

powerful example of our surrounding circumstances, and how our minds have been blinded by past errors and omissions. If we commit a sin we may return through repentance into the sunshine of divine favor, but our repentance and God's acceptance can never wholly blot out the evil effects of the sin. Some people think that they can do all sorts of things during the six days of the week, if they repent on the Sabbath they are as well off as if they had tried to live justly. Some people think that a death bed repentance makes it as well for their soul as a whole life of right living. They do not know, they never can know the bliss they missed, nor the degree of glory they might have attained. My friends, I hope that you may think and act wiser than this. If there is eternal punishment it is this, that although our sins may be forgiven us yet their scars can never be blotted out. If the bark is knocked off from a young tree the scar will heal over, and in a few years no one will suspect that anything had ever happened it. It only appears so, for nothing can blot out the scar. A hundred years hence the wood carver will find the nail and in his mind will trace it back to some mishap of the sapling. And he muses on in this wise: "Thus it is with us. Every sin leaves its scar upon the soul through all eternity. Should it not mightily teach us to be more careful of what we say and what we do. Words can never be recalled, deeds can never be undone." Will we listen to this practical moralist of a century hence? Every wrong we indulge in limits our chances for doing right, weakens our judgment for knowing right, and this weakness is not limited to the present time but exists throughout eternity. When we utter a word we set in motion an air wave that will not cease until it reaches the farthest limits of ether. You may think this is too minute to be noticed, but, my friends, nothing is too minute that concerns the welfare of the soul. If we are accountable for the sins we do, we are also accountable

for the weakness and blindness that they bring over us as an inevitable result, and it on account of this weak and blind condition into which we have involuntarily brought ourselves, we fail to perceive what is right, we are just as accountable for what we leave undone as if we knew it and did it not.

For instance a person has an alarm clock. He pays no heed to its warnings for a few times. He hears it, but like the sluggard he must slumber again. After awhile he might want to get up, but the alarm does not waken him. His father tells him he wants him to get up at five o'clock to-morrow morning, but he does not hear the alarm and sleeps on till seven. Do you suppose that the excuse that he did not hear the alarm would satisfy the father? You can plainly see that it was his own fault, that he was guilty of the sin of ignorance.

In the realm of morals you know that ignorance does not screen one who has violated some law of the land. He pays the same penalty whether he knew or knew not the law.

In regard also to our physical bodies, if we violate any of the laws of health, we suffer the same evil results no matter whether we knew the law or not.

It is just the same spiritually. The Bible says that "where no law is there is no transgression." Be not deceived my friends, our ignorance will not screen us. Knowledge of the law and obedience to it are the only things that can save us. Let us not love darkness rather than light, let us desire to know the laws that tend to the soul's perfection. May we excuse ourselves no longer saying "we did not know," nor be satisfied with the light we have, but desire more, and live rightly that we may have more. God does not limit it. We shut it out ourselves by our selfish thoughts and evil deeds. God's light, as His love is unbounded, and he desires that all may turn from darkness and dwell wholly in it.