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System and good management has marked the progress of this great International Society since 1881 which is clearly shown by the splendid financial position of the Society today, showing as it does surplus funds of over twelve millions after paying its members and their beneficiaries during the past 27 years, the magnificent sum of twenty four millions.

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SATAN'S RULE IS TO END SOON

(Continued from page one)

bruise the head of the serpent.' This message was repeated with growing clearness for 4,000 years, the prophets telling of the glorious blessings that would follow the establishment of Messiah's kingdom upon the ruins of present institutions, and how then the knowledge and glory of the Lord would fill the whole earth and all the families of the earth would be blessed.

"Through Daniel prophetic pictures, representing the history of the world, were given and Messiah's kingdom was distinctly shown to be that which would ultimately prevail under the whole heavens, a dominion that should not pass away and that would be given to the holy people, a dominion of righteousness.—Daniel vii, 27.

SATAN'S OVERTHROW AT HAND.

"Our Lord fully enunciated these same teachings, quoted from these various prophecies and told of the coming time when, by virtue of His death for man's sins, He would establish His Kingdom, with power and great glory, to realease the world from the bondgage of Satan and sin and death and to grant resurrection to all, the grand and glorious conditions that have been lost through Satan's murderous work in Eden.

"So far from the Lord's millennial kingdom being produced by the conversion of the world by human agency, which we see to be impossible, the Scriptures declare thatit willbe introduced by a great time of trouble, such as was not since there was a nation—no, nor ever shall be.

"This time of trouble will, according to God's word, result in the overthrow of all present institutions, which are all more or less blended with pride, ambition and selfishness and sin, inculcated by the Prince of the world and the methods which he was favored, which trouble will be awful experience upon the world, and our Lord suggests that, were it not for the elect, there would no flesh be saved—the social, political, financial, religious elements would destroy each other in anarchy.

"It will be short, sharp and decisive or 'a short work will the Lord make upon the earth.'—Rom. ix., 23.

"We believe, dear friends that this time of trouble and anarchy is very near at hand, but we are interested more in the glorious outcome than in the trouble itself.

"The Lord represents this in some of parables as in the binding of the strong man, Satan and represents Himself as his coming as being the stronger one who will make him captive, and who represents His second coming as being secretly, quietly, as a thief in the night, unknown to the world, not comprehended by any except to those whose eyes of understanding have been opened."

In the evening the speaker's theme was in some respects a continuation of the afternoon topic. He took for his text the closing words, Hebrews xi., "God having provided some better thing for us that they (the ancient worthies) without us should not be made perfect." The speaker showed that an election is frequently shown in the Scriptures, that it appertains to a "little flock," whose inheritance is to be the kingdom of God—the millenium kingdom which is to bless all the families of the earth by overthrowing evil and error and by uplifting standards of righteousness and assisting mankind in various ways to attain thereto.

He showed that a new dispensation began with Jesus and Pentecost and that God's servants of previous times, including John the Baptist, do not belong to this class. This distinction is shown in the text by the words "they" and "us," they referring to the worthy ones of the past and "us" referring to the elect church of this gospel age.

The gospel church constitutes what is termed the "bride" class, and these must all be selected or elected and must be glorified or "changed" before the blessing of the God can proceed to others. He showed that the blessing for the church is a change of nature—from human nature to divine nature. "Far above angels, principalities and powers."

The speaker spent a considerable time in explaining what he termed the Bible's election as in contrast with the usual view of election. He declared it entirely inconsistent and unreasonable to suppose that God pre-determinated or elected a mere handful of the race to go to heaven, and foreshadowed that the great mass or the remainder of mankind should go into eternal torment. As the elected ones in political life take office for the service of the non-elect, so God's elect church is being selected for the very purpose of blessing all the non-elect, all the families of the earth."

The blessing of non-elect will be restitution. To those perfections of mind and body originally bestowed upon father Adam, but lost by disobedience, and that the Paradise was but a garden, while the Paradise to be restored during the millennium will be worldwidg, the whole earth will be the garben of the Lord, His footstool shall be glorious Thus the time will eventually come described iu the scriptures when there shall be no more sighing, no more crying, no more dying, because the formes things of sin will have passed away.

This however, he explained, should not be understood to signify universalization, because the Scriptures clearly teach a second death, for all who after participating in the blessed privileges of the millennium shall to come into harmony with them. The second death signifies extinction because none will be redeemed from it, as none will go into it except by their own willfulness after they shall have been enlightened.

DR. HECKIE M. R. C. V

Veterinary Surgeon.

Graduate of the Royal College of Veterinary Surgeons, Glasgow, Scotland

ADDRESS—Eldon Hotel, Kent St.

Sunday School Lesson

MARCH 15.

JESUS HEALS A MAN BORN BLIND

John 9 Memorize verses 10, 11.

GOLDEN TEXT.

I am the light of the world.—John 9. 5.

EXPLANATIONS.

I. Receiving sight, 1-7. There are three words of immense import in the first verse, "Jesus passes by." Great things may be expected to occur when Jesus passes by. The case of this man was absolutely hopeless. He had been blind from his birth. No human skill could touch his case. But Jesus passed by. That changed everything. What man cannot do Jesus can. Jesus is ever passing our way in these days, so we may constantly expect wonderful things to happen (John 14: 12). This blind man is a suggestive illustration of the unsaved sinner; blind (1. Cor.2: 14); he never had seen; he was beyond human help (v. 32); his case was hopeless, humanly speaking (doubtless he himself had given up all hope of ever seeing); he was without human sympathy, suspected and despised (vs. 2, 34; he was poor, a beggar. But all his need was only an opportunity for God's abounding grace in Christ. Jesus not only passed by, "He saw," He ever sees us in our need and distress (cf. Ex. 3:7; 6:5). Contrast the feeling of Jesus' disciples as they looked at the man, with that of Jesus Himself. Their feeling was one of curiosity and contempt, His of deepest compassion (2, 4, 6,). Are we likest to the Master or His disciples? What is your feeling as you gaze upon the poor, the outcast and the unfortunate? Jesus saw in this man's misfortune a call to help; they saw in it only the just consequence of sin. The disciples thought all sickness must be the direct consequence of sin. Jesus plainly declares that it is not so, that there is another purpose in physical infirmity, viz., "that the works of God should be made manifest." They were made manifest in this man's case by his healing. Sometimes they are made manifest by God's sustaining grace in weakness (2 Cor. 10: 8-10). Doubtless sickness is often the direct result of sin (John 5: 4; Mark 2 5; Acts 12: 23). In other cases it is the indirect result. When God's children wander from Him He suffers sickness to overtake them, to bring them to their senses and Himself (Job 33. 14-30). But sickness does not always arise from this cause (Phil. 2 27, 30; 2 Kiogs 13: 14). We live in a day when men are making sweeping generalizations about sickness from only part of the data. Jesus did not teach by verse 3, that neither this man nor his parents had ever sinned, but that they "did" not sin as the cause of this blindness (see R. V.). The parents, so far from being sinless, sinned before the chapter ends. That is a wonderful "must" in verse 4, I must R. V., we must) work the works of him that sent me while it is day." Indeed we must. Night is coming fast. No man can work thea Up and at the work now, Oh, those solemn words, "The night cometh,," the night of death, when we sleep, not work, not unconscious, but shut out of activity and shut up with Christ in blessed communion (Phil. 1: 23), but beyond the possibility of finishing any work we have left undone there The other night cometh when the Church shall have been removed from the earth, and the darkness of the great tribulation shall have settled down upon it. Note the works we must do; not our own, but "the works of him that sent me." It is plain from comparing verses 2 and 4 that Jesus consadered delivering men from evil far more important than speculating about the origin of evil. The philanthropist and the evangelist is of far more value to the world than the metaphysician. Verse 5 tells us that the world's night is when Jesus has gone, and the darkest night for the individual soul is when Jesus leaves it. Jesus helps the man before he is asked. His need was a prayer. If we are to follow Jesus, we ought not to wait until misery comes to us, we should go to it. The command, "Go, wash, etc.," was a test of faith (2 Kings 5: 10-14; Mark 3: 5; Luke 17:14). "Siloam," means "sent," and was a type of Jesus Himself (v. 4; John 10: 36; Ro. 8: 3; Gal. 4:4). If we wish sight for our blind eyes we should go to Him and bathe eJohn 8: 12).. The man gave the best evidence in the world of faith, prompt obedience. The result, "he came seeing." If we want sight, salvation or any blessing from Jesus the thing to do is just the thing we are told.

II. Witnessing, 8-12. The blind man's cure occasioned discussion and division. Christ's work always arouses discussion and causes division. The discussion gave an opportunity for testimony. The man showed his manliness by saying, "I am he" ("he that sat and begged"). His frank testimony for Jesus cost him excommanication (v. 34), but it brought him a deeper, fuller knowledge of the Lord. (vs. 35-38). When he was asked how his eyes were opened he gave a model statement of the case, short, right to the point, and giving the exact facts. He spoke of his deliverer as "the man called Jesus." Later in the day he said, "He is a prophet." (v. 17). Later still he recognized him as "the Son of God" (35-38). Those who heard wanted to see Jesus (v. 12). Such is the power of testimony He was then brought to the Pharisees, the recognized enemies of Jesus (v. 22; ch. 11: 46, 47, 57; 12:42). But the man did not dodge the issue even then. His testimony created division even among the Pharisees (cf. Acts 14:3, 4). Some decided that He could not be from God, because He kept not the Sabbath according to their notions. But others said, "How can a man that is a sinner do such signs?" That is an unanswerable question for all deniers of the deity of Christ, for if he is not divine He is the chief of blasphemers. The man was not at all daunted by the opposition his testimony had aroused, and boldly proclaimed of Jesus, "He is a prophet."

MOTHER

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Synopsis of Canadian North-West

HOMESTEAD REGULATIONS

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Applications for entry must be made in person by the applicant at a Dominion Land Agency or Subagency for the district in which the land is situate. Entry by proxy may however, be made at an Agency on certain conditions by the father or mother, son, daughter brother or sister of any intending homesteader

The homesteader is required to perform the homestead dutier under one of the following plans.

(1) At least six months residence upon and cultivation of the land in each year for three years.

(2) A homesteader may, if it so desired perform the required residence duties by living on farming land owned solely by him, not less than eighty (80) acres in extent, in the vicinity of his homestead, Joint ownership in land will not meet this requirement.

(3) If the father (or mother, if the father deceased) of homesteader has permanent residence on farming land owned solely by him not less than eighty (80) acres in extent in the vicinity of the homestead, or upon a homestead entered for by him in the vicinity such homesteader may perform his own residence duties by living with the father or mother.)

(4) The term "vicinity in the two preceding paragraphs is defined as meaning not more than nine miles in a direct line, exclusive of the width of road allowance crossed in the measurement.

(5) A homesteader intending to perform his residence duties in accordance with the above while living with parents and or on farming land owned by himself must notify the Agent for the district of such intention.

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W. W. CORY.

Deputy of the minister of the interior.

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