

tions as we were taught when we were children that we ought to feel ourselves to be. Let these things get hold of the masses of the people and you have disregard of God—irreligion, you have disregard of man's rights—immorality; rights of property, rights of the members of the family, all these going down to a lower plane, and you have the substantial difficulties and perils on which all men are agreed, but traceable to one particular source, namely, the displacing of Christ and the giving of His place to the Mammon of unrighteousness.

Now let me try to put that before you in a point of view in which I think it is intelligible to any one. There are difficulties, it is said, in the temper of the masses. What are the masses? Great numbers of our fellow-men and women just like you and me—that is what they are. If they had the fear of God in their hearts, if Christ reigns there and not mammon, is there any particular reason to be afraid of them? Why, no! The more of them, the more complete the masses, the better for the truth and the stronger the Church of Jesus Christ. There are the great cities,—what is the peril in these great cities if the citizens are aiming at becoming citizens of the New Jerusalem? Why, the closer they come to one another, if they be good, the better for the men and the better for the community in which they dwell. There is the Sabbath desecrated. Teach men to love God and to put mammon where it belongs, and the Sabbath is elevated to its true and proper place. There is the peril of the saloon. Teach men that the grace of God that bringeth salvation hath appeared unto all men, teaching them that denying ungodliness and all worldly lusts they should live soberly, righteously, and godly in this present world, and that form of temptation will lose its mischievous power; and the same thing is true over the long list of perils that threaten, and the barriers that stand in the way of the spreading and advancement of the truth and the building up of the Kingdom of Jesus Christ. You know how Christ put it? Yes, I say the philosophy of this plan is, make the tree good, and the fruit will be good; the devil's plan is, keep the tree bad and the fruit will be bad. Ye cannot serve God and Mammon, so infallible wisdom has taught, and even natural men have a confirmation of that truth in their inmost natures, and they cannot but feel it; and when Mammon stands well and has so many attractions and is regarded so favourably in the community, when they must make the choice they put Christ aside and adhere to Mammon. Is it not the tendency in some degree, in our time, brethren, to divide up virtue into parcels and make this or that organization to promote the extension of each particular parcel, large or small? Is there not a corresponding tendency to divide up vice into sections, and we get an organization with president and vice-president, a board, a secretary and all the officers usual to such an organization, in order to deal with a particular section of vice? Is not Christ's method simpler? Is it not wiser? Is it not more thorough? Is it not more radical? or as that word suggests, does it not go more thoroughly to the root of the matter, when it deals through the Word and Spirit of God with the heart of the individual? And when that heart is surrendered to the Lord, then all virtue is cultivated on the one hand, and all vice is stamped upon and fought against on the other. Now it is the Spirit of God by the Word of God through whose mighty power God helps His people to do this true work of Grace, a work of resistance to sin, a work of earnest maintenance of truth and purity and holiness. About the year eighteen hundred and seventy the Kingdom of France was divided into as many as eighty-nine departments. In the summer of that year France declared war against Germany, and Germany was prepared to take up the challenge, and she became the invader. Did the princes and potentates of Germany divide the German army into as many sections as there were departments in France, and send a section to the invasion of each? Why, no; there was consideration of the place where the strength and energy of France might be expected to be encountered, and on the onward march