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### BIRTHS.

**CORNELL.**—Near Omemee, on Friday Oct. 29, to Mr. and Mrs. Melville Cornell, a son.

**PAGET.**—In Emily, on Monday, Oct. 24, to Mr. and Mrs. Robert Paget, a son.

### MARRIAGES.

**McMULLEN — ARNBURG.**—At the manse, Fenton Falls, on Wednesday, October 27th, 1909, by the Rev. C. S. Lord, B.D., Mr. Jas. McMullen to Mrs. Mary Louisa Arnburg, both of Bobcaygeon.

### DEATHS.

**JACKSON.**—In Nichol's hospital, Peterboro, on October 30, Annie M. A. Jackson, daughter of Mr. and Mrs. Henry Jackson, of North Ops, aged 19 years.

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J. A. McKONE, PRINCIPAL

# The Day of All Saints

Pastor Russell Preaches on Ancient Holiday

Text, "Both He That Sanctifieth and They That Are Sanctified Are All of One: For Which Cause He Is Not Ashamed to Call Them Brethren" (Hebrews ii, 11)—Number of Saints Not Restricted.

Sunday, October 31.—Pastor Russell of Brooklyn Tabernacle preached today from the text, "Both he that sanctifieth and they that are sanctified are all of one: for which cause he is not ashamed to call them brethren" (Hebrews ii, 11). He said in part:

To-morrow will be observed by our friends of the Catholic, Lutheran and Episcopal churches as "All Saints' Day." At an early date after the death of the apostles, probably in the third century, the custom crept into the Church of invoking the blessing of the saints. Some held in remembrance a patron saint, whose influence and memory were of a merely local character, and a certain day in the year was set apart as a memorial and for invoking his influence in the heavenly courts. When subsequently papacy was organized, gradually the majority of the Christian claims acceded to the special vicar of Christ, reigning in his stead and exercising his authority. Many submitted themselves to this rule and thus were absorbed into that great system which still holds sway in the world. It was papacy that established "All Saints' Day" as a holy day for the invocation of all saints not otherwise particularly provided for by separate days of invocation.

Although saints admittedly are rare—few in comparison to professed Christians—nevertheless it seems there were enough so considered in the time of Gregory IV. to appropriate nearly all the days of the year. In other words, there were about 365 recognized in Gregory's time—after Christianity had been in operation for 300 years. Hence to-morrow will be the day for invoking the blessing of all the saints of the past one thousand years. But just how many or how few they are, according to the records of the celebrating churches, we do not surely know. If the records of the first eight centuries were correct, in the same proportion we should not expect that the total number of saints recognized would be above one thousand. One sad thought connected with the celebration to-morrow must present itself to all thinking minds amongst the celebrating saints, that is, that only the saintly do they acknowledge as of holy character, fit for heaven, because the unsaintly, the unholy, would certainly be unfit. The teaching of papacy is that since only the saintly can be ushered into heaven at the time of their death, all the unsaintly, undeveloped, they hold, must first undergo a purgatorial process in Purgatory—to purify them, to make them ready for heaven.

Protestants on the contrary have discarded Purgatory, claiming that it is an unscriptural doctrine. They do not, however, claim that any but the saintly are prepared for heaven at death, nor that God has promised heaven to the untaught or undeveloped in Christian character. Hence in some respects the Protestant theory is still more grievous, more terrible, more awful, for the bereaved than the Catholic view, in that it offers no hope for all eternity to the saintly. Prayers to the saints, we believe to be unscriptural and unreasonable. Nowhere in the Bible are we authorized to pray to the dead—either saints or sinners. On the contrary the Scriptures set forth our Heavenly Father as the supreme object of worship, though they do intimate the propriety of praying to our Lord Jesus also. As we read, "All men should honor the Son even as they honor the Father" (John v, 23). But prayers to the dead are unreasonable, according to the Bible, which teaches that "the dead know not anything" (Ecclesiastes ix, 5); that "their sons come to dishonor and they perceive it not of them" (Job xiv, 21); and that "there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest" (Ecclesiastes ix, 10).

The Scriptures do recognize the difference between the saints, the Lord's holy ones, and the remainder of mankind. And it is assuredly true that the great masses of humanity are totally unfit for the glories and perfections of the heavenly state. It is true that the Church is called upon to develop the fruits and graces of the Holy Spirit and is assured, as St. Peter declares, "If ye do these things, ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Saviour Jesus Christ" (II Peter i, 11).

But we hold that it is not only unscriptural, but irrational, to believe that all mankind except the saintly deserve centuries of torment in Purgatory or an eternity of torture in a worse and hopeless place. Let us take the Scriptural proposition, the only consistent one, the one which agrees with our five senses and with the Bible—that the dead are dead, and that resurrection from death is what they need and what our Lord's death will secure for every member of our race. Let us accept this state-

ment of the Bible, "Blessed and holy is he that hath part in the First Resurrection, on such the Second Death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years" (Revelation xx, 6). Let us accept the Scriptural explanation of that thousand years, that Millennial reign of Messiah—that it will be a time of blessing, of uplifting mankind, and that therein the elect saints of this age will be privileged to cooperate with their glorified Redeemer in bringing about the uplift, the resurrection, the restitution of all who will then prove willing and obedient.

The term "saint" is not a sectarian one. It occurs over one hundred times in the Bible, mostly in the plural form, "saints." Our text speaks of a saintly, or sanctified class, and declares our Redeemer to be one of these—their Head, their Lord. He declares that all the sanctified of this Gospel Age are one—of one spirit and figuratively of one body. As for instance, the House of Lords is one body under a chairman, and the House of Commons is another; and the House of Representatives is another. So the Church is the Body of Christ over which he is the Head, the Presiding Officer and Member. But the point specially to be noticed is that all who will belong ultimately to this Church, class which the Lord is now calling and drawing from amongst men will (every one of them) be saints, every one of them be sanctified.

The word "sanctified" signifies to be set apart to holy usage or services, as distinct and separate from any earthly ambition, calling or business. Nevertheless these sanctified ones are not merely the clergy or those without earthly responsibilities. While our Heavenly Father is a great King, the King of the Universe, he nevertheless has made a plan which enables even the humblest of his creatures to approach him through the merit of the blood of Jesus, and by faith and obedience to the extent of his ability in sacrifice, to become a joint-heir with his Redeemer in the heavenly Kingdom. Thus the present call is confined to a call to sanctification. As St. Paul declares, "This is the will of God (concerning you), even your sanctification" (I Thessalonians iv, 3).

The word "saint" signifies "holy one," "sanctified one," "set apart"; or, taken as a whole, it signifies one set apart to holy usages, services, etc. We are quite ready to admit that these are a comparatively small number at the present time; as the Scriptures declare, "a little flock"; and again, "not many"; and again, "few there be that find it."

"When we say that God is now selecting a special class to be joint-heirs with Christ, and that he has determined that this special class shall consist exclusively of the sanctified, let us not be misunderstood to mean by this that in the next age God will accept to his favor the un-sanctified, the wicked. The conditions during the Millennial Age will be much easier for mankind than are present conditions of the Church, the elect, the saints. Now we must walk by faith; then we will walk by sight, because Satan and sin and darkness will have passed away, and the light of Truth will flood and cover the whole earth, so that, as the prophet says, they shall teach no more every man his neighbor, saying, know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord" (Jeremiah xxxi, 34). The rewards for obedience to the Divine requirements in the Millennium will be the earthly rewards, eternal life or the earthly restitution plane. The reward professed to those who now walk the narrow way by self-sacrifice is a spiritual one, glory, honor and immortality on the spirit plane, like unto the holy angels—and higher than this; like unto our Lord Jesus in his glorified state; as seen by the Apostle, "Shining above the brightness of the sun at noonday" (Acts xxvi, 13).

We must guard also against the thought that the total number of God's elect would be as small a number as the calendar of the saints recognized by some of our Christian friends might imply. We hold that none is able to judge definitely on this subject, except the Master. He has given us general intimations of the lines of his decision, but he has not permitted us to determine the matter, saying, "Judge nothing before the time." We are to content ourselves, therefore, with the thought that "the Lord knoweth them that are his," and that he will accept no one who in any degree is disloyal in heart, and that he will overlook and neglect no one who is of the proper attitude of heart. We understand, too, that our Lord is no respecter of denominational lines, but that, in every sect, he who loves God, and who accepts the merit of Christ by faith, and who presents his body a living sacrifice daily unto death in the Lord's service—all such are his disciples and, as stated in our text, "He will not be ashamed to call them brethren." But all of this, be it noted, is based, not upon their earthly Church relationship, but upon their sanctification of heart, their relationship to their Redeemer and Head, Jesus. Not only may these be found by the Lord in various de-

nominations, but of various ages, or various colors, of various nationalities, of either sex, and on various levels. One may be a washerwoman, another a farmer, another exercising his talent in business directions, another giving his time as a pastor, priest or teacher of spiritual things. "The Lord knoweth them that are his" (II Timothy ii, 19).

Seeing that the sanctified are comparatively few, and that evidently few can properly direct the way toward a condition which they have not themselves attained, it behooves us to look carefully to the instructions given as by our Lord Jesus directly and through his apostles. St. Paul, who wrote, "This is the will of God, even your sanctification," also wrote, "We are bound to give thanks always to God for you, brethren, because of the Lord, because God hath loved of the Lord, because God hath loved from the beginning chosen you to salvation through sanctification of the spirit and belief of the Truth, whereunto he called you by our Gospel, unto the obtaining of the glory of our Lord Jesus Christ" (II Thessalonians ii, 13, 14). Note from these words that the call of the Church is the special feature of this present Gospel Age and its message. Note also that our call is not to sectarianism, but to a heart relationship with the Lord through a belief of the Truth and a proportionate getting rid of error. And this enlightenment through the Truth progresses in proportion to our sanctification of spirit—of thought, of word, of deed.

Note again the same Apostle's explanation of the matter. He says that he addresses them that are sanctified in Christ Jesus (who were called to be saints, and he explains that while they had been sinners, "children of wrath, even as others," they had been cleansed by faith through acceptance of the finished work of Christ on our behalf. "Ye are washed, ye are sanctified, ye are justified in the name of the Lord Jesus, and by the Spirit of our God" (I Corinthians vi, 11). The same St. Paul, addressing the Ephesian brethren, says, "I commend you to God, and to the Word of his grace, which is able to build you up, and to give you an inheritance among all them that are sanctified" (Acts xx, 32). Note here that it is only the sanctified of the present age that are to get the inheritance with our Lord Jesus, a share with him in his heavenly Kingdom. Note also how the Apostle here again lays emphasis upon the Scriptures as containing the power which not only leads us to consecration and setting apart to the Lord's service, but which will strengthen us in thought and word and deed to do his good pleasure, to maintain our sanctified relationship with him through our Lord Jesus Christ.

St. Peter (I Peter i, 2) explains to us that God's election of the members of the Church from amongst the world during the present age is along the line of sanctification. He elects that all those who shall accept his favor to the extent of sanctification in the trying conditions of the present time shall be joint-heirs with our Lord and Redeemer in his Millennial Kingdom. The Apostle's words are, "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ" (I Peter i, 2). Here we have the matter succinctly stated—faith in the blood of Jesus is essential as the first step in the way to God. "No man cometh unto the Father but by me," said our Lord. Then our way must be through sanctification of the Spirit, of the will, the setting apart of our hearts from earthly ambitions and pleasures to heavenly ones—deadness to the world, and a liveness toward God. This work of grace must progress day by day.

Our sanctification is not merely for the beginning of our Christian experience, but to be the very essence of our lives hereafter. The trials and testings of life from the world, the flesh and the devil will serve to demonstrate the thoroughness of our sanctification. God, however, is not seeking to prove whether or not we are perfect in the flesh, for he knows and informs us that we are imperfect. He does, however, desire to prove that our consecration, our sanctification, our setting apart of ourselves to be faithful to the Lord at any and every cost is not merely a passing whim or fancy, but by continual instructions of his Word by the inspirations of his Promises. By the testings of his disciplines he would fix indelibly, unalterably, this decision of ours to be entirely his in thought, in word, in deed—even unto death.

St. Paul, consistently with his statements already quoted, wrote to the Christians at Rome respecting God's foreknowledge and predestination of the Elect Church, saying, "Whom he did foreknow, he also did predestinate to conform to the image of his Son, that he might be the firstborn among many brethren" (Romans viii, 29). Our Heavenly Father decreed that no one might be a member of this elect Church except sanctified ones. And these must be tested before final approval. Their Lord, their Redeemer, having been a saint fully consecrated to the Father's will, these called, chosen and faithful followers will likewise be saints and, in this respect, the Apostle declares, they will be copies of their Redeemer, and he will be an Elder Brother amongst them, when they shall share his glory in his Kingdom.

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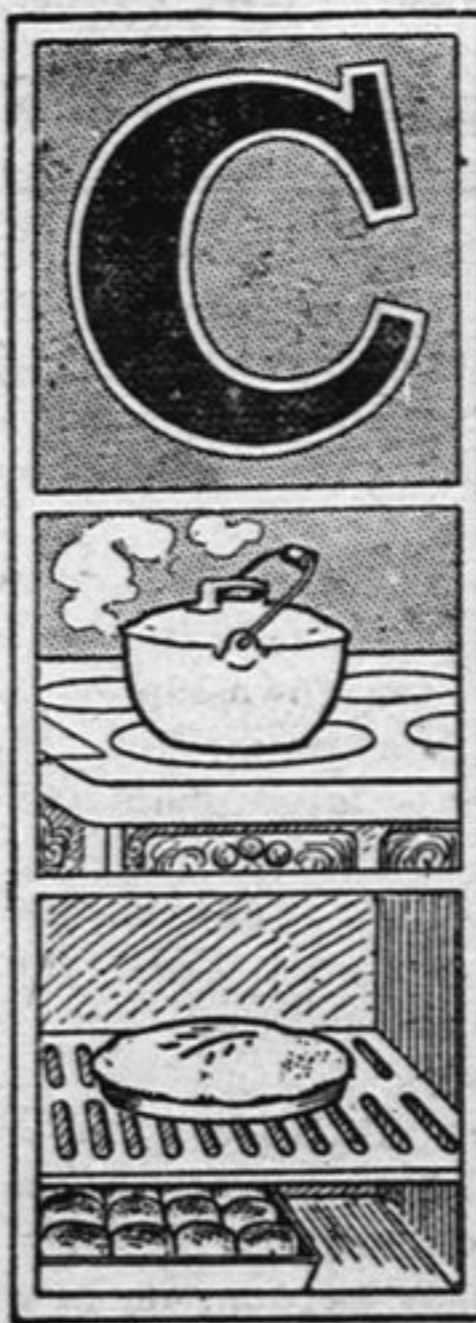
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