Large Crowd Heard Pastor Russell Speak on The Blotting Out of Sin-Peter's Words Advising Sinners to Repent Were Taken for the Text-The Process of Conversion.

cently spoke on: "Thorough Conver- governing Adam-written in Father sion and Blotting Out of Sins." He Adam's very members-is still in force took for his text St. Peter's words, upon us as his children. We realize "Repent ye, and be converted, that your sins may be blotted out." (Acts the Gentiles show more and some less 11:19.) The discourse follows:

Contrary to the ordinary conception

work. It has a positive beginning, should have a systematic progress and vation beyond peradventure will only our fellow creatures. be realized at the conclusion of the present life, by those who "fight the able hints from the law covenant to good fight" and finish their course with Israel at Sinai respecting our obligahave passed away, and we shall have finished our course with joy.

What we have said relates, of course, to the salvation proffered during this gospel age. It does not relate to conditions previous to our Lord's death nor to the conditions which will obtain after the establishment of the kingdem at his second coming. We are not living in the Jewish age nor in the Millennial age; hence it is not necessary conditions of salvation in the different

about-to reverse the course of life ness that we realize that, "There is from progress in one direction to progress in another direction. The apos- viewed from the divine standpoint;tle declares that "the whole world lieth in the wicked one," and that by all through one man's disobedience. nature "we were children of wrath even and which has been passed to all as others'-prone to sin as the sparks heredity, is a barrier to fellowship with to fly upward. The natural trend or God, who, "cannot look upon sin with tendency of all mankind is more or allowance"-whose sentiment is that, less downward-the law of sin in our members resembling to some extent the law of gravitation in nature. Un- this standpoint of conviction of sin-by ti enlightened of the Lord we do not a discernment of the divine law and of recognize the prevalence of sin in our the most degraded would recognize that murder and some other gross crimes is wrong, they fail to recognize anything wrong in matters that would appeal to the advanced Christian as being wholly contrary to the

CHILDREN OF BELIEVERS

FAVORED. There is a difference—all mankind are not born on the same plane. Some are born in a justified condition, others an unjustified condition; therefore are born with a more enlightened conscience and others with a less enlightened understanding of God's sight the justification which came to their parents through faith in the either of them is a believer. His frequently misunderstood are: by the believing wife, and the unbelieving wife is sanctified by the believing

cation and with a relationship to God. Heb. iv., 1. Such a child of a consecrated believer of that parent; or if the parent die the particular sense, to supervise its interests favorably to its ultimate blessing. Such a child taught the reverence of the Lord and to desire to do his will, is necessarily at maturity in a very different state of heart than a child born will account for the fact that a true knowledge of conversion means so and conduct to some than it does to others. To the unjustified conversion justified it means a clear apprehension of personal responsibility for a life in conformity to the divine will, already

accountability

LAW-CONVERTING THE THE

Whatever our point of beginning, we wait until conversion begins to take place. It implies that some power has | ual. operated upon us which has enlightened our understanding and granted fally injurious in proportion as they afus to see our personal responsibility to- fect the conscience; and hence the largward God. This enlightening power the scriptures inform us is the law of dividual and sinned against knowingly, God. "The law of the Lord is perfect, converting the soul." (Psalm xviii:7.) We are by no means wishing to intimate that the Jewish law given at Sinai to the Jewish people only is applicable to Gentiles or to us who have accepted Christ. The law covenant

Nevertheless, looking at that law we may draw lessons from it. We reason that the God who gave it to the Jew is the God also of the Gentiles, and that His law of necessity must be practically the same at all times- unchangeable because He is unchange-

Pastor Russell of Alleghenny, Pa., re- | able. We reason thus: that the law that, as the apostle declares, some of of this law written in their hearts.

In the very grossest and depraved of the matter, conversion is a gradual heathen this law, guiding to a knowledge of right and wrong, is almost totally obliterated; while in some of us, a definite conclusion; and not until its less depraved by nature, this lawconclusion is realized can the subject graven in human nature and transwith any propriety speak of himself as | ferred from Adam to us, his childrensaved, even by faith, for be it under- is not so completely obliterated. We stood that our interpretation of the can discern something respecting right scriptures is that salvation in the pre- and wrong in all life's affairs-in resent life is only by faith. Actual sal- spect to our creator and in respect to Additionally we have received valu-

joy, and obtain therefore participation tion to God, respecting idolatry, rein the first resurrection of glory, honor pecting the sacredness of human life and immortality-the divine nature, and of the marriage tie, and of respon-(Rom. il:7); Peter, i:4.) Salvation in sibilities to neighbors, not to covet the present time is what the apostle their property, not to bear false witspeaks of as being "saved by hope"- ness against them, nor to steal from faith-having confidence in the them. Because of so general recogni-Lord's promises and in our acceptance tion of these general elements of the by the Lord under those promises. In divine law on the part of mankind the present life we are to "make our living under the light of the gospel calling and election sure," but it will law, the natural man, unconverted, renot be sure until the trial time shall cognizes to some extent the principles therein involved. More than this, the world has heard of the still sharper definition of the law of God expressed in the words of Jesus and by the apostles, showing that love of money or houses or lands or children or parents more than love for the Lord is idolatry; that lustful desire, although restrained, is adultery; that hatred of a brother or a neighbor partakes of the spirt of murder, and marks the hater for us to now consider the different and evil speaker as under divine con-

It is when these things are The word conversion signifies to turn discerned with more or less distinctnone righteous, no, not one," when that the condemnation that passed upon "The wages of sin is death," that "the soul that sinneth, it shall die." From our personal deficiencies when measurmembers; for while all mankind except ed by that law-some long for restoration to divine favor in the present life, as well as long for the everlasting life forfeited by the race through sin. It is a realization of this condithat leads to conversion; and tion the Lord.

FEAR AS A CONVERTING IN-

Fear may occasionally have something to do with conversion-fear of beine supervision, fear of what this might that our sins are completely blotted out during the present life. what constitutes sin. The apostle sets adversities and difficulties and sorrows this forth very clearly, assuring us beyond human relief, fear of the loss merely covered from the Lord's sight that the children of believers inherit in that this would mean as respects the for the present—pending our trial and everlasting future, fear to be blotted its favorable result, "Blessed is the out of existence in the second death. man whose sin is covered-to whom Redeemer's sacrifice; and that this But in true conversion fear is rarely if the Lord imputeth not iniquity." (Psa. justification continues to apply to the ever the most important element. Even xxxii:1-2.) child up to the time where it reaches and reof a true conversion, perfect love will be blotted out at the second sponsibility. The apostle indicates that have cast out all fear. The apostle in sins will be blotted out at the second, this is not only the case where both our common version is made to say, coming of Christ. So long as we have parents are believers, but equally se if "Knowing the terror of the Lord we defective bodies we have the marks of "The unbelieving husband is sanctified fear of the Lord, we persuade men." But the apostle is not here speaking of men in general but of the church. husband; else were your children un- of those who have come into Christ and ered, who is accepted as a member of clean, but now are they holy." [blame- who are hoping for mercy through Him. (I. Cor. vii:14.) The meaning of Such must realize the strictness of the of God, shall make his calling and electhis is: The belief of the husband is divine requirements, which will either tion sure shall at the First Resurrecreckoned of God as affecting the wife chasten and discipline every son action, when he will receive the new as respects the child to be born, or cording to the necessities of the case, body which God has promised, in likewise the belief of the wife affecting or, if incorrigible, abolish mercy and the husband, so that child from the destroy him in the second death. We blemishes or imperfections of any kind. moment of birth is reckoned not as "a who have accepted Christ, and who Thus the apostle explains the First child of wrath," but as a child of have learned of the mercy of God Resurrection of the little flock, saying: mercy, under divine protection and through Him, are not to presume upon "It is sown in weakness [blemished by care until it reaches years of personal divine mercy; but, as the apostle again sin], it is raised in power; it is sown says, "Let us fear, lest, a promise being in corruption [marred by sin], it is Such a child is not born in sin, left us of entering into His rest, any raised in incurruption; it is sown an shapen in intquity, but born in justifi- of us should seem to come short."- animal body, it is raised a spiritual

But while a fear or respect for the in the fall "blotted out"] (I. Cor. xv: will not only inherit a blessing from Lord may favor true conversion, a 42-44. and through the believing parent, but wrong fear has the reverse effect. The will, of course receive instruction in fear inculcated by Dante's Inferno, and 'the Lord's people are merely covered righteousness and truth at the hands other misrepresentations of the divine for the present and will not be blotted Lord would look after such a one in a draw people to the Lord but assuredly also by our Lord's words addressed to repel every well-balanced heart and those who already had become His

The gospel message is of God's grace Son, who has redeemed the world with give your trespasses. (Matt. vi:15.) of Godless parents, unjustified. This His own precious blood—paying the much more radical a change of heart in his condemnation. (Rom. v: 12.) The gospel message is that, as a cense- erated; but when he had found a felmeans a complete revolution. to the ately every member of Adam's race quence of this redemptive work, ultimreason, however, and as well has the went at once into full effect against support of scripture, that every intelthe part of anybody, has more or less toward their fellow creatures. a demoralizing influence upon that person-that thus every sin carries with it more or less of its record in the individ-

But such sins or weaknesses are specer measure of light enjoyed by any inintelligently the greater is the injury to his conscience, the deeper is his fell, and proportionately the more steps he will need to retrace at some time or other, either in the present life or in the future life, if he would ever get back to the condition which the Lord would approve and to which alone He would

pentance must precede it. A man must

"Godly sorrow worketh repentance," (II. Cor. vii: 10.) But, as already pointd out, the degree of this godly sorrow and the degree of the repentance fol-lowing it depends upon the state or condition of the individual. Likewise the restitution work which is a part of the repentance-seeking to make good any wrong we may have done to otherswill necessarily vary. The person born in justification and trained up in the way of the Lord will have done proportionately less injury to others for which he will need to make restitution and have proportionately less to repent of, than will the person otherwise born -born in sin and reared in an atmosphere negligent of righteousness and of duty toward others. Hence, properly, with some the first step in conversion will mean a very radical course, manifest outwardly to everybody, while with

to his friends and neighbors. To be converted, to turn to the Lord, begins with the will: for the will really represents the entire individual, supervising, as it does, our actions, words and thoughts. But no one can properly take this step of conversion who does not first believe in the Lord Jesus and in the redemptive work accomplished by Him. The divine word clearly sets forth that our Heavenly Father will not deal with us directly, because we are all weak and imperfect, our promises and obligations would count for little, and we could never keep our engagements even if we agreed to live perfectly the remainder of life.

Hence the provision made for us, that those who thus desire to come into fellowship with God may approach Him in the name and through the merit of the Redeemer, through the merit of His sacrifice for our sins. In order to thus come he must be instructed and know of the Lord's provision in Christ, he must see that any coming unto the Father through Him need not perish, need not be blotted out of existence in the second death but instead gain eternal life.

And this relation to God set before us includes not only the promise of the life that is to come, but also the promise of this present life-that it may be the more enjoyed, with the peace of God which passeth all understanding, as the apostle explains, "There is none fellowship with Him through Christ, righteous, no, not one.' and the privilege of appropriating to ourselves the "exceeding great and precious promise" of His word, to the effect that "all things shall work to-

"THAT YOUR SINS MAY BE BLOTTED OUT.'

These are the incitements set before the few who have "ears to hear" in evidently it is only a comparative few this present time-to stimulate them who do thus long for divine fellowship to repent and be converted that their and care in this present life and who sins may be blotted out. This matter thirst for eternal life in fellowship with of the blotting out of sins is one that is being rapidly lost sight of in our day. Few seem to realize that there are sins which need blotting out, which if they remained would hinder our fellowship with God and our receiving the blessing of life everlasting. Let ing alone in the world without the div- none mistake, however, and suppose

According to the scriptures they are

perguide men" (2 Cor. v.: 11): The re- sin, because God's work is perfect, and vised version is better, "Knowing the only by reason of sin did present blemishes, mental, moral and physical, come upon our race.

The believer whose sins are now covthe little flock, and who, by the grace body." [With every trace of our share

This same thought that the sins of character and plan would not only not out until their resurrection, is attested disciples and whose sins had already been covered: "If ye from the heart and leve; that God, compassionating forgive not men their trespasses, man's fallen condition, sent forth His neither wil your heavenly Father for-

It is illustrated again by the parable penalty for father Adam, and thus for in which the servant who owed his all of his posterity involved with him master a large sum, representing our sins of indebtedness, was freely exonlow servant owing him a trifle and had refused to exercise similar generosity shall have an opportunity for reconcili- to that of the master, he was not only ation with the Father and of thus at- reproved, but his original debt, which taining everlasting life. It stands to for the time being had been covered. him. The Lord's explanation of the ligent transgression of the right prin- lesson is that those who would profit by otple, every violation of conscience on divine elemency must exercise mercy

MORE AND MORE CONVERTED. As we have already said, conversion is a progressive matter; beginning with the conversion or change of our wille, it must ultimately affect all of life's interests. It is a mistake to think of conversion and religion as we would think of a gold piece, which having put into our pocket, was there without any further effort. It is more like the tiny shoot of a stalk of corn, first the blade then the ear, then the full corn in the ear. The blade must be the right kind of a blade else it would

selfishness to God. The change must that only those that walk up to the realize that he is a sinner and justly be positive, the determination must be under divine condemnation and disfav- fixed, and all must be on the right or before he will turn about in his foundation-must recognize that accourse. Repentance, the apostle points ceptance with the heavenly Father is law, for this is perfection, and we are out, is preceded by a godly sorrow for only through the merit of the sacrifice all imperfect; but each one begotten of sin; a sorrow such as God would ap- of his Son atoning for our shortcomprove-not merely a sorrow for the pen- ings and imperfections. At the same alties for sin, but a sorrow and regret time, our conceptions of sin and holito find one's self in sin, in imperfection. ness will be more or less vague at the beginning.

But, having taken the right course having turned wholly to the Lord, having given Him the full control of have the treasure of the new mind in our hearts, we were henceforth recognized as being in the "school of Christ. Day by day and year by year we come to a clearer and deeper appreciation of what we have undertaken; and it is well that this should be so, for could we from the beginning have seen clearly the meaning of holiness, we proba-bly would have been discourded with ourselves and would have fainted by the way. But, led step by step, knowledge increasing, and endeavor to obey bringing an increase of grace and leading us to fresh desires for knowledge and for grace, the matter becomes a progressive journey - a gradual transforming of the character through a renewing of the mind. So that the others it will mean a radical course in Christian of one year's good experienthe heart. which will be less manifest ces should be able to see much more clearly than at the beginning of his course, and should be able to realize himself a good step nearer to the divine standard in his heart and in his

> be able to see more and more distinctly the exceeding sinfulness of sin and the beauty of holiness. He should be able more and more to appreciate the truth of the divine plan, and, as the Lord promised, it should be in him a ed in us who are walking not after the sanctifying power, "Sanctify them flesh but after the spirit." The brother through Thy truth, Thy word is truth." THE STANDARD OF CONVERSION. Conversion gradually affects all the affairs and avenues of life. The patterns set before us in the scriptures is, "Be ye holy even as your Father which is in heaven is holy," and year by year

The Christian of two years' or of five

daily conduct.

we come to appreciate that holiness more and to feel our own weaknesses and unworthiness more. Our consola tion under such circumstances is that under the new covenant God deals with these converted ones according to the standard of their wills-according to the intentions of their hearts, and not according to the blemishes of their imperfect flesh. The Psalmist has expressed the matter prophetically, "If thou shouldst be strict to mark iniquity against us, who could stand?" and,

The apostle gives us the key, the se-"The righteousness of the law is fulfilled in us-us who walk not after gether for good to them that love the flesh but after the spirit."- Judged according to the flesh, we would all be imperfect, but judged according to the is judging us we are accepted as "comthus acceptable to God? They are such as walk not after the flesh—they are not striving to please the flesh, to live according to its dictates, but on the contrary they are seeking to please the Lord-to walk, that is to live, according to the spirit and not according to the flesh.

Mark that the apostle does not say



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spirit are approved of God, but those who walk "after" the spirit. None of us can walk up to the spirit of God's the spirit can walk after the spirit to the extent of his ability. And our abilities vary, although our wills must all be alike. We must all will to be like unto our Father which is in heaven -to be perfect; but we will all come short of that perfection, because we blemished earthen vessels.

CHARACTER MEASUREMENTS.

To illustrate: Suppose a scale marked off from 0 to 100. Let that scale represent human ability, and the 100 represent perfection. points is what the Lord's people must desire, must aim for from the very beginning of their Christian experiencefrom the moment of their conversionfrom the moment they made a full con secration of themselves to the Lord Yet day by day, as we attempt to live up to our glorious ideal of absolute perfection and God-lithness, each finds himself imperfect. "We have all sinned and come short of the glory of God," "There is none righteous, not one"-no one could live up to the spirit of the divine requirement.

What, then, is our hope? It is this: That whether our attainments be great or small, what the Lord is seeking for is the right attitude of heart, which de sires perfection and which strives for years' growth, should proportionately perfection, and which acknowledges its shortcomings and accepts Jesus and His merit as making good all deficiencies.

From this standpoint we can see the meaning of the apostle's words, that "The righteousness of the law is fulfillor sister who through weakness and de pravity may only be able to measur up to 50 points of character out of the 100 points representing perfection, may realize that Christ makes up to him his deficiency of 50 points, and that thus in God's sight he is "complete in Christ. Likewise the brothers or sisters who can only measure up to 40 points, or 30, or 20, or 10-doing the very best in their power-walking not after the flesh but after the spirit-these all may rejoice that Christ makes up to each one the amount of his deficiency, so that in each one of these the righteousness of the law is fulfilled; "we are complete in Him who is in the Head of the body, even Christ."

The apostle's words fit well to this illustration. He says: "Where sin abounded, grace did so much more that begetteth, loveth Him also who our journey to keep track of the law of abound." The convert trusted the spirit, yet finding himself possessed of only 50 points of obedience, perceives that cret to all joy and comfort in the Lord, sin has abounded toward him to the extent of the lacking 50 points, so that he to trace them in any of the sons of "the law of the Lord is perfect, con-"cannot do the things that he would;" but to the extent that sin abounded, to that extent "grace abounds" and makes up to him his deficiency, so that under spirit, the will, the intent, as the Lord the new covenant his righteousness of intention and effort are accepted of the Lord through Christ as actual perfec-

> But notice that the same rule operates in respect to those against whom sin has abounded 60 points, 70 points, 80 points or 90 points-in proportion as the sin abounded, in the same proportion grace is necessary, and grace does abount toward those who have laid hold upon the great sin-offering and who are ounted of God as "complete in Him."

(Col. H. 10.) Year by year, as Christian character as we have our present mortal bodies, without the imputed merit of our Lord Jesus. This, however, cannot lead us to any difference to sin, as the apostle in sin that grace may abound?" He

answers, "God forbid!" We have died to sin, our wills are dead, given up. We have cast in our and death. We are thus soldiers of the this; we must love our enemies, sin would be preposterous. On the conmerit of Christ's righteousness, the makes us acceptable to the Father. nevertheless we desire to actually increase in the divine likeness to the extent of our ability year by year. Such should be nearer to the divine pattern this year than we were last, although we may still be far from God-likeness except in our wills, our intentions. In these we must never be anything short of perfection, as it is written. "Blessed are the pure in heart."

"IF WE SAY WE HAVE NO SIN. WE DECEIVE OURSELVES."

representation of the divine plan.

But among those who have a proper view of the matter, who have a standing acceptance, a reckoned righteous-ness through Christ, progress means ren, and of sympathetic love to the not only greater self-control year by world and for enemies, and yet, dear Is Your Wife year, increase of faith, increase of fortitude, increase of perseverance, in- need to be on your guard and to say to crease of gentleness, increase of patience, increase of the sum of all these love; but it means increase in these matters in the perception of the mind as well as in the performance of the body. For instance, at the beginning of the Christian way our love for the Lord partook to some degree of fear and

cause it is our duty so to do, but bewe love Him for Himself.

The next step in our love is that we approve and to which alone He would grant everlasting existence.

REPENTANCE PRECEDES CONVERSION.

REPENTANCE PRECEDES CONCOMING from the first, else it will never been been painted by a conversion in its first and simplest conversion, our text implies that re
REPENTANCE PRECEDES CONCOMING existence.

VERSION.

Conversion in its first and simplest plant in conversion in its first and simplest place it will never produce the right kind of salk, and so plants viz. Fearly frighteousness which we see exempliants. viz. Fearly frighteousness which we see exempliants viz. Fearly frighteousness with the right kind of an ear, etc.; and so with the principle

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grand, that which is noble, that which laying down our lives for the brethrea, is true, that which is just, that which let us rejoice, yet let us rejoice in fear, is loving.

Another step in our progress on love 'yet completeed fully, and that the development is that gradually we get Lord's providences will bring opportunto love more and more those who have ities for further testings and provings this same character likeness, those who along the lines already attained. are like the Lord-"He that loveth Him | It will do us good at every stage of qualities, to the extent that he is able ship to the world and to our enemies-

A further advanced step would be our general love or sympathy for the world of mankind and not merely for those who are the Lord's people. Truly we Pope Would Not See Countess Montigmust love and sympathize with the consecrated ones first and chiefly, but a sympathetic love springs up in our realize that they are all fallen creatures. and as we look forward in the Lord's present King of Saxony) since her reword to the uplift that shall ultimately turn to Florence from Dresden after

we love the brethren."

come to every creature. through the fall, we rejoice in what the pope's influence with King Fred-they will gain in the redemption and erick Augustus to obtain for her the develops, the convert may get nearer restitution. But more than this, still privilege of seeing her children. The another test is to be reached before we | pope, h we have no hope of reaching actual indicates as being that we must come perfection and thus being able to do to love our enemies. To do good to are at perfect love. That test our Lord those who despitefully use us and persecute us and say all manner of evil points out, saying "Shall we continue is the highest manifestation, the highfalsely for His sake. This apparently est development of love under the

scriptural standards. We do not mean that this attainment lot with Christ to be opponents of sin, that we would not rejoice in seeing adto lay down our lives on behalf of versity coming upon our enemies, neithwill be indicated merely by a feeling er merely that we would not do them lift others out of the bondage of sin injury. Our position must go beyond eross, and for such to think of serving must desire to do them good, we must rejoice in whatever would be calculated trary, even while rejoicing in the to bring that good to them. This dis-"wedding garment" covers us and position must be attained as a mark of perfect love-the mark of character necessary ere we be ready for the full salvation that God has promised to them who love Him. He has promised the glorious things and opportunities of experiences should be expected—we the future to those who love Him more than they love houses or lands, parents or children, or any other creature-more than they love themselves-and these tests of conformity to the divine standards serve to prove those whom the Lord would honor and use for the fu- tors for the SEMI-WELKLY

ture blessing of the world. It is hope-more, it is my belief-dear whom I have addressed this afternoon have already passed the first stage of ves, as the apostle declares, saying, that heart-consecration to the Lord, the givthey have no sins. Failing to recog- ing up of their wills to Him. More nize their own weaknesses and imper- than this, it is my hope that a major- Waen Called on. fections, they must also fail to recog- ity of you here present have gone on nize their continual need of a share in and on in this matter of conversion, the Redeemer. These deceive them- seeking daily to bring yourself into full selves indeed, and that greatly to their conformity to the divine will, as the own injury, as well as to the gross mis- apostle put it, to "bring every thought into captivity to the will of God Christ.

I trust that many have taken the var ious steps in love of God, to the brethfriends, I am sure that you still find yourselves:

"My soul, be on thy guard; ten thousand foes arise; The hosts of sin are pressing hard to draw thee from the prize."

We have passed the point, dear friends where we would feel ourselves We said to ourselves, we ought to love approved of God if our conceptions of God because He is our Creator and be- our duty toward our fellow creatures BURKE-At the General Public Hoscause He has redeemed us through His ended with not stealing from them and Son. This was the beginning of love—not murdering them. I trust that many, We love Him because He first loved if not all of us, have passed on our path us." But as we went on in the con- the points where not even an evil vert path, in the narrow way, we by thought would be entertained against and by reached a higher ideal of love a brother, much less be expressed in toward God. Coming to see His won- slander or malice or envy or strife. derful character, greatness, mercy, etc., This is the grand goal of conversion set we come to love Him, not merely bebefore us, and we must reach the mark MOURIER-In this city, on Jan. 2nd, of perfect love even to our enemies ere cause we appreciate such a character we could reasonably thing of ourselves as His, we admire Him, we adore Him, as amongst those who would eventually attain to the first resurrection.

And even after attaining the mark of

remembering that the testings are not

is begotten of Him"-he that loveth the Lord in respect to our relationship righteousness, purity and goodness in with Him, our relationship to each other the Father, will love these same traits, as members of His family, and relation-God. Now, as the apostle says, we have verting the soul"-converting, influencthis as a fresh evidence that we have ing, turning, changing thought and passed from death unto life-"because word of life. "Love is the fulfilling of the law.

REFUSED AN AUDIENCE.

BERLIN Jan 5 .- Countess Montignoso, (former Crown Princess Louise of Saxony, and divorced wife of the an unsuccessful attempt to see her children, Dec. 22, went to Rome to seek countess an audience.

TO WRECK TRAIN UNDERWOOD, W. Va., Jan. 5.-An attempt was made to wreck the New York and Chicago express on the Baltimore and Ohio railroad, carrying 200 people. A heavy iron bar was driven in the switch with such force that it required twenty minutes' work to remove it. Had the train crashed through at full speed it probably would have rolled down the mountain side.

The condition of the switch was discovered by a trackman, who stopped the train and prevented the acciden

FRANKLIN, N. H., Jan, 5.-During the absence of the family the large dwelling house of George R. Kempl was completely destroyed by fire this evening. The house contained a large amount of valuable furniture, and the loss

NOTICE.

The Canvassers and Collec-SUN are now making their friends, that the majority of those rounds as mentioned below. The Manager hopes that all subscribers in arrears will pay BOGAR CANNING in A'bert and

Westmorland Countles. N. B F. S. CHAPMAN in Kings Co N. B J. E AUST N, in Sunbury & Queens

MARRIAGES.

MERRILL-HURLEY-At the Methodist church, Green Hill, York Co., on Wednesday, Dec. 28th, 1904, by Rev. J. A. Ives, Margaret J. Hurley to Charles W. Merrill, all of Green Hill. MACDONALD-KING-By Rev. Mr. McKiel, of Church of the Good Shepherd. Florence King of St. John to Bertram Macdonald of Ottawa.

DEATHS.

pital, Jan. 1st, Mrs. Jane Burke. BARNES-At Boston, in the 30th year of his age, Bliss B. Barnes, formerly CARROLL-In this city, on Jan, 1st,

Margaret, widow of the late John Carroll, leaving three sons, two daughters and one brother. 1905, Peter L. Mourier, aged 67 years, leaving a wife and one son to mourn

their sad loss. NEIN-At Dorchester street. St. John. Jan. 3rd, 1905, J. M. Nein, died very

H20

ELLSWORTH

ences of murde probable motive the discovery of Robbins, a fisher three miles from he had long lived crushed in and blood. As Robb old, had few cal ed until last nig his nearest neig of a mile away, had been seen ing he might be his son to inve Through the wi body upon the of blood. His f cide, and word to Judge E. P. Judge Spofferd. E. Wasgatt an en examination entrance unlock three rooms of sisted, plainly re assailant. Bloc door and walls and all over the was saturated v was beaten in recognition. T the murderer

Carried Eff

Headquarters army at Port A Kow and Tien men of the Rus Arthur were ma of Yamutsui, or Bay, for 15 mil tion at Changti the other detac after. Each de panied by six l The Russians d taken on specia to Dalny, and embark for Ja waiting in that

of the gallant nathetic spect at Changlingt containing the

FIRE A

The long pro

(Speci HALIFAX, ence of Geo. (totally destroy Forsyth badly in the north er ing. Mr. Olar be between \$3 was valued at ried \$1,000 ins to state the on the furnitu is assessed at ried \$1,000 in

furniture.