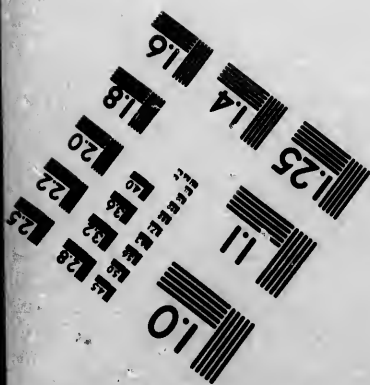
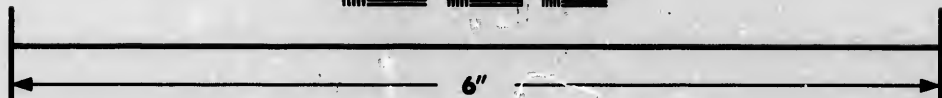
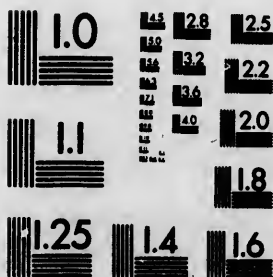


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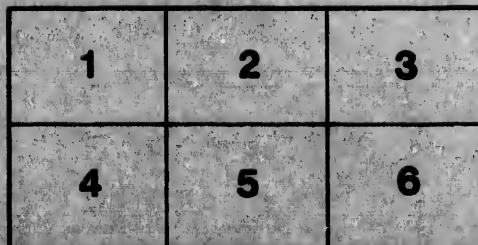
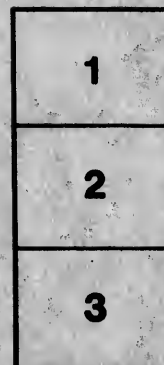
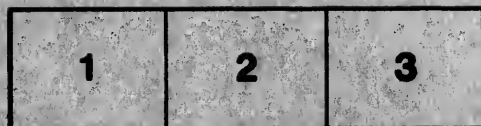
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PARNELL

AND THE

PROPHETIC DESTINY OF IRELAND.

SERMON

BY THE

REV. JOSEPH WILD, D. D.,

DELIVERED IN

Bond Street Congregational Church,

SUNDAY, OCTOBER 23RD, 1881.

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PARNELL AND THE PROPHETIC DESTINY
OF IRELAND.

A SERMON,

DELIVERED BY THE

REV. JOSEPH WILD, D.D.,

On Sunday Evening, October 23rd, 1887, in the Bond Street
Congregational Church, Toronto.

Bond Street Church was densely crowded last Sunday evening to hear the Rev. Joseph Wild, D.D., preach on "Parnell and the Prophetic Destiny of Ireland." The learned Doctor was never more forcible, convincing or eloquent than on that occasion, and the enthusiasm of the audience manifested itself in frequent irrepressible outbursts of enthusiastic applause. The following is a *verbatim* report of this famous discourse :

TEXT.—Deuteronomy xxxiii. 6: "When the Most High divided to the nations their inheritance, when He separated the sons of Adam, He set the bounds of the people according to the number of the children of Israel."

The Bible assigns to man a noble origin and glorious future. From it we learn that man is more than a mere creature of growth, or a link forged by the evolutionary forces of nature. He is, indeed, finely adjusted to nature, and we can admit that nature is strong, subtle, rich and complicated in her productions, but yet not competent by any hidden or revealed power to produce man. She can continue within limited lines and co-operation to propagate humanity. Our own intuitions and consciousness affirm that we are something more than improved monkeys, or the *ne plus ultra* of a nomadic development. The Darwinian theory may be true in the realm of worms or domain of insects, but the effect in man's case is

too sublime for such a cause. Moses, in the chapter of the text, says: "Ascribe ye greatness unto our God. He is the rock; His work is perfect." And when chiding the people for their idolatry, he says: "Of the Rock that begat thee thou art unmindful, and hast forgotten God that formed thee." This was a terrible charge brought by Moses against this people, and might it not in all fairness be brought against us as a people? Men agitate and legislate as if there were no God; they heed not Heaven's purpose, and yet swinging wide of providential intent, they stand amazed at the failure and impotence of their own work. Men of education and scientific attainments are greedily bending all their energies to prove that nature is self-acting and independent of a God. They would have us believe that God is a myth and providence a mistake. The potency and promise of nature is a scientific sufficiency to account for all of the past, present or the future. As Moses said of the Hebrews, so may it be said of many in our day: "They have corrupted themselves; their spot is not the spot of His children; they are a perverse and crooked generation. Do you thus requite the Lord, oh, foolish people and unwise? Is not He thy father that hath bought thee? Hath He not made thee, and established thee?"

The truth set forth in our text is a wonderful one—a truth which, like many other old truths, can be better understood to-day than yesterday. We have here a geographical fact stated as to the central idea of God's purpose in dividing the earth to the nations of the world. The truth here set forth at once solves the mysteries of England's growth, Ireland's discontent, and the special unrest of all the world. It is accounted good and wise in men when they study to find out the meaning of nature, to learn her secrets, forces and intent, so that they may experiment wisely and work profitably. It is no use a man setting his face against nature; wisdom is to conform. The farmer cannot sow and plant at any time of the year; he cannot gather a harvest when and of whatever he chooses. The mason cannot build a house anywhere and any shape. The fact is, in every department of labor, nature's laws and intent must be respected; if not, trouble and failure are the result. This is logic, this is science, this is theology, this is common sense. If success and reward attend on human toil, when we conform to the intent of nature, and distress and failure when we depart from that intent, may we not then reasonably ask if the law of harmonious co-operation holds good between man and providence. By the intent of nature I mean the qualities of her laws. It is not intended that we should walk on our heads, but it is nature's intention that we should walk on our two feet,

that the horse walk on four, that birds should fly and fish swim. To resist the intention of nature would be to invite failure and discomfiture. Nature's laws are the expression of the Creator's mind, and nature's intent is nothing more nor less than God's intent. Now, I should hold that just as God has expressed His will in nature, so He has expressed His will in the Bible. The intent of this Bible-will may be seen in His providence. Like as God has His own way in nature, so will He have in providence; and as man must conform to God in nature to insure success, so must he also do in Providence. The all-important question then, is, what is the mind of God touching the settlement of the earth? Has He marked out a line of settlement? I answer, He has. Can we know what that line is? I answer, we can. Can it be known in sufficient clearness to affect and guide us in our legislation? It can. Does this line point out the cause and remedy of Ireland's discontent? It does.

Now, any man undertaking to plead the Irish cause should first learn to know the mind of God in reference to that country, for even Ireland is not left out of the Divine calculation of my text. It is not said that "when the Most High divided to the nations their inheritance," He left out Ireland; but it is said that "when he separated the sons of Adam, He set the bounds of the people according to the number of the children of Israel." Who are the Irish? Perhaps they are in the way of these children of Israel. If so, they will have to move. May be the whole secret of the unrest of that country lies in the fact that it is assigned to Israel, and that a portion of the inhabitants not being Israelites, are consequently in the wrong place. It won't do, my friends, for the Hon. Mr. Parnell, the Home Rulers, the British Government, the Catholics or Protestants to leave out this Divine quantity, or set at naught the Divine intention in this matter. Find out first what is the Divine will touching Ireland, then agitate and fight it out on that line. Then will be granted success, quiet and plenty; otherwise confusion, strife and bloodshed. I state a fact when I say that Ireland was first settled by the Phœnicians, called in history sometimes Philistines and Canaanites. And about the seventh century, B.C., another people settled in that island called Tuath de Danan; that is, men of the tribe of Dan. They finally settled in the North of Ireland, while the Philistines settled in the South. Tradition, history, prophecy and Providence all agree on this point of Ireland's double settlement. In this double settlement is to be found the real source of Ireland's internal trouble. These two people were always different in religion, enterprise, and their general make-up. The poor Philistines were always

given to idolatrous practices. And when the Romish Church departed from the simple faith and became idolatrous, she easily captured that part of Ireland, and from that day to this she has sucked the life-blood out of that people.

Year in and year out Ireland has faithfully contributed her Peter's pence to Rome. This token of servitude she has not failed to send forward in times of peace or strife, of famine or plenty. When the Tartars conquered China they forced the Chinese to wear a cue, as a sign of their subjection. So Irishmen, by the annual collection of Peter's pence, acknowledge that Ireland was, once on a time, sold by an English King to Pope Urban, at the rate of a penny a house. May we not ask in all seriousness who this Peter is that needs so much pence-money, and what has he ever done for Ireland that Ireland should do so much for him? Ah! my friends, this Peter at present is Pope Leo XIII. He lives in a foreign country, even in the ancient city of Rome, in the gorgeous and magnificent palace, the Vatican, a palace whose furnishings are not surpassed by any in the world. The Lord Lieutenant's mansion in Dublin is nowhere in comparison. In St. Peter's, at Rome, there is enough latent and worse than useless capital, in precious stones, gold and silver, to purchase the whole of Ireland. Think of it; golden images with diamond eyes, figures of saints in gold and silver, and shrines, and altars of untold wealth. This is the temple of God, and His Infallible Holiness sits to preside and rule as the representative of the meek and holy Jesus, who had not where to lay His head. A hue and cry is heard that Ireland is again suffering. God help the poor. Are they poor who content themselves with such slavery, and refuse the liberty that would give them plenty and contentment? They are not poor in priestly care, because for each soul there is a four-headed priesthood, namely, the Pope, the cardinal, bishop and common priest, and each faithful subject contributes to the maintenance of the four. Poor; and revelling in such priestly abundance! as well might a man cry poverty who employs four servants to cook his dinner. The Church is like a giddy, vaunting maiden, apparelled in purple and fine linnen, and bedecked with jewels rare and many. The people are the father, whose weary toils are made to contribute to the pomp and vanity of this pretended maiden saint.

It is easy for the Irish leaders to see stowed away wealth in other churches, and ask that it be divided, and to see why the Queen of England should be liberal. Hear them crying out last year in the presence of

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famine, why don't the English Government divide some of the Irish-English Clergy Reserve fund? In the disestablishment of the English Church in Ireland, it was necessary for the Government to set apart a sum of money to purchase this right and provide for the disestablishment. In the course of events *a la Alabama*, the fund set apart turned out to be more than was really needed. But as all the ministers then disestablished have not died, matters cannot be closed up. But there is to all appearances money lying idle. Invest it in public works, says one; another says, distribute it among the poor. Now, why this anxiety to have some of this Episcopalian fund? Why not ask St. Peter's to divide some of its latent and idolatrous wealth? Queen Victoria contributes a few thousands to the Irish relief fund. Then the Communists and Catholic soreheads cry shame on her for only giving so small a sum. Who is this queen? A Protestant mother. Gentlemen, reserve your breath till you find out how much the lion-hearted Leo, the Pope, will give. Remember that Pope Pius died worth more in personal property than the Queen of Great Britain and Ireland and Empress of India possesses. Let this Catholic hypocrisy be unveiled. Let the people who are so priest-ridden know it. Let us at this timely juncture of the Irish drama introduce a new act that shall expose this hierarchical deception. Ireland is suffering. She has suffered before, and will again unless the people in the South and West change their religion, or make a radical change in the one they have. It is a pity, it is a burning shame, that Ireland should be crushed to the earth in poverty, as she has been, and is, by Rome and England. I am well aware that it is impossible for England to be as liberal with Ireland as she desires, for while two-thirds of the people are slaves to Rome, it would be impolitic to trust them with more liberty. Irishmen, free yourselves from Italy, if you want national liberty. Then the one-third or Protestant portion do not want self-government imposed upon them. The men of Ulster prefer to be under England's rule, with all their political disabilities, than to be under Rome, which of course they would be if Ireland became independent. A compact two-thirds Catholic majority would leave little chance for the political freedom of the one-third, especially so in a religious sense. Besides, there are many good Catholics who prefer their present relation to England rather than independence and the consequent rule of Rome.

Another queer and very interesting feature of this Irish question is that the Pope and the Roman hierarchy in Ireland are not in favor of separation from England. To this statement a few parish priests are an exception. Any movement looking to armed resistance and separation

has been frowned on by the bishops ; the Fenian movement, for instance. So far was the wrath of the hierarchy manifested, that the Fenians were threatened with excommunication from the Church, and in some cases denied the rite of Church burial. But why do the Roman hierarchy take openly this position? I answer, for several reasons. First, because the leaders have been above the Church. They have been men who would not be subject to the Church in political matters. And surely Rome cannot tolerate such leaders. She wants unqualified submission. In the second place, Rome receives large grants of moneys from England. Her priests in Maynooth College have been, and are now, being educated with English money.

But, beyond and above all, the main point is that Rome is afraid that if Ireland becomes independent, she will not be able to control the people. Once they tasted of freedom politically, it would not be long before they would have freedom religiously. Then the Church, having lost control, would not be able to fleece the people of their money as they now do. This I believe, that the bulk of the Irish Catholic people, both in Ireland and the United States, are going to break with Rome before long. They are getting too intelligent, too liberal, too noble-hearted to be much longer counted children in matters of religion. The people are going to do away with the middlemen, the numerous go-betweens, and approach God in Christ for themselves. They are beginning to learn that prayers can go direct to Heaven from Ireland, instead of having to go by the way of Rome. The doing away with these middlemen will be a great saving in money, time and labor. Oh, I wish these people could learn and believe that Christ is no respecter of persons, and that the poorest Irish peasant may approach Him directly. God help them.

There is trouble in Ireland, and different reasons are assigned for the same. Thinking men are varied in their theory of the cause, as well as the remedy. But what is the cause of Ireland's unrest? Many of the Irish blame the English Government and English landlords; this, however, is not a total answer, nor by far the chief answer that can be given. One might reasonably ask how it comes to pass that these disturbances and repeated famines occur in the West and South of Ireland, where nature is generous, the soil rich. How is it that in the colder, more rocky and less fertile North, famines do not occur. In nature the advantages are with the South. Ask me what was the difference and the cause between the fields and homes of Goshen and those of Egypt Proper. There is light in Goshen and plenty

in the field, but remember the Goshenites are Hebrews, they are God's chosen freemen. In the Egyptian homes there is darkness, and blight on the fields. The difference in the lands is the expressed difference of the people and their religion. The Egyptians were idolatrous and priest-ridden. What is the difference between Ulster and Munster? The people of Ulster are Protestant freemen, and they of Munster are priest-ridden Catholics. The people of Ulster are Israelites, they of Munster are Gentiles. Expressed in dollars and cents—at the time of the Chicago fire the capital cities of Dublin and Belfast sent their contributions to this country. Gentile Dublin sent \$2,000, and Israel Belfast \$36,000. It is an easy thing to blame landlords and the English Government. And some of these Italian yoke-fellows never seem weary of cursing England. God have mercy upon them, for they are ungrateful beggars, to say the least.

But what is the remedy? Some say an entire change of the land tenure system. Others advocate armed resistance and revolution. But prophecy, Providence and common sense say graftation into the stock of Israel. The people must change their religion or reform the one they have, so that it shall be in harmony with liberty, progress, and the age. Freedom from Rome is essential. Armed resistance will be in vain; this the leaders ought to know. England would to-morrow be willing to enlarge the privileges of the Irish and give them a local Government, as Mr. Gladstone in a late speech has intimated, if the people and leaders were prepared for such a trust. Ireland can never be wholly cut off from England. It is to be a province in Israel to the end of time.

So Parnell, Dillon & Co. are arrested; a thing that should have been done some time ago, when it could have been done with better effect and more grace. The noble Gladstone for some time past has been sick politically, and now that he becomes strong politically, he is sick bodily. He gave the Irish leaders too much rope then and too little now. They have imposed upon his generosity and forbearance. Parnell & Co. durst not play such pranks in the presence of the late Earl Beaconsfield. These Irish leaders know right well when to make a raid on the pockets of their dupes, and wages of the poor servant girls.

The opportunity was too grand to be lost. D'Israeli out of power, a famine in the land, Fenianism nearly dead—something had to be done to replenish the exhausted exchequer of these parasitical reformers. They love to live on the fat of the land, and dwell in palace hotels in France and the

United States. Nay, I trow not but that they are glad to go into the gaol for a short time for the honor it confers, the sympathy it excites, and money it commands. For a people who are accustomed to plead for Peter's pence for the poor exile in the gorgeous palace of St. Peter, will neither lack eloquence nor boldness to plead the cause of their leaders in Kilmainham gaol.

When Parnell and Dillon first visited the States they did so on the wave of famine sympathy. They converted the sorrow and enthusiasm arising out of the famine to the vile purpose of a political organization, whose chief aim was their own luxury, but whose effect was to unsettle their own country. Committees formed for famine purposes were afterwards in many cases converted into Land League Societies. Parnell and Dillon knew very well that they could not tap the American till with a political key alone; hence they invented the famine key. So, more than a year ago, from my pulpit in Brooklyn, N. Y., I said on this point to my people:

"You will understand that in this agitation the famine is a secondary consideration. Mr. Parnell and Dillon did not really come to this country to raise money for the famished ones. At the Madison Square meeting in New York, Mr. Parnell acknowledges this point. He said: 'Our object in visiting this country as originally formed has been considerably modified by the pressure of circumstances. Originally we proposed only to address you on behalf of our political organization.' Now, what does this political organization propose? Ah, that is a secret, which the honorable gentleman has invariably refused to answer when asked. My own idea is that it is a sister to the Fenian one. Fenianism is nearly dead; it has bled the people all it could; hence it was necessary to organize a new. It was soon learned by this Irish delegation that that object alone would not tap the American till. The people of this country are ready with charity for the needy, but not to buy arms for the purpose of fighting England. Jesuitism had foreseen this difficulty, and so they have unequally yoked together the Protestant Parnell and the Catholic Dillon. What a team! This team, however, can draw on the public doubly. Had the delegation been a Catholic one, it would have been a failure. Beat the Jesuits if you can. Imagine Protestants contributing to establish Catholicism and overthrow their own faith! English-Americans aiding armed revolution against the land of their birth! Believers in the Monroe doctrine stretching their arms across the sea to mix in the quarrels of a friendly nation!

Wonderful; these are lively times! Chickens come home to roost sometimes. The Hon. Charles Parnell, a noble-souled man, will know more five years from now."

Do you ask what business of mine it is. I answer, it is much mine every way. In the first place, the scheme or policy proposed by these agitators is contrary to providential intent with respect to Ireland. Ireland is to remain a part of Israel—England, and is yet to be Protestantized. Again, their policy is one of disloyalty to my Queen and country, and at present, I am too loyal to stand by and see my country weakened and Queen dishonored. But more, the Catholic priests in that country and this take part *pro* or *con*, and why not I? If the Land League of Montreal can meet and pass resolutions on this subject, why cannot I have my say? The fact is, it is a question interesting all.

This has been too long a one-sided question. Foreigners, and many of the youth in our midst, will begin to think nothing can be said on the other side. It is high time for some one to speak out. If the Rev. Harold Rylett, a Presbyterian minister, and the Rev. Mr. Cantwell, a Catholic priest, can preach and talk disloyalty in Dublin, I can preach and talk on fidelity and loyalty to the British Queen and the British Empire. If the Land Leaguers can meet in Toronto and pass resolutions of distrust and disapproval of the English Government, I can voice my confidence and faith in England's Queen, Premier, and Government.

I received two letters the past week—one from a member of this church, the other was anonymous—charging me not to preach on this subject. I now answer, I have done what they forbade me, and they can do what they like. One thing is very certain, no man shall gag me in Bond Street pulpit; you may put me out, but while I am in I shall be free. Last Tuesday, at the great mass meeting in Dublin, the secretary said "that though the Government had arrested the leaders, the priests were left to guide the people." I am a priest as much as they, and I will help to guide the people too. Priests cannot be loyal in times of danger like these, for they swear to obey the Pope first. The very man to whom they pledge supreme loyalty claims temporal authority as well as spiritual. To put the priests right on this point, it is necessary for His Holiness to renounce by intention, device and claim, his temporal sovereignty. Till then no priest can be free. No man can serve supremely two masters, even if they be priests.

Leagues are multiplying; there are 800 in Ireland, and scores on this continent. Look at the reception O'Connor is receiving in the States. And is no one to open their mouth in defence of Queen and country. By the press and inflammatory orations, the Land Leaguers are leading the public astray. This you will frequently find in papers. A better daily paper than the Brooklyn *Eagle* is not easily found, yet hear it on this question:

"Whether the Land Bill is a good or a bad measure is not the question now. The question is, whether Irishmen are to be deprived of their liberty for discussion of it; thrown into gaol for doubting its virtues; made the prey of constabulary and dragoons for proposing, by peaceable methods, to convince the British Government that a different measure is required to meet the case of their country."

In this quotation the writer begs the whole question. Parnell & Co. have not been thrown into the gaol and deprived of liberty for doubting the virtues of the Land Bill, or discussing, but for inciting the people to resist it. To advise the people to pay no rent, to disregard their honest debts, was not proposing by peaceful means to change the law. Are the sayings of Rev. Mr. Cantwell, at the Dublin mass meeting, peaceful utterances? After advising them to resist the law, he said: "That if it really came to a life and death struggle, as from present appearances likely, Tipperary, which he represented, would be the first to take the field."

I believe there are many grievances in Ireland which ought to be redressed; but this I as surely believe, that the thing most needed is a new religion, or a mighty change in the one they now have. Catholicism is a failure. The hundreds of years of wrong endured and poverty inherited, do most solemnly proclaim this statement a truth. Such vassalage and poverty could not exist in the presence of a pure religion. The very history of this Church in Ireland or anywhere else, in this age or any age, is the wealth of the few at the expense of the many. If Protestantism failed in like manner, I would change it; just as, after months and years of sickness, my own and regular physician failed to cure me, I would change to another. The masses in Ireland are religiously paralysed, and it is almost, if not altogether, impossible for them to be successful aggressors. They want a new religion to give them vigor, competence, unity and victory. A religion that will tolerate such gross injustice, or that cannot remove it after hundreds of years of trial, should stand out of the way and give place to another. I do affirm, on the testimony of history and facts of the

present day, that the present condition of Ireland is normal to her chief religion—that is, the poverty and vassalage of the masses agrees to and with Catholicism. No other state of things ever existed for the last eleven hundred years wherever this Church had absolute control. Spain is an example to-day, and Italy has been a terrible witness of the same truth. Italy, the centre and home of this Church for hundreds of years, what, I ask, has been her condition? According to the census of 1864, out of a total population of 21,703,710 there were 16,999,701 who could neither read nor write. Spain was equally bad.

A man who wants to do a good thing for Ireland must set to work to change her chief religion. "Seek ye first the kingdom of heaven, *and all other things shall be added.*" If the Hon. Charles Parnell would become a convert to Israel's identification, he might do Ireland more good, and the world too. This theory speaks freedom, liberty, progress and sovereignty of conscience, that would soon give to Ireland her needed reforms. We should remember that events are like icebergs, more out of sight than in. I have seen in the North Sea large icebergs going against wind and wave. How were they propelled, you ask? They were deeply sunk, and thus they were borne along by an under current. So events are sunk in Providence. The winds above and opposing waves cannot stay their march. With all the winds of oratory and waves of passion Ireland is moving on against them to her God-appointed goal, and the prophets have revealed to us the course of some of these hidden providential currents.

I have spoken freely again on this irritating subject. I count myself a friend of all; would not hurt a hair of the head of Protestant or Catholic. Let us fight these questions with free tongues, clear heads and loving hearts, and all will come right in God's own time. By my freedom I probably shall have offended some. Some will say: "Well, I will never enter that church again." All right, go in peace; you will hardly be missed out of a crowd like this. If you go to some weak church, your presence and number both will tell more than here. God bless old Ireland! God help the English Government; and God bless us all. Amen.

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—AND—

CHRIST!

SERMON

BY THE

REV. JOSEPH WILD, D. D.,

DELIVERED IN

Bond Street Congregational Church,

SUNDAY, OCTOBER 30TH, 1881.

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EVE, THE SERPENT, AND CHRIST.

A SERMON,

AND ANSWERS TO LETTERS,

DELIVERED BY THE

REV. JOSEPH WILD, D.D.,

*On Sunday Evening, October 30th, 1881, in the Bond Street
Congregational Church, Toronto.*

Bond Street Congregational Church was again, last evening—if it were possible—more densely packed than ever with a most intelligent audience, composed very largely of men anxious to hear the learned Doctor on the above subject. Hundreds were unable to gain admission. The interest awakened by the Doctor in the subjects he so skilfully handles shows no abatement; if it is maintained (and the increase in church membership, attendance on morning services and prayer meetings, indicates that it is), the church will soon have to be enlarged.

ANSWERS TO LETTERS.

In respect to the letter from "Normalite."—You say that ministers declare that souls go to heaven or hell when they die, and that you could believe this if you had not read in the Bible that many were raised or "resurrected" after they had been dead for some time; and I suppose you mean that they said nothing about the other world. There has no resurrection taken place of a mortal kind since Christ did His work. Souls that died prior, or persons that died prior to Christ's time, did not go to the same place as they go now. Christ said, "I go to prepare a place for

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you, that where I am there ye may be also." They were scattered about in the invisible world prior to Christ's time, but I am under the impression that all who die now go to their own place, wherever it may be.

From "Truth Seeker."—You say that it is said that certain persons in olden times were possessed with devils; can I give any instance now of persons being possessed with devils? That is another of the works of Christ which he came to perform; but the word *dæmon*, the devils they were possessed by, means departed spirits, not the devils you are thinking of, by any means; but Christ gave them all their place, both good and bad, and I do not think that they now visit the earth and have power to enter into bodies, as they had in former times.

From my friend "H. G."—65th chapter of Isaiah, 17th verse: "Behold, I create a new heavens and a new earth," &c. I think it refers to this world made anew. You will not see Brook's monument in that new heavens and earth, nor the old fort at Toronto; you will not find these reminiscences of war and strife. I believe, in the new heavens and the new earth all of the old world will be wiped out, and it will be a new heavens and a new earth truly. You think that might militate against the doctrine I preached of future recognition. You see it refers to the material heavens and earth. The spirits will be then arisen, and will be brought to inhabit the new heavens and earth.

"Resurrection," from "Free Thinker."—You ought to sign yourself "Swedenborgian," for that is the doctrine you believe, and they would teach it to you to perfection, much better than I could. You think that we are born with our spiritual body outside of the other, and that the clairvoyant sees that. Now, I question that, sir. I have seen clairvoyants, and if they see at all, they see the spiritual body through the other. What is the use of Paul talking to the Thessalonians about those that sleep in their graves being raised, and so forth, if the body is not to be raised? I take man as a whole to be body, soul and spirit. I believe that when he is dead, as we call it, he is not a perfect whole; that it is the province of God, that as sin separates body, soul and spirit, so the Gospel of Christ will give the soul and spirit back that body, and make the man a whole man again.

In reply to a letter signed "Unitarian," Dr. Wild said he believed that until the law of the Bible is revealed, men are governed and ruled by the law of nature; as Paul says in the Epistle to the Romans, "A law is written in their hearts," their conscience accusing, or else excusing, the

meanwhile. Men are only judged by that law when they have no other; when they get the superior law of the Bible, they are judged not only by that law but by the superior law also. He did not think the heathen were judged as we are judged; they were judged by the light they had. That was what he called fair play in the realm of Providence. As to the point raised, whether, if we were all to keep God's statutes and laws, would God perform His part of the covenant in sending seed time and harvest, he believed He would. He believed if men were true to God there would never be a flood, a famine, or a storm. He believed that nature is God's, and that God could regulate it as the engineer regulates a locomotive—putting on more steam on an up grade, and shutting off steam on a down grade, and whistling at a crossing. When the Israelites were true to God they never lacked.

In regard to the letter from "Loyalist," complaining that he has been in my church for several months and never heard me pray for the Mayor of Toronto.—Of course, I have not prayed particularly for him. I generally pray for all in authority, and he is included. The reason why I do not make special prayer for him is about the same as a woman once gave for not praying for me. I once had a young brother minister preaching for me, a timid young man, who used to shut his eyes when he spoke, and he spoke like an angel. When he was going away, we were going round shaking hands with the different members of the congregation, and one sister said, "I tell you, dear brother" (to the young man), "you never get up in the pulpit to preach, but what I pray for you." Says I, "Do you pray for me?" "Well, no," she replied, "you always begin and look as if you could do without it." Since I have been here we have been fortunate to have good men for Mayors; should we get a bad one, I will pray for him.

The Doctor then made a somewhat lengthy reply to the letter he had received, signed "Mother in Israel," censuring him for preaching as he did last Sunday evening, and "stirring up strife." He held that he was always the second party in such matters. When public men laid their opinions before the public, they were open to criticism. If they would stop the other party, they would at the same time stop him too. He had always taken the matter up in the United States when the Catholics attacked the English Government, and he trusted he would not fail to do so in Canada.

SERMON.

Your attention is asked to John iii. 14 :

"As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up."

In the few past years science has grown wonderfully and accurately in its proportions, and has disappointed both the fearful and the unbelievers. The fearful not only entertained doubts, but were much afraid that the further revelations on this line would do harm to Christianity and violence to God's Word. The unbelieving studied well to this end, and in ignorant pride boasted that the revelations of God in nature would be made to confront and disprove the revelations of God in the Old and New Testaments; but riper years and further investigation have shown the fears of the one to be groundless, and the hopes of the others vain. Science now, in liberal hands and honest hearts, greatly confirms the Bible. Nature is God's first, grandest and oldest book; the Old Testament is second, and the New Testament is third; and these in no point are at variance. There may appear to be difficulties, because of our ignorance of one or both sides. True, we cannot reconcile them part to part, so as to harmonize the whole, yet our inability is but a confirmation of how much need the Bible was, and how dependent we have been and still are upon God's revelations. You take the science, or that department of science, "Geology." Now, the geologists ask for time. They say that the world was formed by a slow and gradual process, taking millions of years. What need have we to dispute their talk of days and months and years, in a period that is actually prior to time in the Bible, since we have nothing to do with time until the fourth day, when we get the sun and moon, for times and for seasons, and for days and for years? It is plain that at whatever time God began to create, he might have begun an eternity before that. You cannot talk of time prior to its existence, yet that is what the geologist tries to do; that is what theologians dispute about. Neither of them are by any means correct. Time, properly understood, is but the measurement of bodily motions, the rotation of order; time is an effect, not a cause. The order or succession of creation that we find in geology is the same as we find laid down in the Scriptures. Science finds matter in its solid form first in water, then light, then the atmosphere, then land, then vegetation, then the animal, and then *man*, and then the Sabbath of rest. The same order is laid down in the Scripture as every geologist finds imprinted on the strata of earth.

It is probable that nature in its forces is affirmative and negative, that for every evil there is an antidote. Medicine studies the science of negatives and positives. Certain substances, they say, are antidotes to certain evils; they seek to affect by a certain kind of medicine a certain organ, and other organs by other medicines. To understand the history of man in Eden, we must not fail to carry ourselves back to the time, place and conditions. All is simple if we only do so. Man is in a garden. He is a vegetarian, he has no complex relations with his neighbors; there are no lawyers in existence to vex him; there are no taxes to pay; there are no churches calling for support; there are no tailors' bills, no merchants' bills; there is little of anything, excepting that man is in a genial clime, in that beautiful garden, made by God—and I avow He can make a garden equal to any gardener of mankind that ever walked on this earth. Man is there, and if there is to be a test, what will you test him with? Now you see the silliness of the people who object to the idea of taking a piece of fruit being a test. That would be no test in Toronto; but Toronto was not in existence then; but if you take man as he then was, entirely dependent upon fruit as the source of his natural food, I say, how are you going to test him if you do not forbid him some fruit. That is about the only relation he has where you can touch him. The test is natural. The fruit, however, is not the point of importance, but the principle contained—obedience. The principle is the thing to be considered. We cannot arrange things or judge things by the mere cause. Take, for instance, war. You have all heard of the great Indian mutiny, but what was that mutiny about? The cartridges were wrapped up in greasy paper, and the men said they would not bite them. You say it is a little thing to bite a greasy cartridge, they certainly won't go to war about that; you forget that that greasy cartridge contained a principle, and they did go to war about it. Is there anything more wonderful in taking an apple, or any different kind of fruit? Now, take the late war between Russia and England and France: it was about who was to have a duplicate key to enter into the tomb of our Saviour at Jerusalem. You say, certainly they won't go to war about a rusty bit of old iron; but that was not it, that is not the idea; it was not the key, but the principle represented. It is not the apple or fruit that is a little matter, comparatively, but it is the principle involved—obedience or disobedience, which? It was the same with the last great war with Russia and Turkey. It was as to whether certain men had the right to pray in the front of their church or not. You say that Turkey and Russia would not go to war about that. They did. But that is not

the point; the principle is one of individual right, whether a man of a religion which has its headquarters in another country has a right to bow down outside of his church, and worship according to the laws of his religion. You see how great events arise from little causes, and men will accept these things in the world; but if you tell them of them in the Bible, they laugh; why, you might laugh at half the facts in the world on the very same line of reasoning. The test was in telling them not to eat of the tree of knowledge of good and evil. The fruit of that tree, I suppose, was of a hurtful kind; it intoxicated them, inflamed certain of their passions, and turned them aside from the right way. The tree of life, I believe, was corrective; I believe it combined all the properties of medicine to keep the mind and body in perfect health; and the antediluvians, receiving of that tree, lived to a great age; their longevity may, I think, be ascribed to that tree. Man was himself an epitome of the earth, and this tree was an epitome of the garden; hence its properties would be such as to correct any evil; it bore only one kind of fruit indeed, but that fruit, as you are aware, was ripe every month, so that it might be medicine and life to the inhabitants. The words, as you will find them in the Scripture, "twelve manner of fruits," do not mean twelve different kinds of fruit, but that it bore its fruit every month; not twelve different kinds, but the tree yielded or matured its fruit twelve times a year, so providing for the twelve changes that might annually occur to meet the requirements of the health of these native inhabitants. The tree of the knowledge of good or evil will not be in the new heavens and new earth; there will be no need of the tree of knowledge of good or evil, for we shall have a knowledge of it in ourselves; but the tree of life is to be there for the healing of the nations. You see at once the exception is divine; nature has some wonderful products. See the Manchineal tree of South America; when the rain drops on its leaves it distils a poison from which we make our tapioca; if you dip an arrow in the water, it is poisonous; if you boil the water down, you get your Tapioca from it, eat it, and are delighted, I suppose. You take the Navacure tree, in Africa, and if you just dip the point of an arrow, the size of a pin point, in the sap of that tree, it is deadly poison to any living animal it shall strike. If you take the Upas tree at Souda Charta, in Africa, why, instead of hanging a criminal there, they simply take one of the thorns of this tree and prick him with it, and he dies within two hours. Now, here are centred some wonderful forces in nature. Now, what about the tree of life, having the grand forces of life in it. Don't you see, if I can take you to one tree that will separate soul and body, could not there

be an antidote which would keep the soul and body together? Or are you willing to believe the other side only? I tell you that if the men who talk science would only talk common sense about the Bible, they would do much better; but they will *believe anything* in the world, and *deny everything* in the Bible. You have, for instance, the man-eating tree of Madagascar. This tree grows up without a branch to the height of about six feet, and then the trunk branches out into three large branches, and then from these large branches there shoot out a sort of rope-like branches, that are long and clinging, and about the thickness of my little finger. And what do the Madagascar people do? They offer sacrifices to this tree, and it will eat men! For instance, they put a man inside the tree, and it feels the presence of this man; the long fine tendrils begin to curl over and lap around him, as he wildly struggles in their grasp; then they pierce his body and drain the sap of life, and by and by he is absorbed into the tree! There are only two left now on the island. Oh, you say, I did not know that a tree could eat flesh. There are trees in Florida that eat flies. Have you ever seen the sensitive plant, that would know when you were near? Have you ever seen the laughing plant that grows in Africa, that if you taste of it, you can have a good round laugh? Do you not see that in nature there are strange things. I have just mentioned these things because you will find some people have very strange ideas if you talk about a tree of good and evil or a tree of life; there are greater curiosities in nature than these things told concerning Eden.

Touching Eden. I believe the whole world was united. *God* first, then man, then the nephilim, then the beast, then the bird, then the fish, and lastly the insect. I believe they were all related so that some of the properties of the animal would be found in the nephilim, who had soul and body. The nephilim could, through his soul part, communicate with man, who had body, soul and *spirit*; he could touch man; and man, through his spirit, could hold communion with God, the Great Spirit, God. Man by his spirit linked nature on to God, and God could send thought and intelligence down to man's spirit, and man through his soul could communicate it to the nephilim, and the nephilim through its body could touch the animal kingdom. Right down from God, I believe there was a language for the whole world, and that is why Adam could call them to him, and name them, and talk to them. Josephus argues that there was one language, and I think he is correct. And now this link would be wanting between man and the animal world if there were not pre-Adamite men. If we cannot find in existence the nephilim, I say there

is a lack of a link between the brute world and man, a link which does not now exist. You can begin at the lowest point of life, and you will find it complete, though complex, up, up, up, up, and the second is like the third, but the third something more; the third is like the fourth, but the fourth something more, up, up, up, until through man you could link nature to God; but between man and the brute creation there is a missing link; we want a soul and body creature; you will find it in these "giants" of old, these nephilim; they supply the link in the chain that has been broken, and your case is complete. And now take the meaning of this word nephilim, if you please. It comes from *naphal*, and what does *naphal* mean? It means to fall, to be thrown down on all fours: "On thy belly shalt thou go, and dust shalt thou eat all the days of thy life." There is not a creature in all the world's history, that we can read of, that was thrown from his upright position on to all fours except the nephilim, and his very name indicates it, "the one thrown down." The Bible says they were thrown down. I believe they were upright like man, and God bowed them down to the dust, as an express sign of His displeasure for their interference with man, with our first parents; and the Lord God said unto the serpent: "*Nachash*," "Accursed art thou above all cattle and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life." Now, it is somewhat strange that God could talk to this creature; He talks to it just as He does to Adam, and therefore it must imply that the creature was capable of understanding, and He takes the personal pronoun, "Thou." Now, do you suppose that God would do that to a serpent. "Thou serpent!" No, sir; He is talking to a creature, an intelligent creature, and it was cursed above all *cattle*, above *behemoth*, cursed above the largest kind of beast. This is as it should be, for he was above them, above them all; and man was above him, and all the rest; God said, "Thou art now accursed above every *domestic animal*."

It is not a creature of the earth, but a creature of the field; and the word "field" there means a garden: "Thou art cursed above every domestic creature that lives in the garden." "Thou art cursed" does not seem like talking to a serpent; the serpent was not a beast of the field or garden; it was a reptile of the earth, and was not allowed in the Garden of Eden, for it was not a domestic creature, and it had no business there. In my mind, nothing was in the Garden of Eden that would be unsuited to a garden. Any man that can believe that God would allow the devil to hide in a venomous serpent, and crawl into that garden to deceive two innocent people, can believe more than I ever want to believe, and he ought to belong to this church, and then he could take in all I say and never grumble. The creature is also called the most wise. The word "subtle" is not used in a bad sense in the Hebrew at all. "He was the wisest of all the creatures of the field or garden," the wisest of the domestic creatures. Will any man in the world ever say that the serpent is the wisest of all domestic or animal creatures? What has it ever done superior to the tribe to which it belongs, the reptile race, to call for such

special remark. The Septuagint translates it "phonimotatos," meaning the wisest or superior, which never could be said of a common serpent. In the whole passage nothing is said about the devil; that is a pure invention for we love to lay everything upon that gentleman that we possibly can. Theology, whenever it got into a difficulty, made him the scapegoat, and a great many people nowadays who get into trouble, and are carried away of their own wicked passions and lusts and evil hearts, instead of manfully owning up and admitting they are in fault, lay everything upon the devil. "They have been sorely tempted," when they have simply turned away of their own lust. The devil was not a beast, he was not a "cattle"; he cannot go on his belly that I know of; I don't know that he lives on dust. I am surprised that people, when they talk about literal interpretations, do not see where a literal interpretation of this would lead them to. You mean the devil eats dust, that he was a "cattle," a beast of the field or garden. Now I do not believe anything of it. I do not believe the devil had any business there; I do not think the Lord would let him go there; I do not think he ever was there. I would as soon think that God would allow him to go to heaven and crawl among the angels, soiling their garments and deceiving the innocent ones there. I think the thing is ridiculous theology, and should be wiped out of existence, and common sense should rule. When men read the passage they should read it in the light of common sense and not in the light of tradition. Now, you see where it would land you; of course some of you want to go. I believe the devil could help the nephilim; that he had intercourse with them, and could assist and encourage them in their evil, but not by going into the garden. The serpent does not and never did live on fruit, but this creature did eat the fruit; "and when she saw that it was good for food." Whatever the creature was, it took and ate of it with Eve. I am under the impression that there never was a species of the serpent tribe that lived on fruit; yet whatever this creature was, it could live on fruit. The serpent is not a beast, it is in the ascending scale, and if it were above the beast there would be the lack of a link, and the chain of nature would not be complete from the insect realm up to man. It is made just for what it was intended; it has the spiral ribs and the back-bone; it is perfectly adapted to its mode of life; there is no sign of a curse about it. It is as neatly adapted to its mode of life, its mode of travel, of subsistence and defence, as a bird that flies or a fish that swims; and if God cursed that creature, there is not a sign of a curse left on it, and I believe that whatever creature God cursed, there would be a sign of it. If you turn to geology and search the old strata, and go back thousands of years, you will never find a serpent with legs, with vocal organs, or that could have lived on vegetables. How is it that we cannot find the evidences of even one, as we can go back in geology, and find the remains of this animal in abundance, but we never find one in any way different from what they are now, in their general make up. And as I have said, it is not cursed any more than a fish of the sea or a fowl of the air. The Scriptures tell us of the nephilim, who were men before Adam; they are called beasts frequently in the Scriptures, because of their low earthly aim; again, they are

called "gods" (not with a capital "G"). He says of these: "Ye are gods, but ye shall die like men." Eh? wooden gods? stone gods? brass gods? they have no life to part with. And so if you will turn up the passage, you will find the creature says to our first parents, "Ye shall be as gods" (not with a capital, mark you), "ye shall be as gods;" "you will become like nephilim, like us nephilim; if you partake of that fruit, ye shall be as us—gods." Now, you either have to take this word "gods" to refer to the nephilim, or have more than one true God; it cannot refer to the serpent. The serpent was not a god, and in that sense it never has been. The word *nachash* is not the name of any serpent tribe in existence. The oldest writers never knew what to do with the word. In following passages, it is very differently translated. It simply comes from *naphul*, and means a creature thrown down. Do you ask me if all the nephilim were thrown down? certainly not; only the nephilim of that particular tribe or race. Just as the tribe of Ham have been cursed in this world, and suffered slavery. You say it would be folly to say that the whole were not cast down. Would it be folly to say that the descendants of Ham have suffered because of the curse on their progenitor; folly to say that the negroes have suffered because of their black color? Then could not a race of the nephilim suffer, and not the whole of them. I have got the right idea there, any way; you may do as you like, you see it plainly in this world; and I believe that all belonging to his tribe and all their descendants would be compelled to go on all fours, and the curse of God would be manifest in their ugly gait, and in their great difficulty in sustaining themselves. More, I believe when the Flood came, as the Scripture tells us, they were all destroyed; there is not one of them now left. If you will come to this word *nachash*, you will find what has been done with it. The Bible was translated in Egypt, where the serpent was a prominent object of worship, and when the translators came to this word and looked about them, there was not a creature that answered to it. They saw the serpent being worshipped, and they said, Oh, well, it must have been one of these serpents; let us put down serpent; and they did. Dr. Adam Clarke made it out to be the ourang-outang. If you go to Bochart's great work, he says it was a dragon. If you go to Bishop Patrick, in his work, he has the right idea, for he follows up the word, and traces it to a sensible form, and it becomes seraph. The serpent has been more honored than perhaps any other creature, and anything but cursed. The Egyptians, in their mythology, placed the serpent as the author of all good. If you go to India, China, Africa, to the Greeks or Romans, or to the Indians on this continent, you will find it honored as a god. It has never been cursed by any people but by us, and we got the idea because there was a false translation of the word. Do you know that there are more people living in the world now that will honor the serpent, and look upon it as a god, than there are that will hold it accursed. We are the only people on God's earth that ever supposed the serpent was accursed. And now, as to the serpent referred to in the text. In the Church of St. Ambrose, at Milan, they pretend they have this very selfsame serpent. That ought to satisfy all disputes. It would if we had it in Bond Street. But it is a forgery of the tenth century, done to

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win over to that church the ophite sect of that day, who adopted the serpent as a god. These churchmen forge to order old bones, nails, pieces of the cross, old napkins, old pieces of anything, all made to order to meet the demand. It has more nails than would nail Christ twice over on the cross. It has cloth enough to wrap up ten Christs. It has got pieces of wood from His real coffin; I do not think he ever had one; and they have done it; and this is one of their forgeries, this serpent. Did not Hezekiah destroy it, and grind it into dust, and float it down the river, and yet these people say they have the selfsame serpent there, and they will show it to you for fifteen cents; and anyone would pay fifteen cents to see the serpent that Moses lifted up in the wilderness. Well, I did, and yet I don't suppose I saw it after all; but we like to be deceived. The clown is the best that can take us at a sharp corner, and we will always pay him for it. They do things so cleverly and so vulgarly at the same time; they will say to you, as they uncover the cloth over an old rusty nail [*sotto voce*], This is one of the very nails that nailed our Saviour to the cross. I don't believe they made nails then of that kind. Of course we can take in any of these things; society ought to be able to take them in and throw them all to the winds. When you come to think, the children of Israel were being bitten by fiery serpents, not "flying serpents;" there is not a word in the Bible about *flying serpents* in this connection. Isaiah refers to *flying serpents* twice, but in this passage, 21st verse there, is not the word *flying* there, neither in this nor in the Hebrew, and yet you think there is. Well, it would do you good to read your Bible when you get home to-night. And Moses was ordered to make a fiery serpent? What was he really ordered to make? a *bright seraph*. The Hebrew word is "seraph," and I will risk my reputation upon it as a scholar, for anybody and any time, that in the Hebrew it is seraph. Moses was ordered to make a bright burnished seraph, and put this seraph on a pole. Did he do what he was ordered, or do you think that he would go and make a serpent when he was told to make a seraph. I believe our Heavenly Father ordered Moses to make a seraph, and I believe thao Moses was honest enough to make what God told him; and He tells him tt make a shining seraph. And then that agrees with common sense. The seraph was made of course of burnished brass, and how we have got the serpent connected with it, it was the color of a serpent, the copper-headed serpent, as they are called across the line, "copper-headed Democrats." Now you see the reason why they got the word serpent. This seraph was made of a peace of burnished brass, that looked like the color of a serpent common to the East, and hence, for the name of the material, they put the name of the serpent. But the Bible says it was a seraph, and so Bishop Patrick says, and so any one will say that can read it in the Hebrew; and he put this on a pole. Now, you are thinking they were bitten by fiery serpents, but they were not; it was by fiery seraphs they were bitten. God sent His messenger angels; He had sent them before; He sent them again to sweep out of existence Sennacherib's army. He sent His angels, for the world was under angels at that time, and because of their iniquity He sent His angels, He sent down His destroying angels; He sent them

down in Egypt at the time of the destruction of the first-born. He sent them down upon the people, and they smote the people with disease; and just as they were messengers of God, so the seraph had to be made, and put upon a pole; they were bitten by seraphs through divine agency; they were to be healed by a seraph through divine agency; and a bright one. Look, and behold; they were forbidden to be idolaters, and only in this one instance did God allow to be made use of an image of this order of beings, the seraphim and oherubim. They were forbidden to make the likeness of anything in the heavens above, or the earth beneath, or the waters under the earth; do you suppose that the Almighty would foster their idolatrous tendency, fresh as they were from Egypt, where the serpent was worshipped; would bid them make a serpent, and put it on a pole; would not that be a confirmation of idolatry? It would, in an intensified way. No, it was a seraph that God ordered to be made; it was a seraph that bit them; it was a seraph that healed them; it was a man caused us to fall—bit us with the venom of sin; it is a man, Christ Jesus, that will bring us to health and life. You must keep on the law of harmony. How did you and I fall—got bitten by sin? We sinned by the first man, Adam; and so shall we be lifted up by the second man, Christ Jesus; they were bitten by seraphs; they were healed by seraphs.

After 700 years of keeping, this thing comes again to light in Hezekiah's time. In 2 Kings xviii. 4, he says: "Nehushtan," this piece of old brass, take it out of the way. He calls it an old brass *bright seraph*; away with it. As this seraph was lifted up for the smitten Israelites, so was Jesus Christ lifted up for us, who are smitten with sin; and as they were to look unto it and be saved by the principle of obedience contained and the faith exercised, so we are to look unto Christ, the grand, bright, Holy One. He is lifted up to you; and I to-night beseech you to look unto Him. "Oh! look unto him, all ye ends of the earth, and be ye saved." A serpent never was a type of Christ; with its venom, crawling ways, and alime—there is nothing in it; but when you take the Scripture, as I do, I think the case is clear—the seraph was a good type.

In these matters, let us be true to what the Word of God says, especially when it harmonizes with common sense. Now let me, in closing, exhort you to look as the smitten Israelites looked, and be saved. So I urge you.

Would Jesus have the sinner die?
 Why hangs He then on yonder tree?
 What means that strange expiring cry?
 Sinners, he prays for you and me!
 "Forgive them, Father, oh, forgive,
 They know not that by me they live."

Jesus descended from above,
 Our loss of Eden to retrieve,
 Great God of universal love,
 That all the world through Him may live,
 In us a quick'ning spirit be,
 And witness Thou hast died for me.

Oh, dear sinners, smitten friends, look, look to-night, and be saved. God bless you, and help you. Amen.

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Should always be used instead of those sickening little pills, as they act as an agreeable and effective Cathartic.

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THE BEST FAMILY MEDICINE KNOWN.

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EVERY.—Ah, wife, this is comfort; and there's no reason why every working man shouldn't have a library, by dealing with the Li-Quor Tea Co.
 MOTHER.—That's true, John; and their tea is the best in the market, too!
 THE LI-QUOR TEA is sold at the Arcades at 295 Yonge Street, at 446 & 448 Queen Street West, and at
 5, W. corner Queen and Parliament Streets, and 34 Yonge Street, Yorkville.

FROM WHENCE CAME
— THE —
NEGRO RACE?

SERMON

BY THE

REV. JOSEPH WILD, D. D.,

DELIVERED IN

Bond Street Congregational Church,

SUNDAY, NOVEMBER 6TH, 1881.

PRICE, TEN CENTS.

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WHENCE CAME THE NEGRO RACE?

A SERMON,

DELIVERED BY THE

REV. JOSEPH WILD, D.D.,

*On Sunday Evening, November 6th, 1881, in the Bond Street
Congregational Church, Toronto.*

Bond Street Church was again crowded to excess last evening to hear the Doctor on a subject which has been the cause of great discussion. There was not standing room to be had at ten minutes to seven, and hundreds were turned away, unable to gain admittance. It is strangely noticeable the large majority of men—thinking men—who attend to hear these sermons. Something will have to be done about enlarging the church soon, if this thing continues. It is not only a large attendance to hear the evening sermon, but to hear the morning discourse as well. There were twenty-five new members admitted to fellowship at the morning service; and already a large number have sent in their names for next month.

SERMON.

TEXT: Song of Solomon i. 6, "Look not upon me, because I am black; because the sun hath looked upon me; my mother's children were angry with me; they mane me the keeper of the vineyards; but mine own vineyard have I not kept."

Language could not well be more expressive than the words of our text as to the origin of color, and the reason of slavery in the negro race. The blackness of skin you will here see is attributed to the sun, "because the sun hath looked upon me." Then the oneness of the origin of those who were thus blackened by the sun is stated in the words, "my mother's children;" that is, originally, we all had the same mother. Those who were so blackened claimed the same mother as those who were not.

We also learn that this difference in color gave rise to honor, distinction, alienation, and inferiority and superiority among the children of the same mother. Those upon whom the sun had looked so effectually were despised, and accounted inferior; in fact, blackness became synonymous with inferiority, and inferiority became synonymous with subjection and with servitude; or, as graphically stated in the text, "My mother's children were angry with me; they made me keeper of the vineyards." They were deprived of the right and the reward of their own self-labor, as you see—"My own vineyard," they say, "I have not kept." How concise, how precise, how simple, how scientific the delineation in the text touching the origin of the negro race, and the introduction and reason for slavery. Bible-like, great scientific facts, stated in the few modest words of Bible language. We may say, and only say of it in the world, "Multum in parvo." You cannot say it of anything that any man ever wrote, but you can say it of every sentence uttered in the Bible. You may travel far and read much, to be posted on the negro question, before you can get a better and clearer idea on this subject than is given in the words of the text. The Jews of old were wont to say in questions of dispute, "To the law" and "to the testimony," to test and to try questions of dispute. So we say the Bible is more comprehensive and cosmographic than most people think; uniformity, of course, cannot always be found; it may not always be necessary to be found, when we go to interpret this word. There are, however, some beautiful and noble exceptions to those great truths that make for our peace. It is generally admitted, or supposed to be correct, for persons of wealth and of fortune, that they shall bedeck themselves with jewels and with fine garments; because they are rich they become, as a rule, showy; such we know is often the case. There are, however, some beautiful and noble exceptions of men who are rich and powerful, but at the same time simple and modest. Those men, writing on subjects like the one contained in the text, as a rule are gaudy; they are extravagant; they are exceedingly speculative, tautological. But the sacred writers are simple; they are chaste; they are expressive; and because they are so, many suppose that the truths taught are equally simple and of little value. I believe that theologians are to blame in this matter. They have not been as judicious or as cultured and liberal in these things as they ought to have been; their bigotry and narrowness have interfered very largely to diminish the grandeur and the scope of Scripture subjects. And many persons to-night will think that this subject is beyond the range of theo-

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logical discussion from a pulpit; whereas it has been one of the greatest questions to settle. And it is only half settled; yet, that has occurred in the life of any one man in this church, and has cost more lives, and has cost more bloodshed, than any question you can possibly think of in the world; viz., the war in the United States.

Naturally somewhat prejudiced, and anxious to be looked upon as discoverers, scientific men have advanced their theories, agreeable to their pride and agreeable to their fancies, to account for the Bible facts; and yet if you come to read the Bible, you will find that it stands just over against any new scientific revelation. In the sermon that I gave you on the pre-Adamite man, you have a fine illustration there. Now, science has revealed to us, in the traces and in the different developments of fossils or remains that have been found, that man, independent of the Adamite man, must have existed; and therefore, because they have never read the Bible correctly, they said the Bible says that only Adamite kind of men have lived; whereas the Bible taught that man lived long before Adam, of another race and of another kind. "For whosoever shall call upon the name of the Lord," it is said in the Scripture, "shall be saved." Appropriately on this point, you may ask what the Bible has to say on this negro question. We see what it says in the text, and we know the remarkable saying of Paul when talking to the Athenians: "Out of one flesh, one blood, hath God made all nations of men to dwell upon the face of the earth;" that is, all nations of men that were living at Paul's time. Some interpret this passage to mean that the several races of men—red, black, and white—were only identical in blood likeness, and not identical in place of origin. But such an interpretation cuts the passage loose from its moorings, and swings wide from the very aim which Paul has signified. The very idea Paul is endeavoring to instil in the Athenians is that he, as well as they and all other people, had a right to claim the one true God as their God, for out of Him, or from Him, we were all made; that they were the children of the same Father, of equal preciousness in His sight. The passage, I believe, very methodically teaches the unity of the human race; the whole tenor of the gospel proceeds upon that principle. When he cries, "For whosoever shall call upon the name of the Lord," it is not whosoever of the white race shall seek God; it is not whosoever of the black race, or whosoever of the red race; but black or white, bond or free, rich or poor, learned or unlearned. We are taught that God is the Saviour of all men. In the commis-

sion to preach the gospel, the same idea, I think, is embodied: "Go ye unto all the world;" He does not say, "Go anywhere but Africa." And He says, "Preach the gospel unto every creature." He does not say, "Don't preach the gospel to the Indians and the Africans." The commission is to all the world and to every creature. There is no limitation in time or territory, or in race; it is all the world, and every creature, to the end of time. Now, it seems to me that if the negro race had not been human—had not been of like origin and of equal privileges in the sight of God with us—that there would have been some exception made in this great commission. Look, for instance, at the nephilim and the rephilim, which God ordered the Adamite race to destroy and not leave one of them on the face of the earth; and He did destroy all the nephilim at the time of the Flood; and then came into existence the rephilim, and yet God ordered the Adamite race to destroy them and not leave one of them; but nowhere do we find exhortation given or privilege allotted to us to destroy any of the races that are now in existence. I therefore believe that the Scripture teaches the unity of the human race, and history is very faithful to this point. Who are these Christian fathers you read about so frequently, whose doctrines you are so glad to read? One of them is a negro! And who are you that pride yourself on apostolic descent? Do you know that Niger, one of the Bishops of Antioch, recorded in the Acts of the Apostles, was the man who put his black hands on the top of Paul's head and ordained him? And ministers who are so proud of their apostolic succession get their order of apostolic descent down from the negro race. Is there any ground for disputing this? I say that every man who is ordained through Paul is ordained through a negro, for Niger was a negro. Then if you come to the fathers of learning, you have Euclid; he was a colored person, and yet you love to study his problems. If you come into history, you have the great Carthaginian general, Hannibal; he was a colored person; so that there is nothing in history to deny their equality in any sense. You know how the negro became black. In trying to account for the diversity of man, men, as usual, have gone to extremes. On the theological line the idea is that blackness was the curse of Cain for the sin of murdering his brother, Abel; for this sin he was marked in this manner; and from this many trace the beginning of the colored race. I suppose one half of the ancient fathers themselves attributed the color of the negro race to the curse of Cain. It is curious to read some of their

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speculations with relation to this point. Some thought it was a sad countenance, the mark that was set upon Cain; some thought that it was blood spots which he could not wipe out; some thought that it was a large horn growing out of his forehead; some thought it was Abel's dog following him wherever he went; some thought it was the circle of the rising sun on his head; some thought it was the letter "Tau" on the forehead, which is the first letter beginning the Greek word which means repentance; some thought that it meant that he was indestructible, so that sword could not pierce him, nor fire burn him, nor water drown him.

After the murder of Abel we find Cain expressing his fears to God. He was afraid to go away; and why? He says, "for every one that findeth me will slay me." Now, you have got nobody to slay him in your theory, but the moment you take in the Scripture nephilim, however, you know that he naturally would be afraid of them, and he went away to the land of Nod; but prior to his leaving what is called the presence of God, God gave him the assurance that he would not be harmed, and He gave him the sign of protection; "and the Lord set a mark upon him." It is not *set a mark upon him*; it is "and the Lord gave a sign to Cain that no one should kill him;" that is the proper rendering; and so since the Lord assured Cain that no one should kill him, off he started, and nobody did kill him. Then you have the sign in the rainbow. The Lord made the rainbow a sign; not that he set it upon Noah, but he established it, that it should be a sign that no more should the world be drowned by water. So He gave a sign unto Cain that no one should destroy him; it does not say that He made him black or white. But what reply does science give to a question like this? I say that scientific answers are very generally that the negro race is a distinct people, or autochthonal; that is, coming out of the soil; just as some would argue that the Indians are autochthonal, not aboriginal; that means, as you know, people you find there. The only word you can use to give the meaning is autochthonal. The Indians are the people you find in the place when you come there, and you call them aborigines, or first inhabitants. Reduced to scientific language, as science intends it should be, and to have a common-sense meaning, they generally believe that the negro race is a link in the chain of development lower down, preceding the Malayan, the copper-colored race, just as the Indian precedes the white man. First, the Malayan, then the negro, then the gorilla, then the orang-outang, and then comes somebody else till you come to the end. This kind of an answer is on the same plan as the following. Supposing

a black (!) man should visit me and want to know something about the seas; I take him down to New York; he sees one of the large steamers as it is just going out into the bay or into the ocean, and he says to me, "What is that, sir?" I say, "That is a steamer." "Where did it come from?" "It came out of a clipper, sir." "How did the clipper come?" "Out of sailing vessels." "Where did the sailing vessels come from?" "From schooners." "Where did the schooners come from?" "From a barge." "Where did the barge come from?" "From a lighter." "Where did the lighter come from?" "From a canoe." "Where did the canoe come from?" "From a punt." "Where did the punt come from?" "From a log." "Where did the log come from?" "Out of the ground or forest." Now, that is what science calls the order of development. My poor visitor, if he agreed with all that I had told him, would be very simple-minded. These numerous answers are not really scientific; they are evasive and deceptive, and I challenge any man in Toronto on that development question. They are evasive at the very point; they should be decisive. There is order of development; there is plan of development, coming from the simple to the higher; but will any man say that the log made the first punt? Will any man say that the punt made the canoe, following this gradual advancement? or that the canoe made the lighter, or the lighter the barge, or the schooner the sailing vessel, or the sailing vessel the clipper, or the clipper made the steamer? and yet you see there is a gradual advancement up: there is plan; there is order; but it implies there is a difference between them, and they are not coming one from the other. There is a bird; there is a cow; there is a horse; there is a monkey; there is a colored person; there is a Malayan; there is a white man; but I say it implies the design of their existence by God, and they never came out of one another, no more than the steamer came out of the punt; and any man who can believe a science like that, can believe more than I can. It is because they find order of development they say, you see, they must have come out of one another. Yes, it was suggested in the mind, and so God has His order of development just the same; He has made them all; they are His developments. Plan based on principle pervades all; but the planner should not be lost sight of, because the punt will not throw off the scow without the planner, and we should not forget that there is uniformity and unity of principle; yet they are different in time and place, independent creations. There is uniformity in all things, and principle; and much that is analogous; still that does not do away

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with the designer. The best answer will be that which is at once agreeable with science, and Christianity, and common sense. Such an answer, I believe, is possible; but then we must begin right, and in order to do so, let me ask you what color was the first person? Was he black? No, sir. Was he white? No, sir. Begging your pardon, what color was he? What color was the first chariot? Red, sir. You will keep in mind—I speak unto the wise—in the Adamite race they were void of dress; and as a healthy person to-day would be red, beautifully red, as the face exposed to all the season, so the whole body would have been beautifully red. White and black are the extremes of red, and the accidents of climate; white is the absence of the sun; black is the intensity of it; "because the sun hath looked upon me."

And now I say a scientific man begins wrong, because he does not begin with the central color; it is red. And suppose you go further than that. What was our first parent called? Adam. What is the meaning of the word? I vow, and no man will dispute it, red. Well now, what are you going to do? You want to make out that the Lord called a white man red. You had better just take it as it is, my friend, and get over the difficulty after. Names originally were significant and expressive, and if the Lord called him red, he was red, and you must find out how he got bleached afterwards; that is the idea of it. Any man can see that the accidents on a central color like red would be black and white. Red is the strong color; it is the color indicative of honor. The sacred writer Paul says in his writings that we were made from one man, out of one man; we were all of one blood or color once; that is the meaning of it. However different in color the different nations of men may now be, we were originally of one color. Black and white I believe, therefore, to be climatic sequences. And how am I to get it? I can get it to-day if I want it. If you will please to move south to some of the hotter climates, and live there for five hundred years, you will not be as white and delicate as you now are.

So it is easily to be discerned that climate must come in as having an influence. But climate will not make a white man into a black man—no climate will do that; but if you can get the red man, and you send the red man south, the increased heat will intensify the red; for black is nothing but intensified red through heat. The sun hath looked upon him, and he becomes black. If you send that same red man north, it will bleach him to a whiteness. If you take a yard of unbleached calico, and throw

one-half of it away up in the north of Greenland, and the other half of it in Louisiana, the calico thrown in Louisiana will become a dark yellow, and that in the north will turn as white as snow. And what it will do on calico it will do in flesh. If you want to see it in nature, travel. Take, for instance, the buttercup; 700 miles north it is white, and when you get towards the equator it is dark, almost black, so that you would not know it. If you want to go to the animal, take the bear; he is white in the north; he is black in the south. Here is climatic influence. And yet men will say, "Can climate have any impression upon the animal?" We think it certainly has.

And so the children of Adam were dispersed. You find the simple fact that Cain went southward; you find the simple fact that Abel went northward and westward; you find the simple fact that Seth remained in the central regions; so that the dispersion is actually agreeable to what the climatic influence that we desire to account for color is. Black, red, and white are the three imprints of nature. All other colors are the moderation of these colors. Our Heavenly Father, in stocking the earth with a seed for a new world, would take the seed adapted to the parts of the earth. You might as well say that He had only put in the ark one kind of seed that would be natural to one climate. There are floral circles, and circles where certain seeds and flowers will grow; if you take them outside of that you cannot grow them. There are circles for animals, where you have certain kinds of animals living in a certain circle; if you transport them over that, they die. He has fixed the bounds of the habitation of man. Three times in the Scripture He distinctly declares that He has fixed the bounds before appointed, the bounds of their habitation; hence there was a place before the Flood where the black and white man could live the best; and they are placed in this world to-day where each and all of them would flourish best and do best, because you have these simple circles. Taken as seed for the human family, you have Japheth, Shem, and Ham, and Noah called the father, though not really the father of all of them. Shem is his only true son, and is the heir of Noah. How is it the eldest son is despised? he would naturally have a right to be an heir; why would he not. Christ comes on a true line; not on an illegitimate line; he takes the best stock seed, and he comes down through Abraham. When you hear "em," it means red; Edom, red. It always means red, whether at the beginning, middle, or end of a word. So you see where Christ comes. Now, why did not he come from the eldest son, Japheth? because he was not the

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direct son, the pure blood of that line, and therefore he is despised, or set aside. What is the meaning of Japheth? white. What is the meaning of Shem? red. What is the meaning of Ham? black. What is the use of calling these three persons these three colored names, when you say they are all white. You have got queer ideas, as well as I have. Will any man in his senses say that these three people were thus named indicative of color, and yet they were of one color. They did not give names then falsely as they do to-day. Names just meant what they meant; nothing more. The Lord could have named Adam something else; but he wanted everybody to know that he was red, if they learned to know his name; and so you have the red, black, and white in the human race; and if you ask me why they are there, I attribute it to climatic influence before the Flood, when it was more impressive than now; so that the climate would be able to make a man the color it wanted for that part of the country.

If you will give me a rich good New Englander of about 200 years, I will tell you he is not white; he will be as yellow as the candles they used to use, and the skin will be as tight on him as the skin on a drum's head. Yes it will, and he will be sallow; we lose that matter between the two skins; and it is a great question between scientific men that, when emigration blood will cease to flow in here, we will have the type of the New Englander, because he is the type of this country. It runs in the Indian; that is the color of this continent; and if you will find me a pure New England family, or any family who have lived here without mixture of blood, I will tell you what they look like.

So you see the effect of climate would be more impressive then than it could be now. Now, when they came out of the ark, they intended to live together, and the Lord told them to multiply and scatter over the earth. They said: "Go to, let us build a city that shall reach unto the heavens, in which we can dwell, lest we be scattered abroad." The first thing they say is, "Let us keep together." That is the sin of Babel; and in order to make them separate He confused their language; and when they could not understand each other, they might as well live alone; so they started off. He confused their tongue, and scattered them abroad upon the face of the earth. They were not to live together. There were climates that were suitable to each of them. They might as well take the flower seeds here, and say, "We will grow them all here." You could not grow them all here to advantage; this is not the circle. There is a place for this red brother; there is a place for this white brother; and they

will flourish and do better there. All the world was made to be inhabited ; and so that was their sin. Why did the Lord act thus when the world was drowned ? Because they would have died off if he had not, and the same process would have taken place at Babel. If you take black and white, you cannot have children to the fourth generation ; He has put a bar there which no man can get over. If you went down south, some time ago, you would see in the market a very beautiful creature which you could have bought at a nominal sum ; and why ? Because they are at the end ; there can be no more development there. And when the children of Israel were on the border of these colored people, they inter-married, did some of them ; and God says, " I will visit the sins of the fathers upon the children's children to the third and *fourth* generation." In South Carolina there never appeared a man of that degree to ask a vote.

You talk of science ; you want to see the evidence of a God ; there is one. These people would have died off if allowed to remain at Babel, so God sent them abroad to fill the earth.

Scientists have found some monuments in Egypt, and they say they are 3,500 years old. They say on these monuments they have the white and the black. Strange to say, the blacks are the master, and the whites are in chains. Some have said that this upsets the Bible theory ; at any rate, that changed Professor Agassiz' theory on this question. For my part, I believe it thoroughly confirms the Bible theory ; the Jews of Nubia are black, as well as those of China.

Give me me a family that moved to Michigan 100 years ago ; no matter what they were when they went there, now they are thin, lean, and knuckle-jointed. The ague would shake any man out of symmetry. When you go into a new country, does it make any difference with your hands or feet ?

These negroes who were brought from Africa were brought from marshy lands, where you could not get well-formed people, and the people had been distorted by the very methods they had lived by ; and you and I would have been no better if we had lived there for hundreds of years as they did. The climate there was not salubrious. Of course, those from the highlands are well-formed and beautiful. Dr. Livingstone says they are equal to his own native Highlanders. It is the effect of climate and usage. These negroes naturally were despised by their brethren. And what a strange idea this idea of color is—that it should enter so strangely into science, religion and politics. And I am under the impression, my friends, that it has been

a providential thing for the colored race to be brought to this continent. Africa is a vast continent opening up for England's trade; and in our avarice we brought the colored people to this continent. They have been better here upon the whole than if left in their own country; but that is not to our credit. Africa awaits their return; that is their home; and the business of England and the United States is to facilitate their removal. That vast continent is to set the mills going in the United States, England and elsewhere, and it will keep them going for one hundred and fifty years, and you and I can change the National Policy by that time. Every person that has gone from Africa to the United States has cost them two thousand dollars, and they have got to pay interest on that. This country has been more generous with the Indians than they. They have spent four hundred and eighty millions on the Indian the past forty years, and they have mutilated and badly used him after all. The United States will have to pay for everything they have stolen from the poor Indian, and we too. And serve us right. God does not forget; He keeps a strict account; and you cannot run away from Him, if you can from Montreal. We see how these things naturally go.

I believe God intended Africa for the colored race, and he will turn to good account their past slavery, and bring good even to our colored friends out of it. Emancipation was a grand thing, and just a forerunner of that grand emancipation which is to come. Benjamin D'Israeli, in "Tancred," makes Consul Pasquilago to say, "The English must have markets; there will be a great opening here." Forty years ago D'Israeli wrote that; he foresaw that that would be the next opening. Africa is the country, and God's reserve; and He will bring the people that have been oppressed, and he will repay the poor working-men of England every cent they have paid for freeing them, for the working-men had to work and pay taxes for freeing these people. God will give them every cent back when that country is opened up.

Now, my friends, I believe that the colored race, as the text states, is the effect of climatic influence on the human race; and I believe that, just as the Indian is the effect of climatic influence, and the colored person is the effect of intense heat on a red person, white persons are those who go into northern regions and get the bleaching climates.

This is how we come from one father and one mother. May we treat one another as brothers, knowing that we have a common destiny and the same great Saviour. God bless us all. Amen.

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—THE—
TWO PILLARS!

SERMON

BY THE

REV. JOSEPH WILD, D. D.,

DELIVERED IN

Bond Street Congregational Church,

SUNDAY, NOVEMBER 13TH, 1881.

PRICE, TEN CENTS.

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THE TWO PILLARS.

A SERMON,
AND ANSWERS TO LETTERS,

DELIVERED BY THE

REV. JOSEPH WILD, D.D.,

*On Sunday Evening, November 13th, 1881, in the Bond Street
Congregational Church, Toronto.*

Bond Street Church was again filled to its utmost seating and standing capacity last Sunday evening to hear Dr. Wild's discourse on the "Two Pillars." A much needed improvement was observed in the presence of four policemen, one at each door, with the view to keep the crowd back, and prevent if possible the confusion that has hitherto occurred on opening the doors. The people entered the church and were seated with wonderful order, and, without doubt, the presence of these men did and will do very much towards maintaining the order and respect appertaining to the place, which, in its unwise haste, the crowd seems to forget. The morning sermon to young men, in accordance with the arrangement of the Young Men's Christian Association, was replete with such advice as young men everywhere would profit by.

ANSWERS TO LETTERS.

With respect to the letter from "A Working Man," as to the distinction between soul and spirit. You say that I seem to make a difference. I *do* make a difference; but as to what they really are in their essences, I cannot say. I believe that the body has some of the properties that belong to the soul, as well as the properties that belong essentially to a body. I

believe the soul to be made up of part of the essence of a body and part of a spirit, so that it can hinge on to a spirit; I believe the spirit to have some of the properties of a soul, and yet something independent of the soul, just as the soul has something independent of the body; and a whole complete man is body, soul and spirit, as Paul says. Of course we are in the *bodily* life here, and the body is made to suit the soul. A spirit has for *its body*, when it goes into the other world, a soul; and I believe that it is exactly like this body, but it is adapted to the new sphere in which it moves.

In reply to a letter from "A Hearer," the rev. gentleman explained that the nephilim were a pre-Adamic creation, who all perished at the Flood, as opposed to the rephaim, who were not read of before the Flood, but appear subsequent to it. Job says, "*Dead things* are formed from under the water, with the inhabitants thereof," and the word translated "dead things" is *rephaim*. The nephilim before the Flood intermarried with the daughters of man and produced *giants*. "geborim;" the *rephaim* also intermarried with the inhabitants of the earth, the daughters of men, and produced the same "geborim," called giants. There were no *rephaim* to notice before the Flood; there were no *nephilim* after it.

From "Inquirer." You say that religion teaches that Jesus is a mediator, and that none are saved save those for whom he mediates. You ask, "Will the Jews be saved; and if so, how will they be saved?" Christ mediates for all, both Jew and Gentile; that is, I imagine, what every pulpit would teach, except a very strong predestinarian. He advocates and pleads for all. How the Jew will be saved I am not able to say; he will in some way be saved by a law of his conscience, in the same way as the heathen are saved. Christ prayed for them. He did more for the *Jews* than He did for you and I *directly*. When upon the cross, He said, "Father, forgive them, for they know not what they do." Do you suppose that prayer will be in vain, or will not some of them be saved? Now, you never hear him pray directly for the Gentiles or any other people; so that if your argument of intercession is any good, you will have the Jews saved.

Now, from an "Anxious Inquirer." You say that I made out Noah as guilty as the rest, and yet I had him saved. I did by no means do so. I said that the three persons, Shem, and Ham, and Japheth, were not all the legitimate sons of Noah, i.e., he was not their direct father. He was not the father of Japheth and Ham. He was called their father just as

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the Jews of long ago called Abraham their father, Isaac their father, Jacob their father; he being the representative and the oldest person in the ark. they naturally called him "father." Shem is the only true son. You say that militates against my theory. I see the point. You mean, if the Saxon race are Israel, how did we get them *white*. I say just as easily as conversely we got the Jews in Nubia black. Those children of Israel who went toward the south gradually grew dark; those who went to the north turned white, but still they are the descendants of Shem, and so my theory is not militated against.

In answer to "M. R." With respect to the serpent, the Doctor again said he would stake his reputation as a scholar that the word in the original was "seraph;" that Moses was told to make a seraph, and he believed Moses was honest enough to make what he was told. With regard to the word "nachash," it *was* a general term, and stood for all serpents, and so after a time you take the name of one and make it a general name. He supposed the first man named "Wild" was *wild*, but it did not follow that all the men to-day called Wild were in a savage state. But there were seven other words that he called attention to that Sunday night, so that if "M. R." quibbled at the one word "nachash," he had still seven others to quibble at before he settled the question. The Doctor held that it was not a serpent; there was no common sense in that theory, while there was in the other.

In reply to "A Student," who wished to know whether Adam was at once endowed with the power of speech, or whether he was given the articulating organs and ability to speak and left to form his language for himself, and find out the methods of utterance, he believed God endowed him with competency to speak, just as the finest mathematical quantities were put into the bee, that makes its cell according to the finest rule. He believed God could put language into man as easily as He put music into Blind Tom, who never had a teacher. Just as easily as the calculating boy could solve the profoundest mathematical problems without having ever had any teacher, just so easily could God put language, nay, ten languages, into man's mouth, if He wished and occasion required, as He did in the day of Pentecostal outpouring, when they all spake with tongues. Men would believe that God made the universe, the earth, the sun in its splendor, the silvery moon, the myriads of stars; that He created man, His chief work; then they turn him round and admire him, gaze on him with wonder and delight, and then stumble head-foremost, and say, "I wonder if He can teach him to talk?"

In reply to several letters asking how he accounted for the wool on the head of the negro, the Doctor said that the question had come up before the Royal Society of England in the year 1834, and they had caused three pairs of Highland sheep-dogs—dogs whose long, wiry hair would hardly curl with a crimping iron—to be placed, one pair at the Cape of Good Hope, another pair at Zanzibar, and the third pair at Algeria, and the second generation had woolly, curly hair! Analogy would do the rest, with time as its assistant.

In answer to a person signing himself "Believer in the True God," who in his letter stigmatized the God of the Bible as a God of Terror, Dr. Wild said he could show him more instances of cruelty by the accidents of nature than all the things that occurred by the permission of God, recorded in the Bible. It was all very well to talk in that way on a fine balmy day, with the sun shining and a cool breeze blowing, lying under a tree eating apples; but wait till the storm comes, and the forked lightning shrivels you up into a little piece of black matter. What then?

In regard to the letters in general, the Doctor said: I have also had my attention called to the fact that many people are saying that I make up, invent these letters that I answer. Now, if any of you are a little doubtful, all I can say is call, and I will willingly let you see them. Now, I can invent a great many things, but I am sure I would never invent a letter like that. [The Doctor here held up to view a letter which was written on sixty pages of ordinary foolscap, which reminded the reporter of the voluminous MSS. flourished by the ordinary member of the Local House, when about to make his maiden speech.] I never would invent a letter like that—sixty pages of fool's-cap! I think that I can give as much information in the way of answering these letters as I can sometimes in a sermon. There is always enough and to spare without my inventing. If the supply runs short, I may try my talent in that line.

SERMON.

TEXT: Isaiah xxxiii. 6, "Wisdom and knowledge shall be the stability of thy times, and strength of salvation."

It is the duty and privilege of the Christian student to glean assurance and confidence from the knowledge that God rules among the armies of heaven and among the inhabitants of the earth. The proclamation made by the angels to the shepherds upon the plain of Judah foretold a purpose of High Heaven to be accomplished in the future. They sang: "Behold! I bring you glad tidings of great joy, which shall be to all people;" and the time shall come when the hosts of earth shall chime in, without wail of woe, fear, or want, with the angels of heaven, and sing, "Glory to God in the highest; on earth peace, goodwill toward men:" for Christ shalt yet see of the travail of His soul and be satisfied. Hail! glorious day! Seen by the seers, foretold by the prophets, desired by the angels, taught by the Saviour, believed by the apostles, looked for and longed for by the Church in all ages! And now are children being born who will see the light of that day, the morning dawn of the day of peace; who will go forth in the might, and the majesty, and liberty of Christian freemen; unyoked from the bondage of error, unfettered from the tradition of ages; freed from temporal sovereignty and ecclesiastical decrees, resting from sectarian strife. Then the peerage of heaven will be bestowed upon men, creating them in their own name, and by reason of their own virtue, kings and priests unto God, independent of Church councils or bishops' hands. Then ignorance will yield to learning, vice to virtue, tyranny to freedom, superstition to knowledge, theory to practice, hate to love, for "wisdom and knowledge shall be the stability of thy times." All the great industries and efforts that go to build up man and society are naturally correlated to wisdom and understanding. Knowledge is food, wisdom is strength; knowledge is capital, wisdom is investment; knowledge is science, wisdom is art; knowledge is faith, wisdom is experience; knowledge is the present, wisdom is the future; knowledge is the wild land, wisdom is the cultivated soil; knowledge is the raw material, wisdom is the manufactured article; knowledge is bullion, wisdom is coin; knowledge is learning, wisdom is application; knowledge is a John the

Baptist, wisdom is Christ; knowledge is what we *know*, wisdom is what we *do*; wisdom is knowledge applied. In that grand old religion of sublime ritualism, Judaism, much of the Christian religion was foreshadowed by definitely appointed symbolism. You will remember that Solomon sent to Tyre for an artificer by the name of Hiram. Among the many things that this man is said to have made were two pillars of brass, or, more properly, bronze, which, independent of the capital which crowned them, are said to have been 32½ feet in height and 7 feet in diameter; they are also supposed to have been hollow, and are said to have been used as a sort of treasure-house for sacred archives. Now, these pillars bore no weight. They stood outside of the temple, in front of the main entrance. The sacred writer, in 1st Kings vii. 21, calls the right hand one "Jachin." This word is said to stand for "establishment." When referring to man it means "firm and free in God," so that it symbolizes a free man in God. The left hand pillar he called "Boaz," which is said by some to stand for "strength." In Hebrew it means "alacrity," that is, when applied to man, that he does God service willingly and cheerfully. Hence the two pillars symbolically and aptly teach man's free and delightful service of God. You will have noticed that the masonic temples often have two pillars in front of them, outside. They have no portico or weight upon them. If you ever go to New York and look at their famous Masonic Temple, at that city, you will find two pillars on the sidewalk, with two globes on the top, that represent Understanding and Wisdom. If you were to interpret them masonically, it would be that they are firm believers in God, and that they do His service freely and cheerfully; not of force, nor of fear; not of fancy, nor of superstition; in other words, they are free and accepted servants of the Most High God; that is what the two pillars mean. That I avow is their meaning, whether sustained by practice or not, and that is the reason why no atheist can be a mason, that no true mason can be an atheist, or an atheist ever try to become a mason. My text refers to these two pillars, under the words Wisdom and Understanding. As a man enters the temple, naturally he has to pass between these two pillars. The symbolism masonically is that no man should enter the temple unless he is intelligent, free and wise, and is capable of applying the knowledge, and converting it into wisdom as fast as he receives it. A slave, an ignoramus, or small talented person cannot go properly between these two pillars, Understanding and Wisdom. In Christian symbolism it means, that in the coming day men will enter the temple of the living

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God, His true church in the world, knowingly and wisely ; freely they will worship Him of their own accord ; not as many now enter, by force of fear or superstition ; the service of God will be intelligent and free. There was a form of architecture in use in ancient times which was wont to be used in the construction of certain heathen temples, as, for instance, the Temple of Dagon. This temple had its whole gallery so constructed—a kind of architecture we have lost—that it rested on two pillars alone. So when the sightless and captive Samson was brought out to amuse the Philistines, knowing what kind of building it was, that the whole building rested upon two pillars, he asked his attendant to allow him to feel the pillars, and as he put his weakened arms around them, and looked upon the multitude with his orbless eye-sockets, as he grasped the two pillars, he made that prayer : “ Oh, Lord God ; help me at this time, that I may be avenged of the Philistines ; ” and he bowed his head, and lifted—crash, down came the building, and he slew more at his death than in his lifetime. Two pillars : they had left the building to rest upon two pillars. It is from this idea that the prophet says that the church of God, as these heathen temples, will rest upon two pillars, the symbols of freedom and strength. So the prophet cries along the ages. He says : “ Wisdom and knowledge shall be the stability of thy times, and strength of salvation. ” Knowledge is now growing rapidly and vigorously. There is a great disparity, however, between knowledge and wisdom ; we have a great many knowing ones, but few wise ones in the world. By and by, as the prophet says, the ploughman shall overtake the reaper, and man shall be as wise as he is knowing, and as good as he can be. The seeds of life have been cast into a dead past, and they will ripen to a wondrous fulness in a few short years. When you look back to Wickliffe, and Tyndale, and Luther, giving the gospel, the word, to those who loved God, in their own tongue ; when you see the struggle of the Church to suppress it, and enslave it, and imprison it—this hierarchy knew what some of you do not believe, that it was the Word of God ; the priests, who did not act up to it, knew that it was the Word of God, and were afraid of its being read of the people. They believed what some of you say you do not, that it was the living Word of God. They knew it was true what was said of it, “ Thy word is truth ” Very well, “ and truth maketh free. ” Ah ! and so they said, “ Strangle it in its very birth ; keep the secrets of that word from the multitude. ” But, God be praised ! the seed took root, and it is growing as a grand cedar tree by a stream. This word is true, and its truth must finally make us free ; and

from this freedom naturally will come—what? A free religion; yes, a free religion which at once will strip kings and priests of their unholy claims and unauthorised authority over church and state, and reduce kings and priests to a common level, and teach them that they are as amenable to God as the lowest subject in the empire. A free religion will come, as we have said, and once you get a free religion, what is the next child born; a free state, always. You never had a free state in this world unless you preceded it with a free religion. You politicians of Toronto, and you men who think you could live without Bond Street and every other church—why, you would go to anarchy, desolation and death. You could not keep the country alive, except the golly helped you with their prayers and piety. Your curses would bury it under a wave of ruin, as the old world was buried under the Flood. You have it not in history, it is not upon record—the permanence of national credit and prosperity—unless it rested upon this Wisdom and Understanding. These two pillars cannot be disassociated from this great economy of national credit and permanence. You must accept the wisdom of Scripture, and its understanding. You had to make religion free in England before man could be free; and you had to make religion and man free in the United States before that country could be free; for religion reveals to men their true origin, end and work, and teaches them their citizenship and equality in the brotherhood of Christ and fatherhood of God; and that no man is lord over another, except that lordship which so few seek to obtain, which is found in being servant unto all. But what will be the next birth? A free state will always produce free schools, and you never had a free school system born, except it was born of a free state; nor a free state, except it was born of a free religion. A free school means that every man shall have as a birthright an endowed opportunity of education, whether he have the means or not; his title is, that he has been born in the world, and that is enough for any man; and now the order of preservation is the opposite. If you want to keep a free religion, keep your state free, and if you want to keep your state free, keep your schools free; the last born is the father of all. And any one that wants to break up the state and destroy religion will begin and haggle at the school system first. There are lots of people in Canada, and lots of people in the world, who know exactly where the tree can be cut down; they know where best to apply the axe. They know, if they can break up the system of common education, that the rising generation will grow up in ignorance, and then they will the more easily bring them

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under their yoke of fear and superstition ; but give them education, and I guarantee they will be free, nationally and religiously. The times now contrast sadly with the times that are to come : " Wisdom and understanding shall be the stability of thy times, and strength of salvation."

Let us consider for a moment what the times now rest upon. What do the times rest upon commercially ? Very largely upon might. What do the English do in China ? Force opium into the country, at the cannon's mouth ! Go home and pray for your country ! Commerce goes very largely on might. Where there are two men together, the weakest fellow has to draw the waggon ; it is not then on wisdom and understanding. They are not free in England, nor will they be, until God gives them a larger heart, and greater wisdom and knowledge. Then there is fear : some are made to trade for fear and some from monopolies. These are growing. The foreshadowed time of antichrist is clearly indicated across the line as truly as in 1778, when a few French noblemen had gobbled up the whole land, and the masses were enslaved and poor. By and by, as a spring bent down that could no longer be retained, the people sprang up, and with a revolution of blood wiped out the families and distributed the assets ; and that is what we shall have to keep an eye on, in this country, for our people. Let the pulpits ring it out that no Government, neither Liberal nor Conservative, shall have power to enslave the people by monopolies of fear. That is what God teaches us as freemen. You take China, Africa, Persia, Turkey ; they are not able to do as they like ; you see how fear brings them under rule, how many are governed by dread. I talk of my own land. From 1816 to 1881, England has had 76 wars, which have cost her \$7,000,000,000 ! God help us ! We might have purchased every man's freedom, built every man a house, given every man a farm, and kept him nicely, for what we paid to kill him. Society does not yet rest on these two pillars, but it will be, it will be ! The last Afghanistan war cost \$100,000,000, and yet people think they give a great deal to the missionaries ; why, we are paying a farthing to get men to heaven, where we are paying \$100 to send them—where they happen to go.

So you see, my friends, that the world is not yet resting upon Wisdom and Understanding. Religiously the world rests upon Superstition and Fear ; these are the two pillars. I say, these are the two pillars in China. You say, " Oh, yes, I believe it " These are the two pillars in Africa. " Oh, yes ; that is all right." These are the two pillars in Russia. " Oh, yes ; you are right." These are the two pillars in Europe. " W—e—l—l,

ur—, y—e—s.” These are the two pillars for some portion of the population in the British Empire. You are silent! I say, “*Yes, sir,*” for many. I say there are lots of people worship from fear or superstition; and if these two pillars were knocked from under them they would not know what to believe nor when to go to church, for they have neither understanding as to what they are taught, nor wisdom to apply what they are accepting. No, my friends, if we come to look at the religious institutions of this day we find saints’ days, holy days, fast days, and the mummery of ritualism. Let us leave all saint glorifying until the judgment day, and then we will find out who they are, and make them into saints. You will never know who to make a saint until then. Many a man is a good man until he is buried, but when you come to examine his books—“*Why,*” you say, “the fellow was a swindler.” But the preacher who preached his funeral sermon got him into heaven before they found that out. That occurred down in Brooklyn. One very honest man—supposed to be—died, and we all praised him, and sent him where I hope you all may go; but it came out that he was one of the greatest scoundrels that ever lived. Make no man a saint until it is revealed at the judgment day that he has been true to God and humanity; that is time enough. Let every day be a holy day, I would teach you; let every day be a fast day. See that passion does not run away with reason in eating, drinking, clothing, furnishing your homes. My friends, I urge upon the church in Bond Street to make every day a fast day, a holy day, that you may not take even Friday to be dishonest in your business; that is the kind of fast the Lord loves, the kind of holy day the Lord loves. If ever you go to New York, my friends, I would advise you to go into the Stock Exchange if you wish to see one of the sights; go and hear the noise; you cannot tell what they are saying, though they understand it. It is just the grandest sight. Go when they are selling railway stocks, and see and hear the confusion. Why, you will say, it is strange that they put up so flippantly and lightly the railway stocks, that make such a difference to the working-man. I tell you we will sell you indulgences in this day. We will free you from Heaven’s curse, and give you liberty, if you will pay us a certain amount of money. We will sell you churches over in England, with the right to domineer over them and draw the tithes from them, and then go away hunting! God help us! And is this church built upon Wisdom and Understanding? God forbid. If I had a hammer that would knock the old things down, I would, and set the people free from such child’s play. It is an honorable work to sell stocks,

but to sell indulgences, to sell liberty, to sell iniquity, is what no man should undertake, either in a Protestant or Catholic church. For God has authorized no one to do business in that line. But we shall learn to worship God by and by in simplicity. We all have the right and privilege to worship Him according to the dictates of our own conscience, every man under his own vine and fig tree, and none daring to make us *afraid*; the Samson of free-thought is getting hold of the pillars of church and state in the world, and is gradually growing in strength, and therefore, the individual freedom which I would cultivate here in this pulpit is to make every man, as far as possible, his own priest. This common school education is giving strength to the embracing Samson, and he will be strong enough soon to lift the pillars, and then many will be slain when the temple falls; but better be slain 10,000 at once, than by a gradual process 100,000; for we may reasonably entertain the most glorious promises of the coming times of Christ. The work is great, but the victory is sure; for He must reign until He has subdued all things unto Himself. As we sing, so it is contained in the text:

"Jesus shall reign where'er the sun
Doth his successive journeys run;
His kingdom spread from shore to shore,
Till moons shall wax and wane no more."

Ay, the prophets and seers of old fondly anticipated the times of Christ, His glorious reign, His conquest, His victory; they had bright inspired visions of His coming, and of His glory-day, the world's millennium, the end of time, the dawn of eternity. In the year 1935—blessed is he who waits for that time. As one of the poets sings:

"There's a good time coming,
A good time coming,
 Wait a little longer;
Let us help it all we can,
Every woman, every man,
 The good time coming
Smallest helps, if rightly given,
Will make the impulse stronger;
It will be strong enough some day,
 Wait a little longer."

"And the stability of thy times shall be understanding and wisdom." Come into this temple. Can I initiate you to-night; male and female can pass between the pillars. As free citizens of a loving God, come and firmly plant yourself upon the rock of revealed truth, and worship Him as your own intellect and God-guided spirit shall direct you. I ask you to be initiated as servants of the Most High God. God bless you.

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—THE—

Antediluvian Civilization.

SERMON

BY THE

REV. JOSEPH WILD, D. D.,

DELIVERED IN

Bond Street Congregational Church,

SUNDAY, NOVEMBER 20TH, 1881.

PRICE, TEN CENTS.

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ET,

THE ANTEDILUVIAN CIVILIZATION.

A SERMON,
AND ANSWERS TO LETTERS,

DELIVERED BY THE

REV. JOSEPH WILD, D.D.,

On Sunday Evening, November 20th, 1881, in the Bond Street
Congregational Church, Toronto.

The church was crowded again last evening, but it was noticeable that they came in more orderly, which was attributed to the presence of four policemen, one at either door. The Doctor was suffering from a very severe cold, but this did not in any way impair the eloquence of the sermon. He made a few remarks as to the strain upon the galleries; but there need be no fear on that point, as they have been thoroughly tested, and are perfectly secure for all that can be put in them.

ANSWERS TO LETTERS.

From "One Struck." You seem to think that the negro is *structurally* different from the white man. That is not so. Physically, intellectually and possibly, they are equal to ourselves. The accident that comes in is the same accident that would come in with our grapes if grown in a southern country—they have a *thicker hide*. Grapes that come from a hot country, you know, are thick-skinned. That is in order, as it were, to keep the juice from evaporating. It is a resistant that nature provides against the heat. And so the skull may be, as you say (and very naturally, as yours would be in generations in a hot country), thick. It would grow thick, or you would be sun-struck, don't you see. It is just the same providential provision as that which gives the working-man *hoofs* on his hands—and yet the working-man's hands are structurally the same. With respect to intermarrying of the races, I don't think there is *any* sin in it. There may be in some places, and in some places there may not; as it is lawful and legal in some places, and unlawful in others.

From "A Lady." "Who was the first mason?" Now, you will be surprised when I tell you, won't you? *Shem*. Shem was the first

master, and the first to initiate. The building of the Tower of Babel was started before the people were scattered, so that the knowledge might be imparted that had been brought over from the other side of the Flood, so that they might take the heritage with them. You ask if Solomon was the first who put *two pillars* in front of a temple. By no means; they had done that long before. The two pillars or obelisks, one in London and the other in New York, are the two pillars that originally stood before the gate of the Temple of "On," in Egypt, and when Joseph went to see his mother-in-law—as I suppose he did, like every good person—he would have to pass right between them when he went to the temple.

The letter from "A Sick Person." Your suggestions are very good. Every precaution is taken in this church. As I have said, there has not been a yield at any point; it has been examined frequently. It was designed to hold four times the number that can get in it; so that unless they get all the fat men in the gallery, there will be no danger. We are going to take all the necessary steps to make it comfortable; there is going to be a register put in the hall, and we are going to have lamps outside over each door, and we are going to have four policemen here; and if you cannot get along with that—why, God bless you.

From "Occidental." You cannot see the reason why Ham is not *red* because Shem is. There is a great difference in the words, my dear sir. It is wonderful what a lack of knowledge we have of words—of the changes that they undergo. Now, you take that word which some of you may have heard of—"Smith"—as a name. Why, five hundred years ago the word "smith" was just equal to our word "science," and meant the same thing, and they never used the word "science." Was a man instructed in any particular branch of knowledge, he was a smith—a goldsmith, a silversmith, &c. Of course, although words change about, we can tell them where they have been; we can tell a word when it has gone from this country to France and back again; we can tell a word where it has been. I do not think that there is an English word but that I could tell you what country it had travelled through; every country sets its mark upon it. Take, for example, the word "granary." If it comes directly from England, it will be "granary;" but if it comes through France, it will be "garner." Then we have the tin can that soldiers drink out of; it goes there and comes back to us "canteen." Still, it is only a tin can been to France, and come back with its French polis i.

Now, with respect to the letter from "Old Way." "Why don't we preach Christ and follow him? Do you know what Christ taught?" I suppose you mean, "Why don't we preach the Gospel?" Do you know the definition of the Gospel, what it is? I will give it you in the words of Paul: it is edification, it is exhortation, it is comfort. Hence one-third of the Gospel should be edifying, *i. e.* instructive; then another third should be exhortation, *i. e.* to practise what they learn; and the other third should be comforting; to make them enjoy what they have learned. Take it financially; you should first teach a young man to earn his money honestly, then to use it wisely, and lastly to enjoy it wisely, *i. e.* not to

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become a miser. But you do not know what Christ taught. Have you ever read what John says in his last chapter: "And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen." You do not know what He taught nor what He said; that is, entirely. All that you can say is that we are not following *your* idea of Christ's teachings. That is the best that you can say. I wonder when people will have common sense about religion, and I wonder how long men will take liberties in themselves and for themselves, and when they meet anyone who goes a little contrary to their own views, they will say, "Why, that man *must* be wrong." A man is nearer right when he follows his own good judgment and entertains charity and liberty towards others.

A letter from "A Lady Hearer." I will read the questions: 1. "At death, where does the soul of a just person go? Does it go to Paradise or Heaven, or where; or where does it remain until the Day of Judgment?" It goes to Heaven; to Mount Zion; to the church of the first-born, the general assembly above—the "spirits of just men made perfect;" that is where it goes—to Heaven; Paradise is there used as another name for it. 2. "Is it right for a minister to allow a member of his church, who is a theatre-goer, to partake of his communion?" The ministers of Congregational churches are not *masters*. You will have to ask that question of the minister of some church where they are bores; I am not. 3. "Is it right for a minister to leave his church, and take a situation outside of the ministry for higher pay?" I do not think, as a general thing, that it is. It is sometimes, but very generally it is not, and they are very seldom a success. But it also is a rule that man has to look after his own household, or become worse than an infidel. I left Canada for that very reason. My family was coming on my hands, and I could not get any more salary. I could not get enough to keep me, and with other obligations that fell upon me, I found that I had to go among my brethren of Manasseh, where I could get a larger salary; but I said I will only stay until I am able to come back, and then I will come back. I do not labor for money; I think you would soon leave your master if some one offered you double. It is wonderful what you think ministers ought to do. 4. "Where will the souls of the agnostics go?" They will go to their own place, like Judas. 5. "Why was Lot's wife turned into a pillar of salt any more than any other object of divine justice?" Because there were lots of salt rocks all around there, and it was handiest to cover her up with that. 6. "What makes men marry women that are fashionable, useless, and with no morals to speak of, who can spend \$70 upon millinery in a few months, and make their husbands bankrupt?" Well, my dear lady hearer, Love, you know, in the ancient pictures is blind. Cupid is blind. If a man kept both his eyes open, and a woman too, they would never marry. I tell you, a little of that ignorance has to be taken in by both sides if you are going to get along.

There are several other letters, but I will postpone them to next Sunday night.

SERMON.

TEXT: Job xxii. 15, 16: "Hast thou marked the old way which wicked men have trodden? Which were cut down out of time, whose foundation was overflowed with a flood?"

The laws and conditions, as well as the influences that so significantly characterize time present, are mainly the result of the accumulated forces of the centuries. Along the great highway of nations millions have passed before us, each one leaving a legacy which succeeding individuals and nations have had to accept for good or for evil. I suppose Adam alone can be adjudged to have been a real free man; for, born as we now are born, every man impinges somewhat upon his neighbor, and his neighbor in return upon him. Isolation is as impossible as annihilation. Life is indestructible. The past lives now in the present. The free lines of choice are in a very large measure lost in the outlines of necessity, by the potency of bygone usage. The contingencies of yesterday are the mathematical certainties of to-morrow. It seems a strange idea that a man called the Minister of the Exchequer can stand up in the British Parliament and run over the various estimates and figures, and calculate how much money men will spend on drink, how much they will smoke, how much they will eat, how much they will wear, and that within a very narrow margin. It seems quite a strange idea that you can go into the Dead Letter Office in London, and they can tell you how many people next year will forget to sign their letters; and yet, if I were stating this to some people, they would say, "Is man free?" Certainly, sir, he is free, and that is the very reason why he does not address his letters. And yet, here you have the particulars of a nation entertained beforehand by men, covering the period of a year and thirty-six millions of people, telling you beforehand the expenses and the accidents of a peculiar idiosyncrasy, within a few items. But if you talk to some people, and say that God can foresee and understand what will occur in this world for twenty years ahead, why, they cannot believe it, or they question how man can be free. He is free, just as the British subject is free. Foreknowledge makes no difference. Because Gladstone can foretell how much a man will drink, it does not make him take one glass more nor less; because he can tell how much income there will be from smoking, it does not make a man buy a cigar or smoke it; and because in the Dead Letter Office they can tell you how many people will neglect to sign their letters or address them, it does not make a single man forget to sign his letter, even though there is money in it. And because God can look along the line of time and foretell what will happen one hundred years from to-night, some men will doubt and ask how? He is God. And if man can do it for thirty-six millions of people and cover a period of a year,

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God can do it for ten thousand years and cover ten billions of people, if He wants, on the same rule that you understand a man doing it. So historians trace from one point to another, and confirm by their tracing ideas that they may have entertained. A historian, writing of the United States, can easily go over to England. He finds still less civilization back a few hundred years ago; he finds it being settled by different tribes. He traces these tribes along the Baltic coast in Germany. He runs on over to Central Asia; he runs on from Asia, and finds them to be the Ten Tribes of Israel. He runs them down for fifteen hundred years of the history of that people, and comes to the call of Abraham. From Abraham he goes to Noah, from Noah to Enoch, from Enoch to Adam, and from Adam to God. Is there any trouble in it? Only with men that want trouble, and they can get it at almost any time if they want it. Just so we can trace church organizations; so the linguist can trace the origin and growth of languages. The English, we say, comes from the Latin, the Latin from the Greek, the Greek from the Hebrew, the Hebrew from the Samaritan, the Samaritan from the ancient Chaldaic. Where does that come from? Likely, from God. You will get to the end if you start out on your inquiries right. If you go into science—geology, say—you can begin at the top soil, and you can go step by step gradually down, and each step will reveal a new formation, new designs, new methods of existence, new varieties both in the animal and vegetable worlds. From the alluvium to the diluvian, from the diluvian to the carboniferous, from the carboniferous to the silurian, and so from the silurian to the granite basis, and from the granite basis to the basaltic rock or burning lava rocks. Where next? You must come to the place where you cannot say, "Where next," or there is no sense in it. What was before? In the words of Eliphaz the Temanite, in the text: "Hast thou marked the old way in which wicked men have trodden? Which were cut down out of time, whose foundation was overflown with a flood?" Has it been in your mind to trace up the threads and evidences of this civilization, of those that went, as it is recorded, in this wicked way. And in your tracing, have you found that the signs square with common sense and science? I believe that you will have, if you have searched faithfully and unbiassedly. You will find that the Scripture gives but a short account of this civilization, because, as I said, quoting from John in reply to the letter, if all had been recorded of the acts and teachings of Christ, the whole world would not have been sufficient to contain the books that would have been written; so if all had been recorded of these two thousand years, less or more, of civilization before the Flood, our Bible would have been much larger than it now is; and it is large enough for even some of you that are here, for you do not get through it very often.

When you come to consider this civilization, I think you will find that it coincides well with science. For instance, is it not a historical fact that the further you go back from the present nations that now exist, you narrow down. Do you not begin this way: well, here is America, here

is England; well, they were not there once; where did they come from? Come down here, sir, across here, out of the United States into England. But you say, "Oh, but it is not as broad!" Still you have to come down; and you go on and on, until you find men narrow down, until you find them in Central Asia; and, to all knowledge, there were none of the Adamic race on this continent at that time, and you will not find them in Australia, nor in the islands of the Pacific; and so we get it historically, and then scientifically, by the very evidence that is produced, if men had existed longer than the Scripture lays down, there would have been, by the ordinary rate of increase, far more living now than are living. The very number, 1,400,000,000 (fourteen hundred millions), is a proof that we must have begun to multiply some *four thousand years ago*. If you say that we have been living for twenty thousand years, I want to know by what rule we multiplied then. I find that, starting from Abraham, in 430 years, even though they slew the male children in Egypt, they numbered nearly three million. If in 430 years we have from one three million people, when life's average ratio is equal to 40, how many people would you have in 2,000 years, when life's average ratio is equal to 400?

Dr. Gurney is not so far astray when he says that there were eighty times as many people living before the Flood as are living now; and yet, if I were to say that, you would soon think of my name. If any of you will take the figures and work it out by the rule of three—which, by the way, is a rule we have lost nowadays, but some of us are old enough to remember it—if in 430 years, with life's average ratio equal to forty, you find the increase is three million, what will be the increase in two thousand years, with life's average ratio equal to four hundred? Taking five as a standard for a family, you will find that you would have the world pretty full of people.

When you come to science, touching the origin of man, as to the causative agent, you will find a great diversity of opinion. Some suppose that he is naturally the evolutionary apex of development outwards and upwards. They have not the slightest evidence to sustain their theory, any more than in the case I gave you the other Sunday night, as to the steamer being evolved from the punt. The scow is better than the punt, the clipper is better than the scow, and the steamship is better still; but none of them made the other. There is a gradual ascendancy, but it is the revealed choice of a governing mind. Man is above all the others, and there is a scale from the lowest to the highest; but the first did not throw off the second, nor the second the third, nor the third the fourth. They were made in the first instance by God, who created them. Others suppose that man is a fortuitous being—that he comes into existence fortuitously. This is the German theory. In my opinion, a man that can believe as big an accident as that has got wonderful faith, has he not? I am always surprised at some men. When you come to ask them about the Christian religion, or about its faith, they say, "It is big; I cannot believe that." It always reminds me of the proverb, "Straining at a gnat, and swallowing a camel." Now,

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I say that a man who can believe that you and I and all of us are fortuitous accidents out of a piece of mud—as that German, Haeckel, teaches—can believe more than any common-sense man ought to be asked to believe. Then there are some that allow the Divine Being as man's creator, but they differ as to the method, and follow up different methods. Even theologians dispute about that. I myself believe that Adam was made a fair, square, full, complete *man*. I believe God could make a man any time. I have no such shrivelled up ideas about God. I believe that God, who made the sky, and the cherubim and seraphim and angels, could make a *man*—could endow him with speech; and I believe that God started Adam complete. So you arrive at the conclusion that history and science correspond generally as to the Flood; and not in any strata that geology has ever revealed have been found the remains of an Adamic person older than six thousand years. Have you ever seen one in the *Eocene*, or first form; in the *Miocene*, the second; in the *Pleiocene*, the remainder of them? Not one of the Adamic kind. Now, if a man wants to take evidence from the rocks, there it is! He can find animals and vegetables that are not in existence now, and some that are in existence. He can find them petrified in the rock, wrapped up in ice, kept unto this day, and embedded in the sand; and yet he never finds a man beyond the age the Scripture asserts. Now, I avow that if man had lived as long as some of you want to have had him live, there would have been some remains found of him or his works; or did some great beast come around, and as fast as men died, eat them up? If I had that theory to defend, I would invent such an animal as that, and I would say: "Oh, you can't find him; he has been all eaten up!" I believe in science up to these points; but when science cannot find any evidence beyond itself and Scripture, it is unwise to look for more.

The antediluvian civilization I believe to have been very perfect, as perfect as it is this day in the world, and I believe the people's longevity, stature and person were all superior to ours. I believe they had their railways and telegraphs, and telephones and factories, everything the same—for the Scripture tells here, which said unto God, "Depart from us." And what can the Almighty do for them? Yet He filled their houses with good things, but the "counsel of the wicked is far from me." He filled their houses with grand tapestry and grand furniture. But you say their houses were empty. The Lord says they were full. The man that wrote this book lived there—Shem. He lived one hundred years in that old world, and I suppose he ought to know what he was writing about. But suppose, you say, they did not know how to make a chair then; what were their houses filled with? what did these good things consist of? Just what your good things consist of. They had nice chairs, no doubt, then, and no doubt had their houses well furnished and tastefully arranged. You have not got the slightest idea of that, because you do not read on these points. If you go to them as a people: Cain was an agriculturalist, Abel was a shepherd, Enoch was a builder, Jubal was a musician, Tubal-cain was an artificer, Enoch a preacher, Noah a carpenter. Do you

want any other trades? Why, you say, he was not a good carpenter. He built a better ship than has been built since that. He built a ship just the size of the *Great Eastern*, just exactly the size and tonnage of the *Great Eastern*, corresponding to the Ark of the Covenant in a relative proportion, and also corresponding to the stone porphyry coffer found in the king's chamber in the Great Pyramid, in a relative proportion; and I dare say they had as good an organ as this. You say, could Jubal make an organ like that? I dare say he could make a good one, and if you don't believe me, why of course you must prove they were not good ones. I take it for granted that as Jubal was a musician, and the father of all that play on the harp and organ, he would not play on a bad one; besides, God could put the power into them. "And the Lord spake unto Moses, saying, See, I have called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah. And I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, to devise cunning works, to work in gold, and in silver, and in brass, and in cutting of stones, to set them, and in carving of timber, to work in all manner of workmanship." And He could teach others. When these Hebrews had been made slaves and oppressed, they had naturally forgotten the arts and sciences, and now, when they wanted them again, he endowed Bezaleel with intellect to take hold of the diamond and facet it in a moment, to take hold of the metals and mould them; and so the Lord did for these men; he taught Adam, Cain, Abel, Seth, and the whole of them. Then, in addition to that, there is the experience they must have gathered in six or seven hundred years of human life. Why, I guess that they might have been and probably were superior in their attainments to even us. We all have to learn a good deal by experience, and surely a man like Methusaleh, who lived for nearly a thousand years, ought to know something, if there was anything to know. I do not see why he should not. They were vigorous and healthy. The climate at that time must have been superior to ours. There were two oceans then, one below and one above to absorb all foul gases, so that they could live in a pure atmosphere. I guess it was a poor place for doctors, although preachers began to be noticeable towards the end, before the Flood came. God had originally arranged the world so that disease could hardly be in it. He had arranged an ocean above that would take and lick up every foul gas that ascended, and an ocean below that would purify everything that ran into it. "And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament; and it was so." And when the Flood came, He broke up the fountains of the great deep, and the windows of heaven were opened; and yet men say, "Where did he get the water? where did He get the water to drown the world with?" Why, He had two oceans to start with; and yet that is what some people say. There is no getting over it or out of it. God divided the ocean from the ocean, and I say that that partly accounts for the longevity of these people. Then

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again, they were vegetarians prior to the Flood. "And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth," &c. They did not want to kill anything to eat before the Flood. They were healthy enough, and the climate was pure and good, but you will mark that after the Flood, God says: "Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things." We have altogether a different climate this side of the Flood. You can see it by the food He permits. Prior to the Flood they ate only fruits and vegetables. The change in the times is shown in the difference that soon manifested itself in the brevity of the duration of life, compared with what it had been. Diseases are a thing of growth, just as the different varieties of potatoes. How many different kinds of potatoes are there? At first there was only one kind; now I suppose there are fifty, and all made out of one kind. I presume the antediluvians knew but little of the diseases that we have. Every new sin, as well as every new thing we eat, has a tendency to produce its own disease, and so, they being herbalists simply, their health would be vigorous; but the climate stood over against it. Remember, they had the climate, and just as they multiplied and began to commit sin, each new sin brought its new disease; it is so in our day. Cities, by their very compact form, have introduced scores of new diseases.

I said that I believed in those days civilization was as complete as our own. In religion the *Cainites* were theists, the *Abelites* were dualarians. They believed in God and the Son. The Holy Spirit had not then been revealed. The Garden of Eden was visible to them, and the flaming sword was there, until the Flood came and broke down the fence, and wiped it out of existence. Any man living in those days could for himself see the garden, and needed not a preacher. You ask why they did not progress faster after the Flood. Because they did not want to. Supposing that we were cut off now, and only eight persons left—four ladies and four gentlemen—I think it would be a long time before we would pave our streets with cedar blocks, although we might have had ample opportunity of acquiring a knowledge of how it should be done. It would be a long time before we would have gold watches; it would be a long time before we would wear gold rings. It would be a long time before you ladies would have on the same style of hats that you have on to-night; a long time before I would have the same kind of shoes as I wear. Why, would you not go at it and do it? What would a man want to do, any more than he was compelled to do? Certainly nothing. And so we see that civilization goes back and ceases at some point not very far from the time assigned by Scripture for the Flood. And yet we find that in Egypt it starts so suddenly into life that it must have been revived by some one who had a former knowledge of it. You cannot find the foundation of the civilization of Egypt. How will you account for the finished civilization in that country, so near the Flood; how had it grown? There is a civilization decaying in Egypt, dying of old age, before we have any historic record. The oldest historian in the world can only write about its decaying. There

is not a man that ever lived in it that wrote about it. Who built these temples, these great pyramids that are the indication of vigor, of intellect, and architectural skill? Why, there are paintings there superior to anything that we can do to-day! You say, "Why, is that so?" Yes, sir, it is so. "The fear of the Lord is the beginning of wisdom, and the knowledge of the holy is understanding. For by me thy days shall be multiplied, and the years of thy life increased." As men become good God can lengthen out life, and we can get back ere the world closes, probably in the millennial time, to longevity. "There shall be no more thence an infant of days, nor an old man that hath not filled his days; for the child shall die an hundred years old," &c. Evidences, my dear friends, are sometimes very small, but sometimes very important. When Viscount Milton was travelling across this continent and got lost, he came across a piece of stick, whittled. He said, "There has been a white man here; let us hunt for these chips; we will find some settlement." And upon their knees they hunted and followed the trail, and found a camp. There was the skeleton of a man with his head between his hands and his elbows resting upon his knees; and a kettle hung upon a wooden bar, in which he had his shoes cooking for the last time; and there he sat, some lonely traveller that had been lost, and he was found just by a piece of stick. You say, could that be done? I say evidences may appear very tiny and yet be very conclusive. Just so, when Livingstone came into the centre of Africa—now, an African never knew how to build a square hut; he always builds everything round—he came across a hut built square, and he said "There have been some traders here; we are on the track of the Arabs." And when Columbus came across the ocean, and when his crew were about to mutiny, did not he see the little chips and leaves that were a sign of America? I say these little signs are sometimes positive proofs. A little thing can give a date to an age. So, wherever you find a pipe, it indicates a civilization that is not over a thousand years of age, and links you to this continent. No matter where you turn one up, in what cave you find it, what pictures you handle, if you find a pipe and an evidence of smoking; it confines you to America. They never knew it in any other part of the world. The word pipe is not in the Bible. One would like to have old Abraham sitting in the door of his tent with a long pipe; poor fellow, he never knew of it. It comes out of Mexico; it is first found there. I say it cannot go back one thousand years, and yet see how it has spread. There is no part in the world that I am acquainted with now but where they are smoking, and if you went into the east, and saw the old Arab in the door of his tent enjoying his pipe, you would think he had been smoking from Adam down, wouldn't you? No, sir, he has it from America. I say it points out the age, points out the country, points out the civilization. Now, these little things come in, and they are sometimes strong points; and again, they sometimes serve to upset established theories. When Bunsen and those other explorers came into Egypt and began to dig down into the Delta, that is, where the

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sand has been washed up by the river, they struck upon a piece of pottery. Bring it up; let us calculate now. This soil is increasing at about the eighth of an inch a year. Down over 300 feet—300 feet, and an eighth of an inch a year. "How many eighths of an inch in 300 feet?" you say. He says, "Egypt has been civilized 20,000 years!" Oh, indeed! if they had only known that in Toronto. I suppose some would say, the Bible is not right. But then they came upon a piece of pottery that had a character upon it only about three hundred years old, deeper than the other! Now, if one could get down in 300 years, it was evidence the other could. They afterwards found that if you put a piece of pottery upon that sand, it would gradually sink of itself; there is a kind of suction which draws it downwards. And so I believe, in every instance where men are bringing evidence against the Bible, it is only because they do not know any better; they have not got at the bottom of the matter. It ruled the scientific world for fifteen years, did that piece of pottery. Whatever you find in true science, I believe you will find to harmonize with Scripture. No remains of Adamic man have been found, I say, of greater antiquity than has been stated by the Scripture. The Flood, I believe, was general all around the world, and this is indicated by the simple fact, that you find the human race at a certain point, and then in the north you find the evidences of vegetation from the equator. How did it get there? If you have been over in Rochester, there is a big creature there, four times larger than an elephant. There have been only two of them found; one is at St. Petersburg and the other at Rochester. They were both packed in ice. Just imagine! They used to live at the equator, and when they came to examine their stomachs, the vegetables in them were those of a southern climate. They were fed in a southern climate; they were carried north when the Flood came. Now, my dear friends, the civilization of this ancient world was complete. I believe what Solomon says in the first chapter of Ecclesiastes: "The thing that hath been, it is that which shall be; and that which is done is that which shall be done; and there is no new thing under the sun. Is there any thing whereof it may be said, See, this is new? it hath been already of old time, which was before us." I believe that to be literally true while I stand here to-night, that we have not passed the point which the antediluvians reached.

I will give you a little more on this next Sunday evening, and the subject will be "*The Lost Secret*." Perhaps you have been reading it. It is the title of a new novel. I want to give you as a subject, "*The Lost Secret*," and show you what it is.

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The full text of the paper by the Hon. W. B. McMURRICH, entitled
"Half-Hour in the Mayor's Office."

WILL BE PUBLISHED IN THIS WEEK'S ISSUE OF

THE "CITIZEN."

The CITIZEN is the only paper published in Toronto devoted solely to the advocacy of questions of moral, social and civic reform. It contains each week, able reviews of public questions of interest; such as the Free Library question, Education, Temperance, etc., etc. A series of articles are now appearing in its columns on *Toronto, City Amusements*, next Saturday's issue of this series being on the

"ROYAL OPERA HOUSE" and "THE ZOO."

The Publishers are offering special prizes in money for short essays by the people, and the first of these is to be on "A Workman's view of Free Public Libraries." For full particulars

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of all Booksellers and News Dealers.

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Published by WM. BURGESS,

Toronto, Nov. 21st, 1881. CITIZEN OFFICE, Grip Building, 67 Adelaide St.

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S. J. DIXON.

REPORT

— THE —
LOST SECRET.

SERMON

BY THE

REV. JOSEPH WILD, D. D.,

DELIVERED IN

Bond Street Congregational Church,

SUNDAY NOVEMBER 27TH, 1881

PRICE, TEN CENTS.

REPORTED FOR THE PUBLISHER BY F. L. H. SIMS

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S. J. DIXON.

THE LOST SECRET.

A SERMON,

AND ANSWERS TO LETTERS,

DELIVERED BY THE

REV. JOSEPH WILD, D.D.,

*On Sunday Evening, November 27th, 1881, in the Bond Street
Congregational Church, Toronto.*

The same old story of a crowded church has again to be told, and it is to us very gratifying to see the enthusiasm kept up so well; and to the Doctor it must be more than gratifying. The audience is not that class of people who go to hear a sensational preacher; but men of intellect, men who go to learn, men who can judge of what they hear, and those who once come—some out of curiosity the first time—always come again and again. The sermon was one of the finest we have had the pleasure to listen to. The Doctor's argument should be sufficient to convince the most sceptical of the truthfulness of the Bible, and must awaken a general desire for a more extended knowledge of its contents.

ANSWERS TO LETTERS.

Before answering the letters, the Doctor said that he wished to thank those who kindly supplied him with excerpts from the papers, magazines, &c., on various points. He said he took about forty-five papers and periodicals weekly, and consequently had not time to look over all carefully.

Letter from "Ingo." "Do your teachings tend to the view of a future existence where the departed spirits are privileged with offers of salvation; for instance, Christ in 'Hades' offering salvation to the spirits?" No, SIR, not now. I believe Christ offered his salvation after he rose from the dead to all the spirits of mankind in the invisible world, and all who accepted him ascended with him; and those who did not were assigned *their place*. If a man rejects Christ *now*, I have no theory—nor do I see any way out of the difficulty—but that he is lost, in the sense of being *without Christ*, either in *this world* or in the *world that is to come*; that is, so far as I see; but then I do not know everything.

"What section of the British Empire is peopled by the Ephraimites, and can they now be discerned?" No special section. The Ephraimites are mixed up among the rest of the tribes in the British Isles and in the various colonies; they are defined yet by that "*shibboleth*." They cannot pronounce the "H," and they never could; their defect as to this has never been rectified, and never will be. I imagine, just as that little thing separated this tribe, by some such method, when God wants to separate the whole of the tribes, He will touch a string that will enable them all to be discerned. What the exact means will be I cannot say; I can forecast only in part; but men easily detected the Ephraimites by that little thing.

"Are there any other promises made in the Scripture with respect to any other people than the children of Israel being restored to the land of their fathers?" There are. All who shall accept the covenant, as Isaiah says.

You say that the *soul*, as mentioned in Matthew xvi. 26, seems to be the most important part of man. The word "soul" here is generic for the whole man. I do not know that *man* can exist independent of *soul*. He can exist independent of a *body*, but I am under the impression that he cannot exist as a *pure spirit*, and hence the *soul* is an emblem of the whole man.

"How would the nephilim be judged; what law were they amenable to?" They were amenable to a law of their own endowment, whatever that might be. God will deal justly. As Paul says, "Will not the Judge of all the earth do right?" He will do right with everything that exists, and therefore we must trust Him on that point.

From "Truth Seeker." You say the works of Moses are thought to be perfect, and ask how it comes that the Book of Deuteronomy gives a detailed account of Moses' death and burial. Because some one was appointed to fill it out, just as Moses was appointed to write the rest of it. If you will allow that God could inspire Moses to write the prior part, you must admit that God could as easily inspire some other man to finish it.

In Genesis ii. 2, it is said that "on the seventh day God ended His work," and the commandment says, He "rested." You find a difficulty in that. The days and seasons that we talk about had not definite relation to God, but there is no doubt one touched the other; and when the work was finished, He simply rested, and that constituted or erected it into the Day of Rest.

"In your answer to 'Student' last Sunday evening, you stated that the curly hair of the negro was due to the heat of tropical climes. How is it that it does not grow straight in northern lands?" It does grow straighter a great deal, and when they have been here long enough, it will be no doubt as straight as your own. They have only been here 150 years as yet, while *five hundred years* is the time allowed to effect a change in man.

"A man who is a sinner is shot by a low desperado, a villain of the deepest dye, without any time for repentance, and it is supposed he goes to hell. His assassin has time to repent before he is executed, and therefore

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has his sins forgiven and is saved. Is that justice?" That is one of those nice questions about which I am not able to say exactly as to what is or is not justice. But I say again, "Shall not the Judge of all the earth do right?" There is one thing—a man should put himself in a position always to be safe; and if a man neglects to do that, and is cut off in his iniquity, I do not see how it excuses him. A man has no right to be walking around on this earth *unsaved*. He ought to be saved; and then, whether he is shot or lives, he is all right. He ought not to be walking about this earth a sinner, and unprepared for Heaven. He ought to be a Christian and not a sinner; and if in the latter case an accident overtake him, I do not see that it relieves him of his neglect.

From "K. C. B." You want me to explain the passage, "I say unto thee that thou art 'Peter,' and upon this rock will I build my church," &c. That is an important passage, no doubt, and has given rise to a good deal of discussion. I think you will find the reason for it in the chapter you quote. Christ asked His disciples who they thought He was. "And Simon Peter answered and said, Thou art the Christ, the son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona, for flesh and blood hath not revealed *it*." What? Keep that in mind—hath not revealed *it*, the confession of "my father which is in heaven. And I say unto thee that thou art Peter [*Petros* meaning *rock*], and upon this *rock* [this '*it*,' not upon this *rock*, this *thou*. You see you would require to change the whole syntax, the whole grammar, the whole meaning, to make it read this *thou* or *thee*—it is upon this *it*] will I build my church," &c. Now, any one who understands the first principles of grammar would never make that fatal mistake, unless he had some purpose to make it for. It means "Upon this confession"—not "upon thee," not upon Peter, not upon "I;" it has no personal reference, as you will see at once. And He gives the same power to the other disciples, as you will see if you will turn to John xx. 22: "And when He had said this, He breathed on them, and saith unto them, Receive ye the Holy Ghost. Whose soever sins ye remit, they are remitted unto them, and whose soever sins ye retain, they are retained." That had all equal power, and therefore no man can be selected for pre-eminence in that respect.

SERMON.

TEXT: Isaiah i. 18: "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

The text is an invitation from Jehovah, through the prophet, for us to reason with Him. He has endowed us with intellectual capacity to do the thing He invites us to do, and hence this invitation. The land of Israel and the people were smitten and stricken with the consequences of their own sin. The government was wicked and corrupt, the church was worldly and idolatrous, and the people were ignorant and intensely carnal in thought and deed; the land was desolate and uncultivated. The whole is inimitably set forth by the prophet from the 4th to the 8th verse of the chapter of the text. "Ah, sinful nation, a people laden with iniquity, a seed of evil doers, children that are corrupters, they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward;" and so on. "And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city." Now, in this low and debased condition the people must have felt a sense of unworthiness, a strange sense of their inability to approach God. They would naturally conclude themselves beyond remedy or hope of reformation; they would look upon that as impossible. But God refers to the impossible facts in the art contained in our text, which were at last overcome by science, so that, though their case seemed impossible, yet God invites them to come to Him, and to reason; and as the almost impossible facts in art had been overcome, so might their sins also be overcome. The whole situation reminds one very much of the prodigal. They had been reduced to poverty by their own weakness and their own sin; and it seems, when we look at the prodigal, as if he could not be restored; yet there is no impossibility that limits the bounds of grace. You take the case of John B. Gough, when lying in the gutter, with his face to the scorching sun, all bloated and bruised, and on the bloated blood spots flies sucking the life out! What a character he is! He seems to just be on a par with the whole house of Israel at this time, and one would hardly have thought that any power under the heavens could raise that man up again, and constitute him a sober man, an intelligent man, a Christian citizen; but he was led to reason, and by reasoning was led to feel the power within himself, and we know what the consequence has been. Now, the art mystery referred to in the text is one of dyeing. This art was well known to the ancients. God declares: "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as

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white as snow; though they be red like crimson, they shall be as wool." Scarlet is a mixture of certain colors, whose prevalence, I suppose, is *red*. The Hebrew word is *Shanah*, and it simply means "double-dyed," so that the simple meaning is; if you are a double-dyed sinner, a man that is according to all human reasoning beyond hope of reclamation—a man whose own self-consciousness informs him that he has no power in himself to do himself good—to you He says, Come, and ye shall be made white as snow. Crimson is also a deeply dyed color, and the prevailing hue is blue. The color was obtained from a certain grub or worm, about the size of a cherry pip, found on the leaves of the *Ilex*, an Arabian tree, and hence we get from the Arabian the word crimson—*kermes*. The other color was taken from a shell-fish found in the Persian Gulf and also in the Mediterranean Sea. And so we too have our colors. We have vermilion, which comes from *vermiculus*, a small insect; then we have the *cochineal*, which gives us another brilliant and useful color in dyeing. The scarlet or double-dye could be removed by what was called the dragon's blood. Now, you will read occasionally in ancient historians of this dragon's blood. Pliny, Strabo, and other writers tell us the way it was got. There was a certain kind of shell-fish that looked very much like our lobster, and so they named it, of course, the dragon shell. If you would wound it on the back of the shell it would exude a clear liquid gum to heal over its own wound, and if you took that gum and exposed it to heat and let it drop on the scarlet cloth, it would remove the scarlet color, it would make it white as snow. It is the only thing that has ever been found that could remove the scarlet stain from cloth. There is no chemistry of this day that can take that scarlet dye out of cloth; only this one thing. When the dragon's blood, which, as I have said, exuded from the wounded shell-fish to heal its wound, was dropped on a piece of scarlet cloth, it would make it white as snow; and it was the only thing. There is only one thing that can make a man white as snow from his sins. You may search from North to South, from East to West, you may enter all the departments of science, there is nothing but the blood of Christ that will cleanse from all sin. And so, as this dragon's blood was the only thing that would take out the scarlet stain, so God reasons, "Though your sins be as scarlet, I will make you white as snow." And so we say to-night, though a man's sins be as scarlet, the blood of Christ can cleanse him from all sin; and it is the only thing that can. You cannot do it without that blood; you cannot do it by self-righteousness, you cannot do it. As this dragon's blood was the only thing that would take out the scarlet stain or crimson stain, so the blood of Christ is the only thing that can save us from our sins.

Of course, this art of dyeing is a lost secret; that is, we are not able at the present day, I believe, to put fast colors in any piece of cloth. To understand this, you have to go back to ancient history, you see—and that is where the deficiency of so many in the present day comes in; they are not able to interpret the Scripture. What would a man do with a verse like this, unless he knew about that peculiar dragon's blood? What would

a man do with a verse like this, who did not know that in ancient days they could put scarlet and crimson into a piece of cloth so fast that nothing would take it out but this one thing? Now, you may look up men that dye, and we have dyers here, but there is not one of them that can put color into a cloth but what we can, by the application of an acid or a combination of several acids, take the color out of it. I believe it is allowed that there is not a man, either in the British Empire or in the United States, that can dye a fast color, that is, dye it against the chemical knowledge of the day. But the ancients had these two fast colors, and they put them into cloth, and they were worn by royalty; and hence, when the royal personage threw off his scarlet robe—he would not wear it until it was worn out—it was still good cloth. But it had the scarlet color, and while it had that color, none of the commoner people were allowed to wear it; hence they wanted something that would take out that color, so that they could re-dye it, and a common man could wear it. That is the idea; that is the lost secret—the lost secret of dyeing. The Turks, I believe, have some idea of the secret. They are at the present day, I believe, the only people who can put in a scarlet that we cannot take out by any chemical process. It is from this very ground that we get our common red blotting paper.

A certain man started a shoddy factory near Halifax, in Yorkshire, England. He imported rags, naturally from Turkey as well as other places, Turkey being, I presume, a good place for rags; and in many of the bales from Turkey he found a great many scarlet rags, and he could not take the color out so that it might be made into cloth, and hence he had to keep throwing them away. One day, being somewhat vexed at the loss he had sustained on a bale of Turkish rags just received, he returned to his house very much put out, and his wife asked him what was the matter. "Why," said he, "look at that last bale of rags from Turkey; nearly half of it a loss, because the rags are scarlet." "Oh," said the wife, "make them into paper!" And like a good man, he did as his wife told him, he made them into paper, and it turned out to be a soft absorbing paper; so you see where we get our red blotting paper, and why we get it with that color. The Turks, I say, can put in the color fast enough. The ancients understood this secret, but it has been lost; and there are a hundred other secrets that are lost; and unless a man understands what these secrets are, he cannot come to the point of many of the finest passages in the Scriptures. Thus we have the reference of Isaiah, "though your sins be as scarlet, they shall be white as snow;" not the "dragon's blood," but the blood of Christ cleanses from all sin. Now you see the comparison; taking into consideration the lost secret, and the one remedy they found out, just the remedy God provided in Christ. There is a beautiful meaning in the verse when we look at it in this light.

I might call your attention, I suppose, to a number of secrets that would be familiar to you as having been lost, or at least have been confined to certain nations. You take the manufacture of *Russian leather*; they have a secret mode of making that. We have not got it in this

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country, though they have it now, I believe, in the United States. Mr. Jewell, who was Minister to Russia for the United States, was admitted into one of their tanneries; and I believe it is acknowledged he stole the secret, and brought it over to the United States, or part of it. He stole it so far that they can really now make what we call Russian leather, and give it that peculiar scent, but it is a secret that belongs to the Government of Russia. Now you see, if these men in charge of it should chance to die or be slain in large numbers, the secret might pass out of existence. Then you have the dipping of tin; tin is dipped in a liquid, just as our fathers and mothers used to dip candles. There is no country in the world knows how to dip tin; it is a secret possessed by the English Government, and is so divided up by a peculiar method, that no one man in the country knows the whole of it, so that no one can disclose the secret, and that gives a monopoly of dipping tin. But supposing these several persons should die, the art of dipping tin would go out of existence.

With these ideas, I think the text will appear plain to you, and you will understand now how a secret of this kind can be lost. Being profitable, it would naturally be narrowed down to a very small centre, and only one or a very few persons would be allowed to know of it. So I believe, my dear friends, that every mysterious passage in this book, if a man could only understand what has been, what is, and what is to be, would be as patent and plain as the sun in mid-heaven, when there is not a cloud in all the sky. And men who object to the Bible, object to it on the basis of their own ignorance; and such a man must be lacking in knowledge of the Bible and of his Creator, as we are lacking in knowledge of archæology and of the ancient arts and sciences. Can there be anything grander or more encouraging than the words of our text: "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." And you take the poet's idea, that he sings so earnestly; what a fund of meaning there is in it:

"There is a fountain filled with blood,
 Drawn from Immanuel's veins,
 And sinners plunged beneath that flood
 Lose all their guilty stains.
 The dying thief rejoiced to see
 That fountain in his day,
 And there may I, though vile as he,
 Wash all my sins away.

Dear dying lamb, thy precious blood
 Shall never lose its power,
 Till all the ransomed Church of God
 Be saved to sin no more.
 E'er since, by faith, I saw the stream
 Thy flowing wounds supply"—

You get the idea of the flowing wound in the shell-fish. The poet understood the secret, and sings :

“E'er since, by faith, I saw the stream
Thy flowing wounds supply,
Redeeming love has been my theme,
And shall be till I die.
Then in a nobler, sweeter song,
I'll sing thy power to save,
While this poor lisping, stammering tongue
Lies silent in the grave.”

So you see it is clear, as I have stated, that there is much of the Bible we cannot understand, unless we have light upon ancient sciences and ancient customs. For this reason, it is not possible for us to understand much about the Flood and the world before the Flood, whose foundations were overflowed, as the Scripture states. I believe the sea now to be where the dry land was before, so that the very best evidences of the Flood are naturally hidden from view, as the Scriptures say. You take it historically though, and you will find proof of the Flood. I believe I can lay down a series of arguments here that not a man in this church can upset historically. Do not we find that all ancient writings have reference to an event like this? Are they all founded upon nothing? Do not we find evidences upon monuments; do not we find these constantly coming to light; and is it not a fact, that in these days of exploration and investigation, one new fact after another comes up before our view and illustrates the Scriptures? You take the last “find” in Babylon. It has long been known that when the King of Assyria took the children of Israel captive and placed them in Assyria, he brought men from Babylon, or rather from *Cuthah* and *Ava*, and from *Hamath* and *Sepharvaim*, to supply the place of those he had taken out of the land. It has long been supposed that these cities were near Babylon, and it has been desired to find where they once stood; they seemed to be contiguous to Babylon. Now, about two years ago, they found ancient *Cuthah*, with its very name written up over the gates. They have found one of the best libraries in the world there, the whole history of the Babylonian Empire from its rise and origin; the very name of *Nebuchadnezzar*, and his successor, *Belshazzar*. History as it advances lends its confirmation to the Bible; and yet there are some of you, if you had not been shown this, would have said there never were such places as *Cuthah* and *Hamath*. But no, sir, you cannot say that. I say that no one on the whole earth can object to this Bible except through his own ignorance, where he is ignorant and where I am ignorant; and a man that objects to it declares his ignorance to start with, I care not who he is.

Again, take the last discovery in Egypt. It has been long understood that some one knew where certain valuable relics had been kept. For the past twenty years it had been possible for those who would furnish sufficient money to procure such things, and it was evident some one knew of some strange depository. They have had detectives at work for these ten years, and it is only about three months ago that they found the treasure.

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They found a man just on the edge of the Desert, back of Carnac, who had certain treasures to sell. They seized him, threw him into jail, and tried to torture out of him the secret as to where he kept or secured these treasures. They found that he had two brothers. They went and inquired of the brothers, who, they ascertained, had a difference between themselves—a quarrel. They immediately separated them, and made one confess on the other. And now, what took place? He takes them to a pit dug fifty feet deep in the solid rock, slanting in the side of the hill, and then he shows them a passage that brings them into a room all dry and beautiful, filled with scores of mummies and valuable vessels of silver and gold, used in the temple service of the Egyptians, almost equal to the value of the whole of Toronto. Here is the very coffin of Pharaoh, the very history written at the time of Joseph; here are the very instruments they used. You ask, how came they there. It is supposed that the priests who had charge of these sacred treasures contrived this hiding place for them in time of invasion; for the invaders generally made for the temples, because there they knew that the nation's wealth was stored. Some of you have been saying there never was a Pharaoh or a Joseph. My dear sir, you cannot say that any longer. No, sir! No, sir! God in His Providence will shut the mouths of the unbelievers tighter and tighter. He will shut the mouth of every infidel in the earth until he has not a word to say, unless it be that he is a poor sinner.

Traditionally, I think you will find that the Flood is maintained. What mythology is there that has not a reference to a flood? And as tradition narrows down, history narrows down. Does not it narrow down to Asia, where you get only one or two authors, and then none? Why, you can easily see there is a beginning to the writing of history and mythology. The same reference is found in science, especially in geology. There are a great many people like to say they are scientific men. Now, if I have got a scientific man or woman here to-night, do you think I am asking you to believe *much*, when I ask you to believe in a flood? If you are a geologist, you believe in *six* bigger floods than the Bible ever records—floods that swept the earth clean of every trace of animal and vegetable life. You ask, how did God contain all in the ark? He just contained those he wanted to contain. I ask you, how did He repeople the earth these six times with animals and vegetables, as every geologist tells us? My dear sir, if He could do it those six times, He could do it a seventh. But I simply ask you, in the name of Scripture, to allow that it could be done once. There is not a man who has studied geology but would say that we are about the seventh epoch; and so great were the convulsions and changes that swept over this earth by earthquake and flood, that in some cases there was not a single animal or vegetable species brought over from one to the other, and yet God repeople the earth each time with as many as before. God did not need to take into the ark every living thing. He only had Noah take in every living *domestic* thing. You say, "Oh well, but how did he get over the lion and the tiger, and the bear?" Just the same way as He got them in geology.

You have got it done *six* times, I have only got it *once* / Now, I say these are points for us to take up. Scientifically the Scriptures are sustained, and also by interpretation, by the law of correspondence. For example : astronomers saw some years ago that there was a mysterious influence exercised upon *Saturn* and *Jupiter* ; and because of the oscillation and trembling of these two planets at certain points in their orbits, they said there is another planet somewhere, and two men set to work to find it. They both struck it, one in France and the other in England ; and it is Neptune, the last found planet. And it was found by the law of correspondence and inference, the same law that Columbus made use of. He said, when demonstrating to the Spanish grandees his great idea, " There must be another continent, gentlemen." And he showed them why. I say that there *must* have been a flood, by all inferences. You see that law could enable men to find a new continent ; to find Neptune ; why not a flood ? I say that population runs down also to a centre—we begin to get back where men get scarce, where the nations are few—at a point that cannot carry you further back than four or five thousand years, which is inferential proof that man had a beginning within the range of four or five thousand years. Certainly so, of the Adamic race. So you see that history, tradition, science and inference go to prove the truth of the teachings of this good old book. A man who can question a fact so plain cannot be said to be a good reasoner. He may bring 'an objection that seems valid for a time, because we cannot understand the lost secrets of those olden days. He will say that if I lift up a tumbler and let it fall, it will break. They could make tumblers in those days that would not break. It is a lost art, and I wish some clever fellow would find it again. Malleable glass was made ; it is a secret we have lost, but I believe it will be found again. There are one or two references in Scripture that no man can understand or explain, unless he explains it by the supposition that glass was once made that would not break by falling. Those ancients could make hammers out of brass and tin that were harder than our steel. You cannot take a steel chisel and cut porphyry ; it would take the edge off your tool before you had cut the stone. This is one of the secrets of combination that we have lost. You find from the coffer in the pyramid that they did cut porphyry ; you find that mass of stones witnessing for God, and declaring a great many things that we know but little about to-day ; but God said it should be his pillar, a witness unto the Lord in the midst of the land of Egypt, and it is there to-day. I could refer to the art of medicine, which I think is as far advanced as any of the others. But all the medical skill of to-day could not preserve this body as it is for over fifty years ; and yet we think we are very smart. Why, these ancients could take a body whole, at first, and afterwards by cleansing it in the second process—for even *they* lost part of the art—at first they could take a body whole and preserve it unto this day, every feature complete. We have lost the secret of embalming. I say a man wants to know a great deal in order to know everything ; but the more you know of *everything*, the more will you understand this good

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old book, the Bible ; and the more it goes into the world, the more clearly will its divine origin and end be received and understood. On its authority I invite you to-night, as the prophet does—Come, let us reason together. Have I reasoned to-night, and have I failed in that reasoning in any particular. If I have, call my attention to it on any one point, if I have not reasoned soundly on this point ; if I have not pointed you to accumulating evidence that this book is getting daily better and truer; that is, by evidence. And what will you do if you despise it? What *will* you do if you neglect its teachings? What will you do if you go and say it is only the work of man? Lord help you all! Come, poor sinners, come now, and be washed and cleansed by this saving blood, for His name's sake!



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Read the Following.

Messrs. T. Milburn & Co.

CORNELL, May 16, 1881.

GENTLEMEN,—In November last I was taken with a pain in the lower part of my Bowels, causing an irritation of the Bladder, from which I suffered intensely. I tried other medicines, but of no use; finally I was induced to try Burdock Blood Bitters, which gave me relief at once. I am now cured. Can cheerfully recommend it to the public.

S. P. CORNELL.

Messrs. T. Milburn & Co.

CANNAMORE, Aug. 13, 1881.

GENTLEMEN,—I have used a bottle of your Burdock Blood Bitters, and it has done me a great deal of good.

JNO. HUGHES.

Messrs. T. Milburn & Co.

PORT CARLING, Muskoka, Aug. 2, 1881.

GENTLEMEN,—I was for some time this spring feeling very miserable, part of the time not able to work. I had no appetite, but still felt a craving to be eating all the time. I had a languid, drowsy feeling over me all the time, and often felt incessant pains penetrating my whole system. I was also troubled with headache very much, whenever I got anyways warm; and after eating, my food would lay heavy on my stomach. I worked two or three weeks feeling in this state, but at last had to succumb to it. I was persuaded to try Burdock Blood Bitters, which I did, and am very thankful I did, for after taking only four doses, as the directions told me, I felt a great deal better. I continued taking until I finished the bottle, and now I feel like a new man, and would advise all those who are suffering from any of the above symptoms to give it a trial, and if it does them as much good as it has me, they will not regret the cost.

WILLIAM KYDD.

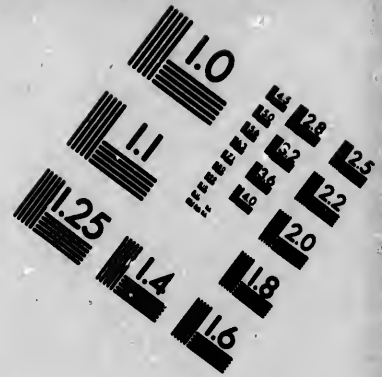
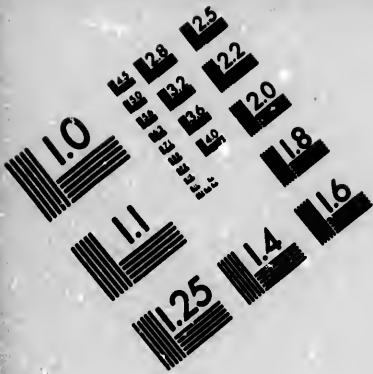
To John Hiles, Esq.

ARMOUR, March 8, 1881.

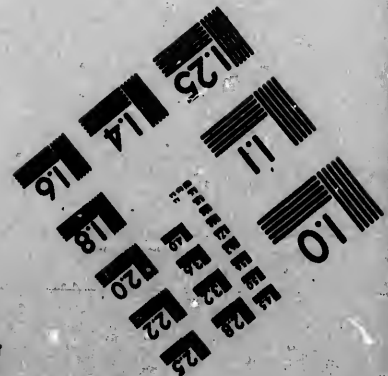
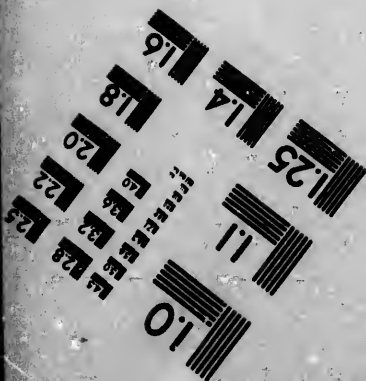
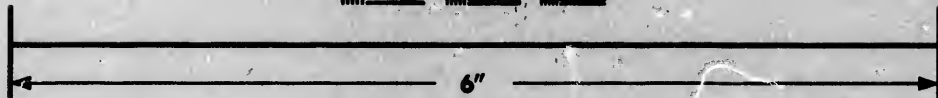
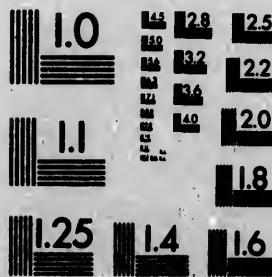
DEAR SIR,—I feel it my duty to say a few words in regard to the wonderful benefits I received from using the Burdock Blood Bitters I purchased from you. Last summer I was taken very ill. The doctor said I had overheated my blood. My limbs were almost paralyzed. I was under the doctors' care for two or three months, when they finally told me they could do nothing more for me, and I was left to die, as it were, which I felt would soon be the case. At this stage of affairs I was induced to try Burdock Blood Bitters, and most thankful am I to be able to say I had not finished using the second bottle ere I was able to get around. I consider it the greatest wonder of the nineteenth century. To me it proved a life-saving friend. Thanking you, dear Sir, for urging me to try it.

JOSEPH SHEWELT.





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THE CONSERVATIVE CONVENTION AND
THE FUTURE DESTINY OF CANADA.

A SERMON,

AND ANSWERS TO LETTERS,

DELIVERED BY THE

REV. JOSEPH WILD, D.D.,

*On Sunday Evening, December 4th, 1881, in the Bond Street
Congregational Church, Toronto.*

Doubtless the announcement that Doctor Wild would preach on a question in which is centred so much interest to every Canadian as "The Conservative Convention and the Future Destiny of Canada," attracted a great crowd to Bond Street Church on Sunday evening. Long before seven o'clock every available space in the church was occupied; and punctually the service was commenced.

The sentiment expressed by the Doctor of loyalty to Canada, and his appreciation of the part Canada has to perform in the evangelization of the world, is one which, if realized by young Canadians especially, will result in good.

ANSWERS TO LETTERS.

From "Scholar." With respect to the word "Czar": I am glad that now, after so many weeks of investigation, you give me credit for being right in my definition of the derivation of the word. You say you have written to a dozen papers that furnish answers to correspondents; among others, the *Christian Union*, formerly Henry Ward Beecher's paper, now conducted by Lyman Abbott, a good scholar. You will remember I said the word "Czar," applied to the Emperor of Russia, came from Nebuchadnezzar, and you thought I was foolish. I am not so foolish as many people think, and you will generally find me correct in my derivation of words. Now, this is the answer you have got: "The word "Czar" is not derived from the Latin *Cesar*, as several learned men erroneously suppose. It is an ancient Oriental word, as may be seen in the Slavonic translation of the Bible, and it was first given by us to the Emperors of the East, and afterwards to the Tartar Khans. It signifies in Persic, i.e., the Persian

tongue, 'the throne,' or 'the supreme authority,' and it is to be traced in the termination of the names of the Assyrian and Babylonian kings—as, Phalensar, Nabonassar, Nebuchadnezzar, Belteshazzar, etc. In one translation *Kessar* is written for *Caesar*. But *Czar*, or *Tsar*, is altogether a different word." Now, I am glad you have got the honesty to confess that though you thought I was foolish, on investigation you found I was right.

From "Listener." About the ocean being above the earth as well as on the earth, the firmament dividing the two. The Bible says so. When a plain statement is made in the Bible, it does not depend for its truth upon your ability or mine to understand how God could do these things. Suffice it to say that the Bible distinctly declares that there was an ocean above as well as an ocean below. You have a difficulty in understanding how God could have given men light in that case. Quite easily. How do the creatures four miles deep in the ocean have light? And yet twenty years ago people supposed that there was no animal or vegetable life below one hundred fathoms deep. Science knows but little about itself, and when it tries to teach the Word of God, it is generally at a loss. God would look after the light. With respect to the organs of those days, and this organ, I do not think that you are a good judge of an organ at all. I think you must be an organist, and you never heard one organist praise another in your life, any more than one preacher praises another, or one butcher or tailor will speak well of another butcher or tailor.

From "Veritas." With respect to the original language: You say that all writers on philology are against the statements I made. They are not, sir; you cannot give me one single author by name, except such as discard this Bible. You make this great mistake: you say that Adam had to learn his language, and therefore the imperfections of the languages. The imperfections of the languages that have been made by men are very evident; but that is no argument for or against the first language: that God gave Adam. Because men have different diseases—scrofula and sore eyes—and because there are deaf and dumb men, do you suppose that Adam was so; or is this a thing that has come in since? Do you suppose that because there are defective colloquials and languages, that therefore Adam's language was incomplete? My dear sir, you are not on the right track of reasoning at all. Another mistake you make; you speak about a *written language*, as if God gave Adam a written language. That is not the idea. I made this statement, that God made Adam competent to speak; and when the beasts were brought before him, he had the ability to name them, just as he makes the animal world competent to take care of itself. God can put time and intelligence into a tree, a flower, a shellfish, into animals, *and more so into man*. I do not think you are a sound reasoner at all on that point, because you do not take notice of the sequence of things. Answer me, if I am wrong.

From "Remember." With regard to Sunday work—"Is it right to work on Sunday?" Abstractly, it is not; but then necessity comes in and overrules abstract ideas very frequently, and oftentimes a man is of necessity driven to do what of his own good judgment and free choice he

would not do, having a family, and being somewhat dependent. My advice in such a case would be for him to get at some work where he would not have to work on a Sabbath just as soon as he reasonably can. However, "the Sabbath was made for man and not man for the Sabbath." I hope the time will come when the Sabbath will be very thoroughly kept in Canada.

And now, with respect to the ark. Your letter is a very good one; still, I do not think that you are right, by any means. You say, for instance, "You stated that Noah's Ark was about the same size as the *Great Eastern*." Well, so it was in carrying capacity, about the same size. Then you conclude that it would be foolish to believe that in that ark God could put two and two of every kind, from the smallest insect to the greatest animal, with provisions for forty days. Now, my dear sir, you are astray in assuming that *every* animal was required to go in. It was only necessary for those of a *domestic* kind to go in, as I have shown you before in a former sermon. You say, you think if the ark had grounded, there would have been some evidence of it. There has been some evidence of it; and if you travel in Afghanistan, you will find that the Afghanistan people say that they have it; and if you happen to go near the Mount of Jacob, they will show you what they say is a piece of it fast in the snow and ice. However, I do not vouch for its being a piece of the real ark; but no doubt the ark was in existence for a long time, and may be now, for anything that I know. There is no more improbability in that than that we find animals thousands of years of age frozen in the snow and ice, as in the case of the animal I called your attention to, now kept in Rochester. Taking the story of the ark to be true, you ask how could the salt water fish live in fresh water? I do not say that they did live. Supposing they were destroyed, I still have the same evidence, as I pointed out to you last Sunday night, to believe that God could re-create, as you, if you are at all a scientist, believe that after the great epochs in geology, when all trace of animal and vegetable life has been swept off the earth, God re-peopled it again.

The other letter with respect to the ark. You ask if the ark would not rot in one hundred and twenty years, if made of gopher wood. The ark was not 120 years old; it was the *warning* that was 120 years old. You make the same mistake there as a great many writers make about the spirit filling the upper room. It was the *sound* that filled the room, not the spirit or the wind. God sent his spirit with the *sound* as of a rushing mighty wind, and it was the sound that filled the room. And so in this case: it was the warning that was 120 years old, not the ark itself.

Several letters I will again answer by reading part of the 56th chapter of Isaiah. If you were to come regularly you would be posted, but when you come and then stop away, and then come again, you get out of the track, and then you hardly understand what we are talking about, though I suppose you think that a difficult thing to do at any time. The question is: "Is not the theory of the Saxon race being the ten lost tribes of Israel a selfish one?" I repeat that it is not; that it takes in every man of every

race, color, clime, on the same footing that it takes in the literal Israel. I will read ; "Thus saith the Lord, Keep ye judgment and do justice : for my salvation is near to come, and my righteousness to be revealed. Blessed is the man," &c. The Doctor read on to the latter part of the 6th verse : "Every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant." Do you hear that? no matter whether you be a Pole or a Russian, a German, Frenchman, Sandwich Islander or an Indian, if you serve God, please Him, and "Take hold of His covenant," what will He do for you? "Even them will I bring to my holy mountain, and make them joyful in my house of prayer ; their burnt offerings and their sacrifices shall be accepted upon mine altar, for mine house shall be called an house of prayer for *all people*." I think you will see you can be of any nationality or country, but because you happen to be a Russian, you cannot come into this covenant unless you *take hold of it* ; you cannot have its advantages unless you are willing to obey God ; whatever country you belong to, you have to take hold of this covenant, and then you are all right.



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SERMON.

TEXT: Micah iv. 8: "And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem."

The word we translate "*tower*" here, in Hebrew is "*eder*," and it means a power standing prominently out over a group of powers; so that I can, without any violation of the strict and literal meaning of the word, apply it unto the Dominion of Canada, because I believe that the Dominion is a power that stands out now distinctly so. And when we consider her future, and the work that is assigned her of a kind Providence, she stands out, first, in loyalty; second, in her prosperity; third, in the extent of her territory; fourth, in the statesmanship that is now being manifested; fifth, in her commerce; sixth, in her morality; seventh, in her intelligence; and eighth, in her religious liberty. The term "*daughter of Zion*," in the text, is used for Christianity. Christianity is represented under the figure of a daughter quite frequently in the Scriptures, and because the Temple was built on Zion, therefore Christianity is represented as coming from Zion. Thus it is called the *daughter of Zion*. "*Dominion*:" this word means authority, the province of a lord or the territory of a sovereign. Thus it does no violence, I think, to the literal meaning to apply the text to our own Dominion.

It is very easy for me to see the partial fulfilment of prophecy in the existence of the Dominion of Canada, believing as I do that the Saxons are the ten lost tribes of Israel. Britain being Israel, she is God's executive for the civilization and evangelization of the whole world. The Abrahamic seed of race and of faith; of prophecy and of Christianity, God only accepts. He does not accept the seed of Brahma, or of Mahomet; He does not accept the prophecies of the Koran, or Mahomedan Bible; He does not accept the Scriptures of mythology; He does not accept the services of idolatry and paganism; He does not accept China as his nation; He does not accept any other but the Lord Jesus Christ and the truth founded on His revelations, and all those are Abrahamic that He has been pleased to accept. The stranger and the eunuch, as we read in Isaiah lvi., are included within the pale of this great covenant, and have the same privileges. Of whatever nationality or color they may be, they have the same right, and they can become the children of Abraham by faith, if they will agree to accept the covenant, and serve the Lord; for God intends His house to be, as Isaiah states, "a house of prayer for all people." The birthright, or birth privileges, in ancient times, were naturally given to the eldest child; and following that idea, it would be very natural to infer that Reuben being the eldest of the twelve children, he would have and be the

heir to all the privileges of the birthright of the eldest son of Jacob ; but, strange to say, Reuben is rejected, and the birthright is divided up among several distinct parties. Now, if you want the passage, you will find it in 1st Chronicles v. 1 : " Now the sons of Reuben the firstborn of Israel : for he was the first-born ; but, forasmuch as he defiled his father's bed, his birthright was given unto the sons of Joseph, *and the genealogy is not to be reckoned after the birthright.*" And yet you will do it when you go out of this place to-night ; and yet, from almost every pulpit in the land, they will do that—they will reckon the genealogy after the birthright. " For Judah prevailed above his brethren, and of him came the chief ruler ; but the birthright was Joseph's." Who came of Judah ? The chief ruler ? Who is the chief ruler ? Christ. You may spit in the face of the Jew, but he has the pre-eminence in this, that of his literal flesh, of the tribe of Judah, came the Saviour of all men. Now, you cannot help it. You say, I would like to reckon after some other genealogy than that of the Jew. You cannot, sir : you must not reckon after the genealogy of the birthright ; you must reckon after what is right. Do you believe that Christ came from Judah ? Do you believe that that part of the birthright was taken from Reuben ; do you believe that ? " It is evident," Paul says, " that our Lord sprang from Judah." Can I get your consent to that ? Oh yes, you say, we all believe that. Will you believe that the other half of the birthright—political power—was given to Joseph ? No. Why ? Oh, well, I only believe that part of Scripture that I please. Oh, indeed ! That is the way you go and read the Bible, eh ? Yes ; I don't want to take in anything that would not be reasonable—according to my ideas. You don't, eh ? Well, I like to take in the whole Bible ; and I believe that as the chief ruler was to come from Judah in the person of Christ spiritually, it is so with the antitype, namely, the temporal ruling power, so that the kings furnished to rule over Israel and Judah are always to be of the Judaic line. Queen Victoria is a foreigner to Israel. You all know that she is a foreigner ; and yet she is obliged to rule over you and I, for the chief ruler is given to Judah, and you can no more have an Israelitish Christ than you can have an Israelitish King or Queen. You are Britons, but you are ruled over by a foreigner ; and God appointed it ; and you can never have a king of your own ; you must always have one from the line and extract of Judah. You know that Queen Victoria comes from James. On her mother's side she is a Benjamite, and on her father's side she is a Jewess. James came from Bruce, and Bruce from Kenneth ; Kenneth from Fergus, and Fergus from Earca ; and he from Tea Tephi, the daughter of Zedekiah. Hermon, King of Ulster, married Zedekiah's daughter ; and thus is the seed of David brought down, and you dare not deny it. King James said, when taking the throne of England, Scotland and Ireland : " It becomes me, in accepting this crown, to acknowledge the great privilege that I am called to embrace, for I am a lineal descendant of the ancient Irish kings of Tara." Now, if King James was a descendant of the ancient Irish Kings of Tara, Queen Victoria is also ; and unless you are all descended

from those ancient kings too, they are both foreigners to you in that sense. Now, you have either got to say that you are, or you have got to admit that the pre-eminence is given to Judah. Just as the pre-eminence in furnishing the chief ruler is given to Judah, so also is the political power divided. Though they were not to furnish the king, they were to have the government and the rule. Christ, Britain and the United States are the divisions. I have referred to Judah, in the sense that Christ and the chief ruler were to come from Judah: "and the birthright was given to the sons of Joseph," not *son of Joseph*. How many sons had Joseph? Two; Ephraim and Manasseh. Therefore, the political line is to be divided into two. Is it divided into two to-day? Britain and the United States. The United States is Manasseh embodied, and England is Ephraim embodied. They are the only two nations on earth who are established in that line of the Abrahamic seed, and who can, by their legislation and by their trust in Providence, take men in without passport, of every nation, of every kindred, and of every clime. Now, you cannot find all the rule in Britain, because it was divided into two—to the sons of Joseph. Hence the prophetic future of Canada is enfolded in Britain, and Britain in Israel, and Israel in Judah. And if we wish to know what is to be the future of the British Empire, let us study the prophecies concerning Israel and its future; for if Britain be Israel, then what is said of Israel is said of Britain; and if Britain be not Israel, then Israel is somewhere else, and is destined to prevail and hold universal sway over all the world. These are conclusions, I think, that no one of you before me can well evade.

Let us consider our own country as being part of the large and prophetic empire. The part must partake of the whole; and what is really prophesied concerning Britain as Israel, must in a measure fall to the lot of the Dominion of Canada. Some, of course, will say that I have no right to reduce prophecy, or the line of Scripture interpretation, to the mean level of political economy. *Ne sutor ultra crepidam*: "Let not the shoemaker go beyond his last." The politician will say, "Let not the minister go beyond his pulpit." But where does my pulpit go, is the first point to settle. Wherever I am interested as a Christian and a citizen. Where are the bounds laid down for me? Have you, has any one in the realm, rights as a political citizen that I have not? No, sir; no one in the whole Dominion. The Christian student, more than the mere politician, is interested in his country's destiny. He, of all men, cannot be incurious as to the future of his native or adopted land. He is not a partisan, but mostly cosmopolitan. He cannot look with indifference upon the legislation, he cannot look with indifference upon the future of his country; but at the same time, he will not be swayed by any partisan spirit. A higher law, the law of inspiration, will move him in all circumstances to exercise the freedom and privileges embodied in him.

As a citizen, I am interested in politics as well as any other man, though I am not to be taken as a partisan. I visited the late Convention to observe and take notes, to look upon its composition, that I might make or infer some judgment as to the future course of this, one of the great

ruling parties of our Dominion. I am free to say that I was pleased with the appearance of the men, and, as I said to the Hon. Mr. Mackenzie Bowell, "There is a great change come over these conventions, in the appearance of the persons who are now sent to represent the interests of the people." Twenty-five years ago, when I attended something like this convention, the men were bloodshot in their eyes, they had bulging noses and red faces; and when they got up they said: "Mishr Chair—(hic)—shairmansh, Mishr Shar-ar-man," showing us that they were men who loved the cup to excess, drinking deeply. I was glad to see clear countenances, steady eyes, and an intelligent expression among the audience. I was glad to see that they had the interest of the country at heart, and spoke from that standpoint. Such is the great change that has been wrought in Canada even in my day. And I am glad that this moral element is entering into our politics; I am glad that when a man wants to ask the suffrages and confidence of the people, he is now asked to be a good man, and a true man, and an intelligent man. May the moral element enter more and more into every choice that is made by either party in Canada.

If you look at the order of national growth, you will find that expediency must largely govern us; hence, looking out from the present standpoint alone, many things may seem to be unjustifiable, but expediency comes in with such helps as will forward us to the end. Let men, then, when they speak of the changes that have taken place in our country, in the confederation of the several Provinces, look at it as a matter of expediency; it has had its ratification and interpretation in that, and it is one of those progressive evidences that providence forces upon the country, preparatory to the universal rule, and the universal confederation of the Empire of Britain, and consequently, through her, of the whole world. I know, through the partisan strife that was so keen at that time, I know that there was a premature birth, and we came into existence, perhaps, a little too early; but individuals even, as well as nationalities, communities, states and nations, have their heroic period, which, when passed, must be supplemented with firmer and more compact forms of organization; and so, having passed the heroic period, we are now to settle down to grapple with greater questions and legislate on a wider area, a wider territory. A short time ago our legislatures could only legislate for a few thousand square miles of territory; now they can legislate for four million square miles of territory. We see in this Dominion, as it stretches from sea to sea, resources provided by Providence that are marvellous: coal and iron, and fertile fields and prairies, and wooded lands for the coming multiplying millions of the earth. And with the future increase that must come by emigration, combined with the natural multiplication of population, we want to legislate for the future; we want to be staid and careful in passing our laws and making our changes, for we are too large to make them suddenly.

What is the order of national growth? Population is first the basis of it, and in that particular I have no hesitation in saying that the Saxon

race is superior to all the other races on the face of the earth. The Saxon race, taking the British Empire at large, including the colonies, is doubling every 53 years, while, taking all the others, they are only doubling in every 95 years; so that in 100 years this Saxon element will tower up as the *eder* (tower), and will stand out prominently on the face of the earth; so that, upon her very prestige of population, Britain will hold the sceptre of supreme rule.

Then another factor in national growth is territory. Those that have territory can naturally invite and retain within their bounds the surplus of the multiplying millions of earth. We have 1,400,000,000 now, and these are going to double upon our hands in another 125 years, for that is the time we take to double as a whole. Now, where are you going to put the extra 1,400,000,000 of population? Do you not see how territory rises in magnitude and importance? Those that have the spare lands of the earth are the nations that will increase in power. Russia understands this, for she is getting all the land she can. England also understands it, for she too is getting all the land she can; so that national pre-eminence is contained in the vastness of the British Empire, which is already one-fourth of the whole world.

Another factor is language, and of course language is a power, and this question has been settled on this continent finally. French, beautiful and fluent, is perishing; and one hates to see it die, yet this is not the soil for it to live on. It cannot prevail in the future legislation of any part of this country. It was the purpose of the early settlers of Manitoba to introduce French into the Legislature, and to introduce a certain kind of religion; but that could not be in the British Empire, and we will have to speak its language, whether we like it or not, and it is the language I am speaking now. And in this very language there is power; for a nation that is divided up in language cannot be as strong as a nation that has its unity cemented in one common tongue.

Commercially, we have another factor of national importance. A grand basis we have indeed for our commerce in this vast Dominion. Is there anything like it on the face of the earth? Take the territory bounded 1,200 miles by 700 miles; you cannot find an equal amount of territory so fertile in the whole earth as you find in the North-West country. And bear in mind that agricultural resources are the basis of commerce; and if you get a good broad platform for agricultural pursuits, you can start your commerce also on a broad basis. What nation has a broader basis than we? So that commercially we have a grand opportunity.

But this is the sore point; this is the weak point; this is the point that will puzzle the politicians and change votes, because England is yet a little adrift as to her next great mart. She wants to employ her millions and find remuneration for their labor; and she can do it. Where is her mart? Her next mart is Africa. That is the country that will employ all her spindles and all her gins, all the engines and all the wheels and factories that she can build for fifty years to come; that is the land where the people are half-naked; that is the land where the people live in bushes,

and holes and caves; that is the land to civilize. Ethiopia already stretches out her hands. England partly knows that this is her next mart, and is guarding carefully the interests of that continent. France knows it is a great mart, for she is making one bold stroke to open up outlets for the commerce of her own country; but it will be given unto England, after the great war. Now, that is the sore point between Canada and England. That is where we shall be troubled to adjust ourselves and keep easy; but by and by God will open up Africa, and then Canada will be free to supply herself, and even to help England at many points, especially in those things that are consumable, of grains, and meats and farm produce.

Another factor of national greatness is religion. I do not mean a State religion, but I mean a religion that speaks freedom and safety to every man; I mean a religion that is of the same spirit of truth, and though diverse in administration and operation, yet gives the right hand of fellowship to every true man, who shall worship God according to his own conscience; and there is no other nation on earth has that same element in its religion. Now, the very religion we have adopted argues that we have agreed to make all men free and equal before the law, and that is a world-wide provision; you see, we can go in anywhere with a religion like that. Russia cannot go in, because she wants to take the Greek Church religion with her; China cannot go in, because she wants to take her religion with her. We have a religion that is transplantable, and which can be taken by us to all nations and races of men.

Another factor is that of race. Mixtures, of course, will bring a sort of cosmopolitan character on to the stage, and the future Canadian will be somewhat different to what he is now. He will be different physiologically and in his ideas, and in many of his modes and methods of subsistence, and so forth. These mixtures will come in, and will test the Legislature for the next fifty years how these demands may be met. But the very strain will produce men great in legislation, and they will be equal to their task; physically, intellectually and morally, they will be superior. This poem is true of us in Canada:—

“Ye humble born and lowly, who crowd life's opening vale,
Think not that ye need wholly in life's great battle fail;
But scale the topmost story, the loftiest heights of fame,
And boldly strive for glory, to leave a noble name.
What if our birth be lowly, we've heart, we've courage still;
We can succeed, if slowly, we can, we may, if we will.
Rouse ye from thoughtless slumber, let hope's fair smile prevail,
And kindly hearts in number our onward course will hail.
Not birth, nor even station, in this fair land can mar
The lowest elevation, or humblest genius bar.
Here mind is the brightest treasure, the gem of costliest mould,
The true imperial measure of life's unsullied gold.”

And so, dear friends, the end is inviting. We conclude the destiny of Canada to be, not independence, not annexation, but universal confederation with the British Empire, and, through the British Empire and the United States, universal confederation of the whole world finally. Some may object to this, as they objected to the confederation of the Provinces.

There were half of the people who prophesied that it would not work. There will be more than half of the people who will prophesy against this. No matter about politicians, what their ideas are; God wished us to federate, and He forced us into it; and when He wants the next federation brought about in connection with the British Empire, He will force us into that. We have the language, we have equality, we have destroyed the colored lines, we are free as a people can be; and with the freewill that governs us as individuals as well as a nation, we are ready to take in all the world. Our symbolisms are significant. The grand old lion of the forest is the mightiest of the beasts, and he must conquer in all the wild land. The oak, in its sturdiness and strength, was well chosen for this great empire, that must stand the storms of ages, and live when other trees have fallen; and the rose, which is universal in its nature, and can grow in any clime, is a fit symbol of the grander growth of this empire; and the cross—all hallowed be its memory—that speaks goodwill to men on earth, and wishes them to be in harmony with Heaven, is another.

Canada has a fair field; a grand future. Let us work in harmony with Providence, and we shall be successful if we do. I know of no country that can excel the real Canadians to-day—I speak without any reflection on any other nationality—I would not reflect upon my native born land; still, I love my adopted home, and I think that Canadians are the best physical specimens, intellectual specimens, moral specimens, and the best religious people, taken as a whole, on the face of the earth, and they have the best opportunities of any people that I know of; and if I were a young man in search of a country and home, I would choose this country in preference to any other.

Young men, first be true and loyal to Christ, and then true and loyal to your country. True love to Him will give permanence and prosperity to the land. As Lowell says in his beautiful poem:

“For mankind are one in spirit, and an instinct bears along,
 Round the earth's electric circle, the swift flash of right or wrong;
 Whether conscious or unconscious, yet humanity's vast frame,
 Through its ocean-sundered fibres feels the gush of joy or pain.
 In the gain or loss of one race, all have equal loss or gain.”

Let it be ours to be true to the instincts of nature, and let us be free to allow to all others the unalienable right of judgment and a free conscience. God bless every one.

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