Future lalts Building

ause in Construction of babilities of Equip-

rrel Ends Engagement

omance at Shaftesbury Proves at All London "Loves

a Lover."

(Special Dispatch.) LONDON, March 7. L the world loves a lover." That is perhaps why all London talking about the pretty romance

laving the part of Lady Betty Shaftesbury, and Mr. Hulbert ng actor, who in his first pro-

ance is best told in Miss Courtwn simple words, who said to ewer :- "I have known Mr. Hulcast of 'The Pearl Girl.' lly the result of our lovemaking g and hadn't the slightest idea

ually we had a quarrel, and I felt very sorry. He came to my om and it was really funny later, "I had pretended very suc for a long time that I didn't I was very rude; then came the and we made it up."

asses to Paris

first attracted attention

HARDY



Emily Dugdale, for some ruary 10. Soon after the his home at Dorchester, rise. The bride is the daugh. e has written several books arden," "The Book of Baby e Book of Baby Pets." She formerly Miss Emma Gif-

ied in 1912. He has no chil-

Children Cry for Fletcher's

SATURDAY, MARCH 7, 1914

CASTORIA

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 per-Charty Heletars. sonal supervision since its infancy.
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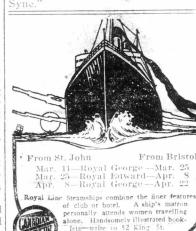


The Kind You Have Always Bought

Lodge Notes *++++++++++++

tia, S. O. S., on Thursday evening

ickly and pleasantly away, brought parts III. and IV. next, and so on.



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A SUNDAY SERMON BY PASTOR RUSSELL

nearts and the great blessings

iving in alienation from God, wilful sin, should realize the:

neighbor, for the brother, for

nies, have every reason to look for-

ward to, to long for, to hope for the

coming of the Lord's Kingdom as

imagined. Indeed, it is thus de-cribed in Bible language: "The de-

ire of all nations shall come."-

Haggai 2:7.

Kingdom.

most desirable thing to be

present conditions may be pleas-

to have things remain as they

are, the masses of mankind, if they

were but converted from ignorance

knowledge of the Truth as God's

Word presents it, would be glad and

ejoice in the salvation which is to

hath blinded the eyes of understand-

light, and under the terrors of the

world's "doom's day" has obscured

the Day of the establishment of

he Kingdom of the Lord .- 2 Corin-

True, the Kingdom of the Heav-ens will be introduced, the Scrip-

ures tell us, by "a Time of Trouble uch as never was" before and never

le which will involve all nations,

will be afterward; a Time of Trou-

and peoples, and kindreds, and ton-

will be no escape except for those

ave a softening and mellowing ef-

he bountiful table spread for the hurch, can approximate to some

feast and that for the world.

freely by all who appreciate them.

Again, the present feast is a spirit-

ual one, relating to a Heavenly Kingdom glory and honor—things not

seen as yet, except by the eye of

faith. To the contrary, the feast for the world, referred to in our text, will consist of earthly bounties and

blessings, most tangible in kind as

The Prophet in attempting to de-

scribe the bounties of that feast uses highly symbolical terms, and de-

language that we could use could

riches of God's grace provided for

ministration of His Kingdom. The

earth shall yield her increase.

fully and properly set forth

made glad.—Isaiah 35.

such as will accept the mercy.

ect upon hard hearts!

The god of this world

FRISCO EXTENDS A

Pastor Russell's "Movies" Running From Coast to Coast.

CHURCH TO BE EXALTED SOON

Great Feast Then For Famished World-Mankind Starving For Message Which His "Movies" Supply-Reign of Sin and Death Nearing Conclusion-Kingdom of God Soon to B2 Established-Introduced by "a Time of Trouble" - Overruled to Constitute a Channel of Blessing-Famished Hearts Crying For Love and Sympathy-They Shall Be Satisfied.

> March 1 - Pastor Russell's Photo-Drama of Creation was introduced here to-day the Valencia Theatre before crowds. The debut of these films here approaches a completion of a chain of Pastor Russell's Photo-

Drama from Coast to Coast-Boston, New York, Cleveland, Cincinnati, Indianapolis and St. Louis-Chicago and

other places soon. The Valencia, which is one of the inest theatres in the West, will be, what might be called for the present, the home of the Photo-Drama on the Coast. The Drama will be produced daily, both afternoon and evening. Parts I. and II. were run to-day; a close by the singing of Scot- The elite of the city were well ad's national anthem, 'Auld Lang represented. Reserved seats (which, by the way, are free to all these exhibitions, and no collections) were soon exhausted.

It is unquestionably true that Pastor Russell has brought to the Coast the finest collection of motionpictures and slides ever shown here, and a long run will follow. About 15,000 people now attend the Photorama of Creation daily. The Gosel is being preached in a most encing manner; a long-felt want is ing supplied.

In his syndicated sermon in the forenoon Pastor Russell's subject was quite appropriate—"A Great Feast for a Famished World." It is believed that his audience agreed. His text was:

"And in this Mountain shall the Lord of Hosts make unto all people feast of fat things." (Isaiah 25:6.) He said: Throughout the prophetic Scrip-

tures the word Mountain is used as the symbol of a kingdom. Earthly governments are represented as mountains and hills, while the Lord's Government is represented as being established "in the top of the mountains." It is this Mountain, or Kingdom of God, which is referred our text. It has not yet been established in the earth, and hence its blessed work has not yet been realized. We still properly pray, "Thy Kingdom come; Thy will be done on earth, as it is done in

True, a beginning has been made. For more than eighteen centuries since our Lord's ascension and the bestowment of the Holy Spirit at Pentecost, the Church has been in process of selection, and the Church is sometimes styled the Kingdom, because its members when glorified will constitute the Kingdom class the Bride-who will share with the Heavenly Bridegroom the Kingdom honors and services for the world.

It is true, also, that our Lord is exalted a Prince and a Saviour; and that shortly, at His Second Advent, He is to take to Himself His great power and reign as King of kings and Lord of lords. But He has not yet done this. He declared at His resurrection, "All power in Heaven and in earth is given unto Me." Yet He also in His last Message to the Church distinctly pointed out that the time for taking possession of His Kingdom was future; and that the time will surely come when He will take unto Himself His great power and reign, because the time to reign then have come.—Revelation

More than this, the signs of the times, read in the light of the Lamp of Truth, the Word of God, seem clearly to indicate that the time is near at hand for the setting up of Christ's Kingdom. How glad we all should be! What rejoicing it should cause to the whole world of mankind, to know that the reign of Sin and Death is nearing its conclusion; that Satan, the Prince of this world will shortly be bound for a thousand years, that he shall deceive the nations no more until its termination! How we should rejoice that "the night is far spent and the day is at hand"; that the Millennial Morning is already dawning; that the Sun of Righteousness is already rising, and that soon the whole earth will "be full of the knowledge of the glory of God, as the waters cover the great deep."-Habakkuk 2:14.

The bare announcement of the Kingdom of God would strike mankind variously in proportion as the character of the Kingdom and its work might be understood or misunderstood. Thus to-day to many the mention that the Kingdom of God is nigh at hand would carry the thought of "a wreck of matter and a crash of worlds." Not only our Second Advent friends believe, but the creeds of practically all denominations of Christians recite, that our Lord's Second Advent and the establishment of His Kingdom will and refreshments, portrays the designify to mankind the end of propation, the end of hope, and usher kind, saying, "And He will destroy for stroking the hair,

in to all except the elect few a great in this Mountain the face of the covering cast over all people-the burning-day. Far too long we have allowe well that is spread over all nations. (Verse 7.) This veil is none other than the veil of ignorance and super-stition which hinders mankind from hese traditions of men to becicue our judgment, to come h tween on forth in God's Word, and now du to the Church and to the world. seeing that the Creator is their Friend, that rightcourness and truth very proper that those who a

of the Lord are righteous altogether. The sunlight of the New Dispensastablishment of His Kingdom will dean a Reign of Righteousness will scatter the clouds and darkness. which will be strictly opposed to the veil of ignorance, and let into their pernicious ways-opposed to hearts of mankind "the light of every form of immorality, opposed to every form of injustice and in-Christ" our Lord. What a wonderful change! And how glad mankind quity, opposed to every form of trickery, sham, and false pretense. But surely Christians who are seekwill be, not only to have that feast ng to live in harmony with the Diprepared, but also to be rid of the rine Law of Love, for God, for the darkness which would hinder them from appreciating it.

The Prophet proceeds to describe further, saying, "He will swallow up death in victory." For several thousand years Death has had the victory, and the human family have been swallowed up by it. The Scrip-tures designate the six thousand years of earth's history as the reign However much the few favored of Sin and Death. It is conservatively estimated that Death has swallowed up twenty thousand millions of humanity, and that ninety thousand are going to the tomb every

and superstition, and brought to a day. The Lord tells us through the Prophet that with the establishment of His Kingdom will come a wonderome to the world through God's ful change; instead of Death continuing to swallow up the race, dying shall cease. None shall die then except for wilful sin. How glorious ing of mankind and put darkness for a time that will be! All of our sorrows are more or less intimately associated with the reign of Sin and he glorious blessings which belong Death. How we may well rejoice in the New Dispensation which Divine Wisdom has planned, and which Divine Love will execute, for the release of our race from the dying process, permitting them to return to the liberty of the sons of Godfreedom from death, freedom from

But even this is not enough! The ord purposes not merely to restrain gues, and every part of the world; a Time of Trouble from which there the power of death, so that it shall cease swallowing up our race, but additionally to "swallow up Death who have made the Lord, even the Most High, their Refuge and Habitation (Psalm 91:9). But then, The tomb, which figurin victory." atively has engorged itself with twenty thousand millions, will be ven that plowshare of trouble the forced to disgorge, to release its Lord proposes shall be overruled so that it will constitute a channel of victims. "All that are in the graves shall hear the voice of the Son of lessing to mankind, by preparing heir hearts for the Message of Di-God and shall come forth." ine Love and Grace, centred in saintly few, whose faithfulness God hrist and His redeeming work at has already tested, will come forth to the perfection of life. The unsaintly masses, the majority of whom Turning from the ignorance, iperstition, darkness and terrors of have never known God truly, will forth to a resurrection, by he Dark Ages, let us look still fur-

trial, by judgment, by discipline. Death itself shall be destroyed. her into the inspired Word of God rough the Apostles and Prophets. St. Paul quotes from the Prophet rom these let us hear some decription of the blessings which God durposes His Kingdom shall bring to thy sting? O Grave, where is thy our sin-cursed race. The Scriptures victory?" He does not quote this tell us that God has prepared a great as applicable now; for Sin and Death still have their victory in the east for humanity; they intimate starving for the Message of Divine | Sin, and millions are still bound by Grace—that billions of our race have | the power of the tomb. St. Paul and Grace—that billions of our race have the power of the tomb. St. Paul and the Prophet still point down to the stition, famished for lack of the glorious Millennial Kingdom (follow-word of God.

We remember our Redeemer's tenand Plan. But the great mass of nankind have been so deaf and so der words, "Come unto Me, all ye who labor and are heavy laden, and I will give you rest." (Matthew blind that they see not, neither do understand nor receive the 1:28.) Those who have accepted grace of God, under present conditions. How glad we are that "all the blind eyes shall be opened, and all the deaf ears shall be un-His gracious invitation, and obtained from Him the rest of faith, have ound that it has meant the cancellation of their troubles in a large topped" (Isaiah 35:5), and that the We, then, should be able whole world will thus be prepared understand the next statement, or the true knowledge of God, whose goodness and loving kindness nd tender mercies will undoubtedly

n our context, "The Lord God will wipe away the tears from off all It is the same Message given in Revelation, where the same There are many hungry hearts in he world. Many whose bodies are tell nourished have famished hearts, Kingdom, under the figure of the New Jerusalem, is brought to our attention. The Heavenly Father will wipe away the tears, not directly, which cry out for love and sympathy. He who reads the hearts, who knows what is in them, has prepared this reast which will surely satisfy every indirectly, through His Son, the Redeemer.

Tears are the marks of sorrow egitimate, righteous desire. Those who already are the Lord's people, and who have already feasted at pain, suffering; and the poetic statement that God Himself will wipe away the tears of mankind is a beautiful and forceful suggestion of how the Power of the Highest is shortly to be employed, not in the extent the bounty that will be spread eternal torment of the world, but in its blessing, its uplifting, and the loval of its sorrows.

before the world in this great feast foretold through the Prophet in our text. There will be several differ-When we remember that there are ences, however, between our present no tears in Heaven, and that the ys of that blessed state are because The present feast is merely its sinlessness, our hearts overeast of promises which must be parlow with thanksgiving as we catch, taken of by the exercise of faith.

The feast described in our text will n the poetic thought, the assurance that all sin, and all sorrow as the e a very actual one. The realities f the blessing of Restitution—of result of sin, and all tears and marks of sorrow, will forever pass away in ealth, of strength, mental, moral, and physical-will there be bountithat happy time. supplied, to be partaken of

Let no one imagine that this signifies universal salvation. Other Scriptures show us that universal opportunity for salvation will be accorded, but that none except those who avail themselves of this opportunity by a hearty acceptance of the Divine arrangement, and a hearty obedience to the laws of the King-dom, will get the great blessing of life everlasting. All others, wilful xix, 17, 19). Joseph was ruler over all well as excellent in quality. All that was lost in Adam will be tendered to sinners, will be destroyed in the Second Death.

Telephones In Canada.

scribes it as a "feast of fat things, Railway Department, there is now full of marrow, of wines on the lees, well refined." Assuredly no population in Canada. The total cost of the system in Canada is placed at \$69,214,971. The gross earnings for last year were \$14,877,278, or \$32.13 the world of mankind under the for each telephone. ation was \$11,175,689, or \$24.10 per

Telegraph companies were capital streams shall break forth in the red at \$202,468,041. The revenue deserts, the wilderness shall blossom as the rose, the solitary place be totalled \$6,095,212, and the expenses \$4,034,480.

For the Lair.

The Lord, after describing through the Prophet the feast of blessings A hairdresser says that an old silk handkerchief is better than a brush amendments to the criminal code

Sunday School Lesson

* For March 1, 1914 INTERNATIONAL SERIES

The secret of deliverance from the snares of this present evil age is the affitude of expecting the return of the Lord Jesus, according to the teaching of the epistles, "waiting for the coming of our Lord Jesus Christ;" "serving the Living and True God and waiting for His Son from heaven;" "looking for that blessed hope, the glorions appearing of the great God, even our Saviour Jesus Christ" (1 Cor. i. 7) I Thess i 9, 10; Tit ii, 130;

In the gospels, as in the Old Testament, the coming of Christ is generally, if not always, His coming in glory to set up His kingdom; His coming in vengeance upon His enemies and with redemption for Israel, as in Deut. xxxii, 39-43; Isa, xxxiv, 1; xxxv, 4; lxiii, 1; Matt. xxiv, 30; xxv, 31. His coming for His church, previous to His coming in glory to judge the nations was specially revealed to Paul, as we saw in our last lesson. The reference to the return from the

wedding in verse 36 makes us think of the order of events in itev. xix, where the coming in glory with His saints follows the marriage of the Lamb; also in Matt. xxv. 1, in both the Syriac and Vulgate versions, the reading is that the ten virgins went forth to meet "the bridegroom and the bride," so that the virgins cannot represent the church nor can the "all nations" of Matt. xxv, 32, include the church. The church must be seen with Him as the Bridegroom and with Him when He shall come in His glory (Matt. xxv, 1, 31; Col. iii, 4). The coming of Christ as the Son of Man is His coming with His saints to begin His reign of rightedusness and peace on earth (Matt. xxvi, 64; Dan. vii, 13, 14; Isa. xxxii,

Having considered the interpretation, we must not lose the application to our own hearts as set forth in such words in our lesson as loins girded. lights burning, watching, ready, doing (35; 37, 40, 42, 43). The loins girded takes us back to Ex. xii, 11, and the night of the first passover and on to Eph. vi, 14; I Pet. i, 13; "loins girt about with truth;" "gird up the loins of your mind, be sober and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." Watching reminds us of the thrice

repeated "watch" of Mark xiii, 33, 35, 37; the reproof in Gethsemane: "Couldest not thou watch one hour? Watch | Head Barber i ye and pray lest ye enter into temptation" (Mark xiv, 37, 38); the praying and watching of Eph. vi, 18; Col. iv, 2; the "Watch ye; stand fast in the figuratively that mankind has been world. Millions are still slaves of faith" of I Cor. xvi, 13, and the watching to see what He will say (Hab. ii, 1). The word "ready" reminds us that on His part "all things are now ready." but there is a fullness of "sal-

Word of God.

The Bread which came down from Heaven—the Message of Truth and Grace which our dear Redeemer brought and exemplified—has indeed been supplied lavishly to some. Some of us have feasted upon the good things of our Father's Word and Plan But the great mass of the church of the tomb.

In the resurrection change of the Church, when all shall be brought to a knowledge of the Truth, and when all that are in the prison-house of Death shall come forth, because Jesus has redeemed every member of our race from the power of the tomb.

We remember our Redeemer's ten-Acts xxi, 13; Rev. xix, 7; 1 Thess. iv 16-18). As to "doing" (verse 43), while there can be no doing on our part to obtain salvation (Rom. iv, 5; Eph. il 8, 9), we are saved in order to good works which God has prepared for us to walk in, works which are good and rofitable unto men when they are God working in us both to will and to do of His good pleasure (Eph. ii, 10

Tit. iii, 8; Phil. ii, 13). The coming of Christ will not be to His waiting ones as a thief, for we are not in darkness, but children of light and of the day (I Thess, v. 4, 5). We are stewards of the manifold grace of God and of the mysteries of God, and the one thing required of a steward is faithfulness (I Cor. iv, 1, 2; I Pet. , 10). All who handle the word of God must be careful to give meat in due senson, not only milk for babes, but meat as people are able to bear it (I Cor. iii, 1-3; Heb. v, 12-14; John

We are stewards in reference to all with which our Lord has intrusted us, whether talents or wealth or the gospel, and we must give an account of our stewardship. Every one of us shall give account of himself to God (Rom. xiv, 12). This will be at the judgment seat of Christ, where only saved ones shall be to be tried for their service since they became believers. We need for all our service such words as these: "That God in all things may be glorified through Jesus Christ." Not as pleasing men, but God, who trieth our hearts" (I Pet. iv,

11; I Thess. ii, 4; II Tim. ii, 15). As Joseph shared the throne with Pharaoh, so we are to share the rule with Christ in His kingdom, but whether over few or many cities will depend upon our faithfulness as stewards now (Rev. iii, 21; v, 10; Luke Egypt; Christ shall rule over all the world (Ps. lxxii, 11).

There are those called servants who are only outwardly servants, like the According to a report issued by the | Pharisees. Such shall find their place with the unbelievers. However they may profess to have known Christ, He will say to them: "I never knew you Depart from Me ye that work iniquity" (Matt. vii, 21-23).

That there will be different degreeof punishment seems evident from verses 47, 48.

The Social Service Congress Coun cil conferred with Premier Borlen and Hon. C. J. Doherty, Minister o Justice urging several importa

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