

I.B.S.A. CONVENTIONS NEW JERSEY OHIO-IOWA

Over 2,000 Delegates in Attendance at Each.

CREATION DRAMA IS EXHIBITED

In Discourse Pastor Russell, Association's President, Discussed Eloquent, "Repentance First, Then Conversion," and Pointed Out From Scripture That the Gospel Is For the Contrite of Heart Only—"Suffering With Christ"—Ultimate Purpose of Trials and Afflictions—Glory to Follow.

A Sbury Park, N. J., June 28.—Pastor Russell is here in attendance at a big General Convention of the International Bible Students' Association, which began its sessions Friday and will continue twelve days. Three General Conventions of this Association are now in progress, the other two being at Columbus, Ohio, and Clinton, Iowa. Upwards of 2,000 delegates are in attendance at each Convention. Before President of the Association, Pastor Russell expects to present three days at each of the assemblies.

Two sessions are held daily in each of the cities, and the Pastor's famous Creation Drama is exhibited each evening. There being four parts to the Drama, three full presentations will be given.

Pastor Russell's theme to-day was one of great interest. The discourse set forth the philosophy of the untold sufferings of Christians throughout this Gospel Dispensation. Part IV. of the Photo-Drama of Creation, now on exhibition both at home and abroad, depicts the unwritten history of the Church of Christ, and enables those who see it to realize to some extent what it has cost true Christians to "follow His steps." The Pastor's text was, "Jehovah hath appointed Me to preach good tidings to meek, to bind up the broken-hearted."—Isaiah 61:1.

The Pastor opened his discourse by drawing attention to the statement that the Gospel Message is for the meek, the broken-hearted, those who see it to realize to some extent what it has cost true Christians to "follow His steps." The Pastor's text was, "Jehovah hath appointed Me to preach good tidings to meek, to bind up the broken-hearted."—Isaiah 61:1.

Preaching the Gospel to the meek is the work of this Age. This is the only class which God wishes to have now. He is seeking the class that desire to be of the Bride of Christ, Jesus' joint-heirs in the Messianic Kingdom. Therefore the Message is not such as would suit the hard-hearted. Only the tender-hearted care to know about the love of God, the mercy of God, the forgiveness of sins, the privilege of returning to the Father's House and of having Jesus as their Saviour.

The Pastor believes that in the past we have had a wrong idea as to whom the Gospel Message is to go. We went out into the highways and byways to find those who were very wicked—blasphemers, etc., thinking that these were the ones with whom the message was to go. The Scriptures do not authorize any such idea. A person living in unrepented sin is not in the proper condition to receive God's great Plan of the Ages, the speaker claimed. God has declared that "none of the wicked shall understand." He does not wish them to do so. The very reverse is true. His purpose is to bind up the broken-hearted.

God's Message speaks peace to those who are in trouble and who are looking to Him, seeking the righteousness which He provides. Some apparently have made a great mistake in thinking that the Gospel is a sled, a hammer with which they are to break men's hearts. The speaker does not know of any Scriptural commission for any of the people of God to break the hearts of men. On the contrary, he thinks that the Devil does most of such work.

There are two conversions, declared the Pastor. The first is a turning from sin; the second, a turning to God. Those desirous of approaching God are looking to leave sin. Those who are living in sin wish to be away from God. We cannot go in two directions at once. The course which God would have any pursue is this: When one finds that he is a sinner, he should repent and turn away from sin; then, when he learns that God has made an arrangement by which sinners may be reconciled to Himself, he should ascertain what steps he should take in order to obtain his share in that reconciliation.

While turning from sin may in some respects be called a conversion, yet it is not the principal conversion. Only those who take the step of full consecration to the Lord may receive the Holy Spirit and obtain a clear view of the Divine Plan. As the Apostle says, "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." Then the Pastor explained that

those begotten of the Holy Spirit are Scripturally called children of God, heirs of God, joint-heirs with Jesus Christ. If faithful unto death, they will be glorified in the First Resurrection. Meantime they are to grow in grace, knowledge, love and all other fruits and graces of the Spirit—grow by their trials, by their obedience, by striving against the world, the flesh and the Devil. All this must be done before they can be ready for their resurrection change. In the present time, however, all who are begotten of the Holy Spirit not only belong to the Church in general, with all others of the people of God, this one Brotherhood of Christ on the spiritual plane, but they are also reckoned as members of the Body of Christ on the fleshly plane—the earthly plane.

From this view point, Christ has been suffering in the flesh throughout the Gospel Age. St. Peter says that the Prophets of Israel testified beforehand of the sufferings of the Christ and of the glory to follow; and hence he urges the Church to identify themselves with the same mind that Jesus had. St. Paul speaks of filling up that which is behind of the afflictions of the Christ—all the members of His Body. After these sufferings are filled up, then the glory will follow. The sufferings are not yet complete.

The speaker went on to explain how trials and discipline are means of developing Christian character, preparing the child of God for future service in the Kingdom. The privilege of suffering with Christ in the flesh is something to be appreciated. Whoever has trials in the flesh because of Christ, because of being His disciple, has occasion for rejoicing. Such should continue faithful, in order that by and by as a polished jewel he may be ready for a glorious setting in the immortality of the future. An uncut, unpolished jewel is not worth much. Its real worth is brought forth in the cutting. So the Lord gives His jewels the cutting and polishing necessary to enable them to reflect the glorious light of the goodness of God.

Jewels do not all require the same amount of polishing, declared the Pastor. A small diamond can be cut and polished more easily than can a large one. Those of the people of God who undergo severe trials and afflictions may hope that they will be accounted large jewels in the hands of the Lord. The larger the diamond, the more work in cutting and polishing.

Then the Pastor discussed the terms upon which one may make his calling and election sure to a position in the glorified Body of Christ beyond the veil. From the time when one's consecration is accepted by the Father and he is begotten of the Holy Spirit, his name is written in the Lamb's Book of Life as a member of the Body of Christ. To these our Lord declares that if they are faithful He will not blot their names from His Book. These are to remain faithful to the end, in everything that He requires of them. On that condition they were accepted and had their names recorded.

But if any such deny Christ, He will deny them. If they continue to confess Him, He will confess them. To confess Christ is to live for Him day by day—confessing Him in the way in which one uses time, influence, money, talents; confessing Him in business, in everything that he either said or done. But if any consecrated child of God should deny Christ by neglecting the Covenant of Sacrifice, such would thus demonstrate his unworthiness of a place in the Bride class—the Church in glory.

Should any one ask the Pastor why he lays so much stress upon consecration, he would reply that, according to Scripture, God is not now dealing with the world in general; that in order to bring our petitions to the Throne of Heavenly Grace we must get into relationship with God; and that there is only one way by which this can be done—consecration.

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Applying his illustration, Pastor Russell explained that all consecrated Christians have accepted God's invitation to the marriage of the Lamb—the Son of God. But no matter how well we may arrange our own garments, each must put on the wedding garment or else remain away from the feast. The moment of consecration is the moment of receiving the Robe of Christ's Righteousness, and only those who continue to wear that robe will have entrance to the wedding. By nature mankind are sinners. There is only one way to get rid of sin—by belief in the Lord Jesus Christ, and full consecration to do the will of God. Whoever really believes that Jesus died for his sins will act upon his belief by presenting his body a living sacrifice.

Continuing the figure of the Wedding Garment, the Pastor declared that the robe put on by the Christians who desired to have entrance to the Marriage of the Lamb was white and clean, representing his full justification at the moment of consecration—all blemishes of the flesh being covered with the merit of Christ. The Scriptures tell us that those who ultimately enter in to the Marriage will be those who have kept their garments unspotted from the world. Since all unrighteousness is sin, every sin is a spot upon the robe, whether it be committed wilfully or ignorantly. All faithful children of God should use all diligence in keeping their garments free from blemish. This may be done by daily thinking about the robe, and nightly asking the Lord to remove each spot—to forgive each failure made that day. The blood of Jesus Christ keeps cleansing all who ask that they be cleansed.

This is the Heavenly Father's arrangements for His children. He desires them to walk circumspectly, watching where they tread. Thus they learn every detail in respect to their own imperfections. No one can live for even one day without trespassing upon the perfect Law of God; for by nature we are all imperfect. In heart the child of God does not sin; the New Creature does not sin. It is merely that the flesh is weak. But we have the comforting assurance of the Scripture that "in any man sin, we have an Advocate with the Father, Jesus Christ the Righteous." Our Lord is there to make good with the Father for all the Adamic weaknesses.

The Pastor then discussed two kinds of sin, aware of which he declared to be forgivable and the other unforgivable. If to any extent the mind consents to the deed, to that extent the sin is wilful. Then only that portion which was not wilful will be forgiven. Whatever part was not forgivable is punishable. The individual will receive stripes, punishments, of one sort or another, proportionate to the degree in which the will consented to the sin.

There is naturally such sympathy between the flesh and the mind that sometimes even the will of the New Creature permits the flesh to trespass by force. This should not be; the will is responsible, and because of its carelessness will receive stripes of some kind. But so long as the individual feels sorry as soon as the yielding to temptation has passed, he may know that his will does not love sin. Should his will ever change and prefer sin, he would not be sorry after the sin was committed.

It was then shown that every consecrated child of God must be an overcomer in fighting the good fight of faith, and in obedience to God must put down everything that pertains to sin and unrighteousness in himself, and stand for that which is pleasing in the sight of God. This is the test of our loyalty to Him and to the principles of His righteous Government. Many sins are really weaknesses of the flesh which overcome the will momentarily. Just here the New Creature must conquer in the fight. He must get the victory over the flesh. If we sin, if we trespass, we must go to the Fountain of Grace and be forgiven.

The great difficulty, the Pastor declared, is to be that which will have had some experiences of this kind, we properly enough feel ashamed that we have not done better. This is the time when the Christian is in danger. He is liable to fail to ask forgiveness at the Throne of the Heavenly Grace; for he feels that already he has been forgiven perhaps many times for the same trespass. Therefore he may try to forget the spot, to forget the "robe," almost to forget the Lord. Gradually a veil comes between him and God; the Father is not so near and so dear as once He was. While He is still his Heavenly Father, while still the erring one trusts in Him, nevertheless there is a lack of the fellowship of the Spirit. Earthly clouds have hidden the Father's face.

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The number of those without spot or wrinkle or any such thing is very small, said the Pastor. Many Christians have not kept this relation. To have shown their lack of appreciation of the wedding and of their invitation to attend. If the attention of such be called to the spots, they will take them out of their robes. He said that he was glad to ignore them, to declare that everybody has spots on his robe. This is an unwise procedure; for the robe is our passport into the Kingdom. If the spots are not removed, they gradually become more and more a hindrance to those who seek to be accounted worthy of a place in the Bride class.

The Pastor then reminded his audience that when the Christian first received his robe, it was pure white, with a certain design stamped thereon; and that he was expected to embroider it with the character-likeliness of the Lord. If he has gotten the robe spotted and bedraggled, he should go to the Lord in prayer, and persist until he has assurance of forgiveness and cleansing. We read, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." It is not merely a matter of love, but of justice, on our part. The Heavenly Father made the arrangement; Jesus has died and paid our penalty and imputed His own merit sufficient to cleanse all unintentional spots. Forgiveness is to be had for the asking.

Amber Diamond Cut. An amber diamond, weighing 178 1/2 carats, which was found in Cape Colony by Mr. H. Bowker last October, is in London from Amsterdam, where it has been cut. It now weighs 160 carats. The cutting took three months and cost \$1,250. Mr. Bowker tried in vain to sell the diamond in its rough state, owing to the risk of cutting it. An expert describes it as "a wonderful stone."

Temperate. Grinsly—So you want to marry my daughter, sir! What are your principles? Are you temperate? Fledgely—Temperate? Why, I'm so strict that it gives me pain even to find my boots tight.—London Tit Bits.

SINCLAIR'S

Ladies' and Misses' Outside Skirts

We have just placed in stock some very choice samples of Ladies' White Wash Outside Skirts, made from fancy weaves in Ratines, Bedford Cords and Piques, at \$3.50 and \$4.00 per garment.

Other lines of Ladies and Misses' White Wash Skirts, made of Indian Head, Repp, Pique and Bedford Cords, all sizes, ranging from \$1.00 to \$3.50 per garment.

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One can never have too many Blouses and now you can purchase a Blouse for \$1.00 worth much more money. Made of Crepe, Voile, Pique, etc., all sizes, to sell at \$1.00 each. Other choice numbers, all sizes, ranging from \$1.25 to \$5.00 per garment.

Ladies' and Misses' Colored Wash Dresses

Here will be found a very extensive assortment of Ladies' and Misses' Colored Wash Dresses, made from Crepes, Ratines, Chambrays, etc., all sizes, from \$2.50 to \$1.75 each. Other very special lines clearing at \$1.39 and 98c each.

White Wash Goods

Are you looking for White Wash Goods? If so there is a greater assortment shown here than is to be found in any store, in Crepes, Ratine, Repp, Indian Head, Bedford Cord, Pique, Vesting, Voile and Mull, from 15c to \$1.25 per yard

Sinclair's

New Log Cabin Camp in Algonquin Park is Completed.

Mr. H. R. Charlton, General Advertising Agent, Grand Trunk Railway System, has just made a tour of inspection in Algonquin Provincial Park of Ontario, journeying from Algonquin Park Station to the different log-cabin camps that the Grand Trunk have constructed for the accommodation of tourists in that territory. He is returning from "Camp Minnesing" on Island Lake, 9 miles distant from Algonquin Park Station, and situated on one of the most beautiful sites on the Park. It is practically completed and the furniture and general dining room and kitchen are now being installed. The camp to open on July 1st. This camp built entirely of cedar logs with the bark on, and is comprised of the main lodge with twenty bed rooms, four bath rooms, public recreation room and general dining room. On each side of the main lodge, at a distance of fifty feet apart are three log cabin camps, containing four bed rooms each, bath, room and living room with spacious covered gallery on 3 sides of the cabin. Hot and cold water in the main lodge and each cabin; the entire camp to accommodate seventy-five people.

"Nominating Camp" situated at Smoke Lake, seven miles south of Algonquin Park Station was opened last year and is one of the most attractive places in the Highlands of Ontario, where anyone who visits the camp being delighted with it. These camps were built somewhat after the camps that are found in the Rangely Lakes in Maine, but far superior to them both in construction and furnishings.

The Highland Inn at Algonquin Park Station, which accommodates 150 people has been renovated, redecorated and refurnished this year. From the present extensive territory of inquiries that are being made and reservations secured, the indications point to a very successful summer in Algonquin Park District. The attractions of this extensive territory are numerous, the principal one, however, is the splendid fishing, which comprises such well known game fish as the small mouth black bass, speckled trout and black salmon trout. Hunting is not allowed in the park but visitors are allowed to shoot with the camera all the wild game they can see, and it is not necessary to go many feet from the hotels to find the deer in their native haunts, and mink, marten and beaver, in fact all the wild animals that are found in our Canadian woods have their home in Algonquin Park.



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Griffin's Opera House

Week commencing Monday, June 29th. The Nellie Kennedy Players in high-class repertoire. Change of Programme Nightly Opening Bill Monday "PAID IN FULL" Vandeville Between Acts PRICES: 10c, 20c and 30c. Bill opens Sat., June 27th, at opera house. FULL ELECTION RETURNS MONDAY NIGHT

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We are showing a wide range of Ladies' and Misses' Slips, made from excellent materials, neatly trimmed with lace or embroidery, all sizes up to 42 inches bust measure, at \$1.00 to \$7.00 each.

Ladies' White Dresses

Every style, all materials, all sizes will be found in our collection of White Lingerie Dresses for Ladies and Misses, in prices ranging from \$4.00 to \$15.00 each.

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Black Paillette Silk, 39 inches wide, very special at \$1 yard Bonnet's Duchess Satin in Black, 36 inches wide, at \$1.25 per yard. Black Duchess Moirelaine, 36 in. wide, at \$1.65 yard.

White Wash Goods

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Sinclair's

For The Vacation

AN ALARM CLOCK DON'T have your night's rest broken in order to catch your train or to get out early for that big fish—get one of our alarm clocks and leave your call with it. Prices 75c to \$3.00

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