

## MEDITERRANEAN SHOULD BE A CLOSED SEA

This Would Stop Enemy Submarines From Obtaining Supplies.

London, Dec. 9.—The Morning Post to-day gives prominence to a suggestion by a correspondent that the Mediterranean be declared a closed sea and that no ship be allowed to trade there without a license from the Entente naval authorities.

This step should be taken, the correspondent argues, in an effort to combat Teutonic submarines, which he declares are kept supplied with oil provisions and torpedoes by neutral steamers. He suggests that neutral ships entering the Straits of Gibraltar should be given a course which they would be required to follow without deviation or delay, and says that no neutral ships carrying oil fuel should be allowed in the Mediterranean.

Greek ships are probably the worst offenders, says the correspondent. "A short time ago one of our largest transports, carrying 6,000 troops, ran close to a Greek ship which was in the act of supplying oil to an enemy submarine off Tunis, while on another occasion a suspicious oil tanker was sunk and later was seen exchanging signals with the submarine."

Michael Killias has entered action for \$25,000 damages from J. P. Morgan for injuries sustained on the defendant's premises.

## U. S. PROTEST ABOUT ANCONA

Vigorous Note Sent to Austria by Secretary of State Lansing.

Washington, Dec. 9.—A vigorous protest against the sinking of the steamship Ancona by an Austrian submarine has been sent to Austria by Secretary of State Lansing. It was learned yesterday that the note was sent following Tuesday's Cabinet meeting.

The demands made on Austria are: That the government disavow the act; that reparation and indemnities be given Americans concerned; that assurances be given that there will be no repetition of such warfare; that the submarine commander guilty of the outrage be punished by the Government.

Austria's unsatisfactory explanation, which conflicted with the official reports of United States Consuls at Algiers, Naples and Marseilles and the report of Ambassador Page at Rome, prompted the protest.

Mr. Garrison, Secretary of War, in a letter to Representative Chandler, declares there is no discrimination against Jews in the army.

The Detroit team played games in Pittsburgh on Monday and Tuesday night. When the Pittsburgh team appeared on the ice among them was Earl Gustin of Woodstock, a professional of Hamilton Alert notoriety. Gustin intended to play, but the referee was an O. H. A. official from London, Thos. R. Monroe, and he refused to allow Gustin to play. The Detroit team backed up the referee, and as a consequence Gustin left the ice.

## SUMMONING THE PEOPLE TO CHURCH

Bells Not the Only Manner of Announcing Service Beginning.

BUGLES AND DRUMS USED

Bells were not always used to summon people to church; in some small and poor parishes there were no such means of summoning the congregation, and only a few years ago when the church bells of Dulver, Somerset, happened to be out of repair, a bugle was blown by a local volunteer to call the parishioners to divine service.

In former days both bugles and drums were often used for this purpose, and in America the drum was the ordinary signal for the Puritan settlers to assemble for worship. Bells were first tried but drums were soon substituted, because the bells proved ineffective or because the Puritans considered their use savored of superstition. In one New England village in the year 1646, each householder was called upon to pay a tax of four pence or a peck of corn in order to pay the drummer for beating his drum each morning and at a meeting or service time, from the minister's house to the end of the settlement. In some cases a great conch shell or a horn was used instead. The conch is employed even now in India to summon worshippers to the heathen temples. An old American hymn runs as follows:

"New England's Sabbath day  
Is heaven-like still and pure,  
When Israel walks the way  
Up to the temple door.  
The time we tell  
When there to come,  
By beat of drum  
Or sounding shell."  
(Daniel 12:4.)

"THE WALKING STEEPLE"  
At Holywell, North Wales, a curious ancient bell is preserved which was formerly used to call people to church in a very strange way. As the position of the sacred edifice caused a bell rung there to be inaudible in some parts of the town, a walking ringer was employed, and a few old people still remember him. A leather strap was hung around his neck, with a large heavy bell attached to it, which he carried on his back, and over his knee. This equipped he paraded the town, jingling his bell to summon the congregation. He was known as the "Walking Steeple."

We are told that in another Welsh parish, when the bell failed to summon the sexton mounted into the belfry on Sunday morning and summoned the leading parishioners by shouting a sort of sing-song.

A still older method of summoning the worshippers was found about 45 years ago in a remote village called Fordon, perched high in the folds of the east riding of Yorkshire. Fordon's tiny church on the brow of a hill had neither bell turret nor bell, and when the parson from a neighboring parish came at rather irregular intervals to hold a service he tied his horse outside the church, opened the door, put on his surplice, and then walking to the top of the hill, cracked his whip several times.

A legend is told at Messingham, Lincolnshire, of another primitive method of summoning the congregation. A traveller passing through on a Sunday long ago saw three men sitting on a stile in the churchyard crying out loudly, "Come to church! Thomas! Come to church, Brown!" and so on. Much surprised, he asked what it meant, and was told that, having no bells, they did this to summon the congregation. The traveller said it was a pity so fine a building had no bells, and asked the men if they could make three, promising to pay for them on his next visit. They promised to do so, but as one was a tinker, the second a carpenter, and the third a shoemaker, they made the bells of materials which they had in hand, and when the traveller came again he found the men ringing three bells, which sounded like "Ting, Tong Pluff!" for they were made of tin, wood and leather.

HATCHLEY

The anniversary services of the Hatchley Baptist church, held on Sunday were of a most inspiring and successful character. There was a large congregation in the morning, and in the evening many extra seats had to be brought into commission. The preacher of the day was the Rev. Mr. James of Ingersoll, who gave two scholarly discourses which left much food for thought in the minds of the hearers. His sermon in the morning was based on Proverbs 11:30: "The fruit of the righteous is a tree of life; and he that winneth souls is wise;" and in the evening on the parable of the prodigal son, as told in the 15th chapter of St. Luke's Gospel. The musical part of the services was of a thoroughly delightful nature. Mrs. Savage gave two well chosen solos. Her sweet, clear voice never fails to charm her auditors. The choir sang the anthems, "Come With Songs," at the morning service, and in the evening, "Lead Us Saviour, and We Praise Thee Lord Almighty," very acceptably.

Vermont court suit in the Supreme Court against New Hampshire to settle a boundary dispute dating back to colonial grants.

SCHOOL SHOES. Don't you think little brother would like to have a good pair of school shoes for his Christmas gift? Coles Shoe Co., 122 Colborne street.

## A SUNDAY SERMON BY PASTOR RUSSELL

### PRESENT FOREGLIMPS OF COMING GLORY

#### Kingdom of Messiah Is at the Threshold.

"Time of the End" Here—A Day of Wrath Precedes the Reign of Blessing—Man's Selfishness the Cause—Human Plans and Theories to Prove Abortive—Time of Trouble Now Begun—New Order to Be Set Up on Ruins of Old—Christ and His Church Glorified to Bring in "The Desire of All Nations."

Dec. 5.—Pastor Russell gave a masterful address here to-day. "What hath God wrought?" (Num. b. 23: 23.) He said in part:

"We are living in a most wonderful period of the world's history. On every side are contradictions. We have a blessing. Evidently the time is near when all the world may enjoy such assurance of hardship, such release from excess of toil, and such blessings and comforts as mankind has never before conceived. Yet these things have come upon us so gradually, so stealthily, as it were, that we scarcely realize what progress has been made."

As the Bible foretold twenty-five hundred years ago, so it is true, that all these blessings and comforts have come upon the world. "The Time of the End" (Daniel 12:4.) As Bible students we find that this term, "The Time of the End," applies to a period that began with the year 1799 A.D.; and so far as we see more clearly than ever living in "The Time of the End." Within this time many wonders have come to mankind. Once we thought that this "Time of the End" meant the end of the world, as all of the creeds of Christendom declare. But that is not the thought of the Bible when rightly understood.

"The Time of the End" is the end of the long reign of Sin and Death. We are now coming into a New Era, in which all these evil conditions which have oppressed the world for thousands of years are to be terminated. Soon the great Sabbath rest, the Golden Age of blessing long sung by prophet and bard, will be ushered in. Indeed, it has already been ushered in, in some respects.

While these blessings are designed to be for all mankind, they have in a natural way gravitated into the hands of the few, because of man's ingrained selfishness. This has caused more or less of pride on the one hand, and of jealousy on the other. This is manifest to all eyes. Let us make known the character of God, wherever we have an opportunity, by showing forth His justice, His sympathy, His kindness. Let this character be manifest in our own lives. As children of God, let us be burning and shining lights, to the glory of our Father in Heaven.

Light Breaking Through the Darkness.

While realizing God's great Wisdom and Power as manifested in nature, we have been seriously handicapped by false doctrines which grossly misrepresent our Creator and show Him as a God devoid of justice and love. And now, a wonderful light is being kindled in the hearts of men. Not one of the human family is totally depraved; yet we have had pictured to us a totally depraved God. This is a contradiction. The Heavenly Father we go to for the Dark Ages. Thank God, the New Age now at the threshold is bringing blessings not merely of a temporal kind! It is bringing the ignorance and superstition of the past, and is bringing in the light of the knowledge of the glory of God, which is ultimately to fill the whole earth.—Isaiah 11:9; Habakkuk 2:14.

We are beginning to see the light; for we are awake. But to see clearly we must look in the right direction. There are people to-day who are quite awake, but they are looking toward the west for the sunrise. We see great college professors, learned men who have given their lives to study and have knowledge on many subjects, making the mistake of thinking that Evolution is our God; that a microbe started to quirm and has been evolving upward gradually until our race has reached the station which it occupies to-day. They do not see an intelligent God in this matter. Their misconception of the Evolution is man's only hope. They say that ultimately there will be "the survival of the fittest."

Think of the present conditions in Europe! There the fittest are the ones who are falling in the trenches and on the battlefields. The unfit—the old, the weak, the crippled, and the incompetent—are left at home to propagate and rear the families of the future. That is the science of Evolution, the philosophy which teaches that in millions of years hence mankind may have learned how to cook and to eat so that they will not need to die, and that thus they may have everlasting life. Evolutionists believe that this is the true of the posterity somewhere in the dim, distant future. They do not stop to think that at the present rate of increase in population the world would be vastly overcrowded before that time; that the coal and oil fields would be exhausted, and that a limit would be

reached in other directions—that things cannot continue as at present for any great length of time. But the Bible points out that man's extremity will be God's opportunity. After permitting mankind to have all these blessings of our day, He will allow them to dash themselves to pieces in a great cataclysm of trouble, and make shipwreck of all this boasted twentieth century civilization. Before the complete destruction of mankind, however, the Kingdom of Messiah, God's dear Son, will intervene and will speak peace to the nations. After the terrible storm there will be a great calm. Christ will take to Himself His great power and establish His glorious Reign. God's Jewels Now Being Gathered.

According to the Bible, God has for nineteen hundred years been selecting from every nation, people, kindred and tongue the Church of Christ, a class which He is about to exalt in the eyes of the whole people. He will use this class for the blessing of the world, for the enlightening and the uplifting of all mankind. Thank God for this truth! I trust that by the grace of God many who have been selected for this class of Jewels, those who will fully submit themselves to the hand of the great Creator. May He work in us, and upon us and through us, to the great blessing of ourselves and of all the families of the earth!

Through testings, through trials, through the opposition of the world, the flesh and the Devil, our God is shaping, polishing, preparing this class for their future great work of human uplift. All these things of the present time, which would naturally work to our disadvantage in many ways, the Lord will overrule to our spiritual development. He has promised that all things shall work together for good to them that love Him, and to those who are making their calling and election sure. (Romans 8:28.) How we rejoice in the precious promises that all of life's experiences shall thus be caused to work for our blessing!

God's New Creation.

I remind you of the creation of God this far. First was the Logos, our Lord Jesus in His prehuman condition. As the great Agent of Jehovah, He created all things. As we read, "All things were made by Him, and without Him was not anything made that was made." (John 1:3, 10; Revelation 3:14; Colossians 1:15.) The Power was of God, exerted through the glorious Word, the Logos. (1 Corinthians 8:6.) God's final creation was man. Then sin blighted this fair creation. For a time God allowed it to remain as sin had marred it. But in due time, according to God's prearranged Plan, Jesus came into the world to be the Saviour of men: He took upon Himself human nature. As a man He gave Himself a Ransom for Adam, and thus for the race that fell in Adam's loins. The price was laid down, even the precious blood of the Son of God. (1 Corinthians 15:21; Romans 5:12, 13; 1 Timothy 2:6.)

But before the time for the blessing of the world, the Father had a further feature of His great Plan—the making of a New Creation, different from the first. Adam was a spirit, or any other creature. From amongst the fallen sinner race He invited a class, redeemed them by the precious blood of Christ, and became members of this New Creation, and thus joint-heirs with Jesus Christ their Lord. God is working in these New Creatures. Who are they? You are one, if you are a member of the Body of Christ. If you have given yourself wholly to the Lord under His terms, you are one of the jewels which He is preparing, polishing, and perfecting for future glory.—Malachi 2:16-18; Isaiah 62:2.

When this New Creation is completed, they will be the Channel which God will use for the restoration of all mankind. Because of their own experiences with evil, and because they have learned how to overcome weaknesses and imperfections in themselves, they will be well fitted for encouraging, instructing, and uplifting the human family to the perfection which God designs for them, and which Adam originally enjoyed. They will be able to deal sympathetically with the poor world. This blessing will go not only to the living, but to those also who have gone down into the tomb. All these will be awakened. God will not awaken them now, because it would be to their disadvantage. He will keep them in the sleep of death until the Kingdom of Righteousness is thoroughly established. Then they will come forth to learn of God's infinite goodness, and to receive His salvation, whosever will, at the hands of the New Creation.

Beyond this, God gives no further revelation. We are merely informed that at the conclusion of Christ's Millennial Kingdom, when all the willing shall have been made perfect, and when all the wilfully wicked shall have been destroyed, Christ will turn over the Kingdom to the Father. "That God may be all in all." (1 Corinthians 15:28.)

In conclusion, let us reflect that so wonderful a Day as that which the Scriptures declare is coming should be prepared for. So wonderful a sunburst should give considerable dawning light before the Sun of Righteousness Himself floods the earth with beams of glory and blessing. And is this not just what we need? Is not the whole world awaking from the ignorance and superstition of past centuries to a newness of thought and intelligence, to an enlightenment never before known? Is not this the only reasonable explanation of the wonderful progress along every line of invention, mechanics, chemistry, etc.? Is not this the fulfilment of the prophetic declaration that in this Day of God's preparation, this Time of the End, many would run to and fro and knowledge would be increased? In that glorious Millennial Day the Scriptures declare, "The inhabitants of the world will learn righteousness." They will learn that the ways of righteousness are the ways of the Golden Rule.—Habakkuk 2:14; Malachi 4:2; Matthew 13:43.

## SUNDAY SCHOOL.

Lesson XI.—Fourth Quarter, For Dec. 12, 1915.

THE INTERNATIONAL SERIES.

Text of the Lesson, Hos. xi, 1-11. Memory Verses, 8, 9—Golden Text, Hos. xi, 4.—Commentary Prepared by Rev. D. M. Stearns.

Again we are reminded that the two great topics of the Bible are the love of God and the sinfulness of man. His love to Israel as a people is everywhere found, and briefly summarized in the first verse of our lesson. In Ex. iv, 22, He said, "Israel is my son, my firstborn." In Deut. vi, 6, He said, "The Lord thy God hath chosen thee to be a special people unto Himself above all people." and the only reason given is "Because the Lord loved you." Of course He expected them to love Him in return (Deut. vi, 4, 5), and it was their failure to do so, and their loving idols in His stead that grieved Him. In Isaiah, who was contemporary with Hosea (Isa. i, 1; Hos. 1, 3). He says: "What could have been done to me to cause me to return and not done in it? Wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?" (Isa. v, 4.) In our lesson chapter 8, not only says, "I loved him," but He also says, "I taught Ephraim to go; I healed them; I drew them with cords of love, with bands of love; I laid them unto them" (verses 1-4). He ever reminded them that He brought them out of the land of Egypt and that He alone was their Saviour (xiii, 4; Isa. xlii, 3, 11); but he led to say, "My people were bent to backsliding from me, the Israel, thou hast destroyed thyself (verse 8), chapter xlii, 9). The sin was all theirs. His was the unchanging love. His yearning for them and desire to win them back to Him is seen in such words as these, "How shall I give thee up, Ephraim? How shall I deliver thee, Israel?" "O Israel, return unto the Lord thy God: for I will heal their backsliding; I will love them freely" (verse 8; chapter xiv, 1, 4). Hear Him in Ps. lxxxi, 10-16, as He again reminds them that He brought them out of Egypt: "My people would not heed my voice, and Israel refused none of me. Oh, that my people had hearkened unto me and Israel had walked in my ways."

It was the same cry when He was here in humiliation, "How often would I, and ye would not." "He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not" (Matt. xiii, 37; John i, 10, 11). What an almost unbelievable record it is that such a God of love should receive such treatment from those whom He so lovingly and patiently seeks to win to Himself, to bless them, and to share His glory with them! His fullness! Those who have this world's wealth to bestow have no difficulty in finding willing recipients, but the great God, the Creator of heaven and earth, who giveth to all life and breath and all things, in whom we live and move and have our being, do none of these things, and receive only ingratitude from those for whom He does so much. Why does He bear with such a people and not blot us from off the earth, as He did in the days of Noah? Because He is God and not man, and not willing that any should perish (verse 9; 11 Pet. iii, 9). He so loved the world that He gave His only begotten Son that we might not perish. The Son of God loved me and gave Himself for me. He bore my sins in His own body on the cross that I might be delivered from the wrath to come (John iii, 16; Gal. ii, 20; 1 Pet. ii, 24; 1 Thess. i, 10).

What kind of a heart, ungrateful heart must I have if such love does not constrain me to live no longer unto myself, but unto Him who so loved me? Whether in Israel or in believers now, the heart is always the same, deceitful and desperately wicked. But He is ever ready to receive and forgive all who truly turn to Him, and when the backslider comes to himself and returns to his Father, even though in rags and filth, there is a hearty welcome for him, with no upbraiding. Neither of those sons in Luke xv knew their father, neither the one who spent all on himself nor the one who remained at home and thought that he did his duty. The wanderer knew him better after his loving welcome home. The dumb brutes know their masters better than God's people know Him (Isa. i, 2, 3). We vainly think to please Him by sacrifice and offering, but we cannot unless we have first allowed Him to have mercy upon us (Hos. vi, 6; Matt. ix, 13). Our own doings best us, and keep us from turning to God (Hos. v, 4; vii, 2). But when we cease from our own doings, having seen the folly of them, and turn helplessly to Him, then He abundantly pardons and gives Himself wholly to us, and such love constrains us to wait on Him.

The first verse of our lesson had a fulfilment in the Son of God, the True Israel, the Son of Mary (Matt. i, 15), and in Him alone of all the sons of men did the Father find that which He desired. He never pleased himself sought to glorify himself in any way, in thought, word or deed, displeased His Father, but could say truthfully, "I do always those things that please Him." "I delight to do Thy will, O my God" (John viii, 29; Ps. xl, 8). His resurrection from the dead and His return from heaven are seen in righteously in the ways of the Golden Rule.—Habakkuk 2:14; Malachi 4:2; Matthew 13:43.

## JUNIOR PUPILS OF MISS SQUIRE

Delightful Program Last Night at Concert of Music.

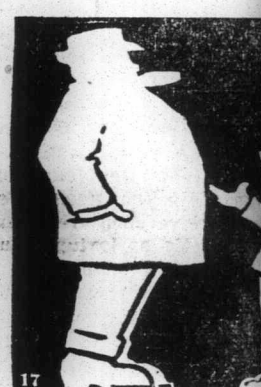
The Junior Recital at the vatory Hall last night, proved a particularly enjoyable affair, much credit can hardly be both the debutantes and the Miss Squire, for the success. The literature given was grade, largely from the class each reader brought out the admirably. In a happy little story speech, Miss Squire said that none of the young ladies had ever read a line before, even as children. doubly interesting for the note the high standard reached each young lady in the the departure from the usual description, characteristic tulation. Following is the as presented—

Part One. "Sag (Longfellow), Miss Lillian Apotrophe, "The Waterfowl" (Clark), Miss Letitia K. pastoral pathetic every song, worth Miss Elizabeth Galt, Ont.; dramatic narrative Arrival (Ella Wheeler Wilcox), "A Suggestion" (Ella Wilcox), Miss Jessie Cousland.

Description. "The Fall of (Duffell Osborne) (adapted Spell of Asharoth), Miss Kingerley; humorous satirical "Better Husband" (Constance Parker Butler), Miss Lillian pantomimic narrative, Courtship" (Mary M. Boynton Elizabeth Welland; narrative Willie Winkie" (Rudyard Kipling), Miss Jessie Cousland.

The National Anthem (including the following verse: "To God—the Father, Son, and Spirit—Three in One, All praise be given. Crown Him in Rapture song, To Him your hearts belong. Let all His praise prolong. On earth—in heaven."

Miss Ritchie's "Sandalwood" her humorous number made great contrast and pleased greatly. In "The Fall of Jerich Kingerley's description of t



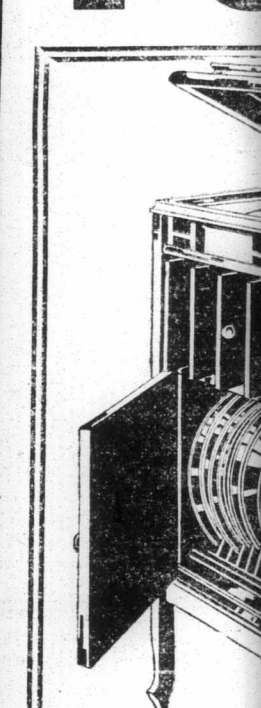
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