

sword drawn in his hand. And Joshua went unto him, and said unto him, Art thou for us, or for our adversaries? And he said, Nay; but as captain of the host of the Lord am I now come." Now "the host of the Lord" here I suppose has generally been taken to mean the host of Israel. But from what has now been advanced does it not seem more likely that the reference is to the host of angels? And might not Joshua have received a hint of the special part which the angels were about to take in this enterprise? It is very easy for us to read now of the faith of Joshua in saying to the people, when the supreme moment came—"Shout; for the Lord hath given you the city." But surely, that was a marvel of faith almost beyond belief, if Joshua had not received some assurance of definite angelic help at the crucial moment. But if he did receive such assurance, then we can understand his faith. It was still sublime, though intelligible. I do not insist on this point, but it does seem to make the narrative more credible, and to account for this otherwise almost impossible faith in Joshua. At any rate, the special appearance of this angel warrior, and his avowed mission on this special occasion, gives great force to our theory that the walls collapsed by the interposition of angels.

I shall only add here, that the ministry of angels certainly includes physical acts such as the one we attribute to them in this case.

I think the idea prevails that this ministry is spiritual rather than physical. I have no doubt that it may be spiritual in a large degree. We may often receive spiritual direction and impulse from angels; there are such cases in Scripture history; but we cannot positively identify any special experience of our own as being so derived. But the Scripture abounds in cases of physical service performed by angels quite on a par with this service which we suppose them to have rendered in the taking of Jericho. Let us cite a few such cases. An angel passed through Egypt, and in one night slew the first-born in every family. On another eventful night an angel passed through the Assyrian host with such fatal effect that in the morning a hundred and eighty-five thousand warriors lay dead upon the plain. The host of angels that surrounded Elisha were certainly ready, it so required, to deal death and destruction upon his foes. The rout of the army of the five kings was completed by a terrific shower of hailstones, so that "they were more which died with hailstones than they whom the children of Israel slew with the sword." This hail shower was most probably the work of angels. If there is any doubt as to their ability to produce such a shower, let it only be remembered that we, with our very limited knowledge of the forces of nature, can make artificial ice and hail. What may not, then, be possible to those higher beings who "excel in strength and in knowledge? Then coming to later times, we see how an angel visited Peter in prison, smote off his chain, opened the prison doors, and set him at liberty. And as Peter followed the angel through the city they came to a certain "iron gate," which, according to the account, "opened to them of his own accord;" that is, it was opened by invisible hands. So Paul and Silas were also set at liberty. In their case there is no specific mention of an angel; but it is stated that "the

great earthquake, so that the foundations of the prison were shaken; and immediately all the doors were opened, and every one's bands were loosed." An angel must certainly have been present here. The earthquake was perhaps but a natural accompaniment of the angel's presence. Certainly the earthquake could not open the doors, and loose the bonds of the prisoners. And then we have the visit of that angel who rolled away the heavy stone from the Saviour's tomb. The rolling away of the stone in this connection is specially suggestive. How easy it is to believe that if an angel rolled away that stone, a number of angels acting together might easily push down the walls of Jericho. Thus the many physical acts in which we find angels to have been engaged, bear strong testimony to the view we have tried to sustain.

I would repeat, therefore, what I said at the beginning, that what we need mainly is more knowledge of the personalities and forces that operate in higher realms of being. If with our very limited knowledge in that direction, we can show the reasonableness of even one recorded miracle that so strongly challenges our faith, may we not believe that increasing knowledge will remove more and more of our difficulty in accepting the plain records of Scripture just as they stand? And meantime, is not faith in the accuracy of these records one most becoming and most reasonable attitude? I hope the day is coming when it will be seen that—not scepticism—but faith marks the true order of advance.

#### Manitoba Elections and Prohibition,

BY JENNIS M.]

The friends of Prohibition are trying to console themselves by saying that as a result of the late elections here the house will be much more prohibition than the last. This is, to say the least, a poor medium of comfort when out of 24 men supplied by the Prohibitionists only five were elected. The result to most of us is simply awfully discouraging.

DISCOURAGEMENT NO. 1: In one constituency in which we ran a candidate, and in which by the pledged promises of men we were well in the running for a win. Our forces simply, "Bull runned"—only 76 in the Emerson constituency standing by their promise. Talk about pledges as much as you like, but the voter who deliberately, and in cold blood, deceives a candidate, is as guilty as a government that makes a pre-election pledge and afterwards totally disregards it.

DISCOURAGEMENT NO. 2: In Dufferin the Prohibitionists had a man nominated. Fortunately he took sick and was not able to stay with the campaign. In one town which has only one or two voters who would vote for license, all that the Prohibitionists could depend on were two men! Have men in this age no principles? Think of ministers, merchants, townsmen, all dyed in the party hue!

DISCOURAGEMENT NO. 3:—The attitude of the parties in the province. The Premier is opposed to Prohibition and was honest enough to say so. He, however, is willing to do as much for Prohibition as the people are willing to give him votes for so doing. Think of the degeneracy of the times when, instead of having a principle for which a man was willing to abide by the decision of the country, a man does what will give him election. And the opposition they were loud in their condemnation of the government.

That is what an opposition appears to be for, not to assist in government by giving advice and honest opinions, but to criticise, say caustic things but provide no remedy for the evil, but to shout as in days of old: "Great is Diana," or somebody else "of the Ephesians" or some place else.

DISCOURAGEMENT NO. 4:—There never was an election held in Manitoba when Prohibitionists got so many votes and yet when they show so little for it. Whether this is the fault of the place adopted or not we are not prepared to say, but will allow the Manitoba branch of the Alliance to work at it.

But at the same time we do not feel it is right to be completely discouraged: "What time I am afraid I will trust in Thee;" for there are some very encouraging phases of his Waterloo. We need no longer go to Lasco riding for deeds of noble bravery. For a number of the 24 men who stood for political purity and also for Prohibition, literally flung themselves from the Mustang machine, and were trampled beneath the Manitoba stampede.

ENCOURAGEMENT NO. 1:—The way men were spoken of as being Christians and for that reason deserving the suffrages of the electorate. This is the way one paper describes Mr Jackson:

"He was the choice of the prohibitionists and the Liberals endorsed his candidature. Mr. Jackson is a thoroughly conscientious man, of strong conviction and a devoted Christian. Hamiota is to be congratulated on its standard bearer for prohibition and it is to be hoped the electors will honor their own convictions and intelligence by electing Mr. Jackson as their representative with a substantial majority."

and furthermore it is encouraging that a man who put Prohibition first was elected.

ENCOURAGEMENT NO. II:—Although the large Independent vote cast elected not a man yet it is one sign of the liberty day, when men shall cast off the shackles of party, when men shall no longer stand under the brutal whip of the cruel task master of party, when the bell of true liberty shall some day sound its glad note and a declaration of Independence shall be written for Canada, and men shall vote for Christian statesmen to make this land a Christian state.

To this end there is much work for our church. Our missionaries are appealing to all classes of people, to all creeds and nationalities. Let us not preach politics; but let us so teach the great principles of Jesus Christ that underneath our politics, we may have a firm foundation of men of high character and noble aspirations, only attained by a consistent walk with the Great Master, for whose Kingdom and Government we ever pray.

Winnipeg, Aug. 5th, 1903.

There are lights and depths in every nature, highlands and lowlands and tablelands, and the altitude that we wish for another is usually the altitude we occupy ourselves. We live in parallels and we are ever trying to bring the lowly to our level. Our vision is latitudinal. Let us rise to the highlands and we will find that other lives soar above the cloud belt and the strata of mist and vapor. The great mind soon discovers that it is not the only peak on the mountain.

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