

SERMONS  
BY



THE REV. T. DEWITT TALMAGE  
*AND OTHERS.*

St. Lawrence Central Camp Ground,  
Sept. 25th—Oct. 3rd, 1878.

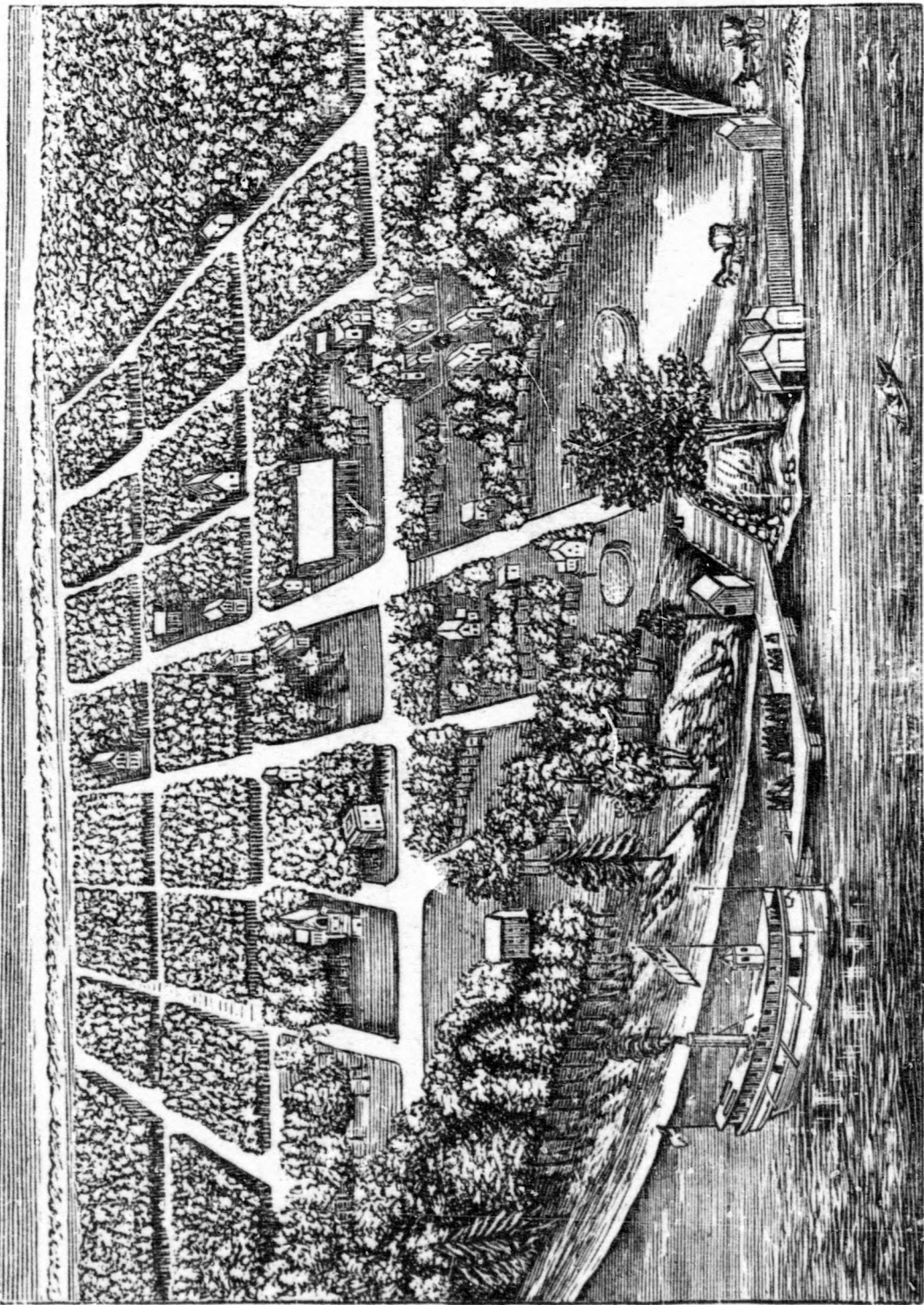
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Toronto, Sept. 15th, 1878.



ST. LAWRENCE CENTRAL CAMP GROUND.

Sixth Religious Camp Meeting,

Sept. 25th—Oct. 3rd, 1878.

INTRODUCTION.

THIS beautiful and healthful summer resort and Camp Meeting Ground, is situate on a high bluff of the St. Lawrence River, in the First Concession of the Township of Elizabethtown, County of Leeds, Ontario. The ground is indeed beautiful for situation, commanding a fine view of the majestic St. Lawrence for many miles each way. Nature has done much to make this spot a coveted summer retreat from the extreme heat of city life, and a favorite resort for amusement. The grounds, embracing some twenty-five acres, are finely wooded, and naturally terraced, one corner offering an easy natural descent to the river's edge. Excellent bathing and fishing ground is within easy reach.

The Grounds are now owned and controlled by the Bay Quinté Conference of the Methodist Episcopal Church in Canada, having been purchased by Rev. A. D. TRAVELLER and other Ministers, for Camp Meeting purposes, in 1875. A spacious Tabernacle, a Boarding Hall, and about thirty beautiful Cottages have been erected, and others are in process of erection. Two Sessions of Religious Services are held each year, one in June and the other in September. Among the

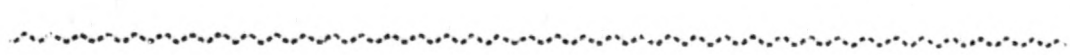
contemplated improvements of the present season, are a new Telegraph Office, a Post Office, and a Customs Office.

Five Series of Religious Meetings have been held upon the Ground,—the one reported in this pamphlet constituting the Sixth. All of the services have been marked by deeply hallowed spiritual influences, and the converting and sanctifying grace of God. Though none of the Religious Services have been uncrowned with the blessing of God in the conversion of men, yet the great advantage of the meetings has resulted from a quickening of the graces of God's people resulting in renewed consecration and a deeper baptism of the Spirit of Christ. Accordingly it has been found that members and ministers returning from these Meetings have almost invariably kindled the flame of revivals upon their respective charges, in which hundreds have been led to Christ.

The favor with which the Reports of the last Camp Meeting were received has induced the writer to prepare the present one, being assured that many hundreds who were unable to attend the Fall Camp Meeting will be both pleased and profited by a pamphlet Report of the same. Among the special attractions of the present publication will be found the Portrait and Sermon by Rev. T. DEWITT TALMAGE, the Jubilee Sermon of Rev. Dr. AYLSWORTH and an extended account of the Special Providence Meeting.

With the hope that the circulation of these pages may help to scatter the seed of life in human hearts, the writer commits this Second Report to the public.

B. F. AJSTJN



# Sixth Religious Camp Meeting.

## REPORT.

THE Opening Services consisted of a Prayer Meeting and Fellowship Service led by Rev. WM. BLAIR. The ministers and members participating seemed intensely in earnest for the presence of God. At the conclusion of the Prayer Service the leader in a brief, pointed exhortation referred to his deep desire that this and all succeeding Religious Services on the Camp Ground might be crowned with the salvation of sinners. He had lately been reading he said a series of articles disparaging Camp Meetings as mere places of amusement and culture and by no means in the line of the conversion of men. He prayed God to make this the spiritual birth place of many. He was exceedingly jealous that God should be honored and His will consulted in all things that he might honor the Services with His presence and blessing. The Revs. AUSTIN, TRAVELLER, MAVETY, and LANE all followed in the same strain and both ministers and members in their testimony and prayers evinced a hungering and thirsting after a greater fulness of the Spirit's influence as a means of greater success in soul winning. One sinner in the audience arose for prayers and afterward came forward as a seeker of salvation. The brethren rejoiced and gave glory to God for this signal proof of His favor in the first meeting. May it prove prophetic of the conversion of multitudes to God. Amen.

On Thursday morning a heavy rain fell, but lasted for a short time, when the clouds broke way and a slight breeze soon removed all traces of the past storm. Two Services were held in the Tabernacle during the forenoon, led by the Rev. A. D.

TRAVELLER and the Rev. H. LANE. The time was principally taken up in prayer and testimony, a gracious spirit of revival resting upon the people. Among those taking part in the Services we may mention the Rev. BENSON SMITH, whose presence is always hailed with delight by his brethren, and whose words are treasured as sacred from his life-long services to Methodism. He is the hero of many a hard-fought battle with Atheists, Unitarians and Universalists, and hence every memento of this veteran of the Cross is dear to all his many friends. In one of the forenoon Services he said, in his own quaint way:—

I have been sixty-two years on the track. I have seen some hard service and I am glad of it. If I had it all to go through again and knew all the difficulty would be doubled, I would go through again gladly. I was very bashful when I first started. Used to enjoy prayer meetings, but felt I ought to pray and did not. One night I dreamed, and thought I was walking a delightful road fringed with green on either side. I came suddenly to something directly in my path, like an immense kettle. I tried to get over it and could not. I tried to go round, and found myself entangled unexpectedly with briars and weeds. I tried to get over again and again failed. Now, said I, *that kettle must be moved*. So getting down I took a good hold, and with a spring the kettle—which was light as a feather—went out of my path. I saw the meaning even in my sleep, and never had any more difficulty about praying in a meeting.

On Thursday afternoon the Rev. G. S. BELL preached a practical and earnest discourse, from Numb. x. 29—*Come thou with us, and we will do thee good; for the Lord hath spoken good concerning Israel.*

He alluded to the circumstances under which the invitation was given, and then proceeded to illustrate and enforce the duty of every Christian, by word of mouth and the eloquence of godly living, to invite the world to Christ. Christian fellowship was only found in the Church, but no one branch had an exclusive monopoly of it. A spirit of exclusiveness in any church was a sure proof of its apostacy, as Christ's Church reached out open arms and invited all to come. The language of every Christian was:—

“O that the world might taste and see  
The riches of His grace!”

The Church should seek to multiply her numbers, and secure the conversion of those who were stout in their rebellion against God, as these often exhibited



the qualities that, being sanctified, would lead the Church to prosperity. Many a professed Christian was ashamed to invite the sinner to Christ. Sinners were ashamed of the devil whom they served, and lukewarm professors of the present day were ashamed of Christ. Christians must so live that their lives will be inviting—that when by word of mouth they invite the sinner into the service of Christ, the testimony of their lives to the truth of religion and its blessed effects on the heart and life, might be powerful enough to constrain men to become disciples of Jesus.

\ In conclusion, he pressed the invitation upon the unconverted to come into the fold of Christ—into the Church of God—urging the promises of God to the Church, and her glorious future as a motive to present consecration to God.

On Thursday evening the Rev. T. W. PICKETT preached from the text—*For as Moses lifted up the serpent in the wilderness even so must the Son of Man be lifted up.*

In his opening remarks the preacher presented a graphic description of the Israelitish camp under the terrible infliction of the plague of serpents. The consternation and suffering of the bitten, and the fearfully fatal effects of the serpents' bite, were depicted in language that aroused attention and stirred the heart. A deputation was doubtless sent to Moses to make known the terrible affliction of Israel, and to beseech him to seek a remedy from God. God heard the cry of suffering Israel, and the command was given to make a brazen serpent, and erect it on a pole, that all might see it and be healed. Mark you, it was erected so that all might see it. If God had sent some medicine by agents through the camp, hundreds had died before the remedy could have arrived. But this was designed as a speedy remedy. Again it was an easy one. It was simply a look that brought deliverance. The poison-bitten man or woman, whose veins were swelling with the fearful virus, had but to turn his eyes, rapidly growing dim, to the erected brazen serpent, and instantly new life and health were his. It was not only a speedy and easy remedy, but it was a universal one. It wrought salvation in every case. Now sin was like the serpents' bite, full of poison and ending in a deplorable death. Down South lately a friend of his had slept one night in a company with a tent in a part infested with serpents. There was one kind peculiarly vicious, whose presence could be detected by its smell. In the night one of the company awoke, and concluding there was one in the room, stepped out to get a light, and by chance stepped upon it and received its bite. In a few hours his limbs and joints were swollen to a frightful extent, and he soon died a most horrible death. Sin, though apparently harmless, is awfully fatal in the soul's destruction. There was but one remedy, and that was Christ. It was a speedy remedy—the sinner no sooner getting a glance at JESUS than he was healed. It was an easy remedy—that of simple faith in Christ; and it was a universal one—"Whosoever will, let him come." Christ

must be lifted up. There was no other way of salvation to man than by the crucifixion of JESUS on the cross. Christ *must* be lifted up. He prayed each sinner might get the full force and meaning of that *must*. It ought to pierce every sinner with contrition. He had seen Roman Catholic children wearing their little images of the crucified Saviour. To-night he held up before a dying sin-bitten audience a crucified JESUS, whose blood alone could atone for sin and destroy its power.

A man who was penitent over his past life had gone into a meeting where Christ was ridiculed, but found no comfort in hearing Christ defamed. Going out, he went forth singing—

“ There is life for a look at the crucified One,  
There is life at this moment for thee.”

Till by degrees his mind became fixed on Christ, and taking hold by faith of the great thought of Christ's sacrifice, he was saved. He called upon all to look at the crucified One and find salvation.

### Children's Day.

Friday, the 27th, was the Children's Day, and it will prove a day of happy memories to many hundreds of Sabbath School children, who rallied from Brockville, Lyn and Mallorytown Circuits, and listened with interest to the addresses delivered to them. The appointed speakers not being present, the Revs. WM. BLAIR and T. W. PICKETT were chosen to address them at the forenoon meeting.

In commencing his address, Bro. BLAIR asked the children to join him in singing a stanza of the hymn—

“ There is a gate that stands ajar,  
And through its portals gleaming,”

Which they did as only children can sing. What a song that will be when we all get home to glory, and with the innumerable multitude sing the song of Moses and the Lamb! He had come to address them because invited to do so by the Committee, in the absence of the appointed speaker, but chiefly because asked by a little Sunday School girl to come and talk to them as he used to years ago. All the children he knew were divided into two classes—those who loved Jesus and those who did not. Children needed the culture and protection of the Sunday School and Church. The children had seen apple trees by the way side riddled and torn by the missiles of every passer by, and those in the orchard safe and thrifty. So with people in and out of the Church of Christ. Within was safety—without exposure and ruin. The great foe of

man—the devil, was seeking in this present day very diligently after the children. Christ also sought them. He was saying, “Give me thy heart,” to every child present. Now we saw with our eyes and handled with our hands, but we loved with our hearts. What Christ wanted was our hearts, *i.e.*, our love. He wanted the children to repent and seek salvation to-day—to get inside the fold and stay there. All the men and women here to-day were inside or outside the fold. When a boy, his father had told him, one morning, to enclose the sheep in the fold at night in his absence. Neglecting to do so, he arose next morning and went out to look after them, to find thirteen of them dead. Christ was the Good Shepherd, and in His fold was perfect safety. He hoped each one would get inside the fold, see that they had their names on the class books, but be more careful still to have them in the Book of Life. He had seen a man a short time before furiously enraged on searching a certain list and not finding that his name was among the voters, and had said to himself, “O there’s another Book. Would that that man were as anxious to be enrolled in the Book of Life as to have his name on the electors’ list!” In conclusion, he pointed out the way into the fold of Christ, by repentance and faith in Christ.

After singing—

I am so glad that our Father in heaven  
Tells of His love in the Book He has given,—

The Rev. T. W. PICKETT addressed the children.

In commencing his address he pointed out the happy circumstances under which they were gathered together, as compared with the state of suffering and misery existing in the famine districts of China, and the plague-smitten South. He called upon all present enjoying religion to rise, when the vast majority arose. He then asked all parents who wanted their children converted to stand, when a large number stood up. He next called upon all present who enjoyed religion, and had experienced it in middle age, and who regretted they had not sought religion when of the same age as these children, to stand. About a score responded,—the children meanwhile watching with the closest interest, and apparently comprehending the strength of the argument in favor of early piety. He next illustrated the growth of sin in the heart by the growth of weeds in the garden. The children had all seen neglected fields where brushes and briars and thorns had sprung up in rich profusion. That was like the human heart that grew up in sin. Brother BLAIR had told them of a great destroyer that went about seeking whom he might devour. It was among these briars and thorns of the uncultivated heart—among the passions and appetites of the sinful soul that Satan hid. Hence he was an invisible foe. . . . . The former speaker was once lost, and had told him about it. He wandered away in the woods, and could not find his path. By and by he heard a voice, “William,” and answering was told to stand still till his father reached him, and then what joy as he was clasped to his father’s heart! Now our great Father had a great many lost children in

the world, and the loving voice of Mercy sounded down from heaven to-day, calling each one by name to return. Let them kneel down and give their hearts to Christ, and the great loving arms of Christ would encircle them, and there would be joy in heaven over their conversion.

The Rev. gentleman then proceeded to lead a Children's Prayer Meeting, during which the great body of the children came forward as seekers of religion. The Service was intensely interesting throughout, and in the Prayer Meeting it is believed that many a young heart was enriched with the love of Christ.

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In the afternoon at two o'clock a Conference of Sabbath Schools was held, which was participated in by ministers and laymen. The Rev. T. W. PICKETT led the Service. The narration of reminiscences of early Sabbath School experience proved exceedingly interesting and profitable; all bearing testimony to the value of scripture committed to memory in early life, the stability and permanency of the impressions then made, and exhibiting in not a few instances blessed results from labors that appeared at the time altogether in vain but were subsequently fruitful in blessing. The loving allusions to early teachers were touching and encouraging to the hearts of all the teachers present.

The Rev. A. D. TRAVELLER, in giving his experience, read the following extract:—

Rev. MR. TAYLOR, at a great Sunday-school meeting in Canada last week, said that at a great recent meeting of 800 followers of Christ, an inquiry concerning the ages at which those present were converted resulted in the following record: Converted after reaching fifty years of age, 2; between 40 and 50, only 1; between 30 and 40, 108; between 20 and 30, about the same; and the remainder under 20.

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At the Afternoon Children's Meeting the Revs. WM. SERVICE and B. F. AUSTIN addressed the Children.

The former alluded to Bro. BLAIR's story in the forenoon, about disobeying his father during his absence, and in leaving the sheep exposed to the wolves, remarked, that the speaker had been careful to stop at the right point, and omitted to tell his hearers what probably followed, after his father came home

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and found thirteen of his sheep dead, viz., a flogging. He wished to call the attention of parents particularly to this fact, that it was their duty to see their children duly gathered into the fold, and if any of them were lost through negligence, there would be a strict account required of them by God at the parents' hands. He thought the parents ought to feel that this work was theirs. In turning to the children, he called their attention first to the Bible-history of man in his innocency, to God's gracious designs for his continual holiness and happiness, and the subsequent fall of man into sin and misery. All the misery of life—with which even children were somewhat conversant—sprang out of sin. Sin in the heart was man's ruin, but Christ could remove it. He urged the children to a present acceptance of salvation by faith in Christ.

The Rev. B. F. AUSTIN said:—

I have no doubt each shrewd boy and girl (and they are all shrewd) had been wondering why all this trouble and expense on their account. Evidently your parents think more of you than they do of their horses and sheep, but *why?* Why do they build school-houses, hire teachers, pay out money for you? Why do ministers and patriots, and all good men take so much interest in you? Because you are to take the places of these men in a few years, and the country will be what you make it. The Church will be what you make it. Because we hope to make you good men and women we go to all this labor and trouble in order that you may be able to bless the world. But no doubt you surmise this is not the only reason. If one of you should die, how differently your parents would be affected than as if a horse or a sheep had died. How different the treatment of your body after death to that of the ox or horse. *Why?* How is it, why is it that there is such a difference in the treatment of a boy and a horse? *It is because each boy has a soul that must live forever in heaven or hell!* Now, how shall I teach you this? When you see me, what organs do you use? The eyes. Then the eyes see, do they not? If so, the hands handle, the feet walk, the eyes see. Now, as you all assent to this view, let us see if it will hold good. You have all seen a dead person. Had he any eyes, hands, feet? Did not that little boy, who used to play with you and afterward died, have eyes and hands and feet? Certainly. Then, if you are correct, these eyes and feet ought to be able to see and handle and run. Do they? Ah, you see it is not the eye that sees, but the soul that sees through the eye, and handles with the hand. It is the soul, that uses these instruments, that leaves the body in death, and lives on by itself, and will live forever. Now the soul will never die. You know a man may live in a house and it may be torn down, yet he can live on. So the soul lives on after the body perishes. If you took your slate and marked it full of little marks, the soul would live as many years as there are marks. *The soul will never die!* Where will it live? If good—in heaven; if not—in hell! Now, what we want is to get you to start here to-day for heaven. If you go down to Brockville, you may go from there East to Montreal, or West to Toronto. So start-

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ing in early life you may go up or down. If you were going to Montreal you would not start and go half-way to Toronto and then turn East to Montreal again. You would start at once for the place and not have to retrace your steps. God held the children now to start for heaven and go all the way through.

On Friday evening the Rev. A. SHORTS preached to an attentive and deeply interested audience, from Matt. xvi. 15, 16—*He said unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God.*

It was a pleasant part of religious experience, he said, to meet with one's brethren here in this beautiful place, to enjoy life for a time in these pleasant cottages, and share each other's presence in social worship, but there was little of Christian duty in it. One very essential element of Christianity he believed to be Christian confession of Christ. Christ must be confessed as the Saviour and the only Saviour, the Mediator and the only Mediator, the Advocate of mankind and the only Advocate. Men may have a good deal of religious enjoyment and comparatively not much religious duty. Duty should be done regardless of enjoyment. Christ should be confessed before the Church and world. This is easy when the heart is right, but when cold in religious experience, duty is difficult. There was a difference, too, in the confessions Christians made when fully devoted or when lukewarm. When in the path of consecration the confession always was, "Thou art the Christ!" When lukewarm it was apt to be like the disciples' confession, "Some say that thou art, etc." If filled by the Spirit we can confess Him anywhere. Some confess Him, like Peter did, in His presence, "Thou art the Christ," but afterward, when there are many foes and few friends of Christ, they deny, at least by their actions, that they ever heard of Him.

Christ wants a *personal* confession. Whom say ye that I am? Whom say ye that I am, by your profession?—By your life?—At home?—Away from home? Is your confession the same in the house of God, and among Christ's enemies? The little maid had but to point out Peter, and say, "Surely thou wast with *Him*," to bring the stout denial of his Lord, for whom he had declared his readiness to die.

Christ wants a *constant* confession. If Christians were constant in confessing Christ by word and deed everywhere, fewer disciples would backslide—there would be a great many more converts in the Church. Christ did not expect the unconverted to bear testimony to His divinity, or to His salvation. No; let all men deride Christ but Christians, and let them confess Him, and the world will yet be His possession.

Christ wants *all* to confess Him. The man of one talent was just as responsible for that as the man of ten. It was very important in our confession of Christ that our faith in Christ embraced all the essentials of the Christian



religion. Peter's faith, as embodied in his confession, embraced a confession of Christ—(1) As the fulfilment of all prophecy, type and shadow of Judaism. (2) As the Christ—the only One. The Son of God, and the only Son, hence the only Saviour. (3) The Advocate of mankind, and the only Advocate. (4) As the Head of the Church, and the only Head. Hence a Petrine faith excluded all trust in works for salvation, all trust in human or angelic mediation, all acknowledgment of another headship in the Church than Christ's. Other foundation could no man lay.

In concluding an excellent discourse, of which the above is a very imperfect summary, the preacher made an earnest appeal to his audience to confess Christ by the harmonious *testimony* of the lips and life.

A very spirited and powerful Prayer Meeting followed, in which the people of God were greatly quickened, and sinners led to seek the Saviour of mankind. Unconverted persons, determined not to submit to the triumphant Captain of Salvation, were compelled as aforetime to leave the Tabernacle and get beyond the range of the arrows of divine truth sent from the Gospel bow, out of the Lord's Camp. A Prayer Meeting such as that of Friday evening, is a triumphant answer to the charge that the glory of this time-honored instrumentality in human salvation, known as Camp Meetings, has departed. May such testimonies to the presence and power of Christ with His people be multiplied. Amen.

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On Saturday morning the Rev. JOHN MAVETY, of Brockville, preached an interesting discourse. We regret that we have been unable, from any source, to get a synopsis of his Sermon, which, we are informed, was listened to with delight and profit by those who heard it.

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On Saturday afternoon the Rev. J. W. BRIGGS preached, selecting for his text Mark i. 15—*Repent ye and believe the Gospel.*

Our Divine Teacher, after John the Baptist was cast into prison, came forth "Preaching the gospel of the kingdom of God." By this we understand that the time for the establishing of the Christian Church had come. "The kingdom of God"—Grace in the heart—the true Church in the world.

Again, the subjects of the kingdom of God, are those who have repented of their sins, and become converted not to the church, not to the minister, not to the society, but to the living God. No other conversion will save. We must be converted to Him who can save to the uttermost all those who believe the Gospel.

What is the Gospel? What good news comes to us through the Word? "Christ Jesus came to save sinners." For "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

Is the gospel true? It is no fable. Christianity is no delusion. We have abundant evidence of the truth of the glorious gospel. (1) Our civilization, contrasted with heathenism proves Christianity divine. (2) The testimonies of God's children, the world over, is substantially the same which could not be true if the gospel were not. (3) The witness of the Spirit, testifying with our spirit, is an indubitable proof of the truth of the gospel, and those having this evidence cannot doubt that the gospel is of God. This glorious gospel shews us our ruin by sin, and the remedy of salvation. It points us to Calvary and offers, on condition of our repentance and faith, to lift us up from Nature's darkness into the kingdom of grace, and from the kingdom of grace to the kingdom of glory. The way into this kingdom is pointed out in the text: "Repent ye and believe the gospel." Now repentance is not all sorrow or grief over past sins. It is a turning away from them to God. It leads to peace and joy of reconciliation.

Repentance must be genuine, not legal like that of a criminal who, on account of some dread crime, has been put into prison, and sees before him the punishment. It may be the thought of the dangling rope before him which causes him to repent. Many postpone repentance till the dying hour and then seek after God, for fear of the punishment awaiting sin.

We want gospel repentance, springing up in the heart at the view of God's wondrous love to us. God's love, as revealed in the gospel, is designed to melt our hearts into deep contrition of sin. Repentance opens the way to the kingdom, but faith brings us in. Not the theoretical faith which devils have as well as Christians, but the faith the Apostle speaks of in Galatians, "Faith which worketh by love." When once into the family of God, we continue therein by childlike faith. Our life is a life of faith. Christians of to-day need a much stronger faith in God's Word. A faith that makes the promises personal and inspires to heroic activity.

Brethren, let us have faith in the Glorious Gospel of Christ. It must and will prevail. Let us have faith in the Great Captain of our Salvation, who is "Mighty to save" and help us.

Sinners, to-day God's command is, "Repent and believe the gospel."

On Saturday evening the Rev. J. B. ROBESON preached,

selecting for his text Matt. xxv. 46—*These shall go away into everlasting punishment ; but the righteous into life eternal.*

This is a statement from the word of God. It is by the knowledge and belief of the truth men are to be saved. Christ, the Author of all Truth, is the Author of this statement. It is worthy of special consideration from its three-fold repetition by Him. The doctrine of future and eternal punishment is implied,—(1) In man's free, moral agency. Every man is conscious of moral freedom. Without this there could be no "good" or "bad," no accountability. All law governing humanity is based upon man's freedom. The penalties inflicted on criminals could not exist were there not a universal consciousness of moral freedom, and hence moral accountability. In all the Saviour's teaching, in fact in all Revelation it is implied. The parable of the five talents taught man's responsibility most unequivocally. Man's moral freedom abused brought him condemnation and misery here, and would hereafter. (2) This doctrine was implied in the Scriptural doctrine of the judgment. We are most plainly taught in Scripture that we will all be arraigned before God's tribunal to render an account of our lives. He hath appointed a day in which He will judge the world, by the Man, Christ Jesus. "It is appointed, &c., . . . after this the judgment." "Every eye shall see Him." Death and Hell shall give up their dead. The sheep shall be divided from the goats. The wheat shall be gathered into the garner, but the chaff burnt up with unquenchable fire. How solemn the scene, how awful the events of that day! The righteous go into everlasting life, but the wicked into everlasting punishment. (3) This doctrine is implied by the entire phraseology of the Word of God, by the whole tenor of Bible teaching. The commands, and promises, and exhortations of the Bible all proceed on the supposition that a preparation is necessary here for happiness hereafter. The carnal mind is in a state of enmity against God. A radical change of heart is necessary to happiness here and hereafter. God places life and death before men, and those refusing to accept salvation here would likewise refuse hereafter. The soul that has not moral courage to accept salvation under the motives brought to bear upon it here, would reject all offers of mercy hereafter if any were made.

The words used, in reference to future punishment, in the Scripture prove plainly its endlessness. The strongest possible terms to express endlessness, are employed to characterize the punishment of the sinner—terms that are employed also to denote the reward of the righteous—"Depart from me, ye cursed, into everlasting fire." Scripture speaks of those who shall be punished with everlasting destruction from the presence of God and the glory of His power. To limit the term of punishment of the wicked is to limit the period of blessedness to the righteous. . . . . How shall we escape the doom of the sinner? By fleeing to Christ while salvation is offered and finding safety in Him. "Turn ye, turn ye, O house of Israel, for why will ye die?"

## Special Providence Meeting.

As announced on Saturday evening a meeting for the narration of special providence in the lives of the people of God, was held on Sunday morning, in the Tabernacle, at nine o'clock. It proved a season of wonderful interest and Divine power—the hearts of God's people being melted by love at the contemplation of His special providential interposition in their behalf, at different times and places. The meeting was led by the Rev. WM. SERVICE, who said in opening the service :—

That it had been felt by the Committee that Christians were not enough given to a contemplation of God's dealings with them, and they hoped this meeting would lead their minds back over the wondrous way God had led them. If God's wondrous way of dealing with us were oftener a subject of contemplation, the heart would be continually filled with love and gratitude. One of the sweetest thoughts of life to him had been that *God cares for us* and has promised to guide us with His eye. In his own life there was a remarkable chain of providences that had led him where he little supposed it probable or possible—into the ministry. God's providence had even overruled his purposes, thwarted his plans, but had, in the end, worked his salvation.

Rev. A. SHORTS—This was his first privilege of attending a Special Providence Meeting. In all his past life, especially as a missionary, he had seen God's hand leading him. The Lord had often led him into difficulty and led him out again. Had passed through deep waters, but God's gracious purposes were for his welfare, and His presence had cheered him all the way through. On one occasion he felt the necessity of a church upon a mission field, and had invested all his property in it so that he had scarcely anything to support his family, and there appeared no earthly probability that he should ever get back his investment; but a lumberman by chance (no, the Lord sent him) came that way, and seeing the church left \$100. Next week another came and did likewise, and in three weeks, from unexpected sources, the whole cost was met.

What a Friend we have in Jesus,  
All our sins and griefs to bear;  
What a privilege to carry  
Everything to God in prayer.

GEORGE FORSHEE—It would require all day to tell the unnumbered interpositions of divine goodness in his behalf. Had been greatly exposed, but God had protected. Only a short time ago, on the railroad track, on a very dark night, he had stopped within a foot of large bridge—he knew not why—as it was so dark he could not see a bit. To have gone a step further was death. How he came to stop, and why, he knew not, but it was God's goodness that saved him.

Mrs. PARTELL, like Bro. F——, could see God's leading hand all through her life.

Have you on the Lord believed!  
Still there's more to follow.

Rev. A. D. TRAVELLER—He wanted to have a *hand* share in this Special Providence Meeting. A continued chain of providences had made up his history. He felt devotedly thankful, God did not accept his offer after his conversion to do anything but preach. He felt he could give all his means to the poor or to the church but he could not preach; but, glory to God, he was thankful now he had to preach. He felt there was a kind of Providence in the erection of this Tabernacle. The year before the erection he had gone to conference with an appointment waiting for him in the West and had intimated to the now sainted RICHARDSON that he had a request to make. The Bishop said we will hear you again. If he had gone he felt it was not ostentation to say the Tabernacle would not have been erected, as God had first put the idea into his heart. He did not care where he served God if God were with him. He felt more secure on the lightning train, if God were on, than on the old fashioned ox-cart alone. When he felt shaky about God's being aboard he wanted to get off the train.

Have you felt the Saviour near!  
Still there's more to follow.

Rev. H. LANE—His mother taught him to believe in Providence. He was a child of Providence. When he grew up he ran into infidelity. One night he dreamed that he was in a deep, dark dungeon with only a single ray of light, and, following it up, he at last dug his way out. After awaking he concluded that the ray of light was God's last call to him. He commenced seeking, and after being several nights thus engaged, an old man named HORTON said to him, "Now, you have been many nights at this altar, and have never opened your lips. If you don't you'll be damned." He arose feeling he could kill that man. He concluded that he had given him the lie and concluded never to seek religion again. Going home some divine influence came upon him and

seemed to chain him to a spot, near a big tree, in the forest. He resolved to commence again seeking God, and when he was willing to receive instruction from any one—when he got a meek and teachable spirit, God came and saved him. He counselled all the young people to trust in Divine Providence.

Rev. T. W. PECKETT—Had had none of these remarkable interpositions in his life. Was converted at eighteen, and entered the ministry at twenty. God had wonderfully opened his way. He especially praised God for His faithfulness in raising up friends, fathers and mothers to the young men in the Ministry.

Rev. B. F. AUSTIN—God had led him in a way he had not known. So lovingly, and gently, and constantly had He opened up his pathway before him, that it seemed as if all his life had been a providential interposition. He felt to rest confidently in the arms of that wonderful Love that had thus far supported.

Bro. BAXTER—Christ had said, "If I go not away the Comforter will not come." Thank God the Comforter had come.

Sometimes midst scenes of deepest gloom,  
Sometimes where Eden's bowers bloom, etc.

Bro. CLOW—It was through the wonderful providence of God he was before them to-day. When I look back I am constrained to say, "What has not the Lord done for me?" There is not a spot in my history upon which I can lay my finger where God has not led me. Praise His name! Years ago He had rowed passengers across the river for 25c. each, but God had wonderfully blessed him, and he had never lacked any good thing.

Saviour, more than life to me,  
I am clinging, clinging close to Thee.

Sister BROWN—God had, by His providence, opened her way and given her many direct answers to prayer. Bless and praise His name!

Bro. PARTELL—If there is any principle in the Bible, I believe in it as in God's special providence. God had put it into his heart, when very young, to refuse the intoxicating bowl, in the midst of great temptation. He had led him into a Christian family. He believed it was providential he had been led into this Church, as he did not believe there was another on earth that would suit his disposition so well.

Sister LANE—I too have had a life of wonderful providences. Only to mention one, she remembered that when given up by all her friends, when the physicians said she must die, God had raised her up to life,

and she was before them to-day because of God's special interposition in her behalf.

Bro. A. ARKETT—Thirty-two years ago he had commenced to serve God. His parents were Roman Catholics, and he used to be called the poor Frenchman's boy. He worked out at \$5.00 per month, and remembered his mother's walking from the Consecon to Picton to get three months' wages from him. He labored on, getting increased wages. God had thrown him into a kind family, and he was led to meeting and gave his heart to God. He had been providentially guided and blessed all his days, in his temporal affairs, and God had enabled him to give something to the cause of God. He alluded to the building of the Picton church, and how God had helped them in the darkest hours.

Bro. SERVICE here remarked that the darkest day he ever saw was when engaged in that work, he had gone to Bro. ARKETT's, and after consultation there seemed no hope in the case. He went out to his stable and there in the stall poured out his heart to God. An hour afterwards he had the promise of an advance of a thousand dollars. Frequently he had come to the close of the week with one or more bank notes to meet and apparently no way of meeting them, but God had always helped them in the critical moment. He had come down to Saturday evening, at five o'clock, without a dollar to pay his men, who were promised their pay at six o'clock; but in some way or other the Lord had always provided. Banks had discounted paper for him when they would not for any one else. There was a very special Providence in their dedication. Twice the time was fixed, and God had interfered, and afterward it was seen that to have dedicated at the hours proposed would have been certain failure. One night he dreamed he was passing along a narrow path and saw before him a bridge over a rapid torrent and now, thought he, I shall surely be swept away. He went forward in the dark and when his foot touched the bridge a halo of light overspread the heavens and with a bound he passed over. Now, said he to himself, that means a successful dedication, and it did. Two days before dedication there came down a wonderfully refreshing shower upon the thirsty earth (there had been a long drought) and the crops looked so much more promising that the people came up on dedication day and paid the debt. Glory to God.

The most interesting and profitable Service so cheering to the heart and strengthening to the faith of the Christian believer was concluded by the doxology.

On Sabbath morning, after the Special Providence Meeting, Rev. B. LANE, M.A., of Belleville, preached to a large audience a sermon of great power and unction, from Heb. xii. 1—  
*Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us.*

Did you notice how it is the pronoun *us* all the way through the verse? "Let *us* lay aside the sin that so easily besets *us* and let *us* run with patience the race set before *us*." There is no compromise here with sin. The best of men make mistakes. It would hardly do to deny that in view of the fact that MOSES, the man of weakness, fell into anger; DAVID, the man after God's heart, into grievous sin; SOLOMON, the wisest man, was led astray; PETER equivocated and compromised. It would not do to deny it in view of ordinary Christian life and experience. Yet I object strongly to the custom of a great many moralists in selecting the weakest specimen of Christian character with which to compare their own. Select the best as the standard. Take your life and place it alongside PAUL'S or that of Christ. Christian life in its ordinary aspects is the most wonderful in the world. The marvel with me is not that men should make mistakes, and fall, but when I consider all there is in a man to be tempted and all there is outside a man to tempt the moral marvel is that man should stand at all. But I must not leave the question here. When we consider the infinite sufficiency of divine grace Christian life is no longer a marvel. There is no more excuse for sin. I look with compassion upon human infirmity and all defects of human conduct but there are things we are bound not to excuse. There are many things in ordinary Christian life and character that take on all the appearances of nursed indulgences and sins. We call them our *weaknesses*, our *infirmities*. That is the kind of plaster we apply to a sore conscience. We console ourselves with the thought:—It not expected that we should be perfect. I do not believe that in the light of the Great White Throne any of these nursed indulgences will be mistaken for infirmities. JOHN WESLEY taught that in conversion the heart was not fully sanctified. There were roots of bitterness. Conversion is a great work but it does not destroy all the propensities of our nature. One man may run in one direction and another in another. After conversion these sprung up still in the heart and the question is what shall we do with them. There comes the misfortune in the case that God knows we have them and lets in the light of his Holy Spirit but we hide them away and still continue to gratify them. TOPLADY taught these were necessary to give humility, and magnify the grace of God. I have never yet learned that sin is very humbling in its character nor a good thing to make a saint of. The text tells us what to do with them. Lay aside every weight and the sin that doth so easily beset us. The sin, *that* sin that doth so easily beset us must be laid aside. Many men came to Christ, during His ministry, having



their pet sins and the Master applied a wonderfully severe remedy in every case. "If thine eye offend thee pluck it out." The right hand sin, the sin dear as the eye must be given up, laid aside. This pruning must be done. Lord, help the Church to lay on the knife. Why, the ancient philosopher was more severe in cutting off his pleasures, denying his appetites, for the sake of a clear head, than many a Christian for the sake of a pure heart. *Mortify* them is the commandment, that is put them to death. Make no provisions for the lusts of the flesh. Why? (1) Because God commands it. To the child of God that is sufficient, His command being the end of all questionings. (2) Because this besetting sin has taken all the joy out of your Christian life. After being entangled by it, how oft has it sent you to the closet covered with shame, that you have so often become its victim. It has robbed you of peace of heart, joy in communion and power with God and man. (3) The figure of the text is taken from the old Olympic Game of running. Suppose now the time of racing come and the multitudes gathered to witness it. There are many competitors. One comes with his feet bound. Another bearing mighty bags of gold. Another having bundles of merchandize. But another comes free, stripped for the race. Now, which will win? Christ says to all candidates for the crown of glory, "Lay aside every weight." Why? Because there is infinite danger if you do not that you will fail. How shall we get rid of them? Educate them away, says one. Well, have you ever succeeded in doing this? Have you outgrown these besetting sins? No; well, how shall I get rid of them? Pray. Ask God to come to your help. But, remember there is no use in praying till in the profoundest depths of your nature you have resolved to lay them aside. The trouble is, we try to make a compromise with God, and just as soon as we attempt any compromise we fail utterly. There can be no half-way measures here. There is but one power in all the universe to save men, and that will not save them in their sins but from their sins. The old prophet prophesied of One who should be *Mighty to save*; and the apostle tells us of One who is able to *save to the uttermost*. God will have all men holy that will profess His name. Besetting sins will damn a man, for sin invariably brings condemnation and finally punishment. How many are ready to be crowned victors this morning? Will you be fully saved this hour? O, unsaved man, there is help for you in Christ, and this mightiness of divine grace is your only hope. God help all to embrace it now.

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In the afternoon the Rev. B. F. AUSTIN, B.A., preached, selecting for his text Luke xv. 11-32—*The Parable of the Prodigal Son*.

This is by common consent reckoned the masterpiece of all our Lord's parables. Had He uttered nothing else He would still be the greatest of teachers, and it would still be true "never man spake like this man." The

writings of all other teachers do not embrace so much of human experience, disclose such depths of human suffering and of divine compassion as this simple story of the Prodigal Son. It is intended to teach us not only the fact but the manner of divine forgiveness. The immediate object of our Lord in uttering it was doubtless to justify His conduct in visiting publicans and sinners, and to rebuke Pharisaic pride and bigotry, yet the lesson He designed all ages to learn from it is doubtless the outgushing tenderness of God toward His penitent children and the joy with which He forgives and embraces them. Spoken in immediate connection with that of the lost coin and lost sheep, it differs from them in revealing more of the human element in salvation. In the others we see in the shepherd searching for his lost sheep and the woman for her lost coin a type of Christ seeking the lost soul, while in this parable we discover the sinner's fall, penitence, return and reinstatement in the divine favor. The first question of course is who are the two sons? There are three answers given.—(1) They represent angels and men, (2) Jew and Gentile, (3) Pharisee and Publican. These are usually spoken of as rival modes of interpretation, while the fact seems to be that so far as the circumstances are parallel they may represent these three classes. Our attention is not however to be fixed upon the elder brother but concentrated upon the younger son. He is a type of sinning humanity in general and of every sinner in particular. He is the ideal sinner. In this portrait so truthfully sketched by the divine Artist every sinner can discover features of his own likeness. He reads therein the greatness of his possible fall and the glorious possibility of his recovery. The first feature in this picture of the ideal sinner shared by all sinners, is *his desire to be free from rightful control*.—"Give me the portion that falleth to me," said the younger son. He grew tired of parental restraint, desired to break off the yoke of home authority and give loose rein to passion and appetite. This desire for freedom from law and for undisturbed control of all the endowments of life in the gratification of the fallen nature is a universal characteristic of sinners. Men unrenewed by divine grace are every day asking and receiving of God the portion of life, of natural endowment, of privilege and opportunity that falleth to them, and spending them in sin. And God allows men to receive and misuse His mercies just as the father in the parable refused not the younger son his portion. God everywhere recognizes man's free moral agency. The second feature of similarity is in the desire to get beyond parental inspection. Not many days after the son now possessed of his patrimony sets out for a distant land. It is not enough that he has become master of himself and his possessions, he must get outside the searching gaze of a father's eye and beyond the anxious questionings of a mother's love. So sinners flee from God, from His Son, from His Church, from the light, because their deeds are evil. Sinners shun the plain declaration of God's word, the searching light of conscience, and try to escape them by keeping the Bible closed in their homes and the voice of conscience quiet and in their hearts. A third feature of similarity is in the course pursued—a waste of substance followed by famine. All sin is waste of time, talent, and opportunity, followed by a period of soul

famine. There comes a time in every life of sin when pleasure's cup has been drained, passion and appetite no longer please, and the soul utterly dissatisfied with earth begins to experience the awful pangs of eternal hunger and send up its ceaseless cry for food from a land of mighty famine. Riches, friends, health are soon dissipated and the soul looks out upon life wasted and begins to realize its awful doom approaching. With no thoughts of repentance or return yet the prodigal now joins himself to a citizen of that country and sinks to the position of a swineherd. So the sinner from being the follower of many vices becomes at last the slave of one and loses all respect for self which is the last plunge in the downward course of sin. In his wretchedness Reason comes back to her seat and he begins to reflect. Reflection leads to resolution and resolution to action. Every true Christian has taken these three steps and no man could return to God without them. Conscious of his misery and recollecting the abundance of his father's house he starts homeward determined to confess and ask some menial position again at home. Not dreaming that a father's love could entirely overlook his crime or of his possible reinstatement in filial relationship, he determines to ask a servant's place. Who can describe the meeting? A father's love sees him afar off, with bounding step meets the prodigal to encircle him in arms of parental affection and rain tears of compassion upon his neck. There is no delay to hear his confession, there is no opportunity to stipulate any terms of reconciliation—there is not even time for him to ask a servant's place, so eager is the outgushing tenderness of a father's heart to welcome the returning prodigal. Love swallows up all the past and with it all conditions of pardon. There are no upbraidings for past folly—no pledges required of future behaviour. He takes a son's place again. Brethren, God has given us more than a servant's place. *Now are we the sons of God.*

Sinners, learn from this parable the joy with which God will to-day receive you. You have followed the younger son in your transgression, follow him in his repentance. (1) REFLECT; (2) RESOLVE; (3) ACT. Come to the infinite mercy of God that waits to welcome your return, and learn

How freely He'll forgive.

On Sabbath evening the Rev. A. D. TRAVELLER, Presiding Elder of the Kingston District, preached a practical and moving discourse from a part of 1 Cor. xv. 11—*So we preach.*

The general style of the preaching upon this Camp Ground has been good. There has been little or no desire, on the part of the people, to hear, or the preachers to preach something else than the Gospel. There is no danger of getting tired of it so long as the hearts of preachers and people are warm with love to God. God's economy in human salvation is truly wonderful, and intensely interesting to the earnest Christian at all times. His revelations to

man have not been by observation or they would have lost all interest to humanity long since. To the Christian receiving this revelation by faith, there is a constant increase of meaning in God's Word, as his faith becomes more and more perfect. The central doctrine in our preaching is *Salvation by faith*. And this faith is in a Crucified Saviour. The Unitarian has said that the doctrine of salvation, through the blood of Christ, smells of the shambles. Yet, it is taught in the Bible, and so we preach. To the question, what are we to preach? there are diverse answers given. He could say to all who preached the fundamental doctrines of our holy religion, yet differing in unessential points of creed: If thy heart be as my heart give me thine hand. There are two great facts with which all his hearers would agree. First, the Bible contains records the most wonderful and important ever recorded. Among these we may mention the creation and fall of man; the divine decree that the Seed of the woman should bruise the head of Satan; the wonderful plan of salvation—the masterpiece of divine wisdom and love; the incarnation, suffering, and death of Christ; the gift of the Holy Spirit; and Christ's continued intercession for humanity. So we preach. Salvation provided and offered, and available, taught through the intercession of Christ. Another indisputable fact was this: The Bible contains the best code of law the world has ever known. The best human government and laws were faint imitations of the divine. If this code were universally recognized it would restore Eden, do away with war and bloodshed, and do away with the necessity of officers of the peace. Love, the central principle of divine law, worketh no ill to his neighbour. We preach to-day as in apostolic times, Christ Jesus came into the world to save sinners, and if our doctrine and experience agree with that of the apostles, I believe we are in the true Apostolic line. This Gospel was declared then to be good news to sinners. Samaria and Galatia, we read, received it with joy. So we preach a gospel of good news to men to-day. We need not go back over eighteen centuries to catch the first note of joy from the angels' song, "Fear not, etc." We need not stand by the widow of Nain to witness the recovery of her son, or the restoration of Lazarus. The Gospel is good news to-day, and works the same miracles in the hearts and lives of men as it formerly did in their bodies. JOHN WESLEY himself, usually exceedingly guarded in his language, cried out under the joy inspiring influences of the Gospel:

My soul mounted higher  
 Than a chariot of fire,  
 And the moon was under my feet.

Time's effacing finger can never blot from the page of my memory one stormy Friday evening, when the joy of it came to my heart. I could say then:

My soul is light, disburdened of her load,  
 And swells unutterably full of glory and of God.

It seemed, after my conversion, on my way to and from the means of grace, that I could step from farm to farm. The trouble with many Christians and churches to-day is they are so afraid of some little impropriety in worship that they have no life and power in their religion. Now, what profit is such a religion? What benefit is it to have any number of such members in the Church? Why is it that men who will not accept in business a worthless bank bill, will accept any kind of a lifeless apology for heartfelt religion? Such religion brings no comfort. Speak to such professors and they have a *hope that they will be saved*—but there is no joyous assurance of pardon. What, a hope to be saved, when God declares that He will spue the lukewarm out of His mouth. Now, every one can preach this gospel who experiences it, and without the experience all the ordinations of the Church and the diplomas of colleges will not make a minister. Fathers and mothers can preach it in the home circle. So can children. A minister of his acquaintance saw a little girl in his revival meeting come forward and kneel at the altar. He concluded to tell her to go away, but knelt first by her side and heard her praying for her parents, and brothers, and sisters. That evening her father, with streaming eyes, desired a meeting to be held at his house, and all the family were next evening at the altar seeking. After their conversion he again heard her praying, “And, now Father, bless me, even me.” Lord, help all to go to work preaching Jesus.

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On Monday forenoon a Prayer Meeting and Experience Meeting was led by the Rev. WM. SERVICE.

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In the afternoon the Rev. J. P. WILSON, B.A., preached, selecting for his text 2 Cor. xii. 10—*For when I am weak then I am strong.*

Viewed from the human standpoint alone the text was strangely self-contradictory. It is one of the many paradoxes relating to Christian character with which the Bible abounds. Jesus, the omnipotent, eternal God, the Creator, is yet man. He is the Lion of Judah, and yet the Lamb led to the slaughter. He is the Son of David, and yet David's Lord. He is bruised for our iniquities, and yet there is healing in His stripes. All these statements seem contradictory, yet there is a wonderful mine of truth hidden in each. And every man can understand enough for his soul's salvation. The way-faring man need not err therein. Human teachers often fail to reach any but their own class of minds. Christ's teaching is designed for and adapted to the lifting up of the masses. Through His Word and Grace the simplest and weakest might find instruction and salvation. Illustration of the truth of the

text and the explanation of that truth might be drawn from church history. There was the Jewish church composed of a poor and despised race, occupying a small territory in the midst of powerful and hostile nations. Yet she could not be blotted out from history, but went on fulfilling a divine mission to the human race, strong in the midst of her weakness. The early Christian Church outwardly was but weakness. A few fishermen, with a divine commission, went out to oppose the might of Roman Paganism, and the culture of Greek Philosophy. The cross was to the world a symbol of shame and weakness, but in it was hidden the omnipotent power of God. Philosophy could not understand it, but it had proved itself the mightiest lever in human society, overturning philosophies, banishing superstition and all false worship, and is destined yet to subdue the world. The secret explanation of the fact of the text is that human weakness flies for refuge to the divine power, and thus becomes omnipotent while in the path of duty. When the Church of Christ found worldly prosperity, and began to trust in riches and the favor of princes, she lost her power. The Monk of Erfurt well illustrated human weakness linked to divine strength. Christ's whole life and ministry was a proof and illustration of the weakness of humanity joined with the strength of God. David, going forth with a sling, without helmet or shield, against the armed giant of the Philistines, shows how human weakness may become, through divine aid, victoriously strong. When a man sees his utter weakness, he is nearest the attainment of strength. This realization of weakness leads to prayer. It leads to watchfulness. It leads to full dependence on Christ, and trust in the promised help of God. And God does help men, imparting divine energy, courage, faith to the Christian soul. How, we do not know, of the fact we are certain. No man could ever be saved without a realizing sense of his own utter weakness and the divine ability to save.

When the soul can realizingly say

Jesus, the sinner's Friend, to Thee,  
Lost and undone, for aid I flee,

it is not far from victory. One of God's ways of imparting strength to weak humanity was through the personal influence of Christ upon it. How our affections, faith and hope, centre in Christ as a Person. He lived a human life, met human trials, endured human sorrows, and died a human death, yet was in all His life and death victorious over sin. O how it helps, in life's struggles, to know that One has travelled before us, marking the way to victory. Christ thus becomes the one great throbbing heart of the Christian body, sending out pulsations of power to the weakest member. When a man attempts the struggle with the world and sin, God does not let him sink without an effort to save him. He knows human weakness and puts His all-sufficient grace within reach of every sinner. May we accept it and be saved.

On Monday evening the Rev. I. B. AYLSWORTH, LL.D., Presiding Elder of the Napanee District, preached a Sermon on Methodism, by request of the Committee, in celebration of the Jubilee of Canadian Methodism :—

As nearly as can be ascertained the first Methodist Class was organized in Canada, in the Township of Augusta, on the banks of the St. Lawrence, in the year 1778.

It was recommended by the Missionary Board and the several Annual Conferences, that this year should be celebrated as the Centenary of Canadian Methodism. But the General Conference decided that, inasmuch as there are some doubts about the exact date of the first Class, it would be preferable to fix on a date, at some future time, about which there could be no doubt. In the meantime it is a well-authenticated fact that an independent Methodist Episcopal Conference was organized in Canada in the year 1828, and consequently this year may be very properly celebrated as the Jubilee of Methodism in this country.

I propose to-night to speak of the great Methodist Revival as a subject of prophecy. The prophecy, which I think refers to this revival, will be found in Revelation xiv. 1-5: *And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps. And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women: for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God.*

I hold this text to be a prophetic description of the Methodist Revival—

- (1) Because of its position in the Book;
- (2) Because the Revival was worthy of the prophet's notice;
- (3) Because the metaphors employed in the text very appropriately represent the Revival.

I. Some commentators have pronounced this Book incomprehensible, and they have come to this conclusion, because they could not understand the unfulfilled portions thereof. "No prophecy," says PETER, "is of any private interpretation;" that is, no prophecy can be interpreted until it is fulfilled, and then the historic fact explains the prophecy. "These things," said the Saviour, "have I told you that when they come to pass, then ye may know that I am He." The prophecies of this Book have been fulfilled up to this chapter; and ALBERT BARNES and others have traced out their identity with the various

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historical facts foretold. The beginning of the tenth chapter is plainly the mighty angel or agency of the Reformation. Having in his hand "the little book open," which is plainly the printed Bible opened, after having been so long closed by the Pope and the ignorance of the people. *Biblaridion* is the Greek word used to denote the printed book, and is found nowhere else in the Greek or any other language. The angel stood with his right foot on the sea and his left on the land; that is, standing on England and Germany, facing the foe on the seven hills of Rome, and when he spoke the seven thunders uttered their voices.

The remainder of this fourteenth chapter is likewise descriptive of what followed the Revival, as we shall presently see, so that we are now living in the fourteenth chapter of Revelation. "If ye will receive it," said JESUS, "this is ELIAS." The Jews were looking for ELIAS, and behold he was there with them. We are looking for the fulfilment of prophecies, and if we will receive it, they are being rapidly fulfilled all around us every day.

II. This book claims to be a prophetic history of the Church and the world from the time of John, until the end of the world. "The Revelation of Jesus Christ, which God gave unto Him, to show unto His servants things which must shortly come to pass," and "Blessed is he that readeth, and they that hear the words of this prophecy." "And after this I looked, and behold a door was opened in heaven; and the first voice I heard was, as it were, of a trumpet talking with me; which said, Come up hither, and I will show thee things which must be hereafter." If such then is the purport of this Book, it is reasonable to suppose that an event, fraught with so many important and far-reaching consequences, should be noticed somewhere in the Book.

(1) One hundred years ago there were only six Methodists in Canada, and no preachers; now there are 160,000 members and 1,500 preachers. Fifty years ago there were 40 preachers and 8,000 members. Then there were three Districts and 30 Circuits. Forty years ago the Methodist Episcopal Church had only 40 preachers, and 4,000 members; now she numbers nearly 300 preachers, 30,000 members; and has \$1,000,000 worth of Church property.

One hundred and forty years ago, JOHN WESLEY was the only Methodist in the world; now there are 4,000,000 members, and 26,000 Methodist preachers. According to Bishop SIMPSON'S late work, on "A Hundred Years of Methodism," the Methodist Episcopal Church, in the United States, has 18 publications, two immense book concerns, 33 schools of learning, 20,000 Sabbath Schools, 1,500,000 scholars, and circulates 13,000,000 *Berean Leaves* annually.

(2) Therefore, so far as members are concerned, there has been no revival so extensive in the Church of God since the days of the Apostles. And in very many respects is there a parallel between the Wesleyan Revival and Apostolic times. But the magnitude of this Revival cannot be fairly measured by figures, but, we must take into account, its influence upon other churches, and upon the nations and the civilization of the world.

The Wesleyan Revival saved the Reformation, because it quickened all other churches, and particularly the English Church. Says ISAAC TAYLOR, him-



self a clergyman of the Church of England, "The Episcopal Church owes to Methodism, in a great part, the modern revival of its energies;" and he says the same fact holds true, also in relation to the influence of Methodism, on all other Protestant denominations generally. The ritual of the Church retains many of the popish dogmas, such as the office of the seven sacraments; the real and essential presence of the body and blood of Christ in the consecrated elements; the confession and absolution of the priests. They do not pray in the name of saints, but they have 147 days set apart in honor of 68 saints, and have a particular service set apart for them. The subsequent and present efforts of the ritualists, to lead the Church back to Rome, show that England and the world would be back under the iron heel of the papacy had it not been for the Methodist Revival. "It is enough," said ISAAC TAYLOR, "to say that when WESLEY was in his cradle, the Reformation had lost sight of all personal and practical religion."

(3) Methodism saved the Church and the world from relapsing into infidelity, heathenism and gross immorality. It is a strong argument in favor of the divinity of Christianity, that it prevailed and spread against the prejudice, the lusts, and the persecutions of the people, and WESLEY could exclaim, "Best of all, God is with us," or the mobs excited because of his denunciation of sin, would have prevailed. Of the abounding wickedness of the last century there is ample testimony. Said M. WESLEY, "What is the present characteristic of the English nation? It is ungodliness. Ungodliness is our universal, our constant, our peculiar character."

Archbishop SECKER declares, "Such are the dissoluteness and contempt of religion in the higher part of the world, and the profligacy and intemperance, and the fearlessness of committing crime in the lower, as must, if this torrent of impiety stop not, become absolutely fatal."

TAYLOR says, "The people (before the Wesleyan Revival) could read the loosest pages of such writers as CONGREVE and DRYDEN without a blush, but those very authors, so obscene and atheistical themselves, abound in the most caustic passages on the immorality and irreligion of their times, and the reader is called upon to imagine what cannot be described, the utter impiety and profligacy of a period which could fall under the ban of such degenerate pens."

Dr. ABEL STEVENS says, "In England, the Court became a royal brothel. The drama of the day could not now be read without blushes, much less be exhibited. The masses of the people sank into incredible vice and brutality, and England lapsed into virtual heathenism."

Some of the bishops were living in adultery, and if, "like priest like people," is a true proverb, what must have been the moral condition of the masses? This fact indicates the force of the phrase in the text, "These are they which are not defiled with woman, for they are virgins," which means by implication that there were others who were defiled with woman; that is, those who kept not their marriage vows. They must have been a generation of

vipers, when for preaching the truth, the clergymen themselves excited mobs against WESLEY and his preachers.

In this abounding profligacy, infidelity, true to its instincts, revelled. After the Reformation those sceptical philosophers, who remained quiet under papal oppression, began to oppose the Reformation as soon as it promised to be a success. And this very religion, which then delivered them, they now attack and falsely accuse of the very oppression from which it delivered them.

Says STEVENS, "The Church, degenerated under the English deistical writings that entered Germany, into Rationalism, and, to a great extent, substituted infidelity for the displaced papacy." "The infidel works of HOBBS, TYNDAL and COLLINS, SHAFTESBURY and CHUBB, were in full circulation, and were reinforced by three of the greatest giants in sceptical error, which modern times have produced, BOLINGBROOKE, HUME, and GIBBON." At the same time France was entirely at the mercy of VOLTAIRE and ROSSEAU.

Through this dark land of infidelity and sin, the lightning of God's word gleamed and flashed from the mouths of WESLEY and his preachers. To this fact the Revelator refers, perhaps in the 7th verse. "Saying with a loud voice fear God, and give glory to him; for the hour of his judgment is come; and worship him that made heaven and earth and the sea and the fountains of waters." This is a rebuke to Paganism and Atheism; for both are materialism and both deify the sea and the fountain instead of the God who made them.

As MOODY'S revival at Manchester rebuked the great materialistic speech of TYNDAL delivered there a few months before, so just at the very time when HUME was declaring that the Christian religion had become extinct, the great Methodist Revival swept over the country convincing the multitudes that the God of heaven is the God of the whole earth also.

(4) Methodism has succeeded also in awakening mankind to the condition of the heathen world, and giving a powerful impetus to the Missionary cause. To this fact the sixth verse refers when he "saw another angel fly in the midst of heaven having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred and tongue and people." It is a little singular that ALBERT BARNES failed to perceive the exact historical fact foretold by this prophecy. Two things are now true with regard to the Christian Church which were never true before. One is that now the whole world is explored and open to the reception of the gospel. In the days of the Apostles very little of the world was known to the Church beyond the regions bordering on the Mediterranean Sea. Now all the continents and islands have been discovered and so far explored as to make their contents known. And by the labours of the selfdenying LIVINGSTONE and the intrepid STANLEY, Ethiopia is stretching out her hand for help; and by the wonderful mercy of divine providence the whole world is lying at the feet of the Church asking for the bread of eternal life. The other fact is that the Churches are now making efforts to accomplish this work. There are now 35 Missionary Organizations laboring with the arrowed end in view to preach the everlasting gospel to every kindred, nation,

tongue and people. People of every language and nationality are receiving the word of life, and now the Bible is printed in 210 different languages and dialects. How wonderfully and exactly does this sixth verse fit these times !

(5) To the Methodist Revival we are also indebted for the extraordinary inventions and improvements of these modern times. If Methodism supplemented the Reformation and saved England from returning to the papal yoke, then it made possible railroads, steamboats, telegraphs, and all our modern civilization. Rome is *semper eadem* and to this day manifests her hostility to all reform and progress. Rome hates the light as does MILTON'S Satan, and steam power is a mighty agency in dispersing the darkness and letting the true light in upon the nations. And it will not be surprising if steam itself should be a subject of prophecy. In the eighteenth verse, "another angel came out of the temple having power over fire," that is power through the means of fire, that is steam power. But why did they not say steam? Because the word had no meaning eighteen centuries ago. Now, surely steam power by which travel and transportation have been revolutionized in this nineteenth century, was worthy of a place in the prophecy, and especially since it has become such a mighty agency for good. From the fourteenth to the eighteenth verses, inclusive, are mentioned two angels having sharp sickles. The first aided by another angel, referring, I think, to the agency of the civil power aiding the Church in the spread of the gospel. This was fulfilled when the United States Government, and the Government of Great Britain stipulated in their treaties with the Chinese Government, securing the unmolested efforts of the missionary of the cross throughout that vast empire by which 400,000,000 of the race are brought within the reach of the Church. And, also, when the 200,000,000 of India were brought under the civilization and rule of Great Britain. Then there is another angel having a sharp sickle, referring, I should think, to the newspaper and other educational agencies which peculiarly help to spread the light in this century; and this last agency was aided by the other angel, or agency, which had power by means of fire. How exactly do all these important facts explain the prophecy. Bishop KINGSLEY, who travelled through India and saw how the abominable superstition of castes hindered the gospel, and saw also that by the necessary jostling together of the people in the railway coaches these absurd walls were being broken up, declared that the snort of the steam whistle was doing more to abolish caste and aid in the spread of the Gospel than all other agencies combined.

(6) The Church and the world are very much indebted to the Methodist Revival for the temperance reform. Mr. WESLEY denounced the traffic, regarding the vendors of alcoholic stimulants as poisoners general of Her Majesty's subjects. He warned his tipling local preacher that even extreme moderation ended in drunkenness and worse. He practised and preached total abstinence over 60 years. The Methodist discipline is a temperance pledge, and all Methodist Conferences are outspoken on the subject. Many of the most powerful advocates of the temperance reform are from the ranks of Methodism. By the Methodist preaching and literature, the light of revelation

has been brought to bear upon the dark subject of intemperance, and the dismal curse is receding before the advancing light.

(7) The Methodist Revival completed the overthrow of slavery in the civilized world. DR. LIVINGSTONE saw it in all its loathsome hideousness at its fountain, and vividly named it "the running sore of humanity." WESLEY saw its fruitage as a monster injustice and called it the "sum of all villainies." By the aid of the Methodist Episcopal Church in the United States, the war which originated to perpetuate slavery resulted by an overruling hand in its extirpation on this continent.

It is inconceivable that such mighty reforms could have taken place under papal sway. And to all human appearance papal supremacy was a certainty except for the Methodist revival. And if this book is what purports to be, a prophetic history of the Church from the days of JOHN until the end, it is perfectly reasonable to suppose the great Methodist Revival would be foreknown and foretold. The vast importance of this Revival is noticed by some of the most eminent writers of other churches.

Dr. MURY said the history of the rise and progress of Methodism forms one of the most remarkable chapters in the history of the Church of God. JOHN WESLEY was born in A.D. 1703. In May 1739 the corner-stone of the first Methodist Church ever erected, was laid in Bristol, and already has the Methodist Church become one of the great religious powers of the world. With but little wealth greatly persecuted at the beginning—with a ministry always adorned with great mind, but mainly uneducated, it has extended itself through Britain and America; its Missions dot the maps of Asia and Africa, as do the stars the firmament; its ministers march in the van of immigration to the foot of the Rocky Mountains and to the shores of the Pacific.

Concerning ISAAC TAYLOR'S History of Methodism, it has been said, says Dr. TEFT, "It has already exercised a powerful influence upon public opinion in relation to the character, aim, the broad scope and the moral dignity of that great religious movement, which was begun within the bounds of the English Church by WESLEY and his coadjutors, and which has approved itself to have been God's appointed instrumentality for rousing the English people from the slumbers of deadly formalism, and imparting to millions of our race in all lands, the spirit of vital Christianity.

III. But when we come to notice the causes which combined to produce such a powerful and widespread revival, the beauty and appropriateness of these extraordinary metaphors will be more strikingly apparent.

With regard to the cause of the success of Methodism in the United States, Bishop SIMPSON has shown that it is not because of any government aid or favors which the Methodist Church ever received; such patronage falling to the lot of other denominations; nor to emigration because other churches had all the advantages from that source; nor to education, because her schools have arisen with her.

Dr. TEFT (in his admirable work on the Philosophy of Methodism) shows

that her success has not been by lowering the standard truth for she has always stood firm on the temperance question, Sabbath observance, and all questions involving moral principles.

Wherein, then, is the secret of this great Methodist Reformation? I should trace it back,

(1) To her preachers. They were converted men, whose hearts had been set on fire by the Holy Ghost. They were burning and shining lights. The Methodist Revival began when JOHN WESLEY, after having graduated at Oxford, and received holy orders, and crossed and recrossed the Atlantic twice to Georgia as a Missionary, and in company with some Moravian Brethren on shipboard he found that they possessed an experience that he never had, and resolved to find it if it was for him, and when in the Chapel in London, listening to the reading of LUTHER'S Comments on the Epistle to the Galatians, he felt his heart strangely warmed. Then WESLEY, and after him others, caught the strange warmth, and went everywhere scattering the holy fire. This doctrine is what the human heart hungers for everywhere, especially when it is impressed with a conception of the exceeding sinfulness of sin. In a community, afflicted with a contagious disease, if one can come with a remedy, accompanied with the assurance that he himself had been cured by it, the afflicted will be eager to try the remedy. PAUL'S preaching was with increased power because they all knew his former cruelty, and now they could perceive the change wrought by the grace of God. As in the days of the Apostles so now, it was by the foolishness of the preaching, that is, of the doctrines preached, that the word of the Lord grew and multiplied; doctrines which had been lost sight of, or disbelieved, such as the forgiveness of sins and the knowledge of sins forgiven by the witness of the Spirit, the conversion of the soul and an assurance that we have passed from death unto life; and that this great blessing is free for all. Such glorious and scriptural doctrines came from the lips of men who had experienced them in their own hearts so that they could proclaim,

What we have felt and seen,  
With confidence we tell,  
And publish to the sons of men,  
The signs infallible.

Such positive testimony, backed up with the scriptural assurance that whosoever will may come and partake of the waters of life freely, were enough to win the hearts of the multitude. And to this distinct and positive experience, and to the circumspect, zealous and methodical lives of the early Methodists, it is at least admissable to suppose the Revelator refers when he "looked and lo, a Lamb stood on Mount Sion, and with him an hundred and forty-four thousand having his Father's name written in their foreheads." These early Methodists were marked and distinct, read and known of all men. And it is written in the memory of some of the oldest inhabitants, the saying, that you could tell a Methodist as far as you could see him.

A distinct and peculiar doctrine of early Methodist teaching was *entire sanctification* or perfect love. It was taught as a scriptural doctrine, and Mr. WESLEY, after having spent many years in soul saving, gave his experience that those who sought it could obtain the blessing of sanctification a few days or a week at most after having received the blessing of justification. The preaching of this blessed doctrine by those who enjoyed it in their hearts and practised it in their lives was an additional element of power, and to this the Revelator plainly refers in the text, where he says, "These are they which are not defiled with women, for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and the Lamb. And in their mouth was found no guile, for they were without fault before the throne of God." What clearer and more exact language could have been used to foretell Mr. WESLEY'S avowed effort to spread scriptural holiness over these lands?

There were other elements of power worthy of mention. These preachers *preached*—they did not *read* the gospel. This was a change from the old habit of reading common place platitudes on moral or religious subjects. The advantage is all on the side of the preacher who is on fire and can preach the mighty truth of God from his heart, with tongue and eye and gesture.

This Methodist Revival developed an immense wealth of latent talent, which otherwise would have remained buried, and so lost to the world and the church. JOHN WESLEY himself has had no superior since the day of the apostle PAUL. The seraphic JOHN FLETCHER was one of the keenest logicians that ever lived. ADAM CLARK was called the most learned man of his time. RICHARD WATSON had a master mind equal to BACON. We think of the popularity of BEECHER, SPURGEON and TALMAGE to be considerable, but, as we are informed, either SUMMERFIELD, MOFFIT or BASCOM could fill to overflowing the largest hall in any city in the United States on the stormiest night, by a half day's notice. And time would fail me to tell of hundreds of other great minds raised up by Methodism on both continents.

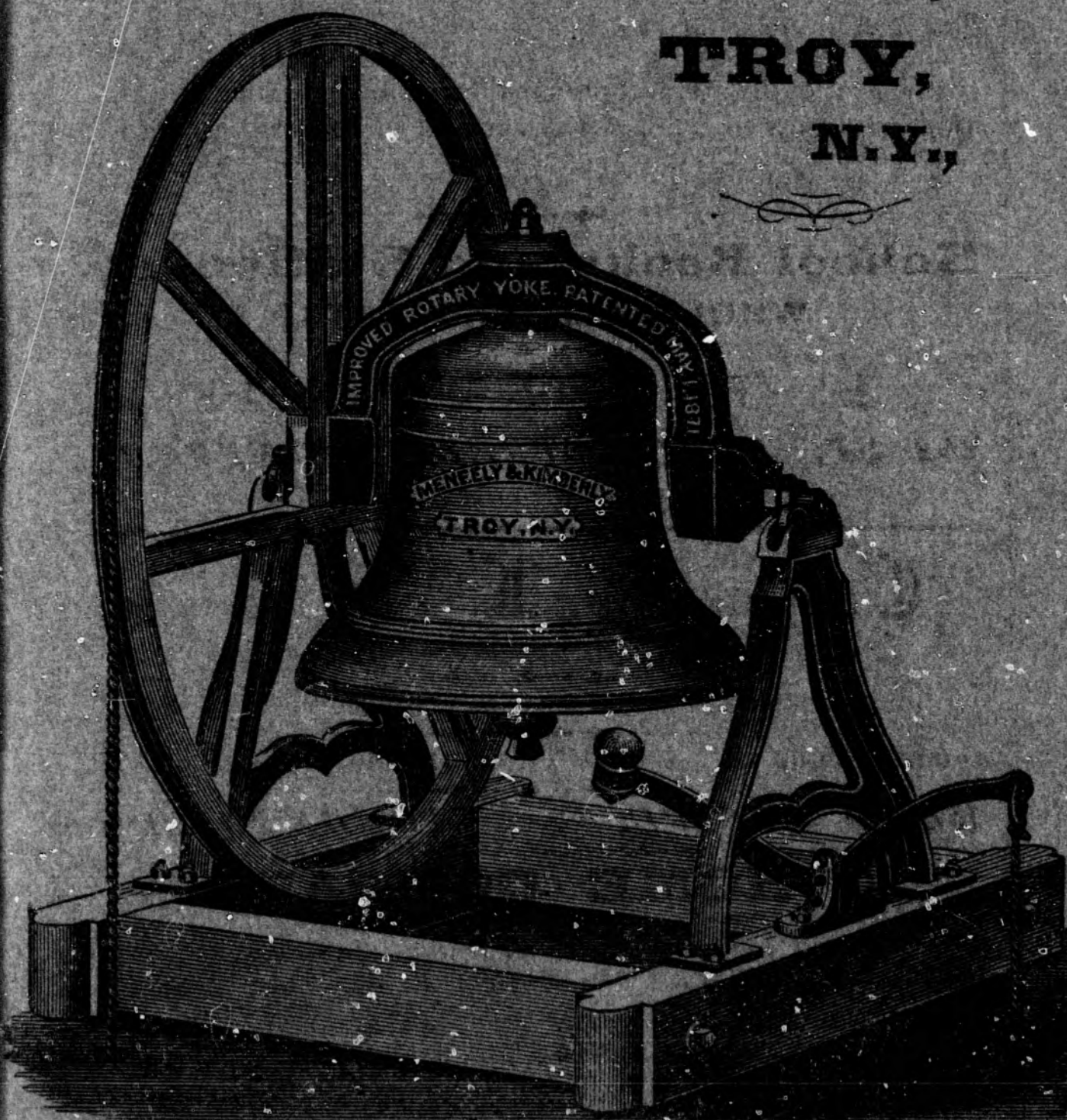
Added to this there was in this Methodist Revival a concentration of purpose which is characteristic of all revival efforts, and which must produce effects. The early Methodists like the early Christians were a peculiar people zealous of good works. To account for their great prosperity it was said of them they were all at it, and always at it. Mr. WESLEY like PAUL was in labour more abundant than they all. He preached on an average fifteen sermons a week for fifty years. Only think of that, and some preachers now think it hard to preach two or three times a week. Besides Mr WESLEY wrote sermons, wrote tracts, wrote books enough to make a good library, edited and published a magazine, did as much pastoral work as most preachers and travelled ten times as much as any of them, and so economized his time that he claimed he had more leisure than any man in England. Such activity must have imposed itself into the minds and hearts of his fellowmen. These followed the Lamb whithersoever he went

(2) In the second place Methodism has developed the power of Christian

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song. CHARLES WESLEY is conceded to be one of finest poets the Christian Church ever produced since the days of the sweet Psalmist in Israel. The Church has never had one whose songs and hymns so perfectly expressed varied experiences of the awakened regenerate heart. Methodism revolutionized Psalmody of the Christian Church. Formerly singing found very little part of public or private worship. The public singing consisted mostly in chants by the choir and that often in Latin. Since the days of CHARLES WESLEY the singing talent of the Church has been awakened and utilized. And to this important fact the text clearly refers in most astonishingly accurate language: "And I heard a voice from heaven as the voice of many waters, and as the voice of great thunder, and I heard a voice harping with their harps, and they sung as it were a new song before the throne, and before the four beasts and the elders; and no man could learn that song but the hundred and forty-four thousand, which were redeemed from earth."

They sung as it were a new song; indicating a change in the singing; and none but the redeemed could learn it; indicating that only those who are converted could sing with the spirit and the understanding also. It was as the voice of many waters; indicating the newly discovered power in Christian song. The power of the Gospel in song has been manifested by such men as PHILIP PHILLIPS, IRA D. SANKEY and others. And Christian song is not only now regarded as the most important and delightful part of Christian worship, but is a powerful agency in leading sinners to repentance. The Methodist people have always been observed for the excellency and power of their singing. "And the ransomed of the Lord shall return and come to Zion with songs, and everlasting joy shall be upon their heads."

(3) In the third place, the strength of Methodism consists in the simplicity of its organization. Perhaps the one hundred and forty and four thousand indicates something like our organized army. Methodism, as an organization, began before JOHN WESLEY was born. JOHN WESLEY'S mother was the first Methodist. She Methodized her time and work or how also could she have raised nineteen children without a servant, and found time to give each religious instruction every day, alone by themselves. JOHN WESLEY learned method and order from his mother, and while Mr. WHITFIELD'S labors were only a rope of sand, MR. WESLEY'S resulted in an organized force, arranged to perpetuate the revival.

Prominent among these forces are the Class Meetings and the Itinerancy.

Now, if it is true that we are living in the fourteenth chapter of this book, the question recurs, what of the future. We often hear enthusiastic people talking of the triumph of our institutions, and of our principles, &c. Lately one expressed his confidence that Methodism was destined to take the world. I do not so read the signs of the times. Among the fifty millions of North America there are only about three million Methodists; and only one million among the thirty-five millions of Great Britain. This is the fruit of one century, and before the world is taken, other denominations will have room to stretch out their arms.

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If we are living in the fourteenth chapter, then the fifteenth and sixteenth chapters, and all the rest of the book, are yet to be fulfilled. And in these chapters there are many bloody and dark pictures, interspersed with an occasional ray of light. Blood is to come even to the horses' bridles. The seven last plagues are yet to come, and the seven vials of God's wrath are yet to be poured out. There is to be yet a grievous sore, and the sea is to become as the blood of dead men, and every living soul is to die in the sea. The fountains of water are to become blood; and men are to be scorched with fire until they gnaw their tongues with pain. There are to be thunderings and lightnings and a great earthquake. The three frogs are to come out of the mouth of the beast, and out of the mouth of the false prophet, and out of the mouth of the great red dragon, to gather the kings of the earth together to the great day of almighty God.

But, facing this dark future, our safety is to labor, trust and wait, for the Lord God Omnipotent reigneth.

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On Tuesday morning a very interesting Service was held for the Narration of Unusual Experiences in Religious Life. Many participated, and all attending felt stimulated to a higher faith and nobler life.

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In the afternoon the Rev. I. B. AYLSWORTH, LL.D., again addressed the audience upon a subject chosen by the Committee, *viz.*, Modern Scepticism.

Modern Scepticism is not an unmixed evil. Even out of sin itself some good may arise. "God be thanked that ye were the servants of sin," said PAUL, "but ye have obeyed that form of doctrine, which was delivered you." Rom. vi. 17. It was because you felt the exceeding sinfulness of sin that you were prompted to make a vigorous effort to free yourself from it. Many a man has reason to be thankful that he was once poor. Because he keenly felt his poverty, he was led to resolve and do, to economize and plan, until he made himself comfortable. And now having obtained his competency he knows how to take care of it and enjoy it. Many a man has reason to be sorry that he began with plenty and ended with poverty.

Many a man has reason to be thankful that he once was ignorant, because the consciousness of his ignorance led him to study and develop his intellectual power. It was possibly the consciousness of his own deceitful and treacherous heart that prompted JACOB to pray, and he became in time a pure hearted patriarch, and an eminent and honored servant of God; while the natural goodness and generosity of ESAU betrayed him into a prayerless life, and finally he degenerated to a profane person.

Then let us go back into sin and continue therein if it is so beneficial. Not

so, no more than you would choose to go back into poverty, or ignorance, or slavery. Now, in the same way we can trace out some advantages of scepticism. It has led to deeper research. It has cleared away much rubbish, which in the centuries has accumulated around theological and human teaching, it has caused the defenders of the faith to dig down and strike the sure foundation of our holy christianity, and establish christian doctrine on a defensible and immovable basis. I believe the agitation in consequence of the heresy of this century, known as Universalism, has accomplished the result of so thoroughly impressing the minds of the Church with the truth of orthodoxy, that it never can be eradicated. If it had not been for this fact I believe the Church would now give up the doctrine of eternal punishment. It is estimated that twenty per cent. of the Protestant pulpits deny the doctrine. Mr. BEECHER, CANON FARRAR, Mr. T. J. MACDONELL, and a few Methodists living have taken sides against it. GOODWIN SMITH proclaims that the doctrine of eternal punishment will never again be believed by the mass of the people. But the thorough possible drilling compelled by the discussion of the subject, the first part of this century, has so rooted and grounded the Church in the belief of this Bible truth, that the gates of hell shall not prevail against it. And this tempest of scepticism, which is now agitating the moral firmament, will only clarify the elements so that the things which remain will be permanent.

It is due to myself to say that my theme for to-day was chosen for me. Some may doubt the propriety of discussing such a theme on such an occasion, or of giving any attention, at any time, to such a theme in the pulpit. But, as Dr. E. O. HAVEN apologized for his sermon in reply to Col. INGERSOL'S late lecture, stating that the lecture was before the country and in the papers and if not replied to, the silence would be construed into consent or inability, so Scepticism is before the country, in much of our literature, in various forms and under various guises and cannot be ignored. But, in dealing with it, we must be wise as serpents and harmless as doves. We must be as wise as they are. We must know as much history, as much science, and as much theology and philosophy, otherwise we are helpless in their hands, and do more harm than good. When some one asked HORACE GREELY if he thought a woman ought to speak in public, he is reported to have said, "it depends upon what woman it is." Thousands of women, and hundreds of thousands of men have no gift for public speaking. I heard of the preacher who stated in his sermons all the objections he had heard of against the existence of God, and these objections made a more profound impression upon his audience than his replies, and, after the service, an old lady said, "She did not care what that preacher said, she believed there was a God anyway."

Modern scepticism has the advantage of having many able, learned and even pious advocates, and they carry a powerful influence with students and the inexperienced. They assume an air of infallibility of judgment in religion, and it weighs with the unwary who have followed them in their splendid scientific achievement. They have the disadvantage however of not being able to put something where there is nothing, and give as well as take. They

find ample scope for their gigantic strength in ripping up and pulling down existing institutions, but when they come to fill the void they have made the task is not so easy. They have been repeatedly urged to inform the world what they propose to put in the place of God and Christ and the Bible if they succeed in their destruction, but precisely here modern Scepticism breaks down. If a stranger comes along and persuades the farmer that his reaper is not just the thing, that it is a dangerous instrument, harming many; and that the man who made it is a swindler, and that he had been cheated and imposed on, and finally by the glibness of his tongue induces the farmer to throw it under the fence, if he then looks around for something better with which to secure his crop and finds nothing, he will conclude that he has been mocked, and will perceive that the clever scoundrel who talked him out of his machine is a humbug. It is the easiest thing in the world to deny everything, and say you don't believe anything. There is no knowledge nor wisdom nor greatness in that. Mr. UNDERWOOD, in Napanee, said he had read *Paley's Evidences*, and was not convinced. Surely. Suppose a man would say he had read *Bacon's Organum*, *Newton's Principia* and he was not convinced. You would conclude that he had not brain enough to comprehend their profound principles and problems. It is an easy thing for Mr. UNDERWOOD to say, I am not convinced; but it is a far different thing for him to damage, disprove or overthrow one single position or argument propounded by the immortal author of *Natural Theology*.

I read a report a few months ago of a clergyman, who on being introduced to a gentleman in the parlor, was informed that the gentleman was a free thinker. So in the conversation the clergyman said "now friend tell me what you believe." "Oh yes," said he, "with pleasure. Well I don't believe that story about the flood, about the land all being submerged under water, there is not water enough; and about the ark, all the pairs of animals being kept so many days in so small a craft. The whole thing was a physical impossibility." "Yes," said the clergyman "that is what you don't believe, but I was desirous of knowing what you did believe." "Oh, well I will tell you, I don't believe the Israelites ever passed through the Red Sea on dry land and PHARAOH and his hosts following were all drowned. Such a thing could never have occurred"! "Yes exactly that is something you don't believe, but that is not what I wished to ascertain. My desire was to find out, if possible, what you did believe." "Oh, yes, well, I can tell you easily enough. I don't believe that great fish story, about JONAH being three days and three nights in the whale's stomach, it would have killed him"! This man believed nothing and knew nothing, and it requires no great amount of brain or research to know nothing. And the tendency of modern Scepticism is to nescience.

The particular doctrines attacked by modern Scepticism are the existence of God, the person and divinity of Christ and the divine authorship of the Bible. The scientific Deists deny any possibility of detecting traces of intelligence and wisdom in creation, or of divine providence in the progress of events. The German Rationalists would throw discredit on the fact that there ever was a man CHRIST JESUS, or if ever there was such a person, that he was more than a

very good and a very smart man. The free thinkers add to all this their hatred of the Bible, in which they profess to have found so many contradictions and discrepancies that it is unreliable.

I doubt not but that the doctrines and teachings of these men have been subjects of prophecy and that we are living to witness the fulfilment of these very prophecies. In the Book of DANIEL xi. 37-38, we read "neither shall he regard the God of his fathers, nor the desire of women [the natural desire of women was expressed in the prayer and desire of the mother of SAMUEL. Women used to consider it a disgrace to be barren; now it is coming to be looked upon as a disgrace to be a mother], nor regard any God. For he shall magnify himself above all. But in his estate he shall honor the God of forces." It is a remarkable fact that many of the most prominent men in Science, are attempting with all their might to show that force is God. That blind intelligent force has produced the universe including life, intelligence and man. All material elements are called forces which mutually correlate and are indestructible. This theory has been called a discovery which shall forever immortalize this age. To support and teach it we have professors GROVE, MAYER, THOMPSON, CARPENTER, JOULE, FARADAY, SPENCER, HUXLEY, TYNDAL, and many others, who claim to be leading lights in Philosophy and Science. "In their estate they honor the God of forces."

In Matthew xxiv. 24, our Saviour predicts that, "There shall arise false Christs and false prophets, and shall show great signs and wonders, insomuch that, if it were possible, they shall deceive the very elect." The point which strikes me in this passage, is the possibility of deceiving the very elect. We have this fulfilled in the case of those religious teachers, who proclaim salvation by faith without an effort. The purport of one of their hymns is, "cease your deadly doing and live." And, as an evidence that you are saved, you simply believe the Word. If you ask them what evidence they have that they are saved, they point you to the Bible, saying, the Word says so, and God's Word is true. They forget that devils believe the Word, and tremble, and remain devils. They forget that the Spirit itself must bear witness with ours before we can have the assurance of faith. Many of the elect, we know, are led away in this error, because it is so plausible and has so much truth in it. It does not ignore Christ nor the Bible, nor salvation, and yet it vitally fails. It leaves a man unconverted, and yet dreaming of being saved. It is good as far as it goes, but does not go far enough. In Mr. BEECHER'S sermon on Charity, reported lately in the *Advocate*—the ship weighs anchor in forty fathoms of water, with only twenty fathoms of chain. The chain is good as far as it goes, but worse than useless because it does not touch bottom.

So also in 2 Peter ii. 1, it is foretold that there were false prophets also among the people, as there shall be false teachers among you, "who privily shall bring in damnable heresy, denying the Lord that bought them. . . . and many shall follow their pernicious way." This is precisely what the German Rationalists are doing, "denying the Lord that bought them." "False teachers," for they began to teach their "damnable heresies" in German theologi-

cal universities, and to the amazement of Protestant hearers. The divinity student began to re-echo the antichristian dogmas from the very schools which Christians had instituted.

In 2 PETER iii. 3-4, he says, "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since our fathers fell asleep all things continue as they were from the beginning of the creation." That is they do just as it was predicted, vehemently contend for the permanency of Nature's laws, and the impossibility of their ever changing, and therefore since there never has and never can be any change in Nature, it is impossible, if there be a God, for him to manifest his presence and power to our understanding. There can be no miracle, no mark of design, nothing but straight continued unvaried march of blind natural law. How exactly omniscient Wisdom detected and described the modern sceptic, But PETER shows there premise to be false and therefore their conclusion must be. For the earth, even as modern Geology teaches, has been the subject of violent convulsions and supernatural changes. And the hand of God can be very distinctly traced in the changes and transmutations recorded in history; particularly in those historical events which have fulfilled many of the prophecies.

It is not my purpose, even if I had the ability, to undertake to present a studied discourse upon any particular phrase of this subject. I had expected Dr. BADGLEY to be present, who, according to advertisement, was associated with me on the topic, and I am sure that learned gentleman could do the subject ample justice. But, being alone, I can, perhaps, do no better than present just a few surface ideas of two or three prominent individuals who are now opposing the Christian religion.

Col. INGERSOL came under my notice, first as a flaming Republican orator, in the late presidential election, and was repudiated by the religious press of the nation, as he was about to be rewarded by President HAYES with an important mission to Germany, who was restrained by the vigorous protests of the Methodist papers, so that the *New York World* said, "President HAYES could again look a Methodist preacher in the face." INGERSOL was lately introduced to an audience as a rising Atheist. In a lecture, about a year ago, he disposed of our belief in God as follows:—

"Now, suppose for the sake of argument, that there is no God. Then, suppose that two atoms, in every respect equal, are floating in space, and coming in contact at an equal rate of velocity, the result will be stagnation. Now, the law is that every effect must have a cause, and here is cause and effect without any God. Then, suppose again that two other atoms, equal to the former two, are floating at equal velocity, and come in contact, the effect will be precisely the same. Here, then, we have cause and effect, law and order, without any superintending mind. And with these we can build a universe, and therefore the boasted God of the universe is dethroned."

It is most astonishing that any intelligent man could consent to be known as the author of such trash, much less to glory in it as a piece of even plausible

sophistry. The law he quotes is mangled for the occasion by leaving out a necessary word. NEWTON'S axiom is that every effect must have an *adequate* cause. What man of brains can find an adequate cause in floating atoms to account for the wisdom and power displayed in the heavens which declare the glory of God, or in the intricate mechanism of the human body which is fearfully and wonderfully made? Are floating atoms an adequate cause for the formation of an eye or an ear? To ask the question is to answer it. Does the intelligence which enabled Mr. INGERSOL to construct such a famous argument arise from floating atoms?

In the very outset he takes for granted what he intends to prove, that is that there is no God. And in this he supposes what no right-minded man ever did or ever can believe that there is no God.

Then again he has no adequate cause for the existence of the floating atoms nor even the space in which they float. Who created these atoms, or whence came they?

The objection is founded on the fallacy that because we can conceive of some effects which do not require a divine cause, therefore no effects require a divine cause. A tree may fall or a cataract rush without an intelligent cause. It is conceivable that a mill can be constructed without divine intelligence. But it is not conceivable that a universe could be made without divine wisdom and power. It requires a superhuman stretch of credulity to believe that because a tree falls or water rushes down, that therefore a tree could build a mill or water form a universe. This is the purport of Mr. INGERSOL'S illustration. Because it is conceivable that four atoms can impinge according to law and order, therefore four atoms could build a universe without God, which certainly in no sense follows. And there is an impassable gulf of uncertainty in Mr. INGERSOL'S illustration, because it rests purely on chance. Suppose the four atoms should never meet. This is more reasonable to suppose, than that they ever should meet. In fact he can have all the law and order he has by their meeting, without their meeting at all. For equal atoms must float in space according to laws of cause and effect, law and order. And therefore he can have atoms, cause and effect, law and order, and never have anything more; much less ever have a universe. If these two atoms should never meet it is likely that Col. INGERSOL could find as convenient escape as the Negro Doctor of Divinity who taught his colored class in theology that the Israelites crossed the Red Sea in the winter on the ice. And PHARAOH assaying to follow, broke through and was drowned. But one of his class said he had learned in school that Geography taught that the Red Sea was so near the tropics that water never freezes. "Ah yes" said the old Doctor. "I am glad you spoke of that. 'Cause that gives me occasion to 'splain. You see this happened before there was any tropic, and before there was any g'ography." Now I ask whether is it easier to believe that four atoms made the universe, or that in the beginning God created the heaven and the earth?

These free thinkers are in the habit of making capital against Christianity by charging upon Christians all the persecutions of Christians recorded in

Church history, by an ignorant mass of nominal Christians, but really unconverted heathens. This did Col. INGERSOL a few months ago, to which Dr. E. O. HAVEN replied in a sermon, as follows :—

“ And yet Col. INGERSOL would hold up this infernal crusade against Christians by these ignorant monsters as an effort of Christians to suppress free thought !

“ Some of you recollect the wonderful playfulness with which he laughingly acknowledged that he never would have been a martyr. How he laughed himself, and made some silly people augh, when he fancied the turn-key on his own thumb and exclaimed, ‘ There is a hell ! There are a thousand hells ! Anything you please, only take this turn-key off.’ This part of his lecture was true ! In that he was a genuine freethinker, so-called—that is, a man who really believes nothing. There is not one in ten thousand of them who would not say he believed anything rather than feel the twist of a turn-key on his little finger ! All the infidels or sceptics of all generations never furnished a corporal’s guard of martyrs, who deliberately died rather than recant their opposition to anything. While martyred Christians, who have chosen to die rather than surrender their faith, have numbered more than the population of the State of New York ! And yet a lecturer has the effrontery, before an American audience, in the last quarter of the nineteenth century, to hold up Christians as persecutors, and sceptics as martyrs !

“ Sceptics, martyrs ! The idea is one of the most laughable that you can imagine. You might as well make a cannon-ball out of mush-and-milk ! What is there in a sceptic to make a martyr of ? He believes nothing. Why should he die for a nothing ? He thinks himself only a highly developed ape. Why should an ape die for an idea ? There is not pluck enough in all the sceptics of New York to furnish one decent full grown martyr ! And if there should happen to be one who would substitute obstinacy for real belief and die like a bull-dog, all his followers would properly call him a fool. Why, I ask you, should a creature who professes to be a nobody die for what he thinks to be nothing ? ”

A few months ago a missionary in India spoke to an old native about God, and the native replied, “ God, God ; I never saw any God. I have lived in this country seventy years, and travelled at least fifty miles around and never saw any God. If there was any God I surely would have seen him by this time.” Such an objection is founded upon the fallacy that nothing exists which cannot be seen, when, in reality, all the forces of Nature are invisible. This objection is of the same family as HUME’S. In reply to PALEY’S argument from design, HUME says, “ We have seen a man make a watch, but we have never seen God make a universe.” And, like unto it, is MATHEW ARNOLD’S echo, “ I have no experience in world making.” That is, I can have no conception that anything was made unless I saw it made. Very few people ever did see a watch made, and yet they know a watch did not make itself. And if we saw the operation of watchmaking we could not see the real man. We see the human figure now, but the mind that controls their movements we never saw. A savage from the forests could know that this plain board stand did not make itself, and was made. He has had a previous experience with his knife and hatchet. But if you present him with a steam engine, will he say he cannot tell whether it was made, or whether it made itself. If the plainer structure evinces a maker, much more the more intricate. JOSEPH COOK tells the story of old LYMAN BEECHER, whose class told him that the



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free-thinkers say: "If design in Nature proves a designer, then there must be design in that designer; and if design proves a designer, then that designer must have a designer, and so on, and for all we know there may be 20 gods." To this Mr. BEECHER replied, "They say there may be 20 gods, do they?" "Yes." "Well, you tell them if there is one God it will go hard with them, and if there are twenty gods it will go harder." PALEY'S Suspended Chain with an Invisible Link, answers that objection.

Against the existence of God HERBERT SPENCER constructs the following argument:—"If we admit that God is uncaused there is no need of assuming a cause for anything" To which Dr. WHEDEN replies that this is the same as saying "Because some objects have the quality of redness, therefore everything is red. Because God is uncaused therefore everything is uncaused;" which does not follow. The objection is founded on the fallacy that every object must have the same attitude.

SPENCER'S central idea is that whatever God there is, He is "The great unknown and unknowable." This idea is not exactly original with him, yet he makes the best possible use of it. PAUL found them in that dilemma at their having erected a temple to the unknown God; and he said therefore, "Him whom ye ignorantly worship Him declare I unto you." This objection is founded on the fallacy that we cannot know anything because we do not know everything. When a few years ago I stood in the city of London, England, I had the impression that the city was different from other cities I had visited. Montreal, New York, St. Louis, Chicago, I could take in with one grasp of the mind. But not so London. It was too immense. It was fifteen miles this way, ten yonder and six another. I gave up the effort. But now because I did not see the whole city is it an error to say I did not see any of it? Science insists upon our knowing a small section of the vast universe yet the immense universe beyond we know not. We only know in fact concerning anything in this united sphere. Yet it would be absurd and ruinous to give up what we do know because there are some things we do not know. When I stood by the ocean I knew it was the ocean although I could not comprehend the length and breath and depth thereof. I touched its waters and felt the thrill. So God can touch our hearts, and we know this is God; and who by searching can find out the Almighty to perfection?

(2) And beside this if we concede the existence of God at all we must admit that He can reveal Himself to us. And if He made us for the express purpose of knowing and loving Him, and is making any effort to communicate a knowledge of Himself to man, who shall limit the power of the Almighty? This is the meaning of the Christian religion. This the meaning of the Bible. It is a revelation not merely of the will of God, but of God Himself. And for this purpose our Saviour came to show us the Father, and this is life eternal to know God and Him whom God sent into the world.

(3) In addition to all this man has a moral nature the function of which is to apprehend and know and love God. It is the peculiar work of the gospel to awake and develop this moral faculty. "The world by wisdom knew not

God" "The natural man discerneth not the things of the Spirit of God, neither can he know them, they are foolishness unto him: they are spiritually discerned." That is man in a state of nature, uninfluenced by divine grace, cannot know God. The meaning of conversion, or the new birth, is the awakening of this moral faculty. "Blessed are the pure in heart for they shall see God."

In the natural realm our perception of objects depends upon our faculties. Professor TYNDAL while ascending the Alps was annoyed by the grating music of a very small insect, which his guides and attendants did not hear, because their ears were not sufficiently refined to hear such delicate sounds. A few months ago a German and a young lady with a surface education visited the Yosemite Valley, and when they came to the inspiration point, the young lady said "Isn't it beautiful." But the German fell on his face and exclaimed "I thank God that he made me." The inspiration of the moment stirred a deeper chord in his soul, when he felt a thrill and had a glimpse of the future glory that shall be revealed in us. In the days of the Son of Man there came a voice from heaven saying, "This is my beloved Son in whom I am well pleased. Hear ye Him." Some said it thundered, and others said no; there was the distinct articulation of words. Well, then, an angel spoke. A few however recognized the voice of God.

(4) PAUL considered it a disgrace not to know God. "Some have not the knowledge of God; I speak this to your shame." God is the most important object of all knowledge. All the aspirations of man's soul are concerned in a knowledge of God. God Himself is anxious to be known to all men, and has made infinite condescension for that purpose, and yet men content themselves without this knowledge. A wealthy American traversed the ocean to view the wonders of the old world; and sought an interview with Lord BYRON. The first question from BYRON was about Niagara Falls. To an Englishman Niagara Falls are the wonder of the New World. I heard Rev. JOSEPH PARKER preach in London, and had an interview with him afterward, and when he learned I was from Canada, the first question was about Niagara Falls. Well, when Lord BYRON found that this wealthy American had lived within fifty miles of the Falls and had not seen them, and was thousands of miles from home, spending his money to see sights, and had left the greatest of all wonders unvisited, he left him in disgust, and refused to talk with him. And what can we think of people, and many learned people too, who, in all their efforts to acquire knowledge, leave God out of the consideration altogether?

(5) It certainly is more encouraging to seek a knowledge of God than to find anything substantial in HERBERT SPENCER'S Philosophy. The process by which force produced the universe, he calls evolution. Evolution he defines to be a "change from the incoherent heterogeneity, to the coherent homogeneity through various differentiations and integrations." That is, open your mouth, and shut your eyes, and he will give you something to make you wise. The lawyer presented his bill to his client, whose case was lost. The client thought it rather hard to lose the case and pay \$47 also. But the lawyer said it was a case of *coram non judice*. Oh, well, said the farmer then I will pay

it; but I did not think the case was so bad as that. There is a charm in a long obscure word, and HERBERT SPENCER knows well how to use them. Perhaps, for this reason his enthusiastic admirers call him the modern ARISTOTE.

Mr. UNDERWOOD said the word God was like the letter X in Algebra, used to represent an unknown quantity. He is about correct. But if he had any knowledge of Algebra he would know that X is used to represent a real quantity, a quantity without which the problem would be an absurdity; and the letter is put into the problem for the express purpose of solving the problem and finding the unknown quantity. So the word God represents too many an unknown quantity, but yet a real quantity; a quantity without which the problem of the universe would be unmeaning. And the word God is put in this problem for the very purpose of working out the solution and finding God. In working out any problem two things are essential. (1) Something must be taken for granted. (2) Correct methods must be employed. Geometry, Astronomy and Trigonometry are built upon a few simple self-evident axioms. In finding God we must take it for granted that He is, and that He is a Rewarder of those that diligently seek Him. If we wish to solve a problem in Geometry, we take a slate and pencil. If we wish to test a chemical force, we go into laboratory. If we wish to make an astronomical discovery, we take the telescope and scan the heavens. If we wish to find God, we diligently seek him by faith and prayer. Some months ago a public debate was to take place in England, between an Atheist and a city Missionary. The large audience having assembled, before the debate began the Missionary said to the Atheist, I will prove to you that God is, if you will follow my instructions. All right, he agreed; now what? "Well, get down on your knees." His cheek blushed a little, but he got down. "Well, now what?" "Well, say, God be merciful to me a sinner." He hesitated, as much as to say he did not believe there was any God, and he was not willing to admit that he was a sinner. However, he had agreed to follow the instructions. So he said, "God be merciful to me a sinner." "Now, say it again." He said it again, "God be merciful to me a sinner." So he kept him repeating the Publican's prayer, and in about fifteen minutes' time God did have mercy on him and touched him, and answered his prayer, and he stood up on the large platform and testified that he now knew that God is, and that He is a Rewarder of them that diligently seek Him.

When I first studied Geometry and came to the 47th of Book 1, and read the enunciation of it, I said to myself, it cannot be true; and if it is true it cannot be proved. But, I said again, the problem has been in the book for nearly three thousand years. The most learned men of all times have left it there, and there must be something in it. So with this faith, I proceeded with the demonstration, and found after all that it was true and could be proved. So the best and wisest men of earth have believed in God, and Christ and the Bible; and since the world began, no man ever sought God in His own appointed way, but he found Him. Many centuries ago, it is written,

“This poor man cried unto the Lord and the Lord heard him.” “And it shall come to pass in these last days, that whosoever calleth upon the name of the Lord shall be saved.”

In the evening the Rev. T. R. FAULL preached an interesting discourse which we failed to hear.

On Wednesday morning a Prayer Meeting was led by the Rev. Dr. JACQUES.

On Wednesday afternoon, at 2.30 o'clock, Rev. T. DEWITT TALMAGE, of Brooklyn, N. Y., preached to a large concourse of people, from Psalm xix. 18—*The statutes of the Lord are right* :—

Old books go out of date. They discuss questions of no living interest to the present. They endeavor to right wrongs already rectified, or to advocate institutions now obsolete. If they are works of history, all their facts have been better certified and classified in succeeding books. If works of mythology, the world has no room for morning mists in the broad noontide. If works of morals, the civilization of to-day cannot be satisfied with conjecture. What care we to-day for the teachings of SAPPHO, the pathos of SIMONIDES, the grace of PHILEMON, or the wit of ARISTOPHANES. Of all ancient books there are only two or three that have any influence on the civilized world to-day. Books are human, and have a youth, a middle age and an old age and burial. National libraries are national cemeteries in which authors are entombed. Some have been flagitious, and met a dishonorable end. Others virtuous, and have a regretted demise. We behold occasionally tall shafts erected to mark the memory of philanthropists. Would that there were monuments to mark the grave of books. Poetry, Science and Religion would make grateful pilgrimages to such a shrine, and weep tears of gratitude over the pioneers of the world's progress. But there is one Book that has not grown old. It is the Bible. It grew under the theocracy and monarchy. It lived under all forms of human hate and persecution. It was greeted by WICKLIFFE in England. It came across the Atlantic in the *Mayflower* and struck against Plymouth Rock till the waters gushed out in blessing—gushed out over a continent, schools and colleges and churches springing up along its path. Last Sabbath 50,000 gospel ministers in America stood between the living and the dead and proclaimed the everlasting Gospel of the Son of God. Nor is its mission ended till it lights up the hut of the Laplander, warms the heart of the inhabitant of Greenland, mingles its gold with the gold of California, its diamonds with the diamonds of Golconda,—not until all thrones are melted into one throne, and all crowns are melted into one crown. I was not surprised, a

short time ago, to see a man in a railroad car take out a Bible, and after reading a few verses, thinking himself unobserved, kiss the Book lovingly. In courts of law men are accustomed to kiss the Book sometimes, as mere ceremony; but there are hundreds here to-day that, in memory of all this Bible has been to them, can kiss this Book with a kiss of undying affection. When my mother died we were all called home, and all of us were called in to receive in turn a memento. Being youngest I had the first choice, and selected my mother's Bible. O dear old Bible—how I love you! It was on its pages that the marriage union had been recorded. For seventy years it had been the staff upon which they had leaned. How I leafed you over on my mother's knee, she looking for the promises and I for the pictures. May my children desert in a dying hour, may joy flee my soul and life become a plague, may my name become accursed if I forget my mother's Bible!

How precious is the Book divine  
By inspiration given!

I want to show you to-day that the Bible is right in its authenticity and genuineness, in its style, and in its effects. There is not so much evidence that SHAKESPEARE wrote *Macbeth*, that MILTON wrote *Paradise Lost*, that WALTER SCOTT wrote *Marmion*, as there is that GOD by the pen of the inspired authors wrote the Bible. Suppose you if any work were forged to-day crashing into the prejudices and sins of men, that it would not be detected and scouted? Here is how men succeed in obliterating the Word of God. When they commenced an organized persecution of the Book there were about 300 copies,—now there are about 300,000,000 copies in all the languages of earth. There was not one word omitted, not a sentence erased from the good old Book, by the efforts of its foes. Some had been pulling away at Genesis, yet Genesis remained; and others at Joshua, yet Joshua remained. All the efforts of these men in all ages had not taken away as much of the Book as the point of a fine needle. Glory to God! Yes, I say, Glory to God! Those men will perish who oppose the Omnipotent progress of the Divine Word. Suppose 10,000 people had been smitten with a sore plague and some medicine had cured them in a day, you would admit that was a remarkable remedy. Now, which would be most reasonable to believe, a multitude who said they had never tried it and therefore knew nothing about it, or the 10,000 cured by the remedy? Men said to-day that the Bible and Science were at war. Among all the names of the Foreign Societies of Europe there was none that stood higher in Science than that of JOSEPH HENRY. No name was more revered by scientific men in America. A few years ago he told me that he believed the Bible all through, and since then he died in the full belief of the entire Book. Here was a man knowing all the facts of Geology, a believer in Genesis. He knew all the secrets of Astronomy, and yet believed in Joshua. He knew all the anatomy of man and fish, and yet believed in Jonah. Mention to me the name of any eminent scientist disbelieving the Scriptures, and I'll give you one equally prominent who is a firm believer in them! ISAAC NEWTON and JOSEPH HENRY believed all of the Bible. The Bible speaks of a

city built entirely of stone. Absurd, says Infidelity. Yet LABORDE and others have found the remains of the very city on the walls of which God had written in sculpture the proof of divine prophecy. The Bible speaks of a shower of brimstone that consumed Sodom and Gomorrah. Absurd, says Infidelity, there could not be any such shower. Yet Lieutenant LYNCH, sent out by the United States Government, has dug up, on the borders of the Red Sea, proofs of the descent of such a shower. The Bible spoke of Nineveh being destroyed by fire and water. Absurd, cries Infidelity, as they are antagonistic to one another. Yet LAYARD and KEITH go on, and by explorations demonstrate the fact that one part was destroyed by the Tigris river, while the burnt bricks and calcine slabs dug up prove that the rest was destroyed by fire. MOSES speaks of grapes in Egypt. Absurd, says Infidelity, Egypt don't raise grapes. Yet on the walls of Ilithia were found sculptured bunches of grapes; and vases were dug up still encrusted with the dregs of wine, proving they were grown and used in MOSES' time. The meanest thing on earth I know is *Infidelity*. Suppose an aged man walking with lantern and staff over a very dangerous mountain at nightfall. You go and take his light and staff, and give him a better lantern and a better staff. You have done a good thing. But suppose you go and blow out his lantern and break his staff and leave him on the brink of an awful precipice in the dark, that is a most magnificent action compared with the infidel's, who would blot out the Bible!

Secondly. I am to show that the Bible is right in its style. Many imagine the Bible a very dry book. They do not know how to read the Bible. Suppose a man should undertake to read a book by commencing to read at the 400th page, reading next the 320th page, then the 68th, then a line on the 143rd page, etc., how much sense and good could he get out of it? It must be read in course. Like the palace it has an entrance and an exit. Genesis is the door to enter this palace of divine truth, and Revelation the one to go out. Suppose you get a letter from a business man and endeavor to read it by reading random lines, how much good could you get out of it? That is not the way you do. You commence at "Dear Sir," and conclude with "Yours truly". Why don't you read it, as it is a letter from our heavenly Father to His erring children? Many only read the Bible when they feel dull or sick. Now while it is to be read at such times, it ought also to be read in good health and spirits. It is when the mental appetite is good that the rich clusters of divine truth are to be gathered and eaten. Each word of Scripture is full of meaning. Each sentence is double-barreled. Each paragraph is like the banyan-tree, sending down its thousand rootlets of truth into the heart. JOHN HAZELBECK read over the first chapter of Isaiah to his congregation each Sabbath for twenty-one years, making comments on the same, without exhausting his subject. No pearl-diver ever brought up half the pearls that lie hidden in each promise. All the good books of the world were only the Bible in dilution. GOETHE, who is revered by all sceptics, had his cottage at Weymar decked with Bible scenes. MACAULAY's most brilliant periods were rounded with Scripture quotations. ADDISON's *Spectator* was watered



with the River of Life. POPE is saturated with Isaiah, and his most successful work was the *Messiah*. THOMAS CARLYLE stole his imagery from Ezekiel. Painters, poets, orators and authors had all drawn their inspiration from the Bible. This was the most intense book ever written. We have heard much of anxiety expressed for another's good. It was reserved for PAUL to say "I could wish myself accursed for my brethren". Other books had much of pathos. The Bible gathered all the cypress that ever grew upon human graves into one expression—"He was the only son of his mother, and she was a widow". The Bible is the ring that unites heaven and earth, while all the angels rejoice at the nuptials. It is the broad firmament in which all the suns and stars of truth, all the infinities and immensities, revolve. Where is the young man whose soul thrills not at JUDAH'S lament, at PAUL'S March of the Resurrection, at the Song of the hundred and forty and four thousand, and the Blast of the Archangel's Trump? God knew that historians would read the Bible, hence He had MOSES write Genesis. He knew that poets would read it, hence he inspired ISAAH: He knew musicians would read it, hence He had DAVID summon a Grand Orchestra, with beasts and birds in the lower row, mountains and hills in the second row, fire and vapor in the third, sun and moon in the fourth, and all angels in the highest,—and then break forth into one universal harmony of Praise to the Lord of Hosts.

Thirdly. The statutes of the Lord are right as to Doctrine. Now there are two great doctrines in the Bible, and only two, and we do not differ on these. When I go into an Episcopal Church I can say heartily, if I find room to say it, "Good Lord, deliver us." We do not differ much with the Baptists as we are all sheep of one fold only differ in the way of washing. When I go into a Methodist meeting, I am generally shouting happy. When I get to heaven I shall see CHRIST at the right hand of GOD, PAUL next, JOHN WESLEY next. The two doctrines of the Bible are—(1) Man is a sinner; (2) Christ is a Saviour. Man's pride must go down. Christ must go up. The whole Bible plan seems to me to be this:—Christ seated on an elevated seat in the centre, with all the prophets up to the time of Christ throwing light on Him from behind, and all the Apostles and Martyrs since from before. The most wonderful statement in the world is, "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners." There is another passage in which every word weighs a ton: "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life". The whole Bible in one word is *Mercy*. The divine mercy is seen in the difference in the way of God's treatment of the sinner and man's. When a man does wrong, Society kicks him out of the social circle, out of business confidence, out of church. But when a man sins, God calls to him, "Come back!" And the further he goes the louder God calls "Come back!" You see the contrast, dear friends, between God's pardon and man's. If a man sin, his fellow man will scarcely forgive him. If a woman sin, Society has no forgiveness for her. If Society spurn her—all right, she deserves it. If she starve, good for her. There is more mercy in the rattle-

snake's tooth than in the heart of woman for a fallen sister. If she, sinking in the deep waters, reaches out and grasps the Rock for safety, go and stamp upon her fingers till she let go. Let her sink. But Christ says, "Go, and sin no more". Some time ago, in my audience, I saw a man weeping as the services were closing, and went up and spoke to him. "O," said he, "there's no hope for me. I am a captive of strong drink. I came here hoping you might help me, but there's no hope. If I should mention my name you would know me. [He was a lawyer of eminence, the head of the legal profession in Illinois.] On my way here I sat by a man in the railroad car. He took out a flask and invited me to drink. The old appetite came back. I seemed to see fiery tongues coming out of the flask, and hear them saying, 'Drink me! Drink me!' I arose and got out of the car, and stood on the platform. It seemed as if I was pursued by the demon of Drink. I came near leaping from the car, but it was running at a fearful rate, and I dare not. O, sir, there's no hope." Yes there is, I said; God can help you, and He will. After prayer, I took him to a drug store, and purchased something to quiet his nerves. We shook hands alone on the street corner in the gaslight, after I had commended him to God. A few days after, I received a letter from him, enclosing the trifle expended, and stating that he had not used it—had not needed it. God's grace had taken away the appetite for drink. O, the mercy of God, it is high as heaven, deep as hell, and broad as eternity!

Again. The statutes of the Lord are right in their effects. Flowers are always beautiful, whether for burial or bridal. So were the truths of God's Word, beautiful in the hour of joy and in the hour of mourning. Beautiful in life and in death. The Bible is the softest pillow for the dying head—softer than the down of angels' wings. When I die I want no other pillow than my mother's Bible. CHRISTMAS EVANS, that grand old Welsh preacher, on his dying bed had a fit of rapture, in which he thought his bed was a chariot. The friends standing at the head were the steeds, those at the feet his charioteers. Raising himself in the bed and waving his hand, he shouted, "DRIVE ON!" A young man falling asleep with his heart pillowed on the word of God was aroused by the sobs of his mother some time after he had become unconscious. "Why did you call me back?" said he, "I was half way up the stairs." Put this Bible on the table, in the home circle, and it becomes a power. It dries up the poisonous streams of polygamy and divorce. It divides human sorrow, and multiplies human joy. What is needed is the Bible in the counting-house. What is wrong with Wall Street? It wants more Bible. Men need to learn that a dishonest dollar can never be buried. You may dig down deep and pile upon it rocks and mountains, but it won't stay down. What is wanted is the Bible in all our public institutions. Palsied forever be the hand that would drive it out of our public schools. Educate the head only, and you make an infidel; educate the heart only, and you have a fanatic; educate both and you have the Christian. Take this Bible into your homes, your hearts, and your lives. Young people, take this Bible home, open it on your chair, and kneel before it reading, and beseeching God's bless-

ing. O how these young people need the Bible. Eight young men went away to spend the Sabbath in drinking and card-playing upon a beautiful island, and were just about to proceed with their Sabbath breaking, when suddenly one of them turned pale and said, "Did you hear that? That is the church-bell, and I am going to church." Instantly they all began to mock and jibe him. One proposed that they baptize him. They had seized and were hurrying him away to the river, when he said, "I am in your power, but wait till I tell you my story. When I left home my mother—who was always an invalid—said, 'Now, GEORGE, when you have packed your trunk come in, as this is probably the last time I shall see you. I want to give you my last testimony.' I went in, and she said, 'GEORGE, whenever you hear the church-bell, wherever you are, remember if I am living I am praying for you. Remember my last testimony—*If sinners entice thee consent thou not.*'" He went and his companions still jeering went with him. To-day six of them are serving God and occupying prominent positions in church or state, all because that one young man *dared* do right. Come, young man; I know all about you. Come to God this afternoon. And these aged ones, are you all Christians? You need to be saved to-day. "What a time we had at our house last night!" said a recently-converted man, "I felt I must pray or die—and I asked my family to kneel with me. But I could not pray. The thought of all the years I had spent in sin choked my utterance, and I could only say, 'O Lord,' and my wife was so overcome with joy at thinking I began to pray, that she could only say, 'O Lord,' and had to stop. And there we knelt weeping, but I could not pray." I said, Why you did pray. The very first tear that fell, fell not upon the carpet. It was caught upon an angel's wing and wafted to the presence of God, while all the heavenly host shouted, "Behold, he prayeth!" Come into the kingdom, young man. Come to-day. Fathers, mothers, compel them to come in. They are coming in. You need not pray a long prayer. Just "God be merciful to me a sinner". Is that too long? Then say "*Lord, save me*". Is that too long? then shout, "HELP!" I want all now who will start for heaven to rise. All not ashamed of JESUS, arise.

About twenty-five arose, after which the reverend gentleman led in a brief but fervent Prayer for their present salvation.

A Prayer Meeting followed, led by the Rev. Dr. JAMES and Rev. ELI WOODCOCK, and the very interesting Services of the afternoon closed.

In the evening the Rev. CHARLES FRIZZELL preached the Concluding Discourse of the Session.

After a Prayer Meeting, in which large numbers participated, the Religious Services of the Sixth Camp Meeting on St. Lawrence Central Camp Ground were brought to a close.

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