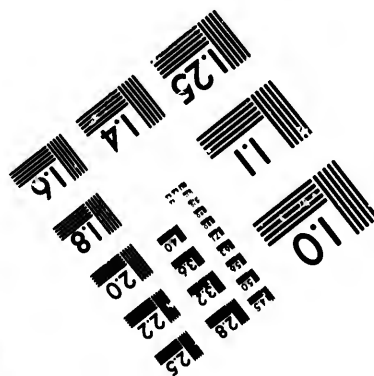
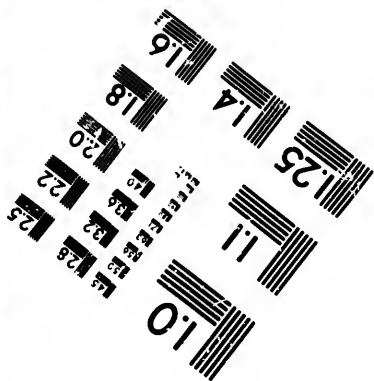
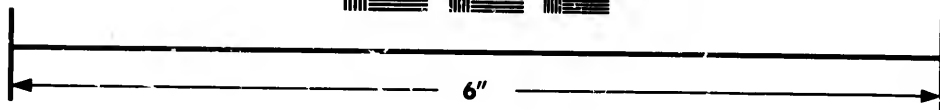
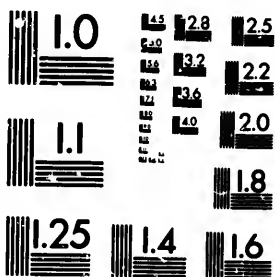


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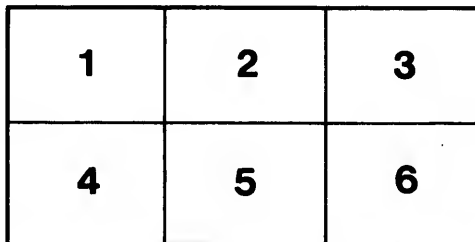
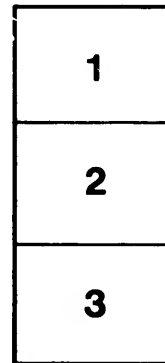
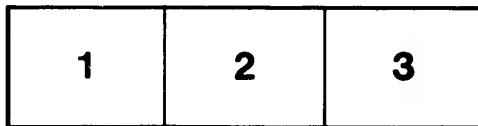
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Joseph Wild



HOW AND WHEN

THE WORLD WILL END.

BY

DR. H. W. H. M.A., D.D.,

of Congregational Church, Toronto.

WITH ILLUSTRATIONS BY "THE LOST" (EN. 1896) AND 1882, "MANA, SED
UTER" (1896), "AND SO ON."

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HOW AND WHEN
THE WORLD WILL END:

BY

REV. JOSEPH WILD, M.A., D.D.

Pastor of Bond Street Congregational Church, Toronto;

AUTHOR OF WORKS ON "THE LOST TEN TRIBES AND 1882," "MANASSEH
AND THE UNITED STATES;" AND SO ON.

Fourth Edition.

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P R E F A C E .



THIS Fourth Edition is sent forth to the public with gratitude. Like most Authors I am vain enough, or reasonable enough, to feel pleased with the generous reception this, and my other books, have had. This work has passed through several editions, in a few years, in the United States, Britain and Australia. God be praised! I trust the readers have been benefited.

I am a firm believer in the Ten Lost Tribe theory. The twelve tribes of Jacob were divided into two Houses, two Governments, two People, as we read in 1 Kings xii. One was called the House of Judah, the other the House of Israel. From that time to a future point each House had a distinct mission—prophecies, both temporal and spiritual, apply to them separately and jointly, and should not be confounded. The House of Judah is found to-day in the Jews, and the House of Israel in an organized form in Great Britain and the United States.

One tribe of the House of Israel had to have in the latter day a separate organization; this was the

tribe of Manasseh. Jacob said, as we read in Gen. xviii. 19, that it was to be a people and be great; so now is this prophecy fulfilled in the United States.

It will be necessary for the Canadian reader to remember that these sermons, or Sunday evening lectures, were delivered in the Union Congregational Church of Brooklyn, New York, while I was the pastor. The church, though large, was always filled to overflowing to hear them, though the church was wedged in between Beecher's and Talmage's churches. Of course many of the illustrations and much of the language is American. A person of another country reading this book must keep this in mind. Also it is well to remember that the language is sermonic. There is a difference in style between speaking and writing directly to a people.

There is no difference in the subject matter of this edition and the others, save in this Preface and the leaving out the Prefaces to the other editions. I pray the good Lord to bless the reading to one and all.—Amen.

JOSEPH WILD.

TORONTO, *July 1st*, 1886.

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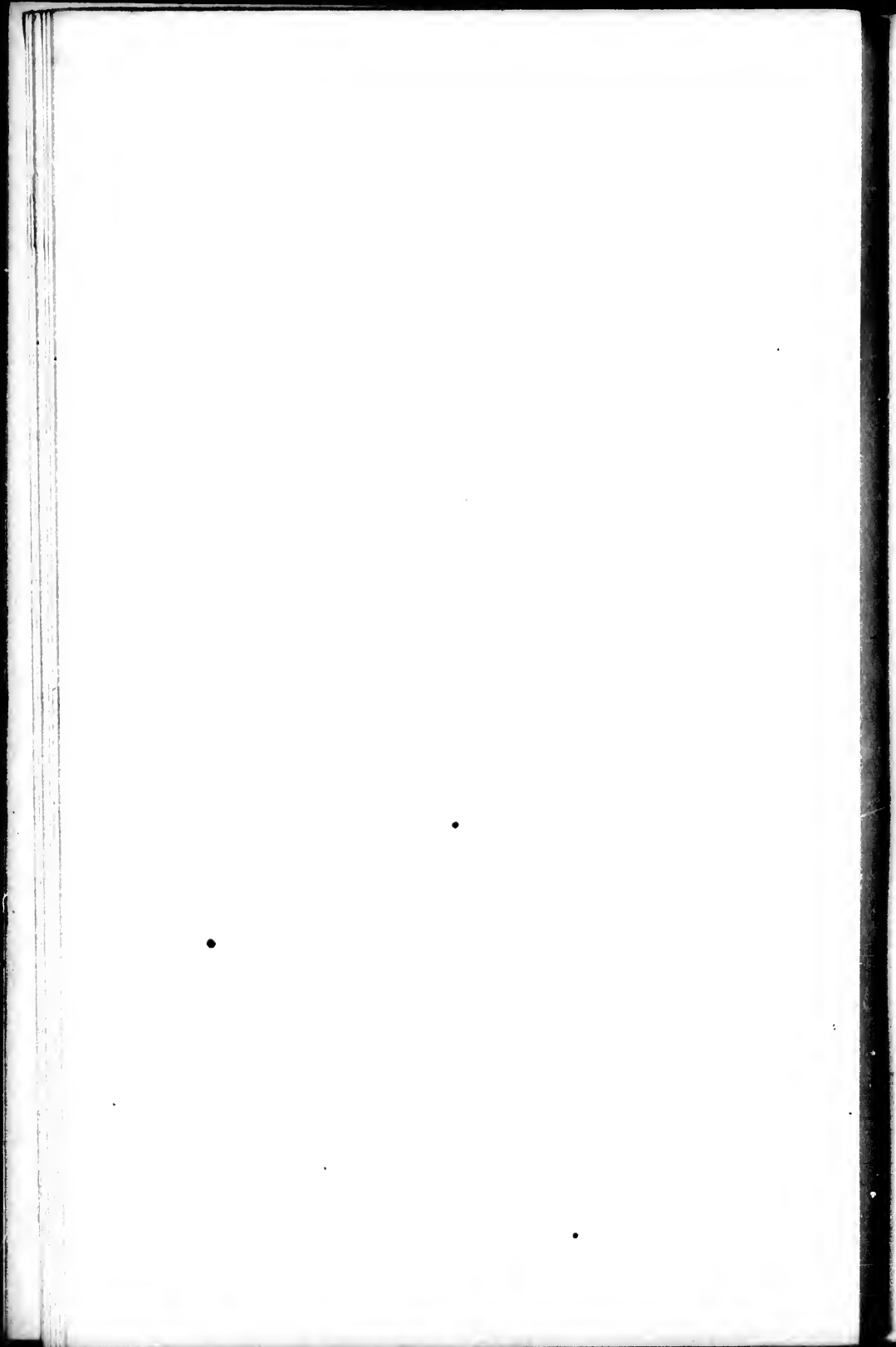
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THE MEN BEFORE ADAM.

DISCOURSE I.

THE REPHAIM—WHO THEY WERE—THE NEPHILIM—WHO THEY WERE—GEOLOGY, ARCHÆOLOGY, AND SCRIPTURE HARMONIZED—PROBLEM FOR ATHEISTS—WHO BUILT AND DWELT IN THE CITIES OF BASHAN—AMERICAN PRE-ADAMIC RELICS—REMAINS OF GIANTS—THE IRISH MIXED WITH THE GIANTS.

Text—Job xxvi. 5. *U*

“Dead *things* are formed from under the waters, and the inhabitants thereof.”

F you examine this text, you will find the word *things* in italics ; and it is so for the purpose that you may know that it is not in the Hebrew, but was put there by the translators of the Bible to make the sense of the Hebrew plainer. All the italicized words of the Old and New Testaments are simply supplied by the translators to make the sense of Hebrew and Greek more complete when conveyed in English. Languages are seldom equal in letters,

sound or ideas ; it is, therefore, very difficult sometimes to express the exact thought of one language in another. To overcome the difficulty certain words are supplied. In the Bible all the words so supplied are printed in *italics*. A language may very appropriately be compared to a suit of clothes. The Hebrew language fitted on the Hebrew mind very nicely, but when you come to cut out a suit in English by the exact Hebrew pattern, then you will find it will not fit on the English mind at every point ; to make it do so you supply some pieces of English. Now, that you may know when these English pieces are supplied, the translators marked them by having them printed in *italics*. In other books and writings the authors use *italics* to emphasize some particular word or idea they wish the reader to specially notice. It is very important, in translating Hebrew or Greek into English, that we convey nothing more nor less than the original idea, for the Scriptures are a divine revelation. Inspiration was and is responsible for the manner of their first form, but not for transcribed or translated forms.

It sometimes happens, however, that the italicized words supplied by our translators do not now convey the original idea. In the course of years words change their meaning, and some become obsolete. In Rev. xxii. 2, we read that the tree of life bears twelve *manner* of fruits. The natural inference from such a reading is, that this tree of life bears twelve kinds of fruit. The Greek idea,

however, is, that the tree yielded twelve crops per year ; as explained in the same verse, "yielded her fruit every month," there being twelve months in a year. You will see that the words *manner of* are in italics. In the new translation, soon to come forth, it is to be hoped that these and other defects will be remedied. Much confusion prevails at this day, in theological circles, because our translators did not follow a uniform rule in rendering certain Hebrew and Greek words. Nay, I know certain sects and denominations which had their very origin in these deficiencies. And quite a number of theories now stoutly preached and maintained are supported from these defects. If one be learned and generous, in and with the originals, these faults of our translation will do such a one no harm. But the fact is, most of the sects, denominations and theories had their origin with men and women who were ignorant of the original languages of the Bible ; so much so, in many cases, that learning was at a discount with them, and ignorance was both a glory and a qualification. Once these sects, denominations and theories are established, they produce from among themselves those who are learned, and who from a sense of honour and obligation become defenders ; as naturally so as children of humble birth cover over or defend their parents once they become rich and fashionable.

It is unfortunate, for the common reader, that the word *dead* should be the corresponding term of several Hebrew words ; and that these Hebrew

words have very different meanings, while the English word *dead* carries but one meaning, and cannot therefore convey to the reader's mind the Hebrew idea. The word *dead* in the text is from the Hebrew word *Rephaim*, and this word Rephaim is the name of a certain order of creatures who inhabited this world long before Adam ; some of which continued to live as late as the reign of King David, say about the year 1050 B.C. So the text, when properly read, will read, "The Rephaim were formed under the water with the inhabitants thereof." But man, of our kind, was formed of the dust of the ground. The Rephaim gave their name to a valley near Jerusalem. In Joshua xv. 8, as you will see, it is called "The Valley of the Giants."

You ask who these *Rephaim* were, and we answer you in the best and shortest way we can. In doing so we desire to impress on your minds the importance of a knowledge of this people ; also of another race of creatures, brought to our knowledge in the book of Genesis, called in the Hebrew *Nephilim*—both of these people preceding Adam on this earth. A better knowledge of these races will help us wonderfully in understanding the Scriptures, especially the books of Moses. We will see how science and theology are mutually related and confirmatory one of another, instead of being opposite and antagonistic, as they are oftentimes by many supposed to be. Geology, archæology, ethnology, philology, history and inspiration are made to converge to one glorious centre of harmony and

unity. The first man Adam, the time of his beginning, his line of march, his successors and their work and number, have constantly been in opposition to the teachings of these several sciences—so much so that science and religion have been well-nigh divorced. Geology wanted time, vast and almost incomputable, in which to construct the earth; beginning far back in time long ago, at a very small point, and coming slowly up through the successive ages, evolutions and epochs to the present day. Theologians were, as a rule, unwilling to allow so much time. They were greedy and jealous for the name and honour of the Creator, under the conviction that the Bible only allowed about 6,000 years for all the accomplished facts of nature and Providence. When pressed to the wall, then they read anew the opening verse of Genesis, which, to the surprise of many, flung back a gift of time, liberal enough and equal to the most extravagant demand. "In the beginning God created the heaven and the earth." Ah! who shall tell us, in days, months, or years, the measure of the distance from that beginning till now? Heaven kindly informs us what He first began to do, but leaves untold the tale of time. The first few days, surely, were Lord days—not sun, nor stars, nor earth days. Who, then, shall resolve them into earth time? Divine problems are hard to solve. "What shall it profit a man if he lose his own soul and gain the whole world?" Answer some of you, who are so precise and exacting. What is the difference, and

what is the quantity of this unknown value? Or, if this simple problem of difference cannot be found, perhaps you can tell the careless and unbelieving how they can escape "if they neglect so great a salvation." It would be worldly wealth in your hand, praise on your head, confusion and ruin to the church of Jesus—three things for which some long, aim at and desire.

Archæology has had its complaints and objections, which of late years it has urged with great force against the chronology of the Bible, and unity of the human family. Evidences of an older race than the Adamic it has found in caves, lake dwellings and instruments, and had therefore hastily concluded that the Scriptures were not inspired. But, lo and behold! what shall be done now, for it plainly appears in the Bible, and has been taught there for centuries, that other races have inhabited this earth than the race of Adam; that they preceded Adam in time, and some of them were contemporary with Adam's descendants for hundreds of years. We know now who built and dwelt in the giant cities of Bashan. We now understand how it comes to pass that the houses and forts in these long-desolate cities are so large, strong and massive; and why the doorways are some fourteen feet high and six feet broad. Here lived the Rephaim. In Bashan at this very moment are scores of deserted cities. They were so solidly and massively constructed that though they have been deserted for four thousand years by their first

owners, they are not in ruin. Any one of you, with a little cleaning, could move immediately into one of these houses. The walls, jointing, doors, and so on, are all perfect. If you were some fine, clear morning to go on the top of the roof, supposing your house to be in the old deserted city of Salcah, you would be able to see not less than thirty of these lonely and desolate cities. Will you then wonder any more at the extravagances of Moses, in Deut. iii. 4, where and when he says in speaking of his conquest over Og, the King of Bashan: "And we took all his cities at that time, there was not a city which we took not from them, three score cities, all the region of Argob, the kingdom of Og in Bashan. All these cities were fenced with high walls, gates, and bars; besides unwall'd towns a great many." These remains tell us of a time long ago, of a people that have entirely become extinct on earth. Of these strange folks the Bible takes notice, and gives just enough of information concerning them to enable us to locate them, and separate their works from the Adamic ruins. The researches and teachings of archæology do not therefore upset Bible history and Bible teaching,*as some think and proclaim.

All over the world the remains and evidences of a distinct civilization from that of Adam and his descendants have been found. None, however, have been found above ground that demand more years than to the time of the Noahic flood; while in caves, in the bottom of lakes and buried under-

ground, ruins have been discovered that in time and nature antedate the creation of Adam. On this continent we have proofs of the Rephaim and Nephilim. Their skeletons have been found and forts of gigantic proportions in dimensions and material; the doors, outlets and inlets always corresponding to the stature of these Rephaim and Nephilim giants; or as sometimes called in the Scriptures, "men of renown." Mementos of these people a few years ago were numerous. As our civilization moved westward they were plentifully discovered. Some of the movable kind were deposited in the various museums of the world, but by far the greatest portion of them have been destroyed. The barrows, cairns, tumuli, and mounds, where were deposited their dead, have been ruthlessly despoiled. The skeletons, when exposed to the air, soon dissolved into dust. Several hundred of their graveyard mounds have been found in the Mississippi valley. From the quantity of skeleton dust in some of them, we know millions must have been buried. There was one of these large mounds near Wheeling, on the river Ohio; it was fifty rods in circumference and ninety feet in perpendicular height. At Marietta, on the Ohio, was found one of their forts protected by gateways, moats and walls for several miles. The main fort itself inclosed some fifty acres of land. Over all this, when first discovered, was a forest of trees growing, and which, to all appearance, had lived and grown there for two or three thousand

years, for the soil was on an average twenty feet deep. Indeed, the entire banks of the Ohio and Mississippi rivers were dotted with forts. The whole valley of the Mississippi was diked, and cultivated like a garden, and the great Mississippi was made to do duty like the Nile in Egypt, namely, water and manure the land. The whole pre-Indian history of this continent gives confirmatory testimony in favour of the Genesis history of the Bible. The Rephaim and Nephilim were giants; and so, wherever we find traces of their occupation, there we find corresponding greatness in what they left. Their houses were large, their graves were large, their very staffs were large, being some fourteen feet in length and proportionate in thickness and weight.

At Eagle Point, on the Mississippi, some few years ago, was found a double-chambered house or temple. In digging for the Dubuque and Minnesota Railway the workmen came upon it. In the second room, which was about thirty-six feet long, they found twenty-four human skeletons sitting in a half circle; just like the circle made by the first quarter of a new moon. In the very centre sat a chief, as was evident from his position, his size, and the large sceptre which he held in his right hand. This sceptre was made of brass and tin, finished with gold. The chief must have been some twelve feet in height and equally well proportioned. The twenty-four were about ten feet. An effort was made to preserve these remains, but in a

very few hours they turned into fine dust. The sceptre, some linen and some few metallic remains are all that have been preserved, most of which are lodged in the Iowa Institute. These skeletons were doubtless some of the Rephaim or Nephilim, who perished at the time of the flood. It may strike you as curious or as a strange coincidence to read from Rev. iv. 4, that "round about the throne were four and twenty seats, and upon the seats I saw four and twenty elders sitting." And in their centre sat the chief One, the Saviour on His throne. Of course the very nature of the flood will naturally forbid many of the antediluvian remains being extant at this day, either of the Adamic or the Rephaim. Let me call your attention to what Job, xxii. 15, says: "*Hast thou marked the old way which wicked men have trodden? Which were cut down out of time, whose foundation was overflowed with a flood.*" Take it, my friends, for an accepted fact, that the Bible is commensurate with all truth, and freely and intelligently responds to all truthful discoveries in geology, archæology, or any other ology.

Some think that the flood was not universal. Well, on this matter I am ready to believe that it was not universal in equal intensity. It was a catastrophe specially permitted to destroy the descendants of Adam and the mixed races who had come from a union of the Nephilim and Rephaim and the daughters of Adam. But it is well known that a disorganization of the extent and nature of

the flood could not spend all its force in the East. The irregularity and disorganization incident to such a flood must, in the very nature of things, have affected more or less the whole earth. I believe it destroyed all the Adamic race but Noah and his family. And more, I believe it destroyed entirely the whole race of the Nephilim, so that none of these survived. But of the Rephaim, some lived on past the flood, while many were cut off, leaving, however, a small remnant. This remnant appeared in the times of Moses to be living in and about Canaan. Their clan-tribal names were Anakims, Emim, Zamzummim, Gibborim, Horims and Avims. Moses—Deut. ii. 9—in speaking of the country of the Moabites, says: "The Emims dwelt therein in times past, a people great, and many, and tall, as the Anakims, which also were accounted giants as the Anakims; but the Moabites called them Emims." Then he tells us that the children of Esau destroyed the Horims. And of the land of Ammon he says: "That also was accounted a land of giants: giants dwelt therein in olden time; and the Ammonites called them Zamzummims; a people great, and many, and tall, as the Anakims." The Avims, which dwelt in Hazerim, the Caphtorims destroyed. "Og, the king of Bashan, which was of the remnant of the giants; he reigned in Mount Hermon and in Salcah."—Jos. xii. 4. And in Deut. iii. 11, Moses tells us that his bedstead was preserved in Rabbath, of the children of Ammon. "Nine cubits was the length thereof, and four cubits

the breadth of it." It is very reasonable that the houses in old Salcah, where he reigned, should be large ; and so they are. In this ungodly and disbelieving age the tenantless houses, forts and gates of old Salcah bear witness for God and the Bible. King Og was one of the Rephaim, of whom Goliath, of Gath, was a lineal descendant. The word Goliath means an exile. The Rephaim, when driven out of their own land, went and joined in with the Philistines ; so he was an exile. He must have been a noble successor of King Og. It must have been a grand sight to have seen him, clad in his coat of mail that weighed 5,000 shekels of brass, with an helmet of brass on the head ; his legs wrapped in greaves of brass, with a target of brass between his shoulders, and in his hand a spear like a weaver's beam, the head alone of which weighed 600 shekels of iron. But with all his greatness and protection he fell before the stripling son of Jesse. It was ordained of heaven that both the Nephilim and Rephaim should perish from earth. Thus were the children of Israel commanded to destroy them.

We have said that the remnant of the Rephaim took shelter among the Philistines. Among this people they lingered for a time, then finally disappeared. In 2 Sam. xxi. 15, we have an account of the slaying of Ishbi-benob, which was of the sons of the giant. Then Sibbechai the Hushathite slew Saph, which was of the sons of the giants. Elhanan, the Bethlehemite, slew the giant brother of Goliath, the Gittite. "And there was yet

a battle in Gath, where was a man of great stature, that had on every hand six fingers, and on every foot six toes, four and twenty in number ; and he also was born to the giant." He was slain by Jonathan, the son of Shimeah. Thus passed away the giants, or Rephaim ; the traces of which we have in the Irish giants ; for a portion of the Irish nation are the ancient Philistines. Of Irish, or of Irish parentage, more giants have been born than of any other race. This same fact is a link in the chain of their descent in favour of their Phœnician origin, as they, or part of them, proudly claim.



MORE ABOUT THE MEN BEFORE ADAM.

DISCOURSE II.

THE NEPHILIM, REPHAIM AND GIBBORIM—FORCIBLE INTERMARRIAGE—POPULATION BEFORE THE FLOOD—WHO CAIN'S WIFE WAS—PRE-ADAMIC CIVILIZATION—THE BIBLE AND SCIENCE—MATERIALISM AND SPIRITUALISM—DESTRUCTION OF THE NEPHILIM—WHO TEMPTED EVE—ORIGIN OF IDOLATRY, MYTHOLOGY AND IRISH GIANTS—SPIRITUAL LIKES AND DISLIKES—WHY MAD DOGS DREAD WATER.

Text—Isaiah xxvi. 13, 14.

“O Lord our God, other lords besides thee have had dominion over us; but by thee only will we make mention of thy name. They are dead, they shall not live; they are deceased, they shall not rise: therefore hast thou visited and destroyed them, and made all their memory to perish.”



LAST Sunday evening I called your attention to the Scriptural history of the Nephilim, Rephaim and Gibborim. They were a peculiar class of persons who lived on this earth long before the time of Adam, excepting the Gibborim, for they were the children of intermarriage between the Rephaim,

Nephilim and the fair daughters of Adam. As the word Gibborim means, they were great, strong, and violent. In our translation they are called "mighty men" which were of old, "men of renown." The word *Nephilim* comes from the Hebrew word *Naphal*, and means *to fall*. Hence the Nephilim were a race of creatures who had fallen away, by violence, from some high estate. They were probably the angels which kept not their *first estate*, referred to by Jude in his general epistle, and also by Peter in his second epistle. They are called *sons of God* and *giants* in the Bible. As "sons of God they saw the daughters of men that they were fair;" that is, the daughters of Adam; "and they took them wives of all which they chose." The real meaning of this passage is that the Nephilim took wives from among the descendants of Adam by force and violence at first: then the Adamites began to consent to such intermarriages, and this was displeasing to God. "And the Lord said, My Spirit shall not always strive with man, for that he also is flesh."—Gen. vi. 3. From this we learn that even the descendants of Adam had become corrupt and fleshly in their desires and pursuits. "There were giants (Nephilim) in the earth in those days; and also after that, when the sons of God (Nephilim of God) came in unto the daughters of men (daughters of Adam), and they bare children unto them, the same being mighty men (Gibborim) which were of old, men of renown." God seeing the combined wickedness of the people, He resolved to destroy the earth.

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From the divine record we learn why the Noahic flood was sent. It was sent to destroy from the earth the Nephilim, Gibborim and all the descendants of Adam, excepting Noah and his family. The sweep of these avenging waters was to be from man to beast, and creeping things and fowls of the air. The destruction at this time must have been terrible, for the number of inhabitants must have been very large. It is impossible to tell the number of the Nephilim; doubtless they were very numerous and widely scattered over the face of all the earth. Their universality and number are witnessed to in a striking manner by their remains and mementos. On the Adamic line there must have been a vast population, far exceeding the common estimate; not, however, as large as Dr. Gurney and some others reckon, for they think that the population before the flood exceeded the population of to-day by many times. We know that from the patriarch Jacob there sprang some 3,000,000 in the space of 450 years, notwithstanding the Egyptians slaughtered the children of the Hebrews. The average of life then was about forty years. If two persons in 450 years give us 3,000,000, life's average being forty years, how many would two persons give us in 2,000 years, life's average being 400 years? Allow five to a family; some allow seven. This mode of calculation will convince any one how possible and even probable it was that the antediluvians were quite numerous; but especially so when we add to the Adamites the Nephilim. It is not an im-

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probable suggestion to say that Cain, wandering from the presence of the Lord, went among the Nephilim in the land of Nod, and, being evil disposed, he took a wife from among them. Anyway, Cain confessed that he was afraid to go abroad, for, as he says, "every one that findeth me shall slay me." Of whom was he afraid? Why, he was afraid of the Nephilim. But the Lord made a sign unto Cain that it should not so be; it is not that He set a mark upon Cain. But as the rainbow was made and set for a sign to Noah that God would not any more drown the world, so He gave Cain a sign or token that no one should kill him.

Seeing so many people lived before the flood, you very reasonably ask why we have not more traces and evidences of these ancient folks and their civilization? The answer is that the violence and extent in time and territory of such a catastrophe renders it impossible. Science teaches us that the present beds of the seas and oceans were the uplands of antediluvian days; that, in fact, the ocean changed its place entirely. On the highest hills and mountains we have marine deposits, going to show that these hills and mountains were once under water. Be as conservative as we may in limiting the force and extent of the Noahic flood, we are nevertheless driven to the conclusion that it was very destructive, and that it wrought wonderful changes on this earth. Listen to Job xxii. 15: "Hast thou marked the *old way* which wicked men have trodden? Which were cut down out of time;

whose foundation was overflowed with a flood." Still, as we pointed out to you last Sunday, we have scientific proof of such a catastrophe, and more, we have abundance of evidence in the department of archæology of a pre-Adamite civilization—a peculiar civilization, just such as the Scriptures would warrant; a civilization that was not only pre-Adamic, but conterminous with the Adamic up to the flood. The most formidable objections against Christianity and the inspiration of the Bible are at once both baseless and unreasonable. It is this all-comprehensive feature of the Bible that proclaims it to be of divine origin. It is equal to all discoveries, all developments and all progress. It responds to the growth of mind and pure demands of the age, as the forces of nature wait the developing genius of man. Electricity is as old as Adam, but it was in the earth and air, silent and inoperative, so far as being voluntarily controlled, until man had grown able to recognize its presence and enlist its services. Thus the Bible awaits the growth of mind. And as surely as men grow wiser, so most assuredly will the Bible be better and better understood. I am sorry to say that many professed Christians wilfully set themselves against this law of Bible expansion and do their very best to limit it, just as some men set themselves against the improvements of the age; while, on the other hand, some of our scientific men hate to acknowledge that the Bible is so all-comprehensive, for it breaks the springs of their infidelity and makes vain and void

their boasting and claims. The Bible is a grand, good old book, and there is more in it than the wisest of us have as yet got out of it.

The book of Job is accounted by all to be very old. Have you ever studied over the pages of this book? If you have you surely must have frequently wondered how the author knew so much in that dark age and supposed infancy of man. Let me quote a few lines of a scientific cast from chapter xxxviii. 30: "The waters are hid as with a stone when the face of the deep is frozen." Is not that precise and expressive for a man in that far-off age and country, in which ice was very rare, if there at all. Again: "Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion? Canst thou bring forth Mazzaroth in his season? Or canst thou guide Arcturus with his sons." Those are profound questions of a scientific kind; the language is beautifully astronomical. The very questions convey some of the sublimest truths of astronomical science. Take the first question. "Canst thou bind the sweet influences of Pleiades?" The Pleiades are the seven stars, called in Hebrew *cimah*, which means an *axle*, that on or around which something turns. Now, a few years ago, Professor Madler, the German astronomer, was awarded a gold medal by the scientific societies in Europe. And why? Because he was the first to advance the hypothesis of the existence of a central body in the stellar universe, about which all else in our system revolved. He fixed as that preponderating

mass upon the Pleiades, and upon the brightest star of that group, namely, Alcyone, as the very centre. Yet from Job we learn this scientific fact, and Professor Madler had no special claim for such a discovery, nor had he any right to such a medal, unless he was a lineal descendant and heir of Job. The real truth of the matter is, that the church in past time got so completely into the habit of spiritualizing everything in the Bible, that nobody expected to find it a book of material facts. But heaven be thanked for this improved day. It is very curious to note that the ground long ago abandoned by the church has been taken up by our Spiritualistic friends. They are going in earnest to materialize spirits, while the churches, in a majority of cases, are busy spiritualizing the material. Our spiritualizing fathers were quite cunning after all, for on the hell side they had things pretty solid. The pit was deep, wide and strongly built; the fire was large, real, hot and searching; the brimstone was plenty and good; the devils were fierce, powerful and numerous. In this liquid lake-pit of fire and brimstone were writhing and groaning, wailing and burning, sinking and rising, myriads of souls of all ages, countries and kindreds. To this hellish hell they had been foreordained, predestinated, elected and reprobatively remanded and consigned from all eternity for the glory of God. This was, and is, the material theology of some. This was theology and materialism with a vengeance; a theology whose vengeance and materialism is only equalled by its ignorance and lack of charity.

A brother minister who was present last Sunday evening has written to me his opinion. He thinks that I take the Bible too much in a literal sense, and this view he has heard several other ministers maintain. In my sermons on the ten lost tribes that was the one great fault. In answer, I take the liberty to say that my constant aim is to get at the golden mean, which I suspect lies somewhere between the two extremes taught and defended by the old school theologians and the Spiritualists. If my friend and brother will think the matter over carefully, he very likely will change his views, because he will discover a positive unfairness in the old school mode of interpretation. How came it about that these very orthodox teachers could make hell so literal and material, and heaven so spiritual and finely ethereal? Perhaps my friend sees nothing unfair, but I do, in making out the Jews and their prophecies literal, so far as curses and punishments go, and then, calling himself a Gentile, steals the good part of the prophecies by spiritualizing them. All the bad belongs to the Jews, and all the bad is literal; but all the good belongs to the Gentiles, who are spiritual Israel, and all the good promises are spiritual, and, therefore, belong to spiritual Israel. Let me say that I hope the day is not far distant when such a disingenuous mode of interpreting the Scriptures will not be practised.

The Noahic flood was a divine remedy, and though it was a calamity, it was at the same time a benevolent visitation. The supremacy of evil and

the majesty of sin made a divine interference necessary to stay the increasing and multiplying agencies of wrong. God will not run a probationary world, when the lost exceed the saved. To have continued the old world with its imagination, heart and continued practice of evil, would have made God responsible for such a sequence. The Christian student can easily believe in the flood, because it is so recorded in the divine revelation. The scientist and infidel cannot reasonably object to it, because geology teaches and affirms that at least six greater catastrophes than this have taken place in and on this earth. In this kind of thing the Bible asks but little from any man's faith. A man wants faith, great faith, and much faith in the miraculous, if he would be a good geologist.

Sublimely terrible, widespread and wonderfully complete were some of the changes pointed out by geology. So complete some of these revolutions that hardly a vestige of animal or vegetable kinds were left to survive, so as to pass from one dispensation to another. In the fifth epoch all life is new, both in the animal and vegetable domains. New kinds of birds fill the air, animals the forests and fish the waters. The shrubs, grasses, plants and trees are new. In all these grand revolutions the Creator had a purpose, for He does nothing without a reason. So you see the Noachic visitation is a simple and small event in comparison to some brought to our notice by geology. It no doubt destroyed much. I do not think that all the differ-

ent kinds of plants, birds, beast, fish and order of beings that lived before the flood survived. Some of them were cut off entirely, and new ones have taken place. The Nephilim and the Nephilim-Gibborim were entirely destroyed. Not one of them lived after the flood. They survived as spiritual beings only, and as such they wandered about the earth till Christ conquered them, and assigned and confined them to a more suitable place, as we pointed out to you in the sermon on Christ's work in the grave, or *sheol*.

After the flood the Rephaim became more prominent ; they intermarried with the descendants of Noah and produced another lot of *Gibborim*, that is, a mixed race. The word *Rephaim* comes from *Rapha*, and means "tall and powerful." Their clan-tribal names are Emims, Anakims, Horims, Zamzummims and Avims. (See Deut. ii. 10.) In the Old Testament they are frequently called "Sons of God," "Lords," "Giants," "Gods" and "Dead." All these names are specially expressive. Because they were large and powerful they received these titles of gods, lords, giants and dead. Scores of passages refer to them, and can only be intelligibly understood by having a knowledge of them. The tempter said to Eve, "Ye shall be as gods, knowing good and evil." And without doubt it was one of the *Nephilim* who tempted Eve, hence, said God, "I will put enmity between thee and the woman, and between thy seed and her seed." The psalmist, referring to these very *Nephilim*,

several times calls them beasts ; and Moses said the serpent was more subtil than any beast of the field. These gods and lords God repeatedly commanded Israel not to worship or serve. "God spake these words, saying, I am the Lord thy God, which brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have *no gods* before Me. Thou shalt not make unto thee any *graven image*, or any *likeness* of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth : thou shalt not bow down thyself to them, nor serve them." Here we see the first commandment refers to the gods ; the second to the image of these gods. These gods were veritable facts and persons. The whole of heathen mythology had its origin from these actual gods, who once lived on earth ; then, when they were destroyed, monstrous images were made to stand in their places. "God standeth in the congregation of the mighty (*Rephaim*) ; He judgeth among the gods." Again, "I have said ye are gods, and all of you are children of the Most High ; but ye shall *die like men*." How plain the words of the psalmist here. Of course the *Rephaim* are the offsprings of God ; but they were to die. Images couldn't die like men. Ashtoreth, Chemosh, Milcom, Baal, Adrammelech, Anammelech, and so on, are some of these deified *Rephaim*. These are the gods that die ; but our God liveth forever. They perish ; but our God remaineth. They are mighty, and gods ; but our god is Almighty and

judgeth among the gods. In this manner does God compare and contrast Himself with them. These gods our God commanded the children of Israel to destroy, and they finally executed this command, till not a *Rephaim* remains on earth at this day. Traces of the Gibborim are faintly discerned along the line of the descendants of the Philistines.

You will now readily understand the text, "Oh Lord our God, other lords besides Thee have had dominion over us." It will now be apparent who these other lords were. "They are dead; they shall not live." The word dead here is from *methim*, and has reference to the bodies of the Rephaim. These bodies, Isaiah tells us, will never have a resurrection. "They are deceased, they shall not rise." The word *deceased*, here, is about the only place where the word *Rephaim* is so rendered. But how significant; the body is dead and will never live again; and, though the Rephaim are living in spirit, they shall not rise. Their doom is to live forever without a resurrection. This punishment and doom is the secret of the great desire some of the demon spirits had for bodies. Having once lived in bodies, they knew how to enter them and control them. Well might one of these departed Rephaim dispute with Michael the archangel about the body of Moses—Jude i. 9. Among the spirits that visited the earth in the days of our Saviour, we may easily distinguish a Nephilim from a Rephaim. The Nephilim, if found near water, always prayed the Saviour not to send them into

it. We have a beautiful example of at once their main desire and yet ignorance, and the masterly comprehension of Jesus, in Luke viii. 31. Some devils, or Nephilim of the legion band, were assailed by the Saviour; "And they besought Him that He would not command them to go into the deep." They even preferred to enter some swine that were roaming on the Gadarene hills. Their request was granted; for well the Saviour knew that even the instinct of the swine would lead them to the waters. Thus were the poor devils overreached. Animals are noted for instinctive guidance in their selection of an antidote. The deer, if bitten by a snake, immediately runs in search of an antidotal herb. These Nephilim spirits didn't like the water, because, at the time of the flood, they were drowned from the earth. Thus it is recorded of these spirits, that they were not only afraid of water, but, when expelled from bodies, they sought dry places. "When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none."—Matt. xii. 43.

These peculiarities may strike you as strange and unreasonable; it is for the reason that we know so little of the mode and manner of spiritual existence. Why, may I ask you, does a mad dog dread water, and for what reason will this species of madness in man reveal itself first on, or at the sight of, water? Some people think Scriptural facts hard to believe, when within the range of their own observation they have analogous facts equally as

curious. Some sixteen years before Earl Richmond was appointed Governor of Canada, he was bitten by a rabid fox in England. He was charged by his physicians not to go near water in rapid and spray-like motion. He visited a place in Ontario called Lyndhurst. At this place he stepped from his carriage to look at some waterfalls that were tumbling over the rock. He looked but a short time before he gave signs of madness, immediately assuming the manner and attitude of a fox. All mysteries are not recorded in the Bible.

The Rephaim—Job xxvi. 5 tells us—came from under the waters. “*Dead* things are formed from under the waters, and the inhabitants thereof.” The word *dead* here in Hebrew is Rephaim. Hence he tells us where they came from. Perhaps they lived in the inside of the earth before the flood, and when the foundations of the great deep were broken up they came to the surface. Many hold to the theory that the inside of the earth is even now inhabited. They came from somewhere, we must all admit. I have not time to argue the point further now. They preferred to live in caves, among the rocks, and to be near water. They are no doubt the original Troglodytes of which scientific men find so many evidences in the earth. Coming out of these caves and holes, they looked as if they had come from under the water, and as if they were dead folks coming forth; perhaps this is what Job means. The text informs us that they are now all destroyed. and can never live again in bodily natures. But in

this same chapter Isaiah says for us, that "thy dead men shall live ; together with my dead body shall they arise." We are to live again, and have a resurrection in Christ. Let us rejoice in our great privileges.



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THE NEGRO.

DISCOURSE III.

HIS ORIGIN—WHY HE IS BLACK—COMMON HUMAN KINDRED—
GREAT NEGROES OF ANTIQUITY—THE MARK OF CAIN—EVOLU-
TION ANALYZED—THE COLOUR OF ADAM—CLIMATIC INFLU-
ENCE ON PLANTS AND MEN—COLOURS OF SHEM, HAM AND
JAPHETH—THE CONFUSION OF TONGUES—MISCEGENATION
IMPOSSIBLE.

Text—Song of Solomon, i. 6.

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



LANGUAGE could not well be more ex-
pressive than the words of our text, as
to the origin of colour and reason of
slavery in the negro race. The black-
ness of skin is here attributed to the
sun, "because the sun hath looked upon me." Then
the oneness of origin of those whom the sun hath
blackened, with those of other colour, is stated in

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the words "my mother's children." Those so blackened claim the same mother as those who are not. We also learn that this difference in colour gave rise to anger, distinction, alienation, inferiority and superiority among the children of the same mother. Those upon whom the sun had looked so effectually were despised and accounted inferior. In fact, blackness became synonymous with inferiority, and inferiority became synonymous with subjection and servitude. Or, as graphically stated in the text: "My mother's children were *angry with me*; they made me *keeper of the vineyards*." They were deprived of the right and reward of self-labour—"Mine own vineyards have I not kept." How concise and precise, how simple and scientific, the delineation in the text, touching the origin of the negro and the introduction of slavery. Bible-like, great scientific facts stated in a few modest words. Of Bible language we may indeed say *Multum in parvo*, much in little. You may travel far and read much to be posted on the negro question, before you can get a better and clearer idea on this subject than is given in our text. The Jews of old were wont to say "to the law and to the testimony" to test and to try questions in dispute; so say we. The Bible is more comprehensive and cosmographic than most people think. I have been pleased to learn through several letters received, and been gratified to know from personal conversation with several of our scientific men, that the sermons I preached on the pre-Adamite Nephilim and Re-

phaim have done good in this direction. They all admit that the Bible is more scientific and comprehensive than they had heretofore thought. It is not necessary that because a man is rich that he must be jewelled and showy, yet such we know is often the case. Uniformity on this line of conduct has fixed a false standard of judgment. There are, however, some beautiful and noble exceptions of men who are rich and powerful, but at the same time simple and modest. Thus men writing on these subjects, are, as a rule, gaudy and extravagant; they are exceedingly speculative and tautological. But the sacred writers are simple, chaste and expressive, and because they are so, many suppose that the truths taught are equally simple and limited. Many theologians are to blame in this matter. They have not been as judicious, cultured and liberal in these things as they ought to have been. Their bigotry and narrowness have tended to diminish the grandeur and scope of the Scriptures. From this theological standard many scientific men have been led unwisely to form their estimate of the good book. Naturally somewhat prejudiced and anxious to be looked upon as discoverers and revealers of new things and theories, it was agreeable to them, to their pride and fancy, to account the Bible a non-scientific work. In my sermons on the Nephilim and Rephaim, I pointed out to you how that the Scriptures taught and recognized the existence of races of men outside of the Adamic line, and that these very races meet the

demands of science ; not only harmonized science and revelation, but beautifully and intelligently opened up many parts of the Bible, which otherwise were difficult to understand and reconcile with late discoveries in archæology. God said to Adam and Eve : "Be fruitful, and multiply and *replenish* the earth," implying that it had been occupied before, for so means the word *replenish*. This is the meaning and idea again when "God blessed Noah and his sons, and said unto them : Be fruitful, and multiply and *replenish* the earth.

Appropriately, at this point, we may ask what the Bible has to say on the negro question. We see what it says in the text, and we know also the remarkable saying of Paul to the Athenians, namely, that God has "*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.*"—Acts xvii. 26. Some interpret this passage to mean that the several races of men, red, black and white, are identical in blood likeness, not in time or place of origin ; that we all have red blood and warm blood. But such an interpretation cuts the passage entirely loose from the context, and swings wide of the aim and teaching of Paul. The very doctrine which Paul is seeking to instil into the mind of his Athenian audience was the unity of the human races in parentage, brotherhood and God-relation ; that they were all the children of God, and all equally precious in His sight. The passage, I believe, very emphati-

cally teaches the unity of the present races. The whole tenor of the Gospel proceeds on this principle in its provisions and offers: "*For whosoever shall call upon the name of the Lord shall be saved.*"—Rom. x. 13. It is not for whosoever of the white race, or red, but whosoever, black or white, bond or free, Jew or Greek. We are taught that God is the Saviour of *all men*. In the commission to preach the Gospel there is no limitation. It is, Go ye into all the world, and preach the Gospel to *every creature*; or, Go ye, therefore, and teach *all nations*. There is no limitation in *time, territory, or races*. It is all the world, every creature to the end of time. Now, it seems to me that if the negro had not been human; had not been of like origin and of equal privilege with white men, there would have been some hints of this in the great commission. Touching the origin of the female part of the human family, we find the Scriptures very clear. The primary design of our creation was to fill the world with a righteous seed. "*And did not He make one? Yet had He the residue of the Spirit. And wherefore one? That He might seek a godly seed.*"—Mal. ii. 15. Of course the same God that made one Eve, or wife, could have made twenty if he had so chosen. Surely the residue of the Spirit was with Him. Only the good were intended to be born, but the entrance of sin made an increase of births necessary. "*Unto the woman He said, I will greatly multiply thy sorrow and thy conception.*" We all believe that sorrow was multiplied, and as

surely were births. It is in this sense, and for this reason, that Adam changed his wife's name from Isha (woman) to Chavah (Eve), which means mother of *all living*. She was not made at first to be the mother of a sinful race, only the mother of the good ; but in the order of Providence, because of sin, her who was to be the mother only of a godly seed is made the mother of sinners ; thus was she the mother of all living. The descendants of Adam were commanded repeatedly to destroy the Nephilim and Rephaim from off the face of the earth ; but I find no such command given to the white race to destroy the men of colour. I, therefore, believe that the Scriptures teach the unity of the present human races. Indeed, early church history is in harmony with the Scriptures on this point. Niger was one of the prophets of the church at Antioch, and this coloured teacher helped to ordain Paul and Barnabas ; he laid his black hand on their heads. (Acts xiii. 1.) Many of the church fathers, as the early Christian leaders are called, were black, not mentioning such men as Euclid, the father of geometry, and the great Carthaginian general, Hannibal, who were of the same colour.

You now ask how the negro became black ? In trying to account for diversity of colour, men as usual have gone to strange extremes. On a theological line the answer has been that blackness was the curse of Cain ; that because of his sin, in murdering his brother Abel, he was marked, and

with many this is believed to be the beginning of the coloured race. It is curious to read the speculations of the ancient fathers on the mark of Cain. Besides thinking it was black, some thought it was a sad countenance; some that it was blood spots which he couldn't wipe out; some that it was a large horn growing out of the forehead; some that it was Abel's dog following him wherever he went; some that it was the circle of a rising sun on the head; some that it was the letter *Tau* on the forehead, which is the first letter beginning *Teshuba*, meaning, in the Hebrew, repentance; and some that he was made indestructible, so that the sword could not pierce him, or fire burn him, or water drown him. After the murder of Abel we find Cain expressing his fears to God, stating that he was afraid to go away, because every one finding him would kill him. The Lord is represented as saying that it should not so be; in other words the Lord promised protection to Cain: "*Vayyasem Yehovah laqayen oth labilatle hakoth-otho kal-motsao.*" "And the Lord gave to Cain a covenant sign that none should kill him" is a better rendering of the Hebrew text than: "And the Lord set a mark upon Cain, lest any finding him should kill him." In this sense the rainbow was given as a (*oth*) sign that the world should no more be drowned. The answer, then, that colour began with Cain is not satisfactory.

But what reply does science give to this question? I may say that the scientific answer is, very

generally, that the negro is a distinct race—distinct in parentage, time and origin. Reduced to a common-sense meaning, they generally believe that the negro is a link in the chain of development lower down, and preceding the Malayan or copper-coloured race, just as the Malayan precedes the white man. The negro is a connecting link between the Malayan and the gorilla, and the gorilla connects the negro and monkey, and so on down to a very tiny beginning. This kind of an answer is on the same plan as the following: Suppose a poor negro from Africa should be set down suddenly in New York, and I appointed to be his guide. The first thing I showed him should be one of our large ocean steamers. On seeing it he immediately asks me who made it, or where, or how it came to be? Oh! I say, I will show you. So I take him to see a large sailing vessel. I then tell him that the steamer came out of it; but he goes on questioning, asking then where the sailing vessel came from. I say it came out of a schooner, and the schooner came out of a scow, and the scow came out of a punt, and the punt came out of a hollow log, and so on down to a small chip of wood. If my poor visitor believes what I tell him, he most certainly is a man of great faith. These numerous answers, however, are not really scientific, they are evasive and deceptive. The order of development is as I told him—from the chip and log to the steamer. Plan based on principles pervades all. But the planner should not

be lost sight of, for the punt will not throw off the scow without the planner. And we should not forget, though there is uniformity and oneness of principle, and things that are analogous in all, yet they are each in their time and place independent creations. So I reckon that there is uniformity in all nature and principle, and much that is analogous; still that neither does away with the need and fact of a designer, nor the independent creation of each order of creatures. From the floating chip to the magnificent steamer there is continuity and unity; but, at the same time, there is independence and individuality. So, from the crawling worm to noble man, there is an ascending unity, but withal the independence of individuality is left intact.

The best answer will be that which is at once scientific, Scriptural and natural. Such an answer I believe to be possible. But it is all-important to begin right. In order to do so, let me ask you, what colour was Adam? I do not think he was either black or white, for black and white are extremes which are the direct result of climate. Names at first were very expressive, not nominal and meaningless as now. Our first parent is called Adam, and so called by Jehovah. All agree that the *word means red*. Why did God call Adam so? I presume because Adam in appearance was red. Here, then, is the point of beginning, a point of great importance. You must remember that our first parents in Eden were void of dress and arti-

ficial covering. As the face is now exposed, so originally was the whole person. The colour of a clean, healthy face in a moderate clime to-day is a beautiful red. Red is the strong colour, and in olden times was indicative of honour and power. Thus in the Edenic condition and state would the whole body appear and be. Paul says: "God has made us of *one blood (haimatos)*—all nations." Here the sacred writer conveys a double meaning: 1st. That we are made from *one man*—"Te ex *henos.*" 2nd. We were all of one colour or blood once. Hence, however diverse in colour the different nations of men may now be, we were originally of one colour, and that was *red*. Black and white I believe to be climatic sequences. Before the flood, when men's lives covered seven or eight hundred years, clime could make an impression that it cannot now. Besides, I believe the atmospheric conditions that prevailed before the flood were very different from what they now are, and, in accounting for colour, we must take these facts into consideration. Climatic agency must not be left out of any theory that would answer the origin of colour of the different races of men. Our text thoroughly recognizes climatic influence as a factor. Nature bears witness in every zone on this point, both in the vegetable and animal kingdoms. The colour of flowers deepens and intensifies as we approach the equator, and the contrary is the case as we approach the north. The yellow buttercup becomes almost black as it nears the equator, and

whiter and lighter as it nears the north. The bears of the north are white and those of the south are black.

With these facts in view, I believe that the descendants of Cain became black as they spread eastward and southward. Those of Abel went northward and westward, and they became white. And Seth, remaining in and about the country of Eden, retained most of the original colour. Black, red and white are the three imprints of nature : all other colours are simple modifications of one or more of these. Thus, in storing up the stock seed in the ark for the replanting of the new-washed earth, it would be necessary that a family of each of these after their kind should be saved, and so they were. The patriarch Noah is called their father, agreeable to the custom of those days, as Abraham, Isaac and Jacob are claimed as fathers. I do not understand that Noah was the direct father of Shem, Ham and Japheth, but being a patriarch and leader, he was their father by Divine appointment. Shem only was his direct son, whose vital force had not been impaired by blood mixture or climatic variations. Thus it is that this same Shem lives some thirty years after Abraham's death. You have in the names of these three sons a clue to their colour. Japheth, in the Hebrew root, means white, Shem means red, and Ham means black. Why should they be called white, red and black if they were all of one colour? And how is it that their descendants answered for a time in the early history of the world to these coloured facts?

These three sons being acclimated, it was the design that each should repair to that part of the earth best suited for them. So Heaven bid Noah and his sons to multiply and replenish the earth. That is, He bid them to scatter abroad. But they set to work and built the Tower of Babel, "*Lest,*" as they say, "*we be scattered abroad upon the face of the earth.*" The sin of Babel is apparent. Red, black and white, as on this continent at this day, were bound to live together and no doubt to intermarry. This was not then, and is not now, the will of Heaven. So, by the strategy of the confusion of tongues, they are scattered abroad to fill out the purpose of Providence. God had a place for each of these divisions in which it would be best for themselves and each other. The bounds Divinely appointed, man's aversion to Heaven's will, and his love of gain, has caused them to trespass beyond these. The miscegenation of the races is effectually stayed at a certain point. If half and half, the offsprings of black and white are born, they cannot propagate themselves beyond the fourth generation. A quadroon down south in the old days of slavery was childless, and for this reason, though beautiful when young, she brought a low price in the market. When the prophet Balak advised intermarriage between the children of Israel and some of the Arabians, God forbid them, telling them that He would punish the sins of the father upon the children's children to the third and fourth generation. Thus far this evil goes, and, for physiological reasons, it can go no further,

Scientists made a great ado some years ago because they found in the ruins of the Temple of Karnak, in Egypt, a large slab on which were carved out in bas-relief figures of a white man, red man and black man. The monument was made out to be 3,500 years old, running up to within a few hundred years of the flood. From this revelation it was thought that the Bible doctrine of the unity of the human family was entirely upset. Such, however, instead of upsetting the Bible, in my humble opinion, only confirms it.

Structurally, intellectually and morally there is no radical difference between the black and white, except what can be accounted for by climatic influence and other attendant conditions. The retreating forehead, projecting chin, large feet and wool hair are the results of clime, usage and diet. Dr. Livingstone tells us that the native negroes in some portions of Africa were as finely formed as his own native Highlanders were. The country in which they were living was high, salubrious and healthy. The negroes stolen as slaves were such as inhabited the marshy, low lands of the continent. The Jews of Nubia are black, and a small settlement found in China are olive. Refined families moving years ago into the Western wood soon changed their colour and appearance. The climate of the whole earth is rapidly changing, and the whole change is favourable to the white races and detrimental to the red and black, and as time moves on this will become more and more so. The

consequence is, and will be, they will perish, die out.

Though the whole human family is a unit in origin, they are not in relation, trust and destiny. The relation was prophetically stated by Noah when he woke from his wine sleep: "*And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren.*" "*And he said, Blessed be the Lord God of Shem; and Canaan shall be his servant. God shall enlarge Japheth, and he shall dwell in the tents of Shem, and Canaan shall be his servant.*— Gen. xi. 25. Here we have stated the true relation of these three races. Shem is to have pre-eminence. Japheth is even to dwell in the tents of Shem. The red-faced and healthy Saxons of the past and to-day are the Shemites, and are, therefore, pre-eminent. How marvellous and interesting the ways of Heaven among men! How comprehensive and sublime the teachings of Holy Writ! I trust what I have said will lead you nearer to God, and increase your love and good-will to man.



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THE NEGRO QUESTION.

DISCOURSE IV.

MEANING OF ETHIOPIA—DUTY OF THE NEGROES—SEND THEM TO AFRICA—THE COST LESS THAN KEEPING THEM—GOD'S LAW OF RETRIBUTION—OUR INDIAN POLICY—CALIFORNIA AND THE CHINESE—BEN BUTLER AND ZACH CHANDLER AS PHILANTHROPISTS—THE NATIONAL COLOURED CONVENTION—BISHOP HAVEN AND MISCEGENATION—MORLEY PUNSHON'S MARRIAGES—REAL CAUSE OF THE REBELLION—NAPOLEON THE GREAT AND PERSIA—MORAL IDEAS MUST RULE MATERIAL ONES—RUSSIA AND TURKEY—DISRAELI IN "TANCRED"—AFRICA ENGLAND'S FUTURE MARKET.

Text—Psalm lxxviii. 31.

"Ethiopia shall soon stretch^out her hands unto God."



IN Scriptural phraseology this word Ethiopia stands generally for the country of Africa, the second largest of the continents of the earth. The word itself, when analyzed, reveals a nice bit of history, which otherwise would be very difficult to get at. As a word it is compounded from four others. The *E* in Hebrew, Arabic and all primary Oriental

languages, stands for the female gender, mother or beginning. *Thi* is simply an abbreviation of *Theos*, which means God. *Opi* is from *Ophis*, meaning a serpent. *A* means *location* or country. These meanings put together read as follows: First God, serpent, country; in other words, Ethiopia was the first country that had a serpent for a God. This vast country has had a strange and chequered history. Early in the world's career it was assigned by Heaven to Ham and his descendants. These people became conditioned and acclimated to this portion of the earth. Here they prospered and multiplied. Once on a time they were as powerful as any people may be in their God-appointed place, but now they are scattered, weak, and, upon the whole, degraded. Nor can they ever become strong, prosperous, and peaceably settled, except in their God-appointed home. This the enlightened and scattered portion will not believe. They do not want to go back to the land of their fathers. They very naturally prefer to live among the white folks and share of their civilization, even to intermarrying, and this idea many of the white folks are unwilling to admit. But both black and white should remember that though God did make of one blood all nations of men to dwell on the face of the earth, "He hath determined the times before appointed, and *the bounds of their habitation.*" We cannot grow wheat in every place, because it is too hot or too cold. The coloured problem is a Providential one, and cannot be settled unless all parties are willing

to accept Heaven's will. Politicians are too partisan in their theories, and others are too mercenary, and the blacks, themselves, are too selfish. We have a nigger in the fence, both socially and politically, in this country.

In nature we have Flora and Fauna circles. In this arrangement we perceive the Divine will. In one Flora circle certain plants will grow ; if transplanted beyond their own circle, existence becomes a struggle. The same is true of the Fauna circle. Animals will live and flourish best in their God-appointed domain ; if carried beyond, a war for existence begins which brings into play the Darwinian theory—the survival of the fittest. Now, what is true of the animal and vegetable species is also true of the several races of men. In the same circle black and white cannot be equal. The Indians' naturally, though unmercifully, perish in our presence, and now that the negroes are no longer slaves, they, too, will perish, if they seek equality and abide in our midst. The duty of the country is clear as to what we should do with them. The vast continent of Africa awaits their return, and the duty of the government is to aid them. Of course many will demur against this course, because such an undertaking will be expensive. Now, such an objection would be of some account if their staying was not costly. Who will take the trouble to examine the cost of each negro now living in the country? Any one so undertaking will find that each coloured person has

cost \$2,000 at least, the interest of which this generation has been, and is, paying, and the next will have to pay. In this estimate is included the national, State, municipal and other debts. By the ungodly traffic in slavery we made gain for a time, but this gain became finally our loss, and Heaven has made us pay the same back. White folks stole them from their own Ethiopia, and hellish cruelty and bondage-tyranny destroyed thousands of these people. African mothers wept for the loss of their children, but Providence permitted the law of retribution to come in force, and thousands of white mothers have wept and mourned for loved ones slain, crippled and punished during our late war, and especially that portion of our country which was the most guilty in this matter. The equity of Adoni-bezek has been meted out unto us, "But Adoni-bezek fled; and they pursued after him, and caught him, and cut off his thumbs and his great toes. And Adoni-bezek said, Three-score and ten kings, having their thumbs and great toes cut off, gathered their meat under my table: *as I have done so God hath requited me.*"—Judges i. 6. Thus said an ancient Canaanitish king whom Joshua despoiled. The fact is the act of emancipation is only half complete. The negroes were stolen from their own country, removed into a circle not theirs, and those who stole them should seek to put them back in their own land. As truly as God is preserving the land of Palestine for the Jews, so truly is He keeping

and now opening up the vast continent of Africa for the sons of Ham. We admit it will cost money to complete such an emancipation as this, but let me tell you that if they stay in our midst it will be at a far greater cost. We have, indeed, "a nigger in the fence." Peace policy is the best and cheapest. Let us heed the teachings of nature and God. Better by far to have given the Indians a piece of their own country, and at all hazards made them keep it, and keep ourselves from coveting and stealing it. The past forty years our government has spent on the Indians \$480,000,000. In other words: for our treachery and cruelty toward this people Providence has made each Indian cost us \$1,600. On this, too, we have to pay interest. And yet men talk about taxation. If we wish to lessen taxes, get back commercial prosperity, peace, plenty and security, let us do justly, then Heaven will smile upon our work and land.

Many object to the coloured people being sent back to Africa because it would be cruel to force them. One thing we cannot deny, it was cruel to bring them away. It is painful to put one's shoulder out of joint, and, in most cases, I suppose, it is painful to put it in. But before this objection can have force we must first try. It is certain that thousands, yea, tens of thousands, would jump at the chance to be sent to Liberia. The Colonization Society aims to do this very thing, but it is limited in its operations for want of funds. I hold

that what they do the Government should do. The United States should join with England. England should prepare the way, open up Africa—this she is doing—and we should furnish the people, who, by training and experience, are now competent to found States and homes in Africa. While God has punished us for our guilt in slavery He has blessed the slaves themselves. For no one can truthfully say but what the coloured people of the United States are better off every way by having been brought to this country. Even in the worst days of slavery they were better off every way, taken as a whole, than they would have been had they been left in their own land. The coloured people have no reason to grumble, except that by comparison they are not as secure and comfortable as the white folks. But they are more comfortable and in every way better than their unstolen relatives in Africa, or than they would have been had they remained. I am a friend of the negro race, have always been so, and would not now do them an injustice knowingly. But I must say that this question is far too important in degree in our political economy and legislation. The Bostonians arouse to a pitch of frenzy, gather together in mass meetings, pass resolutions, and raise large subscriptions, on hearing that a few negroes were leaving the South for the West, but say nothing of California's rude assaults on the Chinese, nor the rush of thousands of white men into the Indian Territory—once the Government

had set it apart for the poor Indians. In my opinion the negro would be as uninteresting an individual to the Bostonians as a Chinaman if he had no political qualification. Imagine the generosity and magnanimous charitable gifts to this down-trodden race by Benjamin F. Butler and Zachariah Chandler. The National Coloured Convention has just closed this year's session at Nashville. Before closing they adopted a resolution demanding better education, and recommending that the Legislatures of the States be memorialized to adopt compulsory systems, and to dispense with separate schools for the two races. Congress is asked to give \$300,000, the amount of unclaimed bounty of coloured soldiers and sailors of the Federal army during the late war, to be used in establishing and maintaining an industrial and technical school for coloured youth in the unoccupied buildings at Harper's Ferry, or at any other place of easy access. The tender of 20,000 acres of land, by General B. F. Butler, and homes for 100 families, by Senator Chandler, were accepted. The committee on permanent organization reported the constitution of the permanent society to be known as the "American Protective Society to Prevent Injustice to Coloured People." Its objects are to foster a National Union; to protect civil and political rights; to facilitate educational and moral improvements; to encourage agricultural and business capacity; to encourage the purchase of agricultural land and removal from all States

where coloured people are unjustly treated; to improve sanitary relations among coloured people; to authorize the organization of the society by the enrolment of a majority of the members of this conference. This society is to be governed by the officers elect of this and each successive annual conference, who shall hold office for one year. A resolution on emigration, asking Congress to appropriate \$50,000 to aid in the removal of the coloured people to the Territories was adopted. The coloured people are entitled to an education, and by all means let it be compulsory. But when they ask that separate schools be abolished they ask too much, and seek a union that nature and human instinct forbids. They ask an appropriation from Congress of \$50,000 to aid in removing the blacks from all those States where they are unjustly treated. That, in fact, means every State, because the ideal standard of equality entertained by them, and unwisely fostered by scheming politicians, cannot be granted in any State, North or South. My friend, Gilbert Haven, one of the bishops of the Methodist Episcopal Church, is a widower, and he so thoroughly believes in the equality of the blacks with the whites that he thinks they ought to intermarry. Now, for myself, I would not by force or law forbid the good bishop to marry a black damsel, and yet, if he were to do so, I should not think he did well or acted wisely. But if Bishop Haven wishes to force his ideas upon me, or upon the country, then that would alter the

matter very much. Marrying is all right, and freedom of choice is right within certain limits; for the laws of consanguinity and affinity do most assuredly limit the freedom of choice, and wisely so. The English have for twenty years successively tried to pass a law in Parliament to permit a widower to marry his deceased wife's sister. Last week the bill was voted on in the House of Lords and lost, although the Prince of Wales made a speech in its favour and rallied his friends. Now there are plenty of people who think this restriction silly, and I am one of the plenty. But how would you reconcile the following? Eight years ago next May the General Conference of the Methodist Episcopal Church was held in the Academy of Music in this city. I was a delegate to it from Canada. The Rev. Morley Punshon, the English Methodist orator, was there also from Canada. Dr. Punshon had married his deceased wife's sister, and left England for Canada to evade the law. This estimable lady has since died, and the good doctor returned to England, and there being no more sisters left he married, the third time, somebody else. I was at a dinner party in one of the mansions of this city during the conference. At this party we had several distinguished Methodist ministers. In the after-dinner conversation the question of Punshon's marriage came up for social debate. Out of eleven of us eight thought the English law of restriction was bad, and three thought it was just and good. But what surprised

me was that two of the three believed in the mixture and intermarriage of blacks and whites, and they thought that Congress was right in passing a general law on this subject overriding all State laws so as to make such marriages legal. Now, for the life of me, I cannot understand how a man can think it unlawful for a widower to marry his wife's sister, and right for a black man to marry a white woman. I am certain of this, that if I were a widower I would rather marry my wife's sister than the best and blackest negress I ever saw. As a minister I will never perform the marriage ceremony between a black and a white person. I had the chance but once, and that was in Canada, and I had asked them three Sundays; that is, I had published the banns of marriage for them. This saved them paying six dollars for a license. I went on the Monday to the house, and found a mixed gathering ready to witness the wedding and take part in the marriage festivities. But on learning that the man was black and the woman white I refused to wed them. But that didn't prevent them, for they went right off to a Presbyterian minister and got the job done.

"There is a nigger in the fence." By this saying people generally mean that there is something hidden, something black. When a party advocates and talks loud about one thing, and still means and aims at another, then there is said to be a nigger in the fence. The thing hid wouldn't do to bring to the surface. So in connection with this whole coloured

question, there is a nigger in the fence. I am hardly prepared to believe that Ben Butler is so in love with the coloured people that from pure attachment to them he gives 20,000 acres of land. Now, in many things I admire General Butler, especially for his independence. But after all there are few persons whose independence is so independent as not to contain some little political craft. I think that Senator Chandler gives 100 homes with the consciousness that the gift is good policy. Because if these two men were moved to deeds of charity by distress and suffering, they would ere this have raised their voices on behalf of the poor Indians, who have passed through sufferings twice told those of the negroes. I wish to God some leading politician would get the Indians a vote, for in my opinion he then would procure them protection and respect. It is because the black has a vote, and the red and olive have not, that the black is a prominent and preferred colour.

Had not the fathers given to the slaves of the South a political quality, making three negroes equal to one white man, slavery would have been in existence to-day. This thing God permitted to the intent that the very precaution taken to protect and propagate this evil should in due time be the cause of its overthrow. And so it has come to pass. The Southern legislators wished to keep equal voting powers with the North so as to control the Government and protect their interests in the special direction of slavery. The slaves couldn't

vote, but their masters could for them. To increase their voting power was but to increase the number of slaves. This led to the struggle in Kansas. The freedom of the slaves came that this voting quantity might be taken out of the hands of the Southern whites. The late war was for the purpose of retaining it in the South. But though the war is past and the negroes are free, still, having a vote, the negro is still a disturbing element. The very idea that led to the late war and emancipation will lead to their finally leaving this country for their God-appointed home in Africa. Of all the features of the Divine government, there is none that is so wonderful as that which permits men to destroy the evil they wish to maintain. Our fathers gave the negro a voting quality that they might preserve and propagate slavery for ever, and this very thing led to its overthrow. And now that power has been augmented for the very purpose on man's part of making and continuing the negro an American citizen. But, as in the other case, the means to preserve became the agent of conservative destruction, so will it in this latter case. We will fight over the negro until we all get disgusted, and the negroes themselves weary and restive, until both parties will think it best for the sons of Ham to go to Africa. Ethiopia is already beginning to stretch out her hands, imploring the children of Ham to return to the land of their fathers.

When Bonaparte overran Europe and wasted and conquered and subjected Prussia, he imposed

conditions on the Prussians that were intended to keep them forever after a minor power, so as never again to menace France. He took away two-thirds of the territory, and with it as many of the people. And to secure Prussian imbecility, he took a guarantee from them that they should never have more than 40,000 of a standing army. To keep this guarantee they began the famous system of military rotation, that is, they kept 40,000 and every year retired 10,000, and so it came to pass that the whole country became an army, so that when Prussia got strong enough to disregard the limitation clause, she still kept up the rotation system ; hence came about her vast and well-trained army. This limitation of Napoleon I. was the overthrow of Napoleon III. The very thing which Bonaparte thought to keep Prussia down with was the means of her rise. The very thing he thought would secure the Napoleonic dynasty was the final means of its destruction. And so the safeguards thrown around the coloured race will finally lead to their removal from this country.

One thing has been finally brought out in connection with negro emancipation, namely, that a moral idea is superior to a physical or temporal one. The interest of the people at large on this question arose from a conviction that slavery was morally wrong, and being so, it took precedent over gain. This same idea was avowed and accepted by the world in the late Russian war. The Bulgarian, being a Turkish subject, had grievances of a reli-

gious or moral kind. These the Sultan failed to redress. But Russia took them up, and by this proclaimed that a moral wrong is the greatest kind of a wrong, and that such wrongs are not covered or limited by any nation. On this precedent one country can compel another to do a fair thing morally, and so it will come to pass that we and other nations shall see the will of Heaven on the negro question, and that will show us their place and home. This heavenly will shall become a conviction, a moral right ; to delay to carry it out will be a moral wrong. As the Hebrews were finally delivered from Egypt, even the Egyptians who had fought to keep them at last urging them away, and willingly aiding them with means to go, so it will be with the negroes of this country. God will make both the negroes and white folks willing, and the day is not far off when the people will be willing for Congress to vote for more than \$50,000, not to aid them to go West, but across the sea to Africa. There is a vast country of almost unlimited resources in every way suited to the coloured race. Of course it needs to be reduced to order. God has His servant Israel-England at work on this line getting the house ready.

Benjamin Disraeli, in his novel, "Tancred," makes Consul Pasqualigo say, "The English must have markets ; very just, said Barizy of the Tower ; there will be a great opening here." Barizy referred to Palestine and Syria. For he says just before, having reference to English occupation of

Palestine, that Lord Palmerston will never rest till he gets Jerusalem. How strange that the Premier of England, who is in Lord Palmerston's place, should have so written more than thirty years ago, and live himself to be the Earl of Beaconsfield and agent in the hands of Providence to bring the same to pass. Africa is the next great market of the world for England. The languishing and drooping interests of commerce in England will be revived by the opening up of Africa. The money spent by the English people in favour of the Africans in stopping the slave trade, God will repay. The nation and people who serve God will receive a good reward. It is a wonder how the English people would permit themselves to be taxed for the suppression of the slave trade; no other nation or people would do anything of the kind. The day of repaying is near at hand. Africa will go into the hands of England, and at once an immense market will be opened up. America will contribute by emigration and again on the line of universal concord and peace, England-Israel and America-Manasseh will be one. The order of Israel's march is from God. First she sends missionaries, then a consul, then a general, then a fight, then conquest, then annexation, and then trade. Thus is it that in so many instances the church has contributed to commercial prosperity. The army of England hardly ever precedes the missionary. The result of England's conquests in Africa shall be that there will be formed another

dominion after the model of the Dominion of Canada. Advocating this very thing, a new book, by Major-General Sir Arthur Cunynghame, has just been issued in England. The author has had great experience in African colonies. "There is a nigger in the fence," but he will be got out by-and-bye. May the day hasten that shall bring them peace and prosperity.



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COMMUNISM.

DISCOURSE V.

THE FIRST COMMUNE—EXTENT AND POWER—NO SPECIAL LEGISLATION AGAINST RACE OR COLOUR—THE MONROE DOCTRINE—WHAT THE LIQUOR TRAFFIC COSTS THE NATION—LEVEL THE POOR UPWARD, NOT THE RICH DOWNWARD—DIFFERENCES OF COMMUNISM, SOCIALISM AND NIHILISM.

Text—Acts ii. 44.

“And all that believed were together, and had all things common.”



HERE we have a short account of a commune that came into existence in Jerusalem a few days after the memorable feast of Pentecost. At this time the Holy Spirit had manifested itself through human agencies in a remarkable degree, imparting peculiar power and gifts unto the followers of Jesus. Now, it is our intention to bring the commune question before you in two or three sermons; to trace the origin, aims and probable results of such an organization. The importance of this question at this time none will deny. In the past it has

played an important part in the rise and fall of nations; affecting, and materially shaping, the social, religious and political conditions of societies, churches and states. And now it is a factor of no mean proportion in the state, church and society. At present it is the problem that puzzles the governments of Europe. It threatens their very existence. It produces disquiet and uncertainty for to-day, and is prophetic with terror for to-morrow. Its forces and agents are widespread, and yet at the same time very largely hidden. But enough is known and seen to enlist the careful consideration of the thoughtful and intelligent of every nation.

In the United States we are not so completely isolated as we are apt to think from the politics and governments of Europe. Our ill-begotten and worse continued policy of protection does not protect us from foreign influences that are antagonistic to our welfare and prosperity. The foreigner brings to this continent more than his clothes, old chests of tools and money. He brings quite frequently his infidelity, his antipathy to all government restraint, his reckless ideas of socialism and liberty. Many of them are like slaves set free; they know not the price and use of liberty; hence they confront both God and the law of the land in violating the holy Sabbath, and in their demands and claims of political freedom. True, they have been as slaves, many of them, in their own country. There they have been counted as minors, as

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children, in politics and religion ; for the church and state have been leagued together ; and by means of a select few, the many have been governed, having neither voice nor vote in the making or changing of laws. No wonder then that once they are settled here they should go to such extremes. They are to be pitied ; but we are to be on the alert to keep society pure, the church free, the States strong and the government compact. Through these people the accumulated wrongs of generations cry for revenge. They want no church, because the church oppressed and persecuted their fathers in times gone by ; they want no rulers over them, because the rulers under which their fathers lived tyrannized over them, They ask a freedom which would virtually destroy freedom and bring ruin to the church, and war and confusion in the state, and uncertainty and insecurity to the social relations of society. This country has a high commission and a great work to perform on behalf of coming generations and the whole world. It has rated man at a higher valuation than ever before. It has enlarged his status, increased his privileges and augmented his power. Every citizen is made a guardian ; the people are sovereign. Hence our danger if we are not careful, and our security and strength if we are. We give to each man a double-edged sword, not to make an onslaught upon our liberties, but to defend them. Let us be true to our commission ; and as we have proclaimed the brotherhood of man over colour

and race, let us not go back upon our own record. For all communes must start here and end here; equality of birth and equality before the law, both of heaven and earth. The atonement has been offered; the price paid for the redemption of citizenship in this country. It was a big sacrifice of tens of thousands of white men, for negroes to become, and be accounted in status and law, *black men*. The burden of the price is on us, and will be on the next generation, in our debt and taxes, a debt of some two thousand millions. In 1865 the annual interest was \$151,000,000; the debt equal to \$78 per head. This year it is \$94,000,000; the debt \$41 per capita. Thirteen years ago the annual interest per capita was \$4.25, now it is only \$2. But this tells us the cost of raising one portion of the human family into the brotherhood of equality. Our religion costs us per year a little less than a dollar per capita. So far then the first principles of a true commune are established in this land. So far as we can be, we are all free-born, of equal standing before the law, and in the security of life and in the pursuit of happiness. What more?

But what means this cry from the golden State of California, "down with the Chinese"? Who are the Chinese? What have they done? How comes it that special legislation is asked for, and against this people? How is it that a tax is put upon their right of sojourn in our land, and that before they can labour they must have a license and pay a

special tax? Commune men, is this freedom? Is this what your labour reform means—special legislation, special taxation on colour and race, license to labour? Oh! shame on you and any of your ilk that will try and throw us back against our own bloody record; that will wade through seas of blood to redeem the black, and then curse the olive! Boast not again that you are Irishmen; for Irishmen have too often and long been unjustly discriminated against. Tarnish not the beautiful record of your countrymen, whose name has ever been synonymous with charity, courage and fair play. Let the wrongs done to your fathers by special legislation and discrimination of race appeal to you on behalf of the poor Chinaman. Seek no reform, advocate no cause, stand by no organization that shall make colour again a test of humanity and race a qualification for right to labour. You accuse the Chinaman of labouring too cheaply. Never mind, but remember this that cheap labour means cheap living. Go in for making things so cheap and plentiful that the poor may have what now only the rich can get. Be a true labour reformer, a true communist, for such I proclaim myself to be. The religion I profess, the gospel I preach forces me to be. I do not understand the gospel, or the system of communism, that to be great myself I must belittle others; that to give myself a time, place and reward for labour, I must debar others from working. I do not understand the spirit and intent of the gospel of Jesus, that either in China or

America one man shall pay a tax to be a citizen, and get a license ere he can labour, while another, who is foreign-born also, shall be free. In the commune at Jerusalem they had all things common.

It is the duty of the pulpit as well as the State to study this commune question ; to study it while it is in a formative condition, so as to incorporate into its very being those great principles of the gospel of Jesus and brotherhood of man, as made manifest by the Saviour, who proclaimed Himself one with the Father and His true followers, one with Him as He was one with the Father. Thus does the gospel teach that we are children of one Father and brethren in the household of faith. It is our duty to care one for another, and seek each other's interest for time and eternity. Subscribing to the doctrine of the brotherhood of man, in the fatherhood of God, we send the gospel of Jesus to the heathen, making known unto them their high privilege and relation in Christ. So Paul taught and preached in Athens, when he said unto the Athenians that God had "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."—Acts xvii., 26. Here Paul teaches the oneness of the human family ; the rights of this family—all nations to dwell on all the face of the earth. The times and bounds are reserved in the hands of God. If we leave this commune question and agitation to its present leaders, we

have in reserve a terrible future ; yes, even in the United States. The famous Monroe doctrine, that we take no part in European affairs, is like a jugg-handle, very much one sided. It says what we will do, but takes no note of what they will do to us. One form of communism is called the Internationale. In this form it is to be dreaded. It is here that it can, and will crowd the United States in a few years, for the Internationale is the federated form of national commune. This Internationale seeks to federate the communism of France, the socialism of Germany, the Nihilism of Russia, the Chartism of England and the labour-socialism of America. The headquarters of internationalism, at present, is in Italy. By yesterday's despatches we learn that trouble was created in Florence because a leading member of the Internationale was killed in a duel, and that the soldiers had to be kept in for fear of the populace. Italy largely owes its unity to this society, for this society aided her in her struggles with France, Austria and the church of Rome to independence.

In studying the commune question we find it very diversified, widespread and successful at times through the last two thousand years. It is by no means a new thing, nor are we for a moment to suppose that there is no reason for such a thing, or to think that all its aims are violent and revolutionary. Our ideas of communism are very apt to be coloured by the blood and revelry of the commune of Paris. We think of the reign of terror

of 1791 and 1871, in Paris, when the communists ran riot, when laws were suspended, and communistic vengeance sallied forth to be revenged on kings, priests and royalists; when men and women were slaughtered as cattle; when the Jacobins, Montagnards and Girondists were a trinity, led by such men as Robespierre, Danton, Manuel and Tallien. Or when in 1871 the people ran wildly through the streets of Paris, crying *Vive le Commune*, and men like Blanqui, Varlin, Duval, Pyat, Grousset, Flourens and Cluseret, urged them on to revolution and death. If this were all communism had to show, or all it aimed at, then we might reject it and cast it out as a thing unfit for society. But, properly expounded and carefully analyzed, we will find communism to be worthy of our notice, not simply from fear, but from the good that it contains and fore-shadows.

The world is in a bad state. There are too many poor and too few rich folks; there are too many ignorant, starved and cruelly treated, for the few that are wise, well-fed and free. Nature and labour are easily equal to our necessities, especially with the improvements of this day, yet too many cannot find work, and the few who do work have more than their share, and are poorly paid often; while the rich are slothful and eager to escape their share of the burden of life; and their indulgence, luxury and passion of fashion imposes upon society a great quantity of work that were

better undone than done, but which to perform calls off men from the callings that are essential and profitable. If society could resolve back to primitive simplicity, or accept the principles and conditions imposed by the gospel, the whole world might soon have plenty to eat, drink and wear ; with little labour all might easily be placed in a condition of education, plenty and comfort. Two-thirds of the world's labourers are engaged in that which, considered by the standard of essentials, are needless. Take, for instance, the drinking customs of the age, and calculate the loss to society thus entailed. I am not now pleading temperance, but simply mean for you to consider that which is consumed in mere indulgence ; the unnecessary, as judged by any rule where men drink to drunkenness and drink for pleasure and habit. The cost of the drinking habits of this country alone, as furnished by the government return, is five hundred and ninety-five million dollars, which simply means thirteen dollars for each person in the whole country. Now what is drank unknown to the government is no small portion ; so much, I believe, that this vast amount may all be reckoned as superfluous. Then our smoking, chewing and snuffing costs us some ten dollars apiece. Thus we have twenty-three dollars for non-essentials. In the Shaker societies, thirty-three dollars is all that is allowed a woman for dress for a year. But this is not the whole cost by a long way ; for it is easy to see that a

man who spends his money thus, deprives himself of food, clothing and house furniture of the quality, quantity and variety he would have had if he did not so spend his means. Thus, if he didn't smoke and drink to excess, many million bushels of wheat, and much more of meats and vegetables would be demanded; and manufactories would have one-third more to do than now in every essential department; taxes would be greatly lessened by diminished crime. In New York city alone the licenses yielded \$300,000, and the paupers cost \$7,000,000. The whole estimate for education was only about \$3,000,000; and for the whole State of New York, for the year 1878, about \$11,000,000. But at the same time \$70,000,000 were spent for liquor; and of drinkers some 63,000 are arrested per year. Thus it will be seen that these customs deprive the country of much valuable labour and lessen the demand for the articles of essential trade and commerce, and foist on the good and upright the necessity and expense of taking care of them. Is it any wonder the world is in a bad state, and that men long for a change?

Think of the millions of men called off from the useful pursuits of life to be soldiers, and of the cost; and their part of useful labour has to be done by others; and in such countries as Germany, Russia, France, England, and so on, the cost of government and state pride. It is astonishing that the masses are as quiet and obedient as they

are. Such impositions and ungodlike extremes on and in a portion of the human family, Christ came to destroy. Not that we are to destroy these distinctions by physical force, but by the power and love force in the gospel, as in Jerusalem. The commune spoken of in the text was the result of the teachings of Christ. The love of Christ contains the true elements of a commune. And when the principles of the doctrines of Christ are accepted and His love experienced, then the world will be one vast commune, having all things common that a purified society will need and command. The communists of our day seek to equalize men and things by leveling down and dispersing; to bring the rich man down to the poor man, distributing the lands and wealth of the rich, and so making all equal, which, indeed, if done to day would be undone to-morrow. To equalize men without, and not first equalize them within, is nonsense. Daniel O'Connell's scheme of free lands and free and equal tenants proved the folly of such a policy. The gospel levels upwards; for the poor and masses need to be lifted higher up than the rich need bringing down. The spirit of the gospel commune will cut off from the rich the nonsensical and useless and sinful indulgences, and it will give honesty, sobriety and opportunities of wealth to the poor. Thus will the rich and poor meet together on the platform of the golden mean of human need and pleasure. The reformers and

agitators of to-day should study well the origin and principle contained in the commune at Jerusalem. This commune was voluntary ; it was an out-growth and embodiment of the love of God. The Great Teacher had taught charity, brotherly love and good-will towards men. For He, though He was rich, had for their sakes and ours become poor that He might bring us all to God. He had taught them that he who would be greatest in His kingdom should be the servant of all. His doctrines are emphatically the doctrines of peace and good-will.

The burden and waste of society are the price of sin ; and to lighten our burdens in taxes or labour, to make the rich man more generous or the poor man more noble, we can best do so by teaching, and preaching and practising the doctrines of Christ. As a country we pay \$29,000,000 in pensions per year ; and why, and what for ? For the waste and burdens of the late war. More than half of our revenue goes each year to pay interest on debt incurred. Think that for the past forty years we have spent on an average, each year, \$12,000,000, or \$480,000,000 in all, in killing and keeping the Indians in subjection. Surely it is not difficult to see where much of the waste and burden of society comes in, nor is it very difficult to see the best and grandest remedy. Jesus of Nazareth was no mean reformer. His principles were not unreasonable or inapplicable. I do not

argue that the churches of to-day are all exponents of His life and doctrines. No ; but this I do argue—that, as yet, no better or more effectual doctrines have been taught. Ferdinand Lasalle or Karl Marx are not to be compared with Him, or their teachings with His.

Communism in its present shape I freely avow I do not like. I am a workingman myself, am interested in all that pertains to a workingman. I have made this commune question a matter of study, and I find, to my sorrow, that wherever it is organized and has leaders, the great factor of Christianity is left out. For this very reason the organization in its present shape is dangerous and threatening to the peace and security of society. The communists hold that all property should be held in common and divided equally among the people ; no one permitted to accumulate wealth. This is the chief feature of communism as taught in France. The socialism of Germany is only another name for the commune, and, after all, communism in Germany is different from communism in France. The socialists of Germany not only believe in a division of property, but they believe in the abolition of marriage and equality socially. The Nihilists of Russia are communists, but while they believe all of what French and German communists do, they go farther. They believe in an equal division of property, abolition of marriage and social equality, and annihilation of

religion and worship. Thus they are fitly called Nihilists, for they seek to destroy all the props and stays of society.

American communism is as yet only developing, and what it will be in maturity it is difficult to define. We will see what socialism in America is likely to be next Sabbath evening.



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MANASSEH AND COMMUNISM.

DISCOURSE VI.

TIME OF THE MILLENNIUM—COMMUNISM OF THE GOSPEL—THE
FUTURE SYSTEM OF GOVERNMENT—THE THREE HEADS OF
ISRAEL AND JUDAH—AMERICA A TYPE OF THE MILLENNIAL
GOVERNMENT—GROWTH OF SOCIALISM—TRUE RELATIONS OF
EMPLOYER AND WORKER.

Text—2 Tim. iii. 1. ✓

"This know also, that in the last days perilous times shall
come."



TAKE it for granted that the last days spoken of in the text answer to the present times. These last days are the days that immediately precede the millennium. The exact time of the millennium no one can definitely fix. The best any one can reasonably do in this matter is to approximate the beginning of this glorious day. "For of that day and hour knoweth no man; no, not the angels of heaven," said the Saviour to his disciples. But, though the day and hour are hid, the approach and nearness of such a time may be discerned and accurately known; this the Saviour Himself taught the dis-

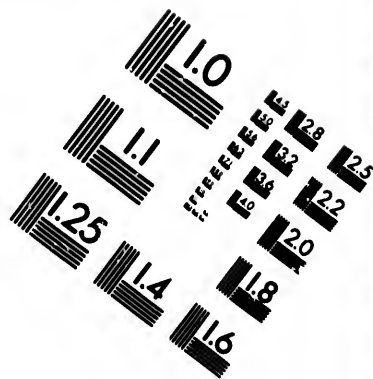
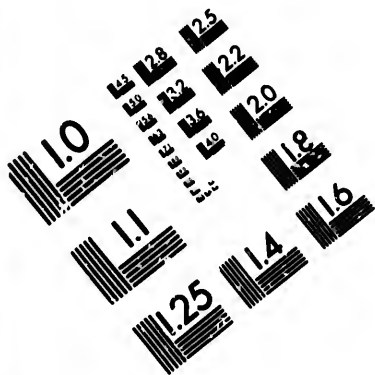
ciplcs. "And He spake to them a parable: Behold the fig tree and all the trees; when they shoot forth ye see and know of your own selves that summer is now nigh at hand. *So likewise ye, when ye see these things come to pass, know ye that the Kingdom of God is nigh at hand.*"—Luke xxi. 29. The generation which the Saviour was then addressing would not pass away before all these things began their fulfilling. The very seeds of the millennium were then being planted; the spirit and laws were being imparted and enacted that would shape the destiny of nations and ultimate in a regenerated earth and millennium day. Heaven and earth might pass away rather than that these words spoken by the Saviour should fail of their fulfilment.

At the day of the Pentecost the first fruits of these seeds and expression of spirit and manifestation of laws were all made to appear by a special and supernatural power of the Holy Spirit. "And when they had prayed, the place was shaken where they were assembled together, and they were all filled with the Holy Ghost, and they spake the Word of God with boldness. And the multitude of them that believed were of one heart and of one soul; neither said any of them that aught of the things which he possessed were his own; but they had all things common, and with great power gave the apostles witness of the resurrection of the Lord Jesus; and great grace was upon them all. Neither were there any among them that lacked, for as

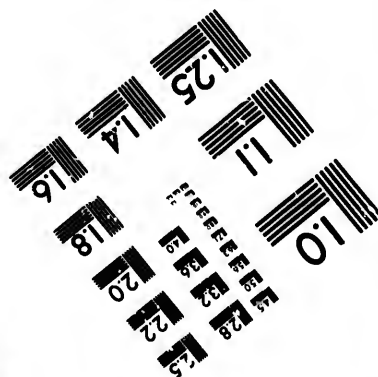
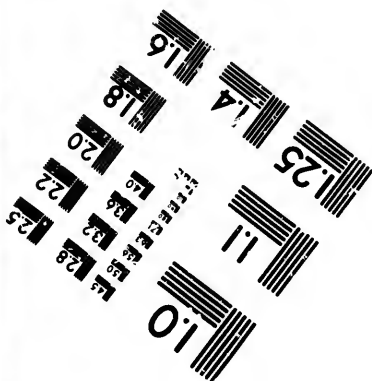
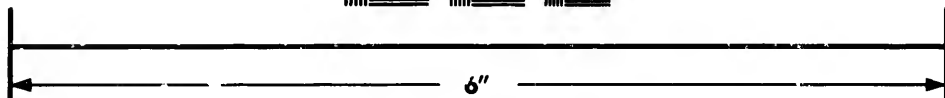
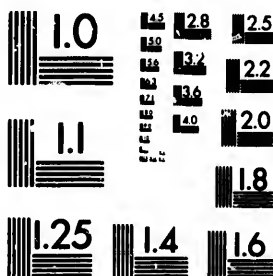
many as were possessors of lands or houses, sold them, and brought the price of the things that were sold and laid them down at the apostles' feet; and distribution was made unto every man according as he had need."—Acts iv. 31. In science, plants have been produced from seeds in a few hours by means of extraordinary agencies and forces of electricity and a combination of needful gases, so that a plant has been produced in a few hours that ordinarily takes several weeks. Crystals that ask centuries in which to mature by the laws of nature are produced in a few moments by the art of chemistry. We have a factory in Brooklyn here which makes an artificial stone—the coignet, which is quite generally used for the front of first-class houses. This stone is said to be equal to any natural stone, and much superior in many points, because it can, in the making, be moulded to any design and shape. The natural stone is the growth of years; this is only the product of a few hours.

To understand the intent and signs of the day of pentecost we must remember that while they were supernatural they were at the same time natural. Science and art in the things referred to do not despise the laws of nature, but quicken them, and speed them to their results. So the extraordinary outpouring of the Holy Spirit at pentecost did not override or destroy laws, but hasten them to their sequence. If ever again the world shall possess the same measure and power of the Divine presence, either by a sudden outpouring or the slow accumu-





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lation of ages, then again we will have the same manifestation, the same spirit, the same laws, the same charity, the same brotherly love, the same communistic state of society. For the doctrines of Christ and the love of Christ could have none other effect. It is as plain to me as noonday, that if we deny the doctrines of Christ and be void of His love, then we cannot establish a commune that will stand or be just. The love-power of the father and mother provide better for the children than any and all laws could make them. Let the human family become one in Christ, having His spirit, being children of one Heavenly Father, then the same operative force of love will constrain men to mind the things of each other, to help each other, to provide one for another as competence and need agree.

The day of pentecost was a typical beginning of a grand end. It was in miniature what the world will be in its ripened fulness; it was an exhibition and production of that power of the gospel; it revealed the power, and showed what the gospel could make men be and do. They had all things common, and that common was plenty and good; so it will be in the millennium coming. They were all of one mind; so it will be again. There were strangers from many countries, of many languages, yet they were of one tongue and one consent; so it will be again. After the battle of Armageddon, God promises to "turn to the people a pure language that they may all call upon the name of the Lord, to serve Him with one consent."—Zeph. iii. 9. The

promises of a regaling plenty are time upon time repeated by the prophets. After this battle and the gathering of Israel and Judah there is to be no more famine. Increase in the stall, orchard and field are specially characteristics of those days. "They shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat, and for wine, and for oil, and for the young of the flock and of the herd ; and their souls shall be as a watered garden, and they shall not sorrow any more at all. And I will satiate the souls of the priests with fatness, and My people shall be satisfied with My goodness, saith the Lord."—Jer. xxx. 12. What more could anybody ask than God promises for the days to come? People to be of one mind, one soul, one language, plenty and gladness, freedom and security in the fullest form. No famines, no pestilence, no wars ; all men, that is, each head of a family, a land owner. The whole world will then be one vast commune, having only one king, one throne, and he who reigns will reign in righteousness, chosen of Heaven and guided by God. The United States, England, France, Prussia, Austria, Russia and all nations will federate to this throne : In Washington there will be a president, also in London, and Paris, and Berlin, Moscow and all of the great centres left. That the kingly power will be removed from each country, I do not mean to say ; nor that these countries will have no rulers, or that such rulers will live in these cities ; but I use these cities as standing for the countries. No doubt America will have another

capital ; one more central to the increased representation and enlarged territory. The English throne is the only throne that will be preserved, because it is a continuation of David's, and it will move from London, and in place of it and the king there will be a chair with a president in it, who will be elected by the people. For when God does the great things promised, or "that good thing I have promised ;" thus saith the Lord, as the prophet says, "I will restore thy judges as at the first, and thy councillors as at the beginning."—Is. i. 26. Ranks and titles will be done away. The privileged nobility in every country will be reduced to the rank and level of the establishment of a republic. At that time "their nobles shall be of themselves, and their governor shall proceed from the midst of them ; and I will cause him (the king) to draw near, and he shall approach unto Me, for who is this that engaged his heart to approach unto Me? saith the Lord."—Jer. xxx. 21.

It is on this line of thought we may see the Divine intention in His promise to Manasseh. For I am one of those who believe in the promises made to Abraham, Isaac, Jacob and his sons and their posterity. I believe both in the spiritual and in the temporal portion of those promises, neither do I wish to eclipse the temporal by the spiritual, nor the spiritual by the temporal. Old Jacob blessed Manasseh as well as Ephraim. He said that Manasseh should become a people, and he also was to be great. Jacob said of Ephraim and Manasseh that they were

to grow into a multitude in the midst of the earth. Judah was selected as the head, on the spiritual line; from him was to come the great Ruler, Christ. Reuben was naturally the heir on the temporal side, but he was cut off for unbecoming conduct, and his birthright privileges given over to Joseph's sons. "Now the sons of Reuben, the first born of Israel (for he was the first born; but, forasmuch as he defiled his father's bed, his birthright was given unto the sons of Joseph, the son of Israel—and the genealogy is not to be reckoned after the birthright—for Judah prevailed above his brethren, and of him came the chief ruler, but the birthright was Joseph's)"—1 Chron. v. 1. The fact is plain; there are three heads. Judah's is on the throne of David, and the throne of Christ, for of Him is the chief ruler in Heaven and earth. Ephraim, as one of the sons of Joseph, was to be a head, namely, of a nation peculiarly his own and a company of nations. Manasseh was to be a great people also. The headships I find just as foretold by the old patriarch. Judah is chief ruler on the throne of England, as Victoria is of the tribe of Judah by the flesh. On the spiritual side of Judah's headship Jesus Christ is in Heaven head over all, for all power is His in earth and in heaven. Ephraim I find to be a nation in England and a company of nations in her colonies. Manasseh I find to be a great people in the United States. These two tribes were to dwell together in their island home. There they were to renew their strength and multiply; the place was to become too small for them, hence Man-

asseh will leave and become a distinct people ; then after he has left, the people shall multiply, so as to again ask for room to dwell ; thus shall Ephraim begin to colonize. "For thy waste and desolate places, and the land of thy destruction, shall even now be too narrow, by reason of the inhabitants, and they that swallowed thee up shall be far away. The *children which thou shalt have, after thou hast lost the other*, shall say again in thine ear, the place is too strait for me ; give place to me that I may dwell."—Is. xlix. 19–20. Ephraim stands for the ten tribes, but Manasseh represents himself. The tribes first fought their way to Britain and destroyed the early Britons. The people who had oppressed them they left behind in the East, hence it was called the land of their destruction, and they that once swallowed them up were then far away.

America has a grand commission, a glorious work to perform, and victory will perch upon the banner of Manasseh at last. She will, as "the daughter of my dispersed," carry a noble offering unto the Lord of Hosts. But for us and our children much remains to be done. We have much to learn and unlearn. We especially need to know our providential place and functions.

The United States are God's great providential stomach, in which He intends to eat up much of the past. As the fleshy stomach performs the office of digesting the mixture of foods and drinks, and making one body from the whole, so Providence intends that this country shall digest the

conflict of ages. Into this stomach shall be poured all the climatic races of men—the black, red, olive and white—and they are to become one—*E Pluribus Unum*. They are to become one politically, religiously and socially, as guided by an intelligent instinct. It was hard for us to digest the black man; it gave the country a terrible and agonizing fit of dyspepsia, but, thank heaven! he was eaten, swallowed, digested, and incorporated into the body of the brotherhood of man in God. Now the Chinaman is given us to eat; he, too, is tough and sticks in the throats of some, but he will be digested in due time, and so with the poor Indian. It is the special providence of this country that all men, of every country, race and colour, may dwell together in peace and harmony, and on this grand, small scale, give to the world a type of the millennium day; how, by separate States with one head, chosen from the people and amenable to the people, a country can be ruled. Seeing the end and design of Providence in our very existence, let us not flinch from duty, or turn aside from fear. Let us remember these are the last days, or troublesome times. The few verses following the text will give you some idea of the next few years to come. Nineteen virtues eradicated out of a majority of society, and as many opposing vices installed in their place—for if the light is gone, we have darkness left.

The signs of a fierce struggle are visible in our national sky, and of a fearful upturning of the

foundations of society. A storm is brewing that will burst upon us ere long. We need not be gifted with a prophetic mind to descry some things that are ahead. We see that communism in France means an equalization of property—that the government own all, and the people be the government. The chartism of England means very nearly the same. The English government have already conformed to this principle in some measures. They have possessed themselves of the telegraph, and very largely of the railways; in such cases the profits go to the people. In Germany, however, communism is called socialism, and it means the abrogation of the marriage relation—society put on a level, socially. In that respect, they are like the Onida community in this State.

Communism is at present the farthest advanced in Germany. It is looming up, as I forewarned you some few years ago. In 1860 it could hardly be said to have an existence, but at the last election one-tenth of the votes cast were socialistic, they are both bold and strong in the Reichstag. The following quotation will show you something of its spirit, taken from a speech of Herr Hasselmann, a leading socialist:—

LONDON, October 11.

A Berlin dispatch to the *Times* says: "In the Reichstag, yesterday, during debate on the anti-socialist bill, Herr Hasselmann, a well-known socialist agitator, made a violent though clever

speech, beginning and ending with threats of violence and bloodshed, as results of repressive legislation. He said that the people would hold those responsible for the bloodshed who helped to frame and carry the bill. In concluding his speech Herr Hasselmann declared that if the pacific endeavours of socialism were repressed the day would come when the socialists would take up arms and fight against their tyrants. The president of the Reichstag interrupted Herr Hasselmann, called him to order, and said that the speech was an incitement to rebellion. Herr Hasselmann repeated his words and was again called to order amidst loud and indignant protests. He went on to say: 'I am not personally in favour of revolution. I prefer pacific means; but if we are forced to fight we shall know how to fight, and I shall be proud to lay my life on the field of honour. Let Prince Bismarck remember the 18th of March, 1848.'

The ladies have taken hold of it there. In the Spring of this year the lady socialists of Berlin held a conference of some 1,200 representatives. Frau Hahn was chosen chairwoman. One of the members of the national legislature, Herr Most, made a speech, which was revolutionary in its aims, and appeals against the sacred relations of society and the church. In Paris, a short time ago, as many as 100,000 persons followed, in funeral march, one of their order to the grave. And in Berlin, when Augustus Heinsch was buried, 10,000 persons were in the possession, and he was buried in a cemetery

over whose gate was written : "There is no hereafter, and no meeting again."

The Nihilists of Russia seek to level property and society socially, and do away with religion altogether. This society is at once the weakness and dread of Russia. Its strength is seen, when a jury refuses to convict Vera Sassulitch, who assassinated Gen. Trepoff. The internationalism of Italy seeks to federate all these societies together and force a state of government and society agreeable to their desires, which is to take possession of the world. Seeing what communism under different names is abroad, we surely are not incurious of its aims and conditions in our own land. In the United States it is yet in its infancy, and it is an uncertain quantity, still it is here and it is fed from importation and contagion. Outwardly, it is heterogeneous, but really when carefully analyzed it is homogeneous. By all fair reasoning this country ought to be as unfriendly and destructive to communism, as taught abroad, as Ireland is to venomous reptiles. But it is not with what ought to have been we must deal, but with what actually is. It is patent to every serious observer that every shade of communism, as taught abroad, has a standing and representation here. Of communes of a religious character we have more than all the world put together, yet only one was started by an American, namely the Oneida commune, by Mr. Noyes, the Amanaites, Harmonists, Separatists, Shakers, Perfectionists, Icarians, and many

others as described by Charles Nordhoff, in his work entitled "The Communistic Societies of the United States." Why should this country be unfriendly to communism? because here the very liberty claimed and sought after by such societies is enjoyed.

We have none of the abominations and excesses of aristocracy-titled families and costly royalty entailed upon us. We have rated man high and trusted him with much. Even ignorance, poverty and immorality do not debar a man from being an individual sovereign—having a say in making laws and rulers by his voting power. In this thing we have gone to an extreme, and in it is our danger. For we have put into the hands of ignorance, poverty and immorality the use and keeping of very precious gifts. Let us haste to enlighten, to enrich and ennoble the masses, that these gifts may be rightly and wisely kept and used.

To-day a socialistic picnic has been held in Ridgewood park, under the patronage of the Socialistic labour party of Brooklyn. This irreverence and Sabbath-breaking is a bad feature of American communism. Workingmen have nought to gain, but much to lose, by doing anything to lessen the power of Christianity in the land. True, there are many needful reforms to be brought about; yet capital and labour will have to understand each other better, and take each other into a more intimate relation. Our government has been very imprudent and improvident in creating monopolies

and wasting the heritage of the people's land. We cannot expect a railway to pay which cost eighty million dollars, when the stockholders double that amount ; that is, water their stock one-half, and then expect seven per cent. interest on one hundred and sixty million dollars. And, because their profits in hard times won't pay that interest, they fall back upon the workingman and lower his wages. True, again, many bought these stocks at advanced prices ; still it is no reason why the workingman should be made to pay. I presume there is hardly a railway in the country but what would pay interest upon the *bona fide* investments. To adjust the accumulated grievances of the past is going to tax the best talent in the country, and the best and wisest legislation. We need the most vigorous and prompt attention to the education of the young, and the boldest, and yet most loving, efforts of the church. Manasseh is going to be severely tried by political factions, monopolists and communistic elements. Let us prepare for the day, and be found on the Lord's side—especially you who are of the working class. In God you have a true friend ; in His religion, the true spirit and principles of a world-wide commune.

Next Sunday evening we will notice the commune that will finally be established, and how and where.

KING, PEOPLE AND GOD ONE.

DISCOURSE VII.

MODERN SCIENCE TO BE EXCELLED BY THE URIM AND THUMMIM
—SOLUTION OF COMMUNISM—TRUE PRINCIPLE OF TAXATION
—LEVEL PEOPLE UPWARD—MONOPOLISTS "ARE ONE WITH
THE DEVIL"—THE CHURCH SHOULD HAVE NO POOR KINGS
DISAPPEARING—TRIBUTE TO MR. BERGH—THE GREAT CHRIS-
TIAN COMMUNE COMING.

Text—Zachariah xii. 8.

"In that day shall the Lord defend the inhabitants of Jerusalem, and he that is feeble among them at that day shall be as David; and the house of David shall be as God, as the angel of the Lord before them."



THE word David in the text is used in a generic sense; just as we use the words king, emperor or president; like as the Egyptian ruler was called Pharaoh. It is a title given in prophecy to the successor of David on the throne of David. At the time spoken of, a king will reign in righteousness; he will be firmly established upon his throne in Jerusalem, with most of the nations of the earth federated to it. Being in the heavenly line of kings, he will be emphatically a king by divine right; a successor of David and a

forerunner and type of Christ. "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 justice and judgment in the earth." —Jer. xxiii. 5. This king will be instructed and guided by heavenly wisdom and light, like as in the kingdom of Israel and Judah in olden times. The ark of the covenant and in the Urim and Thummim, now buried in the ruins of Tara, in Ireland, or somewhere else, will be brought to view and used for sacred purposes. For this end these things were hid by the prophet Jeremiah from the greed and destruction of Nebuchadnezzar, when he destroyed Jerusalem and despoiled the temple of its rich and precious furniture. In that day a new temple will have been built, as laid out by Ezekiel in the last chapters of his prophecies, and these Mosaic instruments and symbols of the divine presence will again be installed in their right place to fulfill the functions originally intended. They will constitute and be a phonograph far surpassing Prof. Edison's and an agephone greatly exceeding that of Israel D. Jewett, and a telemachon much in advance of Prof. C. W. Siemen's. Spiritualism, pure and undefiled, will then be an established fact; heaven and earth will be near each other, and God and man will be *en rapport*. The gleaming, visible majesty of the Divine presence will again rest between the cherubim on the mercy-seat. The shekinah shall once more write, speak and execute the will of heaven on earth. That portion of the Lord's prayer in which we ask that the

will of God may be done on earth as in heaven, will then be well nigh answered.

In the text we learn that God, the king and the people are to be one, a three-fold cord. The king is to be to the people as the angel of the covenant, which led and defended the hosts of Israel and Judah through the wilderness. The poorest, nay the feeblest among them, shall be equal to the king; equal rights and privileges accorded to all—as in the beloved gospel of Jesus—"the rich and poor dwelt together, the Lord is the maker of them all"; so at this time the king and people shall be equal. A commune is yet to be established that shall be as safe as it will be generous, and as generous as the needs of humanity. It will not take much to run a world, in labour or law, when every man becomes willing to assume his share. Ten thousand laws and ten thousand luxuries will then become obsolete. A person honestly disposed can easily keep the laws of this country, though he be ignorant of nine-tenths of them. The better a man is, the less are his claims, for he throws away all useless luxuries and extravagances; the more honest a man is the more does he retire laws; for of the many laws, few will ask aught at his hands.

In the communistic societies of this country we have some remarkable examples of what joint labour and brotherhood can accomplish. Take the Shakers, and we see what a little toil will produce, when divided according to the ability. Leaving out their idiosyncrasies of faith—looking at them

as a family from a material point, and we see the commune question solved. Superintendent Pilsbury reports the receipts of the state prison, Sing Sing, for the past year to be \$43,000 over expenditure. Four years ago, when this prison was under political inspectors, the deficit used to be \$50,000 or so per year. Here, in a commune, or brotherhood of prisoners, we see how joint labour can be made productive. Our marvellous progress in the arts and sciences, as indicated in modern inventions and appliances, is fast reducing labour to exercise, and toil to business. If the next fifty years be as fruitful in inventions as the past fifty, labour and toil will be reduced to a very low point. The coarser quality of toil and the burden of labour will be entirely removed from muscle to steam, from brain to machinery. Man will be displaced by nature, that he again may become its lord—at least its servant—rather than its slave as heretofore.

By means of machinery now one man in iron and steel work can produce as much as eighty did fifty years ago ; in mining, as much as fifty ; in navigation and transportation, as much as one hundred and seventy-five ; in sewing, as much as sixty ; in shoemaking, as much as four hundred ; in knitting, as much as two thousand ; in weaving, as much as three hundred ; in printing, as much as five hundred ; in farming, as much as seven. And so in every department there is an enormous displacement of human labour by the use of machinery. This improvement will continue until

man's needs will be easily supplied. Then it will not be necessary to enslave the many to keep the few. Then, rare things, and needed things, and precious things, will become so plentiful and correspondingly cheap, that the poor will be able to have what now only the rich can get. Taxes will then be much less, and a better and wiser means of raising them will be adopted. Taxes will be light, and thus things will be cheaper; hence the consumption greater. The little tax on much will raise more for the revenue than the much tax on the little. This problem the English government solved a few years ago; taxes were decreased and the revenue correspondingly increased. Then, for the first time, the English exchequer had a surplus of income over its outgo. People will use more and a better quality if things are cheap. Every thing we need wants to be produced so cheaply and plentifully that all can have that need, like corn and wheat in the Western States: a bushel of corn for ten cents, a bushel of wheat for twenty cents; then all may have bread. Charity would then have her binding bands loose; for to feed a destitute family would be no great sacrifice with grain so cheap and plenty.

I am a communist. I do not, however, wish the riches of the rich divided to me, but riches so multiplied that I become rich. I would rather level society upward than downward. I do not want the intelligence taken from the learned and divided among the ignorant, but the ignorant instructed,

and so made equal to the learned. I believe in levelling upward. In God's rich earth, air and sun, there is enough for all. If workingmen who are now complaining of hard times understood the secret of their power, the times could soon be made better. We are afflicted as a nation, like other nations in Europe, with having too many mechanics, and by far too few farmers. Every country should do that which it can do the best, the easiest and cheapest; if so, our special province and work is clear. Away with protection. Let us feed the world; for this we can do. Chicago, in 1838, exported seventy-eight bushels of corn, now she can export corn and wheat by the millions of bushels. We are now only poor comparatively. Think of the world a hundred years ago. The following from a paper of that time will give us some idea of hard times:

In 1776, Dunlop's *Weekly Packet*, published in Philadelphia, contained a brief advertisement to the effect that the city cart for broken victuals made its rounds every evening, and householders were urged to contribute, as the need of the prisoners was great. Our exchanges for the same week in 1876 contain the brief announcement that the wheat crop of the West promises to be fair. It is worth our while to look into the meaning of the two notices. The prisoners were in truth near starvation, their allowance being half of a four-penny black loaf per diem; for all else they were dependent on the refuse from kitchens, collected

each day in a barrow. Prisoners in England at that date were worse off, being chained in cages and left to beg loudly for food from passers-by. Fifteen years later, during Washington's administration, the need of the poorer classes in the capital of the new Republic was so great that footpads attacked men on the principal streets. In London, hangings of the purloiners of loaves of bread were frequent. The rich as well as the poor lived on oats and barley, and they were scarce enough. "Only a wealthy family," says Eden, in 1797, "could afford in Cumberland a peck of wheat flour yearly, and that at Christmas. Not a penny white loaf was to be found in towns as large as Carlisle." Meat was a luxury almost unknown to the English and French peasant. In short, there was not enough food in the civilized world for its inhabitants. The gnawings of hunger drove as many emigrants to our shores as did religious persecution; and if Louis XVI. could have filled the empty stomachs of the Jacquerie, there is every probability that he might have died comfortably in his bed. America brought very little food then into the world's market; the narrow strip of soil rescued from the forest, along the sea coast, barely sufficed to feed her own colonists, and that so scantily that the influx of a small number of troops into a province produced a famine. In Asia, the need of new producing fields was felt more sharply than in Europe; and it has increased with every year since. So near to famine

does the overcrowding of population bring the poorer classes of China, that the practice of infanticide pleads a horrible sort of quasi justification on the ground of humanity. Thousands of families live the year round on the yield of a scanty rice field.

Manasseh should become the great bread supplier of the world ; he should not try to be a world in himself. The aristocratic families of Europe have long and persistently tried to be a distinct world of themselves, and married and intermarried ; but Heaven soon bars their way by making them childless, first warning them by feeble and imbecile heirs, then He finally cuts them off. We need not, and ought not, to be suffering as we are. A country whose food products surpass her demand ought to be impregnable to crises like what we are now passing through. But the affliction is Heaven's warning against our selfishness, extravagance and corruption. Take China as an example. Fifty years ago we exported to that country over \$6,000,000 worth, and last year only about a million. Oh ! for some christian statesman who will lead the people, and shape the policy of this country agreeably to its divine intent.

A sick man will keep experimenting in medicine because he is sick ; so men will keep organizing and agitating as long as the country is sick. And surely the country is sick, when for the nine months of this year we have had 8,678 failures with liabilities at \$197,000,000. While some of

these failures are honest, we know that many of them are the result of a rascality unprecedented. No wonder that Kearneyism, or any other ism that proposes a change, should find favour with the masses. Nor do we need to wonder that the working-class is being estranged from the masters and rich folks when we think of the swindling of the past and laxity of the law. The position of the ruling class in the country is one of insecurity and danger. The masses will not much longer go hungry and idle in the midst of plenty. The past two summers we had warning of the temper and spirit of society. The wild yell of an enraged mob will be heard in the street ere long if master minds and loving hearts do not take matters in hand. The leaders among the working-class, as a rule, are unsafe ; they are dangerous.

The work-people—the people who need assistance—need to be taught many things ; especially do they need to be taught better and more rational feelings towards society, or the rich. * * * They are as sheep that have no shepherd. Nobody cares to teach or guide them, except those who are labouring for a complete re-organization of society on a plan which rejects the results of the world's experience, culture and civilization ; and which seeks the abolition of nationality, art, religion, science and individual property. Christianity introduces a higher element into human society, and substitutes fraternal justice for the other law. The nation needs will, spirit, life—a conviction of the

imperative necessity of strenuous work for self-preservation on the part of the superior and cultivated classes. The fraternal relations of the people need to be strengthened, or else the times will grow worse for all classes, until all the people will suffer the effect of the evils which now press most sharply upon the workingmen.

We are afflicted in this land, as well as they are in some other lands, with too many princes and kings. We have railway kings, iron kings, silver kings, political kings, bank kings, and kings of many kinds. They are not like the king spoken of in the text ; they are not one with the poor and feeble, neither are they one with God. But they are one among themselves and one with the devil. Civilization, especially Christian civilization, as it progresses destroys gods and kings. The next fifty years will be specially devoted to this work.

When a missionary goes to the heathen, his first, continued, and last work, is to destroy gods by the substitution of the one true and living God in their place. Men are not naturally infidels ; they do not go without a god. Infidelity is only a product of a superior civilization, and comes as naturally as the gout to the nobility, the lazy and well-fed. The heathen, not knowing the true God, yields to the instinctive promptings of his nature, and makes one ; or installs the sun, moon, stars, winds, beasts, rivers and mountains into gods. So men feel the instincts of brotherhood, and, not being guided aright, they club together in iniquity. Others, more

zealous and intelligent, seek to realize a brotherhood ; hence the many efforts to form communistic societies. The best form of brotherhood ought to be found within a church. The church, sincere and saved of Christ, should approach quite near to Pentecostal times. There should be no real want of the essentials of life among members of a church. Church membership should put a man of honest and loving endeavour beyond want. No man should say he lacks aught of the essentials, if a church member. Every church should keep its own poor. I would not serve any, for any price, that would let a member perish, or be forced to go to the world or corporation for relief. The rich in Christ must help the worthy and needy poor. In the church, the true commune should start and perfect itself. Of course such a rule of charity practised will render it necessary for the minister and members to be careful who they admit, and how each and every member walks and lives. It is a shame for any church or minister to permit one of their own fold to go to the ungodly to beg bread. Every corporation should look after the sinner, and every church after the saints.

This part of Christianity our Quaker friends have finely exemplified. This part also our brethren of Judah have well kept. The late Pope Pius would not have died with \$30,000,000 in the bank if this principle had full sway in the Catholic church. Roman Catholicism is a failure, because it impoverishes and keeps poor the poor of its persuasion.

As the king in the text is to be one with God, and the feeblest one with Him ; so the Pope, professing to be just this, namely, God's vicegerent on earth, should have been more exemplary. The Czar of Russia, the Emperor of Prussia, the Queen of England, each of which professes to be heads of the Church, namely, the Greek, Lutheran and Episcopalian, should draw nearer to God and the people to answer the meaning of the text. Thank heaven that there is coming a time when the earth shall be content with one king. This work I see is nobly pushing on.

In Christendom there are thirty-six reigning sovereigns. Ten of these are Roman Catholic ; of the remaining twenty-six, two of them, the Czar and the King of Greece, belong to the Greek Church ; twenty-four of them are Protestants, namely, sixteen Lutherans, and three belong to the Reformed Church, and one, the Queen of England, to the Episcopalian. She has, however, under her a great number of Catholics and Hindoos, and she has more Mohammedan subjects than Protestants. The Emperor of Russia and the Queen of England have been used very extensively to be head kings and queens, and the work must go on until there will be only one left.

Take India, for instance. Here are sixteen large nations, of many different languages ; now these sixteen kings have been destroyed, and the Empress of India, the Queen of England, has been installed in their place. The Indian nations conquered are :

1. The Bengalese nation, 36,000,000 of a population.
2. The Telugus, with a population of 14,000,000.
3. The Tamils, who numbered 16,000,000.
4. The Malayan counted 3,000,000.
5. The Canarese, 8,000,000.
6. The Mahrattas, 13,000,000.
7. The Oriya, 5,000,000.
8. The Santhals, 5,000,000.
9. The Guzarathis, 6,000,000.
10. The Sindis, 1,000,000.
11. The Shihks and Punjabis, 12,000,000.
12. The Hindusthanis, 80,000,000.
13. The Burmese, 3,000,000.
14. The Assamese, 3,000,000.
15. The Cingalese, 2,000,000.
16. The hill races, 1,000,000 ; a total of 208,000,000.

Besides, in many of the fifty-six colonies of the British Empire, kings were wont to reign.

Again, take Germany, and here many kings have been destroyed, and many more will soon be. Of all the countries of the world, none is so afflicted with kings, princes, dukes and titled lordlings. From this king-bed nearly all the kings and princes and rulers of Christendom have come. Germany, at present, has twenty-four sovereign kings, dukes, and princes. This does not include the Emperors of Prussia or Austria. In the late war with Austria, Prussia took the heads off four kings, namely, Hanover, Hesse, Hamburg and Holstein. Of course, Bavaria, Wurtemberg, Mecklenburg, Baden

and many others are doubly kinged—for the King of Prussia is king of kings, or emperor. Of these kingdoms some are quite small, but taxes to sustain kingly pomp and courtly parade are needed and drawn from the people.

Russia, too, is engaged taking off the heads of kings. Eight crowns have been joined to this empire, which are the following: Siberia, Crimea, Krusinia, Finland, Poland, Kasan, Astrakan and Kiew; and Russia is after more. This centralization must go on until the great battle of Armageddon. The rulers will then be few and great, and when conquered only one will be left.

The communistic movement is on the same line. The work of decapitation will go on. God can, does, and is now using saints and sinners in bringing about His glorious purposes.

In Greenwood Cemetery, near the main entrance, there is a monument erected to a Frenchman, Louis Bonard. This man, when living among us, believed in the transmigration of souls—that when we die our souls may enter this world again as a horse, a cow, a dog or bird. This belief we may think strange, and ask what good can come from such a faith. Ah, see how God converts the fancies and machinations of men to His own glory and our good. Louis Bonard was quite wealthy, careful and provident while living; when he died he left much of his well-earned fortune for benevolent purposes. Among his bequests was one of \$200,000 to the Society for Prevention of Cruelty to Animals.

Indeed, he made that society what it is, and Mr. Bergh is at the head nobly doing his part now. Is it not strange that such a fancy faith as Bonard had should be made to answer such a good end? It saves us from offensive sights of rickety and lame horses being pounded by savage drivers; by suppressing the passions of men, which naturally would have found vent, and thereby have grown. A man may, by being at liberty to pound a horse, easily cultivate a passion that will expend itself on men. So the benign influences do not stop with the beast, but flow on to man and society. Thus does the good Lord control the issues of the nations. He is coming nearer to us, and the world is approaching nearer to Him. He will yet have a throne and king obedient to heavenly teaching—a throne in which all shall find protection, even the feeblest. May the day hasten, through war or peace.



SPIRITUALISM.

DISCOURSE VIII.

ITS RULES AND EVIDENCES—WHAT IT MEANS AND TEACHES—
FASTIDIOUS MEDIUMS—MOLLY FANCHER—A. J. DAVIS—SEE-
ING THE INVISIBLE—THE FIASCO IN EVERETT HALL—JUG-
GLERY, SLEIGHT-OF-HAND AND SPIRITUALISM—RELATION OF
SPIRIT AND MATTER—THE THEORY OF VISION—THE POWER
OF ABSOLUTION—WHAT SPIRITUALISTS SHOULD ACCOMPLISH.

Text--1st Thess., v. 21.

“ Prove all things; hold fast that which is good.”



THE Apostle Paul was a man of much learning and great experience. From his life before his conversion, as well as after, we judge him to have been very conservative—one not easily changed in his opinions, or “tossed to and fro and carried about with every wind of doctrine, by the sleight of men and cunning craftiness whereby they lie in wait to deceive.” The conservative character of Paul gave great weight and authority to his utterances, enabling him to speak the truth in love and grow up into Christ in all things. By birth, according to the flesh, he was an Israelite; by heirship he

was a free citizen of the Roman Empire ; by education a Greek ; by faith a Jew ; by profession and conversion a Christian ; in secular calling a scribe and politician, which he gave up to become an apostle and tentmaker. Such was the man who, under inspiration, uttered the liberal exhortation contained in our text : " Prove all things ; " that is, test, try and carefully analyze ; hold fast the good, and, of course, throw away the bad. Following his advice, we venture this evening to consider spiritualism ; to subject it to a fair and honest criticism, without fear or favour ; to analyze it and test its claims. And here we may say that every science has its own laws and rules of evidence, and by these judgment should be given. And so spiritualism must be judged by rules and evidences peculiar to itself. Many disbelievers in spiritualism, by neglecting to follow this course in their examination and testing, have done an injustice to spiritualists ; while, on the other hand, many of the spiritualists have been unwilling to be so judged, and thus have weakened the cause they meant to sustain. We should accept of no theory, or profess no doctrine or ism that will not respond to the plumb, the level and the square of the truth and light. In practical masonry these instruments are for guidance and testing ; they do not create. If the wall is not perpendicular, the plumb shows it, but does not make it so. If the table be uneven, the level shows it, and the square points out the true angle. So theories and doctrines are not made false and

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untenable by being tested ; but, of course, the falseness and untenability of both may appear under a proper test and examination. Truth is mighty, and its defenders should ever be bold and free, not keeping guard in timid dread. " Prove all things, and hold fast the good," is the command.

By spiritualism is meant the theory, ism or doctrine of spirits, having special reference to human spirits in bodies and out of bodies, in time and in eternity, in this world and the next. The theory is that under certain conditions the spirits of the invisible world can act upon spirits in this ; that they can visit this world and make known their presence, and even identify by a process called materialization ; that is, they can become visible to sight, touch and hearing. All this is claimed and vouched for. And in doctrinal form it is claimed that from their advanced position and superior attainments they can instruct, guide and entertain us in such a way and manner and on things so essential and important, that we actually have a new revelation—a revelation that can be made available intellectually, morally and spiritually ; and, indeed, in every department of science and experience. The conditions of revelation, we are sorry to say, are rather embarrassing and suspicious, for they are intimately related to special times, persons and furniture. These visitors from spirit-land are very fastidious as to the time of visitation ; generally, I believe, preferring the evening. In this there may be nothing extraordinary,

for it is a well-known fact that evangelists prefer the evening, especially during the fall and winter seasons, for revival work. In the matter of person they are even more fastidious and select. Out of the millions there are only here and there one through whom they can or choose to appear. On an average it is allowed that one medium in every ten thousand may be found. Nature, as a rule, seems to prepare them by a process of affliction, by scarlet fever, brain fever, spinal disease, or some strange accident, as in the case of Miss Molly Fancher. If not so prepared, the mediumistic quality must be gained by a peculiar and arduous process of fasting and seclusion, so as to subject the physical organism into complete subordination to the mental or spiritual power of man. By this latter mode of preparation the well-known medium, Andrew Jackson Davis, was qualified. Speaking on this point, Mr. Davis gives us to understand that he followed in the footsteps of the prophet Daniel, for he says: "Now, I undertake to say that Daniel could never have had any such experience unless he had abstained from food. I had to adopt a system of fasting for three months before I could begin my clairvoyant investigations, and during the progress of those investigations I have had to continue the system, though not to such an extreme degree." In this manner he emancipated the mental from the physical, and attained to a state of lucidity that could see beyond time, through the material into eternity and the invisible.

But it is in the furniture and surrounding conditions that these spirit-land visitors are the most fastidious and preferential and precise. They generally want a peculiarly-constructed cabinet, with curtains, door and window. They are often conditioned on the weather or electric state of the atmosphere. They ask an audience that is magnetically positive—in other words, an audience that is in sympathy with them. Most generally they want but a very dim light. When the medium is about to give an extraordinary exhibition they then prefer that his person shall be sacred, for if handled and searched at such a time the current *en rapport* is broken between the medium and spirit. To illustrate this point, let me call your attention to an incident that occurred last Sunday evening in Everett Hall, which is but a stone's throw from here. While we were assembled here last Sunday evening, another, and I believe a very select audience, were assembled in Everett Hall to be instructed in spiritualism by a young man from Philadelphia by the name of Albert James. This young man was looked upon as a wonderful materializing medium ; one of the first and best in the spiritualistic fraternity. Mr. Miller, the president of the Brooklyn Spiritualist Society, had seen and heard Mr. James in Philadelphia, and was greatly charmed ; so much so, that he wrote a commendatory article in a spiritualistic paper called the *Banner of Light*. He also invited Mr. James to visit Brooklyn. On the Saturday evening Mr. James appeared

before a large and refined audience composed of lawyers, physicians, manufacturers, merchants, authors and ministers. From all accounts he nearly captivated his audience. He materialized for them an Oriental prince in full Oriental style, manner and costume; also the gladiator Claudius, of ancient Rome, and a famous Indian chief. The materializations were so complete and wonderful that the audience were some carried away, some dumbfounded, and some few still disbelieved. To meet the wishes of all parties, a Sunday evening seance was arranged. Fifty gentlemen were selected to test and examine the medium. Mr. Thomas Tice was the chairman of the committee of fifty. This Thomas must be some kin to doubting Thomas of Scripture fame, for notwithstanding Mr. James' request that his person and clothes be regarded as sacred, this Thomas, moved by doubt, peered into the cabinet after the medium had begun to get ready to materialize, and, seeing the coat of the medium, he caught it up and rushed out into the audience, crying, "His coat is stuffed." For a few moments the spirits visible and invisible held a pandemonium. The coat, on being examined, was found to have a few nicely-constructed pockets inside the lining, in which were found a small theatrical outfit of light, gauzy silken material—in fact, the very costumes of the Oriental prince, gladiator and Indian chief. The company asked for the medium, but he was spiritualized; at any rate he could not be found. His agent, a Mr. Oakey, stood

his ground and expressed great surprise, and like a gentleman paid back the admission fee. Thus ended another of the so-called materialization seances. Of course, we do not say that this exposure, added to many others of like kind, entirely upsets the theory or doctrine of spiritualism ; for if so judged, few theories or doctrines would stand. But this we do say, that such exposures do weaken in a terrible degree the professions and claims of spiritualism.

Touching spiritualism, we venture to say, with little fear of successful contradiction, that nothing can be submitted in proof of this theory that is super-sensuous, super-spiritual or supernatural. Nay, more, I will hold myself responsible to make known to you and the world any such fact, if communicated to me on reliable authority. The evidences submitted in proof of spiritualism, so far as I am aware, do not super-bound the natural phenomena of existing facts and sequences inclosed in nature. Everything the best medium has done, or the best thing done by any spirit in any seance or exhibition, can be done without the aid of spirits or spirits' influence. If this statement be true, it then rationally follows that the theory and doctrines of spiritualism are not well founded. The fact is, taking the meaning of spiritualism as expounded by the spiritualists themselves, there is no such thing. For it is a simple law of evidence that a theory or doctrine can only find recognition and demand our faith, when such theory or doctrine is new and worthy, by revealing,

or having that which none other can have, or can do in part or in whole what none other can. Everything done, or even reasonably claimed to have been done, can be done as easily, perfectly and completely without recourse to spirits of invisible kind. We submit and do not deny that rare and wonderful things have been done by certain mediums; things, indeed that will not submit to the ordinary rules of interpretations; they are extraordinary, but not so extraordinary as to reach beyond the bounds of nature.

To make this matter plainer, take the exhibitions and doings of such men as Profs. Houdin, Heller, McAllister, Anderson, and other sleight-of-hand men, and you see, hear and touch things, tricks and results far beyond aught or any of the best spiritualistic mediums ever did. Indeed, the comparison throws into shade the spiritualistic phenomena of to-day. But these professors of secret magic and sleight-of-hand cunning lay no claim to spiritual influence. If they choose to do so, they could explain all they do; and in hundreds of cases they have done so. Some of the greatest mysteries, when explained, are as simple as *A B C*; as simple, I trow, as the exhibition of the gorgeous Oriental prince by Mr. James. Before spiritualism can claim our homage, she must do better than, and superior to, the ancient juggler or sleight-of-hand men of to-day. Except your righteousness exceeds that of the magicians, you cannot enter into the temple of wisdom.

I do not say that spiritualism is impossible, or that there is no such thing ; for I presume, as spirit and matter are delicately connected and related in man, so all nature may be delicately related to the invisible. Spirit impinges on matter in man and matter on spirit. Our being reaches farther and touches more than we see or know. The fine and impalpable, the imponderable and ethereal, forms of matter are but little understood. If one be in harmony with nature within and without, he is by such a blessing actually rendered unfit to be a medium, or to detect the presence and motion of matter in these finer forms of existence. Let a man have neuralgia if he wants to be sensitive to a draught which in perfect health he could not detect. If you want to make a weather Old Probability of a man give him rheumatism, and then the marrow in the bones will be equal to quicksilver in the barometer and readily forecast a storm. Give a person the gout, and he will tell you the electrical state of the atmosphere. It is designed of Providence that man in harmony is man in innocence in a large degree. The world is moving rapidly around on its axis, and at the same time whirling through space. Of this we are unconscious, because of the harmony. If it were to stop suddenly, then we would know it. Thus, by injuries and diseases, persons are partly ungeared from the harmony of nature, hence they become sensitive, they become abnormal, and, of course, unusual. Syncope, coma, catalepsy and trance

states are unnatural, but at the same time they are naturally unnatural. An irregular verb is naturally irregular as the regular is regular. The capabilities of the mind, senses and body in such states are but little known; not enough to construct a science from.

Take a real good clairvoyant or a mesmeric subject and the exhibitions are simply marvellous. The spirit seems competent to act independent of the senses; matter is no longer a barrier to the sight; another's soul chamber is no longer secret; they can at times declare our thoughts, see through us, through a house, or mountain. This is simply wonderful, but only so because they are in an abnormal condition. Really, speaking the truth, there is but little more of the mysterious about a clairvoyant seeing through the back of the head than the front. For when we look out through the eyes we look through and see through matter. Now the wonder really is how we see at all. Mechanically-organized glass in the shape of a telescope adds an immense range to the visual powers of the mind of things far and distant. Organized in another way, a little different, and the microscope reveals wonders in us, about us and beneath us. All the time we know, however, that it is not the telescope nor microscope nor eye that sees, but the spirit. And when we learn this: that while the spirit-sight is dependent in general upon organization, it must be itself independent; and it may at times act independently of the usual

organization. All the spiritual phenomena of the Bible peculiar to seeing are thus explained. To see spiritual visitors, as in the case of the patriarch Abraham and other noted instances, was only to be made independent of the usual mode. The same God who could give us power to see through the matter of the eye could permit His servants to see independently occasionally. Thus the prophet Elisha prayed for his servant that he might have this privilege, and it was granted. The young man saw with his natural eyes the Syrian host around the tent, but he saw not the heavenly host camping around. His sight was grooved to matter. In answer to Elisha's prayer the sight was made free. "And the Lord opened the eyes of the young man ; and he saw : and, behold, the mountain was full of horses and chariots of fire round about Elisha."—2nd Kings vi. 17. Bible spiritualism was exceptional, and always for some benevolent purpose. It was on the line and aimed at the same end as all other kinds of divine lessons and training.

What was miraculous in the cases recorded in the Bible some have had born in them in a lesser degree. While they have not been able to see spirits, they have been enabled by some strange constitutional idiosyncrasy to read another's thoughts, to enter into the privacy of another's mind. Take Professor Brown, the mind-reader, as an example on this point. In his exhibitions he certainly acts very fair, open and honest. The

results are really astonishing, still he does not claim any spiritual aid or interference. Had he been mindful to do so when he first went before the public, he would have ranked as a first-class medium. Now this species of mind-power is some related to the power Peter had, as a divine gift, when he could look inside of Ananias and Sapphira and declare their hidden thoughts. This gift our Shaker friends say they have now. Paul could speak many languages which he had learned by hard study, and there were many at Pentecost who got in a moment what it took Paul years to learn—they had the gift of tongues. Among the fourteen special and miraculous gifts at Pentecost, one was to discern spirits. This gift eminently qualified the apostles to pronounce on a man's sins whether they were forgiven or not. If persons acted hypocritically and claimed to be forgiven when they were not, such hypocrisy would be detected by the apostles, so the apostles would not forgive them. True, many arrogate to themselves this power to-day, among whom we may mention the Roman Catholic priests. But it is very clear that no one should assume such a divine prerogative unless they have the divine seal of commission in the gift of discerning of spirits. The disciples had the miraculous endowment of healing the sick; and any in our day assuming to be likewise endowed must give proof of such endowment by healing the sick also.

I hold it to be agreeable with the rules of common-sense interpretation that any person or class

of persons, proclaiming to have a new and superior revelation, or to be divinely and specially endowed, must give suitable and corresponding proofs of the same. Spiritualism or any other ism must be subject to such a rule of judgment. If our spiritualistic friends claim to have a new and valuable revelation, they are in all fairness obligated to make known something new: something that could not and would not otherwise be known. To confirm the individuality and distinctness of such revelation, they must reveal some individualism of truth or truths. And if they wish to confirm the existence of such revelation by exhibited experiments, then they must do something that cannot be done by the art of jugglery, by sleight-of-hand, by necromancy, by astrology, by mesmerism, by clairvoyancy, by hysteria, by epilepsy, by catalepsy, by syncope, by trance, by peculiar and varied idiosyncrasies of lunacy, by mind-reading, by magnetism, by electricity, or by any and every force and agency outside of their claimed revelation. For it is evident that we should not find a new father for things already fathered, nor claim that to be new which is old, nor attribute a supernatural origin to an effect that is known to be natural; and if anything occurs for which we cannot find an adequate natural cause, we must not hastily conclude that it is of supernatural origin. Indeed, we have no right to account for any given fact by saying it is supernatural until we have exhausted all natural resources. Prove all things is the divine injunction.

The subject of spiritualism is now an important one to consider : important from what is claimed and proof submitted, and from the millions of intelligent, earnest and sincere followers. It is not to be judged by its faults, nor by the hypocritical and mercenary parasites attaching themselves to it ; nor have we so judged it, but by what the best and purest of its followers say it is.

Next Sabbath evening we will compare some of the mysteries of human nature with the teaching of spiritualism.



MORE ABOUT SPIRITUALISM.

DISCOURSE IX.

SPIRITUALISM OF JOHN—SPIRITUALISM FROM ADAM TO JOHN—
SPIRITUAL POWER SHOULD BE PROVED BY MIRACLES—OUR
RELATIONS WITH THE INVISIBLE—SPIRIT SPACE—NATURE'S
FREAKS—PRODIGIES—PERSONAL MYSTERIOUS EXPERIENCE—
SOMNAMBULISM—PERSONAL IDENTITY—FREAKS OF MEMORY
—TOUCHING ILLUSTRATION—FUTURE OF SPIRITUALISM—
ITS MYSTERIES.

Text—1st John iv. 1.

“Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world.”



HISTORY and tradition agree in fixing the death of John about the close of the first century. Many years he survived all the other apostles. He was a man of wealth, of a loving disposition, and of great influence. The night before the crucifixion of our Saviour, we find him present in the palace of the high priest, while the Saviour was being accused and tried before Annas. Among the angry and impatient multitude who crowded the hall, John appears.

His goodness, influence and wealth command their respect, and shield him from insult or arrest. His power is seen by the little incident of Peter's introduction. John, learning that Peter was at the door, immediately went and passed him in. As recorded in his own language—John xviii. 16: "But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter." To John the Saviour committed the keeping of his mother, Mary. Through this apostle the divine volume of inspiration is fittingly closed. John was, indeed, a spiritualist of the highest order. To him, on the Isle of Patmos, was granted visions and revelations of surpassing grandeur and of thrilling interest. He was, indeed, a seer, permitted to be *en rapport* with heaven, spirit-land and spirits. Down through the centuries, to the end of time, this seer saw the rise and fall of empires, the creation and demolition of thrones, the march and strife of nations, the conflicts and war of races, the varying and checkered career of truth in contest with error and superstition, and finally the conquest and universal victory of Jesus and His kingdom. Thus was he pre-eminently qualified to advise the church of God. In his day the spirit of anti-Christ had begun to develop, and the spirit of superstition to prevail. No wonder, then, that he should send forth his warning voice, cautioning the infant church, saying: "Beloved, believe not every spirit." But he

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bids them try—that is, examine and test the spirits, because many false prophets, or teachers, were gone abroad. He then submitted a simple rule, by which they were to know the good spirits from the bad: “Hereby know ye the Spirit of God. Every spirit that confesseth that Jesus Christ is come in the flesh is of God. And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God.” By this rule we, in this day, must test the claims and manifestations of spiritualism. This is the rule that Christians and all believers in the inspiration of the Bible must use. Those who do not so believe will then test and try spiritualism by the rules of science. One or other of these modes all must accept, and abide the decision.

Spiritualism in the ages before Christ was intensely and generally prevalent; and not less so in Christ's time, any one familiar with the Old Testament and the life and work of Christ will admit. Good and bad angels, demons, or the spirits once human, and Satan and his angels are often brought to our notice as agents of mercy or messengers of wrath. Their work and visitations are curiously interwoven into Jewish history. But Paul, when speaking of the world or age we live in, gives hints of some radical change between this dispensation and that. “For unto the angels hath He not put in subjection the world to come, whereof we speak.”—Heb. ii. 5. How, then, and by what method, does Providence administer, if not by

angels and spirits? The answer is clear. It is by human agencies. This human agency was, however, in the beginning of the Christian dispensation strangely supplemented by miraculous endowments, comprising some fourteen distinct gifts. By this means the apostles and many of the early followers of Jesus were enabled to establish their divine commission, and prove the spiritual by the miraculous, natural—as the Saviour did on one occasion to convince the Jews; for He said unto them, “That ye may know that the Son of Man has power on earth to forgive sins, He said unto the sick man, ‘Arise, take up thy bed, and walk.’” Of course, the people could not see whether He forgave sins or not; this, indeed, they doubted; but to convince them that He could, He did something which they could see, which was equally as impossible. So Paul tells us that God gave witness “both with signs and wonders, and with divers miracles and gifts of the Holy Spirit, according to His own will.” Heaven sealed humanity with a divine seal, to the end that they might plant and set up the kingdom of Christ. And after it was once fairly established, then the extraordinary gifts and endowments were withdrawn. God miraculously endowed Adam with speech, but Cain had to learn from Adam. So at first the church had neither time nor means to learn language, hence God gave them languages. But their successors would have to learn them. So the church, in its missionary department, is learning; hundreds of students are now at work preparing.

While, then, we admit spiritualism to have been a fact from Adam down to John, does it follow, and have we reason to believe that it is a fact now? This I would answer by saying : Certainly not; in the same sense and fulness. The old dispensation was displaced by the new ; but by this we do not understand that none of the old is incorporated into the new. We have forms and ceremonies now, but not of so intense a character as of old ; we have priest and sacrifice—Temple and Shechinah, but not so visible and distinct as the Hebrews had. Their Shechinah they could see ; our Shechinah, the Holy Spirit, we cannot see, yet the latter is as real as the first, and touches every man that cometh into the world ; for a measure of divine influence is manifestly given unto all, that if they will they may profit thereby. The Holy Spirit is a guide, instructor, memory prompter, comforter and helper. And as the spiritual is superior to the material, there may be within certain limits, times, persons and peculiar circumstances, distinct spiritual agencies employed even now. Paul tells us, in the last verse of the first chapter of Hebrews, that angels are “ ministering spirits, sent forth to minister for them who shall be heirs of salvation.” So far I can conscientiously go with our spiritualistic friends, and I can join hands and heart with them in searching after truth ; and with them I long to get nearer the spiritual world. And I am willing that weak human nature shall be aided lawfully by any new

source of power, visible or invisible. I am also willing to admit that there are some rare and varied phenomena lying between the positive known world and the greater unknown ; things we dimly see, touch and hear—so dimly, indeed, that we cannot as yet know to which world they belong, the visible or invisible. In this we have nothing strange ; for science is equally as well puzzled to define the connecting links between the vegetable and animal, or between the animal and man. No one knows, as yet, whether the common sponge is a vegetable or an animal.

Human nature is not yet wholly fathomed nor its powers completely defined. How much we touch, how far we reach, and what is the measure of the sceptre power we hold in ourselves, we yet wait to know. The mode and manner of a spirit's existence, its relation to time and space, have, as yet, been illy defined and poorly understood. It is easy for a person to say that he does not believe that seven devils or demons could enter into Mary Magdalene ; but any one denying it should first prove how much space a spirit takes, and then prove the contents of space in a body. Denial is no argument. A man's ignorance should not be the groundwork of his belief. The byways and possibilities of nature are beyond computation. Had some persons seen Adam made, they would, scientifically, have jumped to the conclusion that all else of his kind would so come into the world. But we should always remember that the Divine

is not circumscribed and limited by revelations ; equal results and sequences are attained by diversified methods. Hence Eve was human, but not made like Adam. Cain was born, yet he was a man like Adam. And Christ in His incarnation is humanity produced again in a different way from the others. The last manifestation limits our vision, but we should be wise enough not to make the same the limitation of created energy.

Look at the St. Benoit twins, and then find the law for such a production ; the Siamese twins and thousands of nature's byway productions, and because they are uncommon we have no law that will account for them. Prior to such births, science would have declared them impossible. If one knew only a simple birth, they would not guess or suppose that four could be born at once. Thus we judge that because, as a rule, only one spirit lives, hides and abides for a time in these bodies, therefore seven spirits could not be in one body at the same time. But any man making such a declaration is either very ignorant or superlatively wise. Nature has played some curious and gigantic freaks since she first began—monsters in every department, intellectually, morally, spiritually. Take as an instance the boy Holland, of Monroe County, Kentucky. In him you have a mathematical prodigy. He could solve more easily and correctly mathematical problems than any mathematically-trained student ever did. This he could do before he could write or had learned figures. When asked

a question he closed his eyes and then told it off. When asked how he did it, he said he didn't do it, but that he saw it in the realm of the mind. Now nature produced this prodigy by making the boy epileptic. It is remarkably strange that nature's defects are our most perfect wonders. Blind Tom, the African musician, had born in him rhythm, melody and musical aptitude. In all other faculties he was defective. For several years I myself had the ability to read figures, and quote whole pages from books read years before. This I did by closing my eyes. Then on a sort of front view the figures or book would appear ; the same I would then read off. In quoting figures and dates I often resorted to this source. Now I am not, nor ever was, an epileptic, but I had in a lesser degree the same faculty the boy Holland had. And stranger still is the fading away of this power. Some few years ago I narrowly escaped from a house on fire. The nervous shock I then received left my mind as other men's in this respect. But beside this I suffered a more serious deprivation, which I now for the first time make known. Before the fire I was quite familiar with Latin, Greek, Hebrew and some German, but after, I found the German entirely gone from my command, and but faint traces of the other languages left. In Greek and Hebrew, by hard study, I am somewhat restored. I do not think these things are gone forever ; they are not annihilated, they are yet a part of myself, although not voluntarily at my command. But supposing I

was put into an abnormal condition, then these hidden facts might be the most prominent and perfect. In the raging of a fever or wounding of the body, especially the head ; or if I were thrown into a mesmeric or a clairvoyant state ; or if I had faith so as to concentrate the forces of the mind by believing myself *en rapport* with some departed spirits—it would not be necessary that I was really *en rapport* with a spirit, but only that I believed myself to be so ; the spirit is not essential, but the faith is. The somnambulist can walk dizzy heights and perform feats which in a wakeful state he neither dares to undertake nor accomplish, for the reason that the faculties of the mind in such a sleeping condition are centralized.

I believe personal identity implies continuity, though in a healthy condition the whole line of the continuity cannot be seen at one time, or be produced at the will of the memory. Identity includes all we ever came in contact with, both visible and invisible, voluntarily, or involuntarily. A case in point to illustrate this is the following : The Rev Mr. Evans, the noted Welsh preacher, had for many years a poor illiterate woman as a servant. Some time after she had left Mr. Evans she was taken sick and put into a hospital. In the paroxysms incidental to her disease, she would read off passages from the Bible by memory, both in the Hebrew and Greek, with a readiness and perfection that was marvellous. Her former illiterate condition being well known, these paroxysmal ex-

hibitions were looked upon as being miraculous ; by some she was thought to be *en rapport*, with spirits. A number of learned gentlemen interested in the case tried to solve the mystery. They traced back her career to the time when she was a servant for Mr. Evans. They found that her sleeping-room was next to the preacher's study, and that he was in the habit of reading aloud in the stillness of the night from the Bible in the Hebrew and Greek languages. The hearing from room to room was quite easy. The explanation to this strange phenomenon is that the reading was imprinted upon her mind by some process as yet not fully understood ; and with her it was both involuntary and unperceived. The state into which she was thrown by the paroxysm of the disease, persons can be thrown into scores of other ways, both voluntarily and involuntarily. In such states they can reveal and do wonders to themselves and others, manifesting an ability which in a normal state they would be utterly strangers to. The servant-woman we have spoken of could not, before or after her sickness, read Hebrew or Greek, and what is more, she didn't know anything about them.

Science teaches us that the human body is an epitome of the material world ; that we have in the body, in more or less quantity, all the elements composing the earth—oxygen, carbon, iron and so on. Not disputing this point, allow me to say that I believe the Ego, the spirit, the man—that is, the

whole personnel of one's being—includes all we ever came in contact with, by touch, taste, sight, hearing or smelling, and all we ever thought within, and that our memory or faculty of recollection, in the best of us, can discern or reveal but a very small percentage of the same in our natural state. The first two years of our life we learn a great deal ; on the knowledge then gained we plant all the rest. But much we then learn we are not conscious of ; neither is it subject to memory or recollection. A person drowning or falling from a building will instantaneously see the whole line of identity and continuity, even back to the first thoughts. I know a man myself, who fell from the roof of a house and had such a revelation, and the beauty of it was that, when he got better, he found his mind and memory of persons and things much clearer and stronger. My honoured father, now in heaven, told me of a remarkable case that will bear out the same idea. A friend of his had a deed to a valuable piece of property put in his keeping. The property became subject to law. The person who owned the deed requested the friend to produce it. He began to hunt for it ; being precious, he had put it away carefully, and had forgotten where. He failed, however, to find it at that time. The case in court was lost, and all because this deed was not produced. Father's friend was sorely blamed, and even charged with bribery. Years passed away, and by accident this friend was nearly drowned. While drowning he had a

revelation of his whole life, and he saw himself putting away the deed. On being restored, he went to the place and found it.

The unconscious part of our being, I think, is larger than the conscious ; by ordinary methods it is unexplorable, but by extraordinary means it is sometimes brought to light ; and it is facts like these that strip spiritualism of some of its most wonderful features. At an after-dinner chat on board the *Great Eastern* in the fall of 1862, I think—anyway, it was while returning from a visit to Europe—a lady repeated the following incident, and asked me for an explanation. She said her mother died when she was a few months old, the father immediately emigrating to America. She had been on her first visit to England. Soon after leaving London on the cars, everything began to look natural, as if she had passed that way hundreds of times. She could anticipate the buildings and scenery miles ahead. The old homestead she had never seen ; and her father died in New Orleans when she was less than three years old, so she could not have had the place described to her by him. She only knew the name of the rural village where she was born. But on landing there, she walked straight to the house and knew it, and the several rooms, especially the one where she was nursed most. They were distant relatives living there. She missed from the dining-room an old mahogany cupboard, and asked where it was. They told her that a cupboard they once had, and

it stood where she pointed out. My answer was, that this cupboard, rooms, house and scenery she saw when a baby, and that that part of the mind was opened up by excitement and interest. The late Charles Dickens mentions a case somewhat similar in his own experience, and quotes several others. On this principle many of the mysteries of death are made plain, and some argue our pre-existence from such facts.

In Canada I knew a little girl that was sick nigh unto death. She had been adopted. Her mother died when she was a few months old; her father migrated to the Western States. The adopted parents never wished the child to know aught but that they were its real parents. During the little girl's sickness, at the time she was thought to be dying her face brightened and she seemed charmed, and her pale little face became radiant and angelic. She seemed enchanted with something she saw, but we who were by could not see. She from that time rallied and got better. On my next visit I spoke to her about the beautiful trance-like state we thought she had passed through. She then repeated to me what she saw. One figure had attracted her attention more than all. It was the figure of a woman that was more beautiful than she could describe. All the time this figure seemed to call her and invite her, and she says, "Oh, I did long to go to her. I believe she would have been my mother in Heaven." Now, the fact is, from the description the girl gave

of the woman, it was her real mother. And to prove this, a friend had her likeness, which we put among a number of others some time after she was well, without her knowing our intention; we showed them to her one day. On picking up the likeness of her dead mother, she turned pale and seemed frightened, and then exclaimed, "Why, that is the woman I saw when sick!" Now, in a case like this, I recognize spiritualism; a spiritualism that neither offends our affection nor staggers our faith, nor opposes reason, nor confronts the teachings of the Divine Word. That which can be accounted for on natural principles we receive as such, and that which contains a divine element we as cheerfully accept. I presume we have much to learn. In science new forces and a more practical application of old forces are being discovered. So perchance, the testing and experimenting in the circles of spiritualism may discover something new, or improve the application of some old things. Scientific investigators often stumble upon something they are not seeking, while seeking after that they do not find.

Spiritualism has to grow and become a power in the world, for it is one of those forces that is to contribute to, and ally with anti-Christ at the time of the battle of Armageddon; hence its growth is certain. And what is more, it will have to divide into two factions or parties, one of which will be very conservative and respectful and reverential toward Christianity and the Bible; the other will

reject the Bible as an authority, and Christianity as a fraud. They will believe in and have communion with evil spirits. I wish, in no wise, in this course of sermons, to speak unkindly of any. I do not wish to stand in the way of any sincere effort to develop the mind and bring Heaven and earth together, and spirits living in time and eternity near to each other. But with all my liberality I shall preach as I believe, to the end of your salvation.

Next Sunday evening we will consider something of the mysteries of spiritualism.



SPIRITUALISM AND PHILOSOPHY.

DISCOURSE X.

THE SPIRIT IN MAN—TRINITY IN HUMANITY—BREATH NOT THE SPIRIT—THE CHANGE AT DEATH—PHILOSOPHY OF DREAMS—WHAT SCRIPTURE TEACHES—A WONDERFUL DREAM—EXPERIMENTS TO PRODUCE DREAMS—MESMERISM—TELEPHONIC COMMUNICATION—ART OF POCKET-PICKING ILLUSTRATED.

Text—Job xxxii. 8.

“But there is a spirit in man : and the inspiration of the Almighty giveth them understanding.”



MAN on completion is a trinity, whose parts are body, soul and spirit. The first man was both made and created. The Adam, or body, was formed from the dust of the ground ; the soul and spirit were created. The making and creating are beautifully expressed in the following language of inspiration : “And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and a man became a living soul.”—Gen. ii. 7. The word *life* in the Hebrew is in the plural—it is

chayyim—for in completeness man has bodily life, soul life and spirit life. There is something very singular in this trinity rule that permeates all the known forms and kinds of material life. The egg has two coverings, with the life principle hid in the yolk. The outer covering may be said to be more material, rougher and less organized than the second. The third, or principle of life, mostly evades sight, but not locality. We cannot find the exact point of life in the yolk of the egg, yet we know it to be there, and by the mother hen it can be warmed into existence, visibility and individuality. In trinity form the earth was finished and laid out. First, the rough and larger outer world. Second, we have the region of Eden, which in clime, soil and production was superior to the outer world. Then, in the third place, we have Paradise; here all nature culminated into a sublime equilibrium and fulness. The same trinity rule was observed in the construction of the tabernacle and temple. First, we have the outer court, common and open to all. The second court was elective and selective; only they of Jewish faith could enter there. But the third court, or holy of holies, was more select still; here the high priest, and he alone, could enter. God communed with one at a time through the Shechinah. The outer court had all light, the second was lighted by two windows, but the third had no light from without; it was illumined from within. God met man in the holy of holies to instruct him. He came to man that way,

but man approached Him through the two courts. Now apply this trinity rule to man, and you will the more readily see his dignity and relation to the universe and his Creator. Man is the true temple of which the temple and tabernacle of old were but faint types. His body is the outer court, the outer world, the shell. It is open to all, and the light is not measured to it through windows; it is rough and less organized than the soul, for in the body we have the seeds of disease, as in the world outside of Eden there were thorns and noxious weeds. The soul, however, is an advance on the body, as was Eden to earth, and the second temple court to the first. The eyes graduate the light—they are the two windows through which the soul is lighted; and by the lids of the eyes the soul may be selective and elective of men and things. The spirit corresponds to the life-centre of the egg, the paradise in Eden, and the holy of holies in the temple. And as Jehovah entered the temple through the holy place, so now He enters into man and communes with him in and through the spirit. Men entered the temple the other way; so must they enter into spiritual commune one with another. God alone met the high priest, and God alone can move and commune with our spirits independently of material things and senses of the body. All earthly things must approach us from without, but God meets us from within. The light of the holy of holies was the Shechinah, or divine presence, so the light of the spirit is now by divine

inspiration. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you."—1st Cor. iii. 16. Accepting man as a trichotomous being—that is, a being having body, soul and spirit—we can the better understand his relation to the world, spirits and his Creator. Paul prayed that the Thessalonians might be sanctified wholly, and the measure of this whole is seen in his explanation when he says body, soul and spirit; and these words are neither tautological nor synonymous. In the Greek we have *Soma* for body, *Psyche* for soul, and *Pneuma* for spirit. Many carelessly make the words soul and spirit to be and mean the same; and some even go further, and make all these words synonymous, and so try to make out that man is a mere animal. And some theologians and Christian sects argue that the soul and spirit cease at death, but at the general resurrection will be raised up. Some say only the good, while others teach all will be raised. They tell us that the soul or spirit means only breath. But all such reasoning and reasoners belong to the outer court; they are in the world and have not passed the shell through the soul to the centre of life. The good and pious Stephen did not commit his breath unto God when being stoned to death, but he committed his spirit: "*Kurie Jasou dexai to Pneuma mou*"—Lord Jesus, receive my *spirit*. He committed the same that our Lord did as He expired on the cross: "And when Jesus had cried with a loud voice, He said, 'Father, into Thy hands I com-

mend My spirit ;' and having said thus He gave up the ghost."—Luke xxiii. 46. The word spirit here is also, in Greek, *Pneuma*, and if it means breath in Stephen's case, so also in the Saviour's. Inspiration, however, does not choose words carelessly.

I believe man bodily to be an epitome of the material earth ; that in the body of Adam all the elementary substances composing this world were incorporated, more or less. He was thus emphatically of the earth and in sympathy with it all. The body I believe to be folded on the soul, and shaped by the soul, and the gleamings of the countenance are the reflex of the soul, through the fleshy veil. The soul in essence is an epitome of all substantive existences between rough matter and pure spirit, and it therefore connects matter and spirit, and contains in itself properties allied to both, and yet at the same time it has, and is, what neither of the others has, or is. When persons die, then they become dichotomous, that is, composed of soul and spirit. Heaven will begin immediately to develop the soul into an agreement with its surroundings, "For we that are in this tabernacle do groan, being burdened ; not for that we would be unclothed, but clothed upon, with our house which is in heaven."—2nd Cor. v. 4. That is with the soul-body, which, because of its essential nature, reaches into and touches heaven now, and is the body of the spirit for heaven. The forces and faculty of the soul respond to their new, but natural condition, as naturally as the lungs of the new-born

infant respond to breath for the first time, in its new surroundings, or as the eyes gradually open to the light. And as the lungs are ready, and waiting birth to be active, so now, in us are the forces and faculties of the soul waiting the second birth, which we call death.

The centre of the body is the fleshy heart. The centre of the soul is through the brain, and the spirit is centreless. If a person be struck a sudden blow, the vibration ends in the heart, for the first centre, then passes to the brain. If a person be frightened, the brain is first affected, then it passes the wave of palpitating sympathy to the heart. The mind can be moved from without through the various channels of the senses. And it can originate thoughts from within—this we all know by experience. These centres Daniel refers to when he says: "I (Daniel) was grieved in my *spirit*, in the midst of my *body*, and the visions of my *head* troubled me."—Dan. vii. 15. Here Daniel locates two centres—midst of body, the heart, and the other in the head or brain, but the spirit is assigned no special locality. *Bego Nedaneth*. The soul shook in his body like a sword in the scabbard. Sensation belongs to the body, will to the soul, and reason to the spirit.

As to spirit, no one can say more, or give a better exposition of it, than by saying it is what it is, namely, spirit. It is a creation, not being made; it can only be described by itself. This simple definition may not be enough with some,

but whether it is or not we are all aware of the impossibility of describing an essence or element, except by its properties or by comparison. Gold is gold. Am I asked what gold is, I can but say it is gold. If asked of what it is made, I again answer that it is made of gold. I could say what it is like, and tell some of its properties ; that is all. The essence even of matter no one yet knows ; the properties and peculiarities we may explain. And by the comparison of the soul we can define the domain and difference of the one from the other, just as we can by comparison tell the difference of gold and iron. Thank God for the fact that our intuitions and conceptions are superior to reason and explanation. We know more than we can explain, and are persuaded of things undefinable.

Elihu, when speaking to Job, in the words of our text tells us that there is a spirit in man. This expression we can as easily understand as if he had said the holy of holies was in the temple. And his saying, that the inspiration of the Almighty gave it understanding, is as readily comprehended as if he had said that the Shechinah was the light and guidance of the holy of holies. I accept, and most surely believe, that it is possible for a person to be, in this life, in a state of *en rapport* with the divine, and that the better and purer we are the more distinct and intense will such relation be. This shade of spiritualism the Scriptures teach and human experience confirms : "The secret of the Lord is with the righteous ;" and again,

“What man is he that feareth the Lord? him shall he teach in the way that he shall choose.” It is, however, very difficult to separate the divine part from the human, for what the Divine does He does it so kindly and naturally. Divine energy mixes so delicately with human energy that it really appears to be all human. In a person that is truly good the divine and human blend so completely that there is no jarring, and the effect in our experience is to but one identity. As gently as the flower-bud drinks in sunlight and heat, the good and pure-minded sip of divine inspiration; as naturally as the rose makes fragrant the air, the good man makes known the divine. The colours and aroma are but another form of the sun’s visibility in copartnership with the flower. So the beauties and graces that most adorn and ennoble humanity are the result of a copartnership between God and man. In nature this copartnership is very manifest, both in the vegetable and animal kingdoms. Look, for instance, at the potato. In its natural state it is a pulpy bulb, and of no great service. Sir Walter Raleigh, in 1586, took some of these plants from Virginia to England, and there began to experiment on them—that is, he began to co-work with God; to infuse into a divine sequence a human quantity, and he succeeded. Now, then, look at this pulpy bulb when the divine and the human dwell together in it, and you will see a vast difference. Even wheat in its natural state is a mere grass, the grain or seed being soft

and pulpy; but when man joins the divine, by creeping into these head-seed, how different in value and appearance. Man naturally and alone is very different from man *en rapport* with God.

The divine quantity and presence may be discerned in conjunction with the human, but how it enters or the exact measure of that quantity is a problem to solve of greater difficulty. I will submit a dream of mine as an illustration. On the 2nd of August, 1862, I intended to leave Glasgow, Scotland, in a steamship for Quebec. I was to meet there the Rev. W. Halstead, a minister now living and preaching in Canada. We started from Canada together, and had travelled together considerably in Europe. The night of August 1st, I was sleeping in the old homestead for the last time, as I thought. That night I had a dream, which I told to my dear old mother, and she refused to let me leave. I dreamed that the ship left Glasgow all right, and proceeded on its way safely, till, in the middle of one night, it ran on a rock near the Straits of Belle Isle. I thought I was asleep, and was suddenly awoke by the sudden crash. I leaped from my berth, and started for the deck. The first thing happening was a splash of cold water covering me. I rushed out on deck and ran against the captain, who was standing against one of the masts, and I heard him exclaim distinctly, "Oh, God!" I saw the island rock looming up in the darkness, while the vessel was stranded on a ledge of the same. The captain ordered the passengers to be transferred to

the island. When my turn came, I slipped in getting into the small boat and fell into the water, and so awoke out of the dream. The dream itself I cared but little for, and had no special faith in it, but out of deference to my aged parents, I consented to stay. I wrote a letter to Mr. Halstead to meet him in Canada, telling him why I was staying behind. Now, strange to say, what I had dreamed was the literal experience of Mr. Halstead, except the falling in the water. The vessel stranded at the place I saw, at the time, and under the conditions of the dream. He was wet with the splash of water; he ran against the captain, and heard him exclaim, "Oh, God!" Before he reached his home or had received my letter, he wrote one to meet me, giving these particulars. Thus our letters confirmed one the other. And an interview afterward made the whole still plainer and clearer. The vessel and passengers were all finally saved. Now it is pertinent to the subject to ask how that dream was produced. Was it by a divine impression, or some spirit, or by the concatenation of related events in the relation of cause and effect, like as the barometer forecasts a weather change? Many of the scientists would choose the latter mode as an answer. Spiritualists would prefer the second. I prefer to believe it to be the divine direct; and more, I believe if I had gone that I would have been drowned—that the slip I made in getting into the little boat would have ended in my being lost, as it was dark and rough. There is

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a passage in Job xxxiii. 14 meets the point exactly: "For God speaks once, yea twice; yet man perceiveth it not. In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed; then He openeth the ears of men, and sealeth their instruction, that He may withdraw man from his purpose, and hide pride from man. He keepeth back his soul from the pit, and his life from perishing by the sword."

We should not forget that when the Divine does interfere with us, He accepts the laws of His own creation, and subjects His action of interference to the laws embodied in our being. Hence if He instruct us by a dream it will be as a natural dream. If He give us new thoughts, they will be produced as naturally as other thoughts, just as if we had done it all. A certain French *savant* has been experimenting on dreamology, and he has succeeded in producing quite a number and variety of dreams. By touching some part of the face with something hot he gets a certain kind of dream, and by laying a piece of cold steel on the forehead another kind, and by wetting the lips with acids or sweets, other kinds, and by tying and compressing different parts of the body a responsive variety of dreams is the result. I presume the process is very similar to phrenological manipulations by a mesmerizer upon the person of his subject.

The Divine and the human use the same set of organs or faculties, in producing results. One man can act on another, but what is the medium on

which floats the wave impulse of volition we do not know. The real orator, by self-action, produces a surplus of energy, and it is conveyed from him to the vast audience. His soul overflows, and as noiselessly as oil runs from vessel to vessel so the overflow passes from soul to soul till they are all of one mind, and that is simply the mind-state of the orator. He weeps, so do they ; he is angry, so feel they. An orator in such a case may very appropriately be compared to a magnetic machine, which, when put in operation, generates its own electricity enough to fill to overflowing hundreds of persons. This oratorical state is oftentimes unwittingly produced. Two persons together in quiet and meditation think intensely, and, to the surprise of both, they are about to ask each other the very same question. The explanation is that the strongest of the two flowed over, imperceptibly, into the other, and thus the unity. Some people can telephonically communicate one with another miles apart, even over the sea. When I was a boy, about fourteen, I was going part of the way home—for part of the way was lonely—with the Rev. George Herod ; he was a primitive Methodist preacher in England, and died a couple of years ago. At this time he had been preaching at a week-night service. We were journeying on quietly together, when he stopped suddenly and stood, as if in agony and pain, a few moments, then breathing heavily he exclaimed : "Thank God, my dear daughter is safe !" I asked him,

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somewhat timidly, what was the matter. "Oh, nothing special," he said, "save my daughter, Mrs. So-and-so, has just been delivered of a child." We were then in Lancashire, in England, and the daughter was in Ireland. The reverend gentlemen told me that he and his daughter often communicated one with the other. I was interested to know if the incident he spoke of was a fact, and, to my surprise, found it to be so.

Agreeable with this very line of thought is an incident in my own experience. A few years ago I was walking down Broadway in company with the Rev. Mr. Moment, now pastor of Spring Street Presbyterian Church, New York. In my overcoat I had a little outside ticket pocket, in which, after making a small purchase, I put the change from a five-dollar bill. It was afternoon, and the usual crowds were wending their way up street and we were going down, when, over against St. Paul's Church, I saw, some little distance in front of me, a stylish young gentleman. In an instant my mind singled him out from all the rest, and at the same time something seemed to say within me. "He is going to pick your pocket." The time was short. He passed by. I felt a slight touch on the side, and was about to lift up my cane to strike him, but the crowd barred the way. We walked on a few steps, and then stopped and searched the pocket. Sure enough, it was empty, except a few loose cents. The explanation I have for this is that this young man saw me make the

purchase, for I made it at a little stand on the sidewalk, and put the money in this pocket. On approaching me the intensity of his purpose overflowed his mind and entered into me. This is the only time I ever had my pocket picked, and I naturally hope it will be the last.

There are certain other phenomena connected with my experience which I dread to be familiar with, nor am I able to account for them satisfactorily. Take the following as a sample: Oftentimes when I go into the presence of a sick person, on my first visit, I am immediately told whether they will live or die; but such information is always contrary to the opinion of physician and friends. That is, when all parties think the sick one will get better, I will be told they will die; and when all parties think the sick one will die, I will be told they will live. The same thing will occur when I am baptizing a child that is sick. A few weeks ago I was called from a wedding to baptize a child that was supposed to be dying. In the very midst of the ceremony we stopped, thinking the child was gasping its death gasp. I afterwards proceeded. Now, while they were so excited in fear and sorrow, I could hardly keep from laughing at the secret communicated to me that the child was to live. In these cases I am afraid to say anything. In this last case I did put my hand on the head of the child and said to the mother, "Your child will live." But what I most dread and dislike in this kind of previsionary

knowledge is that while preaching, at certain times, a funeral sermon, the next person comes in my mind that I will have to do it for, and at that time they will be well.

Humanity is nature's grandest puzzle and greatest enigma of created things. I believe in soulization, and that persons thrown into an abnormal state, either voluntarily or involuntarily, can see and act independently of the body. That spirits can materialize, I do not think has yet been proved. Spirits may affect my spirit, and thus move me through soul and bodily organization to good or bad results.



SPIRITUALISM FINISHED.

DISCOURSE XI.

THE KNOWN AND UNKNOWN—MATERIAL AND SPIRITUAL CHANGES
—TRUTH AND REASON CLEARING AWAY SUPERSTITION—
JOHN WESLEY'S "INVISIBLE WORLD"—MOHAMMEDANISM—
MORMONISM—ANN LEE, JOHANNA SOUTHCOTT AND SWEDEN-
BORG—ASSERTIONS NO PROOF—SHROEDERITES, SHERTZITES
AND BUCHANANITES—SPECIAL REVELATIONS DELUSIVE—THE
BIBLE SUFFICIENT—CHRIST IN THE GRAVE.

Text—1st Cor. xiii. 9.

"For we know in part, and we prophesy in part."



THE world in which we live is geographically divided into two parts: the northern hemisphere and the southern hemisphere. The world of truth is divided into two parts: the known and the unknown. Reason holds sovereign sway over the known, and faith commands the unknown. In the two geographical hemispheres the solid material is unequally divided: in the northern there is more than in the southern. This unequal distribution of the more solid material gives rise to the complex and irregular motion of the earth on its axis. If

the solid material of the earth were equally allotted to the two hemispheres, then the revolution of the earth on its axis would be perpendicular with the plane of the earth's orbit, and we would have equal day and night and equal seasons all round the world. The northern half, being heavier than the southern, tilts the axis of the earth and thus produces the extremes of heat and cold, and so affects the vegetable and animal. But science teaches us that this difference in weight in the two hemispheres is gradually disappearing. The southern half is gaining on the northern half. The oldest land is north, and the newest and youngest is south. Well, to the north the land is old and settled, the fires have gone out ; but to the south the land is in a state of unrest, the volcanoes are numerous and active. In consequence of this unequalization remarkable climatic changes are visible. The fauna and flora circles of southern latitudes are extending northward. The ministers and forces of nature are busy converting the invisible into the visible. Every living thing, both in the vegetable and animal domain, is contributing to this end, more or less. The plant feeds upon the volatile gases and invisible elements, some of which have been in plant-life before, and some have not ; it drinks in sunlight and sunheat, and by the law of growth and death makes visible the invisible. Sunlight and heat are solidified ; thus the solid is increasing, and the invisible is decreasing. It is no exaggeration to say that a lump of coal is a piece

of cold sun. In such a piece we have light, heat and force in a latent condition. A piece of chalk is composed of a number of minute marine creatures. Chalk, when analyzed, is found to be carbonic acid and quicklime ; but it cannot as yet be produced from them except in God's appointed way. It is the production of marine globigerina, the innumerable skeletons of which form a large part of the bottom of the great Atlantic. They make and produce what science cannot, even when it has the material on hand. Innumerable coral are at work on the same line in many parts of the great oceans and seas. If these marine creatures are put into a vessel of filtered water, they still go on to build themselves up and multiply ; when dead, their tiny bodies make the coral rock. Of some kinds we have the beautiful coral necklace. Where and how they get the material none can say, except that their tiny organs lay hold on matter which to us is invisible, and thus in their bodies solidify the imponderable and unseen. What they do, every living thing does. It is plain that solid matter is increasing, and this means that matter invisible is decreasing. The first visible form of the earth was an ocean, or globe of water, as seen by Moses. Here the laws of visible creation start, and they will go on until they reach the points seen and foretold by the apocalyptic seer, when he said, "and I saw a new heaven and a new earth ; for the first heaven and the first earth were passed away ; *and there was no more sea.*" Impor-

tant changes are taking place in the material realm ; and the changes taking place in the spiritual are no less important. The hemisphere of the known is enlarging, the sovereignty of reason is expanding, becoming more glorious and visible every day. As the missionary destroys gods many among the heathen, that he may make known the one true God and Father of all, so reason is destroying spirits, supernatural phenomena and the multiplied sources of superstition, making known that there is but little of the supersensual, supernatural or super-spiritual connected with this life. But as the destroying of heathen gods does not imply there is no God at all, neither are we to infer that there is none of the supersensual, supernatural or super-spiritual connected with this life. But while reason is clearing these cobwebs of superstition away, and purifying the air and earth from spirits, the spiritualism of this day, I have no hesitation in saying, is busy at work in an opposite direction, in a majority of cases. No one in these days need really believe that Luther really saw the devil, although he did hurl his inkstand at his sable majesty. No one need to believe one-quarter of what Mr. Wesley wrote in his book called "The Invisible World." No doubt John Wesley was true to his convictions ; and many of the weird occurrences which took place in the famous parsonage at Epworth, while they were marvellous and peculiar, could now be easily explained without having recourse to invisible spirits. When a boy I read his "Invisible

World," and well do I remember one night being left in the room alone reading from it, until my hair fairly stood on end, and I walked backward to my bedroom. This work some few years ago was bought up by Mr. Wesley's followers and destroyed; so there are few copies at present in existence. Is it any wonder one of the Wesleys should have poetized these views and their sequences? Of these angels he sings:

Angels our march oppose,
 Who still in strength excel;
 Our secret, sworn, eternal foes,
 Countless, invisible.

From thrones of glory driven,
 By flaming vengeance hurl'd,
 They throng the air, and darken heaven,
 And rule this lower world.

It had been better still if, besides buying up the book spoken of, they could have erased from memory and propagated experience its unwholesome effects. In this theory there is a golden mean, which infidels and the superstitious do strangely miss, and missing, go to disgusting extremes.

It should be our duty and delight to teach the coming generation wholesome and conservative truths on this point: 1st—That the Scriptures teach us that the devil and his angels are not now permitted to roam the earth to scare and torment its inhabitants. On this point let us make the rising race free; give them a wide berth, a pure air and a free earth, both in daylight and dark-

ness. Let them, by training, come in possession of a greater liberty than we had, because of our false views and superstitions. Teach them that Christ rules, and that He will take care of the devil and his imps ; for this very purpose He died, "that He might destroy him that had power over death, that is the devil." 2nd—Let them know that all human spirits who are in the other world of a bad disposition are assigned, confined and restrained, just like our criminals here. The very word "demon" means this. Hence they can never injure us, or appear to us by materialization, seances or any other kind of manipulations. As soon might their dead bodies walk abroad as that these spirits should have the freedom some claim for them. 3rd—We saw last Sunday evening that the angels, or ministering spirits, of this dispensation are good disembodied spirits, and that in a limited sense, and on special occasions, God may use them. But both the time and occasion are with God to determine. They are not at the beck and call of this one and that one. 4th—That God Himself is a Spirit, who is everywhere present.

The importance of correct views on Spiritualism you will see at once, if you will consider the claims set forth and organizations built up and maintained on this theory. Mohammed, the great prophet of Arabia, and promulgator and originator of Islamism, claimed to be a Spiritualist, to have intercourse with the Almighty and spirits. This being admitted, it is easy to see what would follow. He taught

himself to be God's chosen prophet, and his own ideas and teachings to have come from God. It is plain that any so believing him would believe that resistance to him would be resistance to God. On this false foundation millions rest their faith.

Mormonism, like Mohammedanism, is founded on pretended spiritual revelation. Joseph Smith, the Vermonter, and New York farmer, claimed to have had visions and special revelations. He was accustomed to be *en rapport* with spirits. In one of his visions two angels appeared to him denouncing all existing denominations, and giving him directions as to how and when to form a new church. Thus the vain and corrupt visions of this Spiritualist became the chief corner-stone of a new religion. Having persuaded others that he was chosen of heaven, they could not readily refuse his teachings; for what heaven teaches, be it black as midnight, loathsome as leprosy, or cruel as death, it must be right. Thus we have at this moment Mormon wives and Mormon daughters pleading before Congress the righteousness of their cause, and for the recognition and continuance of the same. The strength of a false faith is clearly seen in its power to displace the true, to change laws and customs. It surely is a thing of power that will make a woman willing to take a half, or quarter, or, for that, a twentieth part of a man, and be as content with such a fractional part as if she had the whole. It cannot be that this offspring of superstitious pride and lust will much longer remain.

There are many sects, societies and churches who claim distinction and authority from no higher source than the Mormons, to whose morality none can object, and many of whose doctrines we accept. But we must repudiate their authority, and reject their specialties and discriminating distinctions. Take as an example the Shakers. To the morality and honest endeavour of this people we offer no objections ; but we do protest against their special claims to inspiration, either by visions or by Spiritualism. We do not accept their utterances, although they claim inspiration for them, as being supplementary to the divine word, the Bible. We know that Mother Ann Lee, in the year 1770, gave out that she had been favoured with a revelation from heaven. This some believed ; hence rose Shakerism in its present form. We do not believe she had such a revelation ; for if we were to believe her, we would soon be on a sea of confusion. The confusion would not be so great if she were the only one demanding our faith ; but the fact is that scores of others set up just such claims, and, judged by the laws of evidence, one claim is equally as valid and trustworthy as another.

Johanna Southcott began her public mission about the same time Mother Ann Lee did. So at the same period England had two female prophets, one busy in the great centre, Manchester, and the other in London, and both equally arrogating to themselves the spirit of inspiration. Ann Lee taught that in her the female part of Christ was

incarnated. Johanna Southcott at the same time would have her followers and the world believe that Christ would come a second time by being born of her. In comparing these two wonderful characters we are obliged to credit Mother Lee with the greatest shrewdness. The manner of Christ's incarnation in her was of such a nature that none could disprove it. But the child Christ, born of Johanna Southcott, turned out to be a girl, and this slight miscalculation upset her claims and threw her followers into confusion. The golden cradle they had prepared for the infant Christ was rudely confiscated by some of her disappointed adherents. But even after this sad mishap the society did not become extinct. Human nature will take in a wonderful amount of humbuggery when presented in the name of religion. Men seem greedy in accepting any kind of a belief if it will free them from the pure and simple doctrines of practice and experience taught by our blessed Lord. Faith on the line of the ridiculous and superstitious is easily commanded. Thus it comes to pass that some men are giants in the faith of disbelief, and weaker than babies in gospel faith. If asked to support the mission cause they are cranky, and at once make haste to avow their disbelief or plead an extraordinary poverty. They think it weak and simple for people to believe in the inspiration of the prophets and apostles, and commendable and a sign of a strong mind to take in the maudlin utterances of mediums and scientific humbugs. For such things

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they have much faith, much praise and much money. If I had to select a leader from the vast array of inspirational claimants, my choice would be the Swedish seer of Stockholm, Emanuel Swedenborg. But believing, as I do, that the days of special inspiration ended with the apostles, and that we have in the Old and New Testament a full and a sufficient revelation, I cannot allow even the claims of Emanuel Swedenborg. I look upon him as being by far the best and most profitable clairvoyant the world has ever had. Many of his works I have read with care and to great profit. Still, I cannot consent to enroll him among the prophets and apostles. His travels through other worlds and visits to heaven were extensive and numerous, according to his own telling. Of course, not having been there, I cannot disprove; but at the same time I can and do disbelieve him in these things. A man may make statements and set forth an array of supposed facts which are entirely beyond disproof, and that can only be simply believed or disbelieved. If a person assuming to have been to heaven, and there to have seen the angel Gabriel, should tell me that Gabriel had four big toes and four thumbs, what could I do with such a statement, myself never having seen Gabriel? All I could do is to disbelieve, of course; I could not, from the very nature of the fact disprove it. And, strange to say, many think if you cannot disprove a thing, that the thing must be true. Such, however, is not always the case.

This doctrine of the supernatural, as affecting individuals, is without doubt the most dangerous of all doctrines. None has been so absurd, so mischievous, so destructive and so obstructive to the spread of the gospel of Jesus and the reception of true inspiration. If we once open the door and allow such things, then we have to admit a motley crowd of fanatics and humbugs of every kind and nature, very sparingly interspersed here and there with an intelligent one. Look right around us, go over into New York city, and during the past year we have three new societies coming into existence, all basing their claims on the supernatural.

First—Henry Schroeder's new millennial church was launched into existence a few months ago. It is fully equipped with articles of faith, and laws and rules of service. But what does he claim? you ask. Why, he teaches that he is especially called of God, and by supernatural visitations he has been qualified. Hear him speak: "It has been revealed to me that all crimes, suicides, insanities, idiocies, are the result of absence from God. We are surrounded by numberless evil spirits who influence us more than most people dream of. By earnest prayer my body has developed, until gradually my body has been brought to such a condition that I can feel the presence of spirits about me. They take me by the hand as genially and heartily as can any of you. They touch me on the shoulder, greeting me in various

ways, and accompanying me from one place to another. Not infrequently evil spirits come to annoy me, and I have to drive them from my house." God first appeared unto him in his house, by three distinct knocks on a table. Admitting such revelation, we must admit his teachings.

Second—We have the society presided over by a Mrs. Catherine Schertz. It with the one just established in Boston are modelled after, and come from, one in England. They are called "Christian Israelites." On the lost tribes they have some peculiar views. They are the nucleus of the one hundred and forty and four thousand that are to gather to receive Christ, whom they expect will soon come for them, not for any other. You naturally suppose I would be interested in this society, as they claim to be Israelites. But I have not much faith in their views, for as in other cases, the founder, who was an Englishman, will have us believe that his spiritual vision was enlarged by a special Providence in the year 1822. I confess I shy off from any one immediately they begin to tell me they are special favourites with God and are permitted to have remarkable visions and visits from spirits. My confidence in the Bible, as a sufficient revelation, naturally predisposes me to reject such claims.

Third—We have the "Woman's church," a new religious organization just formed in New York under the lead and by means of the instruction of Prof. Dr. J. R. Buchanan. The doctor is at the

head of the New York Psychometric Society, and from this society most of the ladies come who make up the number of the new church. They have no creed but the "Divine Spirit." As it directs, so will they walk, talk and live. Dr. Buchanan is a leader among our Spiritualistic friends. In speaking of this new society, he says: "This is the first organization in the society of divine love and wisdom which we expect will, in due time, if its course is wise, embrace the best and wisest of both sexes throughout Christendom. It does not propose to antagonize or destroy other denominations." With this slight mooring it is hard to say whither such a society will drift, and what it will accomplish. Past examples, founded on like foundations, guarantee but little. When people believe that they can have private and preferential instruction from God or spirits, it is impossible to tell what their utterances will be; and no matter how contradictory one may be to the other and contrary to common sense, if each is endorsed by heaven then there must be conflict and contention. If we believe all that this class of people say, then our ideas of the Divine want remodelling; for the queerest and most unreasonable things have been attributed to God by this kind of folks.

In what are called the orthodox bodies this thing of special revelation is at times very hurtful. I heard, not long ago, a lady, who is actively engaged in the temperance cause, state that one

Sunday, during a sacramental occasion in Dr. Buddington's church, she had a special revelation forbidding her to take of the wine. This she believed and meant to always carry out, and she was commissioned to make it known unto others that they might do likewise. Last December a holiness convention was held in the Johnson Street M. E. Church. But their special profession of entire sanctification and divine guidance did not save them from confusion, and what I would call unholy conduct and conversation one toward another; so much so, that the second day they split into two. And then, a day or two after, we had them in the public journals, each trying to justify himself, contradicting one another. The fact is, it is not possible for such a society to be built up. They are a nuisance, as a rule, in any church; but they prosper better within some church than they would if alone. They get it into their head, not heart, that they are better than others; and being perfect and divinely guided, neither minister nor anybody else can do aught with them except dispute. They take offence the easiest, get vexed the soonest, of any class of people I ever met. True, I have met a few that I have thought were as perfect and good as humanity can well be in a world like this; but they did not intrude their goodness on the public by loud confessions, show, and odious comparisons, but were rather of a retiring disposition, and full of charity. Let us remember that we are all children of one Father, who is

no respecter of persons ; who giveth to all freely, and upbraideth not. His Bible and the Holy Spirit are a sufficient revelation and guide, without any supplements.

Next Sabbath evening I will answer the question, "Why Jesus remained in the grave three days, and what He did in that time."



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CHRIST'S WORK IN HADES.

DISCOURSE XII.

"STANDARD" THEOLOGY—WHY JESUS REMAINED IN THE GRAVE
THREE DAYS—WHERE HE WENT AND WHAT HE DID—JEWISH
TRADITIONAL NOTIONS OF DEATH—FRENCH HORRORS—LOCA-
TION OF HADES—THIEF ON THE CROSS—WHERE HE WENT—
BINDING SATAN — CONQUERING DEATH — THEOLOGICAL AND
DEVILOLOGICAL EXTREMES—"GIVE THE DEVIL HIS DUE"
—WORK OF THE HOLY SPIRIT.

Text—Col. ii. 15.

"And having spoiled principalities and powers, He made a show
of them openly, triumphing over them in it."



IT is important that we should have a proper estimate of the Saviour, and correct views of His mission, work and life. And so it would be with men of common sense, if our mode of instruction was better adjusted to human need and liberty. The theological schools and colleges of the land, as a rule, do not teach the students how to think and judge for themselves. They prefer rather to do the thinking for them, and foist upon them the formulated inferences and deductions of the sect

or denomination to which they belong, which, if one go back a little, they find to centre in two or three leaders who had most to do with the origination of such sects or denominations. The utterances of such men are called "standards." The student accounted best qualified is the one who most faithfully accepts the standards, and can best preach them and defend them. In the course of ages the standards are enlarged by some all-powerful individual. Thus, if we look at a school of some old denomination, we will find the standards large and contradictory, and ill adapted to the present times. Look, for instance, at the Catholic church as one of the oldest organizations, and you will find their standards wonderful and varying, contradictory and opposite as light and darkness. The saints, feast and fast days, times and rules of prayers, orders and authorities, are as numerous as the days of the year. A student in one of their schools has got something to do to know all, so as to teach all the standards contain. If the Philipian jailer had fallen upon our times with his simple, earnest question, asking, "Men and brethren, what shall I do to be saved?" he would have been as surprised as unfortunate when he got the answer. If we only had one man from each church deputed to answer him, what a babel of answers there would be. Why, it would take some of the deputies weeks to get through. Thank heaven for the simple and refreshing answer given by Paul: "Believe in the Lord Jesus Christ and thou shalt be saved."

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So I wish you to believe what the divine word teaches ; to take it as the standard, your guide and authority. Let me simply teach you to the end, and in such a manner that you may teach yourselves, and be ready at all times to give them that ask, a reason of the hope within you.

In his discourse I wish to ask and answer the question : Why Jesus remained in the grave three days ? and where He went in spirit ? and what He did ?

It was a part of the traditional faith of the Jews that it took the spirit three days to fully vacate the body. They believed that the light of three different days must touch the corpse or tomb. With the dawn of light of the third day the spirit was entirely freed. Their faith did not require three days of twenty-four hours, but three daylights. So if a body was buried on Friday afternoon and raised on Sunday morning with the dawn of light, it would, by their law of traditional faith, have been really dead, and would be spoken of by them as having been dead and in the grave three days. To this end Christ delayed the raising of Lazarus out of the grave till the fourth day—till even the body was known to be corrupt—that He might fully prove His resurrection power. The daughter of Jairus, and the widow's son at Nain, He had raised, but the three days not having been fulfilled in the time of their death, these cases could not be submitted as full proof. Thus He goes in Lazarus' case beyond the allotted time. From whence the

Jews got this idea, or the reasons on which they relied, I am not able to inform you. Such an idea they had. To meet this idea and to prove His death to be real, as judged by their own law, our Saviour met and complied with the same. Though He was pronounced dead by the soldiers when upon the cross, yet they believed that a body might revive any time before the light of the third day of its own accord—not after that. Thus judged by the extreme law of tradition, the Jews could not gainsay the real death of Christ.

Tradition is oftentimes very fanciful and curious, but generally originates in some fanciful or reasonable cause, the effect remaining long after the knowledge of the cause has been forgotten. The simple statement made by Matthew (xxiv. 27) has been carefully incorporated into architecture, for it gave orientation to churches and cathedrals by causing them to stand east and west. It fixed the place of the sacred altar. It entered the graveyard and determined our position there. "For as the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of Man be." Hence we are buried with our feet to the east, that we may arise in due form to see and meet the Lord at His coming. The bodies of the good and bad are planted in sure and certain hope of a resurrection; and each in its place made to silently point the way of His return to raise the dead and judge the world. The Swedenborgians teach that the spirit remains in the body for a

short time after death—about three days—sometimes more, sometimes less. Swedenborg himself says : “The spirit of man, after the separation, remains a little while in the body, then the spirit is resuscitated by the Lord.” The manner and mode of the spirit’s exit from the body, both science and theology have tried to determine. So far little light has been thrown on the subject. It yet remains as one of those problems which experience alone can solve. We entered this life unconsciously and by a way we knew not at the time ; so I think death is but another birth, carrying us higher up on the plane of existence, and the ways and manner of this birth will not be well understood till we have passed beyond.

In the time of the French revolution—1793—when the Jacobins were rioting and revelling in blood, a number of *savants* banded together to test by experience how long it took a person to die. The victims of the guillotine were subjected to shameful and outrageous treatment. The head of the famous Charlotte Corday, the assassin of Murat, was picked up for test immediately it fell from the block. One of these worshippers of reason held it by the long flowing hair till others smote the cheek and spat in the face, and in other ways disgustingly tempted the departing spirit. The countenance responded with the blush of shame, revenge and disgust, as the several insults demanded. For thirty minutes consciousness seemed present in

the bodiless head. But with all that was done, little, if any, further light was thrown on the mode and manner of the spirit's departure from the temple-house of clay.

But on the death of Christ, where did He go in spirit? The catechism says "He descended into hell." The scriptures teach that He went into the invisible, or the world of spirits. It is well to remember that the heaven and hell of this present time are neither the same in condition or location as the heaven and hell of the Old Testament. That invisible world to which Christ went is not the *Shummayim*, or, as we translate it, the "heaven." From this heaven He came with attending angels to be incarnated at Bethlehem, and to this heaven He ascended from the Mount of Olives when He had finished His work. The name of this invisible world to which He went, in Hebrew is *Sheol*; it is translated in the Old Testament, "hell," "grave," "pit," and "suffering." It means the place and state of departed spirits—good and bad and unjudged angels. They all seemed to have dwelt together, the distinction simply being in state—that is, the experience of each. It was not necessary—neither were they—that Paul and Silas should be miserable or equal to the other prisoners in the Philippian jail. The same condition and promiscuous mingling of the good and bad of human kind and bad of the angel kind prevailed on earth. Evil spirits took actual possession of some folks

in those days; throwing them into paroxysms of savage revenge, causing them to afflict themselves and others and to dwell among the tombs. The Jews believed that, as to location, *Sheol* was inside of the earth. They also believed that *Sheol* was divided into three departments or chambers. In the first the good of human kind lived, in the second the bad, and in the third the devil-angels. The first place was spoken of as Paradise; the second was called *Gehenna*, or place of burning; the third was called in the Hebrew, *Tophet*, and in the Greek, *Tartarus*, a place of darkness. To each of these departments the admittance was through a door or gate. Hence the frequent reference in the Bible to the gates, doors and chambers of death, and the constant idea of going down when one died.

No one can read the Bible intelligently unless they understand the primary ideas of the Jewish mind. The Divine conforms to these ideas in His revelation; but it does not follow that they are literally true, but true in such a sense that truth of greater importance can be conveyed by them. When the sacred writers represent God as speaking, saying for instance, "And God said, let there be light," we understand the meaning. So when the sun is spoken of as rising and setting, it does not follow that God did literally speak, or that the sun does rise and set, but by speaking of these things in this manner the truth designed is more

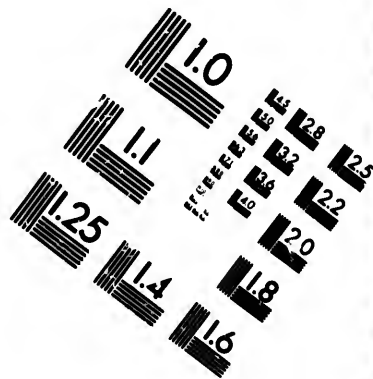
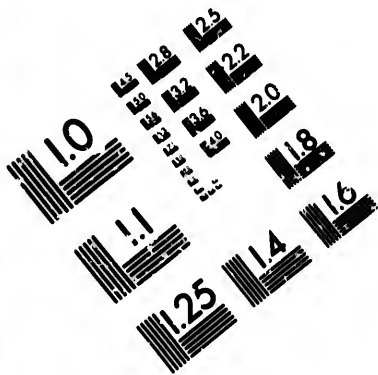
easily and more correctly imparted. How easy to understand passages like the following: "Though they dig into hell, thence shall My hand take them. Hell from beneath is moved for thee to meet thee at thy coming." And take Eph. iv. 9: Paul, speaking of Christ, says, "Now that He ascended, what is it; but that He also descended first into the lower parts of the earth." Christ, in Revelation, is declared to be alive forevermore, and to have the keys of death and hell. That memorable, and with many, difficult passage, where Christ on the cross said in answer to one of the thieves, "This day shalt thou be with Me in paradise," is at once understood if we keep in mind the Jewish ideas of the invisible. In going to the chamber or department of devils, Christ would naturally pass through paradise, and so leave the thief there. Into the heaven that Christ promised to prepare, that where He dwelt His people might also dwell, no one of human kind had up to that been. In this sense Peter says of David at Pentecost, that he had not ascended into the heavens. Jesus said to Nicodemus that "no man had ascended up into heaven but He that came down," namely, Himself.

The fact is, as I have said before, the Bible is a book that beautifully responds to the laws and rules of common sense, and if men would only read and interpret it in a common-sense way instead of by their preconceived ideas, they would rejoice in its simple, but at the same time sublime

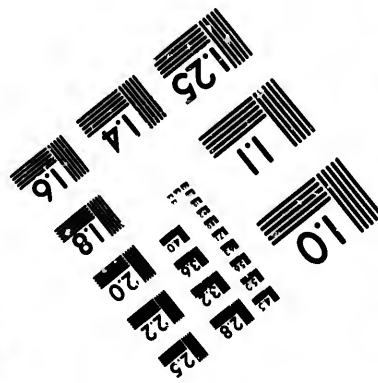
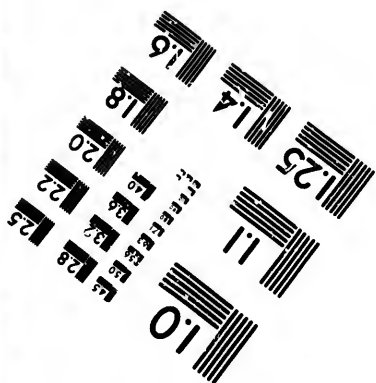
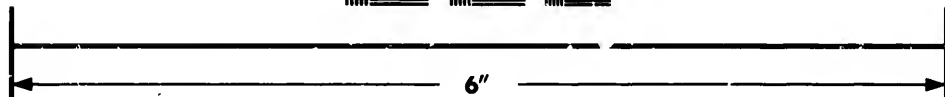
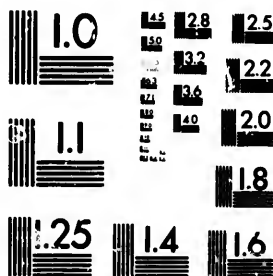
teachings. I trust you now understand the place and the supposed location where Christ went while His body slept in the tomb.

Let us now ask what He went into *Sheol* for, and we shall find the Scriptures ready with an answer. The passage most to the point is that in Heb. ii. 14, which reads as follows: "Forasmuch, then, as the children are partakers of flesh and blood, He also Himself likewise took part of the same, that through death He might destroy him that had the power of death—that is, the devil." In this statement you have two distinct items: first, to destroy the devil, and second, to destroy his power over death. It does not mean that the sequence of the devil, or death, will cease on earth; for the devil's influence is now in the world, and will be for some time, "working in the children of disobedience." And death continues on as ever. But it means that Christ conquered the devil and took him and his angels and bound them, removing them, and so completely restrained them that they were no longer left free to roam the earth, to possess men, women and children, or to dwell in tombs. In that death-land Satan seems to have had great power and liberty, as he had in life-land in those days. Because of this power Satan is spoken of as having power over death, the meaning of which is that he had power over and in death-land. That power and his corresponding power on earth was taken from him. Christ took the keys of death and hell. In Christ's





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hand is all power in heaven and on earth. This sovereignty of Jesus Charles Wesley has neatly set forth in one of his hymns, where he sings :

Jesus—the name high over all,
In hell, or earth, or sky ;
Angels and men before it fall,
And devils fear and fly.

Death itself and its effects were not destroyed till Christ rose from the dead. He went beyond death and came back, not only having conquered the retaining power of death, but He vanquished the very effects. Christ being spotless and pure, without the seeds and sequences of death in Him, He could not have died a natural death, so He died a voluntary one. He laid down His life. "No man taketh it from Me," He said ; and as He laid it down so He took it up. It was not enough for Him to conquer death in and over Himself ; but He must and did, thank heaven, conquer it in man, for man, and over man. All this He did ; for thus we read Matt. xxvii. 52 : "And the graves were opened ; and many bodies of the saints which slept arose, and came out of the graves after His resurrection."

The connecting dispensations of a providence that hinge on to a universe so vast and complex, and that are timed by dial hands adjusted to an eternity is, and naturally must ever be, beyond our power to solve and wholly comprehend. Who this lordly chief of spirit-land was and where he originated, how he became rebellious, and why and how,

when fallen, he should be permitted to have such privileges, power and influence, I know not, excepting so far as revelation informs me. He was a chief, ruling over principalities and powers; these Christ spoiled, and dethroned him. He and his influences were contrary to man's spiritual welfare, and as Christ had come to redeem man from evil, without and within, it is reasonable that He should destroy these principalities and powers. Jesus had at least once before contended with this great chief; for He says to the seventy disciples, who were filled with joy because the devils were subject to them, "I beheld Satan as lightning fall from heaven." Perhaps the Saviour here refers to the time when war raged in heaven. One thing is certain: both the devil, his angels and demons knew the mission and purpose of Jesus; for they would confess His Sonship and acknowledge His sovereignty, saying, "What have we to do with Thee, Jesus, Thou Son of God? Art Thou come hither to torment us before the time?"—Matt. viii. 29.

Some deny the existence of such a personage altogether, as they do, or are tempted to do, everything they do not understand; for we have men who presume to think that the Almighty would do nothing beyond their comprehension. Theology has gone to forbidden extremes on devilology, as on many other ologies, and by this means has provoked opposition, which, because it had to contend with an extreme, went to an extreme also. There are few things more offensive, to my

experience and ideas of honour, than to hear professed Christians talk in fellowship-meetings the way they do about the devil. It is a current saying, "Give the devil his due," but the fact is they give him more than his due. If they have been cold and indifferent, or have been guilty of some overt folly, they invariably say that they have been sorely tempted of the devil. Such folks haven't at heart enough of the truth to tell the truth. They are not honourable enough to father their own sins. They forget that "every man is tempted, when he is drawn away of his own lust, and enticed. Then, when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death. Do not err, my beloved brethren."—James i. 14. The Jews of old had a scapegoat, on which they laid all their sins; and many of our Christian friends of today make a scapegoat out of the devil. One would fancy some people to be very important, if we judge them by the fact of the devil's anxiety to get them, and the good Lord's fear of losing them; for, according to their story, the Lord is always busy trying them, passing them through the deep water, hot fires and terrible afflictions. They are shuttlecocked between God and the devil in a shameful way, according to their own telling. They are not aware that such confessions demean Christ and His work. Christ took on Him flesh and blood that He might die, and enter the spirit-realm that way; and there destroy Satan—and I believe He did. "Or else, how can one enter into

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a strong man's house, and spoil his goods, except he first bind the strong man; then he will spoil his house."—Matt. xii. 24.

As the blessed Saviour neared the death hour, He foresaw the struggle into which He had to enter. He saw the house and the strong man in it. Heaven even became audibly interested. "Now is my soul troubled, and what shall I say? Father, save Me from this hour; but for this cause came I unto this hour." Thus we hear Him confess the purpose of His mission. A voice from heaven spake good cheer to Him. The people could not make out what the voice was. Some thought it was thunder; others said an angel spake to Him. Jesus answered and said, "This voice came not because of Me, but for your sakes. *Now is the judgment of this world; now shall the prince of this world be cast out.*"—John xii. 27. That is, the voice came to strengthen Me while I fight out a deliverance for you. "Hereafter I will not talk much with you, for the prince of this world cometh, and hath nothing in Me." That Christ did cast the devil out I do believe, in spite of all the multitude of confessions to the contrary. The Holy Spirit came to take the place of the devil, for he was sent because Jesus had gone to the Father, and the prince of this world had been judged. (See John xvi. 8.)

Now, to do the work assigned, it was necessary, as we have seen, that Jesus should die, that so He might enter spiritland on the same plane that the

bodiless spirits had. It was during the time of death that He conquered the devil, the principalities and powers. When he rose from the grave He began another work on the same line and next in order. This work it took Him forty days to perform.

Next Sunday evening we will ask and answer the question: Why Christ remained forty days on earth after His resurrection, where He went, and what He did?



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CHRIST'S FORTY DAYS' WORK.

DISCOURSE XIII.

GOD NO RESPECTER OF PERSONS—LAW OF ENTAIL—GIVE THE POOR THE ADVANTAGES OF THE RICH—SONS OF GOD—THE TWO ADAMS—NO HERODIC THEOLOGY—SALVATION FOR CHILDREN, INSANE AND HEATHEN—OBLIGATION TO CHRISTIANIZE THE HEATHEN—WHAT CHRIST DID AFTER HIS RESURRECTION.

Text—1st Peter iv. 6.

"For this cause was the Gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit."



IT is time upon time repeated in the Bible that God is no respecter of persons. If we look at the human race we will find a wide difference in the condition of the individuals. Conditionally, there is a vast difference in the opportunities, and equally so in the accountability of a person living before the time of Noah and now, or one living in the days of Moses or Jesus. I was born of Christian parents, in a Christian family, in a Christian country, and to me

a Christian age. At the same time there was born another person in the jungles of Africa, of pagan parents, in a heathen land, and to him an idolatrous age. We were both born without our individual consent being solicited as to the place, conditions and age. These things were in the hands of Providence, and, at first sight, seems to affirm of the Almighty that He is a respecter of persons. But in His word we are assured that He is not ; for there we learn that accountability, judgment and compensation in the life to come are adapted to, and commensurate with, this diversity of age and individual condition. It is written, "Surely the Judge of all the earth will do right." Comparing individual with individual, country with country, and age with age, we have in this life and this world the inferior and the superior ; but the very aim of the government of God, as administered through Christ, is to destroy the inferior and restore man and nature to the superlative status of the original design of creation, hence, "God is in Christ reconciling the world unto Himself."

When man and nature are fully reconciled and restored they will have been under three distinct forms of government. The first, that which prevailed in Eden ere sin entered ; the second is the one now in operation—it is temporary, remedial and provisional ; the third will be inaugurated after the general judgment. Up to that point Christ will bear rule. "*Then cometh the end*, when He shall have delivered up the kingdom to God,

even the Father ; when He shall have put down all rule and all authority and power ; 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.*"—1st Cor. xv. 28. Then there will be a new heaven and a new earth, in which will dwell righteousness, as recorded by Peter. Then there will be no inferior dispensations. The inferior dispensations of the present government are the results of sin. Christ tells us that it was the will of His Father which sent Him, that of all which was given Him He was to lose nothing, but to raise it up again at the last day.—John vi. 39.

If one would study theology to advantage, he must study the office and relations of the two Adams to the whole human family. The second Adam, Christ, seeks to remedy the defects and sequences entailed by the first Adam. This law of entailment seems unjust to many ; and because it is not rightly understood, much confusion and error prevails. We accept it in nature and in families. We there perceive it to be operative, and, though oftentimes cruel, yet we know it is natural, and therefore right, in the present state of things. The children of the rich inherit superior conditions to those of the poor ; the children of the good have a great advantage over the children of the wicked. All this is patent to the most cursory observer. The best remedy for such entailments is not to destroy the law and isolate man from man and law

from nature. We must have an established order of sequence. Twice two make four ; wheat planted brings forth wheat. Now, if the law of sequence were not in existence, we would be in utter confusion. If, for instance, twice two should sometimes make five or eleven, or wheat when sown should produce potatoes or nuts, then business would be brought to ruin and education would be impossible. Peace, harmony and progress are based on the established laws of cause and effect. And if such entailment be necessary and advantageous in temporal things, surely it would be more so in spiritual things. "Be not deceived ; God is not mocked ; for whatsoever a man soweth, that shall he also reap. For he that soweth to the flesh, shall of the flesh reap corruption ; but he that soweth to the spirit, shall of the spirit reap life everlasting."—Gal. vi. 7. What, then, is the best remedy ? Most certainly not to destroy all together, nor to equalize by mixing the poor child's condition with that of the rich, so that they meet half-way ; it is not to get a morality from the compounding of the good and bad together. But the best and wisest remedy is to give the poor children the advantages of the rich and make the bad as good as the good. This is the very remedy proposed by the Gospel of Jesus. It is to make all good, happy and safe.

Whatever came upon the human family through the first Adam will be adjusted in due time by the second Adam. All suffering that is entailed by

all the earthly Adams going before us, and all entailed inferiority of conditions and inequalities, will be removed, and the individual rewarded and judged agreeable to a law that will take into consideration the full force of the law of sequence. "As in Adam all die, so in Christ shall all be made alive." It is not our fault we die, neither does it depend upon our merit that we be made alive at the resurrection. We are born in sin and shapen in iniquity ; but this kind of sin will not condemn us, nor will this iniquity of shape exclude us from heaven. "Because we thus judge, that if One died for all, then were all dead ; and that He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them and rose again."—2nd Cor. v. 14. No man will be damned in eternity who did not damn himself on earth. Every one lost in eternity will have first been lost in time, not because of Adam, or any other person, but because they prefer darkness to light, and take their pleasure in unrighteousness. So far as damnation goes, every person is as isolated as was the first Adam ; and as literally and as really as he did, so must they choose their own condemnation. I thank my God that I have as much faith in the second Adam, Jesus, as I have in the first. And I believe that the fortune of wealth entailed by the second Adam is equal to the poverty entailed by the first. The first Adam did succeed in making us sons of men ; the second Adam did indeed become a son of man, that we

might again be made the sons of God ; " which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God."—Luke iii. 38. Had Adam not sinned, we would have been born the sons of God ; by sin He made us sons of men. The second Adam, however, makes us sons of God again.

This federating of the whole human family in the two Adams was a wonderful device of Him who is strong to deliver, and fruitful in making a way for our escape. It is ignorance of the relation of these two Adams that leads men to make such fearful and uncharitable mistakes in theology. Why, last week, should a conference of ministers in New York city have before them the question of infant salvation, and find themselves unable to agree, and so retire the question, stating that it was one of those mysteries which God did not mean we should understand? Might they not have known that infancy, death, and limitations of knowledge in the child were the sequences of the first Adam ; but in the second Adam, the Blessed Lord, they have life, maturity and heaven? "Where there is no law there is no transgression;" and we also read that "Sin is the transgression of the law." "Except we be converted and become as little children, we cannot enter into the kingdom of heaven." Did we know better the relation the two Adams sustain to us, we would be spared those ignorant, harsh, unchristian and unscriptural harangues that we are so often treated to at missionary

meetings, where the sympathies of the people are moved and their fears excited by portraying to them the terrible condition of the pagans and heathens, who are being swept from time, millions per year, by an avenging God, into hell. Why men are so impatient and anxious to multiply the lost and crowd the regions of the damned, I know not. They give to God, Jesus and heaven but a small number. They strangely demean the work and wisdom of God by allowing the devil and hell such success and number. I want nothing to do with a theology that savours of Herodianism by slaughtering the infants; that will send all or any of the insane, who were born so, to the place of despair, and that will so unmercifully condemn the pagan. I look upon the Gospel in its purchase and application as the very essence of equity and love. I say with Paul—Roms. ii. 10—"Glory, honour and peace to every man that worketh good, for there is no respect of persons with God." And here, in this very chapter, Paul gives us the law of judgment in such cases. The Gentile or heathen are judged by the laws of nature as within them and without. The Christian is judged by the law of revelation. He is amenable to both kinds of law; "For as many as have sinned without law shall also perish without law; and as many as have sinned in the law shall be judged by the law (for not the hearers of the law are just before God, but the doers of the law shall be justified; for when the Gentiles, which have not the law—that is, Bible law—do by nature

the things contained in the law, these, having not the law, are a law unto themselves, which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another). In the day when God shall judge the secrets of men by Jesus Christ." The plain teaching of the Scripture on this point is that the heathen are judged by a law suited to them—not one suited to us. By that law they stand or fall as we stand or fall by our law. They will be amenable to that law until we give them the law of the Gospel; then they will stand or fall as we do. On the side of wrong this is heaven's rule: "He that doeth wrong shall receive for the wrong which he has done; and there is no respect of persons."—Col. iii. 25.

This plea for children, the insane, and the heathen, will somewhat expose me to the shafts of those orthodox brethren whose zeal runs before reason, and whose anxiety sours their love. But whether it does or not, if error be within the range, I much prefer to err on mercy's side. A few lines from Lord Byron's poem on the visions of judgment are to the point. This poem was really a satire on poor King George the Third:

God save the King! It is a large economy
In God to save the like; but if He will
Be saving, all the better; for not one am I
Of those who think damnation better still.
Know this is unpopular. I know
'Tis blasphemous; I know one may be damn'd
For hoping no one else may e'er be so.

The plain matter of fact is that more have gone to heaven without faith than with faith, since Christ's death. To the best of us, Christ is righteousness, wisdom and sanctification, without which none of us could meet the standard of heavenly qualification of rightness, wiseness and pureness. We all of us must partake of the pious qualification in Christ, more or less. The amount assigned by the good Lord to any individual has respect to his ability, opportunity and condition. So if a child, a heathen or a Christian live up to these conditions, they will be saved, however limited in rightness, wiseness or pureness. After the best endeavour of any human creature has been put forth, then to all such Christ stands good to qualify them for heaven. Whether they have had faith or no faith, or whether they have had a Bible or no Bible, or whether they have known of Jesus or not known, if they did the best they could they will be saved. For "God will render to every man according to his deeds"; or, as stated in other words by Peter, "The Father who, without respect of persons, judgeth according to every man's work." The mother covers the weakness and ignorance of her child; she is its wisdom and strength, till strength and wisdom are developed for self-protection and qualification. So God, in His infinite love in Christ, covers every child of Adam. In His hands none are lost, but when old enough and self-qualified, many, prodigal-like, take themselves from His care.

Some may argue from what I state that if many

of the heathen are being saved now, why send them the Gospel? The answer is, because they have a right to its superior power to bless and develop them. Of course, when they get the Gospel some will be saved and some lost, as now; but childhood and heathenhood are not permanent and stationary conditions. The child is designed for manhood, and the obligation of training is on the parent, not on the child. So obligation of training the heathen into the manhood of Christianity is on the Christian Church. The child will not ask to be sent to school, neither will the heathen ask for missionaries; but the child and the heathen must be taught. Because we know that some of the present number of children will turn out bad—some will no doubt grow up to be hung—still, whatever the consequence may be, we must train them up to manhood; they have a right to be men, and it is our duty to train them. Thus it matters not to the Church whether some of the heathen, if Christianized, will turn out bad and be lost; it is the Church's duty to give them the Gospel. We should send them the Gospel because it is our duty, and because they have a right to it from us without their asking for it, and irrespective of the use they will make of it. These are the reasons for sending the Gospel to heathen lands; not because, as some teach and plead, that the poor heathen are being damned; that God, in His providence, has made no provision for their salvation in their present state. Such pleading is a

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libel on God, and a shameful subterfuge made use of to extort more money for missionary purposes. God's ways and methods will finally prevail, and, if presented to the public, will produce a more liberal response.

We have now seen how vast and complete the provisions of the atonement are for this life, since Jesus rose from the dead. And the apostle tells us in the text that this earth-rule was applied to all those who died before His resurrection. To them the Gospel was preached that they might be judged according to or like men in the flesh. But when was this Gospel preached and by whom? We answer it was preached by Jesus during the forty days that intervened between His resurrection and ascension. The ministers employed by Him were certain chosen ones, representatives of the different nations and people. These parties were raised from the dead by Christ immediately after His own resurrection, as recorded in Matt. xxvii. 52, "And the graves were opened, and many bodies of the saints which slept arose and came out of their graves after His resurrection." This is the first resurrection about which people blunder so much. It is the "better resurrection," which some of the worthies attained to, as spoken of in Heb. xi. 35. These are the ones whom John saw on the thrones in heaven, to whom judgment had been given, and are now reigning with Christ. The thousand years spoken of means a complete dispensation; here it means the dispensation of

Christ. A day with God is as a thousand years, and a thousand years as a day, because a day is a complete fact, implying a beginning and an end. So these worthies began with Christ to reign, and will reign until the end, or judgment day.

Last Sunday evening we saw Christ entering the invisible world to conquer death and the devil. Then, when this conquest was complete, He went to the invisible again. Now, the work of redemption being complete, the atonement made, the same could be preached to the dead, as the text tells us, that they might be judged by the same law as we are ; for Christ was "put to death in the flesh, but quickened by the Spirit, by which also He went and preached to the spirits in prison."—I Peter iii. 18. The atonement was for sins past as well as to come; for God set forth Jesus "to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God."—Romans iii. 25. Having bound the strong man, the devil, then Christ began to spoil his house. It is fair to conclude that all who died before the work of the atonement was complete should have the Gospel offered to them, and by it stand or fall. All the old patriarchs died in the faith, not having received the promises, but having seen them afar off, and were persuaded of them." And, as said in another place: "And these all, having obtained a good report through faith, received not the promise; God having provided some better thing for us,

that they without us should not be made perfect." —Heb. xi. 40. None who died before Christ's resurrection went into heaven. To have gone into heaven before would have been to go in on credit, for the way into the holy of holies, or heaven, had not yet been opened up. So Paul tells us, Heb. ix. 15: "For this cause He is the Mediator of the New Testament that, by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance."

The teachings of the Bible on this point I take to be, that all who died before Christ's time had the offers of the Gospel; that the Saviour took forty days in which to do this work; then all who accepted Him went with Him to heaven. "He led captivity captive, and gave gifts even unto the rebellious." The Saviour told His disciples before His death that He would go and prepare a place for them; "that where I am there ye may be also." Now we know the Saviour said He came forth from the Father, and He told the disciples that He would return unto the Father. He offered this prayer: "Father, I will that they also, whom Thou hast given Me, be with Me where I am, that they may behold My glory which Thou hast given Me." —John xvii. 24. To have clear views of the mission of the Saviour's forty days' work helps wonderfully to open up Old Testament history, and reconcile many apparent difficulties. It shows us how rich and grand, how complete and equitable,

the Gospel of Jesus is to all in every condition, age and nation. The forty days gave one day to each century from Adam down to that time. Each day's work covered a century, and doubtless the order of appeal of Christ and His resurrected ministers was beginning with the first century, so down to the last. From that point time renumbered. It was written by the prophet that the Saviour should see the travail of His soul and be satisfied. Some people try to give Him but few souls. I believe He will have many, and that He would not be satisfied if hell had so many and heaven so few. It is well that John tells us that outside of the direct seed of Abraham he beheld in heaven "a great multitude, which no man could number, of all nations and kindreds and people and tongues." Let us remember this: that the salvation provided in Christ is a great one, and those who neglect it will find their lot with a despairing minority.



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THE JEWS.

DISCOURSE XIV.

BALAAAM'S PROPHECIES—THE FREEDMEN'S EXODUS—ANCIENT GENERALSHIP—THE TWELVE TRIBES AND THE ZODIAC—THE STARS PROCLAIM SALVATION—THE PRAYER OF BLOOD—HOW IT WAS ANSWERED—RETURN OF ISRAEL AND THE JEWS TO PALESTINE—CONQUEST OF THE WORLD BY ISRAEL APPROACHING—NUMERICAL POWER OF ISRAEL AND JUDAH—SLAUGHTER AT THE SIEGE OF JERUSALEM—ATTEMPTS TO REBUILD JERUSALEM—GENTILE PERSECUTION—ROTHSCHILD, DISRAELI, GAMBETTA AND BISMARCK—COMING UNION OF JUDAH AND ISRAEL—JEWS REVOLUTIONARY LEADERS—JUDAH'S WAIL.

Text—Matt. xxvii. 25.

"Then answered all the people, and said, His blood be on us, and on our children."



BALAK was the king of Moab at the time the children of Israel were passing through a portion of that country on their way from Egypt to Canaan. He sought to stay them in their march, and turn them aside from their God-appointed route. To this end Balak sent for the famous prophet and medium of Pethor. The Elders of Moab and Median "departed with the rewards of divination

in their hand ; and they came unto Balaam and spake unto him the words of Balak." At first Balaam refused the invitation, but tempted by persuasion and a bribe he finally consents, with the agreement that he is only to prophesy what the Lord puts in his mouth. The vision of an angel and reproof of the beast on which he was riding are given to convince him of wrong. Balaam repents, and God permits him to visit Balak with the understanding that he should speak only what God would put in his mouth. Balak made every provision by building altars, sacrificing and otherwise, then he took Balaam on one of the high places of the mountains of Moab, from whence he could see the encamped hosts of Israel, and bid him curse them. Balaam went into his usual trance state, but the Lord directed his tongue and instead of curses he uttered prophetic praises. He said that the hosts of Israel would dwell alone and not be reckoned among the nations, and that Jacob and Israel would be numerous. Balak changes Balaam's position to where he could not see all the tents of Israel, thinking this would help the prophet to boldness, but the change was not successful, for Balaam declared that they had the shout of a king in their camp, that enchantment and divination could not prevail against Jacob and Israel ; that the people were to be as a lion, courageous and strong. Again Balak changes Balaam's position ; this time he is to try to curse Israel from the top of Peor. This third time Balaam left off

the enchantments. This is beautifully put by the sacred writer when he says :

“And when Balaam saw that it pleased the Lord to bless Israel, he went not, as at other times, to seek for enchantments, but he set his face toward the wilderness.

“And Balaam lifted up his eyes, and he saw Israel abiding *in his tents* according to their tribes ; and the Spirit of God came upon him.

“And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said :

“He hath said, *which* heard the words of God, which saw the vision of the Almighty, falling *into a trance*, but having his eyes open :

“How goodly are thy tents, O Jacob, *and* thy tabernacles, O Israel !

“As the valleys are they spread forth, as gardens by the river’s side, as the trees of lign aloes which the Lord hath planted, *and* as cedar trees beside the waters.

“He shall pour the water out of his buckets, and his seed *shall be* in many waters, and his king shall be higher than Agag, and his kingdom shall be exalted.

“God brought him forth out of Egypt ; he hath as it were the strength of a unicorn ; he shall eat up the nations his enemies, and shall break their bones, and pierce *them* through with his arrows.

“He couched, he lay down as a lion, and as a great lion ; who shall stir him up ? Blessed *is* he

that blesseth thee, and cursed *is* he that curseth thee."—Numb. xxiv. 1-9.

To properly understand this beautiful description of tented Israel, let me invite your attention to the very remarkable mode and rules governing their encampment. Keep in your mind that here were some three millions of people; a nation indeed on the march, with enemies before and behind—an exodus of freedmen, to which the exodus of coloured folk now going on from the South to the West is a small affair. We talk of great generals, but who will compare to Moses; we praise the commissary department of this scientific day, but what country has one to compare with that of Israel? We think ourselves wise these days, but we should not forget that much of the wisdom of to-day is the forgotten knowledge of our fathers before us. The fathers of these wandering children had long before mapped out the starry heavens. The twelve zodiacal signs and twelve Hebrew tribes are not accidental by any means. It is as curious as it is wonderful that the tribes represent these signs, and that when they were encamped they actually cut the figure on earth of the zodiacal figure of the heavens. Each tribe knew its place in camp or on the march, by the zodiacal signs in the night sky above it. You need not wonder at the lavished praise of Balaam when looking from the top of Peor on the plains of Moab when he says: "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel." To the zodiacal signs

there is a fine reference in the question put to Job by the Lord, "Canst thou bring forth Mazzaroth in his season? or canst thou guide Arcturus with his sons?" And who but the God-directed and guided Moses could bring forth Mazzaroth from Egypt and guide Arcturus through the wilderness? Both Mazzaroth and Arcturus mean the twelve zodiacal signs. In this proud and boastful day we know but little of the scientific teachings and meanings of the Bible. We carelessly and ignorantly use the things and facts as if we had originated them.

Is it not marvellous that the twelve sons of Jacob each had, as his private signet, one of the signs of the zodiac, and these signets became tribal? For instance, the figure of Aquarius, the first of these signs, stood for the first-born, Reuben. The special time and nature represented by these signs are all taken notice of in the patriarch's blessing of his twelve sons. The signet of Reuben was Aquarius, which means water. So Jacob said of Reuben that he would be as unstable as water. The twelve signs are as follows, with their meaning:

Reuben—Aquarius, meaning water pouring.

Simeon—Pisces, means fishes; which stands for multitude.

Levi—Libra, means scales; and stands for weighing.

Judah—Leo, means lion; in Hebrew, distinction.

Dan—Scorpio, a scorpion; in Hebrew, conflict.

Naphtali—Capricornus, a goat; in Hebrew, cut off.

Gad—Aries, a ram ; in Hebrew, sent forth.

Asher—Sagittarius, an archer ; in Hebrew, a destroyer.

Issachar—Cancer, a crab ; in Hebrew, holding fast.

Zebulun—Virgo, a virgin ; in Hebrew, purity.

Joseph—Taurus, a bull ; in Hebrew, coming.

Benjamin—Gemini, twins ; in Hebrew, united.

Had I time I could show you how each of these signs enter into the prophetic blessing of the twelve sons. To understand these signs, look at your almanacs. Now, was it not suitable that to Levi should be assigned Libra, the scales, to the tribe that would be expected to teach the law? Was it not natural, knowing what we now know, that the sign of Dan should be the scorpion, which means conflict? Has not this tribe had conflicts? Their history says yes, with emphasis. And so with all there is an appropriateness. In a higher sense, also, did the signs of the zodiac teach, for they taught the whole plan of salvation in Christ, the whole Christian dispensation from the instability of Reuben, as found in Adam's fall, to Gemini, of Benjamin. Gemini, meaning twins, it teaches that we will all be united in one person named Christ. Benjamin was both the son of sorrow and son of my right hand or deliverer ; so was Christ. Joseph has Taurus, or bull, which means coming. You ask what is coming ; I answer, the millennium is coming, for the sign of unity is last, and it has to be brought about by England, or the Saxon race,

for the coming is through the bull. It was because the zodiacs taught the plan of salvation that the wise men knew the star and coming of Christ. Paul in his noble defence before Agrippa said of a certain thing that it was not done in a corner. So we say the plan of salvation has not been hid away in a corner ; it is not a private affair, either in its provisions or evidences. By signs in heaven and multiplied evidences on earth, with the state and expectations of the nations, the Jews might have known that Jesus was the Christ. He was true to prophecy in person, time and place. But they rejected Him, they hated His person, and feared His influence. When the royal gift of pardon was put in their hand by the dream-awed Pilate, in their madness they chose Barabbas, the notable prisoner and robber, in place of the meek and lowly Jesus.

From the record given us by the Evangelist Matthew, we learn that the Roman governor Pilate was desirous of liberating Jesus. When all means of doing so had been exhausted, he flung both himself and his noble prisoner on their clemency, saying to the blood-thirsting and impatient crowd, "What shall I do, then, with Jesus, which is called Christ?" They all say unto him, "Let Him be crucified!" One more plea Pilate put before them by asking, "What evil hath He done?" But they cried out the more, saying, "Let Him be crucified!" When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water and washed his hands before the multi-

tude, saying, "I am innocent of the blood of this just person; see ye to it." Then answered all the people and said, "His blood be on us, and on our children." What a prayer, what a request! What a legacy asked for entailment upon the children! This prayer was a fact, but whether it was or not, this we all know, the answer has been most terribly fulfilled. From that moment a wall of blood was built, which since then to now has been a wall of separation. The hound follows on the scented trail of the fox, and so on the scented trail of blood may the Christian student follow the Jews in their course down the ages and wanderings to and fro on the earth. A testimony sealed with blood this people offer to all the world in favour of a God, a Providence, the Bible and Jesus. None of the learned theologians of our day are bold enough to symbolize or spiritualize the curses allotted to Judah in prophecy. Nay, they all rather take a pride in having so material and tangible a proof for reference and confirmation. Ignorance is not so ignorant as to overlook this fact. But it is passing strange that the prophetic blessings falling to the Jews now and in the future have both by the learned and the ignorant been spiritualized and immaterialized. Not content with appropriating the curses to Judah, they have unbecomingly taken to themselves his blessings. Most people and teachers have a faint idea that somehow, some time, the Jews will be gathered back to Palestine. But I am at a loss to see how Judah can return

without Israel. The prophecies generally yoke them together in any such enterprise. "Lo, the days come, saith the Lord, that I will bring again the captivity of *my people Israel and Judah*, and I will cause them to return to the land that I gave to their fathers, and they shall possess it." Scores of times, directly and indirectly, do the Scriptures teach the return of these two houses and people. Yet the pulpit is guilty of making these two houses one, these two peoples one, and the blessings and curses are indiscriminately given to one or the other. Hosea i. 2 says: "Then shall the *children of Judah* and the *children of Israel* be gathered together, and appoint themselves one head, and they shall come up out of the land, for great shall be the day of Jezreel." I repeat what I have said before, that no man can read the Bible intelligently or in any great degree interpret prophecy who does not and will not accept the God-revealed distinction between the house of Judah and house of Israel. A writer would be no more guilty, or less ignorant as to real fact, who should write the history of our country for the last twenty years, and use the house of the Yankees and the house of Indians synonymously, than are those who in writing and speaking confound the two people, Israel and Judah.

"The Lord removed Israel out of His sight, as He had said by all His servants, the prophets."—2 Kings xvii. 23. But Judah was to be scattered abroad in the face of all nations. Judah never was

to be lost, and he never has been. Many times it would have been a blessing if he could have been lost, for then he might have escaped the sword, persecution and death. God had foretold that they would be few in number, they should be bereaved of their children, they should be a proverb and a reproach among the nations of the earth. The promises of God to the patriarchs have been a grand failure, so far, if the Jews only comprise the heirs of Jacob. Castaway Israel was to be fruitful and prosperous, and powerful in the latter days. Some of the descendants of Abraham must be a nation, a company of nations. The Jews are not; are the promises a failure? No, by no means, for Israel is filling the world with his offsprings and conquests, as found in the Saxons. Whoever Israel is, to him is conquest promised, both of people and lands. And if we are not lost Israel coming to light, why then we are Gentiles, and as such we will in due time have to be subject to Israel, for all the Gentile nations and kings are to give in their allegiance to him. To Israel the kings of the earth are to go and learn of his ways and serve his God. Theology as usually expounded presents a poor future to us and our children. For if we are not Israel, then England will have to yield up her vast dominion, and the United States their independence. For the people called Israel are the heirs to blessings of number, territory, conquest, and plenty. This line of theology does not stop its course of humiliation here. For, accord-

ing to the great teachers, the ten lost tribes, who were to be numerous, powerful and prosperous, are to turn up some day out of the few poor Indians left. They will have to turn up soon in this quarter, or there will be no Indians left to manufacture Israelites out of. Or some poor, degraded tribes of Africa, or some savage tribe or tribes on some of the South Sea Islands. Wonderful teachers, sublime theology! Be it known, whoever Israel is, to them all the rest of men and nations are to be in a measure subject. The bereaved house of Judah numbers about nine millions; this house that was to be few. It is composed of two tribes. How many ought we to expect the prosperous house of Israel to be this year of our Lord, 1879? A house, you will remember, numbering eleven tribes, including Manasseh. Will an honest and fair inference send us to some out-of-the-way place, to some small and degraded people, to find the house of Israel? Nonsense! A man might as well set up a hotel in Greenwood Cemetery and expect to be sustained by the patronage of the slumbering dead, as that this house should be found in any such place. In the presence of such teaching humility lies dead at the feet of conceit, and wisdom goes mourning about the streets because her children act unwisely.

“And they shall fall by the edge of the sword, and they shall be led away captives into all nations; and Jerusalem shall be trodden down of the Gentiles, until the time of the Gentiles be ful-

filled."—Luke xxi. 24. Three of the four items of this passage have been literally fulfilled. They did, indeed, fall by the edge of the sword in the year 70, when Jerusalem was besieged and destroyed by the Romans. Nothing on record can be more horrible than the slaughter and suffering of the Jews at that time. Tier upon tier of dead bodies formed actual barricades, and blood like a river ran through the city of David. A time when gaunt famine smothered the instinct of the mother, so that she fed upon the dead carcass of her own child. A time when thousands were maddened by hunger and crazed by the tasting of blood, burrowed in the piles of the dead and suffocated. Within that small city perished a million or more. To bring it home, we may say that more Jews perished at that time than 'all put together of the sick, wounded, and slain in both the Northern and Southern armies in our late war. "Let His blood be upon us, and on our children." Brethren of Judah, your prayer and request have been most literally answered. Well might your Messiah and our Jesus weep as He looked down from the Heights of Olivet and say: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her brood under her wings, and ye would not! Behold, your house is left unto you desolate."—Luke xiii. 34. Down through the years saw the Saviour. He saw this awful visitation, this wreck

and ruin. From thence the few spared were scattered as captives. The city in ruins, the land desolate, the children in captivity ; what a picture ! And yet men cry out for a sign, an evidence of Christianity, a proof of the Bible. God help us. A few years after it was destroyed, Hadrian, the Roman Emperor, built a new city on the ruins of the old one, calling it Elia Capitolina, and forbid the Jews to enter there on the penalty of death. On the contrary, in the fourth century, Julian, the Apostate, said he would make the words of the Saviour a lie and prophecy a failure. He would build the temple and reinhabit the city again with Jews, but though the Jews were willing and Julian was strong, the thing was a failure ; earthquakes shook down the walls, and fire-balls bursting forth from out of the ground slew the workmen, until all was abandoned.

The Jew in all his wanderings has been marked. As the prophet said, "the show of their countenance doth witness against them." Nations have vied one with another as to which could be most cruel toward them. They have been the subjects of special legislation and taxation. What a page of history theirs is, all blotted with tears and spotted with blood. The Roman emperors Verus, Commodus, Constantine, and most of their successors ; the popes, kings and queens, especially in Europe, seemed to take delight in restraining them of their liberty, confiscating their property, and banishing them from one country to another. What an

anomaly the mode and manner of their living has been. A race without a leader, a people without a king, a nation without a government. In 1269 a French law provided that all Jews, male or female, living in the kingdom, should wear a wheel-shaped piece of yellow cloth as big as the palm of the hand on the breast and back of their outer garments. Any Jew detected without this badge could be stripped and his clothes confiscated. "Let His blood be upon us and our children." How literally this has been fulfilled, because if you analyze the cause of this hatred toward the Jews you will find its source to be Jesus. They have been Christian nations who have chiefly done the persecutions. And why have they hated the Jews? The best answer is, because the Jews hated Jesus. The Jews in Herod's hall in Jerusalem little knew, when they spat on the face of Jesus, how through the centuries it should be done unto their descendants. Before the expulsion of the Jews from Spain in 1492 it was lawful for any one on any of the church feast or fast days, to spit in the face of a Jew. Famines, pestilences, plagues, earthquakes, and remarkable accidents were commonly attributed to them, in consequence of which thousands of them were put to death at a time. It is strange that the Man of Galilee, a Jew of Judah, should be the Jesus of the Christian nations, and the Jews, His brethren after the flesh, the most cursed and hated. One would naturally suppose that the Jew would have been honoured and welcomed into

Christian society everywhere, because that they had given to the world a Christ, a Jew Saviour. Their hatred of Jesus has been as wilful and persistent as the persecutions of the Christians toward them. In this rejection we can discern the spirit, its nature and strength, that gave rise to the prayer of the text. And in the dread persecutions which they have suffered we perceive the prayer has been answered. The people for whom God wrought miracles have been, and even now are, a living miracle for God, His word and His providence.

The Jews are now citizens in every civilized country, excepting Spain and Russia. And to-day in legislation and commerce they are the most powerful of any people. Put together Baron Rothschild with his money, Disraeli with his power in England, and Gambetta in France, and Bismarck in Prussia, and many other Jews, or those of Jewish origin, in places of trust and power in and over the nations, and you have a centralization, a stupendous power in a narrow circle. This is necessary, for Judah and Israel are to be one stick again. (See Ezekiel xxxvii. 16.) And if the Jews are to be restored to Palestine, it is necessary that Judah come to the front and unite with Israel and Providence in bringing about the same. Some time ago I pointed out to you that Judah's cup would not be full till after the reign of Anti-Christ. Many Jews are to follow this strange person. They rejected the Saviour, and the Saviour told them that in the last days one

would come in His own name ; him they would receive. If you look abroad you will see what an agitated force Judah is becoming. The best and most trusty leaders of the Commune in France are Jews, of the Socialists in Germany, of the Nihilists in Russia and of the Internationals of Europe. The three medical students tried in Berlin last week for maintaining secret connection with the Nihilists are Jews, named Gerewitz, Arohson and Liebermann. The world on every side and in every phase illumines the page of prophecy and interprets the mind of God.

Their long dark night of persecution is nearly o'er, and the day-dawn of a better day is hastening on. God is giving them place, favour and power. He kept them back from owning any other lands, but He has preserved the land He gave to their fathers for them. The latter rains are beginning to fall again in that land of desolation. The mosque of Omar shall e'er long give way to the temple of Judah. The plaintive cry of the pilgrim Jews under the ruined walls shall be hushed. "*Ali bene, Ali bene ; bene bethka ; bekarob, bimheira, bimheira ; beyamenu bekarob.*" Which means, "Lord, build, Lord, build ; build Thy house speedily, in haste, in haste ; even in our day build Thy house speedily." Amen ; so mote it be.

EYE TO EYE.

DISCOURSE XV.

DENOMINATIONALISM FORETOLD BY THE PROPHETS—ITS USES—
SECTARIAN POMP—PROFESSIONAL DUTIES—CRITICISM OF REV.
H. W. BEECHER—CAUSES OF HIS SUCCESSES AND FAILURES
—DR. TALMAGE—MR. BEECHER'S IMPROVEMENT IN THEOLO-
GY AND MORALITY—"THE PARALYZED ARM"—GOUGH ON
TEMPERANCE—GROWTH OF LIBERALITY AMONG THE CLERGY
—THE EMPTY BOASTS OF ROME—HELL BETTER THAN THE
INQUISITION—FINDING THE LOST TRIBES AND OCCUPATION
OF PALESTINE—PROGRESS OF ISRAEL'S IDENTIFICATION.

Text—Isaiah lii. 8.

"Thy watchmen shall lift up the voice; with the voice
together shall they sing: for they shall see eye to eye, when the
Lord shall bring again Zion."



THE time and state of things here spoken
of by the prophet every Christian can
devoutly desire. And so desiring, we
should naturally labour to hasten on
so glorious a day. Now, many Christians deplore
and unreasonably lament the division of the church
into so many sects, parties and denominations.

They speak of these divisions as if they were positively wrong and sinful. They seem to forget that man is progressive, and that there are incipient steps and degrees in this law of progress. Children are children, and it is a good thing for mature persons to keep this in mind, for if we forget, we will very naturally fall into the error of demanding from them wisdom and conduct inconsistent with their ages. Childlike conduct is consistent with childhood. Sects, parties and denominations are consistent facts along the line of centuries. Neither the church nor the world are matured enough in knowledge and charity to be a unity in doctrine and form. In due time they will be. Childhood precedes manhood, and these existing divisions as reasonably precede the perfect day of union. Men of the world, and some men of the church, are never weary of berating the doctrines of Christianity because of the divisions. Such folks might just as well, and as reasonably, berate childhood. They fail to discern the intentions of God and the signs of the times.

The Prophets forecast this very condition of the church, and, thank Heaven, they also forecast the higher and more glorious condition of the church's state, union and universal accord. Isaiah, in his forty-fourth chapter, speaking of these very days of the state of the church in Israel, says: "And they shall spring up as among the grass, as willows by the watercourses. *One shall say, I am the Lord's; and another shall call himself by the name of Jacob;*

and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel."

And lest we should think all this would be outside of Providence, the prophet goes on to say : " Thus saith the Lord, the King of Israel, and His redeemer, the Lord of Hosts, I am the first, and I am the last ; and beside me there is no God. And who, as I, shall call, and shall declare it, and set it in order for me, since I appointed the *ancient people* ? And the things that are coming, and shall come, let them show unto them." Truly sects have been as willow trees, and they have vied one with another as to which should have the best name. Just let your mind glance at the different names and titles of the several denominations, and you will see how pompous and proud they have sought to be. How some have tried by a name to contain the whole church, or to condemn others. Hence we have Catholic, Holy, Apostolic, Christian, even Bible Christians, Disciples, Israelites, Free, United, Spiritualists, and so by the score. Now, I take it for granted that most of the so-called orthodox churches, and even some others, are Catholic in design, Holy in purpose, Apostolic in authority, Christian in spirit, Disciples in intercourse, Israelites in descent, Free in action, United, Fraternal and Spiritualists in faith. As to the several denominations the one called Catholic is no more so than some others, and they who claim to be Apostolic are not more so than their neighbours. The " Christians " are not the only Christians in the

world, neither are the "Disciples" the only followers and scholars of Jesus. "The Free Church" is no freer than the rest, nor is the "United" any more so than many others. The "Spiritualists" are far more material in faith and practice than many other sects. The fact is, names are a delusion, very often they are empty and vain, misleading and presumptuous. Jesus gave the test of discipleship at the beginning, which will be the true test to the end. *"By this shall all men know that ye are My disciples, if ye have love one to another."* The true brotherhood of Christianity must be known by fruits of good works. Christ invited the critical generations of His day to judge Him by His works. "Believe Me for the very works' sake." And we, His followers, should rise to this high station of judgment. We should not only be willing to have our words and confessions critically analyzed and judged, but to have our works so canvassed; we should invite men's faith to our creeds through our works. Whether we invite them or not to so approach us they will. The world is keen enough and wise enough to judge professing Christians by this rule; it is a good rule, it is a hard rule, but just as fair as it is just and hard. By the rule of creeds many are called; by this rule of works few are chosen.

Denominationalism has been and yet is a means to a glorious end. Sects and parties will vanish in due time, as light increases and charity abounds. God in providence has a purpose in permitting and

blessing these numerous divisions. They are educational in practice, and unifying in aim. This fact is grandly set forth by Paul in Ephesians, fourth chapter, when referring to the organization of the infant church. "And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." And why this diversity? The answer is given: "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ," that is the church of Christ. In the first place we have five orders—apostles, prophets, evangelists, pastors and teachers. These *five*, in practical operation, are for three things, to perfect the saints, make successful the ministry, and so complete the Church. If you ask how long this diversity will exist, and when these means will have answered their end, the answer is, "*Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.*" Thus we see the Gospel aim is unity. This period and state of unity the prophets repeatedly forecast. It is the time when the lamb and the lion shall dwell together in peace.

I am happy in the thought that this diversity leads to unity, and that the good Lord can work up all this material of sects and parties to His own glory and the success of His Church. This view enables me to regard kindly and act charitably toward all Christian denominations, for they are of God, and working for God. What more could I

ask? Hear the utterances of the Holy Spirit through the gifted Paul of Tarsus, when writing to the Corinthians: "Now there are *diversities of gifts*, but the same spirit. And there are *differences of administrations*, but the same Lord. And there are *diversities of operations*, but it is the *same God which worketh all in all.*" Glorious truth! God working all in all. The perfect manhood in Christ is developing, the day of union is drawing near; aye, the time is near at hand when the watchman on the walls of Zion shall see "eye to eye." And rest assured, dear friends, that when the ministers see "eye to eye," their congregations will not be far behind. Experience and observation leads me to say at this point that the ministry are more prejudiced and bigoted than the laity. Many men honestly engaged in a calling should seek to destroy it, and their success should be measured on this line. The medical man should teach and practise, so that we could do more and more, better and better, without him, and he is the best doctor who can remove his patients furthest from him in need and dependence. Of course there are some doctors who, through ignorance, or gain, may seek to make their patients dependent upon them, but just so far as they succeed at this point are they defective. The minister's business is to so preach and teach that his congregation become equal to him in knowledge and experience, to remove them from a state of dependence to one of independence, so that they will be wise and good, whether he visits

them or exhorts them or prays with them. His success should narrow the sphere of his labour. He should preach temperance so effectually that he will not have a drunkard in his congregation to preach to, and honesty, brotherly love and pity so earnestly and clearly that his people will all become true Christians. He should teach them the principles of benevolence so completely that he will have no need to harangue and urge them to do their duty in money matters, because they will do so from self-love and conviction of duty. These things are the true measure of a minister's success. Some ministers, like some doctors, prefer to have their congregations dependent upon them. The time should come, and no doubt will, when neither ministers nor doctors will be wanted, when the people shall be wise enough and good enough to be their own priest, and prudent and healthy enough to be their own doctor.

The mother's duty is to train her child in such a way that it will become independent of her—that is, able to care for itself. The son or daughter that can soonest and best do this is the greatest honour to the parents. But some parents are fond of doing everything for their children, and the consequence is such children are always dependent and very unfit to battle with the world.

The schoolmaster should so teach and instruct that the pupil will become equal to himself. A successful teacher will narrow his sphere every day. The best master is he who can get his scholar

soonest to that point where he cannot teach him any more. Success must be measured on this line, even if success be the death-knell to our grandest powers. An intimate friend of the Rev. Henry Ward Beecher, one who is a member of his church, and has heard him preach for twenty-three years, said to me the other day, "Doctor, I think Beecher has failed in his preaching talents greatly these last few years; don't you think so?" I said I supposed he had, judged by one rule, and he had not when judged by another. To me it seems that Mr. Beecher was raised up for a special purpose and work; that purpose he has answered and the work has been accomplished, and his success has naturally paralyzed him to a great extent. Mr. Beecher took hold of the slavery cause when it was hardly a cause at all. Into this cause he flung his whole soul, to sink or swim with it. It was a grand cause and he was just as grand a man as it was a cause. With gladiatorial skill and giant-like strength he fought this great evil until the day of victory. This victory, however, cost him the right arm of power as a preacher. He did, as every successful labourer should, namely, destroy his own power. In no other cause can Mr. Beecher ever be so eloquent, earnest and successful. Without doubt every impartial man will acknowledge that the negroes are as much indebted to him as any other man of this country. And besides this slavery question, another factor of power slipped out of his hands at the same time. The Republicans came into office and

with them he was in intense sympathy. He had been accustomed to lash with unsparing and inimitable eloquence, and criticise with fearless vehemence, the Democrats. Of course when his own party were in power he had not the same freedom in criticising anyway ; he didn't use it if he had. He made one bold effort to be free in the time of Johnson's Presidency, but his congregation and friends warned him to be still. Mindful of their warning he retired from the throne of government criticism. The Credit Mobilier scandal was before the public a few years ago. I then listened for his voice but heard it not. Speaker Colfax retired under its weight ; he was an intimate friend, but not a word in defence or excuse. My neighbour, Rev. Dr. Talmage, I remember, ran into the arena and shouted aloud the innocence of Colfax, and a few Sundays after he ran in again and proclaimed that Jay Cooke was a Heaven-chosen man. I simply thought that my friend Talmage had chosen a poor time to sound the praise of these two men.

Now, to judge Mr. Beecher on the slavery and Democratic line, we will have to conclude that he has waned in preaching power ; but if we judge him on the theological or moral line, I think he has improved. If the Democrats should get in power next general election, then life will, in some degree, flow into the paralyzed arm of Mr. Beecher. It is with him as it is with J. B. Gough, the great temperance orator. They both are at home on a special subject. Mr. Gough is nothing extra when

he undertakes to lecture on any other topic than temperance. I heard him some two years ago on another subject; the effort was weak, the matter dry and uninteresting, except at one point where he touched on the drunkard's home; then I saw Gough. Gough in the flash of the eye, Gough in the arms and legs. And Gough I heard and felt in the voice. Ah! it was the same Gough I had heard in England when I was a young man. I was really glad just to get a glimpse of him once more. And just so the Beecher of another day may be seen occasionally in Plymouth Church. Now, of course, on the slavery question Mr. Beecher and other watchmen on the walls of Zion see eye to eye.

The material fact of the text, on which is grafted a spiritual idea, is as follows: Ancient cities were walled around; on the walls watchmen were stationed through the night to guard the city. The respective portion allotted to each was the half way between certain towers built on the walls. When it was dark each watchman left his tower and walked till they met each other, then they knew there was no enemy between them. As the light dawned they would not need to walk the entire distance between them, because the light would enable them to see that there was no enemy. Thus they had less and less to walk as the light increased, until, in the full light of day, they could sit in their tower and see "eye to eye." The prophet likens the church to a city with its walls and watchmen. This church-city he calls Zion. The

priests or ministers are the watchmen. In the darkness of the ages past they have not been able to see eye to eye. As it often happened with watchmen, darkness generated fear, and fear generated imaginary enemies, so the limited knowledge and charity of the past have given rise to fear and imaginary foes among the ministers. But with increasing light comes clear sight and greater confidence. Ministers are beginning to see eye to eye; a better day is dawning upon the church. Men cannot and dare not be as illiberal as they were a few years ago. For centuries the two great churches claiming jurisdiction over the civilized nations and parts of Asia loved darkness rather than light. The Latin and Greek churches rest under a fearful condemnation for those dark centuries. Take, for instance, the claim of the Latin, or Catholic, Church. This church asserts that it has been in existence and jurisdiction from the Saviour's time till now, and that for centuries they were the only church in existence, and had sole charge of Europe. Allowing this boastful claim, then I ask what sort of a church was that which could permit such darkness, that did so little for the people? It is a sorry total this church has to show of eighteen hundred years of rule. Did not they make this claim, and here and there an historian tell us that the church was in existence, we surely would not suspect its presence. One would almost as soon look for and expect to find an orthodox church in hell as in Europe during the

dark ages. And many poor souls were better off in hell, if to hell they went, and there the church assumed to send them by the thousands, through the flame, stake, inquisition and dungeon. It is no compliment to our Catholic friends to tell and persuade us that they were in existence then, nay, more, that they had all power, being the only church. A Jew would cover himself with as much glory who should prove to me that he was a direct descendant of Judas Iscariot, and he would equally commend himself to my favour. The ignorance of the populace (and even not half of the priests could read or write, according to the historians), the poverty and degradation of the multitude, is terrible to read of. A church or Christianity that could create no better conditions than these should cease to exist ; at least it should not claim patronage and honour at our hands.

Thank heaven the past is past, and the cheering present is our portion and an inviting future. The prophet declares that we are to see "eye to eye." You ask, When shall we see "eye to eye"? The prophet says when the Lord shall bring again Zion. What does bring again Zion mean? It means the return of the Jews and Israelites to Palestine. It is the time referred to by the prophet Hosea, when he says : "Then shall the children of Judah and the children of Israel be gathered together and appoint themselves one head, and they shall come up out of the land ; for great shall be the day of Jezreel." The finding and identifying

of the ten lost tribes of Israel is the work set opposite this age. One truth presupposes another, and consequently one truth must go before another. A man must learn his alphabet ere he can set up for a good reader ; a man must be somewhat of a mathematician before he can become an astronomer. There is a time for our first set of teeth, and equally so for the second. There was to be a time for these tribes to be out of sight, literally lost to themselves and others ; and surely there is to be a time when they are to be found. It is the finding of them that will overwhelm the world with a conviction of God's faithfulness, wisdom and love. His word and providence and the condition of things will be a trinity of light ; and this light will be so clear and commanding that all men will see the will and purpose of heaven. "And their seed shall be known among the Gentiles and their offspring among the people ; all that see them shall acknowledge them—that they are the seed which the Lord hath blessed."—Isa. lxi. 9. It is not the seed which He cursed—the Jews—but Israel whom He hath chosen ; His inheritance that are to be found, known and acknowledged. The Jews have never been lost ; everybody admits that they are Jews.

The blessings next in order and the work of the church all hinge on the identification of Israel. We are right abreast of it, and cannot move successfully except on this appointed line. The church and ministers have long been praying and labouring that we might see eye to eye ; the time, work

and condition preparatory to this glorious state they refuse to accept. They cannot much longer refuse, I think. Some ministers think I ought to be put down—that is, stopped from advocating this theory. The very effort they are making is only putting me up, and, what is ten thousand times better, advancing this glorious cause. The New York *Independent* must give another call for volunteers to do this work. “Oh! for harmony!” cries one; “Oh! that we may all be united,” says another. Such persons forget how and when the desire of their souls will be gratified. Hear the words of Zephaniah: “*For then* will I turn to the people a pure language, that they may all call upon the name of the Lord to serve Him *with one consent.*” When is this “*for then*”? It is, my dear friends, just after the battle of Armageddon. Supposing this theory to be true, what profit? This I will answer more fully next Sabbath.




TIME OF CHRISTIAN UNITY.

DISCOURSE XVI.

PURE LANGUAGE AND ONE CONSENT—NATURE OF THE MILLENNIUM—HOW IT WILL COME—ROSH HASHANA—THE PYRAMID—UNFULFILLED PROPHECY—THE WORK BEFORE US IN 1879—BIBLE PROMISES—CUI BONO—THE REVOLUTION AND THE REBELLION—ABRAHAM LINCOLN'S POLITICAL IDEAS—GOD'S PURPOSES.

Text—Zephaniah iii. 9.

“For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve Him with one consent.”

T surely will be a blessed day when the numerous and various creeds of christendom and the world shall become one, and that *one* pure and free from error, and when all Christians shall work shoulder to shoulder. The word *language* in the text means a pure confession, or, as it is in Hebrew, clean lips. The word *consent* means united action, and in Hebrew it is shoulder. The idea of united action is very nicely conveyed by the word shoulder. This pureness of creed and concert of effort are to

characterize the whole church of God at a given time as expressed in the phrase: "*For then will I turn to the people.*" God promises to bestow this gift of union on the church. For such a period every Christian can sincerely pray and labour to hasten it on. It is a fallacy entertained by many who suppose they cannot do aught to aid Providence. They forget that God works by means, and so far as man is concerned, these means can in a measure be aided or retarded as they pass through the sphere of man's freedom. This idea Peter accepts and expresses when he exhorts us to look for this millennial day and hasten its coming. The millennium is an individual fact ere it can be collective and universal. The millennium in a man is when he is sanctified wholly, body, soul and spirit, in a Christian sense. The millennium in the world, in its highest type, is when all men are sanctified. It is not an event that will be forced upon us. Neither is it an event that is disconnected from, or independent of, man's freedom. It will be a natural sequence coming into existence reasonably and gradually. It will be the completion, reward, success and crown of the multiplied agencies and means that have gone before. It will dawn on the world as naturally as the quiet and serenity of a summer's morn after the thundering, darkness and rain of the night past. The error of the Millennialists has been, and still is—they have looked upon this great fact as an effect without cause, a result independent of means and not at all conditional on human

freedom. As a *gift* they have believed that God could consistently bestow it upon the world at any time, either past or present, say for eighteen hundred years. And as a *state* they have believed that the good Lord could have produced it at any moment quite irrespective of means, the state of the world or human freedom. It is with them an event entirely independent of worldly conditions, an event which God could precipitate upon the earth at any time. Hence, with these views, they have been in a waiting and expecting attitude for eighteen hundred years. And millions of them have died disappointed, as millions more will, for the simple reason they have had to die and go to Christ instead of His coming to them and for them.

On this matter of the millennium, it does seem to me that the Scriptures teach plainly. Does not common sense teach us that the millennium is both a gift and a result—a result on man's part and gift on God's part? As a result it is preceded by certain other results and conditions, of which are the appearance of Anti-Christ, the two witnesses, the finding of the ten lost tribes, and they along with the Jews restored to Palestine, and the great and terrible battle of Armageddon, and unusual and unexampled commotions in nature of earthquakes, storms, floods, crime, pestilence, famine and death. Of course, some are ready to argue that many of these facts have transpired ; for instance, they say Anti-Christ has appeared, and so also have the two witnesses, there have been famines, wars, crime, pesti-

lence and earthquake. Now, suppose we grant all this, yet it is plain that some of these facts are not yet fulfilled. Most certainly no one will argue that the battle of Armageddon has taken place, and if they should, yet surely they will admit that the ten lost tribes are not found, and if this is not true no one can say the Jews have been restored to Palestine. Last Thursday, September 18th, 1879, was the first day of the year of the world 5640, according to the calculation of our brethren the Jews. On that morning they began to keep the festival of Rosh Hashana. To the nine million Jews scattered over all the face of the earth it was a welcome and sacred day. It reminded them of the giving of the law on Mount Sinai some three thousand three hundred and one years ago. In the various synagogues the ram's horn was blown, calling these scattered children to worship. In like manner it has been blown 3,301 times; as yet to be blown fifty-six times more; then shall Judaism cease in Judah as it did in Israel 1879 years since. Till then the world shall have two Sabbaths and two modes of time counting: then the year of the world shall change into the year of our Lord, and the last day of the week shall become the first with our brethren of Judah. Could any one pass these people in their holiday attire on our street last Thursday, and not feel and see the presence of God in history? I think not. In Egypt God has a witness that stands in majestic grandeur and solemn silence, a very marvel in construction, form and

age ; I mean the great pyramid of Gizeh. But sublime as this witness is, the black-haired, dark-eyed, Hebrew-tongued and million-headed Jew is still more so. Oh, what a monumental fact these wandering, homeless, nationless and governmentless people are ! That they are indeed the children of Abraham and the followers of Moses none can deny. One might as well talk of a starless sky, a day without sun, or a tideless ocean, as talk of Christ's coming or the millennium day while Palestine lies desolate, Israel unfound and the Jew ungathered.

Why should any man of sane mind, professing to have an acquaintance with the teaching of the Bible, tell us that Armageddon is past ? Because it is plainly taught by the prophets and the New Testament authors that it is to be the last great battle, and that it takes place in Palestine at a time when Israel is found and acknowledged, the Jews settled, nay, the very face of the country is to be geographically changed by the earthquake attending the same. Let me say again that the work assigned to this generation and the fact opposite 1879 is the finding and acknowledging of Israel. All the other great facts are in abeyance, waiting for the fulfilment of this. This is the Red Sea before us. There is no retreat or escape. Forward is the command, and duty's way is through this sea. There is no union promised to the Church except the other side of these waters. We are to see eye to eye, but not till God shall bring again Zion. Why do men pray and labour for a union that is

not now in order? Why should we strive to forestall Providence and change the order of providential precedence? As we cannot have the desired clearness of sight, the union of denominations, the merging of all creeds into one, the shoulder to shoulder effort, the time of no sorrow, of universal peace and safety, of plenty and good-will to all until Israel is found and acknowledged, why not at once labour to find and make known this people whom God said He had formed for Himself to show forth His praise? Is it not strange that Christians don't want to be Israel? They forget that to Israel all the great promises and blessings of the patriarchs pertain. They prefer to remain Gentiles. Perhaps they are loath to being called Israel because they know that a responsibility equal to the promises would rest upon them. Let me speak to you, Saxons and Christians: "Hear ye this, Oh! house of Jacob, which are called by the name of Israel," as Isaiah says, xlvi. 1. But what shall we hear? you ask. I answer, hear the word of God, when He says of Israel through Jeremiah xxxii. 37, "Behold I will gather them out of all countries, whither I have driven them in Mine anger, and in My fury and in great wrath; and I will bring them again to this place, and I will cause them to dwell safely; and they shall be My people, and I will be their God; *and I will give them one heart and one way*, that they may fear Me forever, for the good of them and of their children after them. And I will make an everlasting covenant with them, that I will

not turn away from them to do them good ; but I will put My fear in their hearts, that they shall not depart from Me. Yea, I will rejoice over them to do them good, *and I will plant them in this land assuredly with My whole heart and with My whole soul.* For thus saith the Lord : like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them." Could language be more emphatic, clear and assuring. I trow not. I care not who takes up this subject, they will find themselves embarrassed by the number and richness of Bible passages confirming the same—passages that are simple, plain and open, which none can well misunderstand, for their meaning lies on the face of them. To comprehend the word on this subject one needs no theological acumen, no equivocating, no humming and hacking, no falling back on supposed mistranslations, and no random spiritualizing. I have no hesitation in saying that there are laymen in this church who would confound in scriptural argument any Doctor of Divinity in this city. The thing has already been done several times.

Let any person, for instance, take the passage just quoted. God speaks of Israel and Judah in that chapter. He speaks of them as scattered into all countries, driven forth from their own land by the fury and anger of God. Then this same God says He will gather them and put them in their own land, and cause them to dwell safely,

and that Judah and Israel then should be of one heart and of one way, and should be a blessing for them and their children after them. Then He says He will make an *everlasting covenant* with them, the consequence of which is to be they will never more depart from God, and God will rejoice over them to do them good, for He will plant them in their own land, as He says, assuredly with His whole heart and whole soul. And just as certainly as He had visited them with the evils He promised, so as certainly will He bring upon them all the good He had promised them. I ask in the name of common sense could language be more emphatic and plain? We are to see eye to eye when God brings them to Zion, and more, we are to have a pure language and a oneness of consent in calling upon God, and yet more, we are to be of one heart and one way. With Israel lost, and Judah scattered, both away from *their own land*, ministers and laymen are praying for and labouring for, and waiting for, an eye to eye condition, for a shoulder to shoulder effort, for a pure language and union of confession, and for a oneness of heart and way. Could you well suppose anything more contradictory? They whine about and scout at the idea of their being Israel. They would much rather be Jews, spiritually, handsomely handing over the material promises of punishment to the poor Jew, and stealing, by a process of spiritualization, his promised blessings. They won't be Jews, materially, but, as there are some fine promised

blessings in the future falling to the lot of Judah, they have no objection to being considered Jews, spiritually. Noble-minded heroes, magnanimous brethren! But it is a pity, my dear brethren, that even those great spiritual blessings which you so much desire, and so commonly appropriate to yourselves by being spiritualized Jews, cannot be attained till Israel is found, acknowledged and representatively planted in the land of Palestine. So, even your theory binds you to labour with me and others to find these lost tribes, for everywhere the Bible teaches that Judah and Israel return together, and that the grandest blessings ever to fall upon the church and the world are held in abeyance till then.

Cui bono—what profit is this theory? Much every way, as you see; for the blessings in reserve are those the church aims at, that Providence is preparing the world to receive—to receive, however, in His own appointed way. And surely it is profitable to harmonize with the Divine, as much so in the spiritual as the material realm. That farmer is wise who works to harmonize with God in nature. So, spiritually, they are the wisest who harmonize with God in Providence. The practical bearing of this subject is manifold; it is full of wealth and comfort, of strength and security. People do blindly and ignorantly very often that which could have been done clearly and knowingly much better some other way. The way we freed the slaves of this country is not the only way they could have been freed; nor are we ob-

liged to believe it was the best way. I grant it was the best way under the circumstances ; the circumstances, however, were not the best. Now, had we known the mind of God we would have seen a more excellent way, as revealed in this very subject. For instance, had the English known that they were Israel, or the ten lost tribes, then they would easily have seen that the tribe of Manasseh had to have a distinct identity and nationality, that they were in the latter days to be a separate people—a great people. If so seeing, then they would not have gone to war with the American colonists, for they would have seen the mind of Providence in the matter, and hence would not have arrayed themselves against God and their brethren of Manasseh. In this day both Englishmen and Americans see and confess the error and blunder of that war. The lives lost, treasure spent, and hate engendered—all might have been spared had they known that they were Israel, and that the time appointed of God was at hand for Manasseh to go forth. Ignorance here was costly. Will you yet say, *Cui bono*—what good is this theory? How the mysteries of that day are revealed! England then had conquered several colonies, and many more since. She has only, however, lost one, and that is this country. Then, as now, she could bid defiance to the world, sweep the seas, intimidate Europe, overawe the heathen nations—indeed dictate to the whole world ; but when she sought to fight against Providence, her navy and veteran regi-

ments were of no avail. Long ago the destiny and results had been foretold. Jacob had said that Joseph should run over the wall, and that Ephraim should be "a nation and a company of nations," and that Manasseh should be "a people and a great people." So England failed, and the patriarch's words became true.

Our late civil war could not have occurred had this theory been known and accepted. All would have seen that it was impossible to make two nations out of Manasseh. We must not persuade ourselves that these things had to be, but simply they have been. The *a la* Talmage theory is in suspense. Many do not believe that one needs to do evil in order to know what evil is. Nay, the fact is, so closely does public opinion cut at this point that many good people doubt even the propriety of going to see evil, and some even go farther and believe my friend and neighbour, Dr. Talmage, did wrong in visiting those places of incest and ill-fame in New York. For myself, I had rather known the joys of temperance by living a life of temperance than to find it out by intemperate experience. Thus it were not needful for this country to go to war to know the mind of God. True, by means of the war the finger of God was made very manifest. Have you ever thought that the *two special things sought* were a division of the country and the maintenance of slavery? In both the war was a failure. From prophecy two things are clear; first, that Manasseh was to be only one nation, and

second, that one of Israel's as well as Manasseh's special duties was to liberate the slave, not only in his own borders, but in all the world. This, of course, they have very nearly accomplished, but it is as interesting as curious to see how Providence forced the issues, and what chief agents he selected for the work. Take for instance the honoured Abraham Lincoln. When he was elected President he was a thorough believer in the right of rebellion, and a pro-slavery man south of Mason's and Dixon's line ; that is, he believed in the rights of the Southerners and slavery as it was, but not in its extension. These were his ideas even after the war had begun. He commanded both Generals Fremont and Hunter to restore to their owners certain coloured "contrabands" whom they had freed in the south-west. Lincoln's one aim at the beginning of the war was to preserve the Union. That he believed in rebellion let me prove from two of his speeches. In the first session of the Thirtieth Congress, during the Mexican war, he said : "Any people anywhere, being inclined and having the power, have the right to rise up and shake off the existing government, and form a new one that suits them better. This is a most valuable, a most sacred right—a right which we hope and believe is to liberate the world. Nor is this right confined to sole cases in which the whole people of an existing government may choose to exercise it. Any portion of such people that can may revolutionize and make their own of so much of the territory as they in-

habit. More than this, a majority of any portion of such people may revolutionize, putting down a minority, intermingled with, or near about them, who oppose this movement." The last clause, you see, favoured United States interference in the Mexican strife. That you may see that Mr. Lincoln had not changed his mind on the right of rebellion, I will quote an extract from his inaugural address of March 4th, 1861: "Suppose you go to war, you cannot fight always; and when after much loss on both sides, and no gain on either, you cease fighting, the identical questions as to terms of intercourse are again upon you. This country, with its institutions, belongs to the people who inhabit it. Whenever they shall grow weary of the existing government, they can exercise their constitutional right of amending, or their revolutionary right to dismember or overthrow, it." How marvellous the ways of Providence! The very man who believed in the right of rebellion is made to crush out one, and he who would not allow half a dozen contrabands to be made free by Generals is to-day held in grateful remembrance, if for one thing more than another, that he issued a proclamation freeing 4,000,000 slaves.

The lesson these events and examples teach is valuable. They should convince us that whether we as individuals let, or will, the counsels of Heaven stand secure. We may surely learn how valuable this theory of Israel's identification is, especially to us. If we fail to recognize it we will have again

to pay dearly for our ignorance. God's purpose will be fulfilled though we may be ignorant or wise, for or against. But to be wise is far better than being ignorant, and to do the will of God in His own way is better than that He should bring to pass His purpose against our wills. Let us all say, "Thy will be done on earth as it is done in heaven."



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THY WILL BE DONE.

DISCOURSE XVII.

HOW TO PRAY—VAIN REPETITIONS—THE TEN TRIBES AND THE GOSPEL—ECCENTRICITY OF A BACHELOR MINISTER—SHAPE OF NOAH'S ARK—SEWARD AND LINCOLN—THE POLAR EXPEDITIONS—THEIR BENEFITS—POLITICAL BEARINGS OF LOST ISRAEL'S DISCOVERY.

Text—Matt. vi. 10.

"Thy kingdom come ; Thy will be done in earth, as it is in heaven."



OUR text is a part of the Lord's prayer. From Luke we learn that the disciples asked the Saviour to teach them how to pray, as John the Baptist had taught his followers. The Saviour gave them a sample, in this memorable prayer, for the very purpose that their prayers might be short and pointed. He wished them to avoid length and "vain repetitions," to stand in simple and direct contrast to the heathen around them. However, in this, as in many other cases, the Saviour's meaning has been perverted by the very opposite being done of what was intended. Out of good men often make evil, while out of evil

God often brings good. Instead of the prayer being taken as a sample, it has been accepted *in toto*, and it has been oftener repeated than any other. Imagine what a beautiful example of consistency we have in the venerable divine who closes up a long and tedious prayer by the Lord's prayer, who persists in repeating it at every turn. Some rituals provide for its repetition a dozen times a Sabbath. It is terrible what humanity we crowd into our religious services, and how much of the Divine we leave out. "After this manner therefore pray ye," not after the manner of the heathen, vainly repeating, and who are foolish enough to think that they will be heard because of their much speaking; nay, nor after the prescribed forms of the hierarchy. Our prayer should be measured and qualified by our real wants and gratitude. It does not take the writer long to record the agonizing prayer of the sorrowing Jesus in the garden of Gethsemane on the night before His crucifixion. Voluble and confident Peter was not long in formulating and uttering his petition when he felt himself sinking in the troubled waters of the Sea of Galilee; and beginning to sink, he cried, saying, "Lord, save me." The conscience-smitten gaoler of Philippi was not long in voicing into prayer his plea for salvation—"Sirs, what must I do to be saved." The *much* of the Pharisee's prayer was *little*, but the *little* of the Publican's was *much*. When men have the sincerity of Peter, the conviction of the gaoler, and the sorrow of the Publican, they will neither be long

nor tautological in praying, but they will be simple, plain, pointed and direct. Prayer to be availing on our part must be the real exponent of our faith, desire and condition, and on the Divine side it must be in accordance with the will of God. "This is the confidence that we have in Him, that if we ask anything according to His will, He heareth us."—I John v. 14.

Our hopes and fears, desires and affections, should all be bounded by the will of God for time and eternity. This, you think, is a true and simple statement, one that all Christians will readily accept. Don't be in a hurry, my dear friends, in your conclusions. The last two Sunday evenings I have pointed out to you that such is not the case. God, indeed, has plainly taught us when and how the great blessings we so much desire and pray for can be attained. Oneness of heart, oneness of spirit, oneness of way, oneness of consent, oneness of effort, and oneness of language. More, we are plainly instructed as to the preparatory means and condition going before and preceding these grand facts. Among these preparatory facts are the finding of Israel, or the lost tribes, and the gathering of the Jews into their own land. Then, and not before, may we expect the great blessings enumerated. Then will be the time of the outpouring of the Holy Spirit on Judah, Israel and the world. "When I have brought them again from the people, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations ;

then shall they know that I am the Lord their God, which caused them to be led into captivity among the heathen ; but I have gathered them into their own land, and have left none of them any more there. Neither will I hide My face any more from them, for I have poured out My Spirit upon the house of Israel, saith the Lord God."—Ezek. xxxix. 27-29. Pentecost was a type of the outpouring of the last days. Then is the time that God will make a new covenant. "Behold, the days come, saith the Lord, that I will sow the house of Israel and the house of Judah with the seed of man, and the seed of beast. And it shall come to pass, that like as I have watched over them, to pluck up, and to break down, and to destroy, and to afflict, so will I watch over them, to build, and to plant, saith the Lord. Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and the house of Judah, not according to the covenant I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt ; which My covenant they brake, although I was a husband unto them, saith the Lord. But this shall be the covenant that I will make with the house of Israel ; *after those days*, saith the Lord, I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people."—Jer. xxxi. 27-33. And so the prophet goes on testifying in full assurance. The gathering could not be plainer, nor assurance more complete. And yet, strange to

say, the majority of Christians say they won't have it so. They repeat the Lord's prayer, asking that the will of God may be done on earth, as it is done in heaven. But when that will is pointed out to them, as revealed in the order of Providential procedure, they refuse obedience, and go so far as to speak harshly of us who are willing that God's will should be done. We are not going to get vexed because God has "chosen Israel as His inheritance," and that He has "formed this people for Himself, that they might show forth His praise." We simply believe that He has not cast away Israel forever. "God forbid," for "I am also an Israelite."

The Jews would not receive Christ. "He came unto His own, and His own received Him not." Who were His own? The Jews, in a literal sense; for as Paul says in Hebrews, "It is evident our Lord sprang out of Judah." Christ came to those who received Him. God foresaw and foretold that Israel in Benjamin would accept Him; hence the remarkable saying of the Saviour, "I am not sent but unto the lost sheep of the house of Israel." Shall we say Jesus was faulty in seeking out the Israelites? Shall we call him heterodoxical? Not so, say my brethren. But then if Christ was not heterodoxical in seeking out lost Israel, how is it that I am charged with heterodoxy for following in His footsteps in this matter? Have I, and others of like mind, mistaken the instruction of the blessed Master, which is, "But go *rather* to the lost sheep of the house of Israel"? So, indeed, said

Jesus to His Disciples. What do I understand by this command? Why, I simply take it to mean that the Gospel was first to be offered to the lost sheep of Israel, and through them to all the world. "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not. But go rather (that is, first) to the lost sheep of the house of Israel."—Matt. x. 6. This commission the Jews actually understood, for at the time the Saviour threatened to hide Himself from them, they surmised as to where He would go. Then said the Jews among themselves, "Whither will He go that we shall not find Him? Will He go unto the dispersed among the Gentiles?"—John vii. 35. But what objection had even the Jews against His visiting the lost ones of Israel? Why, namely, that if he went teaching these scattered ones His doctrine, the Gentiles would perchance learn it, and that would be awful in their estimation. But that was the very order of Divine procedure then and now. Gentile perfection, spiritually and temporally, socially and morally, and politically and commercially, must come through Israel. Britain and America are responsible to the nations of the earth for the performance of these great things; and accountable to God for the same. To be of Israel means something. It is a title of honour and dignity, and also of labour and responsibility.

In that time-honoured institution, the Fulton street noonday prayer-meeting in New York, the past week, a bachelor reverend brother arose to

speak, and said : " Brethren, we must preach Christ and not any new-fangled notion. Why, in the neighbouring city (that is, Brooklyn) a minister has been preaching on the prophecies for the past three years, and all this time only two or three souls have been converted." Now this dear bachelor brother knows about as much of the Gospel as he does of married life. He has not yet learned that " the testimony of Jesus is the spirit of prophecy." —Rev. xix. 10. So that those who bear best and noblest testimony for Jesus are those who do so through prophecy. Let me kindly commend the following portion of Holy Writ to him and his friends : " 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, until the day dawn, and the day-star arise in your hearts. Knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in the olden time by the will of man ; but holy men of God spake as they were moved by the Holy Ghost."—2 Peter i. 19. Hope my brother will not be alarmed because he now learns that the prophecy is from the will of God, and good men wrote the same under the guidance of the Holy Spirit, and that therefore it is a more sure word. I trust that the prophecies will be to him as a light that shines in a dark place. And I take great pleasure in informing him and all others that this prophecy work is not patented, that it is not a thing of private interpretation. So wade in,

dear brethren, and bear testimony for Jesus ; and then, instead of two or three souls being converted in three years, you may be as happily rewarded as myself, and have near a hundred. Let us all repeat the Lord's prayer, especially the text part, and then let us be as willing in our hearts, as with our lips, for the Lord's will to be done.

It is poor policy for any one to dispute the Divine method of doing things. When God laid out the Garden of Eden, it is likely it was well done. Albeit I can but think that if some of my brethren had been there, they would have demurred at some parts. It is fair to presume that Noah's ark was well constructed, although it was wrong side up as judged by the ships of our day. I mean it was flat-bottomed and roofed, the top being like the under side of our big boats. But it was all right for the time, place and purpose. Some of our reverend carpenters no doubt could have suggested some improvements. In the construction of the tabernacle Moses was pinned down to a Divine plan, for "See, saith He, that thou make all things according to the pattern shewed to thee on the Mount."—Heb. viii. 5. It was needful for Moses, as well as for us, to learn that God has a will as to how things should be done, and more, we should not only learn His will, but be ready to do it. If God chose to call Abraham, and from him raise up a distinct people, that branched off into twelve tribes, well and good ; and equally so if He gave to these tribes a distinct place in time and work. Let

us count it all right that He selected the land of Palestine. The earth is the Lord's, and therefore He has a right to first choice. It is nothing against this choice if a citizen of the proud commonwealth of the little State of Rhode Island should think the Lord might have done better had He waited for his State. And just so, if God intends to bring to light lost Israel, and through them evangelize the world, and restore the Jews again to their fathers' land. Why should we grumble because He has made so much of the glorious future, to bring about the recognition of Israel and restoration of the Jews? Have I not shown you by a score of proof texts from the Bible what the pleasure of the Lord is in this matter? Then shall we not be willing to say, "Thy will be done in earth as it is in heaven"? Whether you or I take part in this great work or not, it will be done. "Judah shall yet be saved, and Israel shall dwell safely." "Therefore behold the days come," saith the Lord—not Dr. Wild, Edward Hine, or Philo-Israel, but 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."—Jer. xxiii. 7, 8.

I am well aware that this work will not be accomplished in a day. The bondaged tribes in Egypt would not accept the Lord's deliverance

through Moses when he first went among them ; still, it was as much the foreordained will of Heaven that they should be freed, as that they should be in bondage. And, just as surely as Israel have been lost, so surely shall they be found. More than forty years Moses and others had to work and wait ere the people were willing to accept the proffered deliverance. Let us remember that God in Providence works two ways ; His sword is two-edged. Man can only, as a rule, work one. Paul was the apostle to the Gentiles ; and Peter, who was set against them, was instrumental in bringing the Gentile question into the Jewish council of his brethren in Jerusalem. The case would indeed have been very much prejudiced had it been forced in through Paul. Peter's dream and Cornelius's were set one against the other. An out-and-out Gentile, and an Italian soldier at that, was Cornelius. Peter was an out-and-out opponent of the Gentiles, but our Heavenly Father brought them peacefully together. And, strange to say, it is the great opponent of the Gentiles who first extends to them the hand of brotherly love and equality. It is he who is arraigned before the council, and it is the narrow-minded Peter that was caused to say in self-defence : " Forasmuch then as God gave them the like gift as He did unto us, who believed in the Lord Jesus Christ, what was I, that I could withstand God ?"—Acts xi. 17. Now, Peter had withstood God, Paul and others on that point up to that time : at last his self-will yielded to the will of

God. So on this important question Providence is working double-handed. The Hon. William Seward was a superior man in intellect, influence, and on the slavery question, to Abraham Lincoln, but when the choice of a candidate fell to the lot of the anti-slavery party for the first time, poor and almost unknown Lincoln was chosen instead of the well-known William Seward. Mr. Lincoln was only an abolitionist north and west of Mason's and Dixon's line, but Mr. Seward was an abolitionist both North and South. There would have been no war had Seward been elected, for the North would not at that time have sustained one simply to free the slaves. But Mr. Lincoln being half-and-half, the rising of the South was the more offensive to the North, for though slavery was the prime cause of the war, it was not the front or apparent one. Slavery thus hid, the dismemberment of the Union was the cause apparent ; this gave union at once to the divided North, and so brought on the great struggle. This result was to show Manasseh that he could not be two nations, and the retired issue was brought to light, and the slaves were made free. Last Sunday evening we pointed out to you how a knowledge on this identification question would have saved us from that war. *Cui bono*, what is the good of this theory ?

For upward of 400 years men have been trying to find a north-east or north-west passage, that is, to pass from the Atlantic to the Pacific Oceans

through the island seas surrounding the North Pole. Numerous expeditions have been fitted out by private enterprise, as well as by the various Governments of the world. Our enterprising neighbour, the *Herald* man, Mr. Bennet, who so grandly opened up the dark continent of Africa through a Stanley, has sent forth the *Jeanette* to pierce the Pole, and plough a way through these northern seas. We can but hope that his noble efforts will meet with great success. England, France, Sweden, and latterly this country, have vied with each other as to who should first find a passage-way. Many vessels and lives have been lost in this effort, and millions of money spent. *Cui bono?* What is it all about? What good is it? Much, every way, yet with the mass of people it will be a long time before they can understand this good. It was wonderful news to the scientific world that came a few weeks ago, that Professor Nordenskjold, under the direction and patronage of the Swedish Government, had succeeded in passing through the Arctic Ocean from the Atlantic to the Pacific. The efforts of hundreds of years have at last been crowned with victory. The Swedish Government has won an honour that any of the other Governments could reasonably covet, especially England, which has spent so much blood and treasure to accomplish the work. Thousands of bodies, besides Sir John Franklin's, are preserved in those ice-covered valleys and bays. The work proposed, however, is

only half-done. The North Pole must be reached at all hazards and costs. Including all the best efforts, we have not reached it nearer than a thousand miles. But one expedition after another keeps penetrating a little further, and some day, ere long, I think, the work will be done and the prize gained. And what then? you say. It is hard to say, for the benefits to be derived are numerous, some of which will be purely scientific; others commercial, and some theological. I suppose some of you ladies know what soda is, and the different forms in which it is used. We use it in soap, and in making of biscuits, and so on. In the whole world there has only been found one kryolite mine, and that is at the very north end of Greenland. Now kryolite yields the natural commercial soda. Half of what this mine produces comes to this country, and is manufactured. The Pennsylvania Salt Company of Pittsburg have a monopoly in this business. In this mine more than one hundred men are at work, and the portion which the Danish Government allows to come to this country employs some twenty vessels to carry the same from Iviktut to Philadelphia. Of course commercial soda can be, and is, made by artificial means. This mine, you see, gives us the natural article, hence it is cheaper for us, and besides it aids trade, and by this means the kryolite mine enters into our interests. This I just call your attention to, that you may not think this north is wholly separated from us. This question of

Israel's identification is more intimately inwrought in our spiritual, social, commercial and political well-being than many are apt to think. Next Sunday evening I will call your attention as to how it is going to force us all to consider it, whether we will or not. It is coming up in a political shape, as you will see.



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WEIGHTS AND MEASURES.

DISCOURSE XVIII.

ORIENTAL BRANDS—THE CHRISTIAN BRAND, WEIGHTS AND MEASURES WHICH ROB THE POOR—FRENCH REVOLUTIONISTS AND INFIDELS—WARNING TO WORKINGMEN—THE METRICAL SYSTEM THE OFFSPRING OF INFIDELITY—THE QUESTION IN CONGRESS—COST OF THE IMPOSITION—PROFITS FOR NEW RINGS—THE METRIC CONGRESS OF 1875—PYRAMID MEASURES—STANDARDS OF ISRAEL—WHY GOD IS NOT IN THE CONSTITUTION.

Text—Rev. xiii. 17.

“And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.”



WITH the Orientals it is an old and very general custom to mark or brand one another. The forehead and hand were the parts of the body chosen for this purpose; their manner of dress sanctioned this choice. The forehead was an open and conspicuous part of the face, made the more prominent by the turban they wore. With the men the rest of the face was covered by the beard, which was luxu-

riantly cultivated and prized in the East; the women were wont to veil their faces, all but the forehead. Slaves were so marked with the number or sign of their master, and the idolatrous enthusiast would in like manner carry the sign-mark of his favourite god. The sign was at once an evidence of subjection and ownership. Slaves of higher rank and the more modest devotees of the gods were marked in the hand, so that their ownership and subjection were not so boldly proclaimed. The branding was done with a red-hot iron, having on it the letters or sign. These were burningly stamped in the flesh, and immediately some indelible liquid was poured into the scorched furrows. Soldiers, in loyalty to a beloved general, would have their motto so stamped, and generals would express their fidelity to the king in like manner. These marks or signs were widely different. The slaves of Cæsar were marked with an olive-leaf; some adopted certain numbers; in such cases they would speak of such signs as being the number of such and such a man. Persons marked both on the forehead and hand pledged themselves in a double sense to the effect that they would openly and secretly further the interests of their master or god. These preliminary remarks, I hope, will help you to a better understanding of the sacred writers when and wherever they graft a spiritual idea on a natural one. I will cite a few passages to make this clearer:

The prophet Zechariah refers to a time when

certain false prophets would be exposed. These prophets, when exposed, would fain hide the mark in their hand. He represents one of them as being asked if he were a prophet, and he answers and says: "I am no prophet; I am a husbandman; for man taught me to keep cattle from my youth. And one shall say unto him, What are these wounds (that is, marks) in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends."—xiii. 5. Thus, you see, with a knowledge of Oriental customs a passage like this is made the clearer. The false prophet, in time of danger, wishes to deny that he ever was an idolatrous prophet; he avows he was an husbandman even from his youth; and when the very sign of his prophetic office is pointed out to him he tries to get out of the difficulty by saying he was wounded in the house of his friends—that is, his friends at some time marked him against his own will. To this custom Ezekiel refers where he says: "Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof." Whenever these facts are used in a figurative sense you will find that only the forehead is used to symbolize that which is good. Christians are not marked in the hand, but in the forehead. Christianity is neither a private nor secret fact; a person cannot be a Christian privately. Thus, in Revelation, it is said: "Hurt not the earth, neither the

sea, nor the trees, till we have sealed the servants of our God in their foreheads"—not privately on the hand. Sin, however, is symbolized both by the open mark of the forehead and the hidden sign of the hand, because sin is both openly and secretly done. I am sorry to say, and more so to be forced to believe, that many professing Christians in these days are hand-marked sinners. Privately they have the devil's mark in their palm. If all members so stigmatized, whose names are on our church rolls, were erased, I am afraid the total would be greatly diminished.

The revelator points out a time when Anti-Christ and the beast shall form an alliance, and then they will seek to control the course and modes of commerce. They will seek to make all trade and traders conform to a standard of their own begetting. They will have a system of weights and measures peculiar to themselves, one that will rob the poor and make the rich richer, and one that will fit nicely on to their infidel ideas. Avarice will be their motive power, and their standard a varying and uncertain quantity that will ignore the existence of God, and the finished, unvarying, honest, equal, impartial and ultimate God-given standards of nature. They will even venture to take a straight measure from the fourth part of a varying circle, in preference to the fourth part of a straight line that is ever unchangeable. Such a course, you are ready to say, would be silly and ridiculous in the extreme, for any schoolboy would

know better than that. Will it change your opinion, or in any wise mend the matter, if I tell you that such a thing has been done, and done by men claiming to be superior scientists, by *savants* who dethroned God, and fell at the feet of a "Goddess of Reason" and said: This be our God? In the city of Paris, France, in the year 1792, these God-orphaned children met in council to devise a *better* system of *measures* of length, liquids, weights and time. They wished, because they had just freed themselves from the tyranny of a long line of kings, to be equally free from the King of kings, the Lord of earth and heaven. On January 21st, 1793, they brought forth from prison their unfortunate King Louis XVI. to the guillotine. Then was established the famous "Republic," which, meteor-like, sped its way and ran its course in fourteen years. On the guillotine of reason they proudly proclaimed to the world that they had also beheaded the Christians' God. In their measure of time they divided the year into twelve months of thirty days each, and these months they decimated, and so had the week to consist of ten days each, the last to be a rest day. This division of the year left them five days on hand; these they generously disposed of by constituting them into festival days, which they scientifically called *sancullotidides*.

The royal King David once brought down on himself the displeasure of Heaven, and God, through the prophet, gave David a choice of punishment,

that he might fall into His hands, or into the hands of men. David's experience with both parties soon fixed his choice, for he chose to fall into the hands of God, rather than into the hands of man. And so may we choose and prefer. Think of a republic offering to the workingman thirty-six rest days instead of the God-appointed fifty-two. The provisions of a just God are more liberal than the free-will offering of a Godless republic. The experience of the past should give us, especially the working-class, the Davidic wisdom of choice. And I warn you now, as I have heretofore the working-class of this country, to beware of such pretenders. Godless agitators are burden-bringers, tax-imposers and liberty-crushers. The republic of 1792 is gone ; it surged to view and identity on a tide of blood, and after a few brief years it sank from sight in its own gory waves. But not so with its new measure system. Thank heaven, part of that sank with it ; and pity the earth that any should still remain.

What the French *savants* did is nothing to you, I suppose some of you will say, and hastily you may declare your indifference about the metrical system of measurement. One thing, however, is very certain : you cannot much longer remain indifferent. Very soon you will be forced to consider this question, for it will soon enter into every home and every pocket. Already you have paid taxes for it, but only as a drop to a shower if you do not arouse to resist. This infidel metric system was before our Congress at its last session,

Committees were busy getting information on the subject, and large rings are already formed to push it through Congress and make this system compulsory. It is legalized already. This was done in 1866 for this country, and in England in 1864. This French metric system has been adopted and made compulsory in France, Belgium, Holland, Greece, Italy, Spain, Portugal, Germany, Columbia, Venezuela, Ecuador, Brazil, Peru, Chili, and the Argentine Confederation and Uruguay. In Austria, Switzerland, Denmark and Sweden it is partly in use. So you see the spirit of Anti-Christ is in the world. In these countries no man can buy or sell unless he has the mark—the name or number of the beast. The promoters of this system have worked stealthily, having, as we see, gotten it legalized. Not one in a thousand knows anything about this question, its import, purpose and aim. If the day ever comes that it shall be made compulsory in this country, then the multitude will awake to a realization of the tyranny, cost and imposition that will have been forced upon them. Then the arithmetic you have learned shall be of no use any longer. You go to the grocer, and he begins to talk of decas, hectos, myrias, steres, and of litres, metres, millimetres, centimetres, and so on. You will be for some time a little puzzled, and perhaps you will want him to accommodate you by selling to you in the old way. He will answer you that he dare not; his measures then will be altogether different. The old ones he

will have to give up or destroy. You may buy from him a litre or delitre of potatoes, but no longer a bushel or half-bushel. If you go to a store to get a yard of cloth you will find it impossible, but they will sell you a metre or a centimetre. Yards, feet, inches, gallons, quarts, pints, tons, pounds and ounces will be no more. The change proposed is as radical and confusing as the difference between Christianity and infidelity.

The bewilderment of the country on the adoption of this Gallo-metricalized system is finely illustrated by Professor Piazzì Smyth, Astronomer Royal of Scotland, in his grand work, "Our Inheritance in the Pyramid." I will borrow a point from him to show the absurdity of this system. An old lady inquires at some milk store the price of a pint of milk, and is told by the storekeeper that he "dare not sell her that measure for it is against the law." He, however, sets to work and makes a calculation and he finds he can sell "0'028 of a litre, which is not far from half-a-pint, and that its price is only 0'0666, etc., of a franco-bungus, or positively dirt-cheap, if she can only see it." Will not the old lady be appalled? and how ever will she be able to perceive all the bearings of this state of affairs so instantly as to make her small means go to the same distance in marketing, for a large family, as they had been wont to do before? The fact is it will not only confuse old ladies, but the whole community. It will revolutionize every machine shop in the country, and

necessitate a change in the gauge and stroke of the engine and the lathe. Our children will require new text-books, the grocers and druggists new measures, the mechanic new tools. If it should become the compulsory law of this land it will cost the country millions of dollars. The House of Representatives, in November, 1877, asked three questions from the various heads of departments of the Government. First—What objections are there to making the metrical system of weights and measures obligatory? Second—How long a preliminary notice is necessary for the same without detriment to the public service? Third—What objections are there, if any, to making the same system obligatory between individuals, and what is the earliest date that can be set for such obligatory use throughout the United States? The various officers responded, each and all condemning, in part or whole, in their answer. Not one of them was out-and-out in favour of such a change. This being so you are tempted to conclude that there is no danger of it ever becoming law. If you hastily so conclude it must be that you are ignorant of the strength and organized design of the promoters of this system. Already great trade rings are formed to make this system compulsory. They have lots of money and influence. These rings expect to receive the mark and number of the Government to manufacture, for all these new standards will needs be made under Government supervision and sanction to the end that there may be uniformity. Some Mr. Fairbanks

will have a fine job in making the new scales, some book firm in issuing new school-books, and some glass factory in producing new drug glass measures. The change will be enormous, the rings strong, the monopolies great. The Postmaster-General says in his report that the expenses immediately would be \$124,000,000. This gigantic fraud threatens to unsettle the commerce of this country and force us into a mode of doing business that will deny our origin.

Unto whom or what shall we liken the men who invented this system, as well as those who accept their Godless conclusions? I have read in ancient history, of one Pygmalion who was so enamoured with his maiden love that he, at great cost of time and labour, had her image carved in snow-white marble and placed in his studio. It came to pass that he forgot the living maiden and satisfied himself with the statue. He exchanged the living beauty for a cold marble figure. So these Pygmalion scientists pretend to be satisfied with the metric system. They exchange the man-commensurate and earth-commensurate and God-given system we now have, for one that is lifeless, non-commensurate and ill-suited to man. A boy has some notion now what an inch is, as the breadth of his thumb, or what a foot is, or cubit from tip of fingers to elbow, and the sacred cubit the length of the arm. A yard is a stately step, two of which are a fathom, and that is again the height of a good-sized man. Neither in man or nature are metres

or litres found. A half a metre is no quantity no more than half a litre. Still a boy would have some idea what a half a foot was, or half a yard. Let us stick close to God and nature and refuse these man-begotten systems.

This question, coming up at this time, is not an accident, for as the time of Anti-Christ is nearing, so the preparatory signs are appearing. And is it not strange that Israel England stands out boldly refusing to accept this system? At the Metrical convention of December, 1875, called together by France, there were present twenty-two nations. There was one lacking that spoiled all, namely, England. She had no accredited agent. The United States were represented by Hon. Mr. Noyes, our ambassador at Paris at that time. It was concluded forthwith to establish an International Metrical bureau at Paris. This part our Government has not yet sanctioned, and I hope never will. The president of that International committee said more than he knew when writing complainingly to Mr. Noyes. He, *Mons. Ibanes*, said, "It would be greatly to be regretted if the *Anglo-Saxon world* determined to maintain, definitely, a separate position in regard to weights and measures." He knew not, being ignorant that these Anglo-Saxons are God's chosen people, Israel, and therefore it is not for them to deny Him in their business. To their fathers God long ago said: "Ye shall do no unrighteousness, in judgment, in mete-yard, in weight or in measure; just balances, just weights, a just

ephah and a just hin shall ye have. I am the Lord your God which brought you out of the land of Egypt. Therefore shall ye observe all my statutes and judgments, and do them. I am the Lord."— Lev. xix. 35. From the Divine word we learn God had regulated weights and measures by statutes. This simply implies that they had certain ultimate standards to appeal to, so as to adjust those they were daily using. How and when they got their standards I know not. The architectural measurement of the tabernacle and the temple came from God; the pattern was from heaven. The Jewish system of weights and measures is in close affinity with ours now in use, and they both plainly refer to the great pyramid. The difference between ours and theirs is just what the greed of the ages would warrant. Our inch is a thousandth part less than the pyramid. Our pint measure is a little less. The porphyry coffer in the pyramid is an earth, man and God-commensurate standard. It is not to be accounted for on the line of accident. The point is too fine and scientific that this porphyry coffer, or stone trough, in the pyramid should be of the same cubical contents as the ark of the covenant in the Holy of Holies. Whoever made one made or knew of both. Where, I ask, were the standards of Israel kept? The true answer is, they were kept in the Holy of Holies. That famous Aaron's rod was like our yard stick in purpose. The pot of manna was the liquid standard measure. The English nation have been wont and do now

keep their standards in that sacred and holy place, Westminster Abbey. "Thou shalt not have in thy bag divers weights, a great and a small. Thou shalt not have in thine house divers measures, a great and a small; but thou shalt have a perfect and just weight, a perfect and just measure shall thou have, that thy days may be lengthened in the land which the Lord thy God giveth thee, for all that do such things, and all that do unrighteously, are an abomination unto the Lord thy God."—Deut. xxv. 13. On honest dealing God speaks plainly: "A false balance is abomination to the Lord, but a just weight is His delight."—Prov. xi. 1.

Just as the blessed Jesus is man's standard in all spiritual matters, and he was God, man and earth-commensurate. He touches all, and is related to all. He is the heaven-given standard. The French of 1792 rejected Him also. We in this country are divided between the French system and that of Israel. As introduced by Thomas Jefferson, we have the decimal system in part. The French idea also crept into our Constitution and left it Godless. Facts are stubborn things. It is marvellous how manifest the spirit of prophecy is in the history, place, condition, agitations, relation and even idiosyncrasies of the nations of the earth. What is the profit whether we be Israelites or not? You surely will see with me it is of great importance. And they who set at naught this theory to-day will in the course of a few years be forced to consider it.

A pamphlet has been written that ought to be put into every politician's hands. It is by Chas. I. Atimer, civil engineer, of Cleveland, Ohio, entitled: "The French Metric System, or the Battle of Standards." More next Sunday evening.



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JUST WEIGHTS AND MEASURES.

DISCOURSE XIX.

THEORETICAL AND PRACTICAL RELIGION—CHRIST ON EARTH—THE
BIBLE ON WEIGHTS AND MEASURES—WHAT CONSTITUTES
JUST WEIGHTS AND MEASURES—ADVANTAGE OF UNIFORMITY
—ORIGIN OF THE MUSIC SCALE—PORPHYRY COFFER—OUR
MEASURES BASED ON NATURAL PROPORTIONS—INFIDEL MEA-
SURES—JUSTICE TO THE POOR—DOLLARS AND CENTS—PYRA-
MID MEASURES.

Text—Leviticus xix. 35.

“Ye shall do no unrighteousness in judgment, in mete-yard, in
weight or in measure.”

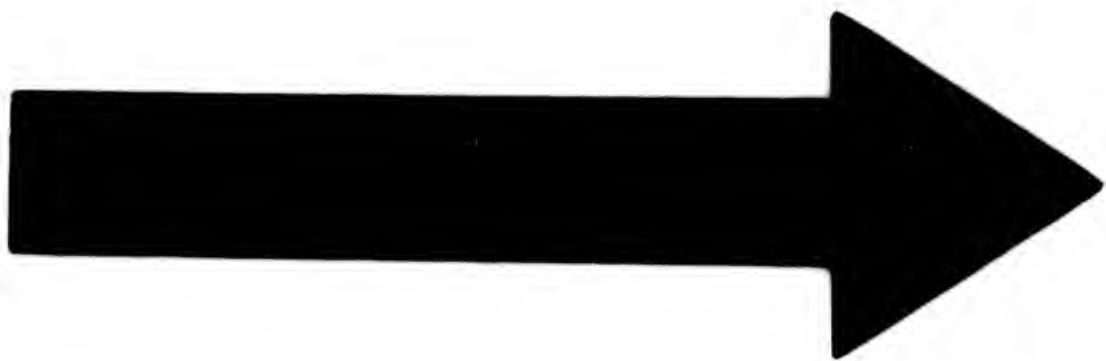


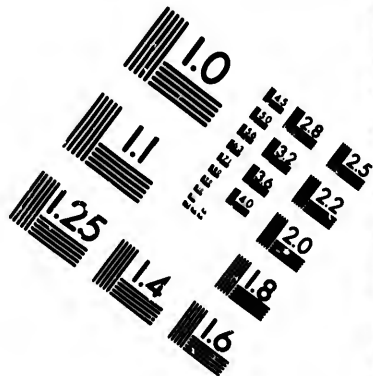
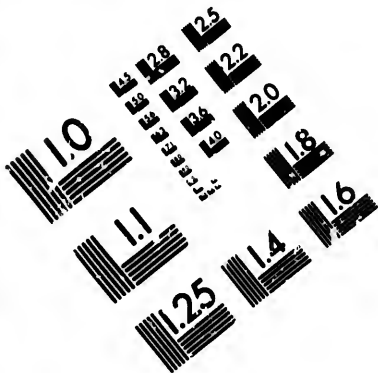
IT is the will of heaven that men should
deal honestly one with another, that
right, not might, should govern all
human intercourse and trade. When
a man has a theory he naturally desires to apply
it, and he will seek the best time and place for such
application. So if a man construct some valuable
machine, he will desire to have it operate where it
will be most successful, in the grandest, greatest
and most useful sphere. Christianity is no excep-

tion to this general rule, although many try to persuade themselves that it is. As a system it is both theoretical and practical; it is both a fact of faith and practice. It is not so much the theoretical part of a man's religion that I am interested in and related to as the practical, because no man can be wholly isolated in this life. I am interested in the religion of everybody, especially in the practical part, and as sure as I have, or any one else has, religion, so surely should we seek to operate the same in the most important department of life, where we will have the best and greatest opportunities for its exercises. Accepting the departmental division of life, may I not ask which is the best and most important in a practical sense? That of the family, church, or commercial? To find out which of these three is the best for the purpose spoken of we must ascertain which commands and gets the most of our time, thought, labour and capital. For myself I believe the commercial to be the first and most important, taking the average of society at large. A majority of men spend more time, exercise more thought, bestow more labour and invest more capital in the commercial department than any other; this is especially true of the poorer and working-classes. Here, then, is the best and grandest field for the practice of Christianity: here we will find the finest opportunity and the best chances for the display of Christian virtues. Because this is so, here also Christianity is put to its greatest test. In this department it has been

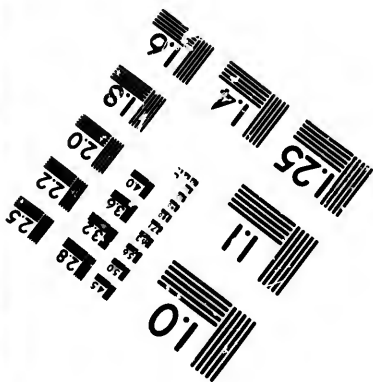
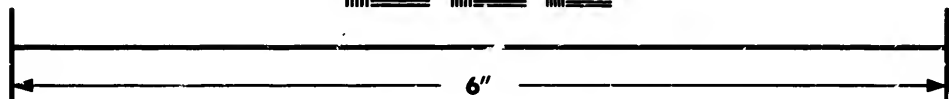
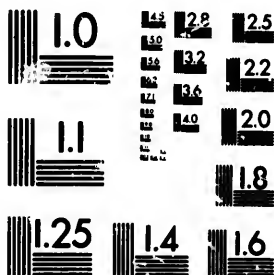
a lamentable failure. Nowhere else has the Christian profession been so dishonoured and put to open shame. The past few years have furnished some most appalling instances. The very pillars of justice seemed honeycombed. Staid, Puritan and heretofore honest New England has of late tellingly, vengefully and frequently assaulted the fame and good name of the Pilgrim Fathers.

In the family, affection helps each member to practise the golden rule one toward another; in business this motive aid is absent. In the church association, the time and quiet of the sanctuary, the Sabbath with its ministrations, all contribute toward helping men to be good. On Monday morning these aids to a better life are retired, and men go forth to labour, dependent on justice alone. Oftentimes the whole of the association of their business is against them. Mercy and love are not wanted. Justice, stern and cold, as defined by law and custom, now holds sovereign sway. The humble and devout worshipper of yesterday has not only changed his clothing but his very look, voice and demeanour; all are changed. The loving husband, the tender and mild-mannered father, it is hard to discern, sometimes, in the exacting, rough and thorough plodding business man. So defective have Christians been in this department that business men don't give a straw's weight or value to a man's profession and church relations these days. It has come to be quite generally understood that religion has nothing to do with





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business, no more than politics. This opinion a portion of the Church help to confirm, for they talk and harangue men on Sundays and at prayer-meetings to get religion instead of doing religion. Most churches are plagued with such bores, persons in whom no confidence is placed whatsoever by those who know them. Any one of us, acquainted at all with men and things, knows perfectly well that religion theoretically is a long way off religion practically. We need to urge men, by exhortation and example, to practise what they already know. A man's religion should be equal to his life in time, place and doing, so that at no time or place a man can be found without his religion. Well do I know that this sermon will be spoken of as being non-spiritual, lacking the elements of a true gospel discourse, by this pious class of folks. Thank heaven, the Union Congregation Church has but few of these in her fold, and they are seldom present when I preach, and rarely visit a prayer-meeting that I lead, and when they do they are mute, critical observers. By this statement I do not wish the stranger in my hearing to suppose our prayer-meetings are dull, prosy, or poorly attended; on the contrary, they are large, lively, and intensely spiritual and profitable. Our church will grandly compare with any in the country for honesty, integrity and piety in its membership. We try in this church to approach the blessed Jesus through humanity; through humanity sick, weary and careworn, distressed and despised.

We believe Him easier found this way, and better pleased when so found. We give the cup of cold water in His name and hear Him say through the thirsty one ; " Inasmuch as ye did it unto the least of one of these, ye did it unto Me." My dear friends, Jesus is yet in the world. He is still going to and fro in the earth. He is incarnated on earth as well as in heaven. *Ecce Homo.* Behold the man. Behold Him in that careworn widow, in that helpless and suffering neighbour, in that afflicted wife of a drunken husband, in those half-clad orphans, in the patient prisoner. Jesus is sick and in prison, visit Him ; He is hungry and naked, feed and clothe Him. He is a stranger and thirsty, take Him in and treat Him kindly, and give Him to drink. *Ecce Homo.* Behold the man, not best and oftenest in a private prayer-meeting where all present are of good reputation, well fed, richly clothed, kindly housed, and have money in bonds and in the banks, as some of you have. Remember he is no respecter of persons, though you are, and court Him and approach Him as if He were. No, no, my friends, go tell them in that fashionable and very select prayer-meeting that Jesus whom they seek is not there. He is gone on before unto Galilee. This Galilee country was a poor country, nevertheless Jesus says, " Go tell My brethren that they go into Galilee, and there shall they see Me." Oh, for a practical gospel.

Let us look our religion in the face and see how and where it will best suit. The text gives

us the mind of God. The Hebrew nation heaven designed should be a model one; for this reason God devised through inspiration its form of government. This government did not recognize any religion for the simple reason it was religion. The Hebrew religion can only be seen and understood by taking in the whole life of the nation. They were religious in eating, drinking, working, socially, civilly, ecclesiastically, politically and sanitarily. They had no interest or relations but what were provided for and contained. The Hebrew religion was not an afterthought imposed upon the people. They could not in the strictest sense be Hebrews and be irreligious, neither could they be religious and not be Hebrews. There were no church and state with them, for the church had no existence of itself, neither had the state, both these factors it took to make the Hebrews. It is no wonder then that Jehovah should so minutely provide for every shade of interest and intercourse. And when we remember that much of a nation's life is a trade life, we shall be prepared to expect provision and rules for the regulation of the same. These provisions would of necessity conserve the people's interest, and God-like, they would be righteous, equitable, and impartial; they would not favour the rich at the expense of the poor—in their application they would rest justly and fairly on all. But if this people were to do no unrighteousness in judgment, mete-yard, weight and measure, it is at once evident that they must know what right was

in this matter. It would not do for every one to have a mete-yard, or measure, or weight of their own. To the end that trade might be honestly and fairly conducted it would be necessary that they should have some standard. All weights and measures conforming to such a standard would give uniformity and impartiality in all their trading. Frequently Jehovah appeals to the people to be honest in these matters, to accept the appointed standard, and not in anywise to deal unfairly one with another. He said to them, "Thou shalt not have in thy bag divers weights, a great and a small. Thou shalt not have in thine house divers measures, a great and a small. But thou shalt have a perfect and just weight, a perfect and just measure shalt thou have." And he even adds to the fulfilment of this precept a promise, "That thy days may be lengthened in the land which the Lord thy God giveth thee." And further, He expresses His displeasure against any double dealing. "For all that do such things, and all that do unrighteously, are an abomination unto the Lord thy God."—Deut. xxv. 13-16.

Finding Jehovah is so particular about His people having just weights and perfect measures, we are naturally forced to ask what constituted a just weight and a just measure. The answer to this question is, that the weights and measures used by the people were such as agreed with some standard, and this standard would be carefully preserved in some appropriate place. From time to time

copies of this standard would be made and distributed to the authorities throughout the land. These authorities would appoint certain persons as agents whose business it would be to visit all doing trade in a public way, and see if their weights and measures were just and right. All persons using one standard would make trading uniform, easier and more stable. It would help men to be honest, because it would be equitable and fair between the buyer and seller, the rich and the poor, the stranger and the citizen. We have agents in our city and all through the land who do this very thing ; so that a yard may be a yard in Maine or California, and a pound a pound all around, a pint a pint in every State. We all know that this is much better than that each State should have a yard, pound and pint of their own. The advantage seen in this uniformity, as applied to the States, grandly expresses and shows us what a blessing it would be if all the world were uniform in like manner. We simply want in commerce what we have in music. The Christian Church in the early centuries, though having one gospel, found that when citizens of different nations and languages came together that they could not worship harmoniously in the musical part of the service. This was for the reason that the diatonic scale was different in the several countries; that is, the note scales were diverse in tone and quantity, just like a people having different weights and measures. The church fathers tried for hundreds of years to introduce some uniform scale, so

that singing would be uniform, and no matter what the language of persons might be, that when they came together they should be able to sing harmoniously. This task at first sight you would think impossible to accomplish, but whatever the original difficulties were they have been overcome, and now Germans, Frenchmen, Italians, Swedes and English can meet together for the first time and each take part in rendering a piece of music. Guido, a Benedictine monk, born at Arezzo, about the latter part of the tenth century, took the hymn of St. John the Baptist and assigned a special and fixed character to the first syllables. A quantity that was natural to the human voice in any language, and because it was natural it was therefore universal. The hymn is as follows :

Ut queant laxis
 Resonare fibris
 Mira gestorum
 Famuli tuorum
 Solve polluti
 Labii reatum
 Sanctæ Johannes.

The first syllable *ut* was afterwards changed into *do* by the famous composer, Gio Mario Bononcini, for the sake of euphony. With this change you see the first syllables are Do, Re, Mi, Fa, Sol, La, Sa. This simple invention determined the intonation of every note, making it possible for musicians, singers, composers and instrumentalists of all countries to understand each other ; for it gave one and the same language to the musical world. What

this invention was to the musical world we want for the commercial. We want some uniform scale of weights and measures.

In the great pyramid at Egypt, in that curious stone trough, otherwise called porphyry coffer, we have just such a scale or standard as I have pointed out before. That standard nearly corresponded to the Hebrew one, hence it is no marvel that the ark of the covenant in the Holy of Holies should be equal in cubical contents to the porphyry coffer. We are all obliged to acknowledge that the Hebrews had a standard ; without such standard the exhortations, directions and threatenings would be without a foundation. God bid this people have just weights and measures because they knew what was just. Aaron's rod and the pot of manna were movable standards, while the ark was the ultimate appeal. Thus were it necessary to keep these things in so holy a place that they might not be tampered with. The ultimate standard should be earth-commensurate, so that if burnt, or lost, it could easily be restored. And a set of measures taken from such a standard should be man-commensurate, so that a man by knowing himself will have some idea, as, for instance, what idea has a boy of an inch if you tell him it is the five-hundred-millionth part of the axis of the earth ; you give him a proper answer, still he will have no idea what the quantity of an inch is, if he have never been shown. If you tell him it is about the breadth of a man's thumb, he gets an idea of its quantity at once. If he shall

ask what the axis of the earth is, tell him it is an imaginary straight line running through the very centre of the earth from North to South. If a pole was pushed through it would be in length 500,500,000 thumb-breadths; and so you go on and tell him a foot is twelve of these inches, three feet a yard, or the length of his arm. The French metre is thirty-nine and one-third inches long; it was intended to be the ten-millionth of the fourth part of a circle—a circle that would go round the world starting from Paris. It is a bulky and unhandy measure, and, as any one may know, it is an unscientific thing. Though the offspring of a republic, it is the enemy of the poor man. It is void of earth, man and Gospel relations. *Mirabile dictu*, wonderful to tell, some of the wise ones in our land want this standard adopted and made compulsory. The imprint and influence of that Godless republic of 1792 is on our constitution. It was French influence that left our valuable constitution without the name of God, and that same influence is still at work, even to change the God-given standard we now have for those man-begotten. No man, or set of men, can deal honestly who use the metric system, because, in the first place, their ultimate standard is a variable and inconstant one. How, then, can copies therefrom be perfect? Secondly, it ignores God, God in nature and God in man. Thirdly, it is partial and unequal. A poor man goes into a store and asks what cheese is a pound. The answer is ten cents. Give me a

quarter of a pound, he says. The price really is two and one-half cents. Of course he cannot pay it. The difficulty is easily obviated by the storekeeper saying three cents. Now in this case he who needs protection most is robbed. He pays his three cents, and, having bought some bread, he goes into a milk-shop and asks how much milk is per quart. Five cents, answers the storekeeper. I will take a pint. Now, again, the poor man is in trouble, The buyer and seller cannot deal squarely. And again the difficulty is got over by charging the poor man three cents. This is wisdom ; this is the equity some people are clamouring to have the Congress introduce and make compulsory. Our decimal system in money is only partially that of the French, but with the partial quantity we see how unjust it is.

Our present system, as well as that used in England, is not wholly perfect, but with all its imperfections it is more perfect than the boasted metre of the French. The poor man referred to would have had no difficulty with his cheese and milk if his ten cents were even converted into the English system. He would have had sixpence ; out of this he could have paid honestly for all he bought. Cheese, sixpence per pound, would be three half-pennies per quarter, and also with his milk. A man should not be robbed because he is poor. Strange as it may appear, the advocates of the metrical system pretend it will be a good thing for the workingman. In this system two halves are not equal to a whole.

If you don't believe this, go on to one of our street-car and take two of your children with you. The sign says: fare, five cents; children half price. You hand the conductor ten cents; he at once demands another cent. His half of five cents is three cents. This kind of a half doubled is six cents. It is no use for you to say that half of five cents is two and one-half, and two twos and a half are five. Again this is an injustice. This fault we tried to remedy in our money system by having quarter dollar pieces. If with a little touch of the metric system we find it so inconvenient what would be the consequence if we adopted as a whole?

The United States have the mission and *rôle* of the tribe of Manasseh to fulfil. On the reverse of our great seal we have the figure of a pyramid. This tells us of our origin, and should teach us how to act in the question of the metric system. God has caused us to do unwittingly many things, for I doubt not but that the whole of our seal's device and designs are Providential. God and the pyramid are remarkably visible in our whole history. Take another instance. The king's chamber in the pyramid is $412\frac{1}{2}$ inches long and $206\frac{1}{2}$ broad. Is it not rather strange that the good honest dollar of the fathers in weight was $412\frac{1}{2}$ grains? Their half dollar was $206\frac{1}{2}$ grains. Again, the pyramid is $232\frac{1}{2}$ sacred cubits high, and our gold eagle, the unit of our gold coinage, $232\frac{1}{2}$ grains—a very close approximation. Neither for these things nor for our seal can any man give a reason excepting that they

happened so. Dear friends, in all these things there is visible the finger of God. Let us not be deceived nor imposed upon by allowing the metric system to become compulsory. We do not want trade dollars, but God dollars. God has done much for us; let us not exclude Him from commerce, but rather bring Him nearer.



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ARK OF THE COVENANT,

DISCOURSE XX.

DR. WILD'S VISIT TO TARA—ANCIENT IRISH HISTORY—PALACE OF TEA TEPHI—THE HARP OF TARA AND THE HARP OF DAVID—DESCRIPTION OF TARA—THE PATRIOTS' MONUMENT—WHY TARA IS NOT EXPLORED—RELICS OF ANCIENT SKILL—AN EXPLORATION SOCIETY FORMED—QUESTIONS FOR THE CHURCH OF ROME—TARA ONCE THE RELIGIOUS CAPITAL OF THE WORLD—WHEREABOUTS OF THE ARK OF THE COVENANT—PORPHYRY COFFER—WONDERFUL COINCIDENCE—DESCRIPTION OF THE ARK—THE IRISH MILE—WHENCE IT CAME—FREEMASONRY—ORIGIN OF ITS TRADITIONS AND MYSTERIES.

Text—Jer. iii. 16. ✓

“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.”



THIS world is large, and in it are many queer things. Those that are seen and known by no means include the whole. The things unknown are probably as queer and numerous as the known. In the present vegetable world, life assumes some 250,000 different forms in the garden, field, forest and waters, and subsisting on this vast variety of vegetable, directly

and indirectly, we have not less than 400,000 different forms of animal life. And yet this vast total and variety sink into insignificance when compared with the myriad kinds of life that have perished in the bygone ages of the world. The truth is the whole of the solid earth had passed through the maw of pre-existing generations of life. Much of it has been eaten over and over again. We do, indeed, tread the dust of the departed millions. On my last visit to the mounds of Tara I begged a drink of water from an Irish mother sitting in front of a little cottage. The water was given to me with a witty benediction. I found it to be cool, sparkling and refreshing; and yet, for ought I know, it might once have been a part of the fountain of tears that flowed down the furrowed cheeks of the prophet Jeremiah. And as I ascended those hills I might have trodden under foot the dust that once, an organized form, shone forth in beauty and grace in the sweet countenance of Tea Tephi, the lovely princess of the East, and daughter of Zedekial. Tradition casts a halo of glory on, and around, and under these little hills of New Grange, once Tara, and once Lothair Croffin. And prophetic revelation finds here a resting-place of hope in the wilderness of time. Fate and destiny make the barren quietness of these knolls both interesting and beautiful.

That you may the more readily understand me, when speaking of this famous spot and the events connected with it, I will take the liberty to describe

it in a short way : Step back in Irish history three thousand years, and you shall find Ireland then, as now, divided into four provinces. About this period Ulster, the northern of the provinces, rises to pre-eminence. The King of Ulster soon becomes the acknowledged head and leader, in matters pertaining to the whole island. He was, besides being king over his own province, the General-in-chief. In time of war he commanded and led the united forces. The capital of Ulster, and place of residence at that time, was called Lothair Croffin. As years passed by this king increased in power, and the city in numbers, wealth and influence. The people of Ulster were distinct from all the rest ; distinct in race, religion and enterprise. They were called *Fir-Bolgoes*—that is the Divine Folks. They were superior in architecture, and wonderful in their skill in the use of metals. In the sixth century before Christ—dates vary at this point—Tigernach and O'Flaherty say .he seventh ; but any way, whatever difference of date, all the historians pledge the same great facts, that about this period a wonderful man made his appearance, who soon became the virtual ruler of Ulster. He was not the actual king, but he ruled the king, and he was obeyed by the king and his authority acknowledged. His name was Ollam Folla, the Divine Man. Ask any historian who was the greatest king, man, or person, Ireland ever had, and they will tell you Ollam Folla. Look up into the dome of the Four Courts in Dublin, and

you will see his medallion in *basso relievo*. He soon changed the laws, instituted a form of responsible government and parliament, and turned the people from idolatry to pure worship. Historians tell us also that he had a beautiful Princess with him, and her he married to Eochaid, the King. He had also with him a precious and peculiar stone, and many other wonderful things. He founded a large college, the *Mur Ollam*. He had the name of the city changed from Lothair Croffin to Tara, and this word Tara means law; it is the word *Arat* or Ararat spelled backward. For Noah went forth from Mount Ararat to begin a new civilization for the world; so at Tara a new order of things were instituted, nothing less than a new civilization, a civilization that has moved on from that day to this; and in the whole world, at this very moment, there is none to compare to it. For this Princess, Tea Tephi, there was built an immense palace—that is, immense for those days. Eight hundred years after, in the reign of Cormac Ulfada, it was standing in all its glory. In a rare and curious old manuscript, now in the library of Trinity College, Dublin, we have a remarkable description of this residence. It was 900 feet square, and fifty-six feet in height. Admittance was through twelve porches and twelve doors. Inside it was divided by two halls running at right angles. Each wing had twelve divisions with sixteen attendants attached to each. Here 1,000 guests were fed daily, besides the princes, orators, engravers, and workers in gold and silver,

men of science and historians. Here were the headquarters of the harpists and musicians, which make the halls of Tara so famous in history. And, by the way, let me say that the harp of Tara is equal to, and like the harp of David. This very harp is a strong link in the chain of evidence that the people of ancient Ulster were Danites. This harp is not to be confounded with the Egyptian, because they were different in shape, tone and scale, and nowhere have these Jewish harps been found but in Ireland, except in Wales; and the Welsh being of the tribe of Simeon, which was always near Dan, this is in its way a further proof. The Irish poet's words are world-wide :

The harp that once through Tara's halls.

But what a change from those days of glory to these! Where now is Tara? and where now is the magnificent palace of Teamor, or Tephi? Suppose you are in Ireland, on the banks of the river Boyne, between Drogheda and Slane, in the county of Meath, in the ancient limits of the Province of Ulster. Now let us do a little exploring. Turning from the river, we shall find the road gradually ascending, for a little over a mile; then we are at the base of a number of little hills, from the top of which you have a quiet and beautiful agricultural scene. The hills themselves seem dry and barren. No wonder; for they are largely artificial, and all under are numerous ruins, holes, caves and vaults, into which a person can go but a little way, because

of the dust of these marvellous remains. See over to the right, there, some men have been quarrying ; ney ound, however, the stone loose, cut and shaped ; or ney were quarried long ago, and built in walls now allen in. That knoll in the centre is called "Croppy hill," for there are buried a large number of the insurgents of the rebellion of 1798. The big, square stone, or monument, is the only tombstone that marks the resting-place of the slaughtered patriots. It is about four feet square, and some seven feet high, and it is equally as deep in the ground as out. This remarkable stone stood on one of the other hillocks for centuries. When, how, and why it was first put there, no one seems able to tell. Whatever the original design was, it has been lost sight of. It doubtless was an important witness, and had a secret and a story that one would like to have heard and known. The brave Croppies, however, have changed its mission, and it now points out to the traveller their resting place. Many wonder why these ruins are not at once explored. In connection with this wonder, we should remember that it is now private property, and that the owners, as well as the tenants, are averse to such proceedings. Here, in former years, explorations were conducted on a small scale, and many curious and antique ornaments, instruments and implements, made of gold, and silver, and bronze, were found attesting the wealth and splendour of this ancient city. The tumulus of New Grange—that is the name given now to one of these little

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hills—covered about two acres, rising some seventy feet in height. It was long resorted to as a quarry by the settlers round about. This mound appeared to be the ruins of one vast building, covered with a thin coating of soil. The stones were massive in size, weighing from ten to twelve tons each. There are no natural quarries near by, so that these must have been carried there from a distance. This mound was first opened up in 1699 by a road-master, who began to dig in it for stones to repair the road. While so doing he came upon a gallery pathway sixty feet in length, twenty-four inches in breadth, and eighteen inches in height. This passageway was roofed with enormous slabs. At the end of the passageway was a chamber, which, from its shape and furniture, indicated that it was but an ante-room of some large temple. I apprehend that the day is not far distant when these ruins will be thoroughly explored, and the secrets and wealth so long buried brought to light. In England a society has been formed with this object in view, and are receiving voluntary contributions for this purpose. Of course it will be an expensive undertaking. Governmental permission, as well as private consent, will have to be gained. And it is known that the Catholic authorities are much opposed to such proceedings, and they will very naturally oppose it all they can. This grand old city, which for more than a thousand years was the capital of Ireland, and more, the successor to Jerusalem, and thus the religious capital of the world, on whose throne sat to

rule and reign 142 monarchs of the Fir-Bolgo, that is of the tribe of Dan.

Do you ask why such a city was destroyed? Well you may; but who shall answer you? Let me give you a little advice, and at the same time solicit a favour, especially some of you, my Catholic friends, whom I am pleased to see present with us this evening. Ask the priests and Catholics of the 17th of March why Tara is no more? Ask these one-day-in-the-year panegyricers and poor practisers of the faith and princely charity of St. Patrick why the city in which he spent so much time and loved was destroyed? When you hear the eloquent priest quote the lines, "The harp that once through Tara's halls," ask him why it does not sound there now? Ask these boastful successors of St. Peter and brave defenders of St. Patrick, by what authority, and at whose command, and for what reason the so-called *St. Ruadham* and the bishops, in the year 565, took their bells "which they rung hardly," says the historian, "and cursed the king and place, and prayed God that no king or queen ever after would or could dwell in Tarace; and that it would be waste forever without court or palace"? Perhaps these real successors of Ruadham may feel that the very suggestion of these questions will put them in a suspicious position before the public, and their impatience may prompt them to give an early answer and not wait the coming 17th of March. If so, well and good. Give us the answer through press or pulpit; or,

perhaps they may refuse to answer on the court plea that they are not obliged to criminate themselves. Lest you should not get an answer I will give you one :

Tara, from the time it changed its name from *Lothair Croffin*, stood forth in name and fact a witness for the God of Jacob and a pure religion. It bore unimpeachable testimony to David's throne and heirs, and to the faith and virtues of St. Patrick. It was the Jerusalem of God for the time being, and hence the spiritual capital of the whole earth. The ark of the covenant made the Holy of Holies, and the Holy of Holies made the temple, and the temple made Jerusalem, and Jerusalem made Canaan, and Canaan made the world. From between the cherubim God shone forth and spake, and from this centre He spread abroad. Heaven touched earth through the ark of the covenant. Here was the centre of Providence, that from thence radiated through all the world. The ark of the covenant marks the centre of God's government. When Nebuchadnezzar despoiled the temple in Jerusalem we learn what he destroyed and what he took with him of the temple furniture to Babylon, even to tongs and cups, and small and apparently non-valuable things. But not a word does the sacred historian say about the ark. Before the despoiling of Nebuchadnezzar it was there, but after that it is never mentioned as a thing present and known. It is agreed on all sides that it disappeared at this time. It was not put into the temple when it was

repaired under Nehemiah. When the temple was afterwards destroyed it does not appear, and in the new temple it was not. Surely a thing so sacred and wonderful could not have been stolen or destroyed without some of the sacred writers noticing the same. The concurrent testimony of all who have made the matter a subject of investigation is that it was hidden by the Jews. You now inquire who did it, and where was it hidden, and will it ever be found? These three questions I believe I can reasonably answer. If in my answers I lack definiteness and clearness you must remember that the very hiding was done for this very purpose, that the hiders and place might not be readily known till the time appointed. The place of its hiding will be Providentially brought to light as the time draws near of its being needed again, for when Israel and Judah return to Palestine it is to go before them; hence it cannot much longer remain hid, for the signs of their return are multiplying and culminating. The new temple which they will build in Jerusalem, as described by Ezekiel, on their return, will be again its final resting-place. As before, it will first, after coming to light, have a tabernacle house, a movable one. Then it will rest in a temporary place in Jerusalem until the temple be completed.

It may be profitable just here for me to describe the ark to you. We have three arks mentioned in the Old Testament. First—The ark of Noah; This word ark comes from the Hebrew word *Tebah*.

Second—We have the ark of bulrushes, in which Moses was saved and found ; here also the word ark is from *Tebah*. Third—We have the ark of the covenant ; this word ark comes from the Hebrew word *Aron* ; it means a chest. It was called the ark of God, ark of the law and ark of the covenant. It was literally a box of an oblong shape made of shittim wood, or what is known now as acacia, all covered with gold. It was two and a half cubits long, one and a half broad and one and a half deep. In this special dimension there no doubt is a Divine intent and science, glimpses of which we begin to discern, since it has been found that the stone chest, or as called, porphyry coffer, in the king's chamber in the great pyramid in Egypt, has just the same cubical contents as the ark of the covenant. Porphyry coffer was the only piece of furniture in the king's chamber, and the ark was the only piece in the Holy of Holies. The laver in which the priests washed their feet was also the same size ; and had Solomon's molten sea of water been emptied into the king's chamber, it would just have filled it, or if it had been emptied into the Holy of Holies, it would have been all the same. Here are some very striking coincidents for scientific men and infidels. The pyramid in the days of Moses was a sealed building ; it was not open till in the ninth century. Then the meaning and science embodied in the whole building and epitomized in the coffers were not understood. Science was not able then to tell the interpretation thereof, and even in

this finished day this witness of the Lord is but partly understood. (See Is. xix. 19.) But how surprising that these analogies should exist, of such a nature and kind, as to entirely exclude all accident. Oh! what a witness this pyramid is. A standing miracle of inspiration enwrought in a monument of stone, with a sphinx cherub looking intently on, as if trying to pierce through the stone veil 184 feet thick and see the mystery contained therein.' Ah! the size of the ark of the covenant means more than we yet comprehend. As the pyramid symbolizes and expresses the shape, density, weight, motion and distance of the earth from the sun, so the Holy of Holies symbolizes more than this generation yet knows. And as the coffer is earth-related, and in its lines and contents expresses and teaches the most perfect standard for measures, of dry, liquid or any other kind, so no doubt the ark was meant to be a standard of weights and measures between the Just One and the people He had chosen; for this Just One loveth just weights and measures.

I do not account it an accident that Englishmen should sell wheat by the quarter, for they are of Israel. This quarter of theirs is eight bushels, four of which would exactly fill the porphyry coffer, or the ark of the covenant; and if weighed, these thirty-two bushels of wheat, allowing as they anciently did, seventy pounds to the bushel, would make 2,240 pounds, or a ton, which we still persist quaintly to call twenty hundredweight, which is

an infidel name to a Christian quantity ; like as we say a hundredweight, meaning thereby 112 pounds. Neither is it an accident that the Irish mile should be exactly 2,240 yards, for Dan lived in Ireland. All these quantities, while aptly chosen, are not arbitrarily so, for they might have been more or less ; but being Divine they are scientific, and they proclaim the origin of the people and their faith and God.

If you read the chapter from which the text is taken, you will notice the prophet addressing Israel as then being in the north. He points out to them something that shall happen in the latter days, when they are multiplied in the land. The text, to be properly understood, needs the light which Freemasons can throw on it, for it refers to a ceremony connected with the ark, or tradition concerning it, which is practised among the Royal Arch Masons. Several of the higher degrees refer to the ark. But in one there is a direct reference to the hiding and finding of the ark. The whole degree is based upon the ark being lost. And without doubt it was first instituted to keep in mind the place of hiding. And if the ark were discovered tomorrow these sacred ceremonies of Freemasonry would be meaningless, although they have been practised for hundreds of years. Then the members of this degree would indeed "say no more the ark of the covenant of the Lord," for once found they could not so exclaim. "Neither shall it come to mind," as a secret, "neither shall they remember

it," because they will be relieved of their trust. "Neither shall they visit it," as they do now in their ceremony. "Neither shall that be done any more;" that is, once the ark is found the purpose of the degree will have been accomplished, and hence will cease to exist. The Masonic brother of high degree will easily take in the points of this text. He will see at once that if the ark be found, then the typical ceremony in connection with the finding will be done away. He will no longer penetrate to the bottom of certain arches. Freemasonry has a connection and meaning in Israel that it never had nor can have outside.

My time is gone. I will continue the subject of finding the ark next Sunday evening. Then you will likely agree with me as to the place of its rest.



THE ARK AND MASONRY.

DISCOURSE XXI.

DIFFERENCE IN THE FEAR OF GOD AND THE FEAR OF MEN —
PINNOCK'S CATECHISM—ORIGIN OF THE IRISH PEOPLE—TARA
DESTROYED BY ROME—THE REASON WHY—CATHOLICS BEG-
GING AND THE POPE DYING WITH THIRTY MILLIONS—THE
WAR BETWEEN ROME AND CONSTANTINOPLE — "SPIRITUAL
OBLIGATION TO A FOREIGNER IS POLITICAL INSECURITY"—
ABYSSINIAN CLAIMS—THE ARK IN TARA—THE PROOFS—FREE-
MASONRY — BENHADAD AND AHAB MASONS—WHY ROME OP-
POSES MASONRY—JEREMIAH FOUNDED THE NINTH DEGREE
—THE JESUITS—JACOB'S PILLAR.

Text—Isaiah xxiv. 15. ✓

"Wherefore, glorify ye the Lord in the fires, even the name of
the Lord God of Israel in the isles of the sea."



THE permissive exhortation of the text arises out of the waste and desolation of the land. The nine tribes of Israel had just been carried captive into Assyria, the land was utterly emptied and utterly spoiled. This state of things the prophet Isaiah bemoans. He says, "the city is left desolate, and

the gate is smitten with destruction." But in this vision of widespread ruin hope springs to view. As when the gathering of the olives and grapes was done there still remained some few on the trees and in the vineyard, which, by shaking and gleaning, could be gathered; so in spite of the general and terrible captivity of the tribes some few had escaped. The escaped ones were of the tribes of Dan and Simeon, the miners and shippers of Israel in those days. Afloat in their ships and securely dwelling in the isles of the Western Sea, they were beyond the devastating arm of the Assyrian king. Thus as the seed-stock of Israel the prophet says of them, "They shall lift up their voice, they shall sing for the majesty of the Lord, they shall cry aloud from the sea." Then comes in the permissive exhortation of the text, which, when literally rendered, is even more expressive than in the present form, "Wherefore glorify ye the Lord by the *Urim*; the name of the Lord God of Israel in the *Islands of the Western Sea*." The word *fires* in the text is from the Hebrew word *Bahurim*, and means with, or by the Urim. The illuminated brightness of the Urim and Thummim when used in matters of revelation would easily suggest fires as an appropriate rendering.

Tradition, history and prophecy fix upon Ireland, "the isle of the saints," as having a peculiar and special place in Providence. The pre-eminence in wealth and learning, peace and strife, idolatry and religion, prosperity and decay, servility, weakness

and division of the southern, and manly defiance, independence and unity of the northern races, and indeed the whole career of the land and people can only be understood and explained from a prophetic standpoint. This no doubt is the island of which the prophet says: "To the Island he will repay recompense; so shall they *fear the name of the Lord* from the west." All histories agree in pointing out the way of this *God-fear*. It went from Ireland to Scotland, to England and the continent of Europe. The God-fear that came from the east, on this same route to Ireland is a man and saint's fear. It is a fear whose source was, and is to this day, Rome. It puts a man in the place of God, and priests in the office of angels. These two fears are widely different in origin and influence. The fear of God is the beginning of wisdom, while the fear of man is the source of ignorance and beginning of slavery. No writer can do justice to the colonial history of New England who does not recognize a distinction between the Pilgrims and Puritans. Unpardonable injustice has been done to the memory and character of the brave and generous Pilgrims by some writers on this account. A double colonization is the key that unlocks and makes plain and truthful New England history. So a double colonization must be taken into an account by any one who wishes to solve the problems of Irish history. The two races that have to do with Irish settlement are the old Canaanites and the Danites, men of Israel. To confirm this,

let me quote from Pinnock's catechism, a catechism on the history of Ireland, printed more than fifty years ago :

Q. What do the Irish say of themselves ?

A. They have ever been singularly zealous in the assertion of their Scythian origin, and describe the adventures of their ancestors from the neighbourhood of the Caspian Sea, to Egypt and Spain, from whence they proceeded to Ireland, under the sons of Milesius.

Q. Were those the only settlers in the island ?

A. *No* ; we find circumstantial accounts of some earlier colonies, called Fomorian, Nemedian, Tuath de Danans and Firbolgs, with one of which came the mysterious stone now under the coronation chair in Westminster Abbey, and called Jacob's pillar, or pillow, in the English, Scotch and Irish histories.

Q. Were all these colonies of the Japhetian families ?

A. Yes, with the exception of the Fomorian, who describe themselves as being descended from Shem, and as having left Africa rather than reside amongst the seed of Ham, which had been cursed by Noah.

Q. Has any light been thrown upon the other colonies ?

A. Yes ; a late writer (the author of precursory proofs that the Israelites came from Egypt into Ireland, and that the Druids expected the Messiah) has undertaken to show that the For-

Formorians were of a higher origin than even the Milesians.

Q. Upon what foundation ?

A. He asserts that some of the tribes of Joseph were separated from the Hebrew family at a very early period ; that they were the heirs of very singular blessings for the latter days, and that they were the Formorians from Africa who made a settlement in Ireland.

Q. What authority does he produce ?

A. Several passages of Scripture, some of the Rabbinical writings, passages of Irish history, certain ancient monuments, coins and customs, and the similarity between the Irish and Hebrew languages.

Q. What language was spoken by the natives ?

A. One of very great antiquity, which General Vallancy paid considerable attention to the examination of. It appears to be a compound of the Phœnician and the Hebrew, as that learned linguist and antiquarian has not only published several thousand words which are alike in Hebrew and Irish, but has also shown a striking similarity between the Irish and Carthaginian. Then follow passages comparing both languages.

Q. What studies are desirable to promote a knowledge of Irish history ?

A. The Hebrew, Chaldaic, Arabic, Phœnician, Irish and other ancient languages, as well as the few ancient monuments, coins, etc., which remain among the Irish and their descendants, in North Britain.

Q. What monuments are remaining?

A. A number of stones, generally twelve in a circle, with one standing in the centre, called Druid circles; such circles abound in Scotland and Ireland, which was anciently the chief seat of Druidism. They also have altar-stones, called cromlechs, on which they sacrifice the first-born of their flocks.

Q. What are these circles supposed to refer to?

A. They greatly puzzled the most learned antiquarians of different ages and countries.

Q. At what time in the early history of Ireland is that country said to have arrived at its highest political perfection?

A. In the reign of their favourite monarch, Ollam Fodlah, who reigned 950 years before the birth of Christ.

Q. What is recorded of him worthy of notice?

A. That he instituted the great *Fes*, or triennial parliament, which was held at Teamor, or Tara, etc.

The digest of Pinnock is sustained by nearly all Irish historians. Many have written to me asking what writers taught what I have stated to you the last two Sundays. I will supply such with a short list of Irish historians:

Hall's "Ireland." (2 vols.)

Moore's "History of Ireland."

Boate's "Natural History of Ireland."

Dr. Ledwich's "Exploration of Tara, etc."

Keating's "Irish History."

Conwell's "Antiquarian Researches of Ireland."

Hollinshed's "History of Settlement of Ireland."

Arrian Alexander's "History of Settlement of Ireland."

Owen Cunnellan's "Annals of Ireland."

O'Riley's "History of Ireland, and Dictionary."

O'Flaherty's "History of Ireland, and Dictionary."

Froude, and others, who treat of Irish history as part of English history.

O'Donovan's "Grammar Dictionary."

Kelley's "Cambrensis Eversus." (Vol. I.)

O'Brien's "Irish Dictionary."

Cox's "Hibernia Anglicana."

MacAulgaid ("Dinn Seanches") on the harp, 500 years B.C.

Leacan, Gildas, Neunius and Ware's "Antiquity of Ireland."

Astle on the Irish language ; Dr. Noyes and Dr. Conwell on the monuments of Ireland.

Prophecy, history and tradition elect Ireland as an important factor in the course and spread of Christianity. The centre of Ireland for hundreds of years was the city of Tara. Last Sabbath evening we called your attention to its ruins. This city was destroyed at the command of Rome. Because while it stood it pledged a *throne*, a *people* and a *religion*. The throne was God's chosen one, being the continuation of David's—as England's is of Scotland's, and Scotland's of Ireland's. The people were His elect, and therefore intrusted with a Divine mission. The religion was ordained of heaven, protected by heaven, free from idolatry,

saints or image worship, teaching that the Lord their God was one God. It had a ceremony that was grandly typical and previsionary of a coming Messiah and a simpler service. In all these things it stood in the way of Romish machinations and ambitions. It was a proud and pure protest against Rome's unholy claims. Tara was a temporary Jerusalem, the then religious capital of the world; this Rome wanted to be, therefore Tara was destroyed to make way for Rome, which soon after proclaimed herself the new Jerusalem. The king on Tara's throne was naturally the head of the church, for protection; this the pope wished, therefore Tara was overturned. The memory and influence of Jeremiah still clung to Tara. Rome therefore installed St. Patrick in his place, carefully connecting him with Rome, and to aid this saintly plot Tara was wasted. Jeremiah is not the only good man that Rome has supplanted. In the Romanist reaction that took place in Bohemia in the beginning of the 17th century they supplanted the memory, piety and influence of John Huss by John Von Nepomuk. And the virtues and celebrations, rightfully belonging to Huss, are given to the Romish legendary saint, John Von Nepomuk. The curse of Tara has been also the curse of Ireland. Rome robbed, plundered and cursed this famous city, and since then the whole island as far as she could. What could the islanders expect from a power that would so unreasonably destroy so fair a city? Those hillocks and mounds

and covered ruins have a strange story to tell. Fiction and facts are sometimes wonderful. But can aught exceed in the story of fiction the tales of woe and desolation witnessed to by this slumbering city? What a country old Ireland is! What a people! Poor Pius IX., dying in prison and an exile in the gorgeous and magnificent palace of St. Peter, leaving a private fortune of \$30,000,000, this and much more; while at the same time many of his devout followers in Ireland were sent begging to Protestant doors that the pence of Peter might not be lacking. Fiction and fact: the ruins of Tara, Pius IX. and \$30,000,000, a Catholic begging for Peter's pence at a Protestant door.

This triple crown both Protestant and Catholic nations have most earnestly and desperately sought to possess; from this source have come many wars, much jealousy and national animosity. The kings of these nations longed to be accepted as the genuine successors of Melchisedec, that is to be the *head priest* of the Most High God, and *king of Salem*, the spiritual capital; also to be *king of kings*, an authority and title sought to be expressed in the word *emperor*. Tara stood in the way of the unscrupulous contenders for hundreds of years, but finally the city was overthrown by the crafty agents of Rome, and a large portion of Ireland was captured, sold and enslaved, and remains so to this day. Then, once Ireland was won, the patriarch of Rome proclaimed himself Melchisedec, or spiritual head, the city of Rome an independent sovereignty,

with this patriarchal Melchisedec as the king. After this was attained the struggle continued till his sovereignty and jurisdiction over all kings, princes, rulers and countries was proclaimed and acknowledged by a large number. Then commenced the fierce and long-continued contentions between Rome and Constantinople for supremacy. This quarrel resulted in a division of the church into what was called the East and West, or Greek and Latin churches. Rome stands as representative of the Latin, and Russia as representative of the Greek. The late war between Russia and Turkey was for this same bone. Members of the Greek church were subjects of Turkey, citizens of Turkey and residents of Turkey, but, as the spiritual head, the Czar claimed a right to manage them spiritually, even though their religion conflicted with their obligations politically. The late Crimean war was waged by Russia for precedence, place and influence in the old city of Jerusalem. In all these wars one thing is made plain, and should be carefully noted, especially by Catholics and governments, namely, that these spiritual heads, be they popes or kings, claim it as a duty and privilege to interfere with the subjects of another country. Through spiritual relation and authority they can meddle with the political and social relations of another government and people. When and wherever they have had power they have done so. It is a solemn fact, sealed with the blood of millions, that no country is or can be safe that owes spiritual fidelity

to another country or foreign head. Ireland is not free and cannot be safe until Ireland is esteemed as good as Italy, and Irishmen equal to Italians. Men may come, and men may go, and this will remain forever true, that spiritual obligation to a foreigner is spiritual insecurity at home. In times of peace there is no conflict apparently; hence men count such relations innocent and harmless, but the madness of the thing is in the very fact that such subjects holding a double relation, spiritually foreign and politically home, may be divided just at the very time they should be united. This is a point of weakness in our own country, and is even now felt at all the legislative centres; and in the day of trial coming on us it will be felt most terribly. Ice is hard and will bear quite a weight in cold weather, but in the day of heat it softens; so men are now loyal and brave who in the heat of coming conflicts will not be so.

We have seen why Tara was destroyed. We have seen also how and why it became the chief seat of power for centuries. The ark made the Holy of Holies, and it the temple and the temple Jerusalem. We have seen how three things kept together, the *royal seed* of David, the *throne of David*, and the *ark* of the covenant. We have proved to you that the English throne is a continuation of David's throne; that Queen Victoria is on the line of David. This throne and seed can be traced back safely to Tara. But where is the ark? When Nebuchadnezzar robbed the temple, no ac-

count is given of his taking it. The prophet Jeremiah was the only prophet in Judah at that time. He, as all will agree, was the lawful custodian of the sacred furniture of the temple. We know that in his charge were put the remnant of the royal seed, Zedekiah's daughters. Jewish historians uniformly agree that Jeremiah took the ark and hid it somewhere. We have an account of the prophet hiding several things. After the spoliation of the temple, Jeremiah bought a piece of land in Anathoth, a little north of Jerusalem, in the territory of of Benjamin. Here he buried certain deeds in earthen vessels, that they might continue many days. "For thus saith the Lord of hosts, the God of Israel, Houses and fields and vineyards shall be possessed again in this land."—Jer. xxxii. 15. After he fled into Egypt he was commanded to take certain great stones and "hide them in the clay in the brick-kiln, which is at the entrance of Pharaoh's house, in Tahpanhes."—Jer. xliii. 8. We also read that his prophecies against Babylon were given in charge of Seraiah, with the command that he bury the same in the Euphrates.—Jer. li. 63. Whatever was buried, I believe was done so with the intent that the same would be resurrected in these last days, and be strong witnesses for God, His people and His providence. One thing is certain, and that is, that the Jews credit Jeremiah with the hiding of the ark. In the Jewish Apocrypha, second book of Maccabees, and second chapter, we read "that the prophet, being warned of God,

commanded the tabernacle and the ark to go with him as he went forth into the mountain, where Moses climbed up and saw the heritage of God. And when Jeremiah came thither he found a hollow cave, wherein he laid the tabernacle, and the ark and the altar of incense, and so stopped the door. And some of those that followed him came to mark the way, but they could not find it." This is the best the Jews could do with this question. Of course the Book of Maccabees is a Jewish imitation of the Scriptures ; and because it is an imitation, it is excessive, and consequently without weight as an authority. The writer is not content with the ark being removed, but removes the tabernacle, altar of incense ; and these are not moved in the ordinary way, but are made miraculously to move after Jeremiah. The ark being specially hid, it is plain that so definite a description of the place of hiding would have upset the whole calculation. The Abyssinians claim to have the real ark. These people are worshippers now according to the old Mosaic economy. They have twelve arks that are exactly alike, eleven of which were made from the pattern of the original one, to the intent that the true one might not be known.

The actual hiding place of the ark very naturally must be difficult to determine. At the same time nearly everybody believes it is hid away, and that it will come to light some day. From all I have heard, read and known, I am mostly in favour of Tara as the place of its rest ; by a series of argu-

ments we end there. This ancient place is a marvellous centre of Hebrew history, from which radiate some wonderful facts. By circumstantial evidence, and logical consequences, Tara is as much and as surely pointed out as other places are rejected. Of the scores of Hebrew words in the Irish language there is one that is very significant, namely, *mergech*. This word means a sacred depository, and as such it was applied to Tea Teph's sepulchre, but it even means more than a grave. Perhaps it was the name of the place in which the ark was hid. In the ruins of Tara, Teph was buried. An old Irish bard speaks of the same in the following lines :

Tephi was her name ; she excelled all virgins ;
Wretched for him who had to entomb her ;
Sixty feet of correct measurement
Were marked as a sepulchre to enshrine her.

The ark was in the west of the tabernacle—so it is in the west now. The altars stood in the west in the old churches of Ulster, as stands to-day the altar in St. Peter's at Rome. At pontifical high mass the Pope stands at the west of the altar facing the people. This is the point of the setting sun. The pattern and place tell from whence it came—*Yarin-Eirin*, the land in the west or setting sun. Without intending any disrespect, let me say all other altars in Catholic churches are askew, and the priests worshipping with back to the people are poor imitators of Jeremiah or even the Pope.

Another line of argument in favour of Tara may

be submitted from Freemasonry, this ancient and most honourable institution. The prophet Jeremiah no doubt was a Mason, and one of high degree ; this was, on the human side, his passport from country to country. The ancient *Khasdim*, or Chaldeans, as we say in our Bible, were the heirs of Shem, whose family built the Pyramid. Abraham came from the land of the Khasdim. He was Khesed, trustworthy, for that is what the Hebrew word translated Chaldee means. If you wish for an instance of this applied, read 1st Kings xx. 31. Ben-hadad, the proud and haughty insulter of Ahab, was finally defeated by the host of Israel, and a craven fugitive he fled and hid in an inner chamber in a house in Aphek. At this point of despair his servants, knowing their master to be a Khesed, or Mason, told him they had heard that the kings of Israel were so also. Some of them, attired as Masons, prepared to test Ahab. With their aprons on and a cable tow around their neck, they entered into Ahab's presence, saluting him, saying : "Thy servant, Ben-hadad, saith, I pray thee, let me live." And he said, "Is he yet alive ? *He is my brother.*" Now the men did diligently observe whether anything would come from him (that is, whether he would make a sign or not), *and did hastily catch it* ; and they said, "Thy brother Ben-hadad" (giving back the sign to Ahab). Then he said, "Go ye ; bring him." Thus at once they were friends. Ahab even invited him into his carriage, but the people understood not the conduct of Ahab toward Ben-hadad.

Jeremiah, I believe, founded a degree in Masonry upon the hiding of the ark, and which degree, as recorded by him, will continue till the time it is found. (See Jer. iii. 16.) The prophet was a Grand Master. This accounts for Masonry of this degree pointing to Ireland as the place of its origin; from there it went to Scotland, which at this day has the oldest and purest Masonry. Mother Kilwinning Lodge dates from 1128 A.D. And, strange to say, the same authorities that overturned Tara have often tried to destroy Masonry. There is no one institution they hate and fear so much, although this church for the first six centuries was the patron of Masonry. The Benedictines, as every one knows, were Masons, and they included popes, kings and the influential of their day. The Benedictines were the builders of the great cathedrals and massive structures of those ages. The very words *free and accepted* mean that Masons were free from the restrictions of the bulls and edicts of the popes. So the very name, Free and Accepted, is a monument, like the name Tara. Bishop Gilmour warns his flock in Ohio not to touch Masonry. The fact is, the whole order of the Romish Church is taken from Masonry; it was copied from the Grand Master down to the Entered Apprentice. It is not that the Romish Church hates all secret societies; no, no! for within her pale are several of her own creation. The Mason, the nearer he lives up to his oath, the better he will be in himself and towards others. But take a Jesuit—this is an oath-bound

secret society—and the nearer he lives up to his oath the more wicked he will be in himself, and the more dangerous to all “heretics” or non-Catholics. A good Mason is a good man; a good Jesuit is a bad man, for the very keeping of his oath obliges him to be so.



JACOB'S PILLOW.

DISCOURSE XXII.

LEGAL PUNISHMENT IN OLDEN TIMES—FAULTS OF MODERN
PREACHING—VALUABLE STONES—THE KOH-I-NOOR—THE
MILLEARIUM—EGYPTIAN OBELISKS—CLEOPATRA'S NEEDLE—
JACOB'S STONE—HISTORICAL REFERENCES TO IT—ONCE IN
IRELAND—STOLEN BY SCOTLAND AND THEN BY ENGLAND—
THE CORONATION CHAIR IN WESTMINSTER—DESCRIPTION OF
JACOB'S STONE—ANCIENT NAMES OF IRELAND—THE BLARNEY
STONE—HOW IT ORIGINATED.

Text—Psa. cxviii. 22, 23. ✓

“The stone which the builders refused is become the head-
stone of the corner. This is the Lord's doing; it is marvellous
in our eyes.”



MATERIAL fact should be properly understood before we venture to graft thereon a spiritual meaning, for the nature and limitations of the material naturally enter into the spiritual. Ignorance in the first case begets in the second error and excess. In olden times one of the many modes of punishment was to cast the victim into a pit of mire. This mire was a clay puddle, which would allow the person to

sink over head, unless they spread out their hands and thus increased the surface of resistance. Sunk up to the armpits, they would be thoroughly imprisoned and incapable of extricating themselves. Indeed, the more they tried alone, the deeper and faster would they become. Into such a pit the prophet Jeremiah was once cast, and to all human appearance he would have perished but for the timely aid of a certain negro servant in the royal household of Zedekiah, by the name of Ebed-melech. By the consent of King Zedekiah, Jeremiah was put into the dungeon of Malchiah, and into the pit he was lowered with cords. "And in the dungeon there was no water, but mire; so Jeremiah sunk in the mire."—Jer. xxxviii. 6-13. This coloured friend pleaded successfully for Jeremiah's deliverance, "Then the king commanded Ebed-melech, the Ethiopian, saying, Take from hence thirty men with thee, and take up Jeremiah out of the dungeon before he die. So Ebed-melech took the men with him, and went into the house of the king under the treasury, and took thence old cast clouts and old rotten rags, and let them down by cords into the dungeon to Jeremiah. And Ebed-melech, the Ethiopian, said unto Jeremiah, Put now these old cast clouts and rotten rags under thine armholes under the cords. And Jeremiah did so. So they drew up Jeremiah with cords, and took him up out of the dungeon." Some of you would rather have died than be saved by a negro. You would have wanted silk or satin instead of the old rags.

Take it for granted, dear friends, that you do well to be saved, no matter as to the particular style of the agent and means. Better go to heaven in homespun than down to hell in silk. In cases like these the end does surely justify the means. Here, then, you have a material fact; let me now call your attention to the spiritualization of the same, and see how neatly and intelligently the graft is put on. David represents himself as a sinner in the pit of sin crying for help. At last the King of Kings hears his cry, then exclaims David: "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."—Ps. xl. 2. Knowing the natural fact, how easy to comprehend the spiritual. One of the greatest faults of the pulpit this day is the loose and excessive way it has of spiritualizing everything. Theology is a muddle, because men wilfully remain ignorant of material facts when expounding the Bible, providence and history. In this, Israel, every man does as he chooses, hence uniformity and success are sadly lacking. Of this statement we have a remarkable example in the method and manner generally applied in the exposition of our text. Theologians and commentators fight shy of the natural history of this stone; they make haste to spiritualize it. Give the public the natural and so enable them to do their own grafting or spiritualizing. The stone spoken of in the text was, and no doubt now is, a veritable fact. It has a remarkable history; it was refused by some

builders, and after this became the head-stone of some corner. The rejection and acceptance on the part of men seemed purely accidental, but only so seemingly, for it was the Lord's doing. Measured by a human standard, its career has been accidental, its rejection and reception a thing of chance. Being only a stone, an inanimate object, of no intrinsic value, it may well be marvellous in our eyes. Have you ever seen a stone that would meet all these requirements? What stone is there in the known world worthless intrinsically and yet priceless in value because of its historical relation, veneration and association? We want a stone that has a wonderful record, one that is head over all other stones, to fit on to the sublime description of the text. Where shall we find it? Shall we find it in the *Koh-i-noor*, the great and valuable diamond possessed by Queen Victoria? The word *Koh-i-noor* means a mountain of light. This precious stone has a strange and checkered history. I saw it in the world's fair of 1862. According to Hindoo legend it was found in a Golconda mine. For centuries it was an object of veneration among the Hindoos. To keep it, and get it, many fierce wars were waged. When the British conquered and annexed Punjab, Maharajah Dhuleep Singh gave it as a present to the Queen of England. As it was originally, it was the largest and purest diamond in the world. It was of great value, though small, say about the size of a hen's egg cut in two. But with all the special features of this gem it still falls far short of meeting the text.

I have looked in a hole in the wall of St. Swithin's Church, in London, and I saw another wonderful stone, which, to preserve it, and yet to show it, has been built thus in the wall. It is the ancient *Millearium*, or measuring stone. When London was first located this stone is supposed to have been put into the ground, and thus have been a centre from which all measures began and ended. From it to any point was such and such a distance. It was a starting-point for surveying. From ancient design and service this one is valuable; still, though so rich in service and design, it is not the stone of the text. In this same historic city of London, another wonderful stone was added during the past year, namely, *Cleopatra's Needle*. It is a granite obelisk, which at one time stood with another in front of the *Temple of On*, in Egypt. The city of On was in Goshen; here Abraham sojourned and saw it, so also the sons of the patriarch Jacob, and their enslaved descendants. Joseph lived in On. What a cluster of associations gather around this stone. It has a recorded existence of nearly 5,000 years. It is allowed to be the oldest obelisk existing. There used to be at On three pair of obelisks; this being brought away leaves only one there.*

* Since this was first written this only one has been imported into the United States, and now stands in Central Park, New York. Very fitting that this pair of obelisks that once stood in the front of the Temple of On, where Ephraim and Manasseh were born, should one be with Ephraim in England and the other with Manasseh in the United States. Rather a singular coincidence.

The others are in Constantinople, Rome and Paris. The one in London is nearly seventy feet high. Its breadth at its widest part is seven feet and five inches on two sides, and seven feet and ten and one-half inches on the others. This large granite shaft has been moved about considerably. It had to be moved several hundred miles from the quarry, then for 1,600 years it rested at On, then it was moved to Alexandria, and from there some 3,000 miles to London. Its weight is 186 tons, and its cubic measurement 2,529 feet. You will freely grant to this pilgrim stone a history; but wonderful as it is we want one still more so to meet the demands of our text.

In searching for the stone of the text you would be very much surprised how many people and nations have claimed to have it. Early Spanish history is full of references to such a stone. The same is true of Danish, Irish and Scottish histories. English history begins to notice it about the tenth century, and as the centuries pass the references and interest increase. History, both profane and sacred, goes to show without doubt the existence of such a thing. The legends and miraculous doings of such a stone pledge its existence somewhere. The Hebrews had one to which they often refer. You do not require that I give you historical references and proof, for so I could, if necessary, any amount, but you wish to know where the stone now is. In answering you I am a little puzzled to know whether to begin at the end as a beginning, or at the begin-

ning and trace it down to the end. I will, however, start at the end for a beginning. In Westminster Abbey, London, England, there is a very peculiar stone. In this Abbey is kept the coronation chair; it is a large, solid, old-fashioned chair, that is all. In place of castors it is supported by four carved lions with the faces outward. About nine inches from the floor there is a bottom-board; between the seat and this board there is kept a curious stone. In its present shape it is an oblong square, some twenty-two inches long, thirteen inches broad and eleven inches deep. It is of a bluish steel-like colour, mixed with some veins of red. At each end there is an iron ring, much worn and rusted. The stone looks old, and it is cracking to pieces, and would long since have been in pieces if it had not been carefully preserved. In this one place it has rested for 583 years. During this period it has only been moved once. It was taken out that Oliver Cromwell, the Manassehite, might be installed as Lord Protector on it, he refusing to enter the Abbey or sit in the regular coronation chair, knowing not, I suppose, how unconsciously he was fulfilling prophecy. No doubt he and his followers, especially those who so vehemently urged him to be crowned as a king, knew no more, and perhaps cared as little, about fulfilling prophecy as did the Roman soldiers who fell to casting lots for the vesture of their crucified Lord.

Here, then, at last we have come upon a singular stone, one as wonderful as it is singular. This, no

doubt, is the one of the text. This is the stone of stones, the pillow and pillar of Jacob, the stone witness and monument of Judah and Israel. As profane as well as sacred history calls for a stone, we now respond and say here it is. No stone, be it diamond, sapphire or topaz, can compare in value to this. The Koh-i-noor sinks in prestige and worth beside this ragged old stone. Diamonds may be bought and sold—this stone cannot. No one has enough money to buy it, and none of the nations, thank Heaven, are strong enough to take it. There is no one thing in England to compare in value with this. It is the most important, sacred and venerated, as well as influential, inanimate object or thing in existence. King Edward in 1296 took it from John Baliol, King of the Scots, and since then England has been its guardian. In that war they took from the Scots more than this stone, for they plundered them of money, records and royal regalia. In the treaty of Northampton, held in 1328, it was decided that England should return to the Scots what they had stolen; but did they do so? no, for while they gave up the records and royal regalia, they utterly refused to yield up the old ragged stone. At the same time the Scots would have preferred to have lost all else and saved it. Events like these enable us to estimate the value and wealth of association clustering around this curious relic. Its present position, influence and remarkable journeying force us to say: "This is the Lord's doing," for in very deed "it is marvellous in our eyes."

We have seen that this stone came from Scotland to England: its pedigree and transfer at this point of history none dispute—the record is clear and acceptable. Of course the further we go back in time the less positive and clear will the data of its identity and journeying appear. This is so in every other case, so we must not demand more evidence for this thing than we usually do in other matters of this kind. The account of its migrations and rest in Scotland may be gathered from numerous authors. In reading ancient histories that have reference to Ireland and Scotland we should bear in mind that Ireland is called *Scotia Major* and Scotland *Scotia Minor*. The Rev. Mr. Glover, M.A., remarks in his writings: "Wherever in ancient writing the word and nation Scot occurs it relates to Ireland and not to Scotland or the Scots. Ireland was formerly *Scotia Major*, when the Celtic settlement in Argyleshire was held to be *Scotia the Less*, Latinized ultimately into *Scotia Minor*. John Duns Scotus, the great Irish scholar and divine, whose tomb is one of the notabilities of Cologne, is simply John Duns, the Irishman. The Scots college and monastery in Ratisbon, on the Danube, is an Irish foundation, and for that reason called to this day the Scots Foundation." Scotland was settled chiefly from Ireland at first. Ireland was called *Yar-in*, *Eirin* also, and meant the Land in the West, or Setting Sun; hence the Land in Darkness, so called at times by some historians. *Skotos*, from which came the word *Scotia*, means darkness.

Thus it came to pass that the people of Scotia began to be called *Scot-ish*—that is men of Scotia. The people of Major Scotia called themselves *Yar-ish*. This ending term of *Ish* is the *Hebrew* word for *man*.

History tells us that Bishop Columba died with his head resting upon this stone in the Abbey of Iona, in 637 A.D. Because of this event many writers of a latter day are inclined to begin the stone here, making out that because the sainted bishop happened to die with his head on it that it became superstitiously venerated and valued. This accounting is very far from being satisfactory to students of history in this line. For the real fact is there is more said and written about this wonderful stone before this event happened than since. The probable and most reasonable interpretation of the bishop's dying conduct is that knowing of its traditional history, and believing that it was a pillar and witness of God, since it once was the pillow on which Jacob rested his head and dreamed the well-known dream, he, the bishop, would naturally desire to pillow his dying head thereon. From Keating's History of Ireland we learn that Fergus the Great, son of Earc, having subdued a part of Scotland, proclaimed himself the king, and he thereupon sent an embassy to his brother, Murtagh, son of Earc, requesting him to send him this stone, that he might sit upon it at the time of his inauguration. Whereupon the stone was sent to him, and he received the crown

of Scotland upon it. This was about 530 A.D. From this time on it remained in Scotland, till it was removed by the victorious Prince Edward in 1296 A.D. to England.

Tracing the migration of this wonderful stone has landed us in Ireland. The Irish historians are very lavish in their praise of the wonders and virtue of this ancient relic. They attribute to it a voice, wisdom and locomotion. It was exceedingly talismanic in their opinion. To touch it, or see it, or hear it, was a blessing; if those so favoured chanced to be afflicted they were at once restored and made well. In the Ecstasy or Prophecy of Con of the Hundred Battles, it is recorded that Con went to Tara, accompanied by three Druids and three poets, to make heavenly or other watches and incantations. While standing in the usual place in the morning, Con happened to tread upon a stone, and the stone immediately shrieked under his feet, so as to be heard all over Tara throughout all Bregia, that is, East Meath. This is a specimen of the historical excesses of the ancient Irish writers. But history, stripped of all excesses, and voided from legendary colouring, still proclaims the existence of such a stone. The famous Blarney stone is only a faint imitation of this.

You now ask from where it came to Ireland? I may answer you this question by saying that nearly all the old writers state that it belonged to the Tuatha de Danans, that is, the Irish Danites. And more, they say that it was brought there by

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Ollam Folla, or a divine man, whom we have shown you is none other person than the prophet Jeremiah. Rev. Matthew Kelly, one of the Maynooth professors, acknowledges and says: "The Irish writers unanimously attribute the introduction of the *Lia Fail* to the *Tuatha de Danans*." The name of this stone in the Irish language is *Lia Fail*. The name is half Irish and half Hebrew. *Lia* is Celtic-Irish, and means a *precious stone*. *Fail* is Hebrew, and means *wonderful*. The general interpretation of *Lia Fail* is stone of destiny, or stone of fate. This idea is often expressed in the poems of the old Celtic bards. Sir Walter Scott gives us a translation of one of them, and renders *Lia Fail* sacred stone:

Unless the fates are faithless grown,
 And prophets' voice be vain,
 Where'er is found this *sacred stone*
 The wanderer's race shall reign.

There is another Hebrew-Irish name for it, namely, *Eben Gedoulah*, and *Gedoulah*, in Hebrew, means the majesty of God. Hence *Eben Gedoulah* means the stone of the majesty of God. This stone, no doubt, is the Hebrew, *Eben Schethia*, or, as translated, *chief corner stone*. It is the dream-miracle stone which Jacob set up for a pillar, or God's house.—Gen. xxviii. 22. From that time it became sacred and precious. The Jews cared for it, and carefully guarded it. It no doubt fell into the hands of Jeremiah, and by him was brought to Tara, Ireland, with the ark of the

covenant. On it Tea Tephi was crowned. And on it kings and queens have been crowned for 2,400 years. It passed from Ireland to Scotland, and on it was crowned Fergus I., at Iona, 530 A.D., and then through Kenneth II., who was crowned King of Scots and Picts in 787 at Scone in Pictia, and so down to King James I. to the present Queen of England. What this stone did and was to Joshua and the people so it is to Israel to-day. Joshua pledged a covenant with the people and this stone. *Eben Chesaut* was a witness.—Jos. xxiv. 26.

Do you any longer wonder in your minds why this stone is so precious. I could give you a hundred-fold more evidence than I have, but enough has been submitted to give you an insight into the meaning of my text, and a meaning to history as well. The present direct custodian, Dean Stanley, in his book entitled "Memorials of Westminster," says: "This precious relic is the one primeval monument which binds together the whole empire. The iron rings, the battered surface, the crack which has all but rent its solid mass asunder bear witness to its long migrations. It is embedded in the heart of the English monarchy, an element of poetic, patriarchal, heathen times, like Araunah's rocky threshing floor in the midst of the Temple of Solomon, carries back our thoughts to races and customs now almost extinct—a link which unites the throne of England with the traditions of Tara and Iona." And he might have

added with Canaan, Jerusalem and Bethel. Many will wonder why more is not said in the Bible about this stone ; yet many may confess that they know but a little part of what is written of it therein. Many notable things well known to the Hebrews are but sparingly mentioned. Take, as an instance, the brazen serpent made by Moses. Of it, after being used for the smitten one in the wilderness, we hear nothing for 700 years, and only then because King Hezekiah destroys it. The name, intrinsic value and strange migrations of this most wonderful stone, do most emphatically prove the words of our text. The seed of Abraham, the tribes of Jacob, and the throne of David are firmly linked together. The stone in Westminster Abbey may not be the very identical one on which Jacob rested his head, but whether it be or not, the very idea of the English having and using such a stone points them out to be the children of Jacob, the Lost Tribes of Israel. It is the Lord's doing. It is marvellous in our eyes.



"THE CORNER."

DISCOURSE XXIII.

THE CORONATION STONE—JACOB'S PILLAR—JOSHUA'S COVENANT
—WHAT A CORNER MEANS—THE BIBLE AND HEBREW MEAN-
ING—COMMERCIAL CORNERS—THE NEXT PRESIDENT—PHIL-
OSOPHY IN HOSPITALITY—THE FIRST DEGREE—THE NORTH-
EAST CORNER—SOLAR AND POLAR FORCES—BARBAROUS
ANCIENT CUSTOMS—THE JEWISH RETURN—THE POPE'S
CHECKMATE—ENGLISH OPPRESSION—ROUGHSHOD CONQUEST
—OUR INDIAN POLICY.

Text—Zech. x. 4. ✓

"Out of Him came forth the corner, out of Him the nail, out
of Him the battle bow, out of Him every oppressor together."



LAST Sunday evening we called your
attention to Jacob's Pillar. In history
this stone has various names. Being
sacredly preserved in the Coronation
Chair in Westminster Abbey, London, England, it
is called by English writers lately the Coronation
Stone. Sometimes it is named Jacob's Stone,
Jacob's Pillar, and the Ragged Old pillow on the
night of his memorable dream at Luz. No doubt

it was some way more appropriate in size and shape for a pillow than many or any other lying around. Recognizing the divine nature of the dream, and wishing to commemorate the same, he took the stone and anointed it, and set it up for a *Pillar*, that it might be a witness-Stone. In Scotch and Irish histories, the Stone of Destiny, the Stone Wonderful, the Stones of Fate, Sacred Stone, *Lia Fail*, and Ancient Irish Muniment. The Hebrew word for a common stone is *Eben*. Jacob took a common stone for a witness of so great an event, a witness in honour of the wonderful fact that God can and does visit man. After he had anointed it, and changed it from a pillow to a pillar, he gave it a new name, calling it *Bethel*, which means the House of God. This is the first recorded instance of the consecration of a common stone among the Hebrews, a fact however which was often imitated by them in later years. From that time on the stone so selected and anointed became sacred, and through all the wandering and history of the Hebrew people, its presence can be detected by direct or figurative references to it. "From thence is the shepherd, the *stone of Israel*," says this same Jacob in his dying benediction to Joseph. From the origin and connection of this stone it is easy to see how it would become a precious and prominent thing with the Hebrews.

When Joshua made a covenant with all the Tribes of Israel at Shechem, this stone is made a witness. In the Hebrew it is *Eben Gedoulah*, and

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it is translated *great stone*. The real meaning, however, of Gedoulah is Majesty of God. "And Joshua said unto all the people, behold, this *stone* shall be as a *witness* unto us ; for it hath heard all the words of the Lord, which He spake unto us, and shall be therefore a *witness* unto you, lest ye deny your God."—Jos. xxiv. 27. *Eben Chezaut*, as used in this verse, means the Pillar Witness of Jacob, and *Eben Schethia* means a Foundation Pillar. This, then, you see, is the stone which the proud building Pharisees and Sadducees rejected, for it was a divine testimony in Israel. And not less guilty than they are many in our day who reject this witness. What a monument it is! How simple and yet wonderful a thing! in itself of no price, and yet because it is the real Eben Gedoulah, the Majesty of God, and Heirloom of Israel and Signet of Judah, it is beyond price. How are the mighty confounded with the simple. Christ built no monument, but Herod and Agrippa both had one built to keep them in remembrance, but they have long since dissolved to dust. Jesus did, however, institute a simple feast, tastings of bread and wine. Here is a monument surviving the ages, growing and endearing the millions to His name, life and death more and more. How mighty the simple things of Heaven are when so ordained. How strange that a common stone should have such a history, such veneration, such influence and such a resting-place, the royal chair of earth's greatest and grandest throne, and in that wonderful tem-

ple of renown the Abbey of Westminster. Surely, as we pointed out last Sunday, it is the Lord's doing and it is marvellous in our eyes. And thus said and sung the hosts of Israel and Judah in their procession when they took possession of the threshing-floor of Araunah the Jebusite as a site for the temple of God. Then and there they installed this stone as the Chief Corner-stone, giving it a temporary house and cover till it was inclosed in the Temple of Solomon. With a knowledge of the literal fact I think you will be competent to at once comprehend the meaning of the text.

If you will read through the chapter from which we take our text, it will be apparent to you that the prophet Zechariah is referring to the latter times, to the times when Judah and Israel are again gathered in their own land. "And I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them, for I have mercy upon them, and they shall be as though I had not cast them off; for I am the Lord their God and will hear them."—Verse 6 Now at that time and in connection with the gathering and union of Judah and Israel there is to come forth from the house of Judah, or out of Judah a *corner*, a *nail* and a *bow*. What does the text teach us by these figures of speech? Keeping in mind the stone, as the literal fact, and where it is and who really owns it, I think the meaning and teaching will be as plain as it is beautiful. Let me aid you by calling your attention to the mean-

ing of the word *corner*. In Hebrew it is *Phennah*, which means *strong, great, prominent, distinguished*. Thus in the Scriptures, princes, chiefs and rulers are called corners for the simple reason that they are strong, great, prominent and distinguished. Balaam said: "I shall see Him, but not now; I shall behold Him, but not nigh; there shall come a star out of Jacob, and a sceptre shall rise out of Israel and shall smite the *corners* of Moab and destroy all the children of Sheth—Numb. xxiv. 17. Here the word translated *corners* is in the Hebrew *princes*. Thus the teaching is that there would come forth from Jacob a ruler that would smite the princes of Moab. "And Saul said, Draw ye hither all the *chief* of the people, and know and see wherein this sin hath been this day."—1 Sam. xiv. 38. Here the word *chief* in the Hebrew is *corners*, which of course meant the chiefs.

A stone, corner and king, or any great person, began very soon in Hebrew history to be corresponding terms; one word could be used for another. The oriental mode of speech favoured this interchange very much. You can, I suppose, readily see how a stone and person can be great but not so easily how a corner can. Of course, in business circles, you are aware that they make and have what they call corners. Men get up corners in stocks on Wall Street. In the wheat market corners are formed. Indeed, in all the great avenues of commerce such a thing is done from time to time. A man during the past week got up a cor-

ner in fish. These commercial corners are simply the centralization of certain commodities in the hands of one or more persons giving them power to regulate the sale and price. Politically speaking it is the rule of a small minority over a majority. Agreeable with this general understanding and mode of interpretation you would easily understand me if I said that next week there would come a corner out of Vanderbilt or Jay Gould, or that there would be a corner in the wheat or fish markets. If we visited Washington and looked in upon the new Congress and heard several new members speak, you would not be at a loss to know my meaning if I pointed out a person and said he is going to be a corner in this Congress. In our conversation we might be led to canvass the question as to who will be the next President. Our conversation would be accounted intelligent if you said it is my opinion the next corner will come out of Ohio, and I said no, the next will come out of New York State. Why would we be puzzled to interpret our text then? The prophet says after a certain time that a corner will come out of Judah. Literally, he no doubt refers to Jacob's stone; secondarily, to the king or queen who will be upon Jacob's throne at that time; and primarily, to Jesus, whose throne and person is so grandly typified in David's throne and seed.

It is a fault to be deplored that we so habitually depart from the rules of common sense in our efforts of Bible interpretation. The book is indeed

an extraordinary one, but this should not tempt us to depart from the plain and practical rules which govern us in every-day life. A farmer's wife, born and brought up in the country, receives a visit from some rich relatives. She sets to work to entertain them. She is specially anxious about her table, her whole skill is concentrated on cooking. She concludes that her city visitors want sweetmeats, cakes, pies, puddings and fresh meat. She goes to work and provides these things. To her astonishment the cakes and puddings are a failure, the meat is not nicely done. She is fretted because of the failure. Her visitors are not over pleased, because these very things which the good housewife gave them they get in the city so much better. The good woman has set aside the wisdom of experience. She was guilty of trying to provide extras on a line where she wasn't extra, and to be superior at the point where she was the most inferior. Had she taken advantage of her wealth of experience and given them a boiled dinner, or ham and eggs, and such things as she was most accustomed to, then success would have crowned her efforts. The city visitors would have been delighted. There is a philosophy in presenting our strongest points over against the weakest of others. Her wealthy city visitors were strong in experience on the line of cakes and fresh beef, but not on country pudding, boiled dinner, and ham and eggs. These things are good to the visitors, because they are fresh and sweet, and done up

better than they are accustomed to get them. Just so do some people err when they read and interpret the Bible ; they assume some extra method and forego the experience of practical life.

Remembering that the Hebrews had an extraordinary stone in their midst, then all figurative, typical and historical references to the same can be readily understood. Take the *figurative* idea of a *corner*, always bearing in mind, whether considering the natural or figurative, that something pre-eminent, great and distinguished is meant. When a building is properly oriented, that is, when its four sides face east, west, south and north, you have four corners. These corners are not of equal interest or importance. The north-east is *the corner*; and why so, you ask. We answer : because it is the point where two heavenly forces meet, and being of equal strength, neutralize one the other, hence this point is the weakest and strongest. Here, however, is the point of rest, the only quiet point in the building. It is the perfect point. Here light and darkness meet, the light of the east and the brooding darkness of the north. The sun exercises a powerful influence on the earth. It draws it towards it. In an orchard or forest the east may be detected from the direction the trees mostly lean ; for, naturally, they lean to the east. In this is visible a part of the attractive power of the sun. But from the pole point of the heavens there comes a great force which vibrates through all matter, magnetizing every atom of earth. The

sun force and pole force meet and neutralize each other at the north-east corner. In this scientific fact we have the long-continued custom of *corner-stone laying*. This stone is generally larger than the rest. It is a stay to the building. Laying hold of two angles of the wall it links them together in itself. It consumes all the vibrating and disjoining influence coming from the sun and pole. A building not properly compassed will crack in the joints and fall to pieces sooner than one that is. Because the great pyramid of Egypt was carefully oriented it has kept through thousands of years compact, although it rose to the height of 486 feet. The higher a building goes the more it is exposed in this matter.

I presume I have some Free Masons here. If so, you will remember that as an Entered Apprentice you were conducted at one time to the North-east Corner. You stood there, Masonically, an upright man, and received instruction. But if I were to ask why you were placed in that corner, in preference to the other, perhaps not every one could answer me why a candidate in search of light is taken to the darkest corner of the lodge. From what we have said, I think you will see the philosophy of the act. This is the perfect point, the perfect point of beginning, a point answering suitably to the Apprentice Degree. I have taken the liberty to answer in part for you, knowing that it is no new thing that an Entered Apprentice should have a sponsor voice in his behalf. An-

other part of corner-stone laying is not so scientifically related. I refer to the custom of putting something under the stone. The origin of this rite is rather curious. The ancients believed that where the body was there would the spirit linger. While in this enlightened age many of us pooh-pooh such an idea, yet withal we sometimes have faint touches of such a faith, when we pass a lonely graveyard in the dark, or when left alone in a room with a dead body. From this conviction it came to pass that in laying the corner-stone of some temple the king would slay his eldest son, and put the corpse under it, with the impression that the spirit would guard the temple and keep foul spirits away. In course of time, for further security, they added to this crime the slaying of the youngest son, writing his name on the top stone with his blood, taking out the eyes and putting them thereon. Referring to the building of Jericho, "Joshua adjured them at that time, saying, cursed be the man before the Lord that riseth up and buildeth this city, Jericho; he shall (may) lay the *foundation* thereof in his *first-born*, and in his *youngest son* shall (may) he set up the gates of it."—Jos. vi. 26. With all this precaution it would not stand. A long time after this a man took a *cherem*, a sacred oath (like the laws of the Medes and Persians, or like the vow Jephthah took), that he would build Jericho. "In his day did Hiel, the Bethelite, build Jericho; he laid the *foundation* thereof in *Abiram* his *first-*

born, and set up the gates thereof in his youngest son Segub. According to the Word of the Lord, which He spake by Joshua, the son of Nun."—1 Kings xvi. 34. Referring to this custom, and spiritualizing the same for Christ and His holy temple of living stones, Zechariah iii. 9, says: "For behold the stone that I have laid before Joshua, upon one stone shall be seven eyes; behold, I will engrave the graving thereof, saith the Lord of Hosts." Having a knowledge of the customs and ideas of the ancients and of the literal facts, we need not blunder very seriously in reading and expounding the Scriptures.

Out of Judah was to come forth a corner. How will this be fulfilled? We answer, beautifully. If we take it to mean a corner-stone, why, that stone of stones is owned by Queen Victoria, and the Queen is of David, as we have proved to you before, and David was of Judah. If it refer to a chief, or ruler, literally, it is equally answerable by saying that England's throne will prepare the way for the opening up of Palestine, and the rulers on that throne will lead the Jews back to their own land. As a corner, or corner-stone, the Jews are now, and must in the future, build politically upon the English throne for their return. Mind you, it is not out of Israel such a corner was to come, but out of Judah. The Saxon race are Israel, but their sovereign is of Judah, and the sovereignty really owns the stone. If you take this corner

in a spiritual sense, then it follows that Jesus, our blessed Saviour, should be of Judah. It is evident, says Paul, that our Lord came of Judah. Christ is, indeed, emphatically the corner; He is the real King, the real stone. As in the corner-stone the forces meet, so in Him meet heaven and earth. He is the perfect one. Being like Him we become perfect, we are at peace. His eyes are seven, perfect, on the stone of Zion. His name is engraved on this stone in blood. He is the copestone. The top stone of the Lord's witness, the pyramid of Egypt, was a pyramid itself; it completed all the rest, so Christ completed us. You will see at once how important a witness the old ragged stone is. How necessary it was that it should journey with the royal seed and throne of David. It was necessary that the people should not own it; so it is a royal stone on which the sovereigns of Judah from David to Victoria have been crowned.

"Out of him the nail." This word *nail* in Hebrew is *Yatad*, and means *accommodation, strength, or security*. The teaching of the text literally is that out of Judah will come accommodation, strength and security for Israel and the world. A nail, or pin, which is the same thing was of great service in an Eastern house. Very often the rooms were only made of heavy curtains, which hung upon the nail or wooden pin in the wall. In this sense they were accommodating; the people could hang things upon them. Again, a nail was driven in for strength and security. At the time of a feast, increased ac-

accommodation was needed ; a wedding for instance. The master of the assembly would drive in more nails ; understanding his business, he would drive them where they would be safe and strong. So, says the preacher, "The words of the wise are as goads, and as nails fastened by the masters of assemblies."—Eccl. xii. 11. And in Ezra ix. 8 we read : "And now for a little space grace hath been shewed from the Lord our God, to leave us a remnant to escape, and to give us a nail in His holy place." Here it means an accommodation and secure abode or place of worship. Speaking of Eliakim, Isaiah xxii. 23, says : "And I will fasten him as a nail in a sure place, and he shall be for a glorious throne to his father's house. And they shall hang upon him all the glory of his father's house." From these passages you see the figurative use of the word nail. Turn to the English throne, and figuratively and naturally it will respond. That throne has been an accommodation to the world in liberty and commerce. Italy and the Pope would have been supreme to-day had it not been for this throne. It has been glorious security and strength, say what you like and hate it that choose. And more and more will this strength and security have to appear as the years roll on.

"Out of Him the battle-bow." This word bow in Hebrew is *Ekeshat*, and means *defence* or *help*. A bow in those early days was a thing of defence. Thus will England's throne have to open up Palestine, help the Jews to return, and protect them.

This is her God-appointed work, hence God will give her the land, Palestine, and by permitting other nations to be embroiled, give her also the opportunity to settle it.

“Out of Him every oppressor together.” Looking at this statement in the light of history, we shall find it to have been fulfilled in a remarkable manner. What tyrant kings and rulers they have been. For although from them was to come so much good, yet with others they were to be oppressors. And England looked at to-day, wide of Providential intention, is one of the most exacting and tyrannical governments on the face of the earth; not so much in herself, but in her conquest and rule over other people. Her desire is her will, and that is her way, and no matter how Russia complains, or Germany grumbles, she seems to ride rough-shod over all. Some talk of her prestige being gone; that is all nonsense—they simply mistake her improvement in discretion for waning courage. And we in this country, being as we are Mannassehites, are stung to silence and shorn of the opportunity of criticising because of our shameful treatment of the poor Indians. Our opportunities and temptations to oppression have been few because our country was large; still, though few, we have not been slow to improve them. The years of Southern slavery, the hunting of Indians on the plains, and the late assault on the Chinese, are facts that link us in kinship to Judah and Israel. If we apply this spiritually it must be as Paul says:

"Who is it that condemneth? It is Christ who has risen from the dead." Jesus will indeed be an oppressive witness against us should we neglect His offers of grace and pardon. Remember what is written, Matthew xxi. 44: "And whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall it will grind him to powder." Fall on Him in repentance that He fall not on you in judgment.



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IDENTIFICATION AND REV. MR.
BEECHER.

DISCOURSE XXIV.

DR. WILD ON H. W. BEECHER—"A LITTLE RIVER IN MID-OCEAN"
—WHAT THE SCRIPTURES TEACH OF THE LOST TRIBES AND
THEIR WHEREABOUTS — HERODOTUS, DIODORUS, JOSEPHUS
AND MANY OTHER HISTORIANS, VERSUS MR. BEECHER—THE
SCATTERING AND GATHERING OF ISRAEL — A FLIPPANT RE-
MARK AND "TOSS OF THE HEAD" NO ARGUMENT—FAIR DIS-
CUSSION—THE BIBLE THE AUTHORITY, AND NO MAN.

Text—Jer. xxxi. 10. ✓

"Hear the word of the Lord, oh ye nations, and declare it
in the isles afar off, and say, he that scattered Israel will gather
him, and keep him as a shepherd doth his flock."



He declares the prophet Jeremiah in the
name of the Lord of Hosts, namely,
that the Lord who *scattered* Israel will
also *gather* him. My esteemed neigh-
bour, Rev. Henry Ward Beecher, believes in the
scattering part of the text, but not in the gathering.
The other Sunday he said in his pulpit; "Some
folks are troubling themselves in hunting for the

ten lost tribes ; they might as well hunt for a little river in mid-ocean." This statement several have informed me of by letters, and three persons by personal interview. Each and all desire to know what I think of it. In answer I may say that I think Mr. Beecher is mistaken, and that I prefer the statement of Jeremiah to his. Many ministers are ready to deny, but denial is not sufficient. They pooh-pooh the idea of the ten tribes ever being found, evidently under the impression that the idea is only man-begotten and not taught in the Bible. They err on the same plane that the Sadducees of old did with respect to a future life. The Sadducees did not think that the books of Moses, which they had accepted as authoritative, taught a future existence. The Saviour said to them: "Ye do err, not knowing the Scriptures nor the power of God." Mr. Beecher and many others err for the very same reason the Sadducees did. This whole sermon I could make up easily of quotations from the Bible proving that Israel, or the ten lost tribes, are to be gathered together again ; in fact, the statements of their gathering are more numerous than of their scattering. Nearly everybody believes the tribes to be scattered and lost, so I will not take up your time with proving what is so generally accepted. Bible truths are often halved, one part being accepted freely and the other half rejected. The body returns to the earth from whence it came ; few disbelieve this ; but the same authority says the spirit returns unto God who gave it. This

many find hard to receive, although these two facts are equally set forth in the Bible, yet many separate them, believing one and rejecting the other ; so, many believe in the lost tribes but do not believe in the found tribes ; still the same Good Book that teaches one fact teaches the other.

The same rule holds good with respect to the Jews. Who will deny but that they have been scattered and persecuted as foretold by the prophets ? No one ventures to spiritualize the Jews, or their past and present history, but hundreds of ministers are not ashamed to spiritualize them and their blessings in the future. Judah, with them, is literal in the past, and spiritual in the future ; scattered materially, gathered spiritually. The Palestine they left and were driven out of is a real earthly land, but the Palestine to which they are to be restored is a spiritual land. Can anything be more unfair ? What to such ministers are the sayings of the prophets but unmeaning utterances ? Taking the following as a sample : " 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 I have given as an inheritance to your fathers." The prophet Hosea, in the first chapter, foretold the scattered and merciless and forsaken condition of Israel, and the rejection and casting off of Judah for a time. His daughter, Lo-ruhamah, was a sign of scattered Israel. His son, Lo-ammi, was a sign for Judah, which were to be rejected from being the people of

God. But he says in the tenth and eleventh verses : " Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered ; and it shall come to pass that in the place where it was said unto them, Ye are not My people, there it shall be said unto them, Ye are the sons of the living God." Then, after they are once recognized, Israel will cease to be Lo-ruhamah, and become Ruhamah, which means having obtained mercy, and will say unto their brethren of the Jews, Ammi, that is, my people. They will see themselves to be of the same family, as brother and sister, and they will become friends, as the direct descendants of Abraham, and heirs of the patriarchal promises. Then shall the *children of Judah* and the *children of Israel* be gathered together, and appoint themselves one head, and they shall come up out of the land, for great shall be the day of Jezreel"—that is, the day of their return to the land of Palestine. Jehovah declared that He would sow Israel among the nations of the earth. This all admit has been done. But He says, also : " I will sow her (Israel) unto Me in the earth ; and I will have mercy upon her that had not obtained mercy ; and I will say to them which were not My people, Thou art My people ; and they shall say, Thou art My God."—Hos. ii. 23. The same idea is expressed by Zechariah, x. 6 : " And I will strengthen the house of Judah, and I will save the house of Joseph (that is Israel), and I will bring them again to place them, for I have mercy upon them ; and they shall

be as though I had not cast them off; for I am the Lord their God, and will hear them. I will hiss for them and gather them, for I have redeemed them, and they shall increase as they have increased. And I will sow them among the people; and they shall remember me in far countries, and they shall live with their children, and turn again."

In a few years Mr. Beecher and others will see this matter in a different light. They will discern the difference between the house of Israel, the ten lost tribes, as they are known, and the house of Judah, or the Jews of our day. Once a man can get into his head this God-revealed distinction, the Bible and providence and national history will be viewed in a new light. But though these two houses are so very different, especially from the time they divided under Rehoboam and became two separate nations, not one minister in a thousand believes in a difference. The house of Israel's first king was Jeroboam. This house had some nineteen kings and existed some 250 years, and then were carried captive about 725 years before Christ. "In the ninth year of Hosea the king of Assyria took Samaria, and carried Israel away into Assyria. For the children of Israel walked in all the sins of Jeroboam which he did. Until the Lord removed Israel out of His sight, as He had said by all His servants, the prophets. So was Israel carried away out of their own land to Assyria unto this day."—2 Kings xvii. 23. The house of Judah was carried captive some 135 years later,

remaining in Babylon for seventy years, then they returned and remained in one form and another till the year 70, when the Romans took Jerusalem from them and they fell by the sword, and were driven away into all countries, and Jerusalem was left to be trodden under foot of the Gentiles. But thank Heaven the treading is not to continue forever, only "until the times of the Gentiles be fulfilled."—Luke xxi. 24. The ceasing of the treading down of Jerusalem by the Gentiles corresponds to the discovery of the ten tribes. This discovery will be among themselves first, by their own partial blindness being removed. This point Paul makes very clear. "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; *that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.*"—Romans xi. 25. We must remember that Paul was an Israelite, and from the chapter quoted, he is by inspiration treating on the very subject we are now expounding. Hear him speak, friend Beecher. "I say then, hath God cast away His people? God forbid. For I am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God hath not cast away His people whom he foreknew." With little discernment any one can see that there are three parties in Paul's argument. *First*, there is the good olive, which is Israel, who in Benjamin had received Christ, while the Jews had rejected Him. "Christ came to His own and they received Him not." Who were His own? we

answer, the Jews. "For it is evident that our Lord sprang out of Judah."—Hebrews vii. 14. Who received Him? we answer, Israel in Benjamin. The *second* party spoken of is the natural branches, namely, the Jews broken off. Why were they broken off? Paul says because of their unbelief. And more, he says that by faith they may yet be grafted in, or on again. The *third* party is the wild olive, which any one can see is none other than the Gentiles. In this good olive, the Gentiles, *who are wild-by-nature olives*, and the *natural branch unbelieving-olives*, the Jews, may be and are being now grafted. May I not then ask Mr. Beecher and all of like views, how can the Gentiles and Jews be grafted on the good olive Israel, if Israel is lost beyond recovery? And isn't it rather queer that men can believe in the broken off branches, the Jews, and the wild olives, the Gentiles, and not believe in the good and natural olives, the Israelites, or ten lost tribes? The few and disbelieving Jews who compose the two tribes, as they and everybody else admit, are in existence, known and believed in as a positive fact, numbering upward of 9,000,000 in all the world. But the *ten tribes*, who were to be as numerous as the sands of the sea, which cannot be measured or numbered, and were to be divorced from the Mosaic law and accept Jesus, they forsooth are lost forever. "You might as well search for a little brook stream in mid-ocean as try to find them."

So, according to these brave objectors, two

tribes may live and be known to the tune of about 9,000,000, but the ten tribes, to whom the promise of fruitfulness was made, are to be so few that they can never be found or known, although the children of the divorced mother were to be far more numerous than they of the wife, Judah, says the prophet. This people that are lost beyond finding are the very people God chose for Himself. He calls them "His servants," "His witnesses," "His chosen," "His inheritance," "His people," and many such endearing and special names. Jesus said of Himself, knowing His rejection of the Jews, "I have other sheep which are not of this fold." Again, in another place He said, "I am not sent but unto the lost sheep of the house of Israel." In commissioning His disciples He said, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not. But go *rather* to the lost sheep of the house of Israel."—Matt. x. 6. The Saviour on one occasion reproved the Pharisees, and He told them that the time would come when they would seek Him but would not find Him. "Then said the Jews among themselves, whither will He go, that we shall not find Him? Will He go unto the dispersed among the Gentiles?"—John vii. 35. Peter addressed his Epistle to these scattered ones in Pontus, Galatia, Cappadocia, Bithynia and Asia. And James sent his to the twelve tribes which were scattered abroad. The scriptures tally with history in recognizing the fact that the ten tribes never returned to Palestine after their captivity. In Cen-

tral Asia they were located, and for about 800 years they are known, as you see, by many scriptural references. The prophets knew they were there, Christ and the disciples knew ; and the historians, Herodotus, Strabo, Diodorus, Homer, Ptolemy, Pliny and Josephus refer to them ; and many others. It is after this they were to be lost to men but not to God, that the grand purposes of Providence might be accomplished. The promises made to the Patriarchs, both temporal and spiritual, *I believe*, and so I accept both a spiritual and a material Israel, a spiritual and material kingdom, a spiritual and material throne.

Identity, survival and supremacy are pledged of Israel, or the ten lost tribes, beyond a doubt. As soon may heaven and earth pass away than that they should be permanently lost. Let me quote one passage as a sample of the many on this point : " Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and the stars for a light by night, which divideth the sea when the waves thereof roar. The Lord of Hosts is His name. If these ordinances depart from before Me, saith the Lord, *then the seed of Israel* also shall cease from being a nation before Me forever.—Jer. xxxi. 35. Language of assurance could not be stronger. As a nation, they will naturally have a country, a people, a government, a throne and a ruler, and because they are chosen to be God's executive, and they are to be numerous and powerful, it reasonably follows that they

will not be as a little river in mid-ocean. I will take the liberty to quote from the eighteenth page of my new book, "The Lost Ten Tribes of Israel and 1882," and present to you a few of the distinguishing features that are to characterize Israel and so bring them to light: "1. They were to be *lost*. 2. They were to be *divorced* from the Mosaic law. 3. They were to lose their *name*. 4. They were to lose their *language*. 5. They were to *possess* the isles of the sea, coasts of the earth, waste and desolate places; to inherit the portion of the Gentiles, their seed, lands and cities. 6. They are to be great and successful *colonizers*. 7. Before them other people are to *die* out. 8. They are to be a *head* nation. 9. To be a *company* of nations. 10. To be great in war, on land and sea. 11. To be famous as *lenders* of money. 12. To have a *monarchy*. 13. To be *keepers* of the Sabbath. 14. To have David's *throne* and seed ruling over them. 15. They are to *possess* Palestine and invite their brethren of Judah to return. And I might repeat some sixty positive marks and distinctions setting forth Israel, and yet men wilfully persist in confounding them with the Jews, or else looking for this great and favoured people of the Lord among the lowest of human kind, Indians, Africans, and so on." And some, like Mr. Beecher, think they are clear gone for ever. But, guided by the prophets and history, Mr. Beecher ought to read Is. lxi. 9, and believe it. Let me give it you: "And their seed shall be known among the Gentiles and their offspring

among the people ; *all that see them shall acknowledge them*, that they are the seed which the Lord hath blessed." I now call upon Mr. Beecher and all my brethren to acknowledge the seed whom God hath chosen and called His own.

Some argue that the ten tribes went back with the Jews from the Babylonian captivity. This is not sustained by history, Scriptures, or common sense. The prophets Ezra and Nehemiah do not say they did. The only part of Israel that returned to Palestine at that time was Benjamin. The ten tribes could not then have returned, because for when Israel and Judah return they are to have one head and one king. The Jews never had a king after that return. There cannot be a third return. But God does say that He will set "His hand again *the second time to recover* the remnant of His people which shall be left" in the several parts of the earth. "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."—Is. xi. 11. This great gathering is to be on a line of the deliverance of the whole people, like as from Egypt, as the prophet shows. The first deliverance was but a type of the one to come. After the second deliverance is accomplished and passed, and the throne and people are once again settled in the land of their fathers, then they will commemorate it as we do our glorious Fourth of July. Hear what the prophet says: "In His days Judah

shall be saved and Israel shall dwell safely, and this is the 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.*"—Jer. xxiii.

6. Now it is plain that the Babylonian captivity could not be the second recovery, because it was only partial in number, and they were not then scattered in all countries. They were not a specially good people after they returned. They were too few in number to make an apt comparison. Again, we know that couldn't be the second deliverance, because, *first*, they are to have a king after their return; *second*, they are to be one nation. The two sticks spoken of by Ezekiel, chapter xxxvii., are to become one. "And the sticks whereon thou writest shall be in thine hand before their eyes. And say unto them, 'Thus saith the Lord God;' behold I will take the children of Israel from among the heathen, whither they be gone, and I will gather them on every side and bring them into their own land. And I will make them *one nation* in the land upon the mountains of Israel, and *one king* shall be king to them all; and they shall be *no more two nations, neither* shall they be *divided into two kingdoms* any more." In

the *third* place, they are never to be pulled up any more. "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 own land, and they shall no more be pulled up out of their own land which I have given them, saith the Lord thy God."—Amos ix. 14. The Jews were pulled up out of Palestine in the year 70, hence the second return has not yet taken place. In the *fourth* place, in the second return Israel and Judah are to be joined together in unending friendship and political union. In the *fifth* place, after this Israel and Judah are to be at peace with each other. In the *sixth* place, the prophet Zechariah wrote his prophecies after the Jews returned from Babylon, and he speaks of Israel as then scattered. "But they shall be as though I had not cast them off; for I am the Lord their God, and will hear them."—Zech. x. 6. Thus it is as clear as noonday that Israel has yet to return as well as Judah. Israel being very numerous, only a portion of them can go. The rate stated by Jer. iii. 14 is one of a city and two of a family. Of course Palestine wouldn't hold all the seed of Israel—this vast people that my friend Beecher and others cannot see—for this reason only a remnant of them will return, but the Jews will return so generally that they all may be said to have gone. "The remnant shall return, even the remnant of

Jacob, unto the mighty God. For though thy people Israel be as the sands of the sea, yet a remnant of them shall return. The consumption decreed shall overflow with righteousness."—Is. x. 21-2. And thus, my dear friends, I might go on quoting passage after passage, but enough for once. This subject is so plainly taught in the Bible that you don't have to hunt for passages, or twist or misapply them when found. If Mr. Beecher, or any other man, can answer this sermon, why, let them do so. I don't want it answered by a toss of the head and a laughing denial, but a fair, square answer. And if they cannot answer it, why, say so. I am inclined to think that my friend Beecher will, after this, if he shall read, be able to see who the Israelites are.



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PROPHETIC CONFERENCE.

DISCOURSE XXV.

THE LATE PROPHETIC CONFERENCE—ITS MISTAKES, ITS SUCCESS
AND FAILURE, ITS MAKE-UP—BISHOP NICHOLSON AND OTHERS.

Text—Jeremiah xxiii. 21. ✓

“I have not sent these prophets, yet they ran; I have not
spoken to them, yet they prophesied.”



THE famous Prophetic Conference has closed. It has rendered a verdict and given it to the world. The deliberations and conclusions are now a matter of record. Having been given to the world, they now belong to the world; and, as such, we are at liberty, without being counted rude, to criticise the essays read, and analyze the verdict. During the several sessions held this privilege was not permitted. Had there been some little liberty for friendly criticism, the reputation and authority of this Conference would have been purer and stronger. I do not mean that discussions and debates should have been indulged in, but that, when an essay had been read, a short time should have been allotted for question-asking—the answer to have

been given by the essayist. By this means the strength or weakness of each production would have appeared. Since the Conference closed it is more and more apparent that the whole affair was too one-sided to be effectual in its results and authority.

Some of you may ask: Who called this Conference and what was it called for? and where did it meet? and what did it expect to accomplish? and what is the final result? These questions we will answer in a brief way. First—For the past few years a number of ministers, who agree on the doctrine of the second advent of Christ, have met together once a year to study this question. Last summer, at their meeting at Clifton Springs, in New York, they resolved to call such a Conference. Secondly—It was called for the purpose of lifting up into prominence and inviting the church's attention to this doctrine. Thirdly—It met in the Church of Holy Trinity, Madison Avenue and Forty-second Street, New York city, on the 30th and 31st of October, and 1st of November, 1878. The rector of this church is the eloquent and earnest minister of Christ, Rev. Stephen H. Tyng, Jr. Fourthly—They expected to produce greater unity and clearness concerning this doctrine among themselves, to encourage, enlighten, and comfort one another besides, and chiefly to force the consideration of this glorious doctrine on public attention especially the Christian portion. Fifthly—It is yet difficult to judge of the results. My own opinion

is, that it did not meet fully the callers' expectation. It was too formal, too conservative to be as successful as anticipated. However, wisdom comes very often from experience; hence the next one may have many virtues which this lacked.

The callers of this Conference numbered some 124. Among them were bishops, professors, ministers, and several noted laymen. The denominational caste of the callers is interesting to note. Including the committee, they were: Presbyterians, 45; Baptists, 28; Episcopalians, 17; Congregationalists, 10; Methodists, 6; Reform Episcopalians, 2; Dutch Reform, 2; Lutherans, 1, and undenominational, 13. The relative proportion of the several denominations has taken the public by surprise. The staid and orthodox Presbyterians are first. Now, who would have thought this? A prominent minister of this body expressed to me his surprise, at one of the sessions, that the Presbyterian Church should be so deeply tainted with fanaticism, as he called it. Had the Methodists, he said, been 45, and the Presbyterians 6, he would not have been so much surprised. Then—think of it—our practical friends, the Baptists, being second in order; a body that heretofore has been supposed to be as wide from adventism as from open communism, or baptismal sprinkling. Where is the Rev. Justin D. Fulton these days? Why does he not lift up his voice at such an outrage? for, present and active in said conference was Rev. T. Penticost, and one of the strongest essayists was Rev. Dr. A.

J. Gordon, of the Clarendon Street Baptist Church, Boston, Mass. Nay, even his friends, the Rev. Dr. Jeffreys, of this city, and Rev. J. Hyatt Smith, were regular attendants at the several sessions of the Conference. But above and beyond all, who would have thought that the refined and traditionally-grooved Episcopalians would have been so generously represented by bishops, rectors and ministers. Most certainly, this Conference was a unique gathering. Those bodies generally supposed to be the farthest removed from excitement and strange doctrines had the largest representation. The end of the world, or second coming of Christ, is surely at hand.

The charity of this Conference rose to a sublime height on the afternoon of the second day, when the venerable Rev. Dr. Tyng addressed the vast audience, and declared his sympathy with the meeting, and then called on the next speaker, who was none other than the Rev. W. R. Nicholson, one of the bishops of the Reform Episcopalian Church. The relation of these two men, in time of speaking, was most assuredly providential. In what contrast does the venerable and large-hearted Dr. Tyng stand to the Rev. Dr. Sullivan—an Episcopalian minister of Chicago—who, in a petty letter, excused and apologized for his non-attendance, because the Conference was recognizing this same Bishop Nicholson? He could not permit himself to associate with men of schism, or take part with men who claimed authority to preach

the Gospel, unauthorized by his church. Christ needs to come more fully in many hearts to make room for more of His Spirit and the expressions of His love. "Let the mind which was in Christ Jesus richly dwell in you." The attendance was large. The commodious and beautiful edifice was filled at each session. Among the audience could be seen scores of ministers of every denomination, besides the vast number which filled the temporary extended platform. In all these things the Conference may be called a success.

Yet, taking in the whole scope and work of the Conference, I am inclined to think that the final effect will be disastrous to church unity. I would not be at all surprised if it should lead to the organization of another new church. The alliance that was held a few years ago, in New York city, gave impetus, firm and decision to the present Reform Episcopal Church. The large number of prominent men of the several denominations agreeing on this doctrine, and laying such stress upon it, will bring them closer and closer together, and more and more alienate them from others of opposite views.

The increasing number, favour and authority of evangelists roaming through the country at large are, as is well known, nine out of ten of them, Adventists. These men have at their command all the Young Men's Christian Associations of the land. The members of these associations are being trained to like mode of labour and thought. Both

the evangelists and the Young Men's Christian Associations, as a rule, are working outside of church organizations. The final result, I apprehend, will be an agitation, and then a split. The second advent doctrine which the Conference set forth is by no means scriptural in the order they present it. As a doctrine, we may freely say that it is the most winning and fascinating of all, and for this very reason it is the most dangerous and destructive. Society has been lifted up, and thrown down, by the enthusiasm of this doctrine many times, and no doubt will be so again. The fascination is so great that few of the adherents escape without being wounded; and once they accept it, they are carried away so completely by the enthusiasm that they are no longer able to reason unbiasedly, or interpret the teachings of the Scriptures truly. To some of you this may sound strange, but an appeal to history will steady your nerves, and convince you that I am not wide of the mark in the statement.

The several essays read at the Conference were the productions of the ablest men of the land holding these views. They were advised beforehand to prepare them; the subjects were carefully divided, and each part given to the strongest man on said part. This being so, we have a fair chance to refute the teachings of said Conference, for if the doctrine be weak in the essays, it is because the error corresponds to the weakness; and because able men have done their best, I feel the more free to criticise. Surely the essayists themselves would

not object to mine, or anybody's criticism, if done in a spirit of charity and fairness. For your sake, who look to me for instruction, I will point out a few of the glaring errors taught. For to examine the whole would take months.

Now it is well for me to state here that I am a believer in the millennium—a time of universal peace—when every virtue of grace will abound in experience and practice; when the curse will be removed from nature and a regaling plenty be the natural and regular production—a plenty that will equal our wants; a time when naught shall hurt or destroy in all God's holy mountain—that is, specially His chosen land, Palestine; a time when all shall know the Lord, whom to know is life eternal; when one neighbour shall not have to say unto another, "Knowest thou the Lord?" for all shall know Him, from the least unto the greatest; a time when the sword shall be beaten into a ploughshare and the spear into a pruning-hook, and nations shall learn war no more; a time when Israel and Judah shall dwell in their own land. I believe that a king will reign in righteousness and princes shall rule in judgment. I believe Christ began to come when He became king by right of His own sacrifice: when He said, "*All power* in heaven and in earth is given unto me," then He had begun to come executively. So He said, "Go ye into all the world and preach the gospel to every creature; and lo, *I am with you always*, even unto the end of the world." I believe in four comings of Christ.

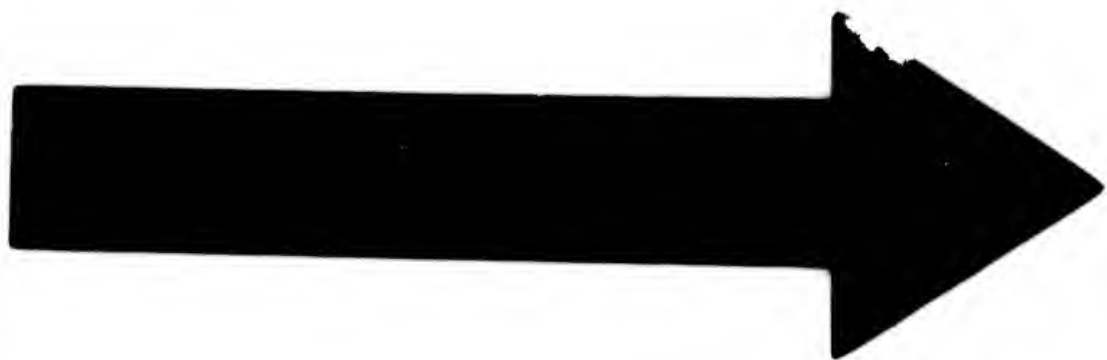
First—When He came to redeem, when He was incarnated. Second—When He began to come executively. Hence the saying, “Be ye also ready, for in such an hour as ye think not, the Son of man cometh.” This could not by any possible means refer to His advent-coming, although so quoted and so used in the late Conference. To tell the people He was talking to, who would only live a few years at most, to be ready, for in such an hour as they thought not the Son of man would come would be a sophistry of which Christ would not be guilty. Third—When He came to Paul on His way to Damascus. Fourth—When He shall come to close His dispensation.

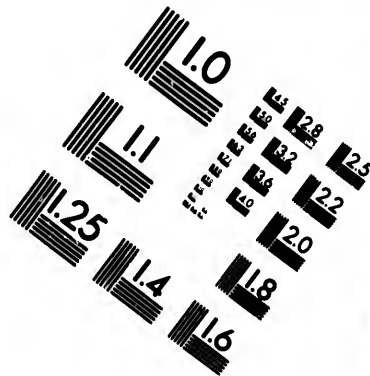
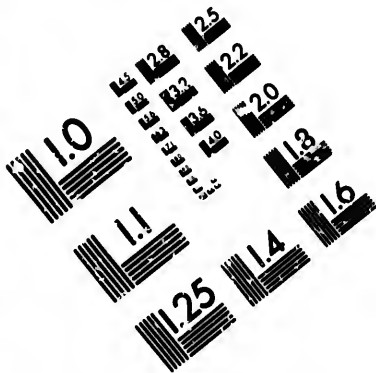
According to the advent-teaching Christ deceived them, for He knew that He would not come for hundreds of years in person again. There is as much sense in so applying this passage—as I heard several of the essayists quote the Saviour’s words: “Let not your heart be troubled, ye believe in God, believe also in Me. In My Father’s house there are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto Myself; that where I am, there ye may be also.”—John xiv. 1-3. Of this passage they make much. But is it not plain that the place prepared is in heaven? Is it not plain that He comes for them? We ask how, why; most assuredly executively—at the time of death. The place prepared is where He Himself

was going to be. And He is in Heaven. Have the disciples been waiting for the coming of Christ till now, or has Christ been for them ere this? Is Christ yet working away, preparing the place, and if He has been working this 1800 years, keeping the poor disciples out in the cold, how long will it take Him yet? Answer, ye prophets, who claim to be sent by God. Nearly all the parables have reference to Christ's executive coming. It is for this coming we, especially the past generations of men, must be ready, watch and specially prepare.

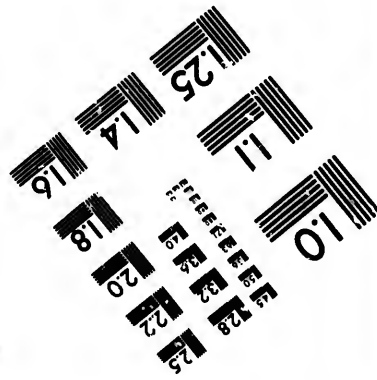
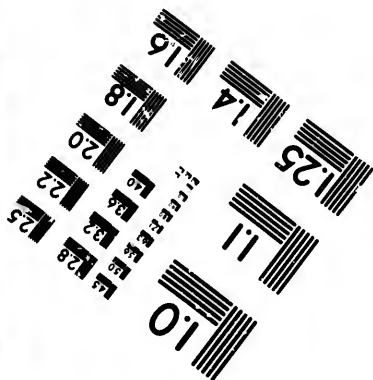
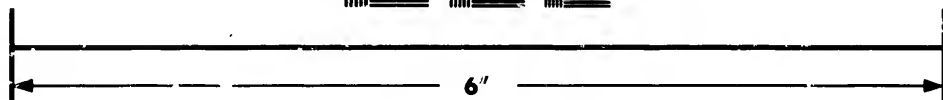
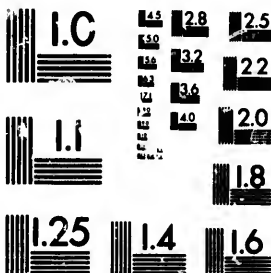
To put the infant church on its guard against Christ's personal advent is ridiculous. For the end spoken of by Christ and the sacred writers was beyond war, earthquakes, signs in heaven and on earth. Many false Christs were to appear and deceive the people—wars and rumours of wars, nation rising against nation. A great falling away had to take place, but ere this could be the Gospel had to be preached and many converted to make this possible. Anti-Christ had to appear; the Holy Land to be re-occupied. The Jews, said the Saviour, "Shall fall by the edge of the sword, and shall be led away captives into all nations, and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."

After long wandering the Jews and Israelites are to be gathered together. Now it is patent to every one that it would take some time for these things to be accomplished. How, then, could the repeated caution by the Saviour in the parables





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have reference to His advent? Did not the Spirit foretell that in the latter days, or times, some should depart from the faith? "This know also, that in the last days perilous times shall come." And yet, with all these things to come to pass, the Conference would have us believe that the doctrine of the advent was a doctrine of the early church fathers—that they expected Christ in their day. To say the least, it speaks poorly for the fathers. We do not esteem a man wise who expects summer in this country in November and December—especially that these months have their own time and work. It is no use for one to try to annihilate these months. Though the day and hour of Christ's advent are not to be known, surely we are not so much at sea as to expect Him all along? One cannot tell when summer will exactly set in; still, we are wise enough not to expect it to set in suddenly in the middle of the winter.

Hundreds of events had to be marked out which had to occur before Christ's return to the earth. Let any one read the prophetic chart of the future, from the time of Christ, and he will be surprised at the many and mighty events that are to transpire ere the millennium dawns on this earth. "Repent ye, therefore, and be converted, that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord: and He shall send Jesus Christ, which before was preached unto you." Here the sending of Christ is spiritual, in the sense that He will take up His abode in every

heart, and abide with them. Christ formed within the hope of glory : but of the personal coming, the writer says : " Whom the 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."—Acts iii. 20. Christ ascended into Heaven from Olivet, all agree. Now do you ask how long He will stay there? The answer is clear—until the times of the restitution of all things. Were the things foretold by the prophets all fulfilled 1800 years ago? Certainly not. Then no good theologian could be an Adventist in the infant church. Are all the forerunning events spoken of by the prophets fulfilled now? We answer, no. Things are not yet restored—*apokatastaseos*, that is, as the Greek literally means, are not yet in order. Then if this be so, Christ cannot yet come.

In the finished and finely-produced essay, by Bishop Nicholson, on the gathering of Israel, I find these words : " Oh, this restoration of Israel is the very centre of God's gracious purpose concerning the world." In this I concur with the bishop, and here I may say that I think his essay was the very finest of the whole lot—upon the whole, the most consistent. Had the worthy bishop had a definite idea of the words Israel and Judah, he would have written very differently. Sometimes he had, but at other times he would use the words as interchangeable. He makes out there will be two gatherings. One, the first, will

be brought about by natural means, and it will and has to take place before the advent. His words are: "Israel's recovery before the advent will come about in a natural and ordinary way." If these statements be correct, and I believe it is the plain teaching of the Bible, that Israel will be restored before Christ's advent—why, then should men hug so tenaciously the doctrine of a now momentarily expectation of Christ's personal advent, when all admit that the tribes are not gathered? And why was the conference so unwise and short-sighted as to put on record the following resolution before it broke up: "Resolution third—This second coming of the Lord Jesus is everywhere in the Scriptures represented as imminent, and may occur at any moment; yet the precise day and hour thereof is unknown to man and known only to God"? This resolution and the quotation from Bishop Nicholson clash; but that is nothing, for I find nearly every speaker clashing with common sense. Each speaker was terribly guilty of one thing—that was quoting Scripture texts disconnectedly. They each seemed anxious to have as much Scripture proof as possible, without the faintest regard to the meaning of such quotation in its connection. It was one of these simple mistakes that led Bishop Nicholson astray on the two gatherings. He takes from Isaiah, 11th chapter, a quotation, where God states He will set His hand a *second time* to recover His people, Israel and Judah. Out of this he con-

cludes two gatherings. But on the face of the passage it is evident that this gathering is second, simply by counting the one from Egypt the first—as reference and comparison is made to the Egyptians' deliverance. This is the passage :

11. And it shall come to pass in that day, *that* the Lord shall set His hand again the second time to recover the remnant of His people, which shall be left from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam and from Shinar, and from Hamath, and from the islands of the sea.

12. And He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather the dispersed of Judah from the four corners of the earth.

13. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off; Ephraim shall not envy Judah, and Judah shall not vex Ephraim.

14. But they shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the east together, they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them.

15. And the Lord shall utterly destroy the tongue of the Egyptian Sea; and with His mighty wind shall He shake His hand over the river, and shall smite it in the seven streams, and make *men* go over dryshod.

16. And there shall be a highway for the rem-

nant of His people which shall be left from Assyria; like as it was to Israel in the day that He came up out of the land of Egypt.

From Egypt the whole people were delivered, so in this both Jews and Isrelites. The Babylonian deliverance was only a partial one, then only the Jews of the tribes of Judah, Levi and Benjamin.

It is wonderful what a man can prove from the Scriptures if he be allowed to quote passages disconnectedly. By this process I could prove any one of you ought to hang himself. It is written of Judas "that he departed and went and hanged himself." The Saviour says: "Go and do thou likewise." It is always necessary to have respect unto the context of a passage. The Saviour here said so to a lawyer. The person he was to go and do like was the good Samaritan. Now next Sunday evening we will take up their famous doctrine of the first resurrection, and you will be surprised at the random quotations made. Surely the text is true with reference to the late prophetic conference. They have run of their own accord, and prophesied in their own name.



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THE FIRST RESURRECTION.

DISCOURSE XXVI.

DR. GORDON'S ESSAY—THE BLINDNESS OF THE CONFERENCE ON
SOME IMPORTANT POINTS.

Text—Matthew xxvii. 52, 53. J

“ And the graves were opened, and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many.”



IN this sermon we desire to call your attention to the doctrine of the first immortal resurrection, to show when it occurred and who were its subjects. At the late Prophetic Conference, a paper was read by the Rev. Dr. A. J. Gordon, of the Clarendon Street Baptist Church, Boston, Mass., entitled, “The First Resurrection.” By the Conference this paper was well received; by many it was regarded as being the very best essay read. The only rival it was supposed to have was the paper by Bishop Nicholson on the gathering of Israel. Dr. Gordon is a man, I should judge, of about forty-five years of age. He is finely proportioned, physically, of light complexion, short hair, clean-shaven face,

weighing about 190 pounds. His general appearance is that of generosity, sincerity and intelligence equally and beautifully blending. As a speaker, he is clear and distinct in utterance, forcible and attractive in manner. In the Baptist denomination his character is good, and his reputation is pure. By common consent he was accepted as one of the leaders in the Conference. The doctrine and theory of the first resurrection, as propounded by him, the Conference delighted to accept and indorse. In this discourse we will kindly criticise Dr. Gordon's paper, and show you that the doctrine set forth by him is not Scriptural as a whole ; at many points it is weak and anti-Scriptural.

In the Bible we have it recorded that two persons were translated, namely, Enoch and Elijah. In the sermon on the two witnesses some time ago, we gave you our opinion on Moses, stating that he was translated. But passing by Moses, and accepting the immortal change of Enoch and Elijah, we have two types of the great and marvellous change that will be wrought on the saints living on the earth when Christ comes again.

There are eight distinct resurrections mentioned, three in the Old and five in the New Testament. 1st. The child of the widow of Zarephath, raised by the prophet Elijah.—1 Kings xvii. 22. 2nd. The child of the Shunammite woman, raised by the prophet Elisha.—2 Kings iv. 32-37. 3rd. The dead Moabitish soldier, whose body in haste and fear was thrown into the tomb of Elisha. "And when

the man was let down, and touched the bones of Elisha, he revived and stood up on his feet."—2nd Kings xiii. 21. 4th. The daughter of Jairus, raised by the Saviour.—Luke viii. 54-55. 5th. The widow's son at Nain, raised by the blessed Master.—Luke vii. 14-15. 6th. Lazarus at Bethany was called forth to life by Jesus.—John xi. 43-44. 7th. The benevolent Tabitha, or Dorcas, of Joppa, raised by the apostle Peter.—Acts x. 40-41. 8th. Eutychus, who fell asleep under one of Paul's sermons at Troas, and dropped from his seat, which was in a window, and was killed, but restored to life by the apostle Paul.—Acts xx. 9-12. Besides these, no doubt many others were raised, both by the Saviour and His apostles; for when the Saviour sent them forth He told them to preach, saying, "The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give."—Matt. x. 7-8. All that the Saviour and the apostles did is not recorded; for, as John says of the Saviour: "There are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written."

This is certain, there are at least eight persons in eternity who have died twice, mortally, and three who have never yet died once. Besides, there are many there who have been resurrected, according to the words of our text. What number the word "many" in the text represents, it is difficult to say.

A clue to this number we have in the great pyramid in Egypt. In the grand gallery, thirty-three inches from the entrance, there is a deep pit through the floor leading to a certain chamber below. From this point there are fifty-six miniature graves, in bas-relief beautifully carved in the polished side wall—they are empty. The symbolism of the grand gallery stands for the dispensation of Christ; inches being accounted for years. The open pit thirty-three inches in from the entrance, represents Christ, who was buried at about the age of thirty-three. The mouth of the pit is rugged and very irregular, as if it had been burst through from below. By pyramidologists it is very generally agreed upon that this pit symbolizes Christ's resurrection; His bursting of the barriers of the grave; His conquest over death; while the fifty-six empty graves grandly symbolize the orderly resurrection of the many who came out of their graves after His resurrection. It is a rather notable fact that the pit mouth measures fifty-six inches. Also, in the science of number, seven stands for perfection, or the good, and eight for the world, or bad, and these multiplied one by the other give fifty-six—the resurrection will be of both the good and bad. This pyramid is the sign and witness of the Lord of Hosts, set in Egypt, or as Isaiah xix. 19 has it: "In that day shall there be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord. And it shall be for a sign and for a witness unto the Lord of Hosts in the land of Egypt; for

they shall cry unto the Lord because of the oppressors, and He shall send them a Saviour and a great or., and He shall deliver them." In one sense, this passage may teach the deliverance of the children of Israel from Egypt under Moses. But in its grandest and truest symbolism it teaches the deliverance of the dead spoken of in the text by Christ. "*Aute e anastasis e prote.*" This is the first resurrection. First in time, first in the Testament record. To Dr. Gordon and members of the late Conference, we state, without fear of contradiction, the first resurrection is past; it is an accomplished fact; it is not an event for the future.

It is a remarkable fact that none of the essayists of the late Conference quoted this passage; but the reason is plain, for the facts of the text upset all their calculations. Dr. Gordon carefully began his essay by taking up the figurative and symbolic passage of Rev., 20th chapter. It had been better for him and the Conference, had he begun at the other end of the New Testament. One of the plainest rules of Scripture exegesis is to interpret the mysterious and symbolic parts by the natural and simple. This simple rule the Conference very significantly and generally reversed. Had they not done so, they would most assuredly have seen that the first resurrection is past. And if one read the 20th chapter of Revelation in the light of the text, the whole will naturally corroborate and sustain it. This chapter is an epitome of much that has gone before. John sums up as Dr. Gordon

did at the close of his essay. The chapter begins with Christ coming to redeem, and ends with the general and final judgment. So naturally the two last chapters have reference to the new heaven and new earth that will be after judgment.

Let us examine this famous chapter, which is the one great stronghold of all who believe in two resurrections to come. John says: "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand." The angel here spoken of Dr. Gordon believes stands for Christ. So do I. For if we inquire who is set forth as having the key of this pit, we shall find that Christ claims to have it. "I am He that liveth and was dead; and behold, I am alive forevermore, Amen; and have the keys of hell and death."—Rev. i. 18. John, in the second and third verses, then says that this angel "laid hold on the dragon, that old serpent which is the devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up and set a seal upon him, that he should deceive the nations no more till the thousand years shall be fulfilled; and after that he must be loosed a little season." Now, what is set forth as the special work of the angel—Christ—I believe He has done. So St. Paul teaches, not figuratively, but plainly, in Hebrews ii. 14: "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the

power of death, that is the devil, and deliver them who through fear of death were all their lifetime subject to bondage." The event spoken of by Paul is not a future one, but a thing of the past. The devil's presence in the world now is found in the spirit of disobedience, which worketh in the ungodly. Between the death on the cross, and the resurrection, Christ went into this spirit land, and conquered the devil and his angels. Before His incarnation and during His life, the devil had the privilege of going to and fro in heaven and on earth. His angels could enter into persons. They were a terror in the land of Judea. The devils knew Jesus, His work and mission. In the Gadarene country the Saviour met two of the wildest and fiercest of their kind leaping from the tombs. When they saw Jesus approaching them they cried out saying, "What have we to do with Thee, Jesus, Thou son of God? art Thou come hither to torment us before the time?"—Matt. viii. 29. Satan, before Christ conquered him, was the "prince of this world," "prince of the power of the air," "the god of this world." The blessed Jesus knew what was His work. He said to His disciples, "Now is the judgment of this world; now shall the prince of this world be cast out."—John xii. 31. The devil was the strong one Christ bound that he might despoil him. He had conquered Satan once before. And he said unto them, "I beheld Satan as lightning falling from heaven." As he neared His crucifixion and the great gladiatorial contest,

He said to His disciples, "Hereafter I will not talk much with you, for the prince of this world cometh, and hath nothing in Me." The Holy Spirit accepts this judgment and teaches it. "Of judgment, because the prince of this world is judged."

The text tells us that Christ rose from the dead. That we all believe. It also says that many of the saints rose, and the writer carefully puts in this clause, "after the resurrection." The order of the resurrection the Scriptures very beautifully point out: First, Christ; second, the first-fruits; third, those at Christ's coming. The text gives to Christ the first place, agreeing with Paul in writing to the Colossians, when he says, "And He is the head of the body, the Church; who is the beginning, the first born from the dead, that in all things He might have the pre-eminence." If Christ only had risen from the dead, His work would have been very incomplete; for in Him was no sin—hence none of the seeds of death. He laid down His life, and He took it up again. We, as mortals, cannot lay ours down; it is taken from us, whether we will or not. Neither could we take it up of ourselves. Christ is our deliverer and our resurrection. To have simply conquered death in His own person would not have been sufficient. He must conquer it in man, over man, and for man. In order to complete His work it was necessary to raise some as first-fruits, that from these the coming harvest might be judged. It is plain that Christ has

not only conquered sin besides death in Himself, but in and for some of our kind. These, thus raised, are evidences of His victory and pledges of our resurrection. They are the first-fruits, with Himself, of them that slept. As Enoch and Elijah are types and assurances of those who will be changed at the last day, so these trophies of Christ are the sure tokens of His victory and types of our own resurrection. With these He ascended up on high and made an open show of them. If a man die, shall he live again? asks Job. This question is sublimely and satisfactorily answered in the text. Our assurance in Christ is that we shall have an eternal life of body, soul and spirit—painless and deathless. He came not to destroy, but that we might have life more abundantly. The first-fruits are like the following harvest. Christ returned not to heaven alone without specimens of His glorious work. When ascending from Olivet these raised ones were with Him, and he sent two of them back to tell the disciples, who were gazing after Him, what to do and expect. "And while they looked steadfastly toward heaven, as He went up, behold two men stood by them in white apparel." the word rendered "men" is *andres*, and means two men. Who were they? They had bodies all glorious and complete. The answer is plain—they were two of the many raised with Christ.

The theory that puts off the first resurrection to the future leaves Christ's work very incomplete and unsatisfactory. "Every man in his own order."

Ekastos de en to idw tagmati. That *tagma* means a band, a cohort or division, none will deny. Christ was first; then those who had suffered death for His sake—some of the old patriarchs and prophets, no doubt. “For the testimony of Jesus is the sprit of prophecy.” *Pepelekismenon* means such as were beheaded with an axe. Now the parties mentioned by Paul to the Hebrews, in the latter part of the eleventh chapter, give us some idea who the parties were who were raised. After mentioning over a number of worthies, he says: “And others were tortured, not accepting deliverance, that they might obtain a better resurrection.” The theory of Dr. Gordon, and the Conference, sends the Captain to heaven alone, without any cohort or saints attending Him. We believe He ascended with these saints, and made an open *show of them* as he passed principalities and powers, as Paul says. It is not written that Christ is the first-fruit, but the *first-fruits*, the word fruit being in the plural. The Greek word *aparche* is applied in Greek to the offering or first-fruits, and the *usus loquendi* of the Greek compels us to employ more than one, hence, Christ alone would not meet the Greek idea of *aparche*. What is meant by the term a thousand years? We answer, a round and complete period of time. In the numerical symbolism of the Bible and general interpretation of the learned, as well as the ancient church fathers, a thousand stood for perfection—for universal perfection—as seven stands for perfection of a part, or one thing. A thousand

means perfection of many parts and things. When applied to Providence within the bounds of the dispensation of grace, it means from Christ's first coming to redeem to His final coming to close and judge the world. And in this chapter it is so used, for the chapter closes with the general judgment; after which, very naturally, come the new heavens and new earth. Dr. Gordon and the Conference were ignorant at a point which the inspired word had given them caution not to be, for Peter says: "But, beloved, be not ignorant of this one thing: that one day is with the Lord as a thousand years, and a thousand years as one day,"

In the fourth, fifth and sixth verses of this twentieth chapter of Revelation John goes on to say:

"And I saw thrones, and they sat upon them, and judgment was given unto *them*; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received His mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

"But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.

"Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years."

This John sees after Christ has bound Satan ; then he says, "And I saw thrones, and they sat upon them, and judgment was given to them." It is very pertinent, just here, to ask who are meant by *they* and *them* ? We answer, those that were raised with Christ ; and they are to live and reign with Christ a thousand years, that is, to the end of the world. But the rest of the dead will not live in a resurrected state till the end of time ; and it was surely blessed and holy to have part in such a resurrection. The passage is made difficult because John interjects a scene and a fact that to him and to us as yet is future, but will be made manifest in connection with the loosening of Satan for a short time ; for he is to be let loose for a season. The time of this loosening of Satan no one need mistake, for it is the time of Anti-Christ, the great battle of Gog and Magog with the hosts of Israel and Judah in Palestine. On this point prophecy converges clearly, and makes the interpretation safe and very unanimous. The passage interjected in the fourth verse is this : "And I saw the souls of them that were beheaded for the witness of Jesus and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads or in their hands." Now the scene interjected ends, and John goes on and says, "And they lived and reigned with Christ a thousand years," that is, they whom, in the first part of the verse, he saw on the thrones, The fact is, Dr. Gordon cannot claim a resurrection

of these, for they will not be dead in time for Christ's first advent. It is as clear as noonday that the parties spoken of by John as being beheaded are to be slain when the beast and Anti-Christ are enthroned and slain because they refuse to worship the beast or receive his mark. All will agree that the beast is not yet enthroned, the Jews not gathered, and the person of Anti-Christ has not yet appeared. How, then, in the face of all this, can Dr. Gordon and the Conference declare that Christ may come at any moment? If He came now His beheaded souls would not be ready.

This beast is not yet fully visible; he is to join with the dragon and Anti-Christ, and will try and force all the world to receive his mark in their hand and on their forehead; and without these marks no man is to do business. (See Rev. xiii.)

Dr. Gordon lays great stress on "*Aute e anastasis e prote.*" This is resurrection the first. So I believe that John referred to the first resurrection, which in the text is a fact; and the resurrection which the Conference believes in and advocates will in all fairness be the second. To sustain his argument, he quotes from 2 Thess. iv. 16, "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." The word *first* here, he thinks, teaches a precedence in a resurrection yet to come. But any one can see in a moment that this is not the meaning. The Thessalonians began to be dis-

turbed about the dead, as to how and when they would be raised up. They supposed that those who remain to be translated would some way or other prevent the dead from being resurrected. Keeping this thought in your mind, while I read to you the 13th, 14th and 15th verses, all will appear reasonable. "But I would not have you to be ignorant, brethren, concerning them which are asleep; that ye sorrow not, even as others which have no hope; for if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him; for this we say unto you by the word of the Lord: that we which are alive and remain unto the coming of the Lord *shall not prevent them which are asleep*; 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*. Then we which are alive and remain shall be caught up together with them." On the very face of it, we see that the word first means that the dead will be raised before the living are changed, so that those living to be translated at Christ's coming cannot prevent them that are asleep, for they shall be raised "before the living are changed.

The same idea Paul teaches in 1 Cor. xv. 52: "In a moment, in the twinkling of an eye, at the last trumpet; for the trumpet shall sound, and the *dead shall be raised incorruptible, and we shall be changed*." So you see that raised first simply

means not before the wicked or any others, but before the translation of the saints. The order is : first, Christ descending ; second, the Archangel's shout ; third, the trumpet blast ; fourth, the dead raised, and fifth, the living changed. The general order commencing at the beginning is : first, Christ ; second, the first-fruits ; third, all the dead at Christ's coming ; fourth, the translation of the saints. These points you will see for yourselves, and so seeing, it will be apparent to you how great and grievous were the mistakes of the late Prophetic Conference. There are many other points I desire to take up, such as Paul's desire to attain unto the resurrection of the dead. He became an Apostle by extraordinary means. Christ came specially from Heaven to call and qualify him. For an Apostle had to see with the natural eye and hear with the natural ear the very person of Christ. All this was granted Paul. He was born out of due time. So he thought he might be born out of due time in the resurrection matter. That is, have a special one, as he had had a special call to his Apostleship. More next Sunday.



TRANSLATION.

DISCOURSE XXVII.

THE CONFERENCE MUDDLE—CLOTHING THE TRUTH "WITH
MYSTERY AND DIVISION"—OBJECTS OF CHRIST'S ADVENT—
TRANSFIGURATION, TRANSUBSTANTIATION AND TRANSLATION
—HOW THE WORLD WILL END.

Text—I Cor. xv. 51-52.

"Behold, I show you a mystery: we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."



IN this discourse we desire to call your attention to the doctrine of the translation of the Saints, having especial reference to the teachings of the late Prophetic Conference on this point. Noting the wit, wisdom and piety of the Conference, the public were naturally led to expect that they would simplify some of the mysteries of revelation. In this, however, we are obliged to confess the Conference a failure. Not content with one resurrection, nor two, they made out that there are yet four resurrections to take place, namely: First, the resurrection of the just; this

will take place at the time of Christ's advent. The second resurrection will include what are called the tribulation saints, meaning thereby those saints who will be slain during the time of Anti-Christ. They will be raised when Christ returns with His saints who had been translated some seventy-five years or so before, and the just dead who had been raised at that time—both of which will have been with Christ in the air somewhere during the seventy-five years of tribulation. With these Christ comes a second time. The first time he came only in the air, soaring around like an eagle among the clouds, and being met by His translated and raised ones. The second time He comes He brings these translated and raised ones back with Him to the earth. With these, and at this time, Christ will establish His kingdom on earth, being Himself the king, and certain favoured ones His princes. This will be the millennium, and it is supposed to last for a thousand years.

When these thousand years are ended, the devil, by some means, will get out of his prison, and raise a fearful row. He will upturn the nations, and play havoc with the saints and kingdom of Jesus. But finally, he will be suppressed, and, with his angels, cast into hell fire, and shut up forever.

Then the third resurrection will take place—of the righteous that have died since the second resurrection. And, fourthly, the sinners, from Adam's time to the end of the world, will be raised. No one can deny but that they will have had a long

sleep. After this we have the judgment, then the real end of time—the dawn of eternity. The devil and his angels, and the condemned sinners, will be hid away and separated from the rest of the universe for ever. Christ's real, lasting and glorious kingdom in the new heavens and new earth will be set up, no more to decay or pass away.

The Conference idea of the doctrine of the translation of the saints is somewhat mixed. For making out the translation to take place at Christ's next coming, and from this point first advent, they are forced to have another translation at the end of the world unless they allow that all will have died, of mortal kind, and thus end the world by depopulating it gradually. Then, when the last mortal person dies, be the same saint or sinner, a man or woman, the world will end. For at the end of the millennium Christ will leave this world for a short time. His absence will give Satan a good chance, for this is the time appointed for him to be let loose for a little season. From heaven Christ will return with angels, and the saints that have died during the thousand years, and during the time of Satan's freedom. He will put an end to Satan's rule, raise the dead, and change, or translate the living, unless, as we have said before, they have all died, which I presume no member of the Conference would argue.

The first translation, by way of distinction, is called the "Rapture," and according to the verdict of the Conference, it may take place any day, or

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any moment from now onward. Nay, one of the most prominent speakers said that "Christ might come ere the Conference was over." In this advent Christ will be personal, but yet only visible to the privileged few. Nothing strange in sky, air, or earth will be seen by the ungodly and unqualified saints. These favoured few and chosen ones will simply disappear without any noise or commotion. If this advent take place in the day time in this country—and I hope it will, if it takes place at all—then certain men and women will be missing—some at their homes, some at their business, some sick and some well. Men returning home from their day's toil will inquire of the servant or children for mamma, but no one can account for the absence. Wives will wait dinner for their husbands, and become, no doubt, impatient; but the husband will not file in an appearance. Then there will be, I imagine, a general and terrified rush of mothers, fathers, sons, daughters, husbands and wives to the police-stations in every precinct, giving the alarm of the missing ones. Telegrams will pass from city to city, from country to country; and amidst the wild commotion and amazement, the solemn fact will be revealed that the saints have been translated. If it should occur in the night, as of course it must in some parts of the world, still let us hope that the United States will not be so unfortunâte. Then the terror will be intensified, for wives will wake up and find no husbands, and husbands no wives,

children no mother, some no father ; mourning and wailing will make the night hideous and alarming, as when the Egyptians bemoaned the loss of their first-born. Thoughts of abduction, of kidnapping, of foul play and murder will fill the minds of the bereaved ones at first. Unjust and unholy thoughts will find expression, and many of the departed saints will be charged with eloping. But when the real truth becomes known, the sad dispensation will modify and assuage the passions and griefs of the unfortunate left behind. By the teachings of the Conference, business will go on without any great apparent change. A few pulpits will be vacant, such as the First Presbyterian Church in St. Louis, or the Clarendon Street Baptist Church, Boston, Mass., or the Church of Holy Trinity, on Madison Avenue, New York, and a few such, but nothing more.

You will at once see, that instead of the Conference making the doctrines of Jesus plainer and fewer, they have clothed them with more of mystery and division. The doctrine of the translation of the saints as presented by them is not wholesome in its effects for good. It is selfish in its operation, and expresses and reflects a divine form of government that is weak and very incompetent. The whole doctrine, as so advocated, presents a government shorn of strength, and a ruler whose wisdom is not equal to the follies and genius of sin ; but, especially, does it depreciate the unity and continuity of God's government and His love. Think of

Christ taking a few away, and lifting them up in mid-air to meet Him and be with Him, and actually taking them away to roam in some cloud-girt region—in some elysian abode for about seventy-five years—and leaving the world and the rest of His church on earth, void of its purest and best, to fight, struggle, endure and suffer the years of tribulation; then coming back after a time with these choice ones to quell the strife of earth, to heal the wounds of sin, to pity His suffering church that has waded through the blood and carnage of tribulation—He who by His very presence can hush to dread silence the warring hosts of Anti-Christ, the beast and the dragon. He whose voice in the day of His incarnation spoke to the ruffled sea of Galilee, and the wind and waves subsided obedient to His command, will then speak to the angry hosts of hell on earth, and Satan and his hosts shall quail to terrified submission. He who, once on a time, turned over the tables of the money-changers and drove out from the temple the trading multitude, and by whom a simple cord was made a scorpion lash of revenge. Shall it be said that He descends in the air to decoy and take away the pure ones from among men, and then hide away to revel with His chosen ones, while the church remaining on earth shall heave and throe in agony and despair against the unrestrained and hell-led hosts of the ungodly multitude? We answer, no! because if ever Jesus returns to earth, or in the air, to work miracles, and depart from the usual form of administrating His

government, it will not be to deprive the world of the good and the true, and weaken His church, and give unusual opportunities to the ungodly, but to strengthen His church, encourage His people, and restrain the forces of sin and hell. The prayer of the blessed Master holds good and prevails now: "I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil.—John xvii. 15. The views of the late Conference on the translation of the saints are altogether too aristocratic and too little democratic for me to accept.

I believe in the translation of the saints, but only in one, and that this event will take place at the end of the world. It is the way the world will end. When a boy I often wondered how the world would close up. I very naturally thought that men would live and die until only one person would be left and he would own everything. The last person I thought I would like to be. Riper years have made me acquainted with God's grand revelation on this point. How pleasant it is to turn from the jangling and wrangling of men and conferences to the simple and beautiful teachings of heaven as given us in the Bible. As taught by Paul—Eph. i. 9—"God has made known unto us the mystery of His will, according to His good pleasure which He hath purposed in Himself: that in the dispensation of the fulness of times He might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in

Him." Not by gathering a part now, another part some other time, but gathering all the time until the complement originally intended, as to number, be completed. I am not one of those who believe that creation and Providence are accidental. In all there is wisdom, purpose and precision. God knew how many He desired of human beings for this world. The law of procreation is not now outside of Providential rule and regulation. Sin entering necessitated a change of Providential administration. Death and resurrection are both the sequence of sin and also the doctrine of the translation of the saints. But for sin, as far as we can discern, humanity would have multiplied sinless and deathless up to the point of the God-designed number. The atonement of Christ and all the economy of grace in heaven and earth seek to accomplish this and this alone: to put the earth and the inhabitants in the condition they would have been had not sin entered the world.

The present government is temporary. But by and by it will have run its course and answered its ends. "And I have put My words in thy mouth, and I have covered thee in the shadow of Mine hand, that I may plant the heavens and lay the foundations of the earth, and say unto Zion, Thou art My people."—Is. li. 16. Through nature changes are going on that will ultimate in a renewed earth; the earth now is getting ready, and is kept in store for its own regeneration and purifying fire, when, phoenix-like, it shall come forth fire-begotten and

made anew. A home for the human saints whose home had temporarily been in heaven. The mission of Christ was for this very purpose. "For I came down from heaven, not to do Mine own will, but the will of Him that sent Me; 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.*"—John vi. 38. This point is made evident by the very commission given unto our first parents after they had sinned. "And unto the woman He said, I will greatly multiply thy sorrow and thy conception." Because some of the vessels would be unclean and unfit, others would have to be made in their place. That is, sin makes the number to be born more than would have been had there been no sin. Thus Eve, who was originally designed to be the mother of the good and pure only, was constituted the mother of both good and bad; so Adam changed her name to note the event. "And Adam called his wife's name Eve, because she was the mother of all living."

In years to come this number will begin to complete, then births will cease. The last born will be called children though they be a hundred years old. The life of men, then, will be as the life of a tree for continuance, and an old man will not die till he has filled out his days. Then they will "teach no more every man his neighbour, and every man his brother, saying know the Lord; for they shall all know Me, from the least of them unto the greatest of them, saith the Lord."—Jer. xxxi. 34. God will

close up things orderly, kindly, peaceably and wisely Christ will not close the world while many are just being born or dying, nor will he wait till the last man dies ; but as soon as the number is completed, intended for the new earth, Christ will descend with his bodiless saints—giving them all a new and spiritual body—then changing the millions that will be living ; a change that will transform them from time into eternity, from mortality to immortality, from a material body to a spiritual body, from weakness to power. The millions thus transformed finding themselves equal with those who have been resurrected, will break forth into spontaneous thanksgiving, saying, “Oh, death, where is thy sting? Oh, grave, where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God which giveth us the victory through our Lord Jesus Christ.”—1 Cor. xv. 55.

We read in this same chapter that the last enemy that shall be destroyed is death. It is at Christ's final coming this destruction will take place. “Then shall be brought to pass the saying that is written: ‘Death is swallowed up in victory.’” And why and how swallowed up? Because there will not be a living person liable to death, all having been changed ; nor a dead person not resurrected, for Christ will raise them all up at the last day.

There are three words in common use which it is well to understand. The first is transfiguration. This is when the mortal is changed into a glorified

appearance ; it is mortality gilded over with glory ; mortality made radiant and refulgent in the presence of the sheen of the spirit-land, as the face of Moses on returning from the mount ; Christ and His disciples on the Mount of Transfiguration. The second word is transubstantiation. This simply means the translation of a spirit back within the bounds and signs and limitations of the material. The conversion of the sacramental elements of bread and wine in the Lord's supper is transubstantiation. Our Roman Catholic friends believe in this doctrine—that the very bread and wine are changed into the very body and blood of Christ. The change thus effected is declared to be so perfect and complete that, by connection and concomitance, the soul and divinity of Christ co-exist with His flesh and blood, under the species of bread and wine. Thus the elements, and every particle thereof, contain Christ whole and entire, divinity, humanity, soul, body and blood, with all their component parts. Transubstantiation is a translation from eternity to time, from the infinite to the finite—the very opposite of translation.

The third word is translation ; it means and embraces all the special qualities of transfiguration and transubstantiation. The body of the translated saints will be all radiant and glorious within and without, shining as the brightness of the firmament of stars. It will be immortal and infinite in duration and fitness. Christ will raise the dead first, for the dead in Christ shall rise first—then those

alive will be changed. "The dead shall be raised incorruptible, and we shall be changed." This is the Scripture order, but not the Conference order, as we pointed out to you last Sabbath evening. We shall not all sleep, that is—die ; but we shall all be changed—for death carries us into eternity, changes us from the mortal to the immortal ; so translation will change those living from time to eternity ; thus we will all be changed, but not all sleep.

The Conference also holds to two judgments. The first will take place when Christ comes with His saints to end the tribulation. This is called a judgment of the quick, a sort of national judgment. The second will take place at the end of the millennium, on the great white throne. The translated saints, however, they believe, as do the Plymouth Brethren, will not be subject to a trial or judgment. But believe me, dear friends, and believe so as to prepare for judgment—"For we must all stand before the judgment seat of Christ. For it is written, 'As I live, saith the Lord, every knee shall bow to Me, and every tongue shall confess to God.' So then every one of us shall give an account of himself to God."—Rom. xiv. 10.

The doctrine of the translation of the saints, as taught by the late Conference, I think to be wrong, as to time, place and persons. There is one happy conclusion amidst all this confusion. It is that the real Christian soul may contain in itself all these

doctrines. That is, if you are ready and always prepared to die, you then are grandly prepared to live, or for the coming of the blessed Jesus, or the end of the world. Let me exhort you to be ever so prepared. Rest in peace, wait in hope and labour in love.



HOW THE WORLD WILL END.

DISCOURSE XXVIII.

AN ORDINARY AND REASONABLE CLOSE—"POISONOUS AND SUBTLE"
THEOLOGY—CHRIST PRESENT TO THE END—ORIGIN OF SIN—
POWER OF GOOD AND EVIL—INFIDEL SCIENTISTS—VORTICOSE
MOTION—THE LAST MAN—MONKEY EVOLUTION—MANASSEH'S
FUTURE—SIGNS OF THE MILLENNIUM.

Text—1st Cor. xv. 28.

"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."



LAST Sabbath evening we pointed out to you God's method of closing this world. We learn from His word that it will be closed in an orderly and reasonable way. The divine ideal will yet be attained, not by a rash exercise of power, wide of wisdom, or void of love, but by such means as will be consociate with the known character and being of the Creator. God will not at any time trample upon His own established laws, as found in man or nature. If man be free, then God will deal with him as a free-agent. Man alone must barter away his own freedom; it will not be taken from him by any overmastering

power. By his own fault he may narrow the realm of freedom, and make restraint necessary. It is not the fault of the law, or the presiding judge, that arrests and condemns the criminal ; it is the criminal's own fault. We deprecate that kind of theology which looks upon the Creator as an Infinite Giant, who is holding Himself in reserve, waiting a favourable opportunity to swoop down on this world, wreaking vengeance on its puny inhabitants, who will waste and destroy all before Him, and who will satiate a long, pent-up desire by an exercise of power that none or aught can withstand.

Many seem to think that God can do all they give Him to do. With a sort of triumphant air, they ask this question: Cannot God do as He likes, and set up His kingdom whenever He chooses? To this we answer, Yes, God can do as He likes ; but He will not like to do that which would be contradictory, or that would despise His own laws in nature, or trample upon and set at naught the gifts and endowments of man. He will never like to forestall His own judgment, or set at naught the revelation He has given us. God is consistent in His bearings toward all, yea, even with the sinner as well as the saint. If He could, by a simple exercise of the will, annihilate the power and sequence of sin, and such an exercise should be consistent, He would do it in a moment, for He desires all to be saved. The trouble is that men are not thus saved, and God does not so act. Any one who believes that God has in reserve such

power, and that He could righteously exercise it at any moment, and yet does not, presents a view of the Divine that my whole soul shrinks from. They make God responsible for the woes and wailings of earth, and the bitterness and torments of the hereafter. Take it for granted, dear friends, that God ever and always has and will use all the power He can for the benefit of His creatures. There is no margin between His power and loving disposition. His wisdom goes to the uttermost, backed by power and prompted by love, to rescue the lost, and bless all.

By certain questions some kinds of theological theories are established and maintained. They are poisonous and subtle, deceiving the multitude. Notwithstanding all this they seem simple, clear and reasonable. The question is put, the consent is given; then deductions and inferences are readily drawn, which, from the assumed premises, are correct. But the premises are defective and deceitful. The pith of the errors attaching to Adventism is to be found in this question and consent: Cannot God do as He likes? He most assuredly can, we all answer. But we soon divide when we come to define what His like is. One class of interpreters look upon His like as a thing by itself, not curtailed, limited or circumscribed by aught past, present or future; the other class look upon His like as being curtailed, limited and circumscribed by all that is past and present; and that the past and present do most certainly set bounds to the

future. On this account we can rely upon God and trust in His government, for He is not arbitrary, impulsive or unreasonable ; but He is steadfast and true to wisdom and law. We advise the first class of interpreters to haul in their banner, and no longer proclaim to the world their ignorance. Christ is coming every day. He is marching on most gloriously. He promised to be with His church to the end ; and as His church enlarges, so does He in presence and power.

It is very needful that we should have a correct view of the divine ideal of this world. What did God intend this world to be when He created our first parents? In another way let me ask, What would have been the condition of man and nature if sin had not entered into this world? A true answer to this question is all important, because whatever man and nature would have been on a sinless line of existence, that is God's ideal. The atonement and redemption in Christ, with all the means and agencies in Heaven, hell or earth, aim at reproducing this ideal. It is God's intention to throw both man and nature back into the original condition ; to subject and subdue all things, even Jesus, that God may be all in all. I believe God will yet have this very world so renewed and changed, and so inhabited with sinless human, but immortal men and women as He originally designed to have it had not sin entered.

The introduction of sin made a change of government necessary—a new creation on man's part.

The first creation was in Adam. In him and with him we died ; but the curse, death and sequences of the first Adam are all to be removed from us in due time by the second Adam. "As in Adam all die, even so in Christ shall all be made alive." "Christ has redeemed us from the curse of the law, being made a curse for us." No man will be condemned for Adam's sake ; every man will be condemned on his own responsibility. Thus says Paul : "Therefore do we labour and suffer reproach because we trust in the living God, who is the Saviour of all men, especially of them that believe." It isn't our sin that brings death, but Adam's. It isn't our goodness that brings the resurrection, but Christ's. Christ has saved all men once ; many he will have saved twice. Those who in riper years and responsibility have sinned and believed on Him for the forgiveness of sin, are saved twice. He is the Saviour of all men—specially of them that believe.

This divine ideal we can easily come at by what Paul says to the Ephesians : "For we are His workmanship created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." God's ideal is to have a sinless, deathless and happy world, where man and nature shall be sweetly and kindly adjusted one to the other, and both in harmony with His bounteous goodness.

Sin was not introduced by God into this world ; it is not a thing He willed into existence. It being

a thing outside of God, it follows, as it came so must it retire. It came from the competence of goodness, and so must it be overcome. I regard sin as an accident, yet not a thing of chance, but of endowed competence. Man's god-like gift of freedom and will-power are all sufficient to originate sin and give a reason for sin's entrance into this world. Sin is not, as to the past, eternal, therefore it cannot be its own author. Goodness being the very opposite, could not, from its very nature, be the author of sin. Sin or evil, touching the human family, originated in man's gift of freedom. Sin is a derangement, and as such it must be counteracted, else desolation and destruction must fall upon the universe. Through Christ it is to be resisted and overcome, so far as possible. With reference to this world it will entirely be overcome—not a vestige of it will be found in the new heavens and new earth. The triumphs of sin and Satan are not to be forever.

Let me quote from a sermon of my own which I gave you some time ago: "It is very important that we have clear conceptions of the nature and design of Providence with respect to this world; also the relation of Heaven to this earth, now and in time to come; for each individual is a part of the earth, and each individual is related to Heaven. None of us can afford to be incurious of the future. If we desire to know what the destiny of this earth is, and what is to be our fate, we should study God's word and providence.

“ The Creator had a design when He made the world—He had a purpose in man's creation which was in harmony with His exalted character and infinite attributes. That this design implied beauty, peace, security, harmony, is a just inference from a reasonable conception of God as all-wise, all-powerful and all-good. This perfect conception of the Creator does not agree at present with the conditions of the world. Something is wrong. The divine verdict at the end of six days' work could not now be given, for then 'God saw everything that he had made, and, behold, it was very good.' Surely an enemy hath entered into the world-field and sown tares. Sin has entered into the world with its blighting and disorganizing effect through man. Freedom was a part of the rich endowment of Adam. It is in this that manhood chiefly resides. It is this that lifts him above the beast and allies him to Heaven. The limitation and possibilities of the creature do not imply any imperfection in the Creator. If man be created, sin becomes possible, not from defect, but rather from the fact of his perfect endowment. Two and two are four. If two mountains are made, of necessity we have a valley ; and it is not easy to conceive of two mountains without a valley ; neither is it easy to conceive of man without his ability to do good or evil. Every agent is limited by the instrument. The engine limits steam ; the child, the teacher. So the Divine limits Himself when He goes forth in creation. Sin perverts the divine purpose and ruins

man ; but the Divine is fruitful in devising a means of deliverance. If the first purpose, in and through Adam, fails, another way is opened up in Christ—a way equally honourable to the creature and Creator.” It is on this line of thought that we can profitably study, and rightly understand, how this world will end. By an unskilful stroke with his hammer the lapidary taps the precious gem of its light, reducing, by one stroke, a sapphire to a common topaz. Formerly a stone so reduced was beyond retrieval ; but lately science aids, and now, by exposing such a depreciated sapphire to the concentrated rays of the sun, and skill in grinding of the facets, the stone can be restored, yea, sometimes even enhanced in beauty and value. What science has done in this direction Christ has done for man ; sin reduced him to a common topaz, Christ restores him back to a sapphire of beauty and grace. Through Adam, who was the son of God, we became sons of men ; through Christ we become sons of God. God is in Christ reconciling the world unto Himself, and He will succeed. The glorified in Heaven know He will, for when Christ returned to Heaven after His work of redemption they sang a new song, which in the first part recounted the triumphs of His work, their own exalted position as kings and priests to God ; but the last part was of a glorious hope, namely, that they would yet reign on the earth. “ And they sang a new song, saying : Thou art worthy to take the book and to open the seals thereof, for Thou

wast slain and hast redeemed us to God by Thy blood, out of every kindred and tongue, and people and nation, and hast made us unto our God kings and priests. And we shall reign on the earth."—Rev. v.

The pride of man constantly tempts him to relieve himself of obligation and dependence. This is very plainly seen in this day. The best and mightiest efforts of the scientists in accounting for the origin of the things, forces and laws of nature are removing God as far from us and all these things as they can. By certain methods of computation they carry us back to a time long ago—one school to nine hundred thousand millions of years. Another, somewhat more modest, sees the infancy of this world three hundred thousand millions of years ago. Here they pretended to find the infant strong and healthy, so that from that point it could do without a God. Through all the changes, evolutions and revolutions from that time to this, they need no ruler. Here, in this far-off age, they find a *vorticose motion germ* with a potency and promise of all that has followed and will follow. They trace back the earth, sun and stars to a liquid state, this to a gaseous one, and then to an ethereal condition, and so on to the primordial vorticose motions. This is their God, their beginning; law and development in place of God and Providence. So far back and so small is the beginning that one can truly say we

need no God, or to feel any obligation to the vorticose fluid motions.

The end of the world and all things will come in like manner ; all resolving back into vorticose motion, if not farther. By the term vorticose motion, the scientist wishes to convey to our mind the faintest, the very smallest, form of matter's primordial existence that it is possible to conceive. Ere we get to this point, many ends will have been reached—the end of man, animals, vegetables, solid earths, waters, and so on. The “scientists” are about as much divided as to how man will finish his race on earth, as are the different sects of Adventists. We will give you a few of these opinions, that you may see how unscientific “science” is, in point of unity, when it comes to dispose of man from the earth. Of these theories there are ten I will mention :

1st. The surface of the earth is steadily diminishing ; elevated regions are being lowered and the seas are filling up. The land by and by will all be submerged, and the last man will starve to death.

2nd. The ice is gradually accumulating at the north pole, and melting away at the south pole ; the consequence will be in due time the earth will change its centre of gravity suddenly ; then there will be an awful catastrophe, a flood like unto the Noahic. The last man will be drowned.

3rd. The earth cannot always escape a collision with some comet ; when such collision occurs

there will be a mingling of air and cemetery gas—causing an explosion. The last man will be blown up.

4th. There is a retarding medium in space, which is causing a gradual loss of velocity in the planets and the earth; the law of gravitation will draw them all nearer to the sun as they decrease in speed, till finally they will fall into the sun. The last man, of course, will be sunstruck.

5th. The amount of water on the earth is slowly diminishing, and in consequence of this the air is losing in quantity and quality. Finally, the earth will become an arid waste, like the moon. The last man will be suffocated.

6th. Other suns have disappeared, and ours must in its turn, and sooner or later blaze up and then disappear. The intense heat of the conflagration will, of course, kill every living thing. The last man will be burnt up.

7th. The sun's heat is gradually decreasing and the temperature cooling, The cold will increase by the glacial zones enlarging and spreading to the equator, until the habitable space will be a mere nothing. The last man will be frozen to death.

8th. The gradual cooling of the earth will produce enormous fissures, like those in the moon. The surface will become unstable, forcing the inhabitants to betake themselves to caves. The last man will be crushed to death, and buried at the same time.

9th. The centrifugal force is increasing, and in

time the centripetal force will fail to hold the earth together, hence it will break up into small pieces. The last man will fall into space.

10th. Evolutionary retrogression ; this means that the unfolding law of evolution, will in due time, become an infolding one. Man being the extreme of evolution, he will begin to infold back. The last man will go back to a monkey, the monkey to something else, and so on.

I am a lover of science, but I thank heaven that we have more than the teaching of scientists. We have a revelation that opens up to us our origin, and grandly forecasts our future. Hear the simple and sublime utterance of revelation : "In the beginning God created the heaven and the earth." And as to human origin we read : "So God created man in His own image ; in the image of God created He him ; male and female created He them." Here we have information and statements that convert into foolishness the theory of vorticose fluid motions and evolution. The earth is the Lord's and the work of His hands, and not the product of vorticose motions. We are His workmanship and not the sequences of monkey evolution. Our origin is grand, our Father is God, and our destiny is beyond and above the wreck of matter and crush of worlds. "Through faith we understand that the worlds were framed by the word of God."

The time and manner of the end of the world, and man's career on it, are contained in the Bible ;

"For this they are willingly ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water. Whereby the world that then was, being overflowed with water, perished. But the heavens and the earth, which are now, by the same word are kept in store reserved unto fire against the day of judgment and perdition of ungodly men."—2 Peter iii. 5-7. The philosophy and theology we teach and preach lay hold of God as the Author of the Universe, and as the ever-present, living and interesting Ruler. We believe He has made known in His word His purpose for our guidance, that we might rest in peace or labour in hope.

The world will not end yet, friends. The times are, however, ripening fast on one side for victory and the millennium, and on the other for corruption and death. The time of Gentile rule is fast drawing to a close, but not yet ended. The suffering and captivity of Judah are nearly past. The recognition and conquest of Israel is flashing on the world, revealing the chosen instruments of God. But be not deceived; the end is not yet. Before the morn of the millennium dawns on the world, the lost tribes of Israel and the followers of Jesus will perish by the million in heroically struggling for God and the right. Israel England will have to prepare the way of the Lord through heathen lands and hostile nations. But God is with her, so victory will perch upon her banners at last. And Manasseh, the United States, cannot much longer remain incurious

and indifferent of the future, for in Providence he has a place and a work assigned to him. In a few years he will have to show his hand, and declare that he is on the Lord's side, and one of the tribes of Israel. There will not be a man of us in a few more years, even in this God-blessed land of freedom and abounding plenty, but what will be forced to take issue in the coming and impending struggles.

The relief promised by the late Conference is uncertain and unwarranted. It were well if the blessed Jesus could come—as its members have persuaded themselves He will—if by His coming He could turn aside the threatening storm. But we declare now, and repeat what we before have said, that we do not desire Him to come to call from the church and the world the best of its citizens and most faithful followers. We shall want the earnest and beloved Brother Tyng, Jr., the sincere and eloquent brethren, Drs. Gordon, Brooks and Nichols, and many others. For we believe that instead of these brethren being rapture-caught and bound, they will be left on earth to do battle for Jesus. Be content, brethren, with Christ in your heart and Christ in His church. The purposes of Providence are flowing on to a sublime fulfilment through Israel and Judah. Let not your faith betray you into extravagant and unwarranted expectation. Work where most needed at the point and on the line of God's appointed way. The next step in revelation is the finding and

recognition of Israel ; then the union of Israel and Judah ; then the restoration of Father Abraham's land. On this line you will see the stately steppings of Jehovah. Fall in and march to duty and victory—not in the sky, but on earth.

I think we should be slow to persuade ourselves, and still slower in teaching others, that death is an enemy to the Christian, or that the delay of Christ's personal coming interferes with Christian hope and experience. Paul said, "To live is Christ, *and to die is gain.*" "And he desired to depart and be with Christ, which is far better."—Phil. i. 23. I think it is just as easy to die and go to Christ and be in heaven, as it would be to be translated and meet Him in the air. And it is as good to hope to spend the thousand years in heaven with Christ, as to reign on earth with Him during this number of years. There is nothing lost in the experience of the real Christian, whether Christ's coming is pre-millennium or post-millennium, if to be absent from the body is to be present with Christ. The reason why Adventists generally fall into the belief of the sleep of the soul, or that man is only mortal—having no spirit as distinct from the body—is chargeable to those who depreciate dying and going to heaven, and make everything to Christ's personal presence on earth. Get ready for dying, and heaven, friends, then you are ready for the post-millennium or pre-millennium advent.

I believe there will be a millennium, the beginning of which is not far distant. I believe that it

will last for a thousand years, towards the close of which births will cease, old men will be old, children, or those last born, will be an hundred years old. The millennium will close by Christ coming—changing all then living from mortality into immortality. Then death will indeed be swallowed up in victory—then will be the judgment. Then the world will be renovated by fire—and made anew, to be the abode of the millions of the redeemed forever. Peace and good-will to all.



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