

lation of these internal forces of elevation and extrusion which in geological time have alternated with the great subsidences in shaping the face of the world. Hence, we are not surprised to find in the New Testament a forecast of a final destruction of the present kosmos by fire stored up in the interior of the earth, for that great day which is to precede the restitution of all things, and the new heaven and new earth which are to endure forever. The Apostle Peter is, in this regard, the Noah of the present age, and it becomes Christians to heed his warning (2 Peter ii.) in connection with our Lord's reference to the flood:

"In the last days mockers shall come with mockery, walking after their own lusts, and saying, Where is the promise of his coming? for from the day that the fathers fall asleep all things continue as they were from the beginning of the creation. For this they wilfully forget that there were heavens from of old and land held together by the word of God out of the water and through water, by means of which the kosmos that then was, being overflowed with water perished. But the heavens that now are, and the earth by the same word, have been stored with fire, being reserved against the day of judgment and perdition of ungodly men."

Jesus referring to the same event says, in Matthew xxiv. 37, "As were the days of Noah so shall be the coming of the Son of Man," and in explanation He refers to the suddenness of the event and to the exclusive devotion of men to their worldly interests and pleasures to the exclusion of faith in higher things, as the determining moral cause. On the other hand, just as Lamech, the father of Noah, groaning under the evils of his time, named his son Rest or the Restful One, because he could look beyond the impending judgment to a new and better world, so Peter adds to his forecast of fiery destruction the words: "But according to his promise we look for new heavens and a new earth wherein dwelleth righteousness."

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## II.—LOCAL AIDS TO PULPIT REALISM.

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NOT to know the local characteristics of a country, its physical geography, the habits and customs of its people, their religion, and the stock to which they belong, must result in highly fanciful and unreal conceptions alike of the region itself, its people, or the incidents of their history, either in the influences which molded them or the details of individual events. Thus, I remember seeing a picture of Joseph and his brethren in tall hats, tight trousers, and swallow-tail coats, while the great painters of the Renaissance, and even later times, transferred the landscapes, buildings, trees, and costumes of Europe to the stony hills or humble valleys of Palestine. The poet Camp-