

Pastor Russell's Sermon

THE VENGEANCE OF ETERNAL FIRE

Lynn, Mass., Aug. 14.—Pastor Russell of Brooklyn Tabernacle spoke here today to a large audience of his disciples from the above. He said in part:

My text is one of the strongest of those which once we erroneously understood to teach the eternal torment of the non-believer. Coming to the text with our minds filled with the wrong impressions respecting the character of the Almighty Creator and respecting His purposes toward humanity it is easy for us to misunderstand the words of St. Jude. So deeply were the erroneous thoughts impressed upon our minds from childhood that, irrational though they were, we considered them fundamental theology. In this manner we wrestled to our own confusion and injury many scriptures, reading into them what they do not say and ignoring what they do say. As for instance, the messages of Holy Writ to the effect that "all the wicked will be destroyed"; that "the wages of sin is death"; that "he that sinneth shall die"; that there is no eternal life out of Christ. All these and others were warped and twisted away from their beautiful and simple teaching, and made out of them "doctrines of devils" with which we alarmed ourselves and those committed to our instruction.

We thank God that gradually the eyes of our understanding are opening to discern the great truth that the testing of the church in the present age and the testing of the world at large in the coming age will be as to worthiness of eternal life or worthiness of eternal death—everlasting destruction—the second death, from which there is no redemption, no resurrection, no recovery. As St. Peter declares, those who enter into it will be like brute beasts, made to be taken and destroyed—abandoned.

Sodom's Guilt and Punishment. Sodom and surrounding cities were profligate and licentious to the extreme and divine justice decreed that their course must not continue, but that they should be made an example of to a lesson to others of the divine displeasure against all such hostilities. Accordingly, we read that fire and brimstone were rained from heaven to the utter destruction of those cities, the place of which is now marked by the Dead Sea. The Sodomites were obliterated and only their name and history have come down to us. Their utter destruction by divine or heavenly fire rained upon them was a complete destruction. Their experience pictures forth the utter destruction of all whom God will finally judge as unworthy of eternal life. Not that fire and brimstone would be rained upon all, but that utter destruction will come upon all disapproved by the Almighty. Who thinks that St. Jude meant that the fire that destroyed the Sodomites was an eternal one? Who ever thinks that it is still burning as a literal blaze should take a look at the picture of the Dead Sea, and note that there are no fires there. The thought is that the fire, which is a symbol of destruction, did its work thoroughly, completely, leaving not a vestige of those condemned to destruction.

The Sodomites all went to hell—to the Bible hell—to the state of "destruction." But they did not go to the hell which was manufactured by our forefathers during the dark ages—a hell of eternal torture. We have Bible hell, but it is not the subject, which will produce. They are unconscious now like the remainder of the dead, waiting for the resurrection. And the resurrection opportunity will come to them as well as to all the remainder of Adam's race, because they, as well as all others, are redeemed by the precious blood of Christ—by the sacrifice which is finished at Calvary. This is not speculative. We have the words of the Master Himself on the subject. Let us take our information, our wisdom, from the proper quarter. Then our doubts and fears will speedily flee away.

Not a Second Chance. We will produce a testimony showing that the Sodomites will be released and come forth during the mediatorial reign of Messiah to enjoy a share of the blessings which are poured out upon Israel and the world, and to have an opportunity of coming into harmony with God and gaining eternal life. But we know that straightaway somebody will say, No, Pastor Russell, that would be a second chance, and God has nowhere promised a second chance to anyone. Furthermore it would be belittling to the divine government to suppose that God, after giving one fair trial to a man and reaching a decision, would conclude to give him another trial, as the divine justice was unable to determine the worthlessness or unworthiness of the individual for eternal life in one trial or testing. We fully agree with the statement, but call attention to the fact that the Sodomites did not enjoy one trial for sin, and all mankind were born in sin, shaped in iniquity, in sin and their mothers conceived them. They were born under the sentence, "Dying thou shalt die." Neither they nor anyone else, therefore, could be placed upon trial for a future life over-riding or death everlasting, until released from the original sentence of death under which all were born. And no release from that death sentence was granted to anybody until the Redeemer came and died, "the just for the unjust," that, "as by a man came death, by a man the gift of life should come to all men."

Only those, therefore, who have been born since Jesus' day could be released from the original penalty, or could be placed on trial for life or death eternal. Only the church, therefore, accepts this proposition. To this agrees the words of the apostle, "If we sin wilfully after that we have come to the knowledge of the truth, there remaineth no more sacrifice for sin (such as having enjoyed and misused their share of the original sacrifice)—nothing but a fearful looking forward to a judgment (sentence) and fiery indignation, which will devour the adversaries of God—in the second death (Hebrews x. 26). The Sodomites, therefore, did not enjoy any chance of eternal life. They knew not "the only name given under heaven or amongst men whereby we must be saved." Not only so, but the majority of mankind since Jesus' day have never heard the gospel in the true sense of the word "hearing." They have never understood, never appreciated it fully, rightly.

More tolerable for Sodomites. It may astonish some to know that of eternal torture; but he did see good to destroy them and to make them an example of the destruction of all ultimately displeasing to Him after enjoying a knowledge of His grace and an opportunity for eternal life.

"Then also which hast condemned thy sister nations have, shine own shame for thy sins. They are more righteous than thou (as Jesus declared). When I shall bring again their captivity (bring them from the prison-house of death) . . . then will I bring again the captivity of thy captives in the midst of them; that thou mayest bear thine own shame and mayest be confounded in all that thou hast done, in that thou art a comfort unto them. When thy sisters Sodom and her daughters shall return to their former estate, and Samaria and her daughters return to their former estate, then thou and thy daughters shall return to your former estate . . . I will remember my covenant with thee in the days of thy youth, and will establish unto thee an everlasting covenant with thee, according to which Messiah is the Mediator and which, under His Mediatorial Kingdom shall bless Israel under the glorious terms of that new covenant (Jeremiah xxxi. 31).

"Then thou shalt remember thy ways and be ashamed when thou shalt receive thy sisters, thine elder and thy younger; and I will give them unto thee for daughters, but not by thy covenant (not under your present law covenant, but under the new law covenant and its better Mediator). That thou mayest remember and be confounded and never open thy mouth any more, because of thy shame, when I am pacified toward thee, as I have been, because thou hast done, saith the Lord God (Ezekiel xvi. 48-53).

Length and Breadth—Height and Depth. How wonderful it all first seems to us to find that we really have a good kind, loving God, and not an unmerciful and vengeful one! So grossly were we deceived respecting His character. By the traditions handed down from the past, that we gave Him the reverence of fear, rather than that of love and devotion. The clearer light comes to us as a fresh revelation of the meaning of the Apostle's words when he wrote about "lengths and breadths and heights and depths of love of God, which passeth all understanding."

The words of the Lord thru the prophet come to our minds. "Fear not their fear, neither shalt thou be afraid of the fear of man. For the precepts of man are higher than the earth, so are my ways higher than your ways, and my plans higher than your plans." Oh! Thank God that it is so! To all eternity we shall praise God that He did not allow our forefathers to make Him or change His character. Yes, and He is the same yesterday, to-day and forever. He changes not. The great, wise, loving plan for the salvation of mankind which He is now carrying out was the very one "which He purposed in Himself before the world was created." The plan of selecting the church thru fiery trials, thru the straight gate and narrow way, for nineteen centuries, was what He purposed in advance; for the Apostle says that He foreknew the Church in Christ, that when the restitution times of rest should come for the world of mankind He foreknew and predestinated, and made all the arrangements for, just as they are being carried out now. The end will be glorious. His name will shine resplendently when the mists have cleared away, and when the Sun of Righteousness shall be shining in His beams, scattering all the darkness and degradation of sin and superstition.

"Then shall we see what God hath wrought!" Then will praise Him, praise Him as we ought.

"To You it is given." We are well aware that only the few can see the beauties of this subject as we see them. We are sure that only those to whom "it is given to know" will understand in the sense of fully appreciating the depth of the Divine message. But we are sure that only those who will rejoice more and more in the God of our salvation, as they come to appreciate His worthiness of our love and devotion, and devotion to Him, will be able to share a share of the divine favor in conjunction with those nations formerly despised.

The Lord declares that it is not because of the worthlessness of any of these that he proposes their restitution, but because of his glorious character, and which his namesake. Let me quote to you this remarkably clear statement of the Divine purposes future; and let us note that it is emphatically declared that the ones to be restored and blessed are the very ones who perished in the days of Lot. We read—

"Sodom thy sister hath not done . . . as thou hast done . . . Behold, this was the iniquity of thy sister Sodom, she and her daughters, pride, abundance of idleness was to her; neither did she strengthen the hand of the poor and the needy. And because she was haughty, and committed abominations before me; therefore I took her away as I saw good. (God did not see good to take them to a hell

"Even as Sodom and Gomorrah and the Cities About Them . . . Are Set Forth For an Example, suffering the Vengeance of Eternal Fire." (Jude vii.)

Jesus, speaking of the judgment of the world during the coming age, during the mediatorial kingdom, declared that that trial would be less severe upon the Sodomites than upon some of those people to whom He preached, who would also have a share in the opportunities of that great epoch—an opportunity, with the Sodomites, of reconciliation to God and the attainment of eternal life. He would have repeated long ago in Sodom and Gomorrah, I say unto you, it shall be more tolerable for Tyre and Sidon in the day of judgment (the world's trial time, the millennium) than for you (Matthew 11. 22, 23). What more could we ask upon this subject? What higher authority could be invoked than the Great Judge Himself?

It will not do to say that Jesus did not refer to the same licentious Sodomites mentioned in St. Jude in our text. It will not do to say that Jesus means some Sodomites living in His day, because there were none. The Master distinctly tells us that "the same day that Lot went out of Sodom he rained down fire and brimstone from heaven and destroyed them all" (Jude xvii. 29). When our Lord declares that "it shall be more tolerable for Sodom in the day of judgment than for you (Chapernaum) and the other cities in which He preached. He implies that it will be still less tolerable for those people who heard Him and who rejected His message.

"Thus it is written." This gospel age which began with our Lord's sufferings and trying experiences, and which has continued those experiences with His followers, has for its object the preparation, the qualification, of those who will be the judges of the world in the coming age. They must all be developed in the fruits and graces of the holy spirit—love, peace, patience, brotherly kindness, love, else they will not be fit to be the judges of mankind by and by. It is required that all become copies of His Redeemer, God's dear Son. St. Paul tells us this, saying, "Know ye not that the saints shall judge the world?" (1 Cor. 6. 2). He has foreordained that all of these judges must be copies of His Son? (Romans viii. 29; 1 Corinthians vi. 2).

Come back with me to the Old Testament Scriptures and note how the divine spirit dictated this matter of the future trial of the Sodomites to one of the prophets and caused it to be written for our instruction. As Jesus said, we have been "slow of heart to believe all that the prophets have spoken" (Luke xxiv. 25). Thru Ezekiel the Prophet, the Lord explains that, when the restitution times of rest should come at the second advent of our Lord in the glory of His kingdom, then the divine blessing will come upon Israel now cast off. Nor will she be the picture of the Dead Sea, come upon Israel only! It will extend to all the peoples of the earth. Thru the prophet the Lord specially emphasized to Israel her two sister nations, Sodom and Samaria. The Lord pointed out that in the day of their pride and prosperity they despised these sister nations being beneath them, and unworthy of their notice in every way. But in the restitution times (Acts iii. 19) they will be glad to have a share of the divine favor in conjunction with those nations formerly despised.

The Lord declares that it is not because of the worthlessness of any of these that he proposes their restitution, but because of his glorious character, and which his namesake. Let me quote to you this remarkably clear statement of the Divine purposes future; and let us note that it is emphatically declared that the ones to be restored and blessed are the very ones who perished in the days of Lot. We read—

"Sodom thy sister hath not done . . . as thou hast done . . . Behold, this was the iniquity of thy sister Sodom, she and her daughters, pride, abundance of idleness was to her; neither did she strengthen the hand of the poor and the needy. And because she was haughty, and committed abominations before me; therefore I took her away as I saw good. (God did not see good to take them to a hell

of eternal torture; but he did see good to destroy them and to make them an example of the destruction of all ultimately displeasing to Him after enjoying a knowledge of His grace and an opportunity for eternal life.

"Then also which hast condemned thy sister nations have, shine own shame for thy sins. They are more righteous than thou (as Jesus declared). When I shall bring again their captivity (bring them from the prison-house of death) . . . then will I bring again the captivity of thy captives in the midst of them; that thou mayest bear thine own shame and mayest be confounded in all that thou hast done, in that thou art a comfort unto them. When thy sisters Sodom and her daughters shall return to their former estate, and Samaria and her daughters return to their former estate, then thou and thy daughters shall return to your former estate . . . I will remember my covenant with thee in the days of thy youth, and will establish unto thee an everlasting covenant with thee, according to which Messiah is the Mediator and which, under His Mediatorial Kingdom shall bless Israel under the glorious terms of that new covenant (Jeremiah xxxi. 31).

"Then thou shalt remember thy ways and be ashamed when thou shalt receive thy sisters, thine elder and thy younger; and I will give them unto thee for daughters, but not by thy covenant (not under your present law covenant, but under the new law covenant and its better Mediator). That thou mayest remember and be confounded and never open thy mouth any more, because of thy shame, when I am pacified toward thee, as I have been, because thou hast done, saith the Lord God (Ezekiel xvi. 48-53).

Length and Breadth—Height and Depth. How wonderful it all first seems to us to find that we really have a good kind, loving God, and not an unmerciful and vengeful one! So grossly were we deceived respecting His character. By the traditions handed down from the past, that we gave Him the reverence of fear, rather than that of love and devotion. The clearer light comes to us as a fresh revelation of the meaning of the Apostle's words when he wrote about "lengths and breadths and heights and depths of love of God, which passeth all understanding."

The words of the Lord thru the prophet come to our minds. "Fear not their fear, neither shalt thou be afraid of the fear of man. For the precepts of man are higher than the earth, so are my ways higher than your ways, and my plans higher than your plans." Oh! Thank God that it is so! To all eternity we shall praise God that He did not allow our forefathers to make Him or change His character. Yes, and He is the same yesterday, to-day and forever. He changes not. The great, wise, loving plan for the salvation of mankind which He is now carrying out was the very one "which He purposed in Himself before the world was created." The plan of selecting the church thru fiery trials, thru the straight gate and narrow way, for nineteen centuries, was what He purposed in advance; for the Apostle says that He foreknew the Church in Christ, that when the restitution times of rest should come for the world of mankind He foreknew and predestinated, and made all the arrangements for, just as they are being carried out now. The end will be glorious. His name will shine resplendently when the mists have cleared away, and when the Sun of Righteousness shall be shining in His beams, scattering all the darkness and degradation of sin and superstition.

"Then shall we see what God hath wrought!" Then will praise Him, praise Him as we ought.

"To You it is given." We are well aware that only the few can see the beauties of this subject as we see them. We are sure that only those to whom "it is given to know" will understand in the sense of fully appreciating the depth of the Divine message. But we are sure that only those who will rejoice more and more in the God of our salvation, as they come to appreciate His worthiness of our love and devotion, and devotion to Him, will be able to share a share of the divine favor in conjunction with those nations formerly despised.

The Lord declares that it is not because of the worthlessness of any of these that he proposes their restitution, but because of his glorious character, and which his namesake. Let me quote to you this remarkably clear statement of the Divine purposes future; and let us note that it is emphatically declared that the ones to be restored and blessed are the very ones who perished in the days of Lot. We read—

"Sodom thy sister hath not done . . . as thou hast done . . . Behold, this was the iniquity of thy sister Sodom, she and her daughters, pride, abundance of idleness was to her; neither did she strengthen the hand of the poor and the needy. And because she was haughty, and committed abominations before me; therefore I took her away as I saw good. (God did not see good to take them to a hell

of eternal torture; but he did see good to destroy them and to make them an example of the destruction of all ultimately displeasing to Him after enjoying a knowledge of His grace and an opportunity for eternal life.

"Then also which hast condemned thy sister nations have, shine own shame for thy sins. They are more righteous than thou (as Jesus declared). When I shall bring again their captivity (bring them from the prison-house of death) . . . then will I bring again the captivity of thy captives in the midst of them; that thou mayest bear thine own shame and mayest be confounded in all that thou hast done, in that thou art a comfort unto them. When thy sisters Sodom and her daughters shall return to their former estate, and Samaria and her daughters return to their former estate, then thou and thy daughters shall return to your former estate . . . I will remember my covenant with thee in the days of thy youth, and will establish unto thee an everlasting covenant with thee, according to which Messiah is the Mediator and which, under His Mediatorial Kingdom shall bless Israel under the glorious terms of that new covenant (Jeremiah xxxi. 31).

"Then thou shalt remember thy ways and be ashamed when thou shalt receive thy sisters, thine elder and thy younger; and I will give them unto thee for daughters, but not by thy covenant (not under your present law covenant, but under the new law covenant and its better Mediator). That thou mayest remember and be confounded and never open thy mouth any more, because of thy shame, when I am pacified toward thee, as I have been, because thou hast done, saith the Lord God (Ezekiel xvi. 48-53).

of eternal torture; but he did see good to destroy them and to make them an example of the destruction of all ultimately displeasing to Him after enjoying a knowledge of His grace and an opportunity for eternal life.

"Then also which hast condemned thy sister nations have, shine own shame for thy sins. They are more righteous than thou (as Jesus declared). When I shall bring again their captivity (bring them from the prison-house of death) . . . then will I bring again the captivity of thy captives in the midst of them; that thou mayest bear thine own shame and mayest be confounded in all that thou hast done, in that thou art a comfort unto them. When thy sisters Sodom and her daughters shall return to their former estate, and Samaria and her daughters return to their former estate, then thou and thy daughters shall return to your former estate . . . I will remember my covenant with thee in the days of thy youth, and will establish unto thee an everlasting covenant with thee, according to which Messiah is the Mediator and which, under His Mediatorial Kingdom shall bless Israel under the glorious terms of that new covenant (Jeremiah xxxi. 31).

"Then thou shalt remember thy ways and be ashamed when thou shalt receive thy sisters, thine elder and thy younger; and I will give them unto thee for daughters, but not by thy covenant (not under your present law covenant, but under the new law covenant and its better Mediator). That thou mayest remember and be confounded and never open thy mouth any more, because of thy shame, when I am pacified toward thee, as I have been, because thou hast done, saith the Lord God (Ezekiel xvi. 48-53).

Length and Breadth—Height and Depth. How wonderful it all first seems to us to find that we really have a good kind, loving God, and not an unmerciful and vengeful one! So grossly were we deceived respecting His character. By the traditions handed down from the past, that we gave Him the reverence of fear, rather than that of love and devotion. The clearer light comes to us as a fresh revelation of the meaning of the Apostle's words when he wrote about "lengths and breadths and heights and depths of love of God, which passeth all understanding."

The words of the Lord thru the prophet come to our minds. "Fear not their fear, neither shalt thou be afraid of the fear of man. For the precepts of man are higher than the earth, so are my ways higher than your ways, and my plans higher than your plans." Oh! Thank God that it is so! To all eternity we shall praise God that He did not allow our forefathers to make Him or change His character. Yes, and He is the same yesterday, to-day and forever. He changes not. The great, wise, loving plan for the salvation of mankind which He is now carrying out was the very one "which He purposed in Himself before the world was created." The plan of selecting the church thru fiery trials, thru the straight gate and narrow way, for nineteen centuries, was what He purposed in advance; for the Apostle says that He foreknew the Church in Christ, that when the restitution times of rest should come for the world of mankind He foreknew and predestinated, and made all the arrangements for, just as they are being carried out now. The end will be glorious. His name will shine resplendently when the mists have cleared away, and when the Sun of Righteousness shall be shining in His beams, scattering all the darkness and degradation of sin and superstition.

"Then shall we see what God hath wrought!" Then will praise Him, praise Him as we ought.

"To You it is given." We are well aware that only the few can see the beauties of this subject as we see them. We are sure that only those to whom "it is given to know" will understand in the sense of fully appreciating the depth of the Divine message. But we are sure that only those who will rejoice more and more in the God of our salvation, as they come to appreciate His worthiness of our love and devotion, and devotion to Him, will be able to share a share of the divine favor in conjunction with those nations formerly despised.

The Lord declares that it is not because of the worthlessness of any of these that he proposes their restitution, but because of his glorious character, and which his namesake. Let me quote to you this remarkably clear statement of the Divine purposes future; and let us note that it is emphatically declared that the ones to be restored and blessed are the very ones who perished in the days of Lot. We read—

"Sodom thy sister hath not done . . . as thou hast done . . . Behold, this was the iniquity of thy sister Sodom, she and her daughters, pride, abundance of idleness was to her; neither did she strengthen the hand of the poor and the needy. And because she was haughty, and committed abominations before me; therefore I took her away as I saw good. (God did not see good to take them to a hell

of eternal torture; but he did see good to destroy them and to make them an example of the destruction of all ultimately displeasing to Him after enjoying a knowledge of His grace and an opportunity for eternal life.

"Then also which hast condemned thy sister nations have, shine own shame for thy sins. They are more righteous than thou (as Jesus declared). When I shall bring again their captivity (bring them from the prison-house of death) . . . then will I bring again the captivity of thy captives in the midst of them; that thou mayest bear thine own shame and mayest be confounded in all that thou hast done, in that thou art a comfort unto them. When thy sisters Sodom and her daughters shall return to their former estate, and Samaria and her daughters return to their former estate, then thou and thy daughters shall return to your former estate . . . I will remember my covenant with thee in the days of thy youth, and will establish unto thee an everlasting covenant with thee, according to which Messiah is the Mediator and which, under His Mediatorial Kingdom shall bless Israel under the glorious terms of that new covenant (Jeremiah xxxi. 31).

"Then thou shalt remember thy ways and be ashamed when thou shalt receive thy sisters, thine elder and thy younger; and I will give them unto thee for daughters, but not by thy covenant (not under your present law covenant, but under the new law covenant and its better Mediator). That thou mayest remember and be confounded and never open thy mouth any more, because of thy shame, when I am pacified toward thee, as I have been, because thou hast done, saith the Lord God (Ezekiel xvi. 48-53).

Length and Breadth—Height and Depth. How wonderful it all first seems to us to find that we really have a good kind, loving God, and not an unmerciful and vengeful one! So grossly were we deceived respecting His character. By the traditions handed down from the past, that we gave Him the reverence of fear, rather than that of love and devotion. The clearer light comes to us as a fresh revelation of the meaning of the Apostle's words when he wrote about "lengths and breadths and heights and depths of love of God, which passeth all understanding."

The words of the Lord thru the prophet come to our minds. "Fear not their fear, neither shalt thou be afraid of the fear of man. For the precepts of man are higher than the earth, so are my ways higher than your ways, and my plans higher than your plans." Oh! Thank God that it is so! To all eternity we shall praise God that He did not allow our forefathers to make Him or change His character. Yes, and He is the same yesterday, to-day and forever. He changes not. The great, wise, loving plan for the salvation of mankind which He is now carrying out was the very one "which He purposed in Himself before the world was created." The plan of selecting the church thru fiery trials, thru the straight gate and narrow way, for nineteen centuries, was what He purposed in advance; for the Apostle says that He foreknew the Church in Christ, that when the restitution times of rest should come for the world of mankind He foreknew and predestinated, and made all the arrangements for, just as they are being carried out now. The end will be glorious. His name will shine resplendently when the mists have cleared away, and when the Sun of Righteousness shall be shining in His beams, scattering all the darkness and degradation of sin and superstition.

"Then shall we see what God hath wrought!" Then will praise Him, praise Him as we ought.

"To You it is given." We are well aware that only the few can see the beauties of this subject as we see them. We are sure that only those to whom "it is given to know" will understand in the sense of fully appreciating the depth of the Divine message. But we are sure that only those who will rejoice more and more in the God of our salvation, as they come to appreciate His worthiness of our love and devotion, and devotion to Him, will be able to share a share of the divine favor in conjunction with those nations formerly despised.

The Lord declares that it is not because of the worthlessness of any of these that he proposes their restitution, but because of his glorious character, and which his namesake. Let me quote to you this remarkably clear statement of the Divine purposes future; and let us note that it is emphatically declared that the ones to be restored and blessed are the very ones who perished in the days of Lot. We read—

"Sodom thy sister hath not done . . . as thou hast done . . . Behold, this was the iniquity of thy sister Sodom, she and her daughters, pride, abundance of idleness was to her; neither did she strengthen the hand of the poor and the needy. And because she was haughty, and committed abominations before me; therefore I took her away as I saw good. (God did not see good to take them to a hell

of eternal torture; but he did see good to destroy them and to make them an example of the destruction of all ultimately displeasing to Him after enjoying a knowledge of His grace and an opportunity for eternal life.

"Then also which hast condemned thy sister nations have, shine own shame for thy sins. They are more righteous than thou (as Jesus declared). When I shall bring again their captivity (bring them from the prison-house of death) . . . then will I bring again the captivity of thy captives in the midst of them; that thou mayest bear thine own shame and mayest be confounded in all that thou hast done, in that thou art a comfort unto them. When thy sisters Sodom and her daughters shall return to their former estate, and Samaria and her daughters return to their former estate, then thou and thy daughters shall return to your former estate . . . I will remember my covenant with thee in the days of thy youth, and will establish unto thee an everlasting covenant with thee, according to which Messiah is the Mediator and which, under His Mediatorial Kingdom shall bless Israel under the glorious terms of that new covenant (Jeremiah xxxi. 31).

"Then thou shalt remember thy ways and be ashamed when thou shalt receive thy sisters, thine elder and thy younger; and I will give them unto thee for daughters, but not by thy covenant (not under your present law covenant, but under the new law covenant and its better Mediator). That thou mayest remember and be confounded and never open thy mouth any more, because of thy shame, when I am pacified toward thee, as I have been, because thou hast done, saith the Lord God (Ezekiel xvi. 48-53).



"I love it myself and I know you will!"

"I've sold it to hundreds and they all buy more!"

It makes your teeth white! It makes your breath right! It's fine for digestion and helps appetite!

The pure, refreshing juice of the fresh crushed mint leaves makes it the finest confection ever sold.

It's like chewing fresh, green mint leaves that you pick yourself.

It's the goody that's good for you, with a flavor that lasts and lasts and lasts.

Made in Canada
All dealers should sell it

Look for the Spear!

The Flavor Lasts!

Wm. Wrigley, Jr. & Co., Limited, 7 Scott St., Toronto, Ontario

TORONTO TO OTTAWA LINE

Good Progress Being Made Between Here and Trenton.

The Canadian Northern's Toronto to Ottawa line, is well under way from here to Trenton. The first bridge in the Don Valley at Leslie-street is finished, and the rails will be laid across it and up thru the ravine nearly as far as Woodbine-avenue this week. The line was dropped on Saturday. This will enable the steam shovel to be sent forward to the first big cut in a couple of days, about a mile east of the junction of Leslie-street. After that the rails can be laid on Daves-road, where the abutments of the overhead bridge are ready for the steel work. Here the road goes thru Mr. Massey's farm, and on the Scarborough, where most of the rails are down. The Scarborough and York Townships sections, to be all bridged and railed inside two months. The Kennedy-road diversion across the track is also near completion.

CHILD BURNED TO DEATH.

KINGSTON, Aug. 13.—From burns received by a little girl, the 8-year-old daughter of Thomas Smith, Portsmouth, died in the Hotel Dieu this morning. The little girl was playing in a tent. Her mother, who was her dress caught fire from a candle and she and a playmate were using a light, a berry box lantern. Her mother, who was badly scorched before her mother and a neighbor could tear off her clothes. Two doctors were called, but the child was beyond recovery and died in agony.

Aviation Speed Record.

LANARK, Scotland, Aug. 13.—James Laidlaw, the English aviator, to-day won one mile in 47.2 seconds in a Bleriot monoplane. This is a world's record for speed.

Local Option Prosecution.

BROCKVILLE, Aug. 14.—Renfrew has had its first conviction for infraction of the local option prohibitions of the License Act. Thomas Stafford was fined \$10 for selling the local option provisions of the act. There was an erroneous impression that the new law suspended the provisions of the act. He pleaded guilty to the charge of having liquor, and was fined \$10 and costs on two counts. He admitted having liquor and a neighbor could tear off her clothes. Two doctors were called, but the child was beyond recovery and died in agony.

Will Flight Lease Holders.

BROCKVILLE, Aug. 14.—(Special.)—Two Perth men have secured a lease of the waters known as Thomas Smith's on the north shore of the Rideau, and it is understood that trespassers will be prosecuted. The bay is one of the finest bass fishing places on the Rideau and in the fall one of the best places to hunt ducks. A subscription list has been started to fight the so-called leaseholders.

ONTARIO'S POLICY ON BLACK AND WHITE COAL

Continued From Page 9.

Electric roads, and thus become the largest customers for hydro-electric power. The great mass of the largest consumers of imported coal, as they are at present, Ontario's Manufacturing Future Depends Upon the Public Ownership of Hydro-Electric Power.

The effect upon the Province of Ontario of the government's policy of cheap hydro-electric power becomes fully realized, must be very beneficial to the great mass of our citizens. Not only will they have cheaper light, domestic and public use, cheaper water, cheaper steam car service, purer and healthier air in their dwelling places, but they will have more work and higher wages for our artisans. The future of Ontario as a manufacturing province is largely bound up with the power question. If we are to maintain our present position as the manufacturing centre of the Dominion, the importance of the power question in this respect, we must not only utilize our splendid water powers to their utmost capacity, but we must also take full advantage of the government's policy of publicly-owned power; power owned by the people and distributed amongst them at as near actual cost as possible.

On every hand, from the St. Lawrence to the extreme west of Ontario, we find groups of capitalists endeavoring to get their grip upon our water powers, the same as they have already secured upon those of the Niagara River. If this is once permitted, it will mean that, so far as price is concerned, the monopolists will charge "all that the traffic will bear," and the people will for all time have to pay just as much for hydro-electric power as they would have to pay were the power generated by steam, and as a result of the possession of these electric monopolies the millions of dollars of the people of Ontario are being utilized in the pockets of private individuals instead of being distributed amongst the people generally. The only relief that they could ever hope to obtain from such a state of affairs would be to buy back at enormous prices franchises which they had parted with practically for nothing.

Export of Hydro-Electric Power a Mistake.

Just here it might be pertinent to point out that, so far as the true interests of the people of Ontario are concerned, not a single horse-power of hydro-electric power should ever have been allowed to be exported from this province to any foreign country. Unfortunately in years gone by, charters were granted to corporations monopoly of power for development on the Niagara River and at Port Fran-

ces, but allowed them to sell a large proportion of it for export so that even with its broader outlook and the larger recognition of its possibilities to the people, the present government on taking office found itself confronted by hydro-electric monopolies and by agreements for export, which have been only partly broken. It is true that the people of Ontario have been forced to pay for the development of power at Niagara Falls, where it is now developed. It is quite possible that in the perhaps distant future this power policy will be forced upon the people of this province, and they will find it not only profitable but necessary to abandon the present great hydro-electric enterprises at the Falls and locate them where nature evidently intended them to be.

What has been done at Niagara Falls, private monopolists have also been trying to repeat on the St. Lawrence, as well as in Western Ontario. It is true that these attempts have temporarily failed, but our people must be assured that the United States capitalists who desire possession of the natural monopolies have not given up the fight, but that they will be heard from again, and that in the near future, altho probably in a different way.

Will Be Beyond Recall.

Could we get it back again when we wanted it? I, for one, do not believe that we could. It seems to me that the power which we have now in the United States has been exported to the United States, and great enterprises have been built up in order to utilize it, necessitating large investments of capital, and giving work to a vast number of employees who have become dependent upon these enterprises, that we will have created a very difficult situation. Power is