

*larly ordained ministry were suspended.* God's ministers, I know, are not always what they ought to be, for they are men of like passions with all mankind, yet *as a class* they wield a tremendous influence for good. Sweep them away and you open the flood-gates of anarchy, intolerance, misery and sin.

We have to take all these things into account when we hear people talking against the time-honored principles of Christianity, and seeking to bring everything to one common level. Communism will not answer in Christianity any more than in the State, for she must have authority to carry on war to the knife with the bad results of men's wicked passions. Beware, then, of those who come preaching what they call the "Gospel of God," but who "despise government, and are presumptuous, self-willed, and are not afraid to speak evil of dignities." (2nd Pet., ii., 10.)

I promised, my brethren, to tell you before I closed this series of sermons what truth is, and where it is to be found. Truth is a wonderful thing, hard indeed to define. It is one huge mass made up of ever so many particles. Truth is like the ocean,—all one vast body of water, and get a cup full of it is water the same as the whole vast body. So truth must be looked at in a broad way, or else we shall never see what it really is. There are many truths contained in one grand truth, and yet every one of these truths has to be believed or else we fail to find out truth itself. And this is the principle we have to apply in believing and interpreting Scripture. The Bible is truth. From beginning to end it is truth, and yet it is made up of ever so many particles and each particle is truth. Now we have to believe the whole truth; and also *each particle of truth which goes to make up the whole*. And this, my brethren, you have been taught to do. The church of England teaches you to grasp truth, and also *all truths*, which together make up truth itself. There are some passages of Scripture which seem to oppose one another. Now to believe *one* of these is easy, but to believe *both together* is the way to grasp truth, and that is the way we are taught. Scripture says, for instance, that our blessed Lord is man. It says also that he is God. Each of these is a truth. The Unitarian believes *only one*. He says that the Scripture declares Christ to be man. So it does. But it also teaches that he is God. So we try to believe as it is written, our Lord is God *and man*. One religious body of the day teaches predestination; another, man's free agency. Now "predestination" is plainly taught in the Bible. It is a truth, and those who hold it are right; but they are wrong in not acknowledging the other to be a truth. The Scripture plainly teaches man's free agency. It is a truth, and they who hold it are right, but they are wrong in rejecting predestination. Put both together, and believe *both together* (which