-7; Ps. lxxxix, and other Old Testament passages, but for us the most helpful reference is that of the vine and the branches and the fruit to the glory of God in John xv.

In a recent lesson our Lord spoke of recompense at the resurrection of the just, and we know from Rev. xxii, 12, and I Pet. v, 4, and elsewhere that the time of reward for service will be at the second coming of Christ, when every one shall receive his own reward according to his own labor, but there have been a recompense in all service even here, a forecast of better things to come. Perhaps the "penny a day" suggests present reward in this life. There should be no idlers among believers, for the record says "to every man his work" (Mark xiii, 34).

In reference to the material for the building of the tabernacle Mr. Moody used to say that the poorest child could bring a few goat's hairs (Ex. xxv, 1-5). When the wall of Jerusalem was rebuilt by Nehemiah, among the builders were priests, Levites, rulers, merchants, apothecaries, goldsmiths and even women (Neh. iii, 8, 12, 17, 22, 32). They seemed poorly qualified for such service, but they had a mind to work, and, though they were despised and mocked, they prayed and kept at it and finished it, and their enemies had to acknowledge that the work was wrought of God (Neh. iv, 1-3). In all service for Christ it must be God working in us, both to will and to do, the vine bearing fruit through the branches. For He said, "Without me ye can do nothing" (Phil. ii, 13; John xv, 5). The laborers of today's lesson, at least the first batch, seem to be time servers who agreed to work for so much. To the others He said, "Whatever is right I will give you (verses 2, 4, 7). When His love constrains we will not think of reward for service either here or hereafter. Ruth was not thinking of recompense when she clung to Naomi and said, "Entreat me not to leave thee or to return from following after thee" (Ruth i, 16-18).

It was devotion to David that led Ittal to cling to him with similar words (I Sam. xv, 21). The same thing is seen in Elshah's repeated refusal to leave Elijah in Kings ii, 2, 4, 6. Such an attitude is the only one for true service. Simon Peter thought that he had it when he said, "Lord, I will lay down my life for Thy sake" (John xiii, 37), but he did not know himself. Paul really had it when he said, "I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus" (Acts xxi, 13). See also Acts xx, 24; Rom. i, 14-16; I Cor. ix, 22; x, 33).

With so many millions on earth who have never yet heard the gospel, who know nothing whatever of the love of God, the gift of His Son, eternal redemption provided in Him, a kingdom to be shared by the whoevers who will accept Him, how can any one be said to truly rejoice in the Lord or be any kind of a disciple who is not consumed with a desire to serve such a Saviour and make known His salvation without ever a thought of recompense here or hereafter? I have heard how much they would get for saving a man who was drowning before their eyes before they would attempt to save him, but what shall be said of Christians who want to know what their reward shall be for telling others of the redemption which they themselves have freely received, or what shall be said of those who think more of gathering the church of His body, from all the world, than He may come again, set up His kingdom and see of the travail of His soul in a world subjected unto Him and filled with righteousness and peace? For "He must reign till He hath put all enemies under His feet." But He will not begin His reign till He shall receive His bride at the resurrection of the just (I Cor. xv, 23-25). Serving the living and true God means doing that which He appointed us, not working up a working out some scheme of our own.

LIFE PROTECTED BY KIDNEY DISEASE

His Health in a Terrible State Until He Took "Fruit-a-Lives"



B. A. KELLY, Esq.

HAIGERSVILLE, ONT., Aug. 26th, 1913. "About two years ago, I found my health in a very bad state. My kidneys were not doing their work, and I was all run down in condition. I felt the need of some good remedy, and having seen 'Fruit-a-lives' advertised, I decided to try them. Their effect I found more than satisfactory. Their action was mild and the result all that could be expected. My kidneys resumed their normal action after I had taken upwards of a dozen boxes and I regained my old-time vitality. Today, I am as well as ever, the best health I have ever had."

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T. H. & B. RAILWAY Dominion Day, 1914 FARE AND ONE-THIRD FOR ROUND TRIP (Minimum 25 cents) GOOD GOING (on 20, July) VALID RETURNING July 2, 1914 SINGLE FARE FOR ROUND TRIP (Minimum 25 cents) GOOD GOING AND RETURNING (on 20, July) Tickets on sale at all points on T. H. & B. R. M.C.P. and C.P.R. in Canada east of Port Arthur, Ont. to Buffalo, Black Lake, Susp. Bridge, Niagara Falls, N.Y., and Detroit, Mich. G. C. MARTIN, H. C. THOMAS, G.P.A., Hamilton. Phone 110.

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