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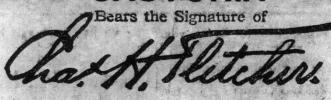
SATURDAY, DECEMBER 12, 1914

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 its infancy. Allow no one to deceive you in this. All Counterfeits, Imitations and "Just-as-good" are but Experiments that trille with and endanger the health of Infants and Children—Experience against Experiment.

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A SUNDAY SERMON BY PASTOR RUSSELL

No Divine Authority For **Ecclesiastical Titles.**

A POINT NOT GENERALLY KNOWN

Christian People Humbugged—Dig-nified False Pretense—Christ's Kingdom Thereby Injured—Shackles of Ignorance and Superstition Forged—The Start of the Error—Its Motive—Its Bad Effects—The Proper Remedy.



New York City, Dec. 6. — Pastor Russell, speaking to-day at New York City Tem-ple, W. 63rd Street and Broad-way, took for his text, "Cry aloud spare not; show My people their My people their transgression." (Isaiah 58:1.) He prefaced his address with some remarks respect ing the unpleas-

ant duty implied in his text, declaring that he would far rather speak only smooth, pleasant things to everybody and concerning everybody. The Pastor certainly has the happy family of stating pureant truths in faculty of stating pungent truths in sympathetic language well supported by kindly tones. He speaks from the heart and carries conviction as respects his sincerity. He said in

Every unbiased student of the Bible surely will agree that our Re-deemer and His disciples manifested great humility, in contrast with the clergy of our day and of centuries past. None of our Lord's disciple were Reverends, Right Reverends, the Protestant denominations of to-Most Reverends—none of them were clergymen. They knew nothing whatever about the distinction between clergy and laity which subsequently developed. They indeed did the protestant denominations of to-day were born. It was but natural that the Protestants should more or less copy the practices and many of the doctrines with which they had considered to the continuous cont quently developed. Jesus indeed did receive the title of Lord, or Master, reacher; but with great humility He pointed out that His teaching was not His own, that He spoke the Message of the Father. Similarly the Apostles glorified God, and declared themselves "men of like passions with yourselves." Jesus taught His disciples that they should not be self-seeking, that they should not seek the honor which cometh from men, but only that which cometh down from Above. "One is your Master, even Christ; and all ye are brethren."
was His way of forewarning us against the error which afterward divided the Lord's people into clergy and letter than the control of the control of

our sympathy should not hinder us from freeing our minds of the shackles of ignorance and superstition, nor hinder us from helping others to the liberty wherewith Christ makes

The persecutions of the Second and Third Centuries undoubtedly tended to keep the Church humble and free from hypocrites, but the prosperity dating from the beginning of the Fourth Century had a bad effect. Many of the hishops, according to Church history, neglected to follow the example of Jesus and the Apostles, and became lords, dignitaries in the Church, seeking to impress the worldly, especially the rul-

ers, with their importance. In the year 330 A.D., under the patronage of the Emperor Constantine, all Christians who acknowledged the Nicene Creed were not only protected but honored, the Emperor seeking to strengthen his political power thereby. By him the Bishop of Rome was granted special onor as a chief amongst the Bishops, this also suiting the Emperor's plans of making Rome the centre of both political and religious influ-ence. In the century following, the power of the Bishops was greatly increased by various false doctrines which gradually crept in. The doctrine of a fiery Hell of torture was one of these, followed later by a which would furnish them a second chance for purification and preparation for Heaven.

The clergy gradually grasped more and more of power and money for services in this world and beyond. Every marriage not performed by them would not be valid. Those married otherwise would be living in sin. The theory of infant damnation made the ministers additionally necessary to sprinkle the babes, to preserve them from eternal torture. Then followed classification of sins and the fixing of penalties and arranging for masses for the sooner deliverance of the culprit from Purgatory. Rites and ceremonies connected with the dead were also declared necessary. All of these served to bind the people to the clergy, and more and more separated them from the simplicity of the Gospel and the example of Jesus and the Apostles, to which we are seeking to return, but are fought at every step by ignorance and superstition within deliverance of the culprit from Pur-

ous dignitary," a title which previously had been held by the Caesars. Another step in the wrong direction which thoroughly separated the clergy from the laity, was the doctrine still held by the Church of Rome; namely, that the clergy alone constitute the Church, and that the common people are the "children of the Church." Many Catholics are not aware of this fact, but think that they are members of the Catholic Church. They forget that while they are privileged to call the unordained students by the title Brother, all the ordained number must be recognized as Father.

The year 800 found Pope Leo III. in great honor, and the Church flourishing and making higher claims than ever before; namely, that the Church became at that time the Kingdom of God. Catholics still hold that the Millennium, or Christ's thousand-year Reign, began that year. They claim that the Popes, each in turn, represent Christ in His Throne; hence the declaration that the Popes are Christ's Vicegerent—reigning instead of Him.

When the Pope represented Christ, the Cardinals as an order were brought in to represent the highest order of the Church in glory; then Archbishops, Bishops and the lower clergy—all separated from the people by a great gulf—the Clergy, the Elect of God, holding the power and the destinies of the laity in their control; the laity dependent upon the clergy for baptism, marriages, funerals, holy candles, holy water, consecrated burying-ground, and finally, an entrance into Purgatory instead of into eternal torment, with the ultimate hope of rescue to glory and with assistances by the way obtainable through the office of the Mass.

I am discussing the Church of

I am discussing the Church of Rome only, because for a time there was no other. Indeed, for a time it was dangerous to even suggest another. The Pope and the College of Cardinals, representing the Almighty, instructed the people who should be their kings and princes; and, as a matter of course, they were instructed to be obedient only to such as recognized the papal power, and they were absolved from obedience to others.

Thus the separation amongst Christ's followers of clergy and laity was established for centuries before the doctrines with which they had been familiar from childhood. The Greek, Armenian and Anglican Churches copied very closely the "Mother." They still preserve the

likeness in many respects, even though they came out of her as Protestants and have sought to return to the Bible teachings and methods. But power and ceremony are difficult matters to get rid of. In consequence we see everywhere forms of godli-ness without seeing much manifestation of its power. We see much lip reverence without much manifesta-

the civil power to suppress so-called to other matters. There are also, acheretics, refuse them license to preach, etc. Thus they follow closely in the footsteps of their Mother. Altogether these false doctrines are surely responsible, not only for many the surely responsible, not only for many the surely responsible, not only for many the surely responsible.

ers, politicians, etc.
But knowing these things, seeing the people in ignorance, what have the ministers of so-called "Christendom" done to open the eyes of the people to the truth on this subjectto tell them that these kingdoms are to tell them that these kingdoms are not Christ's kingdoms in any sense of the word? How few of them ever even refer to the Second Coming of the Redeemer! How few of them have ever pointed their people to St. Peter's words respecting the glorious Times of Restitution which Messiah's Kingdom will usher in: "Repent ve which gradually crept in. The doctrines which gradually crept in. The doctrine of a fiery Hell of torture was one of these, followed later by a theory that members of the true Church would never be sent to it, but instead to Purgatory, the tortures of the shall send Jesus Christ, which would furnish them a second before was preached unto you, whom the Heavens must retain until the Times of Restitution of all things,

Times of Restitution of all things, which God hath spoken by the mouth of all His holy Prophets since the world began."—Acts 3:19-21.

Policy, self-seeking, lack of candor, are certainly manifest in the course of the preachers of all denominations. Now as the hour of their judgment approaches they deserve our sympathy. They have held on so long to the errors of the past that they are ashamed now to turn that they are ashamed now to turn about and make confession. Many of them think that the safer course is to "bluff" the people. But it will not do. The light is shining too brightly for that. Knowledge is increasing every moment. Many in the pews are as well educated as the occupant of the pulpit, and decline to be any longer fed on chaff and wind. Hence the complained-of decline in church attendance.

In an endeavor to intimidate their by ignorance and superstition within and without.

Favored by conditions prevailing, the Bishop of Rome became more and more prominent, while the Roman Empire gradually went to pieces. The Bishop of Rome took to himself the title Pontifex Maximus, which signifies "highest religipeople, to hinder them from hearing

these ministers are counting on the ignorance of their people on the subject. Let me make the subject plain. The Church of Rome does not recognize the ordination of any Protestant minister. Until quite recently the Church of England recognized the ordination of the Church of Rome and the Greek Church, but did not recognize the ordination of Lutherans, Methodists, Presbyterians, etc.; nor do the others recognize each the Baptist ordination. If a preacher goes from one denomination to another, it is not requisite that he change his mind at all respecting the creeds, however different, but it is necessary that he be re-ordained by the denomination which he enters. As I refuse to be identified with any of these earthly churches, I, of course, do not wish an ordination or an authority to preach from any of them.

Nothing in the Bible gives authority for the organization of any of these churches. The Church which Jesus founded, and of which the Apostles were the inspired teachers, is Scripturally declaned to be "the Church of the First-borns, whose names are written in Heaven." This Church is joined only upon God's terms, and the names are written or blotted out only by the Redeemer Himself. On its roll-call we doubt not there are saintly persons who are members of all denominations; but their earthly membership, contrary to the Scriptures, does not promote them in the Lord's esteem; but, on the contrary, they are hindered the contrary, they are hindered

According to the Bible, whoever by joining Christ Himself—by sur-rendering his will to the Master—by becoming His pupil and follower— by exercising faith in Him—by being begotten of the Holy Spirit—by cul-tivating the fruits and graces of that Spirit—by thus being made ready for the inheritance of the saints—the Millennial Kingdom. These, as the Apostle declares are children of God and, if children, then heirs—heirs of God and joint-heirs with Jesus Christ their Lord, if so be that they suffer with Him, that they may be also glorified together—in His Kingdom, mans 8:17.

The Church of Christ, according to the Bible has an earthly association, but it is not a bondage. It has no creed but the Bible. All of its members are brethren. None of them are lords. None of them are of the clergy class. None lord it over God's heritage. In their voluntary association as brethren some are recognized even Christ; and all ye are brethren,"
was His way of forewarning us
against the error which afterward
divided the Lord's people into clergy
and laity.

It is but reasonable to assume that
many Christian ministers have neither studied deeply nor thought carefully on this subject, but have merely followed the beaten path of their
various denominations without inquiring for the Divine authority of
their ordination, titles, and honors
of men as titled ecclesiastics. But
our sympathy should not hinder us

surely responsible, not only for many of the wars of the past, but also for the present European war.

We may assume that some of the clergy, Catholic and Protestant, are thoroughly confused and honestly doing what they believe to be the Lord's will in these matters. But, on the other hand, we are bound to assume that in the light of our day there are thousands of ministers who are not deceived—who know full well that the world is ruled, not by Christ and His teachings, but by self-seeking kings, princes, nobles, financers, politicians, etc.

their souls, the Lord Jesus Christ.

So far from separating God's people into clergy and laity, the Scriptures insist that only One is the Master, that all others of the Lord's people are brethren. They are all ordained of God to be Divine ambassadors, to speak forth the Word of God as they have falent and opportunity. The qualifying ordination set forth in the Scriptures is that they shall have received the begetting of the Holy Spirit. This is said to be "an unction from the Holy One"—an anointing.

This is typified in the boy anoint-

This is typified in the holy anointing oil used by the Jewish high priest. As that anointing was poured upon the head of the priest and ran down to the skirts of his garment, so in antitype the anointing of all the members of the true Church took place in the person of the Lord Jesus Christ. He was anointed of the Father to be the Bishop of our souls, to be the Head over the Church which is the Royal Priest-hood. He is our great High Priest-His ordaining and anointing is the one which extends to all the memone which extends to all the mem-bers of His Church, giving the hum-blest of the Lord's people full ordin-ation of God to speak His Word in His name and to His name and to expound the same to the extent of his talents and opportunities.

This ordination came upon Jesus at the time of His baptism, and was recognized as coming to the Church at Pentecost and has been with the Church ever since. Whoever, therefore, comes into the true Church of Christ by union with the living Head Christ by union with the living Head comes under the Scriptural ordination. What was prophesied of the Head is applicable to all His members; namely, "The Spirit of the Lord God is upon Me; because He hath anointed Me to preach good tidings unto the meek; to bind up the broken-hearted; to declare the acceptable was of the Lord." year of the Lord."

Reliable.

The Debtor—I'm sorry, sir, but I an't pay that bill this month.
The Creditor—But that's what you told me a month ago.
The Debtor—Well, didn't I keep my word?

Lesson XI.—Fourth Quarter, For Dec. 13, 1914.

THE INTERNATIONAL SERIES.

rext of the Lesson, Matt. xxviii, 16-20; Luke xxiv, 44-49—Memory Verses 19, 20—Golden Text, Matt. xxviii, 20

ible ascension from Olivet is not more easy than the sequence of some of the events in His sojourn in His mortal body, but the heart lessons are not difficult. The summary in Acts 1, 3, is clear and full, "He shewed Himself alive after His passion by many infallible proofs, being seen of them forty days and speaking of the things pertaining to the Kingdom of God." He always shewed Himself (John xxi, 1, 14), and this is our need—to see no man any more save Jesus only

He always spake of the Kingdom, both in His earthly life and until His ascension, and there is nothing so important as the coming of His Kingdom, which if we seek first He has assured us of all other things that we need. (Matt. vi, 33). This appearance of our the same as when He was seen by over 500 at once (I Cor. xv, 16). From the fact that some doubted it would seem to have included the latter, for surely the eleven had ceased doubting ere this. There was another most in teresting appearance in Galilee to seven of the disciples after their night of fruitless toil on the lake, when He provided breakfast for them, apart from their labors, and also filled their net with 153 great fishes. It was then that He asked Peter the thrice repeat-

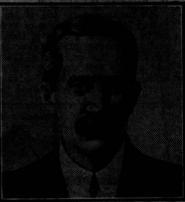
his martyrdom (John xxi, 1-24).

Before His crucifixion His instructions to the disciples were to go neither to gentiles nor Samaritans, but rather to Israel, but now that Israel had de cidedly rejected Him and in cutt Him off had also cut themselves Him off had also cut themselves off from all privileges as a nation till He shall come again the instructions are different. The messengers are to go to all nations and gather to Him disciples. They are to go into all the world and preach the gospel to every creature; they are to preach repentance and remission of sins in His name among all nations, beginning at Jerusalem, but they were to wait at Jerusalem (these first messengers) until they should receive the necessary power to do this in the form of a special enduement of power by the Holy Spirenduement of power by the Holy Spirit, for He would be sent to bear witness to a crucified, risen, rejected, ascended Christ, to gather unto Him a people for His name, who by a special training in this age would be fitted to reign with Him in the next age, His kingdom of righteousness and peace (verse 19; Mark xvi, 15; Luke xxiv, 46-49; Acts xv, 13-18; Isa. xxxii. 1, 17).

There is nothing whatever in their commission about subduing the world or winning the world to Christ or re-forming or uplifting the race, but sim-ply to do as Paul tells us he did—determine not to know anything but Jesus Christ and Him crucified; to preach the gospel that Christ died for our sins according to the Scriptures, that He was buried and that He rose again the third day according to the ures; to so preach as by all preach the gospel anywhere as debtor to all and never ashamed of it; to preach the kingdom of God and teach those things which concern the Lord Jesus Christ, knowing that some will believe and some believe not; to turn people from idels to God, to serve the living and true God and to are the first concern the Lord Jesus Christ, knowing that some will believe and some believe not; to turn people from idels to God, to serve the living and true God and to wait for His son from Heaven; to speak always not as pleasing men, but God, who trieth our hearts (I Cor. ii, 2; ix, 22; xv, 3, 4; Rom. i, 14-16; Acts xxviii, 23, 24, 31; I Thess. i, 9, 10; ii, 4; II Tim. ii, 15). Our responsibility is to be faithful witnesses, believing all things written in the law of Moses and in the prophets and the Psalms concerning Him, quite sure that His Word will not return to Him void, but always accomplish all His pleasure (verse 44; Isa. lv, 11).

not any present results of our sowing, we can leave that all to Him with whom we are fellow workers unto His kingdom, knowing that He shall not fail nor be discouraged (Isa. xiii, 4; I Cor. xv, 58). The devil sowed his tares and went his way quite sure that they would grow, and we must indeed be people of little faith if we cannot have as much confidence concerning the orruptible seed of the Word of God as the devil had concerning his tares. When we have delivered the Word of God lovingly in the power of the Holy Spirit we can safely say, Thank God,

If some one should ask, What will it work? we can with confidence reply that it will work all His good pleasure. A restless ambition to see great results does not indicate a mind in results does not indicate a mind in harmony with God or a Spirit filled messenger. The blessed assurance, "Lo, I am with you all the days until the end of the age" (Matt. xxviii, 20, R. V. margin), should be to us an unspeakable comfort and inspiration.



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old These are crackers. CATTLE:
2 good grade Durham s, milking good,
due to calve in February: 4 yearlings,
(2 Durham heifers). PIGS: 3 brood
sows, all in pig, extra good; 6 shoats,
good and thrifty. POULTRY: 64
White Wyandotte and Leghorns, I3
Indian runner ducks, some prize winners. IMPLEMENTS: Set disc harrows, roller, horse-rake, lumber wagon, and stock rack, nearly new; mower, new hand or power cutting box, Of Farm Stock and Imples

on, and stock rack, nearly new; mower, new hand or power cutting box, scuffler, plows, forge, anvil and vice, 2 slush scrapers, 2 market wagons, tov buggy, almost new; set bobsleighs wheelbarrow, forks, chains, oak barrels, etc. FURNITURE. The contents of a well-furnished house of 8 rooms, including dining room set, extension table, rockers, bedroom sets, carpets, linoleum, cook stove, ironing stove, dishes, glassware, sealers sealed fruit, barrel of flour; in fact, everything found in a well-equipped house, and everything is nice and clean; also hot water incubator, Daisy churn and many other articles. HARNESS: Set brassmounted single harness; set of double articles. HARNESS: Set brass mounted single harness; set of doub harness, good with britchen complet set plow harness. HAY and GRAI 300 bushels of mangolds, 30 bushels of mangolds, 30 bushels of oats a six or eight tons good hay. TERM All sums of \$10.00 and under care that amount 9 months cre over that amount 9 months' crewill be given on furnishing approsecurity, or 6 per cent per ann off for cash on credit amounts, cept furniture and poultry, which the sold for cash.

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