

WORTHFIELD CENTRE

(From Our Own Correspondent) Mr. Hackett will be the speaker here next Sunday. Mr. and Mrs. George Neill spent the day with Mr. and Mrs. Marshall...

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place in detail in all Europe rest of it. At the back there is public debt, and so on. It can readily be carried in the

of the war intelligently it is one of these maps. newshoys will be promptly

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GENUINE CASTORIA ALWAYS

Bears the Signature of CHAS. H. FLETCHER In Use For Over 30 Years The Kind You Have Always Bought

MT. VERNON

(From our own correspondent.) A very interesting service was given in the Methodist Church on Sunday afternoon. Rev. Mr. Cole gave a splendid sermon to a large congregation. The choir music for the day was very appropriate. Just before the closing of the Sabbath School, Miss Lillian Mott rendered a solo in her usual good style.

It is with sincere regret to hear of the death of Mr. W. B. Ecclestone, which occurred on Thursday last, August 20th, at his home near Dundas.

The late Mr. Ecclestone had been ailing for some time and had been confined to his home. While Mr. Ecclestone lived in Mt. Vernon, he made many friends. He was a member of the Methodist church, and also the leader of the Mt. Vernon choir, until health failed him. The deceased leaves to mourn his loss, a widow, one son and one daughter, Fred and Olive, both at home. The funeral took place on Saturday afternoon from his home to Rock Chapel cemetery. Services were conducted by the Rev. Mr. Todd.

Beautiful floral tributes were given by their many friends including a spray from Mr. and Mrs. Clarence Smith and a hazy from the Mt. Vernon choir.

About 40 friends gathered at the home of Miss Lillian Mott on Tuesday evening to give her a surprise, prior to her marriage. The evening was spent in games of different kinds after which Miss Lillian was called forward and Mr. Roy Turnbull read an address and Norman Pottruff presented her with a lovely rocking chair and jardiniere stand. After the presentation a suitable reply was made after which lunch was served, after which all departed, arriving home in the early hours of the morning.

The Mt. Vernon Sabbath School held their annual picnic on Wednesday at Moore's Grove, and was much enjoyed by all, especially the young folks. The afternoon was spent in

games and races, for which prizes were given.

In the Bible Class the collar and tie race was won by Mrs. Bert Amey, receiving a glass dish. In the young men's class, the nearest button sewer was won by Frank Armstrong. In the young ladies' class, the candle race was won by Mae Eturgis, receiving a card tray.

In Miss Mott's class, the bun race was won by Oran Newstead, who received a snake-in-a-box. In Miss Perrin's class the potato race was won by Ethel Cleaver, receiving a box of stationery.

A sumptuous tea was served by the ladies of the congregation.

Miss Edith Summerhays is visiting with Mr. and Mrs. John Quance.

Miss Judson spent a couple of days last week visiting in Burford.

Mrs. Haviland and daughter and Miss Humphrey of Mt. Pleasant, spent Sunday with Mr. and Mrs. George Cleaver and family.

Mr. Jay Mott of Brantford, has been visiting at his home here.

Miss Mae Sturgis spent last Friday with friends at Bethel.

HOW'S THIS

We offer One Hundred Dollars reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

F. J. CHENEY & CO., Toledo, O., We, the undersigned have known F. J. Cheney for the past 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by his firm.

NATIONAL BANK OF COMMERCE Toledo, O. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Testimonials sent free. Price 75 cents per bottle. Sold by all druggists. Take Hall's Family Pills for constipation.



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Redpath Extra Granulated Sugar stands on its own merits, and is sold under its own name, in ORIGINAL PACKAGES of size to suit any household—2 and 5 pound Sealed Cartons—10, 20, 50 and 100 Pound Cloth Bags. Canada Sugar Refining Co., Limited, Montreal.

A SUNDAY SERMON BY PASTOR RUSSELL

"THE SIGN OF THE SON OF MAN IN HEAVEN" "Then All the Tribes of Earth Shall Mourn."

IMPORT OF GOD'S PROPHECY

The Character of the Sign—Its Effect Upon the Whole World—Why Mourn if Messiah's Kingdom Brings People Blessings—Israel's Mourning Particularly Foretold—Its Blessed Results—Similar Blessings For All Nations—The Day of Trouble a Plowshare to Prepare the Hearts of Mankind For Designed Messianic Blessings.

August 23.—Notwithstanding the summer heat a goodly congregation greeted Pastor Russell today. His Photodrama of Creation, whose beauty and instructiveness are more and more appreciated as the days and weeks go by, continues to be presented both at home and abroad. The Pastor's topic was from a text we have never before heard discussed in the pulpit—"Then shall appear the sign of the Son of Man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory."—Matthew 24:30.

The speaker pointed out that various suggestions have been made by scholars respecting the import of this prophecy by the Master. Some guessed that the sign would be a Cross in the sky. Others thought that it would be Christ Himself, who would appear in some wondrous form to humanity, causing dismay. The Pastor surmised that his hearers had read the published reports of his sermon of last Sunday respecting the Second Coming of Christ in its two phases—the Parousia, or invisible presence, followed by the Epiphania, or bright-shining in flaming fire, or judgment. He asked his hearers to remember the findings of last week—that we cannot say that the sign of the Son of Man in heaven will be His Parousia. On the contrary, the Parousia of Christ will not be known to the tribes, or families, of the earth in general, but will be known only to the most saintly ones of the church. Christ, however, frequently, the sign of the Son of Man must in some sense stand related to the Epiphania, or shining forth in the "flaming fire" of judgment, which the whole world of mankind will recognize.

The hearers were reminded that the world "sign" is of broad meaning; for instance, crepe is a sign of mourning; the Cross represents Christianity; the Crescent, Mohammedanism. In other words, a sign is indicated as a fire in heaven. We read of the "sign of the Son of Man in heaven," the thought might properly be that something will occur indicative of the presence of the Son of Man—that He has taken to Himself His great kingdom and has begun His Reign. Since the Son of Man is to be revealed in flaming fire, taking vengeance, it follows that this sign must be some sign of vengeance, some indication of righteous indignation against wrong.

The question then arises, How would such a sign, or indication, appear in the sky, in the heavens? The Pastor replied that this is not the thought. On the contrary, he urged his hearers to remember that the Bible repeatedly uses the words "heaven, mountains," in a symbolical manner—the earth representing organized society; the mountains representing kingdoms, as the backbones of this organized society; the seas representing the restless masses of humanity, continually seeking to swallow up the social "earth." In the same symbolical terms the heavens represent the ecclesiastical powers of the world—churchianity. The sign appearing in the heavens, the Pastor believes, signifies the beginning of Christ's judgments will fall upon the ecclesiastical systems of our day. The flaming fire of judgments will first manifest itself in ecclesiastical affairs and circles.

Mankind will gradually become awakened to the thought that a new Government is in control, and that its policy will be the law of "judgment to the line and righteousness to the plummet." Since unrighteousness is prevalent as a result of man's fallen condition, the consciences of the whole world will be awakened, quickened; and fear, dread, will come upon all classes everywhere. This will be not only because they will see the primary sign of Christ's righteous judgments in religious circles, but because they will see Him coming—drawing nearer and nearer in judgment; and they will recognize that they, too, must shortly be involved. Hence there will be mourning because of His coming.

Furthermore, it will be remembered that all the families of the earth have very crude and incorrect views of Messiah and of the object of His Second Coming and Kingdom. The "doctrines of devils," brought into the church creeds during the Dark Ages, have so made void the Word of God that the majority of mankind fear the Almighty, dread Him as their Almighty Foe, instead of realizing Him to be the God of all grace and the Father of all mercies, "from whom cometh every good and perfect gift."

The eyes of the world have been blinded to the goodness of God. Terrible dread is the heritage of humanity will lead to the wall of fear as they perceive Christ's righteous judgments encircling all the earth—"The signs and groanings promised to precede a second birth." Not knowing of a "second birth" and all the glorious blessings which Messiah's Kingdom is designed to bring to mankind, human hearts will be filled with dread and apprehension. Only those who are truly the Lord's and are rightly informed respecting the Divine Plan of the Ages will be able to lift up their heads and rejoice, knowing that their "deliverance draweth nigh."

St. Peter apparently described this sign of the Son of Man in the heavens, revealed in flaming fire. His words are, "The heavens being on fire shall be dissolved, and the earth also, and the works that are therein shall be burned up." (2 Peter 3:10-12.) Let us not make the mistake of our forefathers in supposing that these descriptions mean a literal burning of the physical universe, as, on the contrary, realize that the symbolical earth and the symbolical heavens are to catch fire and pass away with a great commotion, while the physical earth will remain practically as it is, and will continue to undergo the transforming influences of Restitution under the new King, the Restorer of all things—Jesus and His glorious Church.

It will be noticed that St. Peter mentions "the fire" as coming to the heavens before it reaches the earth. In just the same order that Jesus stated the matter. The sign, manifestation, of the flaming fire of judgments will appear in the heavens and subsequently the sign of the Son of Man in judgment will be seen coming nearer and nearer to earth's affairs, with a view to purging them absolutely from everything sinful, selfish, unjust.

We are told that the elements will melt with fervent heat. As are the Capitalistic element and the Labor element separating, the one from the other. We see the preparations for the great conflagration, the great "Time of Trouble." We sometimes speak of it in this language, saying, "Friend of sinners, this long-expected Messiah. We are told that they shall mourn because of Him, and that then the spirit of prayer and supplication will come to them and they will see Jesus in His real character, as He is now.

SUNDAY SCHOOL

Lesson IX.—Third Quarter, For Aug. 30, 1914.

THE INTERNATIONAL SERIES.

Text of the Lesson, Matt. xxii, 15-22. Memory Verses, 16, 17—Golden Text, Matt. xxii, 21—Commentary Prepared by Rev. D. M. Stearns.

This lesson of questions by Pharisees and Herodians and Sadducees, feigning themselves just men, but seeking to entangle Him in His talk that they might catch Him in His words and so deliver Him unto the power and authority of the governor, is found in Matthew, Mark and Luke (Mark xii, 13; Luke xx, 20). His warning to the disciples to beware of the leaven or false teaching of the same three classes of people is found in Matt. xvi, 6; Mark viii, 15. The Pharisees were the most religious people of that day, but were mere formalists. Everything was outward to obtain praise of men; nothing real before God. The Herodians, Judging from Herod, could enjoy a good talk, but preferred the sinful pleasures of this world to things real and eternal. The Sadducees were religious, but had no use for things supernatural, angels or spirits, and did not believe in any resurrection. None of them had any use for Jesus Christ or His doctrine. Although they could not deny His wonderful works, His teaching was to them foolish and impractical and impossible. The light of His pure, holy life was too great a contrast to their selfish selfishness.

Even Daniel's enemies had to confess that he was faithful and that there was neither error nor fault in him and that it would be impossible to find occasion against him unless in some way concerning the law of his God (Dan. vi, 4, 5). These enemies of Christ were in a similar difficulty, but they would not cease from their purpose. The Pharisees and Herodians unite in a scheme which they think will surely enable them to find occasion against Him, and so they come with flattering words concerning Him, but with a teacher of truth and caring not for what people think or say of Him (verse 10). They propound a question which it seems to them will bring from Him an ensnaring reply: "Is it lawful to give tribute unto Caesar or not?" "Shall we give, or shall we not give?" (Verse 17, Mark xii, 15.)

They probably thought that He would advise not to give to Caesar and thus find Him guilty of teaching against Caesar. They did not begin to know Him, nor that He could read their hearts, but that they were dealing with one who knew what was in man (Jer. xii, 10; John ii, 25). How scathing His reply, "Why tempt ye me, ye hypocrites?" How surprising His request, "Show me the tribute money," or as it is in Mark xii, 15, "Bring me a penny that I may see it." When they had brought it in and reply to His question told Him whose image it bore, then He saith unto them, "Render therefore unto Caesar the things which are Caesar's and unto God the things that are God's" (verse 21). So they could not take hold of His words, marveled at His answer, held their peace, left Him and went their way (verse 22; Luke xx, 20).

It was true on all occasions, "Never man spake like this man." He Himself said, "The words that I speak unto you I speak not of myself, but the Father that dwelleth in me He doeth the works." "He gave me a commandment what I should say and what I should speak" (John xiv, 10; xii, 49). If we were as fully yielded to Him as He was to the Father, it would be true of us, "It is not ye that speak, but the Spirit of your Father which speaketh in you" (Matt. x, 20). He was the image of the invisible God (II Cor. iv, 4; Heb. i, 3; Col. i, 15). When we become His by redemption we begin to bear His image and should day by day be increasingly conformed to that image, for to that end all things are intended to work (Rom. viii, 28, 29). If we by faith behold His glory it will be so until when we see Him we shall be like Him (II Cor. iii, 18; I John iii, 1, 2). By creation they belonged to God, for He gave them life and breath and all things, but by choice they denied God in their works through professing to know Him (Tit. i, 16). God wants nothing from those who will not accept His mercy in Christ Jesus. He must first forgive us as sinners and give us Himself in Christ and make us His children before we can render Him anything, but when we become His our song should be "ever only for Thee." The words "went their way" (verse 22) remind us of the same in verse 5 and that all who are not with Christ in the way are all going their own way to everlasting destruction.

The same day came the Sadducees with their question about the seven brethren who, one after the other, had the same woman to wife, "If there be a resurrection, then whose wife shall she be of the seven?" (Verses 23-25.) Thus they thought they had shown the impossibility of a life after this one. Note His reply, "Ye do err, not knowing the Scriptures nor the power of God" (verse 29). What a far-reaching, comprehensive word and in a sense applying to all error, for it all comes from not knowing the Scriptures. The only way to be free from error is to know the truth, which makes us free indeed (John viii, 32-36).

Prizes For Maids. Approved maid-servants of the part of St. Andrew's parish, Holborn, Eng., which lies outside the city, who have been at least five years in the same situation and were thrifty, have received gratuities of \$30 and upwards ("in an hour"). The descriptions of her fall are various. In one place we read that she shall be utterly burned with fire. The same symbol of fire is used by St. Peter in referring to the same worldly and destructive Babylon shall be cast like a great millstone into the sea and be found no more at all.

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"For a long time, I have thought of writing you regarding what I term a most remarkable cure effected by your remedy 'Fruit-a-tives'. I suffered from Rheumatism, especially in my hands. I have spent a lot of money without any good results. I have taken 'Fruit-a-tives' for 18 months or more, and am pleased to tell you that I am cured. All the enlargement has not left my hands and perhaps never will, but the soreness is all gone and I can do any kind of work. I have gained 35 pounds in 18 months'." R. A. WAUGH

Rheumatism is no longer the dreaded disease it once was. Rheumatism is no longer one of the "incurable diseases". "Fruit-a-tives" has proved its marvellous powers over Rheumatism, Sciatica, Lumbago—in fact, over all such diseases which arise from some derangement of stomach, bowels, kidneys or skin.

"Fruit-a-tives" is sold by all dealers at 50c. a box, 6 for \$2.50. Trial size, 25c. or sent postpaid on receipt of price by Fruit-a-tives Limited, Ottawa.

SYNOPSIS OF CANADIAN NORTHWEST LAND REGULATIONS.

THE sole head of a family, or any male over 18 years old, may homestead a quarter section of available Dominion land in Manitoba, Saskatchewan or Alberta. Applicant must appear in person at the Dominion Lands Agency or Sub-Agency for any Dominion Lands Agency (but not Sub-Agency) on certain conditions.

Duties—Six months' residence upon and cultivation of the land in each of three years. A homesteader may live within nine miles of his homestead on a farm of at least 80 acres; on certain conditions, a habitable house is required except where residence is performed in the vicinity.

In certain districts a homesteader in good standing may pre-empt a quarter-section along-side his homestead. Price \$3.00 per acre. Duties—Six months' residence in each of three years, cultivate 10 acres and erect a house worth \$300.

A settler who has exhausted his homestead rights may take a purchased section in certain districts. Price \$3.00 per acre. Duties—must reside six months in each of three years, cultivate 10 acres and erect a house worth \$300.

The area of cultivation is subject to reduction in case of rough, stony or stony land. Live stock may be substituted for cultivation under certain conditions.

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