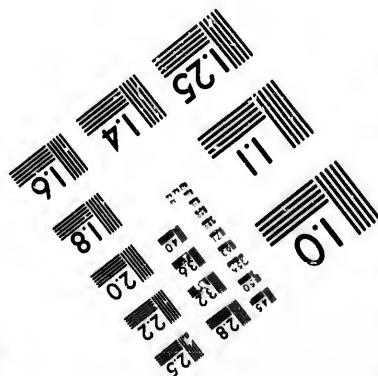
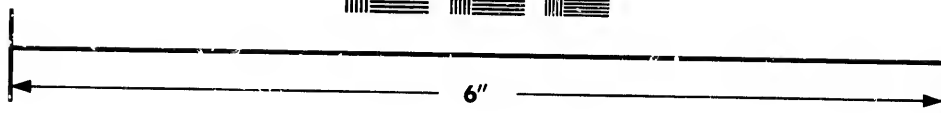
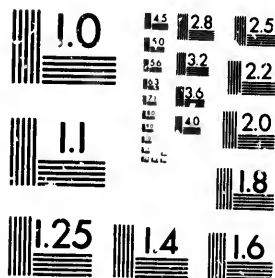


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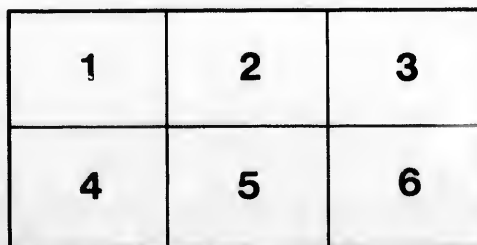
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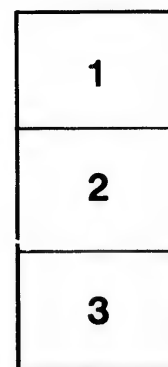
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REV. DR. WILD'S
Sunday Evening Sermons

UJAWA



JOSEPH WILD, D.D.

ROSE PUBLISHING

1892

DR. WILD'S
Sunday Evening Sermons.



DR. WILD'S

SUNDAY EVENING SERMONS.



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PREFACE.



Q WING to the deep interest taken in the Sunday Evening Sermons preached by Dr. Wild, in the Bond Street Congregational Church in this city, the publishers have reproduced twenty of those delivered within the present year, including the three on the BATTLE OF ARMAGEDDON, where it will take place, and the result thereof. To those who take an interest in the study of prophecy, we commend the volume, as it contains the *Chefs-d'œuvre* of that eminent Biblical scholar and profound student of prophecy, Dr. Wild. The other discourses will amply repay perusal, treating as they do on some of the most vital of the current topics of the day.

THE PUBLISHERS.

TORONTO, 1st June, 1891.



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SERMONS

BY THE

REV. DR. WILD.

CAN A MAN DIE BEFORE HIS TIME?

Text, Eccl., 7th chap., 17th verse :—"Be not overmuch wicked, neither be thou foolish : why shouldst thou die before thy time."

IT seems reasonable to me that I should infer and believe that godliness in practice is favourable to long life in this world, and that wickedness has a tendency to shorten our days on earth. I have no doubt but that many lives are shortened wilfully and some ignorantly, and by causes that are individual and collective. So far as we can see and judge, there are persons who cut short their lives, some by neglect and some by acts of others : as oppression, starvation, murder and neglect,—they are allowed to die before their time. The question I am asked to answer is : "Can a man die before his time?" Those asking this question mean, I suppose, "Can a man die before his God-appointed time?" Not, does he appear to us to die before his time, but when he does, whether by murder or any other human cause, the time of his death is the time—God-appointed time when he should cease to live. I presume that is the meaning of the question. Persons believing so, we may truly name "Ultra-Calvinists," and those who are not Christians we may truly call "fatalists." But I may here remark there are two kinds of fatalists : the first is the Christian fatalist, who believes God foreknew and fore-ordained all things, hence nothing can transpire unknown to Him or outside of the fixed

facts of ordination. If their view of fore-ordination be correct, it follows of course no one can die before their time, for cause and effect being pre-determined, there is no will or power that can change, or operate from the outside, for there is no outside to the infinity of God. The second kind of fatalist we may justly call materialistic. He argues, and, I suppose, believes that the whole universe is unvaryingly and unalterably fixed in its relations to cause and effect. Everything will just have to be as nature has it in its power. In the light of this theory it would be as reasonable to accept an effect without a cause, as that a man can die before his time. For myself, I do not accept either theory; they are both deceptive, and falsely constructed; they assume the very things they should prove, and confound things that are equal with things that are very unequal. There is a great deal of argumentative dust thrown in the eyes of people by persons who have certain pet theories to advocate and defend by argument; sometimes you will find the premises are false, and the application correct; again the premises you will find right, and the application wrong. We have current a number of short sayings that are very misleading and vitiating to the purity of doctrinal conceptions, and they control any theology just as the little duties do in common affairs of life, as Wednesday, in the little poem, is the best day to get married. Well, that controls, I suppose, one-half of the married people. You say there is no sense in it, but that does not make any difference. So there is no sense in those little sayings, theologically, that makes any difference, as long as they control men in their theological ideas. For instance the saying: "What is to be, will be," very true indeed. But what do they want to prove by such a truthful statement? Why, that all things are pre-determined and fore-ordained,—a false inference and application as you will see; for while it is true that what is to be will be, it is equally true that all that will be need not be,—everyone can see that point. Everyone knows things might be different from what they are, and it is very probable from what they will be, and this is so because man is a free agent; of this I am conscious, and in our courts and business we act on the assumption that man in some degree is free to act. Whatever fore-ordination is or means, man's free agency is a

fact beyond successful contradiction. My freedom I know from my own experience ; fore-ordination I can only know at the very best by an argument. No argument is as strong as a man's consciousness, and a man is very unwise that will submit his own consciousness to an argument. If there is a conflict, we want the argument in every case. In other words, it is their own or somebody else's fault they did not live longer than some persons, independent of all theories of fatalism. I believe young Mr. Benwell might have lived longer but for Birchall. I do not believe Benwell died at God's appointed time, or if I accept Birchall as his murderer, that he was forced to kill his young English friend, and that neither the death nor the murder was appointed by God and fore-ordained by Heaven. In Job, 7th chap., and 1st verse, we read : " Is there not an appointed time to man upon the earth ? Are not his days also like the days of an hireling ? " Yes, I believe there is a divinely appointed time just as surely as the servant is hired for a definite period, and that the servant can cut short his time if he pleases ; I believe man can cut short his time with God and Heaven if he so desires ; and they do. A good man will live his appointed time, but there are plenty not being good will not live out the days first given them from Heaven. So a man may break the covenant of time between God and himself respecting this earth-life, because there is an appointed time. We should have the spirit of Job ; see what he says in the 14th chapter and 14th verse : " All the days of my appointed time will I wait till my change comes. " That is the spirit that should regulate us, and not in a fit of despair take our own lives and refuse to wait till God calls us. I may go before He gives me the call ; I should wait, as Job says, patiently, till Heaven's call comes.

I feel persuaded that some are not permitted to wait their appointed time, and others shorten that time by their own act. Prov. 10th chap. 27th verse, " The fear of the Lord prolongeth days, but the years of the wicked shall be shortened. " I will read again from Psalm 55 and 23rd verse, " But thou O God shalt bring them down into the pit of destruction : bloody and deceitful men shall not live out half their days : but I will trust in Thee. " What do these passages mean ? The same thing we can see by observation, that men are

guilty of self-murder, sometimes suddenly, sometimes slowly, out just as surely indeed. As we know the first Commandment with a promise is one of long life, Deut. 5th chap. 16th verse, "Honor thy father and thy mother, as the Lord thy God hath commanded thee, that thy days may be prolonged." That may apply to the individual, that it will lengthen out his life I believe; generally it may apply to the people; they will be permitted to live longer in the land of Palestine.

By collective causes many have their days of life on earth made miserable as well as poor. The inequalities, tyranny and compulsion of this age make us collectively murderers, and the whole of Toronto might be brought before the bar of God for deaths that occur within its precincts. Think of the thousands, whose scanty living, hard work, impoverished homes, doom them to an early grave. My orthodoxy shrinks from seeing some of those afflicted children of earth lie down to die, as an over-burdened horse sinks down by the wayside from over-work, pounding and neglect of its master, go down to the torments of purgatory or the revenging flames of hell in the name of the good Lord. God have mercy upon us and our orthodoxy when put in such a corner. I am perfectly willing to believe that murderer Day who was hanged in Welland, was truthful in his last statement, when he said, "Good-bye friends, I am going home to Jesus." He had, during his confinement in jail, opportunity to meditate, repent and make peace with God; but what shall we do with his poor wife who, without a moment's warning, was pushed over the cliffs into Niagara River? Did she die before her time? I think so. Did she go to Heaven? I hope so; but I have a repulsion in my soul as well as a pleasure to think that Mr. Day could swing from the gallows right into Heaven, while his poor wife, pushed from the rocks, falls into hell-fire. My theology? God save it. We get into corners, but the outlet is here: the Lord knoweth His own, and the Lord is the judge and He will do the right thing. And that is the theology you and I can fall back upon.

I knew a woman in this city whose husband used to beat her fearfully. She went out washing and doing odd jobs to make a little money for herself and three little children, yet she was seldom free of wounds and scars her husband gave

her to get her earnings that he might spend it in whiskey. When visiting her sick daughter 13 years old, who, while defending her mother from the assaults of her father, was thrown on the hot stove and disfigured for life, her mother in answer to a question, said, "I would rather die than live, but oh Dr. Wild, what would become of my children. I would leave him and break up my little home if it were not for them. I want to keep them together till they can care for themselves." The late Father Laurent, whose death I was sorry to learn of last week, told me a few months ago the poor mother was dead, and also the eldest daughter who had been hurt, had gone to rest. You asked me if they died before their time? Yes, and the good God never appointed it or fore-ordained their sufferings and afflicted lives and untimely death. I account for these things because there is a circle in which man is free, and God encompasses all that is done inside, and he can only go so far. But He lets us play our own pranks and foul deeds within a little circle that we call the region of moral freedom, and it is in this circle of freedom that time is shortened, and God's purposes for the time being are thwarted.

A person's idea on a subject of this kind depends very much upon their views of God's foreknowledge. Some have no more sense of discrimination than to confound fore-knowledge with fore-power. Nine out of ten writers on the subject make that simple but vital mistake, that is, they conclude God knew all and therefore He fixed and ordained all. The knowledge of what will come to pass may not and does not always imply that the party knowing it is responsible for it, that is quite common with us. Why not extend the same condition to God where it must be operative on a larger scale. They commit a like error with respect to the attributes of Almighty power, they say God can do everything, when the fact is He cannot. Paul, referring to God's counsel says, Hebrews 6th chap., 18th verse, "That by two immutable things in which it was impossible for God to lie." I can tell a lie, my God cannot, and there are thousands of things God can't do; any common sense man ought to know that.

Again, we should not confound what God can do with what God will do. He can destroy the world to-night, but He will not. I could take my own life or someone else's this week,

but it is to be hoped that I will not do all I can on certain lines. We must not argue from what a man can do, that he will do. God can do billions of things, but He will not do them. Keep in mind, when reasoning on the attributes of God, that each attribute is distinct and therefore each limits the other.

We often hear the question asked, did God know Adam would sin? Oh, yes, they answer, for God knows all things, therefore, God knowing Adam would sin and creating him, He is responsible. Now, the very thing they should prove, they assume, namely, does God's foreknowledge imply that He knew beforehand what an innocent, free and independent creature like Adam would do, and don't assume God is all powerful. But God cannot tell a lie, and God knows everything. There may be lots of things He can't know; prove to me that He could know, but this no man has yet proved, therefore, why do I ask the question? This I can say safely, and it is all any one can say truly, God knew Adam as a free agent could stand or fall, hence He made provision for both. Perhaps God has power to withhold His knowledge from certain things like we have; if He cannot, how can you say He is all-powerful. I repeat, God may withhold His knowledge. If He has such power, who shall say it was not exercised with reference to Adam. How shall I interpret the following passage, Jer. 19th chap., 5th verse: "They have built also the high places of Baal, to burn their sons with fire for burnt offerings unto Baal, which I commanded not, nor spake it, neither came it into my mind." Oh, you say, that does not mean what it means; that is exactly what you would say. There are very few who want to take the meaning when it is simply presented by the word of God. By applying human limitations to the Creator, people become strangely confused. For instance, in the beginning God created the heaven and the earth. You ask, when was that beginning? Supposing I told you, say one hundred trillion years ago, you could not dispute it, and that is the way a great many people present their arguments. You cannot dispute their statements, and those are the arguments that socialists, secularists and infidels use; and you young people, when you are arguing with them, put them in the harness and let them draw, for they are

shrewd enough to put you in every chance, and then laugh at you if they give you a burden you cannot haul. Thank God our faith and trust are not wholly depending upon reasoning. A child can trust its mother far beyond its power of reason; the Christian can trust God far beyond his power of reason, and be moved and guided by the force, instinct, and intuition of experience and inspiration.

Strange to say, I am myself a Christian fatalist; so long as I know I am faithful to God and my Christian duties, I fear nothing on the railway, or the lake, or anywhere. I am perfectly safe till my appointed time. I feel like William of Orange, who was remonstrated with by two of his officers for going into a place of danger. They said, "Your Majesty ought not to expose yourself." He replied, "When a man is attending to duty and at the right place, he is no more exposed to danger than if he were negligent. He is more likely to be more exposed by not being where he ought to be." Every good man and woman should be a Christian fatalist, and take no charge of their life as to whether this train is going to run off the track or not; but don't you make it run off; as to whether this boat is going to sink or not, but don't you make it sink, keep your head up; God is in the Heavens and He will give quiet to your heart and strength to your nerve and comfort to your soul, no matter whether diphtheria or any other disease is all around, you cannot die before your time if you are good. An antidote or panacea against all diseases and dangers is found in a pure heart and a consecrated life, Galatians 5th chap., 22nd and 23rd verses: "But the fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, against such there is no law," and that is the realm of Divine freedom that you and I should always live in. And just as a man can be above certain lines so can he be above certain doctrinal questions, as the doctrine of "universal salvation," "sleep of the soul," etc., etc., none of these can do any harm to the pure in heart, every one of them are doctrines you need not bother with, and you need not transfer yourself to any one of them. If you are saved, it is all right, and that is the point you have got to be concerned in, not about this argument or that; you should lift yourself above them if you are consecrated to God, and it makes no difference whether

God calls you to-morrow or any time, you don't need to argue for five minutes. Then what are you debating about? Is it because you are not ready? Scores of doctrines men talk about are very interesting, because they are entangled, but they are not above the Lord. Second Book Kings, 20th chapter, we find that the Prophet went unto King Hezekiah with the Word of the Lord saying: "Set your house in order, for thou shalt die and not live." Poor Hezekiah began to cry and pray with his face to the wall, and the Prophet came back and said: "The Lord says I will add unto thy days fifteen years." He did not die at his time appointed! Did he? No! But this is true, my friends, Prov. 3rd chap., 1st and 2nd verses: "My son forget not my law, and let thine heart keep my commandment, for length of days and long life and peace shall they add to thee."

That is a benediction I leave with you young men and women especially; just as sure as I stand here to-night, much of life's days, years, and peace is in your own keeping,—destroy yourself if you please. If you will walk in the way of God's commandments with a pure heart and a consecrated spirit you will be all right. The Lord bless us. Amen.

THE INFLUENCE OF ONE MIND OVER ANOTHER.

Text, part of the 10th verse, 12th chap., 1st Cor.—“To another discerning of spirits.”



NOT the soul or passions, but the real spirit of man : the soul is the dwelling-place of the spirit, as the outward physical body is the dwelling-place of the soul. The word “Spirits” in my text is from the Greek word “Pneumatōn.” The power or ability conveyed in the text is one of the several gifts of the Holy Spirit, that was bestowed upon the members of the early Christian Church. That you can better understand the statement, I will read the 8th, 9th, and 10th verses,—“For to one is given by the Spirit the word of wisdom ; to another the word of knowledge by the same Spirit ; to another faith by the same Spirit ; to another the gifts of healing by the same Spirit ; to another the working of miracles ; to another prophecy ; to another discerning of Spirits ; to another divers kinds of tongues ; to another the interpretation of tongues.” The text’s connection you will now readily understand ; for a practical application of the idea contained in the text I may refer you to Acts, 5th chap., first eleven verses. Under the saving and benevolent power of the Gospel, the rich were moved to sell or dispose of some of their surplus wealth and distribute it to the poorer members of the church. Ananias and his wife Sapphira sold a piece of land and pretended to give the whole proceeds for this benevolent purpose. Peter, through the power of discerning of spirits, saw their inward deception—while they had secretly agreed to hold back part of the sum. Peter exposes their deception, and the curse of God fell upon the man and woman. These gifts I have read over, I believe to be the lawful heritage of the Church of Christ to-day. And most, if not all of them, are being practised in some part of the Christian Church in some parts of this world. You have, for instance, the Rev. Mr. Muller, of Ashley Down, Bristol, Eng., with his large orphanage, where thousands of children are cared for from year

to year, clothed, fed, and educated, simply through the power of faith. He has, no doubt, the gift of faith. Turn to Dr. Barnardo's home for stray children, and neglected children, and I think he has strictly the gift of wisdom, for he has much opposition in his philanthropic and noble work, and yet he seems to get along and is accomplishing mighty good for those children who have been so exposed. You come to Boston and you have the Rev. Doctor Cullis with his Faith College and Institution, where hundreds of every kind of diseases are healed every year. You go to New York and you have the institution of the Rev. Mr. Simpson, where the same results are presented every week; and then if you want further information, you would naturally get it. Let any one read the book, "America's First Fruits," being a proved record of one year's Divine healing, in the State of California, conducted by Rev. Mr. and Mrs. Dowie, and you will have undeniable evidences by the score; you will there see that the gift of healing is a thing in practise this very day. For these things we cannot account by natural law; there is no natural law I could appeal to that will sustain the thousands of orphans cared for by Rev. Mr. Muller every year; it is utterly opposed to State craft, to economics, and to the law commonly known as science; there could be, according to all human law, no such institution in existence; yet it is there. Nor can a man be an infidel and see these massive institutions simply and wholly sustained by faith and prayer, and not believe in a God. And whatever our own ideas may be touching the details, the facts are beyond dispute.

I am under the impression that in these days the Church of Christ is especially invited to study its reserve powers and possibilities, just as we are invited in scientific circles, mechanical circles, and agricultural circles, to study the resources of art and the sources of power and wealth that are in the soil and in the air. Nor have we got to the end of farming or inventions; neither have we yet drawn upon all the resources of Christian power by faith and prayer. Things that we have become familiar with in the matter of cause and effect, we have learned to call natural law, but it is very likely that what we call natural ways are not the only ways of nature: our knowledge is not the bound or includes the locality of what

nature is, and what nature can do. As a rule, first things are miraculous; if they remain first things and have no successors they remain a miracle; if they are succeeded or repeated, then they become what we call natural. Take for instance Adam, Eve, Cain and Christ, they were all miraculous productions by coming into existence differently; but Abel and Seth and others born after the manner of Cain were natural. The difference between a miracle and that which is common is, one is a second and the other is a first thing; first things are miraculous; second things may become what we call natural. Had we more knowledge we would see that what we call miraculous are as natural as any other things. Our Saviour turning water into wine was naturally a miracle from a human standpoint; the Divine side, if we could see it, would present it as reasonably as anything else; naturally wine is made slowly; our Saviour simply made it quickly; in both cases the author is the same. Our building stone was years in forming and hardening; but our coignet or artificial stone is made in a few hours, and one will last as long as the other. Methods in practice are very important, but by no means always exclusive; there are many things done and ends reached in different ways; there are right ways and wrong ways, and mixed ways of doing things, there are also quick ways and slow ways. It may take me days to find out the opinion and disposition of a person, but if I had the gift of discerning of spirits I might know the same individual in a few moments. By medicine I may be restored to health in a few days or weeks; by healing I may be restored in a few minutes. More than thirty years ago I was conducting special services in a little church outside of Hamilton. When about half way through, the bully of the neighborhood entered the church under the influence of liquor, he began to swear and disturb the meeting; everybody seemed afraid of him and the people began to move out. I spoke to him quietly and asked him to come forward and sit down near me; he did so. In a few minutes tears were rolling down his cheeks, a few minutes more and he fell from the chair as if knocked down, and cried to God to forgive him; and in a few minutes more he stood up crying, Halleluiah, I am saved; and from that day he has been a good Christian man. When passing through Hamilton

last week, though he is quite aged now, he was driving in his buggy, he cried out and I turned and spoke to him, and he said I am still happy in the Lord. Now there was almost instantaneous conversion; and I have known people to be years in getting converted, and yet I think he was as thoroughly converted as any other person who may have been under the operation for weeks or months.

By pure, sincere and earnest prayer I believe we can affect the minds of the unconverted for their good, even though in some cases they may be thousands of miles away from us; so I believe the prayers of the righteous can help the unconverted in sickness, or I would never pray for them, and in some cases I can draw no other inference than that God has healed them through the prayers of the good. Sure as we live, mind does impinge upon mind; there is a highway from mind to mind independent of the senses, over which flow the forces of good or evil unknowingly and imperfectly understood by us, nevertheless we are constantly influencing one another through our minds. In days to come I believe this highway and power will be better understood: what is now incidental and uncommon will become general and frequent. Take the cases I have referred to, as Mr. Muller, it is a grand thing for him that he can use the influence of God, who is in Australia, and on this or any other continent, to move man and woman in all parts of the world without his personally seeing them, and prompt them to send a subscription or a gift to his home, and that he can move a sufficient number every year; and though many never send but once and some of his givers die, he never lacks. Now it is a mighty strong power, but I can understand that when a man is acting through God and God being everywhere, distance makes no difference. He can move a man in Australia to remember the orphans in Bristol, as well as he can move one in England or Canada; and that such things are done no one can dispute. And take our friend the Rev. Mr. Dowie. I asked him with regard to his children, for he has several; have they not ever been sick? No, sir, nor ever had a drop of medicine; I cannot allow my children to be sick. Now the oldest is about seventeen years of age. Will you explain to me how that man, by what some call presumption and some fanaticism, has kept his family well; can

you do the same? Is there any rule or law that you know of that would be operative in a family? You say he doesn't do it by faith; what does that matter so long as it is done? Can we not recognize an effect if we might dispute the cause? And there are a number who have families just the same, who have lived having the wholesome effect of health and strength, and meeting with no accidents, and these men say that God is their protector. What am I to say in opposition? I am simply to take their word until I find out that it is done by some other means. Persons of intense passions easily overflow, and we can feel their gloom or good cheer; when we enter their presence we can see from the countenance of the human frame the inward emotions of the spirit; how, when a person is angry, the eye flashes and stands out, the blood rushes to the neck, the mouth and lower jaw is determinedly fixed, the fists are gripped and the attitude of the person is one of stability; and here is anger. Then you see the expression of joy; the clearness in the eye, the calmness in the countenance, the mouth slightly opened and pleasing, and the limbs lax and free. So you have the different expressions of the passions in the man, and by this outward sense we come to know the inward state of the man. The doctor helps his own medicine by his own faith, and still more is he helped if the patient has faith in him. The trainers and managers of wild beasts tell us that courage is born of unwavering faith in the control of these animals. If the trainer lose his courage he will not enter the den that day for any performance, for as sure as he goes in lacking courage, the wild beasts know that he is afraid of them and will tear him to pieces; so that these passions we think so lightly of, even the animal world recognizes them and knows of what spirit they are. A child can detect hypocrisy because its mind is pliant and passive. I will give you an instance; when studying theology many years ago in the New England States, I went with a college chum to visit his father in the Shenandoah Valley in Virginia. The circumstances of the father's affliction are as follows: he had sold a timber limit in the mountains to an agent in Kentucky. This Kentucky gentleman called to make a payment but wanted the owner to go with him. He had been at the house several times before; they had a little girl about five years of age who loved the

stranger and would fondle him and delighted in his presence till the last time he called, and she shrank from him, nor could they induce her to sit on his lap or kiss him, and when the father went away with him she could not be pacified, but cried "poor papa, poor papa ; don't let him go mamma." But he went ; the result was that he was shot by the Kentucky gentleman and thrown over the edge of a rock and naturally was supposed to be killed. It is generally affirmed that he thought of getting rid of a certain payment of this land. The father not returning at night caused the child to weep so that she almost went into fits, and all the time kept crying "poor papa." Now, my friends, how did this child come to have this repulsive feeling towards this man ? The way I would interpret it is, that the man had already made up his mind to commit the murder ; it was a decision come to by him, and being so, when coming in contact with the little girl, with a loving and open mind, and her love for her father overflowing, the evil mind of the stranger jarred on her mind and caused the repulsion. And there are scores of such instances occurring daily.

Our minds can be in a passive, willing, or resisting state ; we can resist God and all His influences or we can invite them by being willing, or we can be in a passive state, letting things come and go. These things are well known to practised mesmerists ; they know that a person can resist or invite them, or be in a passive state. The same state of mind meets our faith and prayer ; some people resist the prayer and faith, some are careless and passive. The blind train the sense of touch in the finger end to a very delicate point. Some detectives have willing minds and by training them invite impressions. A person having made up his mind to steal may unwittingly convey that decision to the detective if he comes near him. I knew a detective in one of the large New York stores who told me that in eight cases out of ten of strangers passing him he could feel the impression when they came in to rob the store, and he would set a special watch upon them ; sometimes he was mistaken, but he was in eight cases out of ten correct. How would you account for that ? They go in on purpose, their mind is made up, and that mind impresses the detective who has been thrown in that direction to feel the impress.

I am more than ever convinced that I do an injustice to any person against whom I harbor in my mind hate or malice or evil of any kind; how much harm and how it is exactly done I do not know, but little or much, I am thoroughly persuaded I do my neighbor a wrong if I think evil of him. I repeat, I cannot tell how it affects them, but in some cases we find out that we have affected them, and I believe we do so. Now a pure heart and pure generous thoughts towards our friends are helpful to them, whatever we may think. Many persons are not aware how much of wrong they do themselves by having a resistant mind towards the Gospel influences; it is a wonder how persons will resist the kindest promptings of the Holy Spirit. I have seen people bow down in the very pew and could not stand, and yet have sought help to get out of the church rather than yield their hearts to God. You can see how mighty resistant power is, since their judgment and their affection say, Give your heart to God, and yet they rise up with resistant mind and go from the house of God unsaved and unyielding to Him.

Prayer, faith, and healing powers are neutralized by a resistant attitude of mind. I like to pray for a person when I think they are in sympathy with what I am about to do. I do not like to be called in to pray at the invitation of an outside friend, and bow down or stand as it may be, to offer prayer for a person who cares no more about it than I care for the aborigines of Australia, and I can feel whether the person I am praying for is in sympathy with the simple utterances I am offering to God on their behalf. We see the power of resistance in the Saviour's sufferings at Nazareth, through the unbelief of the people. Even the Saviour's strong arm was neutralized, Matthew, 13th chap., 58th verse, "And He did not many mighty works there because of their unbelief."

May it not be well at the beginning of a New Year to examine yourselves and learn what attitude of mind you are in. What has been your position in the year that has passed? Have you been resistant? Has there been one action or many when your soul has melted in tenderness, and when guilt was felt a burden, and judgment had condemned you, and you feel ashamed that you did not come out and take up your cross like a follower of the Lord Jesus Christ. I may well tell you

that your resistant power will gain on you, and the power that moves you to God will slacken, and the time will come when it will be no great effort to be indifferent to all good influences around you. Take advantage of to-night and give your heart to God, and help me in the exercise of your prayer, and at the same time may I not be of greater service to you, and may we not one and all be of greater service to each other, if we will only wisely make use of the power that is given us. I ask no vain thing when I ask you to remember me in your prayers and cherish in your mind a loving good-will towards me. I teach you that you can help me, and that you can bring wisdom into my mind. I teach you that you have it partly in your power to keep me in health and strength, and make me vigorous and successful. So that I am not asking a thing contrary to my teaching when I ask this, to be lovingly and prayerfully remembered by you, and for the year to come may we all present loving petitions one for another that it may profitably pass by.

May the Lord smile upon us and spare us through the coming year. Should any of us be called, may our home be in Heaven. Amen.

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HOW FAR IS MAN A FREE AGENT ?

Text, John, 8th chap. 32nd verse :—" And ye shall know the truth, and the truth shall make you free."



RUTHS and facts, theories and arguments, are sustained by different degrees of proof; our duty, therefore, as reasonable and responsible creatures, is to accept and govern ourselves by those that have the highest authority: for surely such a course of conduct must produce and insure the greatest amount of prosperity and happiness for the individual as well as for the nation. It may seem a little strange for me to state, but I am persuaded of its truths, that I know a number of persons whose faith and creed are not sustained by the highest authority of Bible teaching, reason or common sense. They accept a minority and reject a majority, out of a number of equally plain truths that are revealed. They will, for instance, quote half a dozen plain passages from the Book of Daniel and Revelation and reject twenty quotations equally as plain from the Gospel of other sacred books of the Scriptures. You ask me if I mean to say the Scriptures contradict themselves? My answer is, they appear to do so, but we are all agreed and believe that in reality they do not. The apparent discrepancy arises out of the limited knowledge, and what we may very aptly call an unconscious bias, in our methods of reasoning. In such a case you ask, What course should we pursue? I answer, "the majority course:" if ten passages prove to you, plainly and apparently, one doctrine, and twenty others apparently and as plainly prove its opposite, your duty is to be governed by the twenty. A statement like that seems almost uncalled for, yet you will find that men and women quite frequently govern themselves by a minority. A professed admirer of mine from England paid me a visit last summer. He praised me very much for the work I have done in connection with Anglo-Israelism. He told me I had a great many friends across the water: I was very glad to know it. He afterwards said,

"several of us feel very sorry that you do not espouse the doctrine of soul-sleep and conditional immortality;" I answered, "I am sorry you are sorry;" I guess we are all trying to do the best we can. You know when a man gets hold of one of these special ideas, he will peck at you every chance he gets; so when we were quietly alone he began again. I said, "What passages do you chiefly rely on as being your best proofs that the soul sleeps after physical death until the general resurrection." He answered, "They are quite numerous, Doctor." Well, I said, "Give me a few of them." He did so. "Don't you think they very plainly prove that doctrine?" I said, "They do as far as I can see." "Why don't you believe it then?" "Well have patience till I give you a few passages that teach the very opposite;" and I doubled up on him. Then he began to say, "Oh well, you have to explain those;" "I can explain yours too, and I have only ten of yours to explain and you have about twenty of mine." It stopped all our talk on this subject as long as he was with me. Now I am perfectly sure that that good brother is governed by a minority, and not by a majority of evidence in that simple case alone.

Again, some argue so closely, and, we may say, from our standpoint—wrongly—on the foreknowledge of God, that they very naturally in applying their theory to practice, ordain and predestinate all that comes to pass, leaving the only logical inference that is possible, that man is a mere providential machine set in motion by the great God during His eternal existence, which motion is directed to hell or Heaven, and will end there in spite of the machines themselves. They also quote certain passages that seem to favor this theory; but again, I admit the apparent plainness of such passages, and I admit there is force in these quotations; but I can off-set them with others equally as plain and more numerous. Then why should I be an Ultra-calvinist? There is no reason why I should, if I wish to govern myself by the greatest amount of evidence.

Predestinarianism may be taught without involving the God-dishonoring and man-debasing theory of theological fatalism; the best one can do with such a theory is to prove it by argument, which argument can be easily met; but above

and independent of argument, man's free agency is known and proved by his own self-consciousness; he is day by day thoroughly persuaded that in some degree he is a free agent. He needs no argument to produce this consciousness, for it spurns all argument and asks no such weak support; it is entirely independent of reasoning, for it is his own daily experience. And surely no one should be justified in yielding a fact of consciousness to a fact of mere argument. Whatever foreknowledge and predestination mean, this I know, "I am a free agent;" therefore I cannot interpret those passages so as to destroy my own self-consciousness.

The nature of free agency and its extent or limitations are matters suitable for debate, and you may argue on those points. Our knowledge and activities of body and mind are from several sources: much of our knowledge and activity are prior to and independent of argument: three-fifths of all any man knows, he knows without argument. Do you think that is a rash statement? Analyze what you know. For free agency there is a better foundation than argument. These sources referred to are,—First, "instinct," second, "institution," third, "experience," fourth, "reasoning." I need not take your time to prove the nature and work of instinct; this Divine gift is so widely and generally spread abroad in nature, both in the vegetable and animal as well as the human world, that any careful observer must have noticed the beauties and wonders of instinct. The young bird takes naturally to flying without being taught; the little chick to picking and scratching; the young ducks—though their mother be a hen—take naturally to the water; and I was greatly amused last summer noticing a turtle's nest turned over by the ploughman. I found the turtles were about ready to come forth from their eggs, and with their beautiful shell houses (for they carry their own houses with them, and have no rent to pay, thank God), they seemed to be taking in the surroundings, and finally they began slowly creeping towards the bank of the river and went down into the water. Now, I wondered why they did not turn their face in one of three other directions; they might have travelled for forty miles before getting to water; they knew which way to go. The mother never came to show them the way; they knew that all right: that is instinct.

Supposing I had a field, in which was growing five hundred different kinds of herbs or plants, and I turned a number of animals into it; each one will, of its own taste, directed by instinct, take a certain number of the plants and reject the rest. The ox, for instance, would eat 276 and leave untouched 224; the sheep would eat 327 and pass by 173; the goat would consume 449 and only leave 51; a horse would eat 262 and would let alone 238; so I could go on with the pig, geese, ducks, and chickens, they could make a selection without having studied botany in the schools, and know exactly what suits them. What is that? "That is instinct;" equal to any botanical knowledge you could speak of. "God put it in them."

We have instinct, directing us especially in our early beginnings, directing us to the fount of life, the mother's breast, and continuing to direct us in part all the way from the birth to the grave. And when that change called death takes place, instinct will take out the pins, untie the knots and relieve the soul from the tabernacle without being taught, and does it quietly and well. I have often stood beside the dying, when I would say, now, instinct is coming to cut the strings that hold the jaw:—"down goes the jaw"—"it is done." "That is instinct."

Come to intuition, that is that which comes to us spontaneously, that seems a part of our very being, such as a knowledge of our own identity; such as, that there are other people besides ourselves, and such as liberty and authority and distance: we are never taught this by argument, we can know it naturally.

Come to experience, and what a wonderful source of information we have here, as pleasure and sorrow, pain and suffering, anger and joy, fear and shame, innocence and guilt, not one of which you can prove by argument, but any one of which, we all know what is meant, for we have these impulses in our mind and in our heart; and once we have felt the throbbings of pain we can talk about it, and we could not if we hadn't, nor could we conceive the idea. You see the sources of our knowledge and activity.

You come to reason:—this deals with the right and wrong of things, the good and bad of authority, and power and all

human freedom and reason, and has a very important part to play when we live in families, cities and nations, because there are so many questions that must be adjusted simply by reason. We have thoughts that we are conscious of as being right and wrong. A thought is as tangible as this piece of brass: we cannot weigh it, we cannot tell its shape, color, odour, but we know that thoughts are facts, and sometimes they are a burden, and sometimes excite us wonderfully; thoughts are realities and have their home in a real spiritual nature. Many have false ideas of freedom, that they test from a lawless looseness, to do as they want, even though they cultivate their wants in a wrong direction: if you restrain them they think they are not free. True freedom is best expressed in a manly and honourable control of one's self. We have, of course, liberty to do wrong, but we have not the right: in fact, there is more real liberty in restraint than in indulgence, there is more liberty in praying than in swearing, and in sobriety than in drunkenness. We have many times to restrain ourselves, and we know that the restraint is an evidence of our liberty. Here is another illustration from a preacher who called to see me. He was a smart little fellow, prim; I hated to rub against him lest I should spoil him; he was so nice I liked to walk down street with him. When we left the house some little girls came up and said, "hello, Doctor;" I said, "hello! Where are you going?" "Oh, just down street." We got to Church-street, and met two boys there. One said, "Are you going to preach on Sunday morning, Doctor," and the other little fellow said, "No, he isn't." When we got a little farther down he said, "Doctor, do you speak to children on the street that way?" "I do, if they speak to me;" it is a habit I got from my father. "Well, don't you think it lowers your dignity, Doctor, with the people." The first word I thought of—I don't know whether it is proper to have said it—but it was at the top of my throat; I had a great notion to say, "You Poppinjay, what are you thinking of?" Now, it would not have been very well-mannered of me to have said it, and it would have shown I was not in control of my own liberty, so I did not say it. Restraint is wholesome at times.

I knew a gentleman who, when I asked why he was not at church as frequently as he used to be, he said, tremblingly and with tears in his eyes, "Doctor, you buried my only daughter," who was only thirteen or fourteen years old. She used to go out with her father on Saturday night and interest him while walking on the street, and bring him home sober ; she always had something nice ready for him in the house, and, though so young, she had trained him to become dependent on her, and he could not free himself from her presence, and from doing things that would please her. The restraint was gone, and now he was alone and let loose again and spent his evenings very differently. I could not help thinking it a pity he should have lost the daughter, who had such a golden mellow charm to keep his feet in the way of sobriety, for he is not a free man in the fullest sense of the word.

I was once preaching in Halton county, and I made use of this illustration :—In certain games of cards the ace is a leading card, and will, when well-played, conquer a king. I said the will is like this ace, when well-handled will conquer a man and make a king of him, and so it will. There were two young men present, they got disputing and got fighting ; one was a laboring man on the farm and the other was the young landlord. The workman was an emigrant a few years before, but the illustration fastened upon his mind, and he said to himself, "yes, I will control myself," "I will be a king." To-day, that man has a good farm, and his young landlord, with his reckless lack of will power, is gone down and lost the homestead. That is the difference in playing the game of life wisely or imprudently, my friends. Man's freedom is remarkably attested by the way some spend their fortune and others make one. Moral good and moral faith imply free agency in man ; things may be right and wrong and without being morally good or bad. A dog can do a wrong and a right thing, but there is no moral quality there, therefore there is no sin. A child can do a right and a wrong, so can an insane person without there being sin or guilt ; in all these actors and actions there is a kind and degree of freedom. What then is moral freedom ? It is when the actor has intelligence of a certain amount and kind, and when he is free in his person

and in the act. Now this intelligence society easily recognises and correctly measures in judging of man's responsibility of their guilt or their innocence. A man may be personally restrained by sickness or physical force, or unable to keep certain agreements or perform certain duties ; in such cases non-fulfilment will not entail personal guilt. Again, a person may be commanded to do something impossible, such as lifting himself in the air by taking hold of his boots ; in such an act there is no freedom, hence no guilt for not doing it. But where there is such intelligence and liberty, a right act is morally good and a wrong act is morally evil.

Again, some argue away man's moral freedom by saying that will is always governed by the strongest motive, and God furnishes the motives. Now the point to observe here is, that the strongest motive can only be so called after the will has chosen ; a preference and deciding power is in the will, and not in any motive : that is, six things are presented to a man to choose from, he considers each and finally decides on one : that one is the strongest, he has made it so. — This is illustrated by that famous story which I have told you before. A gentleman arguing that strongest motives govern seeks for an explanation ; as they had one donkey he said, now we will try this theory. So they took two bundles of hay of the same size and weight, and made them look as nearly as possible alike, and put them in the stable slightly apart and then turned in the donkey, and whichever one the donkey touched that was the strongest motive : "and the donkey gave the decision."

The solidarity of the human race is now generally accepted, hence the hereditary consequences are now understood to be very natural, both of good and evil influences, coming down from generation to generation, and these consequences which we inherit have much to do with the measure and force of individual freedom. Some fathers not only mortgage their children's farms by their drunken wastefulness, but they as surely mortgage their children's liberty, and usher them into the world crippled and enslaved in part. A good man is the freest, the one who neither abuses the world, nor lets the world abuse him. The spendthrift abuses the world, and the miser is abused by the world : neither of them are wise.

I knew a man who was converted who had been a great drunkard. He told me after conversion the very appetite was taken away, he never had a prompting to swear or touch liquor again, in fact he was thoroughly converted and free through the Son of God. I do not think everybody is so thoroughly converted, as Artemus Ward said when they were introducing him to Brigham Young's wives ; he said, I think Mr. Young is muchly married. And so I think that this man was muchly converted ; and I have met people who were converted ; but their pockets were untouched, they were as miserly as ever ; and some people with whom fashion would dominate : it had'nt made a clean sweep of their hearts. I like to see a conversion clean, wholesale, in the man in his life, and place him in the family of God as a free man. I may quote, in closing, Galatians, 5th chap., 22nd verse : " But the fruit of the Spirit is " Love," " Joy," " Peace," " Longsuffering," " Gentleness," " Goodness," " Faith," " Meekness," " Temperance : " against such there is no law.

Let us lift ourselves up then, whatever our first conversion may mean ; let that progress in sanctification take place that shall put us above all these restraints in the happy realm of Divine freedom. May we all be made free from sin. Amen.

THE BEHRING SEAL QUESTION AND FISHERY DISPUTE.

TEXT.—9th Psalm, 20th verse: "Put them in fear, oh Lord, that the nations may know themselves to be but men."

THE military improvements of these days call for greater caution on the part of our statesmen and legislators. The weapons and machinery of war are so thorough, and by means of railways and other methods of communication, vast bodies of men can be quickly transferred, transported, and centralized, making war all the more terrible and destructive to life, property, and progress. None of us can fully imagine what a dreadful calamity it would be to have a war between Great Britain and the United States. Christianity would receive a serious wound in her progressive march, and civilization would be very much crippled; in fact, it would be equal to throwing the world back fifty years. In the light of such a possibility, how appropriate the words of my text, the fear and caution enjoined upon men and nations when dealing with great national questions. From the very nature of our civilization and national forms of living, it comes to pass that simple individuals are trusted and invested with very great power, with the possibility of peace or war, as we oftentimes find, resting solely in their hands. At the beginning of this century, Napoleon Bonaparte could set Europe in a blaze, and make the great continent one vast battlefield. Think of Prince Bismarck, the now lonely and fallen chieftain of Germany; think of him a few years ago, for then he held the destinies of Europe in his hand, and could have caused a war at any moment that would have involved millions of soldiers, and drawn into contact many nations. It seems a pity to think of the man of blood and iron cast off in his old age. There are some lonely bodies in this world. I never like to see a politician cast aside unless he has plenty of means, nor an old preacher, nor an old horse that has been well used, nor a dog that has had a fancy master; they are lonely bodies to look at.

At the present time no intelligent citizen of our country can be indifferent about the responsibility resting on Lord Salisbury, the Prime Minister of the British Government, and the Hon. James Blaine, Minister of State in President Harrison's Cabinet in the United States. I have no doubt that the burden and intent of my text is shared by both of these hon. gentlemen. I believe they both have the fear of God before them, and are cautious in their correspondence. Lord Salisbury is directly responsible to the British Parliament, to his Queen and to his country. The Hon. James Blaine is not under like control; he is not directly amenable to the Congress or any elective constituency, but alone to President Harrison. It is rather queer to think of, but true withal. The Hon. James Blaine is an autocrat in office and power, though he is a Minister in a republic; while Lord Salisbury is a democrat, for he is directly amenable to the people, although he is a minister under a monarchy. The British parliament more easily and completely represents and responds to the will of the people than the Congress of the United States. The parliament can dissolve and appeal to the people at any time on any important question when it is thought needful, but the Congress has no such power. It must run on independently of the questions of the day for the four years. A member of parliament selected as one of the cabinet must again appear before the people for re-election to ascertain whether they think him worthy to take office and be trusted with such power. A member of President Harrison's cabinet in the United States receives no such sanction, is under no such authority, and has no such appeal to make. The British parliament is, in simple fact, a crowned democracy. For these very reasons Lord Salisbury needs to be more cautious in his written utterances than the Hon. Mr. Blaine, and I think anyone reading their correspondence will notice these characteristics are displayed. They are both strong men, both lovers of and loyal to their respective countries. I have no doubt but that the Behring Sea dispute will be finally settled by other means than war. Ephraim and Manassah, in other words, Great Britain and the United States, are not appointed by the Prophets of God to do battle one with another in this latter day,—they have a more intimate relation than many think. The United States, according to the Ten Lost Tribe

theory, as many of you know, is the embodiment and expression of the tribal gift of Manassah, which of all the tribes, by the gift of the Patriarch, was to be separated from its brethren and to become a distinct people, a great people, an independent people. Such they are,—the only people that ever went and separated from Mother England. But it was God-appointed. We are brethren, down from Jacob, with a bond and sympathy that no other people on the face of this earth can have with the same intensity.

When Britain first went to war with the Colonies it was impossible for her, though she could sweep the world, to conquer those few scattered people, because the thing was of the Lord. It was impossible for the United States to conquer Canada, mighty as she was, in 1812-14. Nations when they come face to face against Providential intent, no matter what nation it is, they have got to reel back and own there is a God mightier than the armies of earth; and how often it is proved not by might, but "my spirit," saith the Lord. No man can interpret these two wars unless he takes the meaning of the quotation I have just given.

In these days of progressive civilization, our judgment is asked and our sympathy solicited in many directions. Communities and nations wide apart in distance and communication are naturally more restricted in their interests and opinions than races and peoples who are in closer contact, in time and territory. Railways, steamboats, telegraphy, telephones and the press are rapidly reducing the world of nations into one vast and sympathetic union, and every day, and by every means of increased inter-relations, our mutual inter-dependence is increased and our international rights are augmented and multiplied. These things point to the future, that in difficulties arising between civilized nations they are asking for a court of adjustment, and we see in them the intention of Providence to force nations to create a "World's Parliament" for things that are general to all the world. They will not do it until they are forced to, but God will force them. Whether we will, or will not, such a parliament will in time come into existence; there is no more reason why a thing of dispute between nations should not be settled by a court created of the nations, than that a difficulty between two states should be

settled by a Supreme Court of the United States ; or a difficulty in one of our provinces settled by an appeal to the Dominion Government or to the Privy Council of Great Britain. The right of nations would be more secure and the decisions safer than when they appeal to war ; and the common sense and common interdependence of men in these latter days will not permit them to be led to slaughter each other at the mere whim and fancy of politicians, kings or presidents. The trapper and his family in the lonely forest lives in and moves in a narrow circle compared to the full-fledged and active citizen of London.

In fifty years from now it is probable a Federal parliament made up of Great Britain and her colonies in the first place, will hold sessions in Jerusalem, and members will be able to attend as quickly, safely and cheaply as did the members of the old Canadian parliament in Montreal, or the members of Congress at Washington ; and it is pleasing to know through the teachings of God's Holy Prophets, that the United States will become a member of this Jerusalem parliament, other nations following on ; and she will become a member without any sacrifice of her rights, independence, interests, or autonomy. These nations will join together to take such questions as are now constantly arising, and will multiply as the populations of the nations multiply. If such a parliament were now in session, the " Seal Question " of Behring Sea, and " fish dispute " between Newfoundland and France would be referred to it. When men form villages, towns and cities, states and nations, they come into closer relations with each other. Out of these new relations, there comes into existence new obligations and duties ; these must, as far as possible, be defined by law, so that the liberty and interest may be secure. In the course of such progress, fresh interest is taken in things of little or no value before, and become matters of importance for our consultation, such as springs, rivers, lakes, seas and their coasts. The early and isolated settlers could cut all the firewood and building timber they wanted, and no one would interfere with them ; or they could dam up a spring or river as suited them, or shoot all the game they desired, and catch all the fish they wanted, but the course and progress of society change things by putting a new value on them.

Behring Sea is said to have been first explored by Capt. Vitus Behring, a citizen of Denmark who enlisted in the service of Russia : the Sea and the Strait were named after him. Russia thus came to own Alaska and claimed the Sea from July 17th, 1741. One hundred years ago, the seals were of no great importance ; any nation so minded could fish there ; the Japanese did, the Chinese, the Norwegians, the Portuguese, the French, the English and the Americans. Later on, as the seal-skin rose in value, Russia began to object to other nations entering this sea for fishing purposes without her consent or license ; her demands were never conceded by any of the other nations, not even the United States. They all claimed the fish within three miles of the shore, without any hindrance, which by international courtesy and national custom, is now accepted as binding as law. A nation's territory, rights, and possessions extend three miles into the ocean from the coast ; it is called theirs, and anything within these three miles, fish or anything of value is also theirs. In 1867 the United States purchased from Russia the country called Alaska, measuring 580,107 square miles ; paying for the same \$7,200,000. A short time after coming into possession the United States Government rented and leased to a Company the exclusive right to catch seals in Behring Sea. Last year the Company's lease expired. It is right here where the trouble began ; the Company naturally wished to have the seals to themselves, and so began to prosecute other nationalities and at last called on their Government, who had foolishly licensed the right to fish, for protection. It is in this monopoly where the trouble arises, as invariably out of monopolies granted by cities, states or nations such trouble will naturally arise.

In my last visit to the Pacific coast and British Columbia, I found a very general opinion, both among Americans and Canadians, to be that this Company was the real cause of trouble ; they had misled and deceived their Government with false statements, on the slightest evidence, charging foreigners with invading the three mile line, and, of course, forbidding them and persecuting them, even on the open sea ; mind you, forbidding other Americans that same freedom. One man, who had been engaged in the seal business for over twenty years, and whom I personally knew, told me, if the Government would

let them alone, there would not be a seal to fight about in twenty years. What the United States and Great Britain need to do, is to provide some law of protection for what is left in order that they may keep up their increase, else there will be none to contend about; I believe that is correct.

In July, 1887, the United States steamer "Rush" seized and imprisoned the British steam schooner "W. P. Sayward," when captured she was forty miles from land and had upwards of five hundred sealskins in her possession. The Captain and officers declared they had not caught them within the three mile line. They were, however, brought before the District Court of Alaska. The case went against them, and they appealed to the Supreme Court of the United States, and, for a wonder, the Court could not entertain the appeal for the reason that the Alaska Court was defective in its relation to the Superior Court, a defect and weakness overlooked when the Court was first organized and constituted. An appeal was before the last Congress to remedy this defect, which they came to see through the arrest of the steamer "Sayward." The "Sayward's" case was then referred to the British Government, as the officers and men were British subjects; they brought the same to the notice of the President of the United States, and thus began the trouble between the British and United States Governments. After some time Lord Salisbury asked that the whole matter be referred to arbitration for settlement; this request has so far been denied. The next move for the master of the Sayward was to appeal to the Superior Court directly; as a foreign subject, he is supposed to have such a privilege arising out of international courtesy and law. Whether the Court will entertain the appeal or not, we shall have to wait a few more days in order to know. The decision of the Court will not be binding in an international sense, but it might open up the whole question, and their decision certainly would have great influence in any arbitration or after consideration.

This appeal has caused an alarm among our American friends; nothing has moved the High Courts and lawyers with the same interest as has this appeal. It has also brought forth a good deal of harsh criticism; I am not lawyer enough to know why this appeal should be distasteful to our American friends, but I persuade myself that I have common sense

enough to believe that it does credit both to the appellant and appealed, for no court in the world is held in higher esteem for its honesty, wisdom and fairness of its decisions than the Supreme Court of the United States. That a foreigner should be willing to rest his case with it, seems to me a credit to the court; and that the appellant believes not only in the justice of his cause, but in the fairness, honesty and integrity of the court, or as a foreigner he never would appeal to it. Anyway, I believe the good sense of the two countries will be competent to settle the whole matter peaceably and honorably.

May we not see the permissive intentions of Providence in allowing these difficulties to arise between the two leading Christian nations—Great Britain and United States—and what is the lesson? To teach and to show to the other nations that the most serious difficulties may be overcome and settled without resort to war. Are not these troubles allowed to test the Christianity of these two great and prosperous countries, to force them to arbitrate, that they may give to the world a peaceable example as to how vexed questions may be quieted. This method of settlement they have tried successfully before, in the Alabama case and in the St. Gaun case or the fixing of the Boundary line in Puget Sound. Both of these cases the United States won, but in the third—the Fishery Question of the Lower Provinces—Canada won. So surely our American friends need not be afraid of a court of arbitration, and I am under the impression that the good sense of the American people will join with us in saying for the Hon. Mr. Blaine and for the Hon. President Mr. Harrison—you must arbitrate this matter and settle it that way, whichever way it goes.

The Newfoundland question has been a source of trouble between Great Britain and France. Sir Humphrey Gilbert on August 5th, 1583, annexed Newfoundland to Great Britain. The splendid fishing grounds invited foreign nations, hence they were visited by the Portuguese, Spanish, Norwegians, French, and English. Disputes began to occur and increase; the question was brought up at a congress in Utrecht in 1713. This congress gave consent to the Sovereignty of Britain over Newfoundland, with a clause of courtesy that they should allow the French to catch fish on a line with the shore from Cape Bonavista to Point Richie, measuring 450 miles. Here

again the increase in value of the fish, the multiplication of population, brings the French and English in close contact, and they get angry with one another. Newfoundland being alone is not as powerful as if she had formed a part of our prosperous Dominion this trouble will open her eyes and help her the first opportunity to become a member of the Dominion of Canada. (Applause). In the past and present, on the Pacific and Atlantic, we see the profit of being a part of Great Britain : what would we do with the United States in the Behring Sea question? What would Newfoundland do alone with the French nation, regarding this fishery dispute? Common sense tells you at once we neither of us could do anything. What then is the use of talking about independence till we can maintain our independence? (Applause.) Does any man think for a moment that the French men-of-war would spike their guns or remain silent in the presence of a few thousand Newfoundlanders? I tell you they are afraid of the "Old Lion" (Applause). Our American friends would be hounded on by the Fenians and they would not care five cents for Canada if it were not for the "Old Lion." I trust the better judgment of the United States will eventually assert itself, but there, as well as in this country, they are controlled politically by elements that are a degradation and shame to both countries. Give honest, good and true men fair play in every land, and swing the Fenians to—Heaven—anyway so long as you get them out of the way, and let men of intelligence and interest consider these questions on their true basis, without regard as to whether they will be sent back by the votes of those—traitors to their own countries, and mischief makers in any other. (Applause.)

In all these things my friends, I see, and that is why I am specially interested in them, a directing Providence, conscious of our destiny as Israel, and that includes the United States, marked out by the unerring prophets of God. I know better than the politicians can know, what the issues must be; for He whose word cannot vary, has appointed peace between the children and tribes of Jacob. The question will be settled; we will offer our prayers, we will speak kindly on each side, not by any means to aggravate one another, in the sure hope and firm persuasion that the question will be peacefully settled. The Lord bless all the negotiating parties. Amen.

THE FINGER OF GOD IN THE HISTORY OF THE NATIONS.

Text, Exodus 8th Chap. First clause of the 19th verse : "Then the magicians said unto Pharaoh, This is the finger of God."



AT the time of our text the Hebrews were in bondage as slaves in Egypt. Moses was commissioned to demand their freedom. You are to remember that Egypt was at this time in the full glory of her growth; a nation of great wealth and power; one of the first of the civilized nations after the Noahic flood. A people skilled in war, they were then enjoying the fruits of many victories. Among them idolatry had attained a height and gained a commanding influence and authority that neither before nor since has ever been excelled by any people in any nation. Their gods were numerous, and they were reckoned the most powerful and wise of all such gods. Moses appears in the palace of the King, and in the name of his God demands the liberty of the whole of the Hebrew people. In the presence of the priests and gods he proclaimed this unique saying: "Hear, Oh Israel, the Lord our God is one God," a strange statement when all around him were a number of other gods. He was the priest of one God; they were priests of many gods. Moses, however, challenged them to an open contest; the Egyptians agreed; they selected ten of their very best gods, and arrangements were made for this great battle. One after another they tested their power with Jehovah, till ten were conquered, Pharaoh subdued, and Israel made free. Well might Jethro, the Midian priest, exclaim, as written in Exodus 18th chap. and 11th verse, "Now I know that the Lord is greater than all gods, for in the thing wherein they dealt proudly he was above them." To understand the special point and full force of my text, you need to keep in mind how fastidious and very particular the Egyptian priests were in matters of cleanliness and dress. The great historian, Herodotus, who tells us so much, and many wonderful things about Egypt and the Egyptians, relates how priests shaved their

heads and persons every third day, and bathed and put on clean linen every day lest they should harbour any kind of vermin ; and surely the priests of the lice god would be more careful on this point than any of the other priests.

My text is connected with the fourth god ; up to this point, the magicians had been able to appear favorably with Moses and Aaron, but now the fact is, these priests could not qualify for the battle ; they could not perform their service because they were afflicted with lice ; the very touch of an unclean insect made them ceremonially impure ; so they could not go into their temple to begin their work of divination for the simple reason that they had polluted their hands and were afflicted with this plague. Thus disqualified by their law, it is no wonder they exclaimed "This is the finger of God." They were stopped right there. Doubtless they meant to say, here is a direct interference by the God of Moses ; such interference they expressed in the figurative language, "This is the finger of God." The words "finger of God" are expressive of power and direction, and, as students of history, do we not see this same Divine Finger pointing and interfering in national affairs : yes, even in our individual experience we have the same testimony and evidence time upon time ; human plans and national intentions have been frustrated, stopped, or set at naught, and we have wondered how the thing could ever occur. As in nature we have wonderful evidences of design, so in natural history we have proofs of an over-ruling Providence. For instance, in the freezing of water we have positive evidence of creative forethought and intentional design ; the withdrawal of heat from water contracts it ; relatively it becomes heavier till you get down to 36 degrees ; though you continue to withdraw the cold from that point, it begins to expand, when reaching 32 degrees it begins to freeze, but because it is expanded the ice is lighter than the water and will float. It is a strange thing that a law at one point should produce the very opposite effect at another ; but had not God in His forethought made such a provision our rivers would have been frozen at the bottom, and we would have been in a sad dilemma. God who made the waters and stored the hoary frost knew exactly what He was doing, and water and ice are a proof to any secularist in this city that there is

a God, because there is a law acting in opposite directions which no law could do unless it was so designed. The truth is, Hebrew history, especially as contained in the Old Testament, can only be read intelligently and profitably in the light of an over-ruling Providence. A person that does not believe in God and in a directing Providence cannot read with much profit or interest the old Bible, because there are so many things contained in it for which there is no natural law, and sometimes what appears to be to us natural law is set aside that a Divine purpose may be accomplished.

A short time ago I called your attention to a very singular fact that is recorded in Exodus 34th chap., and 24th verse: "For I will cast out the nations before thee, and enlarge thy borders; neither shall any man desire thy land, when thou shalt go up to appear before the Lord thy God thrice in a year." Here are the Hebrew people settled in Palestine, having, a short time before been freed from slavery; they had to march through hostile countries to Canaan, and this land of Canaan was already inhabited by numerous kings, and, for those days, strong nations; yet God cleared their way, giving them victory and conquest, and finally the possession of the land, so that in Joshua's time he could say "All the kings, thirty and one, had this people conquered and subdued." Then think of the ordinance enjoined upon this people: they had to go up to the seat of the Tabernacle or to the temple at Jerusalem three times a year, leaving their cities, towns, villages, and the country all exposed and unprotected to the angry and surrounding nations. What a grand opportunity for Israel's enemies to retake and despoil the country; but God said, "neither shall any man desire thy land when thou goest up; and for fifteen hundred years we find that God gave them this special protection through all their chequered career. Although enemies were all about them, there never went into Palestine in fifteen hundred years an army at the time these men were away attending to these annual feasts. How would you account for that? Now, you would think the very first opportunity they got of finding some border town without men, they would rush in and take it; God said, "No man shall desire thy land," and no man ever did, and there is no natural law for it; it is the finger of God.

I had a letter from a brother minister in California about two weeks ago thanking me for citing this passage in the sermon I referred to. He said he had a very intelligent gentleman in his congregation who was, what might be called a secularist; not exactly an infidel; a teacher or professor in one of the Institutes. He showed him the sermon and called his attention to this singular fact, the professor at first said to the minister, "that cannot really be." So he set to work to run over history, profane history, that is history outside of the Bible, to see if there had not in this fifteen hundred years been one or more invasion of the land, and to his astonishment he could not find one. It broke his heart—in a religious sense—and he gave it unto God, for he came to see there is an overruling Providence, and God is an existence, and the Bible is true. Such men of authority as the Rev. Doctor Adam Clarke and Rev. Thomas Scott in their commentaries, Prof. Charles Bush and other credible writers, vouch for the strange and unique fulfilment of this prophecy. Now you men go out in this city and ask those people who do not believe in an overruling Providence, and in this Bible how would they account for that? I am just as sure as I stand here that it must confound any man living, and there is not a man can answer it. And if a man cannot see the finger of God in that most remarkable occurrence I would be very loth to discuss any question with him, for he must be dull of comprehension. Such passages sometime make me tremble, for the reason that there is such an amount of evidence of a God, and the truth of His word, that every part of it seems illumined and bright, and more authoritative. It does seem to me that the public teachings of the pulpit have not yet realized and grasped the full meaning and force of what Peter states in the first chap. and 19th verse of his second Epistle, where we read, "We have also a more sure word of prophecy; whereunto ye do well that ye take heed as unto a light that shineth in a dark place." The Greek word is "Bebaios," rendered truly, means firm, steadfast, clear.

Prophecy is the strongest form of inspiration, and the best way to prove the Bible is inspired is, by referring to prophecy; it is called the sure word; it is as a great light in a dark place. I have just pointed you to one of these sure prophecies, and it

is a great light: Rev. 19th chap. and 10th verse, we read,—
“For the testimony of Jesus is the spirit of prophecy.” That is the life, the force and evidence, fulfilled the conditions that the prophets beforehand had made when they alluded unto Him as the true Messiah. When the wise men came to Jerusalem, they wanted to know where this Christ was; Herod immediately summoned the priests and scribes, and demanded of them to know where He was to be born; Matthew 2nd and 5th,—“And they said unto him, in Bethlehem of Judæa, for thus it is written by the Prophet.” Now if our Saviour had been born somewhere else, you see there would have been a break to every condition in the teaching of His life and death, that were foretold hundreds of years before; and He fulfilled these conditions: the prophets were a testimony and proof that he was the real, truthful Messiah.

Whatever anybody may say for or against the Ten Lost Tribe theory, this I well know that through a knowledge of the same, hundreds have been savingly converted, and become honorable and exemplary christians, many in this church and in the last church I had; and from all over the world I learn by letters the same glad news from those who have read my sermons and books on this subject. Should any one person study to ascertain the origin, growth, order, method of increase, power, place and work and influence of Great Britain and the Empire; and set another man at work and let him study from the prophets the origin, career, settlement, place, work, power, and influence of literal Israel as foretold by the prophets, then let these two persons meet together and compare notes, and I vow the very existence of my being that each would have to say, one is the other, and the other is the tother. Whoever Israel is, they fit in like that and make one, and I have no fear of anybody disputing that this is God's Book, if they take that simple course of study, and any that will deny it, will only do so through want of thought.

They, too, after having compared notes, might properly exclaim, “This is the Finger of God”; as naturally as the stone rejected by the temple builders is afterwards searched for, and discovered, and it is found to fit in the very place vacant in the temple wall: it is the stone that was made for that place. And Britain fits into the Prophets and the Prophets fit into

Britain, and just as when they found that stone they cried out, as we read in Matthew—"This is the Lord's doings and it is marvellous in our eyes;" so this whole system is marvellous. A like test may be made of the Jews; and prophecy and history again would tally, and the funny part of it is that anybody who disputes that point makes me laugh; they will say it is true about the two tribes, but if you talk about its being true of the ten, they will mock at you, and that is why I say it is the funny part of it to a man like me, to think that anybody would express their ignorance in such a manner. I mean to say if God's word is true about the two tribes, it is true about the ten; and it is perfectly out of the way for a man to believe that prophecy is all right about the Jews, and then when you turn to the ten he will say that is wrong. No sir, it is you that is wrong. In the light of Anglo-Israelism no one needs to wonder that the United States should be separated from Great Britain, for the prophets had foretold such an act; or that Ireland should be so troublesome and make such frantic efforts to separate herself from Great Britain, but cannot. The prophets have never allotted to Ireland a separate existence, hence you might as well try to pull the Sun out of the sky; and if those folks in the United States who contribute money, only knew this theory, they would put it in their pockets, because it is a loss: I tell them this out of mere charity.

The Parnell scandal is a timely permission of Providence allowed for the breaking up of an organization that was becoming dangerous to the prosperity and peace of the empire, by the very fact that it was alluring and deceiving good and honest men in other parts of Great Britain. It is a small thing that God allows to scatter the forces, and, without meaning any offence to my American friends or those in Canada, who think otherwise, the McKinley Bill goes into force just at the right time, and it points like the finger of God in the right direction; it points to greater independence for us, to a closer alliance with Great Britain, and more, the "Finger of God" in these permissive instances points unmistakably to Imperial Federation. And what men cannot be persuaded of by argument, God will force them, by passing events, to take hold of the thing and be compelled to believe in it. In twenty

years there will not be a man—not even my friend, Sir Richard Cartwright—who will disbelieve in Imperial Federation. God is forcing it upon us rapidly. I pay no attention to argument, because I am a believer in prophecy and an overruling Providence; it is no matter if those Israelites say we won't leave Egypt; you will have to leave when God's time comes, and those people who say we won't be federated, don't amount to a row of pins; you will be federated when God wants you, and it is no matter whether a Grit or a Tory Government is in power, God is mightier than governments or nations.

It is almost self-evident that the British empire must in course of time break into pieces or be closely welded together, every body will admit that; passing events point in the direction of unity and the integrity of the empire, and prophecy says the British Empire, as Israel, will in coming years be a mighty united and consolidated kingdom, in the interests of peace and prosperity of the whole world. No wonder Great Britain should be allowed to get so large and fair a proportion of Africa's continent; if she be Israel it was necessary; no wonder she should come into possession of the three great rivers of that country, that have their outlet into the sea—the Nile, the Niger, the Zambesi, and have free access by the Congo. Israel has the freedom of the world, and no gate can be closed against her (Applause), and it is necessary for this reason that she will not close them against anybody else; they are open to all the world when they are open to her. You might give these powers to another nation, they would keep them all to themselves. Give them to Britain and all the world has them. She is not to shut her gates by night or day; so the thing is nicely accounted for.

Now that the Jesuit Estate Bill is settled and passed, we see the "Finger of God" in promoting it. I was sore at the time myself. Quebec is doomed to lag behind, she is getting too many dead heads and too much dead weight to carry in cardinal, archbishops, bishops, priests, monks, exempted property; the Province will go down with such a weight, pure as they are. (Laughter.) But the virgin Province of Manitoba and the N. W. Territory have been emancipated from dual language, separate schools and other impositions entailed on

the Lower Province (applause), and all that just because of the Jesuit Bill coming up ; it never would have occurred in Manitoba, if we had not had that agitation. This makes the vast portion of our country free for the ingoing settlers. 'The Finger of God.'

And the Equal Rights movement in Ontario is neither dead nor buried, but alive and with good prospects. Providence, I believe, will permit some other outrage to occur that will rally the indifferent forces some day. As the time is coming near for the Jews to return to Palestine, do we not see the "Finger of God" in their being permitted to be so particularly prosecuted at this time in Russia and some other European countries ; do we not see the "Finger of God" in the leniency and good will of the Sultan towards the Jew who has been so sulky all his life before. God wants these Jews to get uprooted, and they are asking what country will take them, and it necessary for God to unhinge them, and God is doing so "The finger of God."

Friends, there are two ways of looking at passing events ; from a human side they look confusing, but, from a Divine side, and the very commotions themselves are music and harmony. Let us rejoice that there is a God in heaven, and that He can convert the latent as well as the active forces of nature into agencies of progress and peace. I want you, my dear friends, to possess your soul in patience and look through the eyes of the prophet and discern an over-ruling Providence, and draw peace from the unfailing truth that God will bring His purposes to pass.

May He hasten the day. Amen.

CREED OR NO CREED.

Text—John 10th Chap. 16th verse :—" And other sheep I have which are not of this fold : them also I must bring, and they shall hear my voice ; and they shall be one fold, and one shepherd."



HERE are some faults we can easily account for without any reflection on the individuals or organizations to which they belong ; but there are others, which, when we know them, we find it rather hard to stand ; the fact is, we cannot know them without having less respect for the persons and their so-called church ; for we are forced to think of them as wilful, ignorant, or selfish, or very bigoted. They boldly and openly assume and proclaim that they know more than we know, and that they are better than we are, and that they are specially endowed and commissioned with spiritual authority in spiritual things. They admit no equal, and are sure they have no superior ; and outside of their denomination, sect or church—whatever you have a mind to call it—real Christians cannot be found, and salvation is not to be had. Yet common sense frowns down their assumptions, and daily experience proves the falseness of their claims. For we find they are no wiser, no better, no more useful than we are, and unless all signs are deceptive, they are deceived in the very work of trying to deceive others. They know as well as I know the meaning of our Saviour's words in my text ; but in their teaching and practice they swing wide from the same : they would have us believe that there is only one fold and that fold is their church. The true statement is that there is more than one fold, "And other sheep I have which are not of this fold and they shall hear my voice and follow me." So there must be more than one fold. The word fold in the text is from the Greek word "Aulus" which means a fold, a separate and distinct enclosure, applied rightfully to a sheep-fold. Now anybody knows that there were more folds than one ; it would neither be best for the sheep nor the shepherds to have only one fold. The last

clause of the text reads, "And there shall be one fold and one shepherd." The word fold here comes from a different Greek word "Poimne" and means flock, as no scholar denies, and is so rendered in the new version; it means sheep. Our Saviour meant to say, and did so, there would be different folds in which his sheep would be gathered and found. In the figurative language of the scriptures, Christians are spoken of as sheep and sinners as goats. So in all these folds there will be sheep in a collective sense; one flock under the Great Shepherd Jesus Christ: literally one flock and one shepherd is the reading. When we are converted we become sheep, cease to be goats, and as sheep we may be found in different folds. Mark well what the Saviour said to the Jews, "Other sheep I have which are not of this fold." But they hear His voice and He is their shepherd and He will gather them. What Christians should do, is to keep the flocks in the different folds pure sheep, and not fill them with goats; that is just what He is teaching. The experiment of trying, as I have pointed out before, to have not more than one fold has proved very disastrous both temporarily and spiritually, and it has always meant temporal poverty and spiritual poverty. Take Spain that has one now, or take Italy, or take England when it had only one church, and there was not enough religion to make one good methodist in the whole pack of them. You see religion never flourishes where there has been only one church or fold; I do not know a single instance where it has.

False notions about the folds have naturally led to persecution, and to-day breed a strange contempt. A man that belongs to another church and thinks his is the only church, and that only in that church can a person be saved, and I belong to this church; I therefore, according to his conviction, cannot be a Christian; therefore he cannot extend to me the hand of Christian fellowship; you see what a vital issue it is; and the famous Bull of Pope Boniface the 8th called "Unim sanctum," is often quoted. There is a good deal of the same spirit in certain Protestant denominations, though they dare not so openly acknowledge it. In this famous Bull he says, "We declare, define, pronounce it to be necessary to salvation of every human creature, to be subject to the Roman Pontiff." A terrible Bull, a fearful saying, uttered nearly six hundred

years ago ; makes one's blood verily chill that anybody of common sense could predicate a man's salvation upon a pope. Yet they do so, and though you may think that because it is old it has passed away, it has not. I will quote you what once before I have quoted. M. O'Brien, a delegate from the Pope, paid a visit to Toronto in October, 1886, and preached in St. Michael's Cathedral. I have the following from the report of the *Daily Mail* of that sermon—"The Pope is inspired by the Spirit of God when he speaks to the church at large. The Pope speaks in the name of Christ, and the man who despises the Pope despises Christ." The world has been shocked, has been frightened at this expounding of the grand truth. Then it says : "There is only one in the world who has power to direct us. Are we all to bow the knee to this one man in Rome ? Are we all to be dependent on him for salvation ? Are we to go to him before we knock at the gate of Paradise, and are we to be excluded for ever if he should close the gate against us ? Yes, notwithstanding the anger, notwithstanding the horror of the world, this is the revealed truth of God." So that they believe in that Bull to this very day. You understand at once the position it puts a man like me in. For the simple reason that I do not think I shall ever ask the Pope for my salvation, the uncharitable inference is therefore, that if I go to purgatory I will never get out—(laughter). Now add to these remarkable utterances some of the well-known decisions of the great councils of the Romish Church, whence you will find authority given to the hierarchy to carry out and power to enforce its teachings where and whenever they can ; and you have hell in place of Heaven ; Satan in place of God ; vengeance in place of charity ; slavery of conscience in place of liberty ; tyranny in place of toleration ; traditions in place of the Holy Scriptures ; doctrines of men in place of Christ's teachings ; hierlings in place of Gospel ministers, and forms in place of truth ; practice in place of faith ; humanity in place of Divinity, and creed in place of God's word ; and a Pope in place of Jesus. These are the things that are terrible for an honest, charitable, intelligent man to believe, and it is hard to know how to take them. In the presence of such terrible and easily discerned faults, what are we to think of the priests who avow their belief in them and actually practice them ? Are they ignorant, selfish, bigoted or what ? I leave you to judge.

From reading and studying the new Testament I have come to this conclusion that salvation is not predicated to any organization, form, sacrament or creed, but on believing on the Lord Jesus Christ personally, and living for Him in this world. I do not find that our Saviour organized any church of human kind, or gave forth a manual of rules or ritual or creed ; He never did one of these things. He commissioned His disciples to go teach the Bible to every one and to love one another as He had loved them ; such faith and love would regulate their conduct ; and it is for this reason that we are Congregationalists and that we have no creed ; the whole Bible is our authority, guide and ultimate Bull in doctrine and practice. We believe the Bible to be Divinely inspired as recorded in 2nd Timothy, 3rd chap. 16th and 17th verses, "All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." We believe the Bible is sufficiently competent to instruct every man in his Christian duty, without any human creed being put in its place, and we believe that wherever human creed is put in the place of God's Word there is no authority for it. We believe the Bible is for everybody, and should be read and studied and interpreted by each person conscientiously for themselves.

The Congregationalists, strictly speaking, can be said to have no creed, they have a well understood doctrinal statement. For instance, they believe in God as creator and ruler ; in Jesus Christ as being Divine, and in the Holy Spirit as being Divine ; in the inspiration of the Scriptures ; in His own redemption, repentance, forgiveness of sin, in death, resurrection, in rewards and punishments, in baptism and sacrament : these things we all believe. Now a creed takes these doctrinal statements and explains in them in a detailed way, and then makes the explanation as authoritative and binding as the simple statements ; so that is the difference between a creed and a statement. For instance, we believe in the sacrament, but we do not define for others how, when and where it shall be taken. We believe in baptism ; we leave it with parents or persons that are grown up to say how, when and where it shall be done, and with this apparent looseness, no church

of the same size can boast of greater unity and fewer schisms than the Congregational Church. No religious body keeps strictly to the Scriptures in its ceremonies or creeds. For instance, take baptism or the Lord's Supper, you will find nobody baptising as they did, or anybody taking the sacrament as Christ and His disciples did : not a single church. You will find this to be true, that every church culls, rejects, substitutes according to its own conviction, what suits it best, and the misery of the thing is when anybody plays the same trick they get mad and say you shouldn't. Take, for instance, the following from John 13th chap., 14th and 15th verses : it is when our Saviour took the towel and water and washed the feet of His disciples :—" If I then your Lord and Master, have washed your feet, ye also ought to wash one another's feet, for I have given you an example that ye should do as I have done unto you." What church is doing that? Send some of its members round to my house occasionally. And no other sacrament or baptism is half as authoritative as that statement of Christ's ; He gave them the very example that they might not mistake what it was. "As I have done, so do ye." Are you doing it? Is there a church in Toronto doing it? Not one. How can you then make choice of certain things that you yourself fancy, and leave out certain things? Because you are free, keep in mind that you are by no means perfect, and extend the same liberty to other people, to cull and change and leave out whatever they want. I am not afraid of a member of any church in Toronto saying I am wrong in these things ; there is not a single perfect Christian in Toronto in matters of form, nor a single church. Take for example the constitution of this church. In our church directory on page 10, we read : First, that this church be known as Bond St. Congregational Church. Second, while for distinction's sake it is known as a Congregational church, it is first of all a Church of Christ, holding the vows and principles as to order, discipline and doctrine, usually known as Independents or Congregationalists. Third, the membership is formed of those who believe on the Lord Jesus Christ as their personal Saviour, and are striving to live to His glory. Now that is the whole statement of the doctrine of this church ; we may confess it simply and say there is but little of it, but here is much, because there is enough, for we

can easily tell whether a person is trying to live to the glory of God if he is constantly present with us. I often meet persons who seem unable to understand how we can get along and prosper without a written creed. I answer frequently by an illustration ; by pointing to them the British Nation which gets on very nicely without a written constitution ; yes, as well in government as the United States that has a written one. Speaking figuratively, the United States Government has a creed in its written Constitution. Great Britain has no creed, for she has no written Constitution. Great Britain in the Government form is Congregational, the United States Government in its form is a creed one : do you see the difference ? I trust you do.

Another point outsiders seem at a loss to comprehend is, how we, as an independent church, can have any degree of uniformity without compulsory rules that are written ? I answer, that one of the chief things that brought the Congregationalists into existence and led them to leave the good old mother church of England was :—that it might be free from the restrictions of a creed and enjoy liberty of worship, when, where and how they desired. The State at that time had taken too much charge of the church, and by laws and penalties sought to compel all the people to worship in the same way ; the Congregationalists resisted these laws. You remember those famous acts of 1662 and 1665, called the acts of conformity. These laws fixed the place, time and manner of worship all over England ; they prescribed the same lessons, prayers, sacraments, feasts and fast days. The Independents resisted the Government, and claimed to worship God as they chose, and how they chose, and when they chose ; they claim the right to read out of Isaiah as well as Matthew, and no Government has any right to say what kind of a prayer they should offer, or what kind of a composition it should be when they offered it. (Applause.) That is why they came into existence, and we are in existence to-day just on that independent line. They believe and said it was not the function of the State to interfere in these matters. The Congregationalists always believe in unity of the Spirit, and loving intentions of all Christ's disciples, but not in compulsory uniformity—faith on the Lord Jesus Christ

will produce unity of Spirit, and the Bible will create and preserve all the uniformity that is necessary.

Organizations are essential; they help the individual to a higher spiritual life, and they become grand and potent agencies for the general spreading of the truth. I offer no objections to men and women organizing for a benevolent purpose; they may have the door of entrance low and narrow, or wide and lofty; they may have prescribed the conditions, qualifications of membership; they may have a key of their own, that is their privilege. No denomination is the whole church; all of them, the best and the worst, are nothing more than human organizations with a spiritual and benevolent intention: they have a right to their rules, creeds and ceremonies, and those who join them should labor to observe them and not be fractious; if you cannot agree with what is subscribed to, whether ministers or members, do not dishonor yourselves by fighting against your own oath, but leave as honest men and women, for you were not forced to go in, neither were you forced to stay. What I do object to and what the scriptures, clarity and common sense object to is, that any one church or organization could be so uncharitable and presumptuous as not to grant unto others the liberty it assumes for itself. One church may say it gets its inspiration and authority from the Bible, so say the others, and among the various denominations has not one just as much right to its own honest judgment, convictions and inferences as another. We will be judged at the Bar of God for ourselves, not for another. If I am judged for myself and am responsible for myself before God, I must have personal liberty in my worship. No church should take away this liberty, either temporarily or spiritually, unless it can assume my responsibility. It would be poor philosophy for me to give up my liberty of serving God and the freedom of my conscience to any church, sect, or class of men, when they cannot assume my responsibilities before God; you see the folly at once of such a state of things between men and a church.

Let it be yours and mine my friends to be sure that we are one of the sheep of this Great Shepherd of Israel; let us be sure that we belong to the one true, great spiritual church, that we are loving sons and daughters polished and fitted to be a part of this great spiritual temple. Let us be sure that

Christ is our Saviour, and then when we are His sheep, and He our shepherd, judiciously, wisely and charitably choose the fold you want to live in. If Bond-St. Congregational Church is a fold you would like, and you are a Christian, come in. If the Methodist Church or the Baptist Church or the Episcopalian Church is the fold you would like, go in there, and when you get into the fold of your choice, do not make faces at those who are in other folds, but leave them alone kindly, and then you may as Christian sheep, help each other as Christians.

May the good Lord bless us my dear friends, and help us to be faithful to the law and the truth He has given us so very plainly in His holy word. Amen.

HOW TO BE PREPARED IF IT SHOULD HAPPEN.

TEXT.—First clause 3rd verse, 2nd chap. 2nd Epistle Thessalonians :
“ Let no man deceive you by any means.”



WARNING voice, especially applicable to the Thessalonians and to the people that have lived in the successive centuries since, and to some in this our day.

On an average of every fifty years, I suppose, a large portion of the Christian church have fixed the time, and in some cases the day, of Christ's return to earth. A general expectation has been created, and people led to believe and expect Christ every day. Minor agitations have taken place on the average of about every twenty-five years, when persons have lived in daily expectation of the personal reign of Christ upon the earth. In the tenth century, Advent sentiment was so very general in the Roman Empire and two or three of the small nations, the belief was so dominant, that laws were enacted forbidding deeds, mortgages, and bargains to extend beyond the end of the tenth century, because the world would end at that time. But so far, all dates have proved to be false, and all prophecies relating thereto, from human tongues, proved a failure. Anyone familiar with the signs of the times to-day, cannot be ignorant of the fact that the Advent tide is again on the rise ; that it is widening and increasing and will soon culminate in the brightness of Christ's glorious appearance, or disperse in a doleful gloom, leaving a darkening and disappointed impression on the Christian church. Some are still living in Canada and the United States who yet sorrowfully remember the sad consequences of the failure of the Millarite movement. For myself, I feel firmly persuaded that this Advent sentiment is again being unduly forced to the front by many good and sincere Christian brethren ; the harvest of their sowings and labours will be, I believe, as before, disappointment and sorrow, the very reaction of which will be a great falling away from the Christian church, fulfilling, I am under the impression, the very prophecy contained in

connection with my text:—"There shall be a great falling away," a sign that is connected with the appearance of the man of sin, Antichrist; and most assuredly, as nearly all admit, he must precede the coming of Christ, the preliminaries and forerunning signs foretold by the prophets, that have not yet been enacted or fulfilled; hence, what is recorded in Acts, 3rd chap. 20th and 21st, is for us carefully to read:—"And He shall send Jesus Christ which before was preached unto you: whom heaven must receive until the times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." The point to make in connection with a quotation like that is, have all the prophecies that are to precede Christ's coming been fulfilled? I do not see how any man on the face of the earth could conclude so. If they have not, then Christ will remain in the heavens till they have. I make bold to say that a person who does not know the God-revealed distinction between the house of Judah and the house of Israel, so plainly presented in the Bible and illustrated in history, or, in other words, the literal Jews and literal Israelites, persons ignorant of this great truth are not prepared to preach or know when Christ will appear on the earth, for the simple reason that many of the prophecies apply to these two houses jointly and some of them to the houses separately. Now, a person who looks upon these two houses as one, surely cannot correctly interpret prophecy. How can such a person know, for instance, whether all that was spoken by the mouth of the prophets hath come to pass or not?

From the days of Father Pappias to the late Rev. Doctor Cumming, of London, men have stumbled into confusion because of their ignorance of the so-called Ten Lost Tribe theory; and a like folly the Rev. Mr. Baxter and other Adventists by the thousand are repeating, being blind in the very same kind of ignorance. These one-eyed brethren very naturally cannot see the two houses; they declare, however, that they can see one of them very clearly, and strange to say, that is the smallest family, the House of Judah, composed of two tribes; but the House of Israel composed of ten tribes, they avow they never see nor know; and if you point it out to them, they stoutly deny it, as if they knew all about it, when the simple

fact is, their own confusion may tell us, they know nothing concerning it. Hence they fall into the error of calling Israelites Gentiles, so when they apply prophecy they take some of them that belong solely to the House of Israel and apply them to the Jews ; and some of the prophecies belonging to the Jews and to Israel, they apply to the Gentiles. By this curious method of interpreting prophecies, Rev. Mr. Baxter reckoned Great Britain to be a part of the Roman Empire that is to be shortly established. It is one of the ten toes to him, because he says Britain, the Anglo-saxon, the literal Israelite, is Gentile ; and that is why in the past thirty years he has been engaged in foretelling prophetic events ; he never happened to be right once, poor fellow. Nor can anybody else be right. And the prophetic doom to befall the Roman Empire must of course happen in part to Great Britain. He says England will lose Ireland (it will be a great loss) and India and some of her colonies ; and others go so far as to tell us that Great Britain will be conquered and made a tributary state to France. Well, if they will treat us as kindly as they were treated, all right. This, Mr. Baxter believes himself, I think, though being an Englishman he does not like to say so plainly.

I am glad to know that he is well provided for temporarily, and that he exercises better sense in his business than he does in the interpretation of prophecies. The *Christian Herald*, owned and published by my friend Baxter, has been a source of great wealth to him. Last year he had it incorporated into a limited Stock Company ; he provides that he receives \$100,000 in cash ; the debentures are \$125 each, and he is to receive \$330,000 worth of them, and be chairman of the Company till 1896. Not a bad arrangement, if he can carry it out. The \$125 seven per cent. debentures are highly commended in the advertisements as promising good and safe interest all the year round.

Now, according to Mr. Baxter, this year, 1891, will witness the outpouring of the plagues of the six vials spoken of in Revelations, chiefly on the Continent of Europe and Great Britain. About next August famine, war, disease, pestilence, earthquakes and many kinds of terrors are to afflict the people ; and at the latest by 1897, 144,000 saints are to be selected from this earth and caught up in the air to meet the Lord

Christ and go off on an excursion to last for seventy years ; that will be better than riding on the Pullman cars I imagine. Mr. Baxter expects to 'be among them. Just how many there will be from England, Scotland, Wales and Ireland, I do not know ; but I have this very nice desire that in the quota from Ireland, I hope William O'Brien and Parnell will be among them. And in Canada, as some will be taken from here, besides my friend, Rev. Dr. Parsons, and my friend, Rev. Doctor Kellogg, and the Hon. Samuel Blake, I hope my friend, Professor Goldwin Smith, and a few others that are so restless and dissatisfied with this Canada of ours, will be among the favored that are taken. The Rev. Mr. Baxter carries on a condensed milk-factory which gives him a fine profit. I wonder what the price of the stocks will be after 1896, and what my friend will do with his shares when he is translated. I have some of my Advent brothers and sisters here to whom this sounds like nonsense. I say, what you teach is nonsense. That is the literal fact, and all the while you are teaching these things to the people, you are yet carefully feathering your pockets, some of you, and securing gain out of your own imperfect belief ; for if a man believes in such a faith as this, I think he should make no provision beyond 1896 at all. There is literally a want of faith on the part of my Adventist brothers and sisters, if you really believe what you teach, because you are not acting up to it. Act up to it and trust your life and property to it ; if you do not, I will not count you sincere. They do not like anybody to say a word, because they take these things so very soberly as if they were matters of truth ; not learning the lesson that their fathers and mothers in each generation taught them, by passing away afflicted with this deception time upon time. The usual effects of experience go to prove that persons who really believe in the immediate coming of Christ, lose some of their interest in business and purely worldly matters ; it is natural they should. The sincere followers of Mr. Millar began to neglect their farms, their stores, and their general business, and why would they not ? What would a man sow in spring for, when he expected to go to Heaven on the 1st April ? And I judge something of this kind took place among the Thessalonians, for I read in 1st Thess., 4th chap., 11 and 12 :—" And that ye study to be

quiet. And to do your own business, and to work with your own hands, as we commanded you ; that ye may walk honestly towards them that are without, and that ye may have lack of nothing." He attacks them again on that labor point in 2nd Thess., 3rd chap., 11th verse:—"For we hear that there are some which walk among you disorderly, working not at all." More, I say the tendency of such a belief is to take away the enterprise in a man, if he thinks in a few months all this thing is going to be naught ; it had that effect upon the Thessalonians. These Thessalonians are the first Adventists we read of. Paul's second Epistle, I think, was written for the very purpose of quieting an agitation that had begun among them. He told that Christ could not come before there was first a falling away, and the appearance of the man of sin ; referring, I suppose, to some notable person, perhaps, as I have said, Antichrist. So, if you read in the first and second verses preceding my text, you find what he says to them :—"Now, we beseech you brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto Him, that ye be not soon shaken in mind, or be troubled, neither by spirit nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means." Now, the very things that he warns them against, are the very things that are operating and in active force to-day. People are telling us by spirit revelations they know Christ is about to appear ; they are telling us by books and pamphlets that Christ is about to appear in the world ; they are telling us by letter and by public ministrations ; and by these very means they are again disturbing the Christian church, and making uneasy individuals, and putting Christian society in an unrestful state.

The Christian Scientists, for a wonder, as well as the Latter Day Saints, have not only an immediate expectation of Christ's return, but they have actually fixed and selected a place for Him to appear. Do you know where it is ? I will tell you. It is at a place called Independence, about six miles from Kansas City, in Missouri, U.S. They have got ahead of the rest, anyway. The paper called "Christian Science Thought," for January, 1891, page 6, has the following :—"As is well known, Independence, located six miles east of our City Limits

and County Seat, is the headquarters of the Joe Smith branch of the Mormon Church. Their temple is here, in which they anticipate that Jesus Christ will make His headquarters in the very near future. The location was shown Joe Smith in a vision, and many of his followers have also had visions confirming his. These people have been gathering here for several years past in expectation of the fulfilment of the promised coming of the Christ, and there are now said to be over six thousand of them in and around Independence. But we do not depend upon the Latter Day Saints alone for a supremacy centre, because many illuminated seers and sages of this age have said that here would be the greatest spiritual outpouring on this continent. Mrs. Eddy, of Boston, several years ago told a Kansas City lady that she was satisfied that there was a soul quality in this place which would, sooner or later, cause it to become a centre from which would radiate the most extensive work in Christian science on this planet. We personally know of a number of prophecies of a like import by those who are said to have the faculty of seeing behind the material curtain, and in nearly every instance it was an independent inspiration, the prophet being ignorant that others had preceded him. That a peculiar psychic atmosphere prevails here is plain to everyone who has made any attainments whatever in the unfoldment of the spirit. Metaphysicians from all parts of the country have sensed it and observed its harmonious effect upon them. We have carefully noted their separate testimonies as to its quality, and they all agree that they have here a sense of freedom and peace which they do not feel elsewhere."

Now, my friends, what do you think of a statement like that, and what do you think of people moving from Great Britain and some from one part of Canada here and going and taking up their abode in Independence, under the very impression that Christ will appear there any day? Do you realize as Christians the importance of this delusion? Do you realize how it will produce confusion and set back Christianity and arm infidelity once more? I question if the pulpits and Christian people are at all alive on this thing; nor will they be until the disastrous consequences befall it, and then they will whine and cry and say, what a pity we didn't know be-

fore. When people begin to talk to you on this subject, can you not meet their arguments? Can you not seek to undeceive them? Have I not told you enough to steady your feet and keep peaceable your hearts?

Besides these, there are several kind of Advent Societies who are living in daily expectation of Christ's personal return; and we may add to these by saying, what is well-known to every careful reader, that there are parties in nearly all the Protestant denominations who teach and believe the same. I refer to my good friends Rev. Doctors Parsons and Kellogg, and no more worthy christian men that I know are better qualified to meet Christ in the air or anywhere else; yet I question if they will be caught up. If the crisis is at hand for us, I would have you prepare so that you will suffer no loss, nor be shorn of your spiritual strength or suffer shipwreck in your faith. It is self-evident that christians are divided in their opinions about some of the coming events revealed in the Scriptures. I believe we are all doing our honest best to interpret the future correctly, and yet we are sincerely divided in our views. Let us remember that our individual beliefs neither ensure nor forbid the fulfilment of these events. It is a good thing when we can be ready for whatever comes to pass. That success or failure will answer for us the same end and secure the same result: for instance, some believe and teach that we will all be saved; I hope we will. But some do not think so, but this is generally allowed, that if we are saved now and die in the faith we will be all right in the next world or any other world. If we are saved, well and good; if not, let it be your purpose now to make your calling and election sure. Then you need have nothing to do with that speculative doctrine, for whether it be true or not, if you are the saved of the Lord, you are all right. Again, some think the Saviour may come personally any day. All right; to those who are saved now and to whom He has already come spiritually and with whom He is daily present, this can have no terror. Rev. 3rd chap. 20th verse: "Behold, I stand at the door and knock; if any man hear my voice and open the door, I will come in to him and will sup with him and he with me." You may read another quotation in John, 14th chap. 23rd verse: "Jesus answered unto him, if a man

love me he will keep my words, and my Father will love him, and we will come unto him and make our abode with him." Surely when Christ comes personally He will not despise His own or pass by the humble christian, for the christian has Christ in him the hope of glory, so he is ready for Christ to come to-morrow or if He comes a thousand years from to-night it is all just the same to him.

I see no need of any special agitation at present about Christ's personal coming; times are not ripe nor prophecies fulfilled needful for His appearance, therefore let no man deceive you. I am glad He is coming in power and glory every day, in the march of truth. The spirit of His coming and the increase of His rule and reign exhibits itself in the hearts of men and women throughout the whole world.

Let it be your greatest concern as you leave this church to-night to be at peace with God through our Lord Jesus Christ; then come what may you are all right, and let your prayer be, "Thy Kingdom come, Thy Will be done in earth as it is in Heaven."

The Lord bless us. Amen.

ANSWER TO A MAN WHO GRUMBLES BECAUSE I OBJECT TO BEING DAMNED.

Text,—1st Epistle Peter, 3rd Chap. 15th verse :—"But sanctify the Lord God in your hearts : and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear."



BELIEVE we are all God's children, and that we are first, and above all, accountable to Him for the manner of life we live in this world. This seems to be the teaching of Paul in Romans 14th chap. and 12th verse : "So then every one of us shall give an account of himself to God." In nature, our Heavenly Father has provided for all our necessities, and even a goodly plenty of our luxuries ; and if we co-operate with Him industriously and deal fairly, none of us need to want or suffer for things temporal. Equally so with our spiritual wants and needs ; God has provided all that is necessary, and by a loving co-operation with Him, we may enjoy the full benefits of the same.

Temporal things have been and are now unjustly monopolized, and it may be truly said to the shame of ministers, and the carelessness of the masses, religion has been monopolized also. It is really a thing to be wondered at how any man or woman of common sense can become so lacking in self-respect and independence as to acknowledge themselves slaves, and we ministers, their lords and masters, and that unless we give them the sacrament they are spiritually lost. This strange delusion you can best see by looking at the Roman Catholic Church, for the simple reason that among them it is carried to a greater excess than in any other body ; for the priest to withhold the sacrament from a person, is thought to be a terrible punishment, when the real truth of the matter is that such a refusal or withholding need only separate them from an organization called the Roman Catholic Church. It could never separate them from Christ if they are Christ's. Gospel Salvation cannot truthfully be monopolized by any one man or

number of men, or any organization ; for individually it is not essentially dependent upon uniformity or ceremony or rite or creed ; for all these things are human, and when made compulsory are an imposition, unbecoming a christian age and the disciples of Christ. To give us liberty from such restraints was one of the grand purposes of Christ's mission to earth. You read in Hebrews 9th Chap., 10th and 11th verses : " Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation. But Christ being come an High Priest of good things to come." I believe Christ brought the reformation ; I believe He brought the good things, and it is mine to live in one, and enjoy the other. I do not wish for myself or others to be imposed upon with useless rites or church ordinances ; I feel my commission to be somewhat like St. Paul stated in 1st Cor. 17th verse : " For Christ sent me not to baptize, but to preach the Gospel." I belong to a church ; I am a believer in certain rites, for instance I baptized ten persons during the past week. During the past year I administered this rite to hundreds, but I desire to put a proper estimate upon the church as an organization, and assign to ceremonies their true place and value. The lesson taught the Apostle Peter is recorded in Acts 10th Chap. 34th and 35th verses ; I should learn, and every one of us should, the spirit of tolerance and catholicity inculcated therein ; I should, as well as the Pope of Rome, learn and practice. What is it ? Peter visiting Cornelius' house ; a Gentile house, remarks the following : " Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons ; but in every nation he that feareth him and worketh righteousness, is accepted with him." What does a man want more, and should anybody take less ? No doubt Peter's eyes were opened and he saw the church in a new aspect, and ceremonies in a new light. He learned what is written in Romans 3rd and 30th : " Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith." You see ceremony is nothing in the eye of true faith, and with respect to true salvation.

Let me say again that organizations are expediences ; the justification and preference of one over the other must be found in the comparative good they do. They are healthful and

profitable to the individual, and in our collective capacity they furnish us with superior means from a greater power and larger opportunities of doing good, and in a degree we could not do if left alone. For practical purposes and for the most successful and efficient means of extending the Gospel, every christian should belong to some church so-called. It seems self-evident to me that a person who is ignorant of the God-revealed distinction between the Houses of Judah and Israel is unqualified, emphatically so, to interpret many of the prophecies; because confounding these two houses, he will naturally confound the prophecies referring to them. Equally so is a person intolerant and condemnatory with others when he does not know the difference between the Church of Christ and earthly churches; when he does not know the difference between unity and uniformity. Confusion here leads to pomposity, and dogmatism elsewhere. Let me illustrate: Physically the most important thing you and I desire is health; the question is how shall we gain it, how shall we keep it and how shall we best use it? I answer, not by a uniformity of diet, of clothing or housing; in these things we know that climate, employment and constitutions will demand liberty and choice of variety. It is an undeniable fact that we cannot have uniformity in these things unless it be at the expense of health or what we call unity. Now health is the unity we seek; we cannot therefore afford to sacrifice unity or health for the sake of uniformity. Let us eat our bread; the Chinaman his rice, the Esquimaux his fish; let them dress themselves in Greenland and in the South Sea Islands as best suits their health: we don't want uniformity in these things, for that would not answer the end. Look now at man spiritually; I ask what shall be our chief aim in all our churches? I may safely answer—spiritual health. Again, how shall we best attain, keep and use this spiritual health? I answer, not by uniformity of creeds or forms or rites or ceremonies, these may and indeed will vary in different ages and different countries and races of peoples. In fact with the same people in the same country there will be continual divisions of mind that will lead one person to select one church in preference to another. And it follows that if spiritual health or unity is what we are all seeking, we must allow each liberty, and that, without con-

demning each other ; remembering always that unity was preferable to uniformity. That is what Paul teaches in 1st Cor. and 12th chap., he says,—“ Diversity of gifts, administration and operation, but it is the same God which worketh all in all.”

The English Government in the 17th century made desperate and somewhat cruel effort to force uniformity upon the people by the enactment of compulsory, or as they call them, acts of uniformity. They tried to have all the people belong to the same earthly church ; worship alike ; having the same scripture lessons ; the same prayers ; same hymns ; same attitudes, same position and at the same time ; but they found by experience what many have not found yet, that it was too costly and dangerous to sacrifice unity for uniformity. This has been and now is internationally one of the fundamental errors of the Church of Rome. They go in for uniformity, making us all alike and making us all of one church. You might as well go in and say you all shall have the same kind of dinner and wear the same clothes. It is nonsense. What you want is spiritual health and bodily health, and whatever will best give them to you, that is what you should take, and nobody should interfere with you. When and where they have had the power, they have made a desperate effort to maintain uniformity by passing compulsory laws. This error has been the cause of much strife, intense suffering, terrible persecution, numerous wars, sad poverty and general ignorance. They have never long succeeded in any country, for essential to their success are two things ; namely, ignorance and poverty among the masses ; these are the foundations on which they could build. People in such a condition are superstitious, and out of their superstition the hierarchy can make a sceptre of authority and rule the people. Educate them and they cannot use the sceptre with the same freedom

A few years ago I married a lady and gentlemen, both of them were Roman Catholics. Other couples I have married of like faith. Numbers of couples I have married where one has been a protestant and the other a catholic ; the children of these—half and half, as an Englishman would say—I have baptized and buried. The gentleman I refer to is a man of wealth and intelligence living in another city. He has been a

reader of my sermons for some time ; he has corresponded with me occasionally, and when passing this way he has several times been to hear me preach. A few days ago he wrote me a letter stating some objections he had to a sermon I preached on Sunday evening, Feb. 8th, on "Creed or no Creed." That sermon seems to have stirred up the hornets all over ; I do not know if ever I will get rid of it. He seems surprised that I should make such emphatic objections to Pope Boniface's Bull and to the statement of Monsigneur O'Brien. He argues that the Pope and O'Brien have a right to declare their belief just as much as I have, and he is afraid I do not show my usual tolerance of spirit in objecting as I did. In the *Daily News* of this City for Monday Feb. 9th, there is a letter very much on the same line by a Roman Catholic friend. The first gentleman asks me toward the close, how I expect to be saved without the sacrament of the mother church, meaning the Roman Catholic Church ? My answer is, that she is not my mother, and that my salvation is not in any sense dependent on her sacrament or on any other church's sacrament. He seems to think that to reject them will expose me to purgatory, and that my lot might finally be with the lost in hell. Pope Boniface's Bull I must repeat—it is Boniface 8th—He says, "We declare, define, pronounce it to be necessary to the salvation of every human creature to be subject to the Roman pontiff." Monsigneur O'Brien, special delegate from the Pope to Canada, confirmed this statement in a sermon preached in St. Michael's Cathedral in this City, October 1888 ; he says, closing up : "Notwithstanding the anger, notwithstanding the horror of the world, this is the revealed truth of God." To all this I object ; but my objection to be of any force, must state what I object to. I was showing in this sermon that there are more folds than one in which christians can gather safely. The Pope argues for one fold ; Monsigneur O'Brien argues for one ; I argue for a number, so I made those quotations. Those quotations you see damn me, and the correspondent grumbles because I object ; and I am intolérant and uncharitable because I objected to such doctrines ; they publicly and in writing condemn me because I object publicly, I am accused of kicking them and seeking public notoriety. If a man is kicked first, may he not say he has been so ; or are we to take the kicking

and keep quiet? Let me say when persons have a faith like this, I think they should keep it to themselves; it is perhaps bad enough to hold such a belief secretly, but anyway if they make it public, they should not get angry if some persons object to it. Read the advice that is given in Romans 14th and 22nd,—“Hast thou faith? Have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth.” If they can state their creeds publicly, why cannot I state mine? Where did they get the license to do what I cannot do? My friends never heard me through the press, or in any of my books, or from this pulpit, condemn a man or women for not being a Congregationalist, or say they could not have salvation unless they belong to our church. Yet I sincerely believe the Congregational church to be as truly a church of Christ as that of my Roman Catholic friends. It is best for us to be Christ-like in our teachings and in our intercourse: damn no one simply for the reason they do not belong to your church: honor freedom by recognizing it wherever you may meet it in any other people.

In names and creeds there is sometimes a tinge of pride and an uncalled for reflection on others. Think of a society in an intelligent city like Toronto, calling themselves free-thinkers; as if they were any freer or better thinkers than the rest of us. The name when honestly interpreted, means that they think themselves freer than we are; although anybody ought to know, who is acquainted with them, they are not. I would rather suspect that they are not the freest thinkers as a rule, because they are generally of a negative character in theory: those I have met and those I have read of are. Generally railing and boasting against what is; without any positive views of their own. They would speak against christianity, but as far as I know they have nothing better to substitute, nor have they ever pretended to substitute anything else. They are one-sided reasoners. Take again for example the ultra-calvinists; those persons who believe that God fore-ordained from all eternity some of us to eternal salvation and the rest of us to everlasting condemnation: and this God did without any reference to the good or evil in us, but—as they make out—simply for His own glory and to His own good pleasure. A man holding these views should keep his faith to himself,

for according to his theory, he can do no good; he cannot elect or reprobate one soul; why then go around trumpeting his election in the face of those who are so unfortunate as to be condemned on earth and heirs to everlasting torments. It surely cannot be his mission or duty to aggravate their sorrows by frequently reminding them of their impending doom. A woman went into our insane asylum because of information conveyed to her by another lady belonging to a different church. The former lady lost two dear little children within a few days, the only ones she had. It left a blank and a lonely place in that house. They had not been baptized, and this other lady told her that she had been led to believe as the rules of her church, that her children would be blind and crippled all through eternity for that neglect. When the poor woman heard this she went off her balance. She came to my house in that state, but it was too late to persuade her that it was nonsense. Oh dear me what serious things people make use of that are false. God help us; I sometimes wonder how under heaven people can believe what they do and be sensible. Just as if God would damn those two little innocent creatures with blindness in the other world because the mother had not been well enough, if she had the disposition, to look after their being christened. We are to remember that in the case of different children, we cannot know which are saved or which are lost. No man has a right to preach such a doctrine; if he believes it he can keep it in his own heart and never utter a word to anybody else. Now you see the trouble that comes from the propagation of such views. In this matter we are like those who believe in purgatory, for they know not who goes through, or how much they suffer, or how long they stay, or when they leave; although they act as if they did; and they therefore do an immense business with a large profit for the church in cash receipts for masses and prayers. This, too, is a piece of folly, just as those ultra ideas of my own church calvinism is a piece of folly that no sensible man or woman ought to be guilty of believing. I say to a parent, read the words of our Saviour, Matthew 18th and 19th,—“Whoso shall receive one of these little children in my name receiveth me.” And if they press you further, point them to Matthew 19th and 14th, where we read that mothers brought

their children unto the Saviour ; brought them, mind you ; and the disciples pushed them away ; but our Saviour noticing it, said unto them : "Suffer little children to come unto me and forbid them not, for of such is the Kingdom of Heaven." Oh, the words of my Lord ! how they should stand in glorious relief against all these human creeds and follies.

Theories are vexatious, and I am glad that we can turn from them to such simple utterances as these, Acts 16th and 30th, where the jailor is smitten, and, falling down before Paul and Silas who are bound in the stocks, cries : "Sirs, what must I do to be saved ?" and he answers, "Believe on the Lord Jesus Christ and be saved," and the man was saved.

Thank God for such refreshing simplicity and utterances standing over against trickery, cunning, and creeds fostered and made by men in their own delusions.

The Lord save and bless us. Amen.

THE DECISION OF THE MANITOBA SUPERIOR COURT IN THE SEPARATE SCHOOL CASE.

Text.—18th verse, 12th Chap. Romans :—"If it be possible as much as lieth in you, live peaceably with all men."



WITHOUT giving a detailed exposition of these words, I will assume that their spirit and meaning we all understand and freely accept. More, I will assume that whatever church or state party we belong to, we are all desirous of living and acting agreeably with the teachings of our text. We all know that in an imperfect age, we see and know many things only in part. This is true of the most learned and sincere among us, hence it will be natural for us to be divided in our opinions and our methods of action. If we properly realize this, it should not be difficult for us to exercise a tolerant disposition one with another, even while we labor earnestly and sincerely for the truth as we individually conceive it.

The responsible form of government under which we live, furnishes safe and ample opportunities for the expression of our opinions. Under our constitution we have the power to enact laws and modify or rescind old ones. This makes progress possible and lawful, and enables us to take advantage of the teachings of experience. Practice then reveals the weakness and error of a theory and of a law; well for us then is it, that we have both the privilege and power to correct the same. Just here I beg your kind permission to say a few words of explanation with respect to the present discourse.

As you well know, we are in the midst of the exciting activities of a general election for the Dominion Parliament. Not knowing the method of Bond-street pulpit in dealing with public questions, some may conclude from the nature of the discourse that it has a political purpose, with a party aim, and that it has been timely set over against the present agitation. Such however, I can honestly say is not the case: the subject was chosen independent of, and prior to, my knowledge of the

general campaign. Having taken up the Behring Sea Question between our country and the United States, and thank God I judged and prophesied correctly in spite of the adverse criticism I was subject to from the United States, and in this country ; for that Honourable body, the Supreme Court of the United States, admitted our appeal and so justified the action of Canada in the matter referred to. For this I am thankful, and can now cheerfully await the Court's decision and accept the same with satisfaction, whether it be for or against us. In this incident as well as others that preceded it, there is a lesson to be learned by a few whining, fretful mortals in that country and this, who seem to take a delight in grumbling and trying to get these two great and enlightened nations at variance and if possible at war. Thank Heaven, the sane are more than the insane in the land, and it is good for the insane that it is so ; and thank God the honorable are more than the croakers, and it is good for the two countries that they are. I move, and common sense would second the motion, that these discontented folks of both countries move to some island in the far-off seas, and live and dance to the discordant notes of their own music and annoy nobody else. The fact is, decent people in both countries are getting tired of them.

A stranger in our country reading the *Daily News*, would be led to think the ocean cable had been laid for the special purpose of keeping us informed as to the whereabouts and sayings of Parnell, Wm. O'Brien and their Fenian kin. And if this stranger fell in with our sore head croakers, he would wonder why God Almighty permitted these countries to exist, and that they had not long ago rushed pell-mell to destruction.

Well, as you know, I have been greatly interested in what is called the Separate School Question of Manitoba. On the 3rd of this month, the Superior Court of that Province gave its decision. For this decision, I, with many others, had been waiting ; once it was known, as intended, I announced for a sermon on the subject, the verdict of the Court, and our General Election happening to come at the same time, I neither could foresee nor change, for Sir John did not consult with me about the matter. Secondly, I concluded to proceed on the line before determined. I want to speak as freely as if no election was going on, and this I feel persuaded you will per-

mit me to do this evening. To understand the matter let me say, till about a year ago Manitoba had a system of Separate Schools; that is schools beside the so-called public State Schools, separate from the State Schools. Our Roman Catholic friends had schools of their own under the control of their church. Their share of the Public School taxes they used themselves in support of their schools; they were called separate schools because they were distinct and Separate from the public schools. Last year the Manitoba parliament passed a law providing for and recognizing only State Schools; these were to be free and open to all of every church, creed, race and persuasion. The public school taxes were to be applied to support them. The Roman Catholics objected to this, and resisted the law as far as they could. They then took the matter into the courts. Judge Kilham gave a decision in favor of the law. Our Roman Catholic friends then appealed against his decision to the Superior Court of the province: that court on the 3rd of this month gave a decision sustaining Judge Kilham. The Act was sustained by Chief Justice Taylor, Judges Kilham and Bain, while Judge Dubuque dissented; he being a Roman Catholic it was expected he would do so. The fact is, in court or out, the Roman Catholic is more free than religious who dares act contrary to his church. It is very probable that Rome will now make an appeal to the Imperial Privy Council of England, unless the Dominion Parliament shall declare the Manitoba laws ultra vires, that is, void and of no force. It is well known that pressure is being brought to bear on Government to have them do so, but I hardly think they will; but of those who voted for the Jesuits, it will be mighty hard to say what they will do—I hate to risk a prophecy with such uncertain characters.

The time for disallowance will be up on the 12th April next. Between the Conservatives and the Reformers there is not the difference of a row of pins, unless new men, stalwart and true, are sent back in the coming Parliament. Politicians may scream till they are hoarse against Equal Rights, but when all is said and done, it stands out in good, undeniable truth that equal rights are preferable to unequal; and courage is better than cowardice, and principle than party, and Protestantism is at least equal to Roman Catholicism, and ministers are

better and safer for the country than Jesuits, and Bond-street pastor is as good as Archbishop Cleary, and pays more taxes than he does. These things being so, I ask in the name of all that is good and true, why should Roman Catholics want privileges and favors above their Protestant brethren? And if they ask such special favors from our Government, why should a majority of Protestants grant them? This is a religious question, and therefore every pulpit now ought to ring from one end of the Dominion to the other, but they will scream after the thing is done, as usual. There is not a more vital religious question in Canada to-day, outside of the actual conversion of a soul, than this one question. Anybody that thinks for a moment how it is to tell upon the future, can see that to be a fact. Some one may ask why I specially object? I answer, because I am a born Briton and love fair play all round, and I hate that the well-earned name of my fathers should be dishonoured, and their children and mine should be given a second place in the councils of the nation; for it is a second place we have, when Roman Catholics can have separate schools, and we Congregationalists and other churches cannot have them. We are made to play second fiddle, although the second here is a great deal better than the first.

A christian student gives attention to passing events; he tries to know whether or not what is going on is in harmony with divine intention; or whether the events of the day are simply allowed by Providence. A short time ago when the Jesuit Estate Bill passed, I wondered what could be its providential meaning? Now I see it clearly; it was divinely permitted, for out of that evil was to come a great blessing. I like to see Providence turn to good account the machinations of crafty men and wily politicians. Provincial rights won a victory when the Dominion Government refused to disallow the Jesuit Estate Bill. The Governor-General was petitioned and waited upon by a large and honorable deputation, and he refused to interfere. The Jesuits chuckled; the Roman Catholics quite generally rejoiced, the Reformers made merry on the plea of the triumph of Provincial rights, and the Government felt hugely satisfied with having divided their responsibility of the position, and made themselves solid with the Roman Hierarchy. It was a farce all round when looked at in the light

of what has happened since. The other provinces looked on and felt stronger. One of the youngest—Manitoba—learned its strength and soon put the same to a useful test in that province. They had separate schools and dual language—English and French. The happy and economical thought occurred, that as the province had been shown to have so much power, why not abolish the separate schools and the French language, and, as a young province, avoid some of the errors of the older provinces. To do so would not only be a saving of money and time but would tend towards unity and prosperity ; so believing, they acted ; and I sincerely trust their action will be sustained. And as the territories are formed into provinces, without doubt they will now follow the example of Manitoba. Their action clears the skies and makes more hopeful and promising the future of that vast and inviting country for our children and the millions from abroad. Canada, barring Quebec, is now and must remain so until the end of earth time, English in language, and Protestant in religion. When in Manitoba and the North-west last spring, I found this to be a desire of the people ; even some of my Roman Catholic friends that I talked to, and I may add to them three or four of the Indian chiefs.

A leading politician some two years ago thanked me for dealing with public questions of this character. He said if the pulpits would more generally do so it would make it easier for us to resist class legislation ; because when the Roman Hierarchy should ask us for special legislation, we could point to the public sentiment and say it is against it, and so honorably free ourselves from voting on such questions. After the Jesuit Estate Bill passed, several members of parliament told me they had no idea that public sentiment was so much opposed to it ; had they known it, they would have voted differently. Good, sincere and honest men should not only have our respect but our help with the voice, with the pen, with our influence in their efforts to legislate and govern in the interests of the masses and equality.

With intelligent freemen, class legislation, sect favoritism, denominational discrimination, cannot be acceptable or give permanent satisfaction : we can never live peaceably together, while we are counted inferior to those who are our neighbors.

And I am not inferior to the best Roman Catholic on this continent, even if the law says I am. What freemen demand is, that all christian sects and churches shall have equal protection and liberty, that priestly assumption and denominational preferential claims shall not be recognized either by law or by our Government. I may honestly believe that the Congregational church is the best; that is my privilege; but for all that, I have no right to demand or receive special favor in legislation; for to grant such, is to do an injustice to all the other denominations.

With respect to education :--There are two things the State should do; first provide ample accommodation for the education of all her children in the so-called common branches. In the second place, they should see that all are educated. If I, through a conviction or fancy, did not wish to send my children to the common schools, so-called, well and good, I can have a governess or send them to a private school; but this does not or should not free me from paying my share of the public school taxes. If through a religious conviction, I did not send my children to the State schools, all right, the church can provide schools of its own; but in this case also I should not be free from public school taxes. In short, when persons want something else, something they call better, something different from the public schools, let them pay for it; whoever it is, whether a Congregationalist or a Roman Catholic. And whether it is a rich or poor man that does not like to send his children to the common school, let him educate them at his own expense; is not that fair? It is as fair as anything could be. Why should the Roman Catholic Church want special favors? What is she more than any of the other churches in the land? It is a well-known fact that in the past she has generally given the weight of her influence, of her money and men, to cripple and if possible to destroy Great Britain; anybody knows that. Had the good old patriotic Church of England made such a demand, there would be some sense in it, and merit too, remembering her past loyal history to our beloved country.

In closing, many may think I am an enemy to the Roman Catholics; that is not so. The Catholics in Toronto know I am not. I do not suppose I have an enemy among the whole

lot of them, and I presume there is no man on more friendly terms with them. They know what I mean. And if the laws should ever undertake to deprive them of their rights, I would be one of the first men they could appeal to. Barring one or two exceptions, I have no more familiar and intimate friends among the ministers than the late Father Laurent, and in this church there are scores that have come to membership from the Roman Catholic Church, and have proved themselves honorable and worthy as Christians in this community. What we speak, we speak sincerely, without any personality or hate, simply asking fair play. Whatever a man's faith may be, on that basis, on that alone can we live peaceably with our neighbours; and it is these discriminations and reflections upon us that make us uneasy; for we do not like, as honorable men and as Congregationalists, to be thought inferior in the eyes of the law, because I know that I am not. I know I am equal, and all Congregationalists throughout this Dominion are equally as faithful, as loyal, and as dutiful to God, to the Queen and to the country as my Roman Catholic friends are. Therefore why should they have what I cannot have?

I will never rest satisfied until the law of the land, like the God-Father of Heaven, is no respecter of persons, and meets out equal good to all. Then will come the reign of peace; then shall we live peaceably together throughout our broad and prosperous land.

God hasten the day. Amen.

LET HIM COME, WELL AND GOOD.

Text—Matthew 24th Chap. 44th verse :—"Therefore be ye also ready ; for in such an hour as ye think not the Son of Man cometh."



TWO weeks ago I preached a sermon on the so-called second coming of Christ ; I did so because I thought this subject was again being unduly forced to the front. In years past the untimely presentation of this sublime doctrine has proved very disastrous to Christian experience, and destructive to the unity and progress of the Christian church ; no one can deny that, and I feel impressed that the present agitation will prove ruinous and disturbing. The numerous mistakes of the past and their sad effects should not remain unnoticed by us ; the subject is a very serious one, and the grievous mistakes of good men and women in the centuries that are gone should afford us some light, and inspire us with caution in our present activities.

The discourse referred to has called forth considerable criticism, some of which was generous, and some was a little too bitter and dogmatic to form a part of Christian controversy. We need not get angry with one another in our honest search after the truth ; but whether angry or pleased, it is probably true that none of us know the whole truth : this, then, is one of the best of reasons why we should be tolerant one with another. Either through my ignorance or the weakness of my critics, I find nothing to answer that they revealed in error, nor disproved any of my statements, and I therefore have to continue this discourse on the same line as the other. I believe it is the duty of all persons to put themselves in that position that makes most for progress, peace and security to things temporal and spiritual ; for present and future ; for this life and the next ; and when doubts arise and the public mind is sincerely divided in its opinions, the proper thing for each individual to do is to choose that course and select those opinions that are the most inclusive and comprehensive ; that is, provide in the best pos-

sible way for the defects and results ; so that whatever happens, let the results be what they may, we have the best of it.

Surely there is no great display of sense in worrying about a speciality when the saying is included in the generality ; there is no use of a person buying at a lunch-counter and paying fifty cents for tit-bits, when he can sit down at a table and have a good dinner that includes all the tit-bits and much more that is substantial, and all for fifty cents ; the dinner is inclusive and more satisfactory, yet I travelled several years before I found out the wisdom of such a choice. I used to run to the counter and pay sixty cents when I could have sat down and have a good dinner for fifty. Just so it seems to me there is no extra sense in a person selecting Theological tit-bits when he can have the same in the general doctrine for the same effort of faith and practice, with much less worry and more security. I have a preacher friend who is constantly harping on the sleep of the spirit, or soul as he calls it, from the time of physical death till the general resurrection. Now this is his theological tit-bit ; he visits me sometimes, and frequently writes me. I should judge by the last letter that the sermon of two weeks ago has tested the grace of his patience a little ; he says there is no more force in what I say on this subject than in my argument on the Ten Lost Tribes. I answer—there need not be ; for the lost tribe theory is as clear to me as noon-day. He and others remind me of the saying of the Saviour in Matthew 6th chap. and 23rd verse, "If, therefore, the light that is in thee be darkness, how great is that darkness." Imagine a preacher who does not know the difference between a Jew and an Israeelite, for he will persist in calling me a Jew, and everybody else that holds this theory. He argues this way—that all sparrows are birds, and therefore all birds are sparrows. Now the plain fact is, he or anybody else ought to know that all Jews are Israelites, but all Israelites are not Jews, no more than all birds are sparrows, thank the Lord. A common concordance will show anybody the difference of these two words. He with a few others do not understand what I mean by doctrinal inclusiveness ; this I will try to explain both to my soul-sleeping and advent friends. If at death we all go into unconscious sleep, why then we will not trouble one another ; we will all wake some time, well and good ; now for

myself, I am preparing and expecting to live after that physical change called death ; the Lord may come for me at any moment through death, as my text says, so I desire to be ready at whatever hour He shall give me the call. I feel persuaded that though I am prepared for Heaven, I am prepared for the long, silent and unconscious sleep that my friends advocate, if that be the next stage after this life. If I am mistaken, I cannot regret it in such a sleep. The hope of an immediate home in Heaven after death, I am sure is as inspiring and as God-honoring as the hope of our unconscious sleep. I love life in myself and in my friends ; there is room enough for me in God's unbounded space, and God is loving enough and wise enough and powerful enough to give me that life and to keep it in this world or the next. If I am mistaken, I will love something, and if I am right I shall have some gain ; hence I am not going to feast my desires and hopes at the counter, but at the rich full table of God's promises. I hear the voice of my Saviour in Matt. 5th chap. and 12th verse, "Rejoice and be exceeding glad, for great is your reward in Heaven." I hear the voice of God directly applicable to the Saviour, but through Him to me, Psalms 16th and 11th, "Thou wilt show me the path of life : in Thy presence is fulness of joy : at Thy right hand there are pleasures for ever more." It is not the path of sleep He is going to show me, nor the path of death, and you must keep in mind that my soul-sleeping friends will never see Heaven ; their own theory forbids that ; they are going to sleep unconsciously till the general resurrection, and at that time they will be put in the new earth as they themselves teach ; hence they will never see Heaven. I want to see it, there has been so much said about it, it will be taunting to one's expectations if we never set foot in that Holy City. I hope the good Lord will give us a chance, and wake us up a little early if we go to sleep, and give us one parade through the Golden City. My assurance is what is recorded in Eccles. 12th chap. and 7th verse, "Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it."

A gentleman writing from Chilcote, B. C., says he has just read my sermon on the future life as reported in THE ADVANCE of Nov. 24th, 1890. The sermon has disturbed the

soul-sleeping idea of this brother, for he puts forth a lengthy effort to correct me. He quotes this saying among others from that sermon, "Where is this greatest of all cemeteries, where repose in lifeless silence the spirits of the departed." Now this he answers by saying, "The Scriptures tell us it is in the dust of the earth." Oh, brother, open your eyes to the truth and quit preaching Satan's lies. Now whether I astonished the gentleman or not, he certainly astonishes me, for it seems to me that he ought to know I was talking about the cemetery of the departed spirits. The body returns to the dust, and the Scriptures nowhere teach that the spirit does, but on the contrary that it returns unto God who gave it, Job 34th chap., 14-15, "If he set his heart upon man, if he gather unto himself his spirit and his breath, all flesh shall perish together, and man shall turn again unto dust." The body will go to dust, but the soul and spirit God gathers to Himself, or you might read it in another way, as recorded in Ecc. 3 and 21, "The spirit of man goeth upward and that of the beast downward." When I teach on this subject and the lost Ten Tribe theory, I am generally puzzled to know which passages to quote, there are so many plain, definite and directly to the point that I need not equivocate nor change a single word; and they are in harmony with common sense and the general teachings of the Bible from Genesis to Revelation. They stand out to the view like the stars in a moonless night in December.

Of all the controversialists I met with (this will seem hard), I think some of the soul-sleepers and adventists are the most difficult to deal with. Wilfully or ignorantly they are very faulty in quotations; I mean they take texts and apply them to their subject without any reference of the same to the context. Some of our writers on the lost Ten Tribe theory are much guilty of that same thing. Now a careful reader will see the effect at once, and it weakens your argument. Whenever you quote a verse to prove a theory, let it be directly to the theory and not applicable to something else. The language may suit you, but the contextual meaning is very different.

There are three words used frequently in the Bible that these tit-bit theologians do not seem to understand, yet they are very dominating and important words, they are life, sleep,

death. In the Old Testament, life has five different meanings, and in the New Testament five distinct meanings. In the Old Testament, sleep has fourteen meanings, and in the New three. In the Old Testament, death has fourteen meanings, and in the New twelve. The word dead in the Old Testament has sixteen meanings and in the New sixteen. Now some of these meanings are very distinct one from the other, and with some of them the difference is very slight. Now a person when he does not understand the primary distinctions used in these terms can never argue on adventism or the sleep of the soul, and I never saw a man in Toronto of those who preach these doctrines that could give evidence that he understood these words. I will quote a few passages to show you what I mean. Prov. 12 and 28, "In the way of righteousness is life; and in the pathway thereof is no death;" and another, John 8 and 51, "Verily, verily I say unto you, if a man keep my sayings he shall never see death." Is it not plain that the words life and death spoken of here cannot refer to physical death? If they do not, then there is another kind of life and another kind of death. Do you believe that? This life that is not to be subject to death must belong to us, it cannot inhere in the body, for we know that when it has died it must refer to the spirit of man, and therefore that spirit after death goes forth to God. Am I sure where it goes to? I am. Hebrews 9 and 24, "Christ has entered into Heaven itself now to appear in the presence of God for us." I could give you many more passages, but we are all agreed that Christ has gone to Heaven. John 12 and 26th, "If any man serve Me, let him follow Me, that where I am there shall also my servant be." Is not that plain enough? I say my soul-sleeping, adventist and Christadelphian friends, and the whole lot of you, follow Christ and you will get somewhere better than you expect, instead of going into a darksome place where you will know nothing. You will land in Heaven if you follow Christ, for you read in 1st Thess. 5 and 10, "Who died for us, that whether we wake or sleep, we should live together with Him." Your sleep here stands for the other life, and the simple meaning of the passage is that whether I am living in this world or the next I am alive with Christ. Now there is no living together with Christ if you go into an unconscious sleep. Take Romans 8 and 38th and 39th

verses, which is a sweeping exhortation, "For I am persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord." You cannot separate me for an hour from the love of God. I take the passages as sealing the proof of which I am speaking, and defy anybody to prove to the contrary. These things cannot separate me. You say I will have to die physically, death cannot separate me from God for an hour, and the passages never mention for hundreds of years. I believe with Paul, "Absent from the body, present with Christ."

The Scriptures very plainly teach that man was made in the image of God; he is therefore a trinity, as is explained in the 1st Thess. 5th and 23rd: "The whole man is spirit, soul and body," This, of course, is a trinity, and the same fact is taught in Genesis 2nd, and 7th: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." Now, here you have the body and the two lives of men—the soul-life and the spirit-life, and that is a trinity. The day Adam partook of the forbidden fruit he died. That is, he became a sinner, and a sinner is in a state of death, and he died afterwards physically. The moment our mother Eve partook of the forbidden fruit, she was dead spiritually, and was like the woman we read of in the 1st Tim. 5th and 6th: "But she that liveth in pleasure is dead while she liveth." Now, these people have no idea about the different meanings of the words death, life and sleep; they cannot understand how a woman could be dead and living, because there are different kinds of death spoken of in the Bible. That is the doctrine, and when a man begins to talk of physical death and says, when you are dead, you are dead; so I am, and when I am dead, I am alive too. The sinner is dead in his sin, and the Christian is dead unto the world and alive unto God. There is a life in the Christian that the grave cannot touch.

In conversion, we are said to pass from this spiritual death unto spiritual life. 1st John, 3rd and 14th: "We know that we have passed from death unto life." What kind of death is that? What kind of life is that? They can have no re-

ference to physical life and death. As food sustains the physical body, so Christ speaks of Himself as the bread of life, because He sustains our spiritual life. John 6th, 50-51 : "This is the bread which cometh down from Heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven ; if any man eat of this bread, he shall live for ever." And yet you want to make me dead for a few hundred years, if I pass through that physical change called death. Thank you, my friends, I have better authority for living than all of you put together. You are a good lot of folks, but you are mightily astray. I trust I am eating of that bread, and as sure as I am, I will never see death. You say, what kind of life is that after you pass through physical death, where is it ? Just what He calls it Himself, in verse 40 : "He that believeth in me will have everlasting life." That is the kind of life I want, one that will survive and live beyond the bounds of time and earth.

With regard to the bodily life which we will lose ; it is to be restored to us again at the general resurrection. Our Saviour says : "I will raise him up at the last day," referring to the body. John 6th and 39th : "And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day." Of all which He hath given me. What has He given me ? Well, they will die ; yes, and He will not lose a single one, but He will raise them up again at the last day.

Our Advent friends err in laying too much stress on Christ's personal coming, and too little on His coming in the power and glory of "His Enlarging Kingdom ;" too little stress on His coming in conversion ; too little stress especially on His coming to us executively. My text refers to His executive coming, that is when He comes in the hour of death ; and when He calls to me, "Be ye also ready ;" it has not the slightest reference to His personal coming, as anyone can see by reading the chapter and its context. The disciples asked Him three questions when He had foretold the destruction of the temple. "When shall these things be, what is the sign of thy coming and the end of the world." He gave them a chart covering all time ; He told them certain things that would occur in one century and some in another, and He ran up from the centuries

to come, and then He got to the end when He will appear. Just like a sea-captain going to some foreign port; he gets a chart, and marked on it, first is an island, then a sunken rock, then a current, a sand-bank and other dangers. He passes a few, then he says the chart is correct. Would he be a wise captain, when there is a lot of things marked on the chart that he has never yet seen or come to, to say:—"Boys, sailors, we will be home to-morrow; I expect to go in port to-morrow." It would be a strange thing when he knew there were other things to pass. That is just the same as my advent brother saying, I am going into port to-morrow: well, you will have to leave the soul mighty quickly, or at all events you will have to hurry up, because you have not got to the end of your chart yet, and all things must be fulfilled spoken by the mouth of all the Holy prophets since the world began, before Christ can leave Heaven to come to earth. Then we read in Revelations 3rd and 20th:—"Behold I stand at the door and knock: if any man hear my voice and open the door, I will come in to him and will sup with him." Then John 14th and 23rd:—"And my Father will love him and we will come in unto him and make our abode with him." My tit-bit brethren, do you really think if Christ came to-morrow He would reject us? To reject us would be to reject Himself, for He has taken up His abode in every christian heart; and if He came to Toronto to-morrow would He pass by Himself, as He is dwelling in the thousands of His humble children? He would not; we would fare just as well as you would, and if we are His we are prepared for His coming executively, for Christ is in us. He may come executively before this night is over; "well and good—let Him come."

My teaching is this—has Christ come the second time to you—are you converted—has Christ come into your heart and do you know He is living there? If you have this you will find that that preparation is inclusive; that you will never need to argue for one minute as to when Christ will come personally: only have Him in your heart now and if He come to-morrow morning well and good. I would not argue five minutes with an adventist, because if he should prove right I have all he has got and considerable more: I am at the table and he is at the counter. Then, you are ready for His coming

executively if Christ has pardoned your sins : this is the state in which we should all live, and this is the exhortation that is given in the text :—" Be ye also ready, for in such hour as ye think not the Son of Man cometh."

The Lord bless us. Amen.

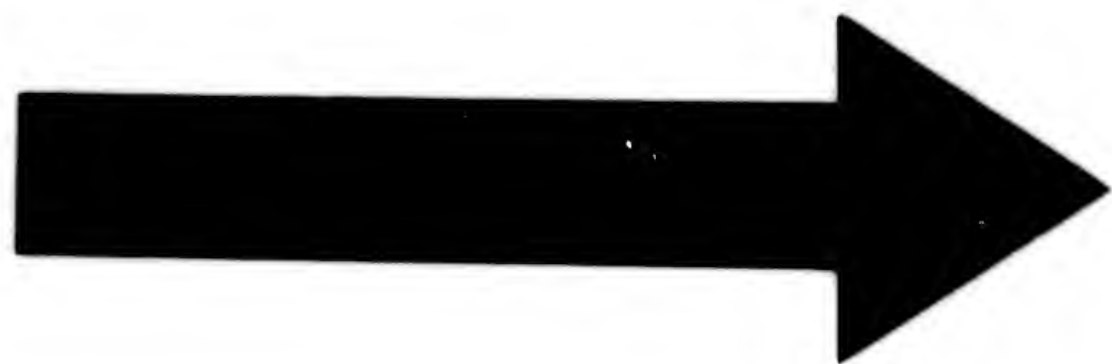
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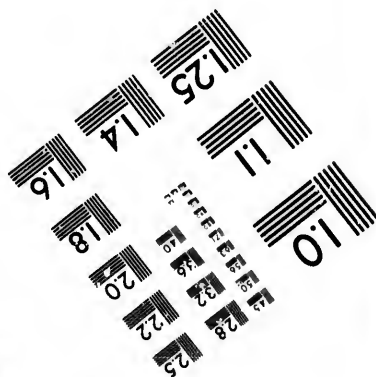
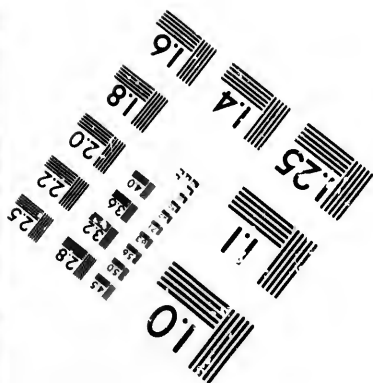
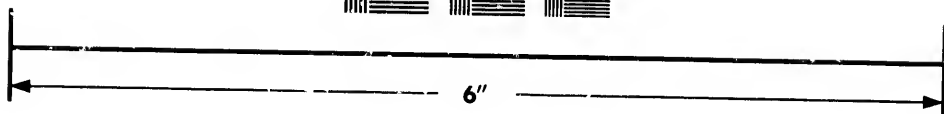
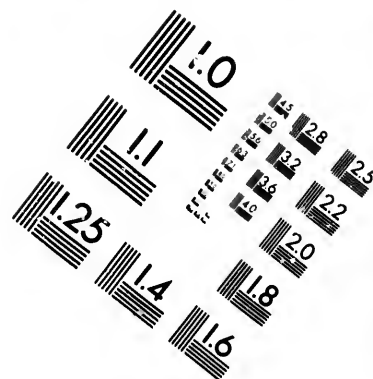
SHOULD THE BRITISH GOVERNMENT DISCRIMINATE AGAINST CATHOLICS ?

TEXT.—Galations 5th chap., 1st verse : “Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.”

TO British subjects these words are specially applicable. I am probably within the limits of accepted truth, when the same is honestly expressed, when I say that they enjoy a greater measure of liberty, taking all in all, than any people on the face of this earth, and in Canada the measure is even larger than in England. To tell the plain truth, I may say that we have more liberty than we have wisdom and honesty to use it. Getting and keeping do not sustain their highest relation one towards the other when they are equal, for we should not only keep what we get of that which is good, but we should be progressive. Sometimes a nation does well to hold its own. If the Millennium is before us, I am quite sure we have some improvement to make ere we reach that period. It is hardly possible for us to read the history of our nation without feeling the emotion of a commendable pride. Our forefathers worked bravely, fought heroically, sacrificed generously, and well deserved the victories they won ; and we, the honored children of such noble sires, should at the very least stand fast in the liberty that has been handed down unto us.

Some of you who are more pious than useful may remind me that the liberty spoken of in my text is Gospel liberty. Your reminder is a point well taken, for it I have this answer—all true freedom is included in Gospel liberty. Personally, politically, morally, and spiritually, there is no freedom outside of the Gospel. Christianity neutralizes no man's duty as a citizen and neighbour. A Christian is the most qualified to honour the dead and provide for the unborn by a rightful use of the present.





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Two weeks since a Roman Catholic friend whom I esteem, called my attention to the fact that the British government unjustly discriminated against Romanists. There were certain offices under the government they could not fill, simply because they were Roman Catholics in religion. My friend desires to know if I call that equality and christian tolerance? In answer I say yes, and will give my reasons for saying so. A few weeks ago Mr. Gladstone introduced a bill into the Imperial parliament, which was designed to remove the disabilities from Roman Catholics holding the offices of Viceroy of Ireland and Lord Chancellorship of England. Sir John Pope Hennessy, a member of parliament from Ireland, gave notice of a motion to relieve the Sovereign and members of the royal family from all religious disabilities; both failed of being approved. To understand these limitations one will need to go back in the history of our nation, then I think they will see the purpose and at the same time the wisdom of these limitations. In the year 1596, Pope Gregory 1st sent forty-one monks to England to convert the English to Roman Catholicism. The leader of these monks was called Augustine. The Pope made him Archbishop of Canterbury. Let us remember that at this time there were christian churches in England, Wales, Scotland and Ireland, well organized and independent of Rome. Augustine's mission proved successful in winning converts to Romanism. As they increased in number they became a disturbing element. In course of time the two churches became opponents, both seeking state aid and state protection. Of course the state favored first one party and then the other; just whichever made the most and best for its interest. From the time that Romanism entered Great Britain and Ireland she has been disturbing, factious, and dangerous with her presence, throwing kingdom against kingdom, province against province, tribe against tribe, prince against king, and people against the government, and I would to God she had never have come into the country, for the simple reason she did not bring a better religion than was there before she ever entered it: had she had something better to offer, well and good, but she had not. Poor Ireland has suffered the most; her patience and liberality under Rome seems almost incredible when we read it; the luxury and wealth of Rome stands in

amazing contrast with the poverty, toil and ignorance of our Irish adherents. Millions and millions of dollars through Peter's pence and other avenues have gone from this willing, suffering people to that Italian monarch. As Rome grew older she grew bolder and more and more presumptuous and assuming, till actually in July, 1870, she voted herself infallible; a wonderful act. If the Pope believes and means what he says, then any state should be independent of him. He claims absolute power, and the headship in things spiritual and temporal; to say the least he claims the vetoing and consenting power in the choice of a nation's ruler, and in the enactment of the nation's laws. For instance, had the Pope his own way, could he put in force his own faith and doctrines in Great Britain, the prerogative of the Queen, the powers of the parliament, and freedom of the people would become secondary, and they would all be subject to him. Now all good Romanists believe these things; there are some that are not good and they don't believe them, and yet they are the better of the two to us. The Pope's word is supreme above the Queen or parliament by their teaching; this being so, would it do to have the Crown open to a Roman Catholic, the Lord Chancellorship or the Viceroy chair of Ireland? Would we be safe? For a sample, the parliament appoints a person to represent the Queen at the annual assembly of the church of Scotland; he is the presiding officer. Would it do to have such an office open for Roman Catholics? How would our Scotch brethren feel if one should be sent as the chairman of their assembly? There are lots of these limitations that are as reasonable as the rising of the sun when you understand them.

Would not a Roman Catholic Queen endanger the peace and safety of the Empire? Most assuredly she would, for this reason: If she was a good Catholic, she would not be free to do her own pleasure, only so far as she agreed with the Pope. I find Roman Catholics sometimes very ignorant of the claims and doctrines of their church; hence some might think that I have extended the Pope's authority too far. I will assure you I have as usual gone below the true estimate. To show you that I have not gone too far, I will quote from Cardinal Manning, who speaks for the Pope, interprets his power and rela-

tion to the world in the following language : " I acknowledge no civil power ; I am the subject of no prince and I claim more than this—I claim to be a supreme judge and director of the consciences of men, of the peasant that tills the fields, and of the prince that sits upon the throne, and of the household that lives in privacy, and the legislature that makes the laws of the land—I am the sole, last and supreme judge of what is right and wrong." The Cardinal is good authority, and would not, I am sure, be guilty of making a false claim for his master, the Pope. To me this language makes plainly apparent that the Pope's claims are most painfully opposed to my ideas of liberty and to the unity and stability of the empire.

After many long and fierce struggles, and at a great cost of life and money, our fathers secured the throne from foreign control ; was it not their right, yea, their solemn duty, to secure that throne by all the safe-guards possible ; as far as they could, pledge it to their children, to Protestantism and liberty for all time to come. To this I say, yes and Amen, so mote it be, world without end.

The safeguards complained of are not expressive of intolerance, but of caution ; it is not intolerance to guard yourself against a thief who has robbed you many times and declares he would do so again if he had the chance and power. One good thing about the Catholic Hierarchy is, they tell us plainly what they mean ; and when you quote them, their followers, nine out of ten, say they don't mean that. I have more faith in them than you have.

The Hon. Mr. Gladstone, in his book entitled "Vaticanism," pages 15 and 16, points out eighteen propositions that are very dear to us, all of which the Pope severely condemns. Among these propositions—for I have not time to name them all—are "liberty of conscience," "a free press," "free speech," "a free and open Bible," "freedom of worship," "State education," "supremacy of the throne." Now all these and the others are the very ground-work of our national greatness and freedom, and yet all these the Pope condemns in toto. To know that Mr. Gladstone's impeachment is correct, let anyone read Pope Pius the Ninth's encyclical letter of Dec. 8th, 1864 ; and the present Pope, in several of his encyclical letters, agrees with Pope Pius. Take the following as a sample of

the teachings in one of these letters: first, the Romish Church has a right to exercise its authority without any limit set to it by the civil powers. Second, the Pope and priests ought to have dominion over the temporal forces. Third, the Romish Church and her ecclesiastics ever have a right to immunity from civil laws; in case of conflict between the ecclesiastics and civil powers, the ecclesiastical powers ought to prevail. In the light of such statements it seems to me self-evident that the Roman Catholics deprive themselves of full liberty to the throne and some of the offices of the Government of Great Britain; for were they in any of these offices they could not honestly fulfil their duties; they would either have to be recreant to the vows of their church or undutiful to the State. No wonder our fathers found it necessary to restrain their privileges in the past; the very law of self-preservation dedicated such a course and justified it, and it was generous in them to remove some of those restraints in the so-called Emancipation Act of 1829.

The offices from which they are shut out should never be opened unto them until they can swear, without mental reservation, to the supremacy of the Queen, loyalty to the Government and country, as against the Pope, hierarchy and popery. It is unreasonable to expect us to allow equal liberty and authority to any set of men unless they are equally free to use that liberty. Where is the wisdom in giving to a people that which they cannot use, but which they would hand over to a foreign potentate, call him pope or what you like? Have I a right to give the privileges of my nation into the hands of a people who, if they are true to their religion, cannot use them, but must hand them over to another? Is there a Catholic brother or sister in Toronto, or my good friend Archbishop Walsh, willing to say that it would be right for us to do so? Yet their complaint implies that we should. Hand these things over to the Pope, when we know from their past history that the popes have been our nation's most deadly enemies, and I might fain hope for their conversion, but I do not know that they have been. No, it would never do.

Monsieur Preston says a good catholic gets his politics from Rome as well as his religion. That is the very thing we object to. That is the grand discrimination point between

us ; we say to them, get all the religion you want, you can have bushels of it, but we do not want you to get your politics from another country ; we have enough of our own and we are wise enough, and we ought to be independent enough to use them.

The Hon. Mr. Gladstone says—Rome requires a convert to forfeit his moral and mental freedom and to place his loyalty and civil duty at the mercy of another. My Roman Catholic friends ought to be thankful to live in the British Empire and enjoy the liberty and protection they do ; for they know and I know and every body of common sense knows that we give them more than they would give us if they had our power and place. I have no guarantee that the Pope would not depose Queen Victoria and give her crown into the hands of some one else, as he did King John's crown to Louis, and Queen Elizabeth's to the King of Spain. On the death of Queen Elizabeth, Pope Clement issued two Bulls prohibiting any king or successor who would not in advance of taking the crown, swear to defend the Roman Catholic Church in Great Britain.

In 1867 the liberties of the Roman Catholics were extended by another Act of Parliament. Prior to that time no Roman Catholic could serve on a jury. You say that was hard, at first sight it appears so ; but let me remind you that in 1869, two years after the passing of this Bill, the Pope issued a Bull to the English Catholics, in which he excommunicates and pronounces against any one who shall sue a priest. Now is it to be expected that if a priest was brought into court on trial, and on the jury there were catholics, they would bring in a verdict against him ? I do not believe there is a catholic durst do it. They can sit on juries because they have become more enlightened in England and are more trustworthy ; but am I so ignorant and weak as to believe that they would pronounce condemnation upon a priest ? There is not a catholic in this city believes they would ; then they have no right on a jury unless they are free men. What matters it to the jury whether I am a congregationlist or not ? If I break the law, bring it down on me. What has the religious body to which a man belongs to do with right and wrong ? If a priest cheats me out of five dollars, it is as much of a cheat as if done by

any one else, and means just as much, and I have just as much right to bring him into court as bring any other man. The whole system is a piece of folly from beginning to end.

Now my friend I have tried to answer your question in all good faith and earnestness; I am sure I have done so in a free christian spirit; I have tried to spare your feelings by not quoting from Roman Catholic authorities using more offensive and, if possible, more vaunting and disloyal language than that which I have quoted. If in any of these statements I have exaggerated, or in any one of my utterances I have stated that which is not supported by the authority I referred to, I shall be pleased to receive correction either through Archbishop Walsh, or any priest, Roman Catholic friend or Protestant in this city; I will humbly acknowledge the error. But on the other hand, if you find me correct, I hope you will act accordingly and join with us for the progress and security of our beloved nation, especially Canada; and let it be yours and mine to believe ourselves free men in Christ Jesus, and rest not until we are made free as the good Book says, by the Son of God, whom if He make you free, you are free indeed.

God bless us all with that freedom, Roman Catholic, Protestant and every one. Amen.

LESSONS FROM THE LATE ELECTIONS.

TEXT—Haggai, 1st chap., 5th verse : “ Now therefore saith the Lord of hosts consider your ways.”



HIS wholesome advice the prophet gave to the people of Judah ; it was appropriate and timely. I will not take up your attention this evening by showing how these words were applicable to the Jewish nation, but how they may apply to us at the present time.

A few days since we had a general election of members for the Dominion Parliament. I risk little, if anything, in saying that it was the most important election contest that Canada ever had ; the franchise was never more generally exercised from one end of the Dominion to the other ; people were in earnest. They have recorded their verdict. The governments and people of Great Britain and the United States were in sympathetic touch with us, and wonderfully interested in the battle of the ballot box, and whatever our ideas may be with regard to the result, I am sure we ought to feel pleased with the freedom, order, good cheer and honesty that characterized both the campaign and the voting day : a more peaceable day, Canada never had than the 5th of March ; this is to our credit, for the interests at stake were never more important. They were dealt with courteously and with an open-handed tolerance to be admired and commended. Doubtless there were some little intrigues and friction, but not anything like that which characterizes other countries and even ourselves in past time. The two leaders—Sir John A. Macdonald and Hon. Mr. Laurier—merit our praise for the manner in which they did their part of the work. In their speeches there were none of those bitter and ungentlemanly personal attacks—one on the other—which in the past have too often sullied and made political speeches distasteful to many men. I cannot help but think and believe but that their example helped to a healthier and purer tone in the speeches of their respective followers. In considering our ways I think there are a few lessons we may

learn from the late election. Surely we may learn to know from practical experience that the people can be educated and trained to know the full meaning and honest use of the ballot box ; and that intrigue, bribery, and foul, false misrepresentations are not necessary in ascertaining the will of the people by a popular election.

For the last few years there have been under-toned mutterings about Canada being annexed to the United States. I am under the impression that this question has been settled for a long time to come, if not for ever, by the late election. Annexation in my judgment is completely ruled out, and the verdict of the people has defined our future to be, either to ever remain an integral part of the glorious empire of Great Britain, or to be an independent nation. No subject has made more noise for less reason, and tempted the credulity of our American friends, and given to our country a false representation abroad, than this question of annexation. If a free vote were taken of the more than five million citizens of the Dominion of Canada to-morrow, not above one in a hundred would be found in favor of annexation. Neither for want of knowledge, experience nor interest in Canada, nor lack of respect and admiration of the United States do I make this statement. I warn our friends both in the United States and Great Britain not to make the mistake of reckoning the Reform vote as the estimate and measure of the annexation sentiment in Canada ; for as sure as they do they will be badly deceived. A few politicians in Canada and the United States are responsible for introducing this annexation question into the late election, and for saddling it on the Reform party. Their motive for doing so, it is not for me to try and define ; if I undertook such a task I am afraid I would have to say—they were lacking in good judgment and forethought, and were far from my ideal of patriots. It is very certain they have brought dishonor on themselves—these few politicians—and where the Reform party gained one vote by their influence, they lost ninety and nine through the same influence. For all time to come I hope both Reformers and Conservatives or any other political parties in our country will learn to steer clear of such mischief-makers and enemies of our nation. It is very desirable that our American friends both in their home and in this country

should remember that we are not their enemies because these few unpatriotic men, by their conduct have forced us to defend our liberty and institutions : we be brethren, and neither the unscrupulous fenians or annexional demagogues shall ever destroy the bond of brotherhood that binds us in loving esteem—one to the other : Ephraim and Manassah are brothers to the end of time. Some affect to speak lightly of patriotism, but what is a citizen worth who has no love for his country ? How much is he to be trusted in times of national danger ? Have we not a right to speak well of our adopted or native land ? Is it a crime to do so ? Have we not a right to set over against the discontented and disloyal utterances our own voice of satisfaction and fidelity to our country and our Queen ?

What, I pray, is the difference in being a part of Great Britain or being a part of the United States. I am free to say that I respect and honor the Americans much, but not so much as to make myself their inferior, or account my status as a citizen of Great Britain of less value than theirs. If the two are equal, yet, common gratitude should urge me to choose to remain with the good old mother England. I can understand how a person could desire in the coming day, the independence of Canada, but annexation implies a kind of gratitude that I hope I shall ever be innocent of. One thing is certain, I shall never lend my influence knowingly to any policy, or give my sympathy to any party that seeks to deprive me of my birth-right as a British subject and a citizen of our beloved Canada. As I have said, it may be that independence is to be our lot some day, if so, well and good ; but even that I would not lift my little finger to unduly force ; if a kind Providence shall plainly make it our destiny, all right ; but even then, if living, I would advocate an alliance, defensive and offensive between Great Britain and Canada.

In the near future, Great Britain will have her maximum of population, for want of room, while in Canada the time is far off when that will be our fate. We have room for multiplying millions for many years to come. No doubt we shall far surpass the mother-land in number, then ; when that time comes, if I were living, I would propose that we adopt Great Britain as a colony, and throw around her the strong arms of our power and try to pay the old mother something back of the

much we owe her for her self-denial, her fostering care, and her protecting influence which have been extended so freely to us in the day of our youth, our danger and our weakness. Do you know, I think it would be a great point gained for the peace of society and the prosperity of the nation, if we could only persuade some people that they are living in this world and not in Heaven ; and in an imperfect age, and not in the midst of the millennium ; and therefore we cannot have all we want in Canada, no, nor the United States, nor even Ireland. Such people are both inconsistent with the immaturity of our country and with the imperfection of the age ; and any man that makes such a demand has little knowledge of himself or his surroundings. Anybody that has travelled and reads the daily papers, knows that taking all in all, Canada is one of the best countries in this world. I do not say it is perfect, nor can I be challenged by any opponent that he lives in a perfect country. I will make this statement in the proud assurance that no man can honestly and successfully contradict me, that there are not five millions of people in any other part of this world where there is less poverty, more general comfort, and fewer cases of necessity, and people out of work than in the Dominion of Canada ; and I will wait for correction through press or by letter. If then we are in the front, why should we want any exchange ? I am well aware that anybody who wants to agitate, can increase their own and the discontentment of others by finding defects, much better than by suggesting a remedy. It seems to me that some persons cannot understand the difference between perfection attained and perfection attainable, or the difference between a boy and a man, or between a young country and an old one, or between Canada and the United States ; and it is clear to my mind that you cannot argue nor coax nor kick a boy ten years of age into a man of forty years. And the same is true of a young country ; you cannot make it an old one unless you grow it : annexation will not do it, nor anything else. The chief thing to be concerned about with respect to the boy, is his health ; is he growing nicely and proportionately ? A boy is as near perfection as can be when he is going on attaining the further perfection that is in manhood. Canada is young, but she has health, and she is growing nicely ; she promises well for the future. She

is not the United States, nor ever will be ; but she is her own noble, promising self.

The first hundred years after the colonies became the United States, their ratio of increase was sixteen-fold. Since we were federated, ours has been thirty-two fold ; and our own prospects for the future are prophetic—that at least this increase will be maintained. What then have we to grumble at ? I answer nothing but what is natural and incidental to a young country. Persons who ought to know better are constantly writing through the press and proclaiming to the public that the Canadians are going by the thousands to the States ; according to their story, Canada will soon be depopulated. The fact is, these folks must tell innocent lies, or the Canadians are remarkably prolific, for the country keeps growing in population, actually faster in ratio than the United States, to which we give so many, according to their idea. Now there are six reasons why Canadians go to the United States :—First, because the Americans have the habit and good sense to always praise their own country, and that has its impression upon our young people. Second, because many of our people have indulged in the poor policy of running down Canada ; that has its influence upon young people and makes them conclude to leave Canada the first opportunity they get. Third, because many think they can do better ; they desire a change and make one, and that is all right ; it is their privilege to do so and there is nothing wrong in it. Fourth, many go because they are sick ; they go to the south—Colorado and California—thousands on thousands go from year to year for this very reason. Let any one travel to these distant points and he will soon have this proved to him. Fifth, some go for their own convenience, for instance to get a divorce ; thousands have left Canada for that very reason ; I know several that have left this city, and a gentleman told me that he went to live in Chicago—though he was not doing so well in business—but he was happier because his wife was as good as pie there (I don't know what kind of pie) ; he said that it was because she was afraid he would get a divorce. In the sixth place, some go because they prefer the States to our penitentiaries.

There are two reasons why persons come to Canada from the United States. First, because they think freedom here is better

than imprisonment there. Some come from honest trouble into which they get; others come from dishonesty. Some come because they think they can do better here; thousands and thousands are here with that laudable motive and they are welcome; they make good, honorable, and generous citizens. Persons not familiar with the citizens of our country have not a correct idea of the number of Americans in Canada. Look at cities like Brantford, Hamilton, and Toronto as samples; scores and hundreds of American families are in these cities doing real well and are true and faithful to our country; there are scores in this church and congregation, and we like them first rate.

Some are fond of speaking of manifest destiny and the fiat of nature, arguing that these point in the direction of annexation. Manifest destiny has reference to the oneness of the interests of the two countries. The fiat of nature means that the two countries are so near each other, and we being the fewest in number, though largest in territory, it is our fate to be swallowed up by them, and we ought to be willing for such a consumptive act to take place. If I and others protest against such an act of gastronomy and say we are too loyal to submit to such a devouring process, our opponents pool pool our loyalty and think we are foolish to have such a love for our country. Let me remind those gentlemen that what they value lightly, we esteem very highly; and though they set no great store on citizenship and love of country, we do; yes, to the extent that I can assure them, as one who knows Canada well, that we will not part with those rights except by force, much less for thirty pieces of silver. These gentlemen are treading on sacred ground, and as dangerous as it is sacred; and if they are not stopped your children will die in the struggle that they will have created, as in time past. Nor is there a man who loves his country, nor is there a pulpit that should allow such open declarations in our country, without raising his voice against them. They evidently forget that they will want more than a mere majority to carry the country with them; minorities fight well in defence of home, liberty, and their country. Keep an eye, gentlemen, on 1812 and 1837, and in your hurry do not forget the Fenian raid of 1866, nor overlook the North-west rebellion of 1885, where we have

shown what our love for the country is, and it is not abated, and will be more earnest if tested in the years to come. I would advise those gentlemen to have enough of modesty to keep still their pen and silence their voice till the 750 pensioners of 1812 are gone to their rest. The youngest now living of these fighting heroes is 92 years old, and the two oldest are 106 years of age each. God spare their lives a little longer. We paid last year over \$27,000 of pensions; no great sum, I trow, but well deserved. But, gentlemen, we tell you honestly not to create demands in this direction in the future; your manifest destiny would wipe out most of the republics of the south; Greece, Belgium, Switzerland, Denmark and many other countries. Your manifest destiny is manifest nonsense, and your fiat of nature is the vicious mutterings of a disloyal heart, where money dominates over patriotism.

In closing, let me say to the hundreds of young men among the thousands present, that, whatever political party you choose to belong to, be true to your country, your homes, your Queen, and your God. Let me ask you to study Divine geography, and to give you a text. I will refer you to Deut. xxxii. verses 8 9: "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. For the Lord's portion is his people; Jacob is the lot of his inheritance." And that geography is carried on into the New Testament; read Acts chap. xvii. verse 26: "And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed and the bounds of their habitation;" and I believe He is ruling in providence to-night. Great Britain is Israel organized. If you want to know your destiny, take up a concordance, hunt up the word Israel, see the prophecies that are attached to that word, and you will learn unmistakably what the destiny of Great Britain is in spite of all the politicians and agitators; for the Word of God is true. The United States is the Tribe of Manassah in her separation, in her glory. If you want to know what her destiny is, you will find it by studying that tribe; and then it flows into the line of Israel, where they become one mighty federated people for the security of the peace of this world, and the further ad-

vancement of Christianity. Thus studying this geography you will, like myself, feel a settled assurance and a confidence amid all the agitation of politicians, that you will see with the eyes of a God, and you will feel the arm of His power, and you will have no fear as to the future ; for God ruleth in the heavens and on the earth, therefore should men be glad.

The Lord bless Canada and the United States.—Amen.

SPIRITS OUT OF BODIES.

Text.—Hebrews, 12th Chap., part of the 23rd verse.—“And to the spirits of just men made perfect.”

FROM the scene and awe-inspiring circumstances that attended the giving of the law to the children of Israel, from Mount Sinai, Paul, in this chapter, transfers our thoughts and imagination to another mountain, and the scene and sublime objects on it and round about it. Among the things enumerated we have the city of the living God, called the New Jerusalem. It was customary in olden times to dedicate a city to some god; the image or god was the thing most prized and of most interest to the people. For instance, take the image or god Diana in Ephesus, and you have at once an explanation of what I say. Over against the city of one of these dead gods, Paul presents in contrast a city of a living God.

In connection with the giving of the law at Sinai, you can picture in your mind the great assembly of the tribes of Israel spread out on the plain from the foot of the mountain. There were princes who were judges also, and the priests, and the blood of sacrifice, and Moses the mediator between the people and God; and then you will read more impressively what Paul says:—“But ye are come unto Mount Zion and unto the city of the living God, and a Heavenly Jerusalem, and to an innumerable company of angels, of the general assembly, and the church of the first born, which are written in Heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the New Covenant, and to the blood of sprinkling.” It seems to me that all the things mentioned here are real facts; they are not figurative or imaginary; but real and actual, the mountain, the city, the angels, the general assembly, the church of the first-born, the judge, the spirits of just men, the mediator and the covenant of blood, are all natural facts in heaven while I am here now. I believe all these things are in existence in that place called

heaven. I have no desire to interpret the word spirits here in a figurative sense ; if I had the desire I am quite persuaded I have not the authority. Nor are the things that are so graphically described yet in the future, but are in actual existence at this very moment. It is not common, for the very good reason that it is not right, to figurize that which has not been and is not now, and will not be in the known future. Soul-sleepers and annihilationists err in adopting an uncommon, and, to my mind, an unwarrantable mode of interpretation. There are human spirits in heaven now, according to my text, as sure as there are angels there, and if you spiritualize one you spiritualize the other ; if you have one make reference to the future, you make the others. The scriptures teach that our bodies do return to the earth ; they also teach that spirits return unto God. Figurative language points here to reality, as the shadow does to the substance. Gospel faith is recorded in Hebrews 11th and 1st : " Now faith is the substance of things hoped for ; the evidence of things not seen." This is perhaps more clearly put in second Cor. 4th and 18th : " While we look not at the things which are seen but at things which are not seen, for the things which are seen are temporal, but the things which are not seen are eternal." You see my body, you see something that is temporal, something that will dissolve, something that in a few hundred years will be mingled with the dust of this earth, but the spirit that is in this house of clay you do not see, it is therefore eternal, and will live through that change called death. The nature, purpose and use of the figurative are expressed in Hebrews 9th chap. 23rd and 24th, It was therefore necessary that the patterns of things in the heavens should be purified with these ; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the truth ; but into heaven itself now to appear in the presence of God for us." And I cannot help quoting here that familiar passage that I have brought to your attention many times : John 12th and 26th, " If any man serve me let him follow me, and where I am there shall also my servant be." Christ is not asleep, Christ is not annihilated, Christ is in heaven, and if you die a christian you will go there according to the word, plain as plain can be. What do you see when a

person is dying? You see the body, you see life being gradually withdrawn, you do not see the body that is unfettering itself, freeing itself from this house of clay; no, it is the real man and is not seen by these fleshy eyes.

That spirit can exist even in this world in the body independent of its functions is well authorized. We have many instances that no one will dispute. When the spirit has been so completely unhinged and withdrawn from all the bodily functions that not a pulse beats, not an activity going on, and yet by some strange power decomposition fails to set in, and such corpse has been kept for days; and we learn from those who have been revived that when they were in that house of clay they heard all the conversation going on around them; they knew when they were being clothed with their grave clothing; they knew when they were being put in the coffin; they knew when they were being put in the hearse and when they were being lowered into the grave, and in several instances they have given the warning just as they were descending into the grave and their friends around them relieved them. In several instances they have risen up during the funeral and spoken to the friends around them. The spirit seemed to have withdrawn itself from the body, or at least to have lost its hold of it and gone from within—making no communication from without; hence it is easy from these utterances to conceive of the spirit being separate from the body.

The theory of soul-sleepers and annihilationists shuts us out from heaven entirely; they never expect to go there. I am sorry for that. Let me say to you in the words of our Saviour, Matthew 5th chap. and 12th verse: "Rejoice and be exceeding glad, for great is your reward in heaven." What is your reward, my soul-sleeping friends? Nothing. I will take the words of the Saviour in place of yours. Perhaps I may add to that from 1st Peter, 1st chap. and 4th verse, showing us what is waiting us: "To an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you." Thank you, Peter, I hope to have a portion of that reserved inheritance. My soul-sleeping friends, you deny yourselves of that inheritance; all right, go on.

A denial of spiritual existence separate from the body is an old error. In most ages there seems to have been a few who

have had such a limited view of themselves and others, and you must remember it is a negative doctrine, hence its existence is easily accounted for. Supposing two strangers came to this earth of ours some morning, and saw the sun in splendor shining; they enjoy its warmth and walk in its light. But the evening came and the sun went down behind the reddened clouds of the west, a pall of darkness followed, and now the scenes around them are shut off; one says to the other, "that sun is extinguished, it is done; it is no more." The other replies, "that does not follow; it may be shining somewhere else; true, it isn't over our heads now." Upon which of these two does the burden rest? upon the one who says it is extinguished; he has to prove that it is. Anything that is actually in existence we have presumptive proof of its continuance, unless a person can prove that it is not in existence. We have proof of a spirit existing now; it is for you to prove that they do not exist after that change called death. Like as the sun shines in some other place, so the spirit may live in some other sphere than this cold world of ours. In Acts, 23rd chap. and 8th verse, we read about a sect called the Sadducees; they said there was no resurrection, neither angels nor spirits; but the Pharisees confessed both, and said, referring to Paul, "If a spirit or angel hath spoken to him let us not fight against God." On one occasion these Sadducees had the boldness to attack the Saviour with their limitation doctrine; you will read it in Matthew, 22nd chap. and 23rd verse. Our Saviour plainly told them they were wrong. He said, "Ye do err, not knowing the Scriptures, nor the power of God." Now, we will all agree they were wrong somewhere; can we find where they were wrong? Yes, we know their belief; it was that the spirit did not exist outside of the body after death; they were soul-sleepers, annihilationists. Our Saviour said they were wrong. They believed in the five books of Moses only, so He had to quote from their own authority to convince them. He said, "Have you not read that which was spoken to you by God, saying, I am the God of Abraham, the God of Isaac and the God of Jacob, and not the God of the dead but of the living." Now surely he meant to say that Abraham, Isaac and Jacob were still in existence and living somewhere; the Sadducees believed they were dead. Our Saviour says, He is not the God

of the dead but of the living, therefore they must be living. You find this idea very clearly voiced in 1st Thess. 5th chap. and 10th verse: "Who died for us, that whether we wake or sleep, we should live together with Him." The word "wake" here stands for this life; sleep stands for that state after physical death, but no other; because whether we are here awake or in that state after death we are to live together with Christ, that is the teaching of the Word. In Ezekiel, 12th chap. and 1st verse, we are told that God formed the spirit of man.

Accepting the fact that our departed friends are still alive to us in the invisible world, it is very appropriate for God to be called the Father of spirits, as recorded in Hebrews 12th and 9th. Our conscious and identical existence immediately after physical death, is plainly and plenteously sustained by the scriptures; the other theories seem to have a few passages to support them. Some of these objectors, as I have said before, I find are rather reckless in their quotations and interpretations; a few are very honorable and cautious. For my own part I can see no valid reason for unduly forcing any theory, for there is nothing to be gained by forcing them. Some ask what they are to do with doctors who disagree? I answer, "exercise your common sense." Take for instance the following quotation by the soul sleeper and annihilationist. It is one of their strong passages—Eccl. 11th, 5th and 6th, "For the living know that they shall die, but the dead know not anything, neither have they any more reward, for the memory of them is forgotten, also their love, and their hatred, and their envy is now perished; neither have they any more a portion for ever in anything that is done under the sun." Ah! it is that limitation "under the sun" upsets them, and whenever they make that quotation in their tracts, you will see they will leave those words out as they do in Toronto. When a man dies physically, he has done with this earth; his hate, his anger, his hopes are gone, his race is run; he will soon be forgotten among us. If you make the passage refer to the future life, why it teaches annihilationism, because it is forever, hence they will never rise or live again. If you apply it to this life, it is true, they have forever done with this earth in its present form. So their strongest passage is one of the strongest you can use against them. In fact we ought to interpret all pas-

sages, having references to the limitation and connection ; I will give you a sample—Second Samuel, 15th chap. and 11th verse, —“And with Absalom went two hundred men out of Jerusalem that were called, and they went in their simplicity, and they knew not anything.” Now, how would you interpret “knew nothing?” Well, common sense would guide you, you would see it meant they did not know anything of the plans of Absalom : just so, and the verses I have quoted mean that men have done with earthly things ; that is all. In Revelations 14th chap. and 13th verse, we may read, “And I heard a voice from Heaven saying unto me, Write, blessed are the dead who die in the Lord from henceforth ; yea, saith the spirit, that they may rest from their labors, and their works do follow them.” What is the idea of rest? ceasing to be? No. What is the idea of works following them when they are not in existence consciously? You cannot interpret the passage in the light of soul-sleeping and annihilationism. I think the fair, square, open teaching of the Scriptures, of our instincts, desires, hopes and general expectation of mankind in all ages, of the ignorant and the learned, is that physical death is but a change of the mode, the place, and manner of our being. Paul can hardly mean any thing else when he writes in 2nd Cor., 5th chap., 6th, 7th, 8th and 9th verses, and I want you to lay stress on the word “we :”—“Therefore, we are always confident, knowing that whilst we are at home in the body, we are absent from the Lord ; for we walk by faith, not by sight ; we are confident I say, and willing rather to be absent from the body and present with the Lord. Wherefore we labor, that whether present or absent, we may be accepted of Him.” What acceptance is there if you are annihilated? What acceptance is there if you cease to be in conscious being? To get support for the cessation of conscious existence or annihilation out of a passage like that, is a task I do not care to undertake. I know by a species of exegetical gerrymandering I might in a measure neutralize its force ; but such work I leave for other people to do ; while in the body here I trust in happy communion with Christ, and I have no desire that the change called death should separate me from my Lord for, several hundred years.

I feel the persuasion that Paul speaks of in Rom. 8th chap. and 38th verse,—that neither death nor life can separate us from the love of God: so when I die if I have that love of God to-night, death won't separate me from God. What do you think of that, my soul-sleeping friends? You will be separated; go on your own way. If I keep in the faith and die at God's appointed time, it will be to depart and be with Christ; which is far better, as I am taught in Phil., 1st chap. and 23rd verse. We have a few in Toronto who seem fond of preaching the cheerless doctrine of soul-sleep and annihilation, and so disturb the restful, hopeful faith of their neighbors. Those so disturbed have often come to this church and have been restored to their old faith, and have thanked me as an instrument for such a result, and there are a number of you here to-night, and numbers of letters, some of which I have read to you from time to time, I have received from the readers of my sermons, that thanked me for a like result; to God be the praise and glory that we can let in light and cheer into some limited minds.

Let us reason honestly and compare the effects and relations of the two Adams to the human race. By the fall of Adam we unconditionally on our part lost several blessings: let us admit for argument sake that eternal life was one of the blessings we lost. Now through the second Adam—Christ—is it not reasonable to suppose that we have these unconditional losses restored to us? Is not this the fact that is taught in 1st Cor. 15th chap. and 22nd verse: "for as in Adam all die, even so in Christ shall all be made alive." It seems to me that the blessings restored in Christ are more than we lost in Adam. Whenever a comparison is made by the sacred writers they say it is more. Take Rom., 5th chap. and 15th verse, and also John 10th chap. and 10th verse; you soul-sleepers give us less—Christ gives us more. According to your theory Adam has been resting unconscious or annihilated for all the thousands of years back: I do not believe you. I believe the Gospel and work of Christ put us all in an independent and responsible position, and they that are matured have the power to stand or fall for themselves, and are responsible in this life for their own salvation. The heathens are provided for by a law peculiar to themselves, as related in Romans, 2nd chap. and 12th verse.

Children being unconditionally condemned in the first Adam are unconditionally saved in the second Adam ; Christ says that a child cannot be lost. If we were to live on forever, if Adam had not sinned, then through Christ that life flows on and continues for ever without any annihilation or soul-sleeping gaps in time. Why should Abel be deprived of several thousand years of life for Adam's sin ? Could not Christ give him back what he lost through the first Adam ?

Our Saviour is always announcing life : when He speaks about death it is generally the death of sin : John, 8th chap. and 51st,—“ Verily, verily I say unto you, if a man keep my sayings he shall never see death.” This could not mean physical death, it must mean the continuance of life beyond that change. Is it not recorded in 1st Peter, 3rd chap. and 19th verse, that Christ preached to the spirits in prison. This implies that spirits are in a lively state or are conscious, or He could not have been speaking to them. I will not argue where the prison was, that has nothing to do with it ; the point I want to settle is that spirits can exist out of the body ; and Christ went to speak to some that were out of the body, as it is further explained in 1st Peter, 4th chap. and 6th verse.—“ For this cause was the Gospel preached unto them that are dead, that they might be judged according to men that are in the flesh, but live according to God in the spirit.” Now you see the spirits are to live according to God out of the flesh, and so they are living at this moment in that invisible world.

In closing let me say to you young men and women—and nowhere I suppose in the world is a man blessed with such a large number attending church regularly, year in and year out—that when intelligent, honest and good men differ in their opinions on subjects of this kind, I think it wise on the part of those who have not the means and time to study, that they should select those views that are the most inspiring and purifying on their experience, and helpful on their conduct. Not above one in ten ministers or members of the christian church believe in the doctrine of annihilation or soul-sleep : it is a doctrine in which there is little inspiration, and I should think soulless comfort when our friends leave us here. It surely is more comforting to think of them as living in a brighter and happier life. To parents who lose their little

ones it is better to think of the innocent and pure spirits as having been transplanted from the inclement soil of earth to the Heavenly Paradise. Jesus said :—"Suffer little children to come unto me and forbid them not, for of such is the Kingdom of Heaven." Surely He walked and talked and loved little children on earth, He is not in a Heaven where there is not a little child : I believe we have got them in Heaven, for of such is the Kingdom of Heaven.

Let me close by quoting from Proverbs, 12th chap. "In the way of righteousness is life and in the pathway thereof there is no death." What concerns you to-night ? This—are you in the path of righteousness ? Settle that question and you settle the other. If you are in the path of righteousness this moment and keep there you will never see death, but walk in a path of increasing light and life into Heaven. The Lord bless us. Amen.

THE JEWS' RETURN TO PALESTINE.

Text,—Jeremiah 23rd chapter, 5th, 6th, 7th, 8th verses :—" Behold the days come, saith the Lord, that I will raise unto David a righteous branch and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved and Israel shall dwell safely ; and this is his name whereby he shall be called, the Lord our righteousness. Therefore, behold the days come, saith the Lord, that they shall no more say, the Lord liveth, which brought up the children of Israel out of the land of Egypt ; But the Lord liveth which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them ; and they shall dwell in their own land."



THINK we will all agree that the things referred to in these verses are not in existence at the present time, and if we believe history and the Scriptures, they have not had their fulfilment in the past. Hardly any person can doubt the history of the people called Jews ; their wanderings, their locations and presence have been faithfully recorded, certainly as much so as any race of men. Also through the Holy Scriptures we have positive assurance that the things spoken of in the text are yet in the future ; for this reason : that the gathering here foretold by the prophet is to be a final one. When once accomplished, the people of Judah and Israel are to remain in Palestine to the end of earth time. Now, we know they are not there at present, hence it must follow that they have yet to be gathered.

The city of Jerusalem will be rebuilt for the last time, for it has once more to be destroyed, which will be the 28th time of its destruction and reconstruction. The Jews will become Christians and Israel will dwell safely, and a Christian king will reign over them, who will be a lineal descendant of David, in other words, according to our own idea, a descendant of Queen Victoria. Ezek., 37th chap., 25th and 26th verses :—" And they shall dwell in the land that I have given unto Jacob, my servant, wherein your fathers have dwelt ; and they shall dwell therein, even they and their children, and their children's children for ever, and my servant David shall be their Prince

for ever. Moreover I will make a covenant of peace with them, it shall be an everlasting covenant with them, and I will place them and multiply them, and will set my sanctuary in the midst of them for evermore." The word "Jacob" mentioned here stands for the descendants of Jacob, and the word "David" spoken of here stands for his royal successors. Read also Amos, 9th chap., 14th and 15th verses: "And I will bring again the captivity of my people Israel, and they shall build the waste cities and inhabit them; and they shall plant vineyards and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God." These passages are very positive; you see that when the gathering spoken of in my text has taken place, it must be a final one. Referring to the city of Jerusalem when rebuilt, we read in Jeremiah, 31st chap., and 40th verse, that it will be: "Holy unto the Lord; it shall not be plucked up nor thrown down any more forever." I stand on very solid ground, you see, with regard to the Word of God, teaching the gathering of the Jews and the Israelites some day yet to come.

The finality and permanence of the gathering spoken of in my text is confirmed by scores of passages referring to the same time. You may read at your leisure the last fourteen verses of the 31st chapter of Jeremiah.

A knowledge of ancient facts is often preserved and handed down to us in the common sayings and customs of a people; the sayings will survive the customs. Our Jewish brethren in part of their annual Passover service, repeat these words: "The Lord liveth which brought up the children of Israel out of the land of Egypt." When they are gathered again in the land of Palestine they will change them into the following: "The Lord liveth which brought up and which led the seed of the house of Israel out of the north country and from all countries whether he had driven them." In a similar manner I know, and every Royal Arch Mason knows, that one of our degrees would lose its meaning and cease to be observed if we were to find the Ark of the Covenant. I, with many others, believe it will be found some day; when it is, then the words in Jeremiah, 3rd chapter and 16th verse will come to pass: "And it shall come to pass, when

ye be multiplied and increased in the land, in those days, saith the Lord, they shall say no more, the Ark of the Covenant of the Lord ; neither shall it come to mind, neither shall they remember it, neither shall they visit it ; neither shall that be done any more."

Now every Royal Arch brother understands the meaning of that verse, and he sees at once that if we found the ark that degree would have no meaning, nor could we go on with it ; it was founded on the hiding of the ark, and when the ark is found the degree will be of no service, and must of necessity come to an end. In the 18th verse you read : " In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the North to the land that I have given for an inheritance unto your fathers." In the great drama of the gathering of Judah and Israel, the ark will be an imposing figure, and play a prominent part. Ezekiel, in the last eight chapters of his book, gives in fulness and detail the architect's plan of the new temple yet to be built in Jerusalem ; in this temple the ark of the covenant, yet to be found, will be placed. At the present time many of our Anglo-Israelite brethren manifest slightly an impatient spirit and a tendency to force the discovery of this ark if possible ; to such I say, wait brethren ; the good Lord in His own time and in His own way will reveal the hiding place of this sacred chest.

The older I get, and the more knowledge from experience and observation I come in possession of, the more I am convinced that Christians in general have too little faith in an overruling Providence of the government of God. Every Christian, especially Anglo-Israelites, should recognize and believe that God has a plan and a purpose that includes and has to do with all human activities and interests, and all the things and forces of nature, visible and invisible. The predictions of the weather bureau are sometimes interfered with, because they have no signal stations out on the great seas, and there, unknown to us on the land, atmospheric changes take place, the effects of which move landwards and produce sunshine and storms, unexpected and unforecast ; so God works in the invisible generating forces, producing changes that come into the realm of the seen, with modifying and directing hand, controlling power unexpectedly.

We do well to keep in mind that the visible and the invisible are one great, grand whole, and that the trend of the Divine purpose points in the same direction in both spheres ; we are too much given to calculate only from the standpoint of the seen. But whether we design it or not, we span the two spheres with our activities, for man and nation has this two-fold relation, and it is for this reason that we build better than we know, good or bad, as the case may be.

One of the many advantages we get from the study of prophecy is, that it gives us a partial insight into the invisible and the future. This is especially true as regards the Hebrew race, and the mission of Christianity. Whoever the Jews and the Ten Lost Tribes are, this is certain, that much of their history was foretold by the prophets of God, nor need any one in our day be so ignorant or presumptuous as to think that he can know all about the Hebrew people by simply studying the prophecy and history of two tribes, viz., the Jews, and let alone the the ten. No man can study the Hebrew race who only takes such a partial view of it. Nor is there any valid reason in this enlightened age why anybody should ignore the God-revealed distinction between the house of Jacob and the house of Judah ; the fact is as evident as day and night that the people were divided into two nations, as you may read in the 1st book of Kings, and 12th chap. That they are separated now, we must all admit, and that they are yet to become one nation, one people, one government, having one king, is plainly taught in the 37th chap. of the book of Ezekiel, as well as in my text.

I am often amused and interested in the many surprises that Providence gives us in that men and nations do what they never dreamed of, desired, nor intended. One of these surprises took place on the 5th of last March, when there was presented to President Harrison of the United States a remarkable petition, or better call it a memorial, signed by the leading statesmen, judges, mayors, lawyers, a cardinal, archbishops, bishops, ministers, professors, doctors, rabbis, in fact men from all the higher callings, stations and ranks in the United States. The nature of the memorial was to the effect that President Harrison should get the consent of the Congress to call a conference of nations to consider the state and need of the Jews, and that the Conference should devise means and use its influence with

Turkey, to set apart Palestine as a home for the Jews. The plan is to obtain in a peaceable way their old home in Palestine for the Jews through the medium of an international conference, on the plea that according to God's distribution of nations, it is their home, and an inalienable possession from which they were expelled by force. Had you asked any man a year ago, if the people of the United States would be interested in that direction, I warrant you every body would have said no. If I had declared it from this pulpit, which I have done time after time, they would have said it is a "Wild" saying, but when these things keep occurring, people are very quiet, and not a single man or woman called my attention to that petition. If it had been against me, why I would have had to leave the city. Why are you so modest when things come to pass? I am glad, however, they do come to pass. In the presence of the famous Monroe doctrine, in which the Americans pride themselves, this is indeed a remarkable document. The intention of the Monroe doctrine was to shut the United States in and keep them from meddling with foreign questions and nations and to shut out foreign nations so that they should not interfere with them or with any nations or states on this continent. Considered from a mere human or national point, the document is impertinent and meddlesome. It is a bold contradiction of the Monroe doctrine, and it sets a precedent that the Americans would not like any other nations to imitate. Why have they done it? They couldn't help but do it. God rules in the Heavens and He keeps making one nation after another falsify themselves and point in the direction of His Holy prophets.

Suppose the Turks got up a petition to the Sultan asking him to call a council of the nations, whose object should be to induce the United States to set apart the State of Virginia as a home for the Indians who had been expelled from their inalienable possession by force, what would the Americans say? I really do not know; they would say something cute anyway; that is all I can say at present. The Turks would have a good case, and they would be dealing with the guilty parties, but the United States is dealing with Turkey. They will have to deal with second handed persons, for Turkey did not get Palestine from the Jews, but from somebody else. The fact is the Yankees and English beat the world for cheek; excepting Parnell,

O'Brien, Dillon & Co., on their annual begging tours, they are not exceeded. I suppose it was necessary for these nations to have this special gift of cheek, that they might be able to perform their God-appointed mission in this world. How would England have interfered with slavery in other nations if she had not had that amount of cheek; and many a time have they gone forth where they had no earthly right, except a moral right, and wrought wholesome changes among other people. I like to see men and nations, when they will not do so willingly, innocently led to work out the will of Heaven. It was nice for the conservative and calvinistic Peter to be the first to open the Gospel door to the Gentile world, and especially in the house of Cornelius, an Italian soldier at that. It is interesting to notice how in 1882 France lost her hold of Egypt after having labored so long and so earnestly to keep her hand on Egypt; then in a moment, at the firing of the first British cannon in the bombardment of Alexandria she let go and has grumbled about it ever since, and the British who said they did not desire or want Egypt, took it all the same, though they kept saying, We don't intend to stay here, but they hang on to this day with a death grip. What are you to understand by the best statesmen in these countries, telling such innocent stories? There is a God in Heaven and He rules them and makes them do His work, which they would not otherwise do unless directed by Him. Then think of the Monroe calvinists of the United States, who have sounded loud and abroad so long and so earnestly the praises of non-interference with outside nations; these very people inviting those nations to join them in a peaceful assault on the Sultan and his country? This idea and the Monroe doctrine do not tally very well.

About the same time England petitioned the Czar of Russia to deal more mercifully with the Jews. To an Anglo-Israelite there is something agreeable in seeing Ephraim-England and American-Manassah meet together and plead for their brother Judah; blood is thicker than water, and God is wiser than men. Yet there are nine people out of ten will look upon things as a mere accident; they are no more an accident than the rising of the sun in the morning. We get vexed without much reason sometimes when, if we would wait a little, our sorrows would be turned into joy. In connection with this mem-

orial, I learn from that excellent paper "The Jewish Messenger," of New York, that some of the Jews are wonderfully excited, and renounce the petition and denounce the petitioners. So did some of them in Egypt when Moses spoke to them about their deliverance; but when the appointed time came they were willing to leave Egypt with joy and in triumph; and more, the Egyptians urged them to go, and in token of their good will we read in Exodus, 12th chap. and 35th verse, "They gave them jewels of silver and gold and raiment, and the Lord gave the people favor in the sight of the Egyptians." And they murmured and grumbled when first spoken to, and said then they would not go: I hear my Jewish brethren grumbling. You will go when God's time comes; say what you like; do what you like, you will go willingly and joyfully. A person is dull in discerning the signs of the times if he does not see the finger of God in the Providential permissive movement among the nations. Look at the Anti-Semitic movement in Germany; the persecution of the Jews in Russia; the feeble and bankrupt state of Turkey, and Great Britain's responsibility for the peace of Turkey and integrity of it in Asia, which includes Palestine: and the golden hand of power, and banking influence in the hands of such Jews as the Rothschilds and others, and the good will existing between Great Britain and the United States and the Jews. True, indeed, what the poet has said "God moves in a mysterious way his wonders to perform." The very thing sought and asked for in the memorial to President Harrison will be a fact some day, and that before very long: it is already prophesied, and they are simply beginning to make ready for the fulfilment of that prophecy, when the Lord shall set His hand a second time to recover His people, as the prophets say. Now let me read you Isaiah, 11th chap. 12th and 13th verses, "And he shall set up an ensign for the nations and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth."

Christian patience finds a succor and support in the knowledge that the Lord God rules and reigns among the inhabitants of earth. The important question to us is—does He rule and reign in our hearts? Are we willing to be His servants and walk in the way of His commandments? If so, God bless us. If not so, may He lead us to willingly give ourselves to Him. Amen.

OUR NEW BODIES.

TEXT.—Philippians, 3rd chapter, 21st verse—"Who shall change our vile body that it may be fashioned like unto His own glorious body, according to the working whereby he is able even to subdue all things unto himself."



SUPPOSE we are not fully able to describe what is meant when we read in the 1st chapter Genesis that man was made in the image and likeness of God ; and our ignorance at this point limits our conception about our new bodies that are to be fashioned like unto the Saviour's. Through sin we lose our present bodies at death ; and through the grace of redemption we are to receive others at the general resurrection.

A whole man for this present life is composed of body, soul and spirit ; in the next life man will consist of soul and spirit ; there the soul will answer the same purpose as our natural bodies do in this world. At the general resurrection we will again be supplied with glorified bodies in nature and form like unto the Saviour's, adapted to the new earth. In my mind redemption cannot mean less than a full restoration to the primal image and likeness of Adam, and a worldly paradise, commensurate with our lost inheritance : this seems to be confirmed in John, 6th chapter 39th verse, by the words of our Saviour, when He says,—“And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.” The same idea is expressed in the text in the words “according to the working whereby he is able even to subdue all things unto himself.”

In studying the nature and design of the atonement and effects of redemption flowing therefrom, I find two things that seem to help me very much when reasoning on subjects of this kind. The first is—that the Creator's original design is always His ultimate aim and purpose. You will perhaps better understand me when I ask you a question,—“What did God intend

this earth and human race to be, had sin not entered into the world?" It is very probable that a truthful answer to this question will be the best explanation of the final results of redemption. A new earth and the redeemed millions living thereon will correspond as near as we can conceive to what the world would have been had it not been marred by sin. We find that God assigned to Christ the great work of reform, regeneration and renewal from sin and its effects; this I think is very plainly stated, 1st chapter:—"And having made peace through the blood of his cross, by him to reconcile all things unto himself; by him I say, whether they be things in heaven or things in earth." When this great and glorious work shall be completed, the prophetic utterance of the prophet referring to Christ will be fulfilled: Isaiah 53rd chap. and 11th. verse—"He shall see of the travail of his soul, and shall be satisfied." I cannot believe that the satisfaction spoken of here will include less for man or nature than would have been our portion had we not known sin. Bearing on this point I will quote you a most wonderful passage, one which I have not seen interpreted by anyone to suit my own mind; perhaps some day some men will be wise enough and bold enough to tell us its meaning; 1st Cor. 15th chap., 27th and 28th verses:—"For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all." What does the subjection of the Son spoken of here mean, and what are we to understand by God becoming all in all, and apparently Christ retiring from sight? Whatever the meaning may be there is no doubt but from this standpoint we are at liberty to picture in our imagination a sinless people in a new earth living lovingly and peaceably and safely. No strife, wars, pestilences, famines, want, poverty, pain, sorrow, sickness, death, policeman, soldiers, asylums or prisons. In scripture language, the same idea is given in Revelations 21st chap., 4th and 5th verses:—"And God shall wipe away all tears from their eyes; and there shall be no more death neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away. And

He that sat upon the throne said : Behold, I make all things new. And he said unto me, Write : for these words are true and faithful." Once more the Almighty shall survey His work with pleasure and say as we read in Genesis 1st chap., and 31st verse :—"And God saw everything that he had made, and behold it was very good." So I believe He will look abroad on this new earth and its inhabitants, and utter once again the same language.

The second thing that helps me is, I set over against the curses and the losses that are unconditionally entailed upon us through the sin of Adam, the unconditional blessing and freedom that comes to us through Christ. To remember these two things will help us to better understand and forecast the ultimate design of God, and the future nature and design of man. By general consent we may reckon death as one of those unconditional curses. Death, when referring to man in this life, has a twofold meaning, namely, physical and spiritual. It was the spiritual death Adam and Eve died the day they partook of the forbidden fruit, and physical death followed in due course of time. This spiritual death is removed when we are converted by repentance and faith in the Lord Jesus Christ. It is spoken of as a resurrection in Ephesians 2nd chap., and 1st verse : "And you he hath quickened who were dead in trespasses and sins." And again, in Coloss. 3rd chap., and 1st verse : "If ye therefore be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God." Of course with children and other irresponsible creatures this death is not accounted condemnatory, for they are provided for in the atonement by Christ. Bodily death will be finally overcome, first by the resurrection, and secondly by the translation of those living at the end of earth time. You read in 1st Thess., 4th chap., and 16th verse : "For the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God, and the dead in Christ shall rise first." That is, they will be resurrected before the living are transformed and translated, and so we read in the next verse : "Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air : and so shall we be with the Lord." Mark you, we have here an inspiring glimpse of the possibility of this resur-

rection of the bodies in the millions of saints that will be descending in the sky, and the millions of translated sons that will be ascending to meet them. The law of gravitation overcome, as once before on Mount Olivet, when the Saviour and a number of His saints arose and went beyond the clouds. The very things we are seeking now to overcome will be granted us at that time.

When new and wonderful things are foretold, or remarkable changes are hinted at in the Scriptures, we should relieve the strain of our faith by remembering some of the facts that make these things probable, possible, and easy of performance. For instance, remember that the Creator is infinite in wisdom, in love, and in power, and the expression of these attributes in the number, variety and mystery of things that have been and are become a guarantee of what is divinely foretold. The revolutions and curious changes that this world has passed through, from the Torula plant to the Giant Pine of California, or from the Monad to the Mammoth that used to roam the plains of this country, and the tens of thousands of forms in which life has appeared, as shown by geology, and the things present, should help us to believe in the great and marvellous changes that are yet to come. Let us be neither miserly nor fearful in the presence of an infinite God, boundless in might, and of endless duration. There is room enough, time enough, and ability enough, to accomplish more than we can think or ask for on the line of good, and with respect to new things.

The geologists teach and believe that the earth has been peopled many times, and has been repeatedly depopulated by fire, blood, want and cold; what then is there strange or exceptional about its being destroyed once again by fire as foretold by the prophets of God in His holy word? It will only be a repetition of what has already taken place, and it is strange to me that men can believe these facts in the past, and yet stagger at them in the future, because they are revealed in God's word. As it was before, so shall it be again, as recorded in the 104th Psalm, and 30th verse:—"Thou sendest forth thy spirit, they are created; and thou renewest the face of the earth." I said what we lost is at least the measure of what we will gain, but we have no one to tell us exactly what we did lose, and for that reason no one among us is able to tell us fully

what will be our gain. I cannot conceive of Adam as being created without the senses of smell and taste ; had he been so, we know that our world would have been unknown to him and us. Measuring the world by our five senses, a person born deaf and blind lives in the world twofifths less, as far as intelligence is concerned, than we do. Surely no one needs to argue that because we have only five senses we need have no more ; and no one needs to be so presumptuous as to say that our five senses touch all and take in all of the world in which we live. There may be and likely are emotions more charming than music, and things more beautiful than flowers, all around us, but we have no sense open to touch them and take them in. It is probable that there is more of the world in which we are actually living unseen and unfelt by us than that which is seen and felt. I see nothing unreasonable or impossible that with some dying persons for instance, the present senses should be intensified or new ones opened up, and with that experience see and know what their watching friends by their dying bed cannot understand. I really think some people get into the habit of discounting the devising skill of the Almighty and doubt the wisdom of Providence. Acts 26th chap., and 8th, verse : Paul says :—"Why should it be thought a thing incredible with you that God should raise the dead ?" Yes, is this too big a work for God to do, who has made our present bodies and many other kinds ? Why cannot He change these when He has already the material on hand ; yes, just as easily as make carbon, and out of carbon, charcoal, or diamonds, and out of this material fleshy bodies or a spiritual, just whichever He pleases ? When we come to think carefully we will find that it is only on the human side that a thing or an act can be miracles : with the Divine all things are easy and understood. Ever since I can remember, it has always seemed a funny thing to me that people should make such a fuss about the miracles recorded in the Bible, whereas they are of themselves living miracles equal in production and duration to any miracle they read of in the Bible. A living man is a greater miracle than any one recorded in the Bible. Let a person look at a dinner and think of the many articles that are blended together in the stomach, and then think how these are formed into fleshy tissues, bone, liquid, humor and hair, and then talk about miracles.

Is there anything more wonderful for the New Jerusalem to descend out of Heaven, as recorded in the scriptures, on the new earth, than that our world and thousands of others, larger and more distant, should be suspended in their revolutions in space and keep in their places? I think not. Job 26th chap., and 7th verse: "He stretcheth out the North over the empty place, and hangeth the earth upon nothing." Here is a ball on which we are living, weighing, according to Prof. Maskelyne, 5842 trillions of tons; to all appearance it hangs on nothing, and yet it keeps its place, and if you tell men we read that the New Jerusalem will descend, they will say: "That city descend?" "Yes." "What will it rest on?" "What does the earth rest on?" When people stagger at miracles they are always running over greater miracles at the same time, and they will accept the latter and reject the former. The earth is bigger than the New Jerusalem, and if the Lord can suspend this revolving world in what to us, appears empty space, He can bring a city from on high and put it just as it shall please Him in the bounds of space. In Rev. 21st chap. and 16th verse, John makes the New Jerusalem 1500 miles long 1500 miles broad and 1500 miles high. Now I find in comparing the mysterious hints of the scriptures that they agree. We find, for instance, that our Saviour, while in the flesh, could immaterialize Himself; and after His resurrection He could materialize Himself; He could appear or disappear to fleshly eyes by His own volition. Perhaps Adam had such power before he sinned. Had he? Supposing I say so, you are not in a position to deny me intelligently, but whether he had or not, I think it is a fair inference that this power will belong to us in the New Earth after we become like Christ. Our Saviour could rise in the air and the saints who were raised with Him from the dead, and so in that new earth we will be capable of moving by our own volition as freely and as easily as the swallow moves through air.

If the New Jerusalem be 1500 miles high, the people residing there would want just such a power to fit them for their new environment. Such a power our Saviour already had, and we are to be fashioned like unto Him, hence it just agrees with the necessity for our construction when we are dead to have the power to go from point to point through space agreeably with our own volitions.

The Jews yearly presented what they call first-fruit offerings at the temple ; these specimens were a pledge and a proof of the coming harvest. Enoch and Elijah are in Heaven as the first-fruits and pledges of the great translation harvest that will take place at the end of earth time. I will read in Matthew 27th chap., verses 52 and 53 : " And the graves were opened and many bodies of the saints which slept arose, and came out of the graves after his resurrection." Those that were raised are the first-fruits of the harvest of the general resurrection. The order as given us in Scripture is—Christ, the first-fruits, general resurrection, translation. 1st Cor. 15th chap. and 23rd verse : you read as follows : " But every man in his own order ; Christ the first-fruits, afterward they that are Christ's at his coming." It will not do to make Christ alone the first-fruits, for the language is plural and requires more than one person. Now, as I have said before to these people who are talking about a second resurrection, the next resurrection will be the second one if this is the first one. It is the first one in time, it is the first one in actual fact. No man will deny that, and yet because they read of a second resurrection in the Book of Revelations, they say this was not one. I stand here to-night to say that the first resurrection is already passed. I know the time and the place that it is recorded, and I have quoted it to you, and they ascended with Christ and they are in Heaven this very night, and when you and I are favored to get to that lovely home, we shall see the first-fruits of the great harvest that is yet to take place on this earth of ours.

In the same chapter you have a beautiful comparison between this present body and our new bodies. The new one is spoken of as being incorruptible, glorious, powerful, spiritual. Thank God for the light that shines on us now and for the inviting future. Death in one sense is an enemy, but take the language of the Scriptures and say, " Thanks be to God which giveth us the victory through our Lord Jesus Christ." Shall I close with the hymn I have frequently repeated to you :

Vital spark of Heavenly flame,
Quit, O quit this mortal frame,
Trembling, hoping, lingering, flying,
Oh ! the pain, the bliss of dying,
Cease, fond nature, cease thy strife,
And let me languish into life.

Hark ! they whisper ; angels say—
“ Sister spirit, come away.”
What is this absorbs me quite,—
Steals my senses, shuts my sight,
Drowns my spirit, draws my breath?
Tell me, my soul, can this be death?

The world recedes—it disappears,
Heaven opens on my eyes ; my ears
With sounds seraphic ring,
Lend, lend your wings ! I mount ! I fly !
O grave, where is thy victory !
O “ death, where is thy sting ?”

As the Spirit goes from the house of clay and wings his way
to his Father's home in Heaven, may it be yours and mine
to find our rest in Heaven at last. The Lord bless you.
Amen.

STEPPING UP TO THE MARK BY OVERSTEPPING IT.

Text.—Proverbs 26th chap., 27th verse:—"Whoso diggeth a pit shall fall therein; and he that rolleth a stone, it shall return upon him."

THE truth of these words has been many times confirmed and illustrated in the experience of men and nations. The familiarity of the truth has found expression in the well-known saying, "Chickens will come home to roost sometime." Our own recent doings as a people give proof both to my text and this laconic saying.

Some three years ago the Jesuits dug a pit in the Province of Quebec. Within a year after, the Dominion Parliament rolled a stone on the feet of the best citizens of this country: 188 members pushed with all their might and only thirteen honorably resisted it. A little later the new, plucky and promising Province of Manitoba pushed the Jesuits into the pit and rolled the stone off their own feet. A courageous act, a wise thing, and well and timely done; and an act which I venture to say will be imitated by several of the other Provinces and by our newly developing Territories. A few weeks ago at the general election a number of Protestant Jesuits were tumbled into the pit, and more would have been, had they not pleaded so piteously to be forgiven and promised never to be guilty of such Protestant cowardice again. Thank Heaven, not one of the noble thirteen was left at home, even Mr. Schriber from Quebec was elected in spite of the determined opposition of the Jesuits, the Roman Hierarchy and the full force of our Government. Last week in the Ontario Legislature, Mr. Campbell, member for East Durham, an Equal Righter, moved that the British Parliament be petitioned to permit us to so change the British North America Act of Confederation that we can abolish Roman Catholic separate schools if we desire, or any other separate schools. Surely Ontario ought to be as free as any other Province and be trusted and have power to deal with and regulate matters that are

purely Provincial. Once again I have proved a true Prophet, for I told you from this pulpit several years since that these very things would occur. I warned our Roman Catholic friends and Protestant politicians not to lend assistance to the Jesuits who were seeking legal recognition and power, but to let the death sentence pronounced on them by Pope Clement 14th, July 23rd, 1773, remain in full force. Our own history proves to us unmistakably that in a British country there is not room enough for a Protestant Queen, a Pope, Jesuits and Britains. In my warning I said that any further encroachments, Jesuitical or otherwise, would rouse the people and cause a reaction, and that they had better be content with certain tolerated privileges they were then enjoying, for such special privileges they had no more right to than a Jew or a Congregationalist. I told them then that their overstepping the mark any further would be sure to cause the public to step up to the mark, which they were now doing.

A fearless indifference is a common characteristic of Britons. Sometimes persons and organizations are successfully tempted to take advantage of it, but the time invariably comes when the lion-hearted will bear no more assaults, then indifference is changed into vigilance, and fearlessness into revenge. They heroically toed the mark and hurled back the ungrateful intruders, shorn of their tolerant favors, and it is well, if not of some of their actual rights. The stone set rolling does not always stop just where the rollers intended it should. Look at like doings in like countries. If one wants an illustration read the history of the French Revolution, at the close of the last century, and surely one wants strong nerves to read it, for I do not think there is anything more horrible than the persecutions, sufferings, carnage, and brutality which took place, and destruction of church property; it is something terrible to relate. Hell would have been a hiding place for the Sisters of Charity and the Nuns from the foul and brutal assaults of the lawless and infuriated mob. But the fierce and murdering masses were children of Rome who had been galled on to ravish and demolish their own church, by years of oppression, poverty and toil, ignorance and superstition. So often has this thing been repeated in church and state that it seems like a natural law, and may be expected that extremes beget extremes.

Look at Italy when under the Pope and church rule entirely; one-half of the property was exempt from taxation; four-fifths of the people could neither read nor write: the masses were trodden down under the heels of the hierarchy and starved in the presence of rollicking fat priests. Was it not to be expected that such over-stepping would goad the people on some day to revolution and urge them to toe the mark and suppress the spiritual and temporal oppressors? Could you expect anything else? Once the people came in power it was expected that they would seek to repossess themselves of the wealth and property that had been alienated from them by the church. Thus it is that from the beginning till now the work of despoliation and destruction has gone on in that country of Italy. You may read the following:—A recent despatch from Rome conveys some interesting information respecting the course of affairs in Italy. It looks as if the power of the church was declining. The despatch says:—“The laws for the repression of religious guilds and fraternities and for the abolition of chaplains in hospitals, asylums and prisons began to go into effect in February last. The result is extraordinary. Until two Sundays ago there were 5300 masses celebrated in Rome every Sunday: the number is now reduced to 800. 152 churches are to be closed at once and their altars demolished. The pictures and statues, except such as the State think proper to reserve for public galleries, are to be sold by public auction. In the rest of Italy they will be destroyed, and not even remote villages will be exempt from the stern decree. Steps are also to be taken to prevent officers from attending mass on Sundays, military duties being imposed on them during church hours. All sacred names are being effaced from the school books and sacred emblems are removed from the schoolroom. These laws have created the utmost bitterness among the clergy. The Pope is resolved to spare no efforts to assist emigration to America and Africa. An enormous number of ecclesiastics who have been receiving a salary from religious institutions are now without a means of support.” It is probable that the Italians will form another crusade against the church; but what are we to reasonably expect from a people who for centuries have been oppressed as slaves temporarily and treated as mere children spiritually;

how shall they know how to use liberty when it is put in their hands? God bless Italy. Will they stop the rebound of the stone?—I hope they will. But my friends I tell you that if we look at things squarely and fairly we will wonder less why people in such countries should become infidels and turn to hate and persecute the church that has had charge of them.

Look for example at Bohemia—a part of the Austrian Empire and wholly under the control of the Romish Church at the present time. How sad and pitiable the condition of the people. Laboring men work from early till late for 20 to 30 cents per day; car drivers, we are told, work eighteen hours a day for forty-three cents. The famous John Huss began a good reform in that country, which gave the people liberty and prosperity that continued on after he was burnt at the stake on July 6th, 1416. The good work moved on until five-sixths of the population became what we must call Protestants; but in course of time Rome undertook to re-conquer and subject the country and its inhabitants to their rule, and unfortunately they succeeded all too well. Rev. Mr. Thing in a letter in the *Chicago Advance* of April the 9th, page 301, says.—“The war was a long one; the land was dotted with gibbets for reformed pastors and the earth drank deep of the blood of martyrs; but the final blow was struck when on the 19th June, 1621, the illustrious 27 were beheaded; 1922 villages were compelled to accept of the Romish religion; 220 estates were confiscated and forty million dollars of confiscated property was handed over to the Jesuits; the population was reduced from three millions to seven hundred and eighty thousand by banishment and slaughter.” Now suppose these people should some day come into possession of liberty, suppose they should some day rise in rebellion; could we honestly expect that they would be moderate in their conduct? Would they not be apt to roll the stone too far and would they not with fury push every Jesuit they came across into the pit? for their fathers and children have dragged the weary years along for nearly two centuries. I hold that it is the duty of the pulpit and press to expose such wrongs and tyrannies in our own land. Better by far to seek correction and try and right our wrongs by the voice and pen than allow them to accumulate till they have to

be redressed by the sword, and men have to wade through the blood of their brothers to the plains of peace and Equal Rights. Men and women in this country, you are in danger ; the blood of the slain rests upon them, and I thank God no body can charge a single drop of their blood, since I came into the country, as belonging to me. Had the pulpit and press been faithful on these lines I feel convinced we would never have had Fenian raids, North-west rebellions, Jesuit encroachment, Roman Catholic separate schools nor dual language, and both the French in Quebec and the Roman Catholics of the Dominion at large would have been far more loyal and contented than they are at the present time ; and the sooner we are made equal in the eye of the law, no matter what race or sect we may be, the better for all concerned. Here, then, the foundation is solid while any other way it is shaky, dangerous and treacherous.

When Quebec was conquered in 1759 the French petitioned the English general to know the meaning of the Conquest and the measure and bounds of their liberty. He answered them saying—"British laws." A simple but very nice answer. Let that be understood and carried out, and the country will have sectarian, political and commercial peace throughout all its broad domain. Let us remember that we are Canadian British subjects and not Irish, English, Yorkshiremen, Scotchmen, Italians nor Frenchmen, but we are Canadian British : if anybody wants to be anything else this is not the country for him ; nor must we give any quarter to anybody that takes office in that direction, for it simply means danger and confusion in future years. We should never be afraid to own and say we are British subjects, for Canada is a part of the British Empire ; Britain came into possession of her by conquest, appropriation and purchase. We are in territory the largest country in the world under one government excepting Siberia. Our fathers brought with them their language, their religion, and their laws, and even their church—the good old church of England—all of which were legalized. Romanism and the French were permitted to exist but not as state institutions. Quebec on its own responsibility and without authority from Great Britain legalized the French ; it was then accepted by the old Parliament of Upper

and Lower Canada and unfortunately it was accepted in the Dominion Parliament.

I believe I have the knowledge that prompts me to say that in the original constitution creating Manitoba into a separate Province, the French language and Separate Schools are not legalized; but whether they are or not, the question does not now depend upon that fact. The passing of the Jesuit Estate Bill by the Province of Quebec makes it plain that Manitoba acted constitutionally in legalizing only the English language and common schools of the State; and in confirmation of this, in the very appeal to the courts, both the inferior and superior courts of Manitoba have justified their action and declared it constitutional. In the Jesuit Act, because the Dominion Parliament refuse to interfere, so did the Governor-General; and more, they both refused to put it into the courts or even allow private individuals to do so. Little did they think they were digging a pit for themselves to fall in, and rolling a stone that would in so short a time return on them. The Jesuits are shrewd, the politicians are allowed to be cunning, but the Lord is wiser and better than them all: they have been caught in their own trap, and they could not in the face of what they had done disallow the Act of Manitoba. The Jesuit knotted them fast, and they were not at liberty to do what they would like to have done. They dug the pit very wide and deep and made the stone big so that now they cannot get out themselves nor roll the stone away. We can see now that it is better by far the Jesuit Bill should be in force in part of Quebec, than that the system of dual languages and Separate schools should prevail in Manitoba and all through our great North-west. Little big Quebec made known some new muscles of strength in the Provincial limbs in her Jesuitical dance, which her youngest sister Manitoba soon put into use; and her neighbourly sister Ontario may ere long call them into play. We did not know as Provinces that we had such power till Quebec showed us that we had. Leave Quebec alone, and withdraw from her Protestant influence and enterprise, and she will become a veritable Bohemia in a few years.

Look at that paradise Montreal, with a taxable property of \$125,000,000, of which twenty million dollars worth is exempt

from taxation, three-fourths of which exemption belongs to the Jesuits ; a ratio that holds good throughout the whole Province. The Roman Catholic hierarchy down there have no more modesty than I have, judging from their Pastoral which they presented in connection with the petition to our Parliament to have the Manitoba Bill disallowed. Touching on education, they say the following :—"First, in the order of things as now established by Divine Providence, it—the Catholic church—is alone capable of making the child attain his ultimate destiny. Secondly, the Catholic church has alone the mission to give the religious and moral teaching to nations as well as to individuals of all ages, and that to the exclusion of any other power. Alone, then, it has the authority to guide the moral teaching not only in the higher schools but also, and more so perhaps, in the schools where moral education is intimately connected and inseparably united with instruction, as is the case in the primary schools." So that the Congregationalists are not capable of conducting a school. I often wonder people who write that way are outside an asylum ; and I wonder that any of my Catholic friends in Toronto would submit to language like that. I would declare myself free men and women before I saw the morning sun. They alone of all on God's earth have a right to educate children ! It is a big story ; that is a short argument, but it is a true one.

Sir John Thompson, Minister of Justice, in the Dominion Parliament, in answer to this petition, points out some dangerous methods by which they may try yet to upset the Manitoba Act ; they dare not disannul it, but he has suggested some ways that they may act and by which perhaps in time to come it can be overturned ; and if report be true, he promises them money out of the Dominion Treasury while acting agreeably to his suggestion ; all and more of which were denied to us. When we sought legally and at our own expense to test the Jesuit Act in the Court, they would not let us, and now he says he will guarantee the money out of the Dominion Treasury for them to do that, and several other things. I know as well as I stand here that I voice the sentiments of the thousands present and the ten thousand readers of these sermons, and the hundreds of thousands in Ontario and the Dominion, when I say that :—"Any member who shall give his vote in

favor of such a disposition of our money he is misrepresenting us and proves unworthy of our future confidence."

I say these things beforehand, because I am convinced as I stand here that Jesuit trickery will set to work the moment our Parliament is opened, and weak knees may be found among those we have trusted our power to. I will call your attention to the things when they occur, for you would not think of them, you are so pious. I have no doubt the matter will be brought up some way or other in the coming parliament; God help our representatives to be true and faithful to the interests of the country at large.

I am pleased to notice that last week that honorable and powerful body, the Board of Trade of Toronto, passed a resolution in favor of closer and larger trade relations with Great Britain. You did well, gentlemen; go on and work for the deepening of the St. Lawrence Canal and make Toronto a sea port town, and leave Montreal high and dry. I am glad also to notice that Australian Colonies have just formed themselves into a Federation; another good thing for the Empire and the peace of the world. Friends, Imperial Federation is looming into view and coming nearer every day. Annexation, Commercial Union, Jesuitism, Separate Schools, Classism, Sectarianism are being more and more discounted as the weeks go by. Those windmills that are trying to blow back the tide had better get out of the way or in all probability they will be drowned.

I have, my friends, called your attention to these matters because they are very interesting to us as citizens, and especially so as Christians; but in all cases let us put no one into the pit by anger. If we roll the stone from off our feet, let us in all Christian charity deal with the wrongs that are in our land, asking only for ourselves what we are freely willing to grant unto every other person. Then indeed he is a foolish man that can grumble at us or be discontented with our agitation. The Lord bless us and guide us on all our affairs. Amen.

WHAT THE HORNETS DID.

TEXT:—Joshua, 24th chap. and 12th verse: "And I sent the hornet before you, which drove them out from before you, even the two kings of the Amorites; but not with thy sword, nor with thy bow."

MANY of the sayings and statements of the Scriptures find a plausible and seasonable explanation in the customs and history of the past; also many spiritual truths are grafted upon these historical and natural facts. My experience leads me to wish that in our theological schools more attention was paid to the study of such natural facts, and less to dogmatical teaching on the line of the so-called "spiritual." Once these natural and historical truths are understood, the spiritual ideas will be more clearly seen and comprehended, and we would not drift so widely apart in our spiritual conceptions and our declarations. Let me illustrate. I will quote from John, 3rd chap. and 5th verse: "Jesus said, Except a man be born of water and of the spirit he cannot enter the kingdom of heaven." Why should water and the spirit be connected with the new birth and conversion? And the sinner is said to pass from darkness into light when so born again. Answer: Because the earth is represented as being born out of darkness into light by the joint action of water and the spirit. Genesis 1st chap., 2nd and 3rd verses: "And darkness was upon the face of the deep. And the spirit of God moved upon the face of the waters, and God said, Let there be light, and there was light." Now, this original idea you see has attached itself to the new birth, out of darkness into light, the water and the spirit.

An ancient mode of punishment was to put the offender in a pit of soft clay. In the dungeon of Malchiah there was such a pit, as you read in Jeremiah, 38th chap., 6th verse: "And in the dungeon there was no water, but the mire; so Jeremiah sunk in the mire." Now, a man in such a position would be in darkness, without a sure foundation for his feet; his song would be one of mourning, and he would want help

to get out. How plainly you may graft the spiritual condition of a sinner on a natural fact of this kind. Deliverance from sin may be fittingly compared to a deliverance from such a pit. This is exactly what the sacred writer says, in Psalm 40th, 1st, 2nd and 3rd verses: "I waited patiently for the Lord; and he inclined unto me, and heard my cry. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, even praise unto God; many shall see it, and shall trust in the Lord." When you know of such a mode of punishment, can you not the better graft the spiritual idea of a sinner's condition upon it? You can. Take the idea of a key; it is an instrument that opened the doors of the palace, the prison, and the city gates. Thus very easily it would go to symbolize authority, and this idea is carried out in our day in several ways. For instance, the Lord Mayor of London has a key handed to him on his inauguration to signify his authority. Formerly, when London was walled all around, the sheriff had to admit the Mayor through one of the gates; he did so by giving the new Mayor a key, with which he opened the gate and locked it, to signify he had power to open and power to close.

In the Eastern countries the shoulders is the place of burden, hence, expressive of power; so a key put on the shoulders was a sign both of authority and power: Isaiah, 22nd chap. and 22nd verse:—"And the key of the house of David will I lay upon his shoulder; so he shall open and none shall shut; and he shall shut and none shall open." Now, verses like this you understand in a moment if you understand the natural facts. In olden times when a person was promoted to a Judgeship in Jerusalem he had a key given him, accompanied by these words:—"Whosoever offences thou condemnest they are condemned; whose-soever offences thou forgivest they are forgiven." He was expected, as a judge, to execute judgment in truth; his key was to open the door of the valuable law library kept in the temple. Hear the words of our Saviour in Luke, 11th chap. and 52nd verse:—"Woe unto you, lawyers, for ye have taken away the key of knowledge; ye entered not in yourselves, and them that were entering in ye hindered." I could give you scores of passages

which people do not understand in a spiritual sense, because they do not understand the natural. Remembering these things, it should not be difficult for us to understand what our Saviour meant and intended by giving the key to Peter and the disciples, and in what sense they were to bind and to loose. John, 20th chap. and 23rd verse: "Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained." The Gospel they were to preach was one of forgiveness and condemnation; they were to declare those forgiven who believed, and those condemned who did not believe. This Gospel has the same remitting and retaining power to this very day, and the Word is a key and a sword; you will understand in the sense in which it is a key and in which it is a sword. And these words of our Saviour are difficult of understanding by many people because of their lack of knowledge of the common custom of those days; if they knew only how a judge was installed, they would see the meaning at once of the Saviour's words. Not until a few years since did any of us understand the real meaning of my text; some thought the literal stinging bee—the hornet—was meant; others thought hornets here stood for certain kinds of afflictions; some one thing and some another. Now, however, we know what the sacred writer did really mean, and no man in Christian society, that I know of, knew the meaning of these words twenty years ago.

Just as England selected the Lion and Russia the bear as royal and national symbols, so some of the Egyptian kings selected the hornet as their symbol. At the time the children of Israel left Egypt, the country was divided into upper and lower Egypt, each having its own king and its own government. Lower Egypt was neighbor to Palestine; the two countries were often at war with each other. It was the king of lower Egypt who had on his national crest—the hornet—just as Her Majesty has on hers, the lion—and so it is the hornet remained as a symbol until this line of kings were dethroned by one of the Ptolemies. It was under these hornet kings that the Hebrews were slaves. At the time of their deliverance and through part of their forty years' wandering in the desert, it is known that Thothmes 1st and Thothmes 2nd were in power. On the Egyptian Obelisk in London, are

the names of these two kings, and over the names you will find the figure of a hornet. The hieroglyphic inscriptions on this monument have been lately interpreted, and turn out to be the records of these two kings, their invasions, their battles and their conquests in the Land of Canaan. During the sojourn, oppression and suppression of the children of Israel in Egypt, Canaan was filling up with the Hivites, the Hittites and other tribes. Had these races been left at peace and united, they would have been too numerous and strong for the Israelites, when they left Egypt to take possession of their own land ; so Providence permitted them to be divided among, themselves and to be at war with the Egyptians and by this means He prepared Israel for the conquest and re-taking of their own land. So you read in Exodus 23rd chap., 28th, 29th and 30th verses :—" And I will send hornets before thee, which shall drive out the Hivite, the Canaanite, and the Hittite, from before thee. And I will not drive them out from before thee in one year, lest the land become desolate, and the beast of the field multiply against thee. By little and little I will drive them out before thee, until thou be increased and inherit the land." Now a passage like that twenty years ago no man living could understand ; we wondered what the hornets meant ; now we know it simply meant these Egyptian kings would be sent into the land of Canaan, to conquer these people and reduce them and permit the Israelites to increase in number, so that when the time came they could go in and take their own land. How strange and wonderful the ways of Providence ? First, He made the children of Israel ready to leave Egypt : secondly, He made the Egyptians willing to have them go, and thirdly, He made the Egyptians help to prepare the land of Canaan for them. So, when about entering the land of promise, Moses said to the people, as you read in Deuteronomy 7th chap., 20th verse :—" Moreover the Lord will send the hornet among them, until they that are left, and hide themselves from thee, be destroyed." Language like this is just like as if one had said sometime ago when the Spaniards, Indians and French occupied this Continent,—the Lion will come and he will prepare the way of God's people—they would have understood that England was coming : she did, the Lion came and conquered these people that the way

of the Lord's people might be prepared. He just prepared the land of Canaan for the entrance of Israel the very same way. And in the very same way will He prepare in a very few years the nations of Europe, by permitting them to go to war, the very conditions out of which will arise the return of the Jews. They say now they won't go. You will have to go and you will be as ready to go as anybody else when the time comes. That is what your fathers said when Moses first made known to them they should go in. The countries that they are occupying now will be trying to keep them, and when they are willing to go, the countries themselves will force them to go, just like Egypt. And more, God will make these nations prepare their path to the land of Palestine, and the Jew will enter as peaceably as a people ever entered any country.

Is it not marvellous the Providential way of dealing with nations and how we can see the purpose and stately steppings of Jehovah. Egypt has turned out to be a grand and prolific source of valuable relics of one kind and another ; these discoveries have thrown much light on the nature of the early and past civilization of the human race, especially since the Noahic flood. They are especially cheering to all lovers of the Bible, because they illustrate in a remarkable manner many of the mysterious passages in the good old Book after the Noahic flood. It is very probable that Egypt was the first country in which the human race adopted the civilized rule of a king, government and constitutional law. The attainment and full measure of that civilization we are not yet able to fully define, but we know they were very proficient in engineering and architectual skill ; also in agricultural and sanitary science they were our equals if not our superiors, and their knowledge in astronomy, chemistry, medicine, sculpture, mechanics, painting and other natural sciences was very considerable ; taking all in all I guess I am safe in saying that no nation as yet in all its attainments is ahead of ancient Egypt. In some few things we have pre-eminence, but in a number of things we are still behind them : they could do what we cannot do as yet, and they had a knowledge that they put to good use in many of the scientific departments, that we do not possess at the present time.

You remember about ten years ago the royal mummies of Rameses 2nd and Seti 1st were found in Egypt ; these mum-

mies are now in the great Museum in Cairo ; they were photographed and their pictures sent round the world ; I had a couple sent to me which I showed you at the time. Little did these mighty and powerful monarchs think in their lifetime that thousands of years hence their bodies would be taken out of the tomb, uncoffined and made to sit for their photos' ; Solomon well said, " Who can tell what shall come after him ; " no man outside of this church can, that is very sure. Near by where these famous mummies were found, has lately been discovered a wonderful subterranean vault ; in this deep underground vault, cut out of solid rock, were passage ways, galleries and large rooms found packed full of valuable relics ; we have never had such a remarkable find in the world. Among them were 63 Sarcophagi, supposed to contain the bodies of the priests and priestesses of Ammon, Set, Anubis, Menton and Queen Aah-Hotep. Besides these were found Papyrus, books, baskets, statues, flowers, and other funeral offerings ; these remains carry us back eleven hundred years before Christ.

This remarkable find is very interesting, and it is very reasonably supposed will prove of great value, being only discovered January 31st of this year. We will have to wait for further revelations until they take these bodies out of the vast stone coffins, for each body is inclosed in three distinct coverings, and each coffin weighs tons. From finding them in this position, as well as that find of ten years ago, the conclusion is that some invasion took place and they had these underground passages dug in readiness so that when the enemy came they might not steal these coffins and remains ; they hurriedly hid them away in these secret vaults, and now in the order of a kind Providence we are coming on them one after another, and, what is better, confirming proof of the word of God.

Do you know I believe that the bodies of Adam and Eve will yet be found, and with them a written account of the life and times of our first parents ; and the bodies of Noah and Shem with a historical account of the ante-diluvian world and the flood ; these perhaps will be found in the great pyramid, and those of our first parents will be found in some hidden vault in or near Jerusalem, for the City of Jerusalem stands now on what was the very centre of the Garden of Eden before it was destroyed. I believe when that earthquake takes place,

that will cleave in twain Mount Olivet, the tomb of Adam and Eve will be made bare. The bodies of Jacob and Joseph will yet be discovered, and with the latter will be found important documents. It was not out of mere curiosity that the children of Israel carried with them the body of Joseph in all their wanderings in the wilderness and finally buried it when they landed in Canaan. Why so careful of this body? And then we read in Joshua, 24th chap. and 32nd verse: "And the bones of Joseph which the children of Israel brought up out of Egypt buried they in Shechem." None of us can doubt that the body of Joseph would be thoroughly embalmed by those expert embalmers in Egypt, and will any body doubt that Joseph's love to his father Jacob, whose funeral he took charge of, would have his body carefully embalmed, and if any mummies should last to the present time, these ought to be in existence this very night; and they are, I believe, and will come to light to confirm God's Word.

Some day I believe it will not be possible for a man to be an infidel when he sees the body of Adam and Eve, and a written account of their introduction and experience into this world. These constant discoveries lead us, I think, to hope in that direction. I am glad that as the years roll by the Bible stands the test and becomes more and more authoritative, bidding us to be modest in our expressions of doubt, bidding us not to be in haste to denounce mysterious passages, for one after another of these passages is being illumined in the order of a good Providence to be evidence that no secularist in Toronto or anywhere else can deny. Thus this accumulating form of proof of this Sacred Word should lead us to thoughtfully consider its utterances and things moral and spiritual; if the natural history which has been so mysterious in certain parts is being confirmed, may we not argue that the great truths touching our moral nature, referring to our spiritual lives, are as true as the other? And it is therefore wisdom on your part and on mine to believe in this Book; to believe it is God's Word and His doctrines, to accept its precepts, practise them and its whole truth try to understand. The Lord bless us. Amen.

"THE BATTLE OF ARMAGEDDON."

TEXT:—Revelations 16th chap. and 16th verse:—"And He gathered them together into a place called in the Hebrew tongue Armageddon."

THERE are certain future events which the Holy Prophets have foretold and about which Bible students are very much interested: One of these we may safely say is the battle of Armageddon. During the last few years I have received hundreds of letters having references to this coming battle. In these letters the questions and answers have been various and curious; one needs only to be known as a special advocate of a subject of the kind to learn how many people in all parts of the world are studying on the same line of thought. The present indications of war in Europe have given fresh interest to Armageddon and increased the correspondence greatly of late. The question of chief interest in these letters of inquiry has to do with the time, the combatants, the place and the result. With respect to the time, I find both writers and correspondents differ in their opinions; and argue that the next general European war will be the Battle of Armageddon: such people seem to me as if they wanted to hurry on and force the issues of Providence: I feel persuaded that they are mistaken in this point. It seems very clear to my mind that the Battle of Armageddon is years after the next European struggle; this conclusion is abundantly sustained from several points of date, such as the Prophetic order of things, the teachings of the great pyramid in Egypt, the position of the nations and the condition of the Jews and Palestine.

A person posted on the Anglo-Israel theory is better qualified to judge and argue a question of this kind than one who is not, because one of the chief actors and leaders in the struggle of Armageddon will be Israel, the ten lost tribes, which in an organized form are doubtless found in Great Britain and the United States. A man who confesses that he neither sees nor knows who and where this powerful Israel is, must be

ruled out as incompetent to argue this subject in any way safely. I expect no special instruction on prophetic subjects from a man who can only see two tribes out of twelve. I once had the same limited vision of God's ancient people, the same indefiniteness and uncertainty in reading the prophecies or interpreting providential results. In Israel I now see the battle-axe of God, and I will not consider this great battle and leave that axe out : Jer., 51st chap., 19th and 20th verses :— "The portion of Jacob is not like them : for he is the former of all things and Israel is the rod of his inheritance : the Lord of Hosts is his name. Thou art my battle-axe and weapons of war : for with thee will I break in pieces the nations, and with thee will I destroy kingdoms." A very definite passage, you see, referring to Israel, so that a man who does not know who Israel is, is incompetent to argue on the great struggle of Armageddon.

It is difficult, sometimes, to fix the exact date of the beginning or end of some of the prophecies, because of the fact that prophecies interlace and overlap one another. Take, for instance, the prophecy concerning the Jewish captivity in Babylon ; the time of the captivity was to be 70 years, that was well understood, still it was difficult to ascertain just when the 70 years ended. And why ? you ask. I answer, because they did not know the first year or exactly when the seventy years began, and this for the reason that the Jews were carried away at different times, at least three separate times, and between these times were several years. I find the question then to settle is, where to begin to count the seventy years from the time of the first lot of captives, or the second lot, or the third lot ; even Daniel himself, who was one of the captives, had recourse to prophecy and study in order to find out when that seventy years would be up. Read in Daniel, 9th chap., and 2nd verse :—" I Daniel, understand by books the number of years whereof the words of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem." What Daniel did we should do, in order to understand the Providential movements and the great events of Providence. The time of the battle of Armageddon must be some years ahead as is evident from many sources, as I have said ; take as a sample of proofs

the well agreed upon facts that, at the time of Armageddon, the Jews will be settled in Palestine. Their very Governor or King, if you like to call him so, will turn out to be the Antichrist; hence the time must be years ahead of the present day. The next general European war will, as respects Armageddon, be simply preparatory, and must go before it. The next war in Europe will unsettle and uproot the Jews in all those countries, and make it necessary for them to find some sheltering place and some great protector. Their protector will turn out to be Great Britain—their brother Israel—and for this reason Britain will not be permitted to take part in the coming European war; she will not fire a gun; even if they tell her to do so; she cannot. God will spike them as He did the French gun at Alexandria. She will have to husband her resources and be strong to fulfil her God-appointed work. When the war closes she will help to arrange peace between the contending nations, as she did in the last Russo-Turkish war; she will take charge of Constantinople and take possession of Palestine and settle the Jews there.

As in late wars, so in the coming one. Russia's main object will be to come in possession of Constantinople, but she will again fail. In a military sense, Constantinople is the strongest city in the world. It is rightly called the "golden horn," horn signifying power, it is a place of military power. Napoleon Bonaparte is credited with saying that the nation that takes and holds Constantinople will also readily take Palestine, and the conquest of the world after that will be easy. By some mysterious instinct Bonaparte seems to have uttered the truth at that time; his conclusions are on the line of prophetic declarations. You are aware that Israel is spoken of in the Scriptures as being cast off; hear, then, Israel's enquiry with regard to Constantinople: Psalm 108, 10th and 11th verses:—"Who will bring me into the strong city? Who will lead me into Edom? Wilt not Thou, O God, who hast cast us off? And wilt not thou, O God, go forth with our hosts?" The passage no doubt has reference to the time of Armageddon; but I cite it here to show you the final destiny and possessors of Constantinople.

Great Britain has two or three things to do in connection with the coming war, which I want you to keep in mind:—First,

to take charge of Constantinople. Second, to possess herself of Palestine. Third, to become protector of the persecuted Jews. All these she will do at the appointed time grandly and successfully. The strong city spoken of by the Psalmist, Jerome, and other ancient writers referred it to Constantinople, so that you do not need to think that I have an idea very far fetched. It is an old one and well established, and the strong city spoken of in that Psalm is none other than Constantinople, Edom being the Turks.

In the numerical symbolism of the Scriptures ye have several dates given in the language of "Times"—time, half-a-time, years, months, weeks, days and hours. The length of these periods is pretty well agreed upon, that is—we know the length of a prophetic year or a prophetic month, but as I have already stated, our trouble is to know when these dates begin, and until we are sure of the beginning we can never be sure of the ending. Take, for instance, Daniel, 12th chap. and 11th verse:—"And from the time that the daily sacrifice shall be taken away and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days." I believe that the prophetic dates and figures are definite, but our ignorance of their precise beginning precludes our ability to foretell the exact day, the exact year or the exact month. From the past and from passing events and from the position of the nations, and especially Great Britain, she being Israel and God's Rod or Measuring Line, we may approximate some of the coming changes and results. The blessing promised to those that wait to the thousand three hundred and five and thirty days, I take to mean the time just after the battle of Armageddon,—which, according to our present prophetic mode of reckoning will be in or about the year 1935. Some of you will be mad at that, for you would want it a little sooner; I cannot put it any sooner for you; you must live on. The Rev. H. G. Guinness, in his excellent book, entitled "Light for the last Days," has done the world very valuable and substantial service, in his treatment of the numerical symbolism, and prophetic dates of the Bible. The figure and measurements of the great pyramid also serve a very useful purpose on this same line of

study ; in fact in early years I got some of the safest and best aids on prophecy from the great pyramid, because I find the date of the pyramid very definite, and putting them over against the prophetic dates which to me were somewhat uncertain, when they agreed I had no hesitation to make public what was going to take place ; and in memorial of that I dedicated my first book :—"The Lost Ten Tribes"—in 1882, and years before the bombardment of Alexandria in the late Egyptian war, I said "England would have to take that step, and the French would not fire a single gun in the whole war." Why did I say so? Because I had two checks—the pyramid and prophecy ; when I had the two I was not afraid to say so, and it came out all right—not by guessing either, for I am not a very good guesser ; I can speculate a little. Besides, of late astronomy has furnished explanatory and confirmatory evidence on the same subject—a source of help we did not expect in astronomy. In that science there are certain so called cycles, as for instance the Metonic cycle, called after Meton, the discoverer, who flourished in Athens, 432 B.C. This cycle is nineteen years in measurement ; we use it in our almanacs, which means that the sun and moon are in the same position towards the earth once in that number of years. The Metonic cycle is a double one ; astronomers and mathematicians long sought for and desired a triple cycle ; one that should be composed of the sun, the moon, and the stars ; this kind of a cycle was discovered about the middle of the last century by De Cheseaux, a French mathematician. It was first suggested to him while studying the numbers in the prophecy of Daniel. He himself has said the following :—"A cycle of this kind has long been sought in vain ; no astronomer or chronologist had been able to light upon one for nineteen centuries, and yet for two thousand three hundred years it had been written in characters legible enough in the book of Daniel ; legible, that is, to him who was willing to take the trouble of comparing the great prophetic periods with the movement of the heavenly bodies ; in other words, to him who compared the book of nature with the book of Revelation." Is not that a marvelous discovery and a wonderful statement from a Frenchman ? He found the triple cycle that astronomers and mathematicians had so long desired. This cycle is two thousand three

hundred years long, and is mentioned in Daniel, 10th chap. and 14th verse, and that is where he got it :—"And he said unto me, unto two thousand three hundred days ; then shall the sanctuary be cleansed." There in the Bible for thousands of years had been the figures of this famous cycle, and men looking for it in the stars, on the sea, by means of survey, astronomy, and scores of other ways, and the prophet had made use of it long ago and gave us the exact figures. What do you say to that, you secularists ? No guess work about that, or your fathers would have guessed it long ago.

The sun, moon and stars in their course are not only giving light on the earth but light on the mysterious utterances of the prophets of old ; truly the God of the Bible and author of nature is one and the same—Almighty Lord over all ; and it will very soon be impossible for a man to deny the Bible ; the very stars will proclaim its authenticity. In Daniel, 12th chap., 7th verse we read :—"It shall be for a time, times, and a half, and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished." Here the years measured prophetically are 1260. Now do you know that this number constitutes, and is in astronomy a very important lunar cycle that we use to great profit. As a painter copies a small picture from a large one by diminishing proportionately, so this remarkable cycle of years is reduced to days in Revelations, 11th chap. and 3rd verse :—"And I will give power unto my two witnesses, and they shall prophecy one thousand two hundred and three score days clothed in sackcloth." Why did he not say a thousand threescore and five days ? He would have been out of the harmony of the stars. God's Prophets knew what they were saying, for it was God that was speaking in them and through them before we had telescopes and astronomers to make known these things.

The fertile and changeable genius and prophetic student, the Rev. M. Baxter, of London, Eng., who in his younger days was a Canadian, has issued another chart with the dates of prophetic events for the next ten years. You will like him better than me for he brings events a good deal nearer. I will give you the items in the chart :—First, the formation of Daniel's ten-kingdomed confederacy by great wars and revolu-

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tions in 1891. I hope you will all live to this anyway. Second, Napoleon's rise as a Hellenic king in 1892. Third, Napoleon becomes king of Syria in 1894. Fourth, Napoleon makes a covenant with the Jews on April 21st, 1894. Fifth, sacrifices renewed in Jerusalem November 8th, 1894. Sixth, Christ's advent as a Bridegroom to translate the 144,000 watchful Christians on March 5th, 1896—when that takes place I hope our church roll will suffer a great loss, and that a lot of you will go up. I suppose they will leave me here to preach on. Seventh, Flight of many Christians between February and August, 1897, into a wilderness—I don't know where this wilderness is, he has not stated; perhaps it is in the North-west. Eighth, Anti-Christ's massacre of Christians for one thousand two hundred and sixty days, August 14th, 1897, to January 26th, 1901, woes, plagues of seals, trumpets and vials, ascension of all remaining Christians on April 6th, 1891,—that is the time I follow you that go first, that is if this thing really takes place. Tenth, Christ's advent as a Judge at Armageddon, April 11th, 1901, and the beginning of the Millennium. These are this remarkable man's dates. The fact is, thousands on thousands will place confidence in this list, although he gets out a changed list every few years. For myself I do not believe it. The first item of these ten wonderful things may have some slight show. The rest I think will fail entirely of fulfilment within these dates. For about thirty years I have stood over against my friend Mr. Baxter and others of like mind; like them I have ventured to foretell several events, and to my credit—or not, just as one shall please to think—I have been right every time, while they have failed every time. As I told friend Baxter the last time I saw him when on his visit to this city: "It is not possible my friend for you or anyone else to be successful as prophetic students when you neither see nor understand the God-revealed distinction between the House of Israel and the House of Judah; neither you nor any other man can ever be right unless he governs himself by God's own measuring line and that is Israel, for that is what the old Book says: Israel, the Holy Book tells us, is God's measuring line." Thus these men and their measures are unreliable.

I rejoice that our studies lead us to see more clearly the true interpretation of prophecy, and as Peter says :—" Ye do well that you take heed as unto a light that shineth in a dark place, until the day dawn and the day-star arises in your hearts."

The Lord bless us with a greater desire to study His Holy word. Amen.

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ARMAGEDDON : WHO WILL TAKE PART IN THE GREAT BATTLE.

TEXT.—Revelation, 16th Chap. and 16th verse :—“ And he gathered them together into a place called in the Hebrew tongue Armageddon.”



JUDGING by the many that have written and spoken on this subject, it must be an event of great importance. Interest is added to it by the very general consent of the prophetic students, that it will be the last war on this sin-cursed-earth.

Last Sunday evening in considering the time of the battle I came to the conclusion that it would occur on or about the year 1935. The full results and final peace and issues of the great struggle will not bless the world till the year 1957, as the Prophets have pointed out. A general disorder and wreck of nations will take 22 years to settle, and put the world in a peaceful state, and start it in glorious fulness on its Millennial march. The Prophet says in Daniel 12th Chap. and 12th verse :—“ Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.” That is, it will be a blessing for those who shall live, and be permitted to enter into the Millennium, and to be subjects in a world to settle a universal peace.

The Rev. Mr. Baxter and his followers believe that the Millennium will begin on April 11th, 1901. He teaches that the battle of Armageddon will be fought immediately after the ingathering to the heavens of the great multitude of the elect. He says the first stage of the advent of Christ peacefully, as a “bridegroom to raise to life deceased Christians, to take them up together with the 144,000 watchful living Christians to meet Him in the heavens, will take place on Thursday, March 5th, 1896, about 3 o'clock p. m., the hour of evening sacrifice at Jerusalem, which is the same time as 38 minutes past 12 o'clock, noon, in London, and half past seven in New York, U.S.” So you know exactly the time to be ready, if you can judge the difference between New York and Toronto.

"At the moment when the signal is given by the voice of the Archangel and the trumpet of God, and the resurrection of the deceased saints and the ascension of the 144,000 watchful Christians, strange and unheard of scenes will transpire. These 144,000 will be caught up from the earth to the heavens, in whatever circumstances they may be found, or the positions in which they may be situated, whether waking or sleeping, riding or walking, or sitting within their habitations, or even if they are underground in the deepest mines or tunnels, or loaded with heavy chains in the most secret dungeon: from steam vessels and railway trains swiftly speeding upon their accustomed course, instantaneously, all their passengers who are ready for Christ's advent, will be supernaturally caught up to the skies to meet their coming Lord; and in parliaments there will be a division of a sort never before known, viz., between those caught up to heaven and those left behind. You will wonder what the conductors will think when they find so many passengers missing, and the pursers on the steamships will look on with amazement." That man believes all this no doubt. It is really astonishing how Mr. Baxter and some others can be so bold in despising data—that is, the actual state of things—and unblushingly give dates to the symbolic figures of the prophets, and so time after time fall into the trap of their own error, and unsettle the faith of many simple but sincere Christians. Not only do these persons err with respect to the time of the battle of Armageddon, but equally so with respect to the parties who will take part in the same. The prophets have been very definite and plain in their description as to who the combatants will be. In this 16th chap. Revelations we read in the 13th verse:—"And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophets." Now, here we have three parties mentioned—the dragon, the beast and the false prophet. That they will be parties in the great battle we know, for in the next verse we read:—"For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." In the 16th verse, which I have chosen for my text, we are told where the gathering will take

place. They are the spirits of devils—demons—meaning they are evil influences that will operate upon kings and nations, causing them to form an alliance and make a common cause against their common enemy. In Revelations 17th chap. and 14th verse we read :—"These shall make war with the Lamb, and the Lamb shall overcome them, for he is Lord of lords and King of kings, and they that are with Him are called, and notice that the combatants will be on one side, the chosen, and faithful." Thus you notice that the combatants will be on one side, the dragon, the beast and the false prophets ; and on the other side, the called, the chosen and the faithful. Now for plainness of understanding, the idea to keep in mind is, that the whole world is divided into two great opposing camps ; no nation can remain neutral while that great battle is going on ; it will be the world's struggle in which every man and every nation will be arraigned on either side.

Secondly,—That these are again named and divided into three heads. You should now ask if these names denote different people, and if so, who are they ? I will try to answer. First, the word dragon is a name applied by scientific authors to several kinds of serpents or reptiles, chiefly of the lizard kind. In Christian science it is an emblem of sin. In national heraldry, it is used as the lion in England, the beaver in Canada, and the eagle in the United States. The Chinese, for instance, have it as their national emblem, and it is also chosen by some saint or other in mythology. Thus, in our own history, we have St. George and the dragon. In Biblical symbolism, it is used generally to mean China, the pagan, the idolatrous nations. China being the largest of these pagan nations, has the emblem, and is spoken of in such a way that it is reasonable to think she will take the lead. In the coming battle of Armageddon, China will be a terrible and powerful force, by the very fact of their great numbers. China is now rapidly learning the western skill in the use of war implements and military training. I have no doubt but what Great Britain will have to pay dearly for forcing upon the Chinese the traffic in opium—cent for cent, life for life. It is a hopeful sign to see the bill in the British House of Parliament for the suppression of the manufacture of opium in India, and may the same work go on in China, and under the help of a kind Providence

see it sanctioned ; but though I offer that prayer, I am afraid they will not ; if they do, so much the better, my disappointment will be very thankfully accepted. It will mean some \$20,000,000 of annual loss to the revenue of India.

Some one hundred years ago the famous Warren Hastings, the Governor-General of India, found the people using this drug as a medicine in China, and conceived the idea of cultivating a taste for it, as a sensual indulgence among them. With this object in view, he gave large quantities of it away. Within two or three years after he sold it, having succeeded in creating the taste. He so succeeded in creating the demand, and they set to work to supply it. The law of cause and effect is as operative in the physical world, and I do hope that Great Britain will shorten the punishment that we will have to receive at the hands of China for that great crime against that innocent people who were forced, for these many years, to take opium. You do not cheer that at all ; you do not like to hear of anything going against Great Britain ; but it is against her, and it will be against her at the judgment day, and the sooner she gets rid of the crime the better, if she loses forty millions a year.

In the second place, by the beast is meant some large and leading religious organization whose chief characteristics are earthly. If this be at all correct, and that I am compelled to make a choice from some existing organizations or churches, I am sorry, but my choice will fall upon the Roman Catholic Church as meant by the beast. I am sure no other church in the past or at present can lay so good a claim to this name as the Romish Church. Its earthly features may not be seen in a country like ours—though there is enough here to merit the name ; but let us go to some country where this church has full swing and absolute control, to see how appropriately the name fits the Jesuitical cunning and viciousness of the will-power, with the sly instincts and savageness of a wild beast ; besides, you will generally find that the prophets connected with the beast in the Scriptures, as prominent features, worship of its head, images, tyranny, persecution and compulsion. Can you point out any church having these characteristics more vividly portrayed than the one I have named ?—none. I have no doubt when the pious editor of the Roman Catholic *Review* of

this city reads these utterances, his animal nature will rise in requited rage till his angry soul finds rest in a few more unchaste and ungentlemanly sayings of myself and the Protestants. If the battle of Armageddon were here to-morrow I think I know on which side I should be found, and on which side the pen-valiant editor would be; but any way I am a St. George man, and I believe that Protestantism, truth and freedom will conquer the dragon, the beast and the false prophets when the time comes.

In the third place, by the false prophets—sometimes called Antichrist—is meant the person who will come to view in a few years. He will be a man of great power and commanding influence; he will enter into an alliance with the dragon and the beast. We learn from the Sacred writer, as I have said before: After the next coming European war the Jews will be bitterly persecuted and expelled from nearly every country in Europe: Great Britain will assume direct protectorate over Palestine, and will invite and help the Jews to settle in that land. Incalculable amounts of wealth and enterprise will centralize in Palestine. In the course of time a Jew will be made Governor and he or his successor will seek to free himself from Great Britain, and for this purpose he will join forces with the dragon and the beast; he will be by blood a descendant of Bonaparte's family, for the Bonapartes were of Jewish stock. Many of the Jews will refuse to follow him and will remain faithful to Great Britain.

Now let us look at the other side. Here we have the called, the chosen and the faithful who are mentioned; I answer—the called include the faithful Jews in all parts of the world. In the second place, the Chosen stand for Great Britain and the United States, for they are literal Israel organized and in a national form. In the third place, the Faithful will include the true Christians in all the other nations, such as Germany, Denmark, Norway, Sweden, Holland and some others. The dragon forces will be led by Russia, the beast by Italy, and the false prophets by France. While the other forces will be led by Great Britain.

The Scriptures make another division of these contending forces: on the one side there are thirteen and on the other side there are four. The thirteen led by Russia are as

follows :—1st Gog, 2nd Magog, 3rd Rosh, 4th Meshec, 5th Tubal, 6th Persia, 7th Ethiopia, 8th Lydia, 9th Gomer, 10th Togarmah, 11th Beast, 12th dragon, and 13th Antichrist. The four are as follows :—1st Sheba, 2nd Dedan, 3rd Merchants of Tarshish and all her young lions—Great Britain and her colonies, including the United States. The Prophets used these names as they were then known, some of which have changed since that time. If you want full information on this point—who the thirteen are and who the four are, for I have not time to enter into the details, you can either buy or borrow my book on "The Ten Lost Tribes," on page 213. There will, however, a fifth force come into play which will be a marvellous wonder, for it will naturally be in tune and harmony with these four powers helping Israel to conquest on that great day; for it will be literally the battle for "universal liberty," the majesty of conscience and freedom commanding all the world round.

Then let each one of us pray that the coming event, terrific and destructive as it may be, shall be by kind word and act and by means of all those agencies that shall help us to bring the coming of that great day.

The other part we shall deal with next Sunday evening.

The Lord bless. Amen.

THE PLACE AND RESULT OF THE BATTLE OF ARMAGEDDON.

Text,—Revelation 17th Chap., 14th verse :—"These shall make war with the Lamb and the Lamb shall overcome them ; for he is Lord of lords, and King of kings ; and they that are with him are called, and chosen, and faithful."

THE parties referred to in the words : "These shall make war with the Lamb," are the dragon, the beast, and the false prophets. Last Sunday evening I tried to show you who, in a national sense, are meant by the dragon, the beast and the false prophets, and also those who are named the called, the chosen, and the faithful. The Prophet sometimes assigns to the two great war parties an invisible leader and head. The called, the chosen, and the faithful are said to be under the Lamb—that is our Blessed Saviour. The dragon, the beast and the false prophets are said to be under the Devil, or Satan, as you read in Rev. 20th chap. and 10th verse, "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophets are." And in Ezekiel the parties led by the Devil are said to number thirteen ; and those under the Lamb are said to number four : but I closed my sermon last Sunday evening saying, a fifth party would join with the four ; that party will be none other than "nature" in angry mood, fighting once more on the Lord's side ; yes, on the side of Israel ; for mind you the whole world will be against Israel at that time ; and we learn from the Prophets, that we will be sorely pressed, and that man for man, and human agency against human agency only, the probabilities are that we would lose the day. But God comes to our rescue and helps the four against the thirteen.

In olden times God often used forces of nature to accomplish His purpose ; He oftentimes helped Israel, as in Egypt, in the wilderness, and in Canaan, by storms, afflictions and other means.

Believing as I do that Great Britain is the literal House of Israel, or, in other words, the "Ten Lost Tribes," I can see the inference of the Prophet through the forces of nature in all our past history, therefore I do not doubt its power in history yet to come ; for instance, at the downfall of the Spanish Armada, the settlement, the place, and the dominating influence of Britain, has more than human freedom and human force centralized in the nation to account for her growth and success and her many conquests, you have therefore got to allow that God has helped Britain ; and again in the first part of the present century, she had to fight one against twenty-three, and yet she came out victorious. Now, Englishman as I am, I do not heap this credit unto them any more than I would unto the Israelites of old, and give them the whole credit. God came to their help as He helped our forefathers, and He will do so again, as the Prophet tells us in the time of Jacob's great struggle.

The history of Great Britain and her attainments are the solemn and open pledge of an over-ruling Providence. Then, if these are facts, and with my imperfect knowledge of history, I can furnish scores of incidents in which Providence must have taken a part, and which we must take into consideration in order to account for it as sacred. What the nature of the preparation and centralization of nearly all the European nations in the renowned invincible Armada ; starting forth on May 19th, 1588, under a special blessing of the Pope, to invade and destroy the little Island of England. The one hundred to one would have been a test had they met ; yet in spite of the benediction of one of those predecessors of the beast, the so-called invincible Armada of Spain was dashed to pieces in a storm ; not one of their soldiers stepped on British soil. How do you account for that ? an accident ; there are no accidents on the God-side of things, there are what we call accidents on the human side of things. The billows laughed at the prayer of the Pope, and the waves marched through the great invincible fleet. Look at the beginning of this century, at Napoleon's great and secret combination of forces and gigantic skill for the invasion of England, and though his Armada was again blessed by another prayer of the old Pope, another predecessor of the beast (I hope the Editor of the *Review* will pardon me), and preparing to start on a similar expedition, accident after

accident happened to them, delaying their mad intentions ; when at last they got ready and started for England, they had come within sight of its shores and only four miles from its coasts, the storm arose and dashed vessel after vessel to pieces, a terrible wreck of vessels and soldiers, and the power of the old Pope's prayer sank beneath the waves. Is there a God in Israel ? There is, as sure as I stand here tonight. Well might Bonaparte, enraged as he looked at the fleet being destroyed by the storm, say, "It is unaccountable how Providence always seems to favor these English." You are right Monsieur, and what occurred then will take place again at the battle of Armageddon.

In this war our assurance is, that we will not have one soldier to their ten. God will be with us and go through us like a fire through a straw stack : nature will thunder forth her artillery of storm, and the God of battles will ride triumphantly before the hosts of Israel.

Scientists are fond of pointing to the stability of nature as manifested in the reality of cause and effect. In the weather bureau they can foretell sometimes an approaching storm a few days ahead : now, if one had wisdom enough to measure the presence of the forces of nature and calculate the so-called changes of the unvarying laws of cause and effect, he might foretell a hailstorm for years to come, according to the scientist ; now surely God has wisdom enough and He can foretell a storm any number of years ahead ; this, in many cases, he has done, and the same knowledge He gave His prophets, and through those prophets He has given to us the knowledge of the greatest hail-storm that ever took place—when it will and where it will take place. And He who can calculate on these unvarying forces can calculate the time of this great battle. Rev., 16th chap., 18th and 21st verses, for they are in connection with the battle of Armageddon : "And there were voices, and thunders, and lightnings ; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. And there fell upon men a great hail out of Heaven every stone about the weight of a talent ; and men blasphemed God because of the plague of the hail ; for the plague thereof was exceeding great." Great, I should think it would be, when the hail-stones, ac-

cording to this statement, weighed a hundred pounds ; one would not like to be out even with an umbrella in a storm like that ; fire, lightning, earthquakes, thunder, pelting hail-stones, trembling earth, falling cities, fires and floods, booming cannon, rattling musketry, flashing swords, piercing bayonets, horsemen and footmen—what a commotion, what a shine we will make ; the Prophet says : “ For great shall be the day of Jezreel.” And again we read in Joel, 3rd chap., 14th, 15th, and 16th verses :—“ Multitudes, multitudes in the valley of decision ; for the day of the Lord is near in the valley of decision. The sun and moon shall be darkened and the stars shall withdraw their shining. The Lord also shall roar out of Zion, and utter his voice from Jerusalem ; and the heavens and the earth shall shake, but the Lord will be the hope of his people and the strength of the children of Israel.” This is what God has said, and His word must be the rock and foundation of our courage when we come to the great battle. In Rev., 16th chap. and 14th verse, we read :—“ The whole world will be drawn together in battle on that great day of God Almighty.”

The location of this great battle is very generally agreed upon ; read Rev. 16th chap. and 16th verse, “ And he gathered them together into a place called in the Hebrew tongue Armageddon.” Once on a time there was a city called Megiddo, it was west of the River Jordan near the centre of the beautiful valley of Esdraeleon ; now this valley extends across Central Palestine from the Mediterranean to the Jordan, separating the mountain ranges of Carmel and Samaria from those of Galilee : near the eastern entrance once stood the Royal City of Jezreel and out of the western end was the famous place called Acre. In this wonderful valley the crusaders met in deathly struggle with the terrible Saracens. Here the victories of Barak over the Canaanites were gained : here Gideon met and conquered the Midianites : here King Saul met his death in his conflict with the Philistines, and here King Josiah came to death when contending against the invading armies of Egypt. It is a noted valley. In prophetic imagery the prophet Joel calls it the Valley of Jehoshaphat. We read in the 1st book of Kings, 9th chap. and 15th verse, “ Solomon built a city on the hill of Megiddo.” This is about the centre of

the valley and will be the great headquarters of the leading general of Israel's host, whoever he shall be. In Zach. 12th chap. and 11th verse you read where the prophet compares the mourning of the people over the death of King Josiah to the mourning at the time of Armageddon. He says, "In that day shall there be a great mourning in Jerusalem as the mourning of Hadadrimmon in the valley of Megiddo." Yes, there will be more people slain in that one great death-taste of the whole world, than in all the wars that are past. You see my friends it is an old battle ground; it is the centre and pivotal point for a great conflict, if it is to take place in Palestine. And is it not agreeable to fact, figure and symbolism that the world's last great battle shall take place right there—for Palestine proper is where the Garden of Eden was situated before the flood. There sin came into our world, and in consequence soon came war; and so it was appropriate in the divine economy for the second Adam—our Lord Christ, that He should be born, live, and die in Palestine, and by His death put away sin. And it is also appropriate that in the land of Palestine, a world-wide and time-lasting peace should be brought to pass—that where began the great struggle it shall close, and peace shall spread from that central land of this earth of ours round the whole globe.

With regard to the results of this last battle, writers differ. Take the Rev. Mr. Baxter as a sample. He argues that the ten horns of the beast, and ten toes of Daniel's image, meant the Roman Empire, as it existed under the Cæsars. The territory which that old Empire embraced is now covered by twenty-three different nations and states. The result of this coming battle will be to reduce these twenty-three to ten again, so a number will be wiped out. The ten will be the following:—1st, Britain; 2nd, France; 3rd, Spain; 4th, Italy; 5th, Austria. These will constitute the western or toes of the right foot, the left ones will be:—1st, Greece; 2nd, Egypt; 3rd, Syria; 4th, Turkey; 5th, Bulgaria. Germany will be wiped out of existence, and France greatly enlarged. Britain will lose poor old Ireland (Ireland will be poorer than ever), after that she will lose India and her colonies in general. The changes he speaks of are radical indeed, and the results rather wonderful to anticipate. I am glad to believe that he

has innocently told so many stories in the past, that I cannot believe him in his present prophecies. I am sure he will be mistaken in regard to Germany, and also Great Britain, although Germany, I think, will suffer in the next European war. I cannot think that Great Britain would stand by quietly and permit her old friend to be snapped out of existence; but I must repeat what I have said before, that the Rev. Mr. Baxter, and writers of his school, are not to be relied upon. Men who cannot see the plainly-revealed distinction between the houses of Judah and Israel, and cannot distinguish Israel from the Gentiles, I am sure cannot forecast, with any great certainty, the future of these nations. I would make as much comparison between my poor self and Mr. Baxter as between a king and a beggar in that respect, and they have more knowledge than I have, but they are ignorant at the central point of the governing thought. It makes a very great difference with a person in judging of these matters, whether they can see Great Britain as literal Israel organized with the work and place of Israel as their lot, or they can only see them as Gentiles; and as such in a national form only as a "toe." Ignorance of the identity, place and work of Israel plays havoc with such kind of prophetic writers and students.

Some kind friend left at my house a book, entitled, "Great Red Dragon, or London Money Power," by L. B. Woolfolk. It is on prophecy. I read it last week. The Red Dragon are the rich Jews of London (not a bad guess). England and Scotland are the two little horns of the Red Dragon, and Prussia is the beast. The United States is the man-child that was to be born—spoken of in Rev., 12th chap.—and the United States is the wilderness to which the mother fled with her child for its safety. The book I find interesting, but with respect to interpreting prophecy, is very wide of the mark. Such another book is the large volume called "The Advancing Kingdom," by Rev. F. E. Tower, M.A. The get-up of this book is very fine—like a lady out on Easter Sunday; the engravings are of the best, and the historical facts very rich and valuable, but the author's ignorance of literal Israel has led him far astray in the use and application of these facts.

One thing is certain as the result of the battle of Armageddon;—the beast and false prophets are not only conquered

but put out of sight; popes and anti-Christ's will no longer live and rule in this world, this we learn from several statements such as you will find in Revelation 19th chapter and 20th verse. But what about the dragon? you ask. Ah, here you have a remarkable exception; the dragon is not to be put out of the way, while the beast and the false prophets are. The dragon stands for China and the pagan nations. We said last Sunday evening—they who are left will be reorganized and put under British protection, and they will have mercy and not wipe them out of existence; and when any of the prophets speak of the results of that great battle they tell us that the beast and the false prophets are cast into the lake of fire, but not so with the dragon. Those who are followers of the beast and false prophets have intelligence enough to know better; the Pagans cannot be said to have that knowledge, hence God will not punish them as He will the others. Isn't it a remarkable exception, and isn't it agreeable with our ideas of God's government? After the great battle the Chinese will be invited among us, and at that time nobody will object, not even the citizens of British Columbia, because by the dreadful war we will have lost so many men that we will want labouring men throughout all the empire; they will become our servants in general; they are spoken of as aliens by the prophets, and isn't it a remarkable thing that this is the very term we use by state documents when corresponding with them. Britain calls them aliens. The United States calls them aliens, the very word the prophet named them with. They are, as we read in Isaiah 61st chapter and 5th verse, "And strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen and your vinedressers." Thus these poor people will be brought within the fold of Israel. And so Israel will become the evangelizing and civilizing power of all the world that shall be left after this great struggle.

Thanks be to God for the sight of the future the Prophet so grandly has given us. Amen.

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