

LLERY SURPRISED N, Sept. 5. 4.10 a.m.—The rrespondent of The Express story of a wounded artillery-has arrived there. It seems attery had taken up a posi-d the German gun pits when rised by the German artilits gunners were greeted It was ing their guns that they met ck. Two German spies ed as a clergyman, the been captured there and ex-

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DAY, SEPTEMBER 5, 1914

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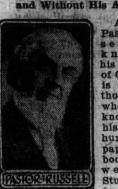
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## A SUNDAY SERMON BY PASTOR RUSSELL

### Pastor Russell Opposed to Church Begging.

SAYS GENEROSITY IS GODLIKE

Church Support Not Charitysions Different—Charity a Privi-lege—Its Godlikeness—Wise and Unwise Charity-Charity's Rewards, Present and Future—Must Be Displeasing to Almighty to Have Begging Done In His Name and Without His Authority.



Pastor C. T. Russell, widely known through his Photo-Drama is being seen by thousands every-where — widely known, also, by

weekly Bible Studies, preached to-day from the text: "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will He pay him

gain."—Proverbs 19:17.
The fact that I have been preach The fact that I have been preaching for thirty-eight years and yet have never taken up a collection nor made any appeal for money in connection with my work may have led some to the erroneous conclusion that I am opposed to charities, said the Pastor. Nothing could be further from the truth. During those thirty-eight years many thousands of dollars have passed through my hands—voluntary gifts from grateful souls, for the spread of the Good Tidings of great joy which shall yet be unto all people. Moreover, it is my conviction that no one could be an acceptable Christian unless he possessed the spirit of charity, benevolence, unless he really loved to give for good purposes—for the glory of God, for the benefit of his fellows. The Pastor declared that from his

viewpoint missionary enterprises might properly be considered charimight property be considered chari-ties—but not so Church enterprises. The Church, he claimed, is not a missionary society for the world's benefit, but an arrangement for the benefit of the Church members. benefit of the Church members. Hence each member of this brother-hood should consider himself in duty bound to co-operate to the extent of his ability in providing the nesessary expenses connected with the meeting-place—light, janitorage, etc.—the blessings and comforts of which he enjoys. Yet even in this there should be nothing akin to coercion or demand. If the sum-total were found insufficient, more humble duarters at less expense should be quarters at less expense should be

engaged as soon as possible. It is wrong, said the Pastor, for a congregation to aspire to a fine, expensive auditorium and general establishment beyond their own means. It is wrong for them to go outside and solicit money from the world, the flesh and the Devil, in the name of God! Surely God never name of God! Surely God never authorized such a proceeding; for just as surely as it would be offen-sive to any right-minded person to have solicitation for money made in his name, so it must be to the Al-mighty to have begging done in His

name without His authority.

The Bible distinctly tells that God is very rich. No rich man would approve of begging done in his name especially from the poor. And for us to promise God's special blessing and favor in return for filthy lucre is an outrage against Divine Justice. Wisdom, Love and Power. The Lord's own Word is that all the gold and silver are His.

But, we are told, if solicitation But, we are told, if solicitations, collections, pew rents, fairs, festivals, etc., were abandoned, all the churches would be closed, except such as are beneficially endowed. If this were the case, we believe that, nevertheless, the Church would gain respect and influence with the world which would more than compensate. If one-half the churches disorganized, the other half, rightly supported in accordance with the Divine precepts and the example of Jesus and His Apostles, would accomplish more good than would twice the number under present conditions, in which they have considerable of the

In illustration of this conviction the Pastor cited the fact that the Divine blessing has been with his work. He admitted that the money passing through his hands is really as nothing compared with the large sum spent annually by the various Christian denominations. He admitted that the International Bible Students Association owns no valuable real estate and council hogs. able real estate and cannot boast of large bank accounts. They have followed the plan of using actively and economically in God's service whatever money has voluntarily come to them not seeking to build temples made with hands, but to preples made with hands, but to pre-pare the living stones for the glori-ous Temple of Christ beyond the veil. Under this arrangement, they never spend more than what is in hand. God has blessed the work, and the unsolicited donations in-crease year by year. The activities incidental to the use of these funds extend now to all parts of the earth,

He trusted that his views, following closely the Scripture lines on 'this subject, are widely known; namely, that there is only one way into the Father's favor and into His family—the way of renouncement of sin and turning to righteousness, of acceptance of Christ's redemptive work and of full consecration through Him to do the Father's will, even unto death. Only such spirit-begotten ones are acknowledged in the Bible as children of God. All others are Scripturally described to be "aliens, strangers and foreigners" from God and His promises.

strangers and foreigners. From Gou and His promises.

But the speaker wished all to discern that there are noble-minded souls who have not entered this "harrow gate" and who are not, therefore, children of God, but who, nevertheless, by nature possess traits of Godlikeness, notwithstanding their share in the fall. Benevolence, generosity charity in its true sense, share in the fall. Benevolence, generosity, charity in its true sense, wherever found is a trace of the Godlikeness in which our first parents were created. Noble-minded people of the world in practicing charity are imitating one of the highest qualities of the Divine character, and forthwith they experience a blessing whenever they exercise their charitable instincts.

As for Christians, we find, as the Apostle declaraes, that they are naturally a varied assortment for they

rally a varied assortment for they possess, some more and some less, of the Godlike qualities, and some more and some less, of the de-praved traits. But following their praved traits. But following their begetting of the Holy Spirit, these become more and more generous, benevolent, charitable. Under the instruction and discipline of the School of Christ, the Spirit of Love, the Spirit of God, the Holy Spirit, is more and more shed abroad in their hearts. For them the great lesson of life is this lesson of love, charity, sympathy for the Truth, for one ansympathy for the Truth, for one an-

other and for the world.
God is the great Giver, of whom
the Apostle says, "Every good and
perfect gift cometh down from the
Father of Lights." The Lord Jesus periect gift comein down from the Father of Lights." The Lord Jesus Christ exemplified to mankind God's great Love, and showed that He Himself possessed the same Spirit, the same loving, generous, kind nature—so much so that He laid down His life on behalf of our sinner-race. It is required of the Church that each one shall be imbued with this same loving disposition as their Saviour had; for "if any man have not the Spirit of Christ, he is none of His." That love not only left the Heavenly glory and riches on behalf of the sinner, but additionally endured the Cross and its shame. dured the Cross and its shame.

dured the Cross and its shame.

The Apostle John urges all Christ's followers that, cultivating the Master's noble, generous, foving Spirit, they ought also to lay down their lives for the brethren. They ought also to be ready to count all things bu' loss and dross, gladly to be renounced in the interest of the Lord's Cause. With every sacrifice, these Cause. With every sacrifice, these

Is there any provision of bless

These noble-minded, charitable people are being blessed by their generous course; for there is a Law of Retribution continually in opera-tion. The principle, "It is more blessed to give than to receive," ap-plies to them as well as to the Church. As these noble souls daily pecome more loving, more generous, they are developing characters which in the future will be helpful to them. If they do not come into vital relationship with God through Christ at the present time, if they have not the hearing ear and the responsive heart now, nevertheless the time is coming when they will share in the world's blessing. It will be a great blessing, even though far inferior to that of the Church, as human restitution is inferior to spirit perfection through the First Resurrection.

When Messiah's Kingdom shall have been inaugurated and the whole world shall enter upon its trial for life or death everlasting, noble souls that have exercised benevolence, Godlikeness, will be in advance of others who, even with similar noble heritage, have failed to use, exercise, develop, this quality of benevolence, or charity. In other words, liberal or charity. In other words, liberal souls not only experience a blessing in the present time, but thereby prepare themselves for greater blessings

by and by. Since the blessing of charity comes to the individual as a result of the to the individual as a result of the exercise of that quality, it follows that the giver gets a blessing whether the gift is wisely bestowed or not, and whether the receiver is profited or not. Hence, even though we may subsequently know that some of our subsequently know that subsequently know that some of our subsequently know that some of our subsequently know that subsequently know that subsequently know that subsequently know the subsequently know that subsequen gifts were unwisely or unworthily bestowed, we need not mourn, but rather realize that according to the Divine arrangement we have had a blessing, nevertheless. However, no one will dispute that the spirit of a sound mind should be used in connection with our charities, as well as in all our other affairs.

Very frequently many of the provisions for the poor in our day are no longer rated as private charities, but as public, and even sometimes as merely justice. For instance, pro-visions for the blind, for the infirm, asylums for the mentally weak and hospitals for the sick, are now considered to be a duty of the commun ity and are provided for by general taxation. Thus benevolence is aspreaching the Message of God's Love and helping to open eyes of understanding long blinded by creeds, philosophies "so called," and misphilosophies "so called," and

a well to the same of the same

Who can question that this is an a vanced step; and, if so, that s should co-labor along those lines at

should co-labor along those lines and cease to encourage mendicancy, the solicitation of alms, the appeal to sympathy through the eye?

If our social arrangement has provided for such cases, it should be considered a misdemeanor to ignor such provision. If our public charities, hospitals, city Homes, etc., be not upon such a scale as have thapproval of generous, reasonable minds, then the entire system call for reorganization, that it may be made right, proper, suitable for the use of any having need thereof. The community should be ashamed it provide for others what they would not be willing to accept for them selves under the same circumstance. The Pastor expressed a hope the these reasonable sentiments mighthrough the public press be broughtfully to the attention of Polymore, Charity Committees, etc.

Boards, Charity Committees, etc.
God's gifts are given cheerfully.
The Bible tells us that He appreciates a cheerful giver—one who enters into the spirit of his gift who accompanies the coin with a cheerful word, a kind look, helpful advice, or what not. If these cheerful givers belong to God's Family, the Father will love them and manifest His love for them. Their cultivation of His Spirit will bring them into closer relationship with the Almighty.

How generously shall we give? some may ask. The answer is: God has given us our minds, our judgments, wherewith to decide all questions. The need of the needy, the amount of our surplus, the claims of others upon that surplus—all these things should, properly enough, enter into our calculations and help us to decide how much should properly be given to charity.

In order to get a great blessing out

In order to get a great blessing out one coin out of a thousand—which he would never miss—is not likely to get therefrom a great blessing. He must continue in the exercise of this Godlike disposition until his gifts shall necessitate his restraining of his own luxuries or, perhaps, his own comforts. Then he begins to be really charitable and to really appreciate some of the joys which the Lord designs shall be granted to generous souls.

Our God with all our heart, soul, mind and strength and our neighbor as ourselves, adding, according to Matt. xxii, 40, "On these two commandments hang all the law and the prophets."

The scribe confessed that He had an swered well and said that to do this was more than all whole burnt offerings and sacrifices, to which Jesus replied, "Thou art not far from the lingdom of God."

Every advance in true charity has a bearing upon the character. Whoever is generous with his fellows will find it more and more easy to be forgiving toward those who do him ingentie in word, action and judgment. It develops his sympathy. All this is a development of Godlikeness. The Apostles point this out in order, associating meekness, gentleness, faithfulness, long-suffering, brotherly-kindness, charity—all elements of the one great quality of Love.

The Father's Holy Spirit of Love is also the Spirit of His Son, our Redeemer; and all who will be accepted as members of the Bride, the

cause. With every sacrifice, these receive more than compensation of Divine favor, besides the Master's promise of eternal life on the Heavenly plane.—Mark 10:30.

And now let us think of the world—especially of those noble, generous souls who, possessing something of the original Godlikeness, take pleasure, not in cheating their fellow men, not in doing everything injurious to the interests of others, but frequently in contributing to the relief of suffering, to the maintenance life of suffering life of suffering

other good thing grudgingly, half-heartedly, is to spoil the matter. True, many of the Lord's people are by nature very narrow, mean, spiteful, contrary to what the Lord would approve. But He is willing to overlook all the natural defects if He sees that we are endeavoring to the extent of our ability to overcome our natural in the book of Psalms, call Him Lord.

with us the first lesson is to learn to look into the mirror of the Lord's Word and there to note our natural meanness and contrariness to God's Character-likeness. As we thus behold in God's Word the true standard of the world " As Mirror and am come into the world" As Mirror and am come into the world " As Mirror and am come into the world " As Mirror and am come into the world " As Mirror and am come into the world " As Mirror and am come into the world " As Mirror and a mirror ard of character contrast with it our own and seek to copy the Lord, we says in his harmony, the question can shall, as the Apostle declares, be only be answered aright as recognizchanged from glory to glory. Step ing the fact that Christ proceeded by step the transforming work will forth and came from His Father in We shall never be able to bring

grand Example of our Heavenly Fa- ed the divine and human natures ther and our Heavenly Lord, while our bodies are imperfect through the very last titles that He gives Himfall. We are encouraged, however, self in the New Testament is "the root by the Scriptural assurance that God and the offspring of David" (Rev. xxii, will look on the heart, and note our efforts to conform to the Heavenly Lord, and as man He came from Dapattern. We shall be judged, not vid. He is the Son of Man, inheriting

Curious Sunfish.

Look Into It.

Lesson X.—Third Quarter, For Sept. 6, 1914.

THE INTERNATIONAL SERIES.

44-Memory Verses, 29-31-Golden Text, Luke x, 27-Commentary Prepared by Rev. D. M. Stearns

thew calls a lawyer, Christ's great question and the record of the widow's Matthew and Mark, the second by Matthew, Mark and Luke and the

hand had written twice on the tab of stone, that the righteousness who of our charities, we should give un-til we feel it. The person who gives one coin out of a thousand—which our God with all our heart, soul, mind

kingdom of God."

The scribe saw more most of his fellows that God looked for a right heart rather than any-thing merely outward. He understood the words of Isa. 1, 10-15, and all simijury. Charity, love, benevolence, affects the entire being. It tends to make its possessor more kind and gentle in word, action and judgment. Lord because it was all mere form, all outward, without a thought of the for-

it. In the first sacrifice ever seen on earth man gave God nothing, had no hand in it at all. The Lord Himself did all and provided freely the redemption clothing that man needed (Gen. iii, 21). The law of God, which is so holy and

The Lord would have His people wholehearted in their sympathies—broad, deep, generous. To give either money, forgiveness, sympathy wholenearted in their sympathies—broad, deep, generous. To give either money, forgiveness, sympathy or any other good thing grudgingly, half-beartedly is to gradient the sympathy of the property of the sympathy or any other good thing grudgingly, half-beartedly is to gradient the sympathies.

our ability to overcome our natural weaknesses and to put on Christ. With us the first lesson is to learn Sit thou on my right hand till I make come into the world." As Mimpriss heaven, and thus is David's Lord, while, as being man, He was "of the our bodies to that perfection of word, act and look which we desire; for our desires are perfect, copied from the was David's son. In Him were unit-

according to the flesh, but according to the intention. Thus alone can we all things, and He is to sit on David's have the righteousness of the Law throne (Luke 1, 31-33). Personally I fulfilled in us—while walking, not after the flesh, but after the Spirit. and as God He is able to save, to keep and to present me faultless because The marine sunfish (Mola mola) is I have accepted Him as my Saviour, one of the strangest creatures known, having its body lopped off just behind its perpendicular dorsal and anal fins, and being as high as long. With a tiny mouth, an even long. With a tiny mouth, an even praise of men, their seeming religious. long. With a tiny mouth, an even stranger part of its structure is its diminutive spinal cord, which measures considerably less than an inch pression of poor widows whose offerin a fish a yard long. A specimen of this species taken off the coast of southern California was ten feet one inch in length and nearly eleven feet in height.

The poor widow of our lesson cast in all that she had, even all her living. This drew her very near to Him. When any one says "This is the widow's mite" as they give some trifle to the Lord, It's one thing to be happy and an-other to find it out before it is too say as kindly as possible, "Make it two, or do not mention it, and do not compare it with the Bible story unless it is all you have."

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