#### DR. PARKER'S FAMOUS SERMON

In Which He Criticised the Prince of Wales,

And Anathematized the Sultan of Turkey

In Connection With the Cromwellian Tercentenary-A Very Vigorous Address.

The following is a verbatim report of the sermon preached by Rev. Dr. Parker in the City Temple on Tuesday morning, April 25, at the Cromwellian celebration in connection with Free Churches. This is the sermon garment, and tore the hair of his head, the National Council of Evangelical which created such a furore, and we give it as a sample of Dr. Parker's pulpit powers:

The text is in the Book of Ezra, chapter ix., verse 3: "When I heard this thing I rent my garments and my mantle, and plucked off the hair of my head and of my beard, and sat down astonied" — unmanned, humiliated,

We have lost the genius if indignation; no man is astonished now. When lose astonishment at moral outrages, sins, crimes, we are no longer worthy to live. But we are fallen on quiet times; we live on very neighborly terms with men who misrepresent the Christ, and we call it courtesy, good neighborhood, and we say of this or of that man, he is very good and very brotherly. About the man I say nothing; we are not dealing with personalities in this great controversy, but we are dealing with great principles. The great charge which I have to bring against some men is not personal, but that they, unknowingly, it may be, utterly misconceive and tot-ally misrepresent the purpose of the incarnation. But so many of us are invalids that we do not like even strong language. If a man were to rise amongst us now who took strong measures under certain ecclesiastical provocations, we would make partly a livelihood out of him by condemning his violent methods. We do not like violence; I believe in violence after every other method has been exhausted. ("Amen!") Until we get back conviction, and conviction that will make itself felt, our rhetoric is but a | kind.

Eera was the Cromwell of the Old Testament; a scripture-reader, quite a priest and scribe, saturated with the law, permeated by the spirit of righteousness; right valiant and outspoken man. He would have a hard time of it if he lived now! It is so comforting to think that all the Cromwells lived long ago. I dread nearly every cele-bration of a great name; there is such a tendency or temptation in the direc-tion of mere admiration, without copying the example or reproducing the energy or exercising the influence. We celebrate Cromwell best by spreading the principle of Cromwell. (Applause.)

I have no doubt whatever that if Martin Luther were to return we should expel him from this church. What else could you do with a man who called Calvin a beast, and described the Epistle of James as an epistle of straw, and variously occu-pied himself on the Sabbath day not according to our notions? It is an awful thing to celebrate a name with out catching the mantle and the spirit. Do not let the spirit die; I do not care about mere epitaphs and Old Mortalities digging the moss out of them; I want living Cromwells, living righteousness, living obedience to the law

Ezra. He was about to lead up a second company of the Captivity; Artaxerxes, the king, was most friendly, and gave him one of the longest letters known in ancient history. Artaxerxes described himself in oriental pomp as king of kings; he gave Ezra a letter that opened his way wherever he went; Ezra was commended, approved, indorsed, certificated; he could do what he liked in the lands through which he passed. He left the king on good terms; he had evidently made a strong impression upon the king, as to the nature, the quality, the attributes of the God of Israel. The two men part-ed. Ezra went his way; and it came to pass that when he and his host came to a certain river they pitched their tents, and studied for three days an intricate problem, how to go on. Nobody knew the way. There were the men, and the women, and the little ones, and the substance. No one could tell what enemies were ahead waiting for unprotected caravans, determined to seize all booty, to slay all opponents who would hinder their will. Said Ezra: "I am in great perplexity about this; I have been looking round, and there ere no ministers amongst us, no Levites; the religious element, as it is popularly understood amongst us, is not represented in this host; I am somewhat afraid of that grim wilderness, but I should be ashamed to go back to the king after the sermon I preached to him about the God of the Hebrews, and say to him, Artaxerxes, my theology is very good on paper, and I seemed to make a good impression upon your royal mind, but now that I have come to face the difficulties of life, I should like you to give me the assistance of a few soldiers and other servants of the throne, just to start me in the direction of the wilderness; let them go a mile or two with me, let the king grant me convoy that I may go out with some ort of aspect at least of coolness and preparedness for any contingency. No! I should be ashamed. What! after preaching as I have preached about the God of the Hebrews, telling him

to eat my own words, take back my own sermons; I who have sung the Hallelujah Chorus. I who represent on Christianity old Moses and his rod, I, up to this but little; his is time, the last of the priests, have been telling Artaxerxes, and all the people round about, that the God of the Hebrews can handle the case and carry it right through to completion; and now the devil says, Ezra, you might go back and tell Artaxerxes that quite an unexpected difficulty has arisen, something that nobody really could have foreseen; and if he would not mind lending you a few soldiers and a few horses, then all would go smoothly.
Never! God or nothing; Jehovan,
not Artaxerxes; we have turned our
back upon the kings of the lands, it is now God and his covenant.

I like the man, so far. I expect to hear further concerning him. He went on, he made progress, he did not know all that was proceeding. One day there came to him certain princes of Israel and told him the bad news, told him of the lust and adultery and the shame of Israel, told him that the princes had been chief in the trespass; and when he heard it he rent his mantle, and his ished. They were not the meaner vermin, not the minor satraps and underrings of the camp, but the princes, the natural heads and leaders of tribes; the whole head was sick, the men that ought to have led were the worst in this most unholy outrage; and the prophet tore his mantle and his garment, and sat until the evening sacrifice, and arose tremblingly, and spread out his hands to the offended neavens and said, I dare not look at them, for my face is one red blush of shame; O, Lord God, our trespass has grown up unto the heavens, and we have shut out the light of thy countenance by our sins; we, thy nominal noblemen, thy princes, who ought to have led the people, we have done this great shame; thou didst promise us a wall in Judah and a nail in Jerusalem, but we are not worthy; O God, if there is pity left in thy infinite heart, slay us not, but give us room for repentance; I speak of myself as well as the princes, I kinow I am not technically guilty of this outrage, lust has lighted no fires in my heart, I have not done evil among the women of the land through which we have passed, but I cannot exonerate myself, there is none righteous, no, not one. O, hear the priest when he prays for the people, and if thou canst spare us and still give us, if it be only a nail in thy house, that will do as a pledge; God help us! A heroic point in history, one of the noblest, most outstanding points in the development of the spiritual world of man-

PRINCES AND PREMIERS. We cannot do without prayer. Men pray best when, so to say, they are forced to pray. It is agony that makes a man eloquent, it is Gethsemane that gets the best of his blood out of him. Ashamed, and distressed, and humilision of the saints. We have all done what we ought not to have done, we have left undone the things we ought to have done; God be merciful to me, in sinner! should be the cry of every heart. It is infinitely sad when the prince goes wrong. It is bad enough when his coachman plays at cards, but when the prince himself is taken red-handed in the act, then let the country mourn, and let the throne despair of itself. We look to princes for noble deeds, for high example. If I find my prince or my premier on the race-ground, I do not like it. (Loud apbreeding fine animals, and what is said about distinguishing the essence from the accident, and making a broad distinction between the races and those who turn the races into an occasion for gambling; I have heard all that plea; and he that sitteth in the heavens shall There is nothing in it; it is terror. of God and of grace.

A very curious little history is this of an excuse, it is taking advantage of a mean explanation.

EDUCATION. Ezra was in a very different position. The difficulty of Ezra is the difficulty of today. Ezra might have had next to no difficulty about the men and the women, but his difficulty was about the little ones. Just our problem to-day-about which we talk so much that may be described in an unthinking moment as pious nonsense. We must get into the conviction that God is able to take care of the men and the women and the little ones; he carrieth the lambs in his bosom. I make no distinction in the application of a great vital principle. I am not a Nonconformist at one end of the case and a Conformist at the other. I say that God will take care of the little ones, and he will see they are educated; and I should be ashamed to ask any political officer to eke out the covenant of God to give me a little by way of arrangement, to see me just over a certain difficulty. No! The little ones belong to God, and the church must rouse itself and see about them-(applause)-and we must have a developed and intelligent zeal in all this matter, and not go back to Artaxerxes, and tell him that it is really only for the little ones we are soliciting a little attention. God counts the little ones, and loves the little ones. It is not sharp logic to carry his government right through to the babes, it is consistency; and until we are either one thing or the other, we shall be no-thing, and our influence will go for nothing, and we shall be people to be compounded with and dined out of our

convictions. INCONSISTENT CHRISTIANS. Let us hear Ezra today. He says: When I hear that a Christian professor had broken his word, I rent my mantle and my garment, and I sat down astonished; he professed to love my Lord, his lips were wet with the Sagrament wine-blood, and over those reddened lips he poured a black lie; he broke his word, he proved himself dishonorable and unworthy and unfaithful: he cast away his religion in the market place; I sat down astonthat he is able to lead, guide, direct by | ished, and I cried bitterly and penitencloud, by fire, as he will, go back and tially to God. Paul said, Many walk cringe to Artaxerxes, and say, 'Give me of whom I have told you often, and tell convoy of soldiers? Never!" I like the you now, even weeping, that they are

"THE ACADÉMIE DE MÉDECINE OF FRANCE HAS PLACED

# Apollinaris

At the Head of All the Waters Examined for Purity and Freedom from Disease Germs."

hero's sensitiveness. Said he, To put it on no deeper ground, I snould have to eat my own words, take back my own sermons; I who have sung the Hallelujah Chorus. I who represent old Moses and his rod, I, up to this but little; his is a blunt axe and wanting in weight, and he himself is want-ing in skill; but any man who drinks the blood of Sacrament and then breaks his word hurts, not his theology, breaks his word hurts, not his theology, but his God, his Saviour, he renews the tragedy of the cross. What do we do now? We say, to err is human; no doubt some little breach was committed, certainly this or that may have occasioned a good deal of solicitude and even pain, but we must hope for the best. That is not the right talk, and that is not the right tone; but you and that is not the right tone; but you can never talk about another man's faults in the right way until you have fronted yourself and told yourself that you have crucified the Lord; and in the degree in which you have thus brought the crime home and punished yourself, you will be able in a tone that has redemption music in its cadence to re-prove another man. We must not attempt to make ourselves virtuous by magnifying the vices of others; we shall be following Ezra in his noblest course when we pray for those who have sinned, and yet speak about that sin in frank, explicit, emphatic, unmistakable words. We want free speech and frank speech, true speech, that goes through and through the case, and that first of all slays with God's sword the critic himself.

NONCONFORMIST APOSTATES. When I heard that a Nonconformist got rich and went into the cabinet, and turned his back on his father and his mother, so far as their principles and their education were concerned; when I heard that a man had turned his back upon the Nonconformity that washed him, clothed him, educated him, gave him his first chance in life, and then went over to the side that had done nothing for him but persecute his ancestors—(appiause)—I rent my garment and my mantle, and I sat down astonished; and I would not have him pre-side at a meeting of the Liberation Society. (Renewed applause.) I would bear the loss, I would count his ab-sence gain. We are not interested in religion otherwise than as religion; the great liberation idea is a religion essentially, politically, accidentally or consequently; but the great central fundamisrepresents the Christ-(applause)soul takes no part. (Applause.) I be-lieve that we may have to get rid of some people; I growingly feel that we may be fewer and yet stronger. I am wearled with your milk-and-water men, and I am wearied with any party that only tampers and palters with great questions-(hear, hear)-and I would not raise a hand to bring back any party that brought with it only a shuffling and superficial programme. We want a fundamental, a beneficent, a reconstructive policy; and if God be for us, who can be against us? I do ated, and wronged, Ezra still prayed not now count hands, I have left the for the people. We need the interces- fallacy of quantity and gone over to fallacy of quantity and gone over to the truth of quality. Many a good cause has been driven down, and will be driven down this spring, as it has been for many other springs, absolutely driven down by an overwhelming mediocrity. (Applause and laughter.) I do not want to be a popular preacher; want the preacher, whether he be popular or unpopular, to be fearless, independent, gracious, inflexible in justice. You may starve him, but God will nourish his soul.

and in an after-dinner speech said:
"My friend the sultan"—("Shame!" and hisses)-I was astonished; I could have sat down in humiliation and The Great Assassin had insulted civilization-("Bravo!" and loud applause)-and outraged every Christian sentiment, and defied concerted Europe. He may have been the kaiser's friend, he was not yours, he was not mine, he was not God's. Down with such speaking! and let every man's voice be heard on this matter; then the Liberals may come back to power. (Applause.) So long as any man can say: "My friend the sultan," I wish to have no commerce of friendship with that man. (Hear, hear.) The sultan drenched the lands with blood, cut up men, women and children, spared none, ripped up the womb, bayoneted the babe, and did all manner of hellish iniquity. He may have been the kaiser's friend, but in the name of God, in the name of the Father, and the Son, and the Holy Ghost—speaking of the sultan, not as an individual, merely as a man, but speaking of him as the Great Assassin-I say, God damn the sultan! ("Amen!")

"UNCONSECRATED."

When I heard that these things were done I rent my garment and my mantle, and I sat down unmanned, with God. a great sob in my throat; I thought the case of mankind was given even by the Lord that redeemed the race. When I the other day had an account sent in to me to be paid, and when I read one word in that account, I rent my mantle and my garment, and I sat down astonished. It was a bill for a grave, the deepest grave i ever dug, and at the top of the bill was a designation of the ground, and that one word was "Unconsecrated." (Cries of "Shame"!) Shame! a thousand shames! Who was laid there? A brain that never entertained an ignoble thought, a heart that never had a selfish desire, a hand that was never stretched out but in helpfulness and love, and to call her resting-place unconsecrated—("Shame"!)—a thousand shames. Let the whole earth cry Shame. These are not things to be passed over lightly. They may mean nothing to some people, but it meant much to me. It meant a wound where the wound was already too deep, it meant vitriol poured upon a red gaping wound. "Unconsecrated!" said I. Am I to be told that this is only a technical term, simply a mere verbal expression, notifying only an ecclesiastical arrangement? No, it is more; it is a knavish trick—(hear, hear)—it is a popish device. (Loud applause.)
It is a detestable blasphemy. (Renewed applause.)

I will more and more, so help me God, endeavor to be faithful to the principles which I cherish and to the religion which has redeemed me, and I will be more and more faithful to the Nonconformists who have made England a possible country to live in. (Applause.) Of course, we shall all be condemned for our violent methods and our violent expletives, and for our ungovernable and hyperbolical ways of representing other views and phases of truth. I am prepared to pay the price. Let these pews, which I have had around me some thirty years be emptied, and let my stipend go down to a crust and a spoonful of water, and let who may go from me, I shall be richer without them if they do not sympathize with me in these deep convictions and grand enthusiasms.

When I heard that some men took Protestant money and practiced pop-, newest kinks at his fingers' ends.

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ish tricks, I sat down astonished. (Loud

applause.) It is an unpardonable para-

dox, it is a most blasphemous frony.

I do join in the cry, when properly defined, No popery! (Hear, hear.) There is a sense in which we all disavow it; that is, the sense in which we would limit a teacher of the popish religion and forbid him to teach his dogmas and practice his ceremonies under state penalty. Nothing of the kind. Let every man have the fullest liberty to expound his principles and to prac-tice his ritual, but I say, No popery in Protestantism! (Applause.) When I say No popery, I am not condemning the pope, but I am condemning men who, taking Protestant money, are serving popish ends. (Hear, hear.) accuse many in the so-called Church of England of doing this very thing. (Hear, hear.) I cannot give them credit for being honest men. (Hear, hear.) I believe that such kind of practice begets a species of conscience that deals casuistically with itsself. I am willing to make all allowances in that direction; but Protestant. ism is one thing, and popery is another, and we must broadly distinguish between the two, and we must be either the one thing or the other. I can respect an honest Papist, I can mental idea is this, that a state church respect an honest Puritan, but I cannot respect the man who tries to be misrepresents every wound in his dear both at one and the same time. We misrepresents every wound in his dear both at one and the same time. We body, misrepresents the purpose of his incarnation. That is my charge, that my impeachment, and from that I cannot be seduced, because I have the chance of having a front bench man to preside over deliberations in which his soul takes no part. (Applause.) I beyou hastening away from the May meetings that you might be down to your church in the country in time to, as the common phrase is, I know not whence it came, "administer the Lord's Supper?" My dear sir, do not administer it, and do not you hasten back with your little black May meeting bag-(laughter)-to administer it. Let any Christian man or woman administer it. (Applause.) Oh, if my mother could give me the broken bread and the shed blood in type, I would kiss her hand and her heart as an angel sent of God. Let us be very careful, therefore,

about our regular ministries and or-dained ministers and our regulated and scheduled way of doing things which nobody else can be allowed to do except under our suggestion or supervision. Away with it! (Applause.) If it be a question of order, so far so good. and right and proper, and it may be in many cases almost essential to the happy working of things. I am sreaking about a principle, not about THE SULTAN.

When I hear that the kaiser went to the east, and after a dinner—hear this, for there is no more solemn word in the speech of Christianity—when I heard that the kaiser went to a dinner would have and in an area. fifty odd years as a preacher-("Praise the Lord!")—I can trust the people. They know who's who—(laughter) they know whether this man came in by the front door or the back door or by some postern gate. They know, and they are as cruel as righteousness. The people are the best guardians of our Institutions (Dr. Clifford: "Hear,

hear.")

Now this man at my right hand, who says "Hear, hear"—(applause)—is very largely to blame for my being here this morning. I said I cannot come, I wrote to be excused. I have not this year been out of my own pulpit. I could not go; I cannot explain why. But when I was told that this service was to take place in this church, and that I was not invited to withdraw from my own pulpit even for one hour, I began to waver. And then this man at my life hand, Dr. Mackennal—(applause)— whote an urgent letter hoping that I would try to render the service. I have done my best. (Applause.) I represent no man, no committee is responsible for my utterance. I have spoken hersonally, independently, fearlessly, and if my friends on the council can in any degree accept the main purport of my definitions and applications, I shall be delighted, and thankful to God. But these are my convictions, and the time has come when every man must speak plainly and frankly.

#### IT CAN'T BE DONE

No One Can Remain Well, No Chronic Disease Can Be Cured Unless the Stomach Is First Made Strong and Vigorous.

This is plain, because every organ in the body depends on the stomach for its nourishment. Nerve, bone, sinew, blood are made from the food which the stomach converts to our

How useless to treat disease with this, that and the other remedy and neglect the most important of all, the stomach.

The earliest symptoms of indigestion are sour risings, bad taste in the mouth, gas in stomach and bowels, palpitation, all-gone feeling, faintness, headache, constipation, liver and heart troubles, kidney diseases, nervous prostration, all of which are the in-

direct result of pure nutrition.

Any person suffering from indigestion should make it a practice to take after each meal one of Stuart's Dyspepsia Tablets, allowing it to disin the mouth, and thus mingle with the saliva and enter the stomach in the most natural way. These tab-lets are highly recommended by Dr. Jennison because they are composed of the natural digestive acids and fruit essences which assist the stomach in digesting all wholesome food before it has time to ferment and

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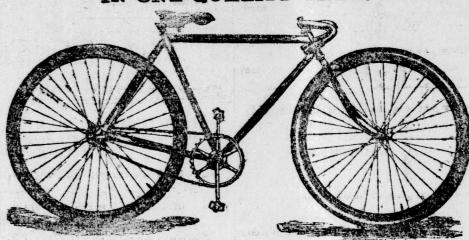
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#### MISS LINDLEY ON KISSING

Is Opposed to It, but Did Not Say She Had Never Been Kissed.

Cleveland, Ohio, May 15 .- E. Marguerite Lindley, who was here to attend the convention of the International Woman's Health Protective League, declares that she has been misquoted concerning her theory that kissing is extremely dangerous to public health.

"The papers say that I am in favor of the passage of a law to prohibit kissing, which is perfectly absurd, of course,' she said, "and they also say that I said in my address to the Household Economic Association in New York that I had never been kissed. They quoted me as saying that I never let anyone kiss me, and that I should not let anyone, if he tried. It is true that I believe kissing is dangerous. I had been delivering an address, and some of the ladies said they were going to kiss me. Then I said I should not allow them to do it. I spoke of the unhygienic and insincere kissing between women, and said it was unwholesome. A friendly grasp of the hand is enough for me. I did not say I had never been kissed, as there was no occasion for such a re-mark," and Miss Lindley smiled.

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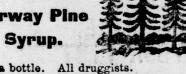
What's mother going to do about it? Mustn't neglect the children's Coughs and Colds-might end in Croup-and Croup end fatally or weaken the lungs

Most mothers now give their children Dr. Wood's Norway Pine Syrup. It's nice to take, and cures all kinds of Coughs and Colds more quickly and

effectually than any remedy known. Mrs. R. P. Leonard, Parry Sound, Ont., writes: I have used Dr. Wood's Norway Pine Syrup for

Coughs and Colds of myself and also of my baby. I find it always cures a Cold quicker than any other Cough mixture I ever tried."

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