Hamilton Happenings

NOTICE TO HAMILTON SUBSCRIBERS.

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CALVIN WASN'T PERFECT MODERATOR'S OPINION

Hamilton Presbyterians Observe 400th Anniversary of Churchman's Birth—Happenings

HAMILTON, July 11.—(Special.)—The four hundredth anniversary of the birth of John Calvin was marked by most of the Presbyterian Churches today by special sermons. Rev. Dr. Lyle, moderator for the general assembly, in speaking at Central Church this morning, said that Calvin's system was not perfect, that it lacked the large heartedness of Luther's teaching. It was of the head, not of the heart. One of Calvin's weakest points was that he did not give music and architecture their right places in the worship of God. He favored church union, and Dr. Lyle said that it was time that they stopped quibbling and completed the work that Calvin would have effected, had not Cramer met his death.

The board of health will open next week a couple of stations or the supply of pure milk for bottle fed infants for the summer months.

The police have been asked to investigate several complaints about film-flamming and short-changing on the central market.

Bank Sues.

The Bank of Hamilton is suing the A. W. Maguire Company for $10,100, the amount Maguire, who committed suicide, overdrew his account ,and $404 promissory notes.

Edward Wilkinson, 230 East Barton-street, who made threats that he would clean up the magistrate, was remended until Monday by the magistrate Saturday.

Cheries Walmsley, the leading spirit in the Imperial Social Club, North MacNab-street, which was raided by the police two weeks ago, was arrested Saturday on the charge of vagrancy.

John Wintermute was locked up today on the charge of stealing a boat from Martin Cleweth.

Orangemen at Church.

The local Orangemen, who will go to Galt Monday, marched to St. Andrew's Church this afternoon, where Rev. J. A. Wilson preached a special sermon to them. T. J. Stewart, M.P., headed the procession, and amongst the prominent officers present were: C. H. Pilgrim, district master; Wm. Nicholson, past district grand master; Wm. Clark, district secretary, and Capt. Chas. Nash. There were about 250 men in line.

John J. Fick, 33 Spruceside-avenue, died to-day in his 32nd year.

Mrs. Dowling, 37 Magill-street, died this afternoon.

B. J. Brokos, a G.T.R. employe, was severely scalded Saturday afternoon.

Engineer Ryre, Allandale, who fell from a G.T.R. train at Georgetown Saturday ,was operated on Saturday afternoon, but had not regained consciousness late to-night.

CLAIMS CURE FOR DIABETES

New York Physician Declares Atropine is Remedy For Disease.

NEW YORK, July 11.—After a series of experiments in the clinics of Mount Sinai Hospital in this city carried on for the last two years and a half by Dr. J. Rudisch of the visiting staff, it has just made a preliminary report on the use of atropine in diabetes. He considers it a cure for that widespread disease which is attacking more and more New Yorkers every year in these "strenuous life" days.

Atropine is the active principle of belladonna or "deadly nightshade." It has never before been tried in kidney troubles, tho it was well known that it was chiefly eliminated by the kidneys and therefore exerted a pronounced effect on those organs.

Cure For Sleeping Sickness.

NEW YORK, July 11.—The John D. Rockefeller Institute of Medical Research believes it has discovered an absolute cure for African sleeping sickness.

No announcement will be made to the scientific world until experts who have been commissioned to subject the discovery to the severest tests have reported favorably upon it.

HAMILTON BUSINESS DIRECTORY

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SET BACK FIFTY YEARS WITHOUT REAL CATHEDRAL

Toronto Diocese Should Set Example to Canada, Says Canon Macnab

Canon Macnab spoke at length at the morning service in St. Alban's Cathedral yesterday of the present changes and future prospects of the cathedral, taking as his text, Joshua xxiv., 27, where reference is made to the stone set up as a witness to God's goodness and the people's loyalty.

The present re-arrangement of the seating would provide for about 100 more persons, but further accommodation could only be obtained by an extension to the building, which they hoped to see carried out soon.

He reminded them that St. Alban's could never be anything else but a memorial to the ever persistent and brave efforts to provide a real cathedral for the diocese of Toronto, which should be foremost in promoting the true cathedral idea in the Dominion. If the efforts of opponents of the scheme were successful, it would throw the diocese back fifty years.

The greatest triumph the present bishop could secure for his episcopate would be the completion of the cathedral. He was hopeful that the good sense of the diocese would see that this was carried out.

At evensong Bishop Sweeny made an eloquent appeal for a completed cathedral.

"I look forward," he said, "to the day when this building will be completed to the glory of God and in memory of him who lived in our midst for thirty years. These temporary seats are but a first step. I long to see that wall knocked in and the cathedral extended a hundred yards to the west.

"I do not ask you for money; I do ask you for something better! I ask for your prayers, that you will seek to find out from God if this work is of God. I hope to see the day when from a completed temple the incense of prayer and praise shall arise to the Lord God of Sabaoth."

A PLEA FOR POLITENESS

British Postal Officials Told Civility Will Aid in Promotion.

LONDON, July 11.—Under the heading "Civility at Public Counters," the English postmaster-general makes an appeal to postoffice employes to display more affability and a "less indifferent and condescending attitude than many adopt in the performance of their duties."

The postmaster-general further promises that affability will weigh with the officials in considering promotions.

Are You Using An Oily Liniment?

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No extra copies containing ballots can be sold.

Pastor Russell's Sermon

The Times of the Gentiles: Text, "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled" (Luke xxi, 24.)

NEW ORLEANS, La., July 11.—Pastor Russell of Brooklyn Tabernacle preached here to-day. He said:

As the City of Babylon represented the empire of Babylon, so the City of Jerusalem represented the Jewish nation. The Scriptures refer to the fact that centuries before our Lord's day the Jewish kingdom had been overthrown—had passed to the control of the Gentiles—and in our text our Lord declares that this subserviency would continue until certain times of the Gentiles, certain years or periods of their control, would pass away. When we read that certain times will be fulfilled, we are justified in thinking that these times have been foretold. And in looking for the statement of the matter in Holy Writ, we notice the facts of the case as follows:

God established the Jewish nation as His representative nation, or kingdom, in the world, with the understanding that in some manner and at some time that nation would be the channel of divine blessings to all the families of the earth, in harmony with the original oath-bound promise made to Abraham. After a precarious existence of nearly six hundred years, the star of Jewish empire set, and it has not re-arisen since. The particular date at which the typical kingdom passed away is clearly marked in the Scriptures. The solidarity of the empire in the hands of King David, and his son, King Solomon, was lost in its division in the days of Solomon's successor. Nevertheless, in harmony with the Divine prediction, the royal line continued in the tribe of Judah; as it is written, "The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come" (Genesis xlix, 10).

Of the last king of Judah, Zedekiah, the Divine declaration was, "And thou, profane and wicked prince of Israel, whose day is come when iniquity shall have an end, Thus saith the Lord God. Remove the diadem, and take off the crown; this shall not be the same. * * I will overturn, overturn, overturn it; and it shall be no more until He come whose right it is; and I will give it Him" (Ezekiel xxi., 25-27). That statement was made just prior to Israel's captivity to Babylon, B.C. 606. And the crown and sceptre have been overturned since then, and will continue so to be until Messiah himself, at His second advent, shall take the throne as the antitypical Son of David.

The interim of time between the overthrow of the crown in the days of Zedekiah and the establishment again of the crown in Messiah's Kingdom at His second advent is Scripturally termed the "times of the gentiles"—that is to say, the years of the Gentiles; the years in which the Gentiles would bear rule over Israel and all the earth; the period in which God would have no representative nation in the world. Some may enquire, Were not the Israelites restored from the Babylonian captivity? Yes, we answer, but they did not receive back the kingdom; they were thereafter subject to the great dominant kingdoms of the world. First, they were subject to the Medo-Persian Empire, whose emperor, Cyrus, restored them to their own land as a subject nation. Subsequently they were subject to the Grecian nation. And in the time of our Lord they were still a subject nation to Rome. Pilate represented the Roman Government, and so did Herod, the king of Galilee. Anyway, the Herods were not Israelites, but Edomites.

While it is true that an outward form of Jewish kingdom was maintained subject to the Roman emperors for a time, the last vestige of this authority passed away with the destruction of Jerusalem by the Roman army in A.D. 70, and the Jews have never been able to re-establish themselves in their own land up to the present time. Now, in harmony with the Scriptures which foretell Israel's restoration to Palestine, and their re-establishment as the earthly representatives of God's kingdom, the Zionist movement is coming forth with good hopes of soon effecting a Jewish sub-kingdom. We may be sure, however, that the declaration of our text will come true to the very letter—"Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled"—or, filled full.

The Scriptures very particularly draw to our attention King Nebuchadnezzar of Babylon. Very carefully does the prophet explain that Nebuchadnezzar had a vision of deep interest to him, but the particulars of which he could not recall. He demanded of the wise men of the empire a statement of the dream, as well as an explanation, arguing that if they had any supernatural power by which they could explain a dream, the same power could rehearse it. Then it was that Daniel, the prophet, was brought to the notice of the king, and by Divine power not only rehearsed the dream but explained it—a dream of much more interest to all Christians than it possibly could have been to Nebuchadnezzar himself.

Many of this audience doubtless recall the dream and its interpretation, yet we will briefly rehearse it. In his dream Nebuchadnezzar saw a great image of wonderful height and grandeur; its head was of gold, its breast and arms of silver, its belly and thighs of brass, its legs of iron, and its feet of iron mixed with clay. While it stood erect, a stone was taken from the mountain and hurled at the image, striking it on the feet. Forthwith the iron, the clay, the brass, the silver and the gold were crushed to powder and became as the chaff of a summer's threshing floor, and the wind carried them away. By Divine illumination, Daniel, the prophet, explained the vision thus: The head represented Nebuchadnezzar's own universal empire, Babylon. The breast and arms of silver represented the kingdom which would succeed his as a universal empire; namely, the kingdom of the Medes and Persians. Upon the fall of Medo-Persia, the Grecian Empire would become universal, to be succeeded in turn by the Roman Empire, whose great strength was symbolized by the iron. This is the empire which ruled the world in the days of our Lord. Thus we read that our Lord was born at Bethlehem, whither Joseph and Mary had gone at the command of Caesar-Augustus, the Roman emperor, who sent forth a decree that all the world should be taxed. The civil Roman Empire lasted for several centuries after Christ, and was followed by the ecclesiastical Roman Empire, of which the Popes at Rome were the representative heads. This empire, partly civil and partly ecclesiastical, was represented by the mixture of the iron, representing civil power, and the clay, representing papal religious power; and this phase of Daniel's image still exists in the kingdoms of Europe as represented in the ten toes of the image which stand for the divisions of the territory of the old Roman Empire in Europe.

When God subsequently gave His servant, the Prophet Daniel, a vision of these same Gentile governments that would bear universal sway over the earth from the time of the removal of the diadem from Zedekiah until the establishment of Messiah's millennial kingdom, the pledge was a different one. Instead of a glorious image of towering height and splendor, Daniel saw four great, terrible wild beasts. The first, like a lion, corresponded to the head of gold of the image—representing Babylon. The second, like a bear, corresponded to the breast and arms of silver in the image, and represented Medo-Persia. The third, like a leopard, corresponded to the brass of the image, and represented Grecia. The fourth beast, great and terrible, found nothing in the animal kingdom to represent it. It corresponded to the legs of iron, which represented the Roman Empire; while the ten horns of the latter beast corresponded to the ten toes of the image, representing papal Rome and the present subdivisions of imperial Europe. The difference between these two visions represents how differently present institutions, the kingdoms of this world, are viewed from the human standpoint and from the Divine standpoint. From the worldly standpoint and estimation, the kingdoms of the past have been majestic, grand; from the standpoint of God, and those who have His spirit, they have been beastly.

The sequel to both of these dreams showed the overthrow of the earthly governments by the heavenly government. As it is written, "In the days of these kings shall the God of heaven set up His kingdom, and it shall break in pieces and consume all of these kingdoms, and it shall stand forever." The kingdom of God was pictured in the stone which smote the image on its feet. That stone prefigured Christ and the church, and shows that it will be the power of God thru the church that will ultimately work the wreck of all earthly governments. Do not misunderstand me; nothing in the Word of God teaches anarchy, or authorizes God's people to fight with carnal weapons; rather they are exhorted to seek first the kingdom of God and its righteousness, and to leave all else to the Lord, assured of His willingness to make all things work together for their good.

As Christ in the flesh lifted neither hand nor tongue to smite the earthly empire, nor opposed Caesar and his representative, Pilate, so His followers are to raise no opposition to the powers that be, but are strictly enjoined to "be subject to them," and to recognize that they are ordained of God. It will be after the glorification of the church with her Lord that, invisibly to mankind, this power will be exercised. Gentile governments will be overthrown, and the whole world will be brought into submission to the reign of the kingdom of righteousness and its earthly representatives. Thus our Lord taught in His last message that in due time He would take unto Himself His great power and reign, and that then the nations would be angry, and Divine wrath would come upon them for their destruction. Thus also our Lord said respecting His followers, who in due time will be glorified with Him, "To him that overcometh will I give power over the nations; and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers." (Revelation ii., 26, 27.)

What we would like to know, if it has pleased the Lord to reveal it, is just how long a period is meant by the expression, "Times of the Gentiles"—or, years of the Gentiles—in which the Gentile nations will bear rule or sway over the land of Israel.

We believe that the period is what the Scriptures term "seven times"—seven years. Not seven literal years, but seven symbolic years. A "time" or "year" in symbol represents 360 literal years. In other words, each day of a symbolic year is a year, and hence the seven times, or seven years, would represent 7 times 360, or 2520 years. I give it to you as my conviction, dear friends, based strictly upon the Scriptures, but corroborated, it seems to me, by the events of our day, that this 2520 years, beginning in 606 B.C., will end in October, 1914, A.D.

That a "time" or "year" has been Scripturally used to represent 360 may be very easily and very quickly demonstrated. For instance, in Revelation a period of time is mentioned in three different ways; namely, 1260 days,42 months, and 3 1-2 times. The 3 1-2 times of Revelation are exactly one-half of the "seven times" of the Gentiles. The 1260 years of Revelation are exactly one-half of the 2520 years of the times of the Gentiles. And these 2520 years we believe will expire with October, 1914; at that time we believe the Gentile lease of power will expire, and that the God of heaven will set up His kingdom in Israel.

We do not expect universal peace to immediately ensue because Christ is styled the Prince of Peace, on the contrary, to our understanding, the collapse of the nations will be thru a fierce strife, "a time of trouble such as never was since there was a nation," in which "there shall be no peace to him that goeth out, nor to him that cometh in," because God will set every man's hand against his neighbor. Our belief is that the warfare between capital and labor, emperors and peoples, will be short, sharp, decisive, and bring untold calamity upon all concerned.

These seven times were foreshadowed in the experience of Nebuchadnezzer, who was irrational for seven years, and at the end of that time recovered his reason and acknowledged the Lord as the ruler of the universe. So history seems to show that during this period of Gentile domination the poor world has been in a measure insane, putting light for darkness and darkness for light. Our trust is that at the close of the Gentile times, and following the short, sharp, decisive time of great trouble in 1915, humanity will regain its sanity and praise the God of heaven and acknowledge that all authority comes from Him and pertains to Him.

A PATRIOTIC MISSION.

LONDON, July 11.—The Women's Aerial League is sending out an appeal to the women of England to unite in subscribing funds to buy an airship as a present to the nation, to be used as a model for testing and improving. It is also publishing the first text-book on aero engineering that has yet appeared in England. It is a translation from the French.

G.T.R. Freight Sheds Scorched.

BROCKVILLE, July 11.—(Special.)—The explosion of a coal oil lamp in the billing office of the G. T. R. freight shed caused damage to the extent of nearly $2000 at five o'clock this morning. It made a fierce blaze for a couple of hours, but the building with it contents was gutted. Much freight for local delivery was spoiled. The loss is covered by insurance.

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No. 367 G. R. C.

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A. C. LARTER, W.M. R. C. GALLAHER, Secretary.

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