

that we can, in imagination, enter the ancient city, watch the soldier moving through the streets, see him peering over the battlements to find whether he can catch a glimpse of the approaching Assyrian army. We can see the farmer bringing his goods to the market place. We can see the merchant trafficking his wares, juggling with the ephah and sheckel. We can enter the slave-market and see the poor debtor sold for a pair of sandals. We can enter the palaces of the rich and see the ivory couches and divans and other signs of luxury; we can see the banqueting chamber, the scene of drunkenness, and listen to the strains of music. We can see the hired assassins killing their victims in broad daylight; we can hear the lonely wayfarer's shout of terror as he is waylaid by murderers at night; we can stand in the gateway and see the poor man plead his case, while his rich opponent slyly hands a bag of gold to the judge. We can look without at one of Baal's magnificent temples; we dare not enter and behold the scene within. We can enter the home of the righteous and listen to their mournful words: "How long, O Lord, how long?"

What are some of the lessons, then, which we learn from our study of these books?

1. It seems to us that our study throws light upon the debasing tendency of false religions. They always lead to corruption of morals. Look at ancient Egypt; look at modern India and China. We hear it said by very learned men in these times, that there is truth in all religions, and that missions to the heathen on the part of Christian churches are a mistake. We must confess that, on the contrary, the more we study Foreign Missions, the more we feel the unapproachable eminence of the Gospel of Christ. And we feel assured that the returned missionary would tell us that the pictures of irreligion given by our three prophets find their exact counterpart in Hinduism and Buddhism to-day.

2. Our prophets also reveal to us the only remedy for socialism. There were terrible social problems in the northern