

I replied. "But I have been vaguely conscious in reading the verse, that the prospect of being a stationary pillar is not one naturally attractive."

"If you think of the custom of ancient conquerors, you will understand it at once," he replied, "and I have been enjoying working the thought out. When a Roman emperor achieved some great victory or won an important campaign, not only was there a triumphal procession on his return, displaying the trophies of his conquest, but, that the greatness of his exploits should be held in everlasting remembrance, on several occasions a memorial pillar was erected in the capital. This pillar was called by his own name, and on it were inscribed the story of his achievements.

"Him that overcometh will I make a pillar in the temple of my God." One that 'overcometh' in the conflict of this life Christ counts so transcendent an exhibition of what the power of God can do that he is to have a permanent place in His capital as an everlasting monument of the glory of God.

"I will write upon him the name of my God, and the name of the city of my God, and I will write upon him my new name.' Notice, it is not the man's own name that is inscribed upon his forehead, nor is it the greatness of his own deeds that is to be kept in remembrance by his everlasting presence in heaven. It is the '*name of God*, and the *name of the city of God*, and *Christ's own new name*.' Do you see the Trinity there? and each person of the Trinity as manifested in the work of salvation?"

"Three very important inferences can be drawn from this figure.

"1st. Conquerors did not put up memorial pillars for their lesser exploits. It was only when they had done something pre-eminently glorious that they took that step. Consequently, when God speaks of placing anyone as a monumental pillar in His own capital, it is because He looks upon him as a pre-eminent exhibition of His own power and glory.

"2nd. If he that overcometh is to have a conspicuous