

Children Cry for Fletcher's

CASTORIA

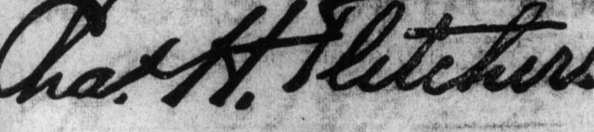
The Kind You Have Always Bought, and which has been in use for over 30 years, has borne the signature of...

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In Use For Over 30 Years

The Kind You Have Always Bought

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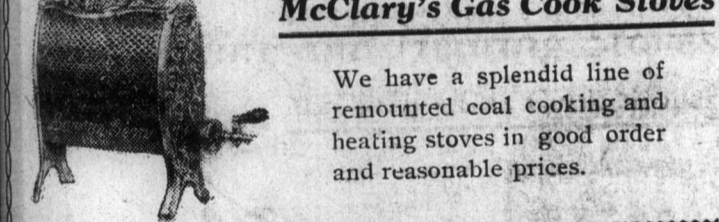


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Clip out and present five coupons like the above, bearing consecutive dates, together with our special price of 98c.

BRANTFORD DAILY COURIER Saturday, Sept. 5, 1914.

5 COUPONS AND 98c Secure this \$3.00 Volume

The Genuine Cardinal, Seal Grain, Flexible Binding, Red Edges, Round Corners, with 16 full-page portraits of the world's most famous singers, and complete dictionary of musical terms.

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"HEART SONGS" The song book with a soul! 400 of the song treasures of the world in one volume of 500 pages. Chosen by 20,000 music lovers. Four years to complete the book. Every song a gem of melody.

USE "COURIER" WANT ADS.

A SUNDAY SERMON BY PASTOR RUSSELL

LEARNING TO BEHOVANT GOOD INTEREST PAID

Pastor Russell Opposed to Church Begging.

SAYS GENEROSITY IS GODLIKE

Church Support Not Charity—Misadventure—Charity a Privilege—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.

August 30. — Pastor C. T. Russell, widely known through his Photo-Drames of Creation, which is being seen by thousands every where—widely known, also, by his sermons, in hundreds of newspapers, by his books and by his weekly Bible School of Christ, the Holy Spirit, is more and more shed abroad in their hearts.

As for Christians, we find, as the Apostle declares, of God and of our status, a really varied assortment of their possessors, some more and some less, of the Godlike qualities, and some more and some less, of the despised traits.

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 of our charities, we should give ungrudgingly, and more and more ready to give toward those who do him injury. Charity, love, benevolence, affects the entire being. It tends to make its possessor more kind and gentle in word, action and judgment.

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 Lamb's Wife, we are assured, must be copies of God's dear Son. They must all have this kind, generous, charitable quality. We are not meant to say that such a quality would be acceptable to God without Christ, our Redeemer; for the Bible clearly sets forth that no man cometh to the Father but by Him (John 1:9).

But the Son's method of preparing us for the eternal glory, after we have become His disciples, is by instructing us along the lines of the development of His Divine Character—like-kindness, charity—all elements of the one great quality of Love.

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SUNDAY SCHOOL

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

THE INTERNATIONAL SERIES.

Text of the Lesson, Mark xii, 28-34, 41-44—Memory Verses, 29-31—Golden Text, Luke x, 27—Commentary Prepared by Rev. D. M. Stearns.

This lesson consists of three parts—the question of the scribe whom Matthew calls a lawyer, Christ's great question and the record of the widow's two mites. The first is recorded by Matthew and Mark, the second by Matthew, Mark and Luke and the third by Matthew and Luke. Having answered and put to silence the Pharisees, Herodians and Sadducees, He is now approached by one of the Pharisees, who was a scribe well acquainted with the law. His question is, "Which is the great commandment in the law?"

Here was another tempter, and yet the Lord graciously condescended to answer him. If one came to us in the same spirit and we knew it, would we be gracious enough to make reply? Our Lord left us an example to follow Him in all things. He meekly replied to this critic, quoting from Deut. (vi, 4, 5; Lev. xix, 18), the summary of the Ten Commandments, which His own hand had written twice on the tables of stone, that the righteousness which is required of us is to love the Lord 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 answered 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 kingdom of God."

The scribe saw more clearly than most of his fellows that God looked for a right heart rather than anything merely outward. He understood the words of Isa. i, 10-15, and all similar words concerning the abomination that Israel's sacrifices were to the Lord because it was all mere form, all outward, without a thought of the forgiveness of their sins or their need of 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 just and good that man cannot keep it and which has been kept perfectly only by Jesus Christ, who is the true and the merciful, is always intended to lead us to Christ, who is the end of the law for righteousness to every one who believes (Rom. x, 3, 4; xiii, 10). The great and all important question is not what we should do or should not do, what Jesus Christ to us, what think ye of Christ (Matt. xxii, 42). To these Jews who expected a Messiah, a son of David, but who did not understand the prophecies concerning Him and that He was to be truly a man and yet truly God in one person, the question as to how the Messiah could be David's son and also David's Lord was what might be called a poser for them. According to Matt. xxii, 42, He asked them, "What think ye of Christ?" (or the Messiah). "Whose son is He?" They replied, "The son of David."

Then came the difficult question for them, "How doth David in the Spirit, in the book of Psalms, call Him Lord, saying, 'The Lord said unto my Lord, Sit thou on my right hand till I make thine enemies thy footstool?' (Ps. cx, 1). Jesus Himself answers the question. In John xvi, 28, He said, "I came forth from the Father and am come into the world." As Miripras says in his harmony, the question can only be answered aright as recognizing the fact that Christ proceeded forth and came from His Father in heaven, and that David's Lord was none other being man, He was "of the house and lineage of David" and so was David's son. In Him were united the divine and human natures (John i, 1-4; I John i, 1, 2). One of the very last titles that He gives Himself in the New Testament is "the root and the offspring of David" (Rev. xxi, 13). David came from Him as His Father, and as man He came from David. He is the Son of Man, inheriting all things, and He is to sit on David's throne (Luke i, 31-33). Personally I am comforted by the fact that as perfect man He knows me thoroughly, and as God He is able to save, to keep and to present me faultless because I have accepted Him as my Saviour.

He had taught them to beware of Pharisees, Sadducees and Herodians, and now He says, "Beware of the scribes," by mentioning their desire for praise of men, their seeming religiousness and at the same time their oppression of poor widows whose offering of as little as two mites sometimes counted more in His sight than the abundance of many rich people. 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, say as kindly as possible, "Make it as two, or do not mention it, and do not compare it with the Bible story unless it is all you have."

Who can question that this is an advanced step; and, if so, that all should co-labor along those lines and cease to encourage mendacity, the solicitation of alms, the appeal to sympathy through the eyes?

If our social arrangements have provided for such cases, it should be considered a misdemeanor to ignore such provision. If our public charities, hospitals, city homes, etc., do not upon such a scale as have the approval of generous, reasonable minds, then the entire system calls for reorganization, that it may be made right, proper, suitable for the use of any having need thereof. The community should be ashamed to provide for others what they would not be willing to accept for themselves under the same circumstances.

The Pastor expressed a hope that these reasonable sentiments might be brought effectively to the attention of Poor 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 else may be given to the poor.

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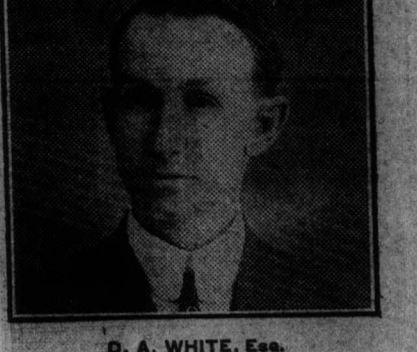
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MIRACULOUS CURE OF ASTHMA

Suffered Terribly for 15 Years Until He Tried "Fruit-a-lives"



D. A. WHITE, Esq. 12 WALLACE AVE., TORONTO, Dec. 22nd, 1913.

"Having been a great sufferer from Asthma for a period of fifteen years (sometimes having to sit up at night for weeks at a time) I began the use of 'Fruit-a-lives'. These wonderful tablets relieved me of indigestion, and through the continued use of same, I am no longer distressed with that terrible disease, Asthma, thanks to 'Fruit-a-lives' which are worth their weight in gold to anyone suffering as I did. I would heartily recommend them to all sufferers from Asthma, which I believe is caused or aggravated by indigestion." D. A. WHITE

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ALLERY SURPRISED N. Sept. 5, 4.10 am.—The respondent of The Express story of a wounded artilleryman has arrived here. It seems that he had taken up a position in the German gun pits when surprised by the German artillerymen were greeted with a hail of shrapnel. It was his guns that they met. Two German spies, dressed as a clergyman, the correspondent captured there and the captives house.

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