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dox, and their religion is one of denial and negation!!!

"The Protestant," we are told, "is not expected to give much heed to . . . the Ten Commandments, and for the most part he does not disappoint the expectation."

Bishop Seymour is now surrounded even in Illinois, where his church of 2,129 communicants is outnumbered by the tens of thousands of other evangelical communions, by many distinguished Protestants. We cannot give their names, and they are personally unknown to us. But we can refer him to New York, where he was once a Professor in the General Theological Seminary, and did enough mischief to have satisfied even his ambition. There he must have heard of such reputable men as the Rev. Dr. Taylor, the Rev. Dr. John Hall, and scores of their co-religionists, men distinguished for their piety, liberality, and noble Christian work. Yet Dr. Seymour does not expect them to give much heed to the Ten Commandments. And he intimates that his expectation has not been disappointed. Will he say that he expected these men to kill and steal and bear false witness? Will he dare to say that his expectation was not disappointed, and that he found these men guilty of every immorality and crime? But they can say and we will say that Dr. Seymour has deliberately broken the commandment:—"Thou shalt not bear false witness against thy neighbour;" and that he has uttered what is inexcusably false.

Again, Dr. Seymour says, that the Protestant "does not say, for rarely he can say, 'I believe in God the Father,' and the other articles of the Apostles' Creed." Now Dr. Seymour must be a more densely ignorant man than even we are willing to allow, if he does not know that there is no Protestant of the Great Protestant Churches who does not receive and repeat the Apostles' Creed, and that many of the most masterly expositions of these same articles of belief have been written by those whom he thus maligns. But of what use is it to reason with a man who could assert or with a man who can receive such monstrous misrepresentations.

Again Bishop Seymour says that "the question with the Protestant is not so much what do you affirm, but what do you deny; and the more he denies, and the less he affirms, the better Protestant is he." This attempt to make the word "Protestant" synonymous with "negation" and "denial" ought to be pretty well worn out by this time. The Protestant protests, it is true, against certain well-known and well-defined errors, but he does so protest upon the ground of positive truths which these errors contradict, and to which truths, he is impelled by strong conviction and by the love of truth, to bear witness. For this is the signification of the word "Protestant." Skeat gives it thus: "Protest, to bear public witness, declare, solemnly. Latin *pro*, publicly, and *testari*, to bear witness, from *testis*, a witness." The Protestant then is one who bears witness for the truth, and therefore, as an inevitable consequence, against error. It was no negative protest which transformed Luther from a devout Romanist into the valiant and faithful witness who stood before Popes and Councils. He was filled and overpowered by the truth—it entered his heart, commanded his conscience—and he could not forego his protest, even though life itself

were the forfeit. The fearless men who stood forth at the Diet of Spires were not the first to whom the name was given, although it was their action which gave the name of Protestant to the reforming party. Luther, in his old Latin Bible, the Vulgate, the authorized Scriptures of the Roman Church, might have read, as we now read, of the first upon whom this honorable title was conferred. In 2 Chron. xxiv. 19, the faithful prophets whom God sent to rebuke the apostate Jews for their idolatry, but to whom they would not give heed, are so called—*quos protestantes illi audire nolebant*. The whole Jewish nation in God's purpose and in its mission was Protestant. It stood among the Gentiles as a witness for God, a witness against sin and idolatry. Our Lord Himself came for this cause, that He might "bear witness unto the truth." Witness-bearing was the office and work of the apostles—witness to the positive truth of Christ, and witness against the false doctrines and errors by which it was corrupted and opposed. And witness-bearing is still that to which every one who receives the truth is called, not only witness to the truth, but against the error. It were easier and pleasanter to hold one's peace and be satisfied to know the truth and hate the error for one's self. But it is at our peril that we do so. If the possession of the truth were compatible with selfishness, the truth-seeker might do so. But the truth itself, which can only be held and possessed in love, compels utterance.

There is nothing to be ashamed of in the word "PROTESTANT," either in its origin or history. It is neither antiquated nor obsolete. It is as expressive to-day as it ever was of what should be the attitude of the Church in the presence of error, of what is both our duty and our privilege—to bear witness to the truth.

The Sunday School.

SUNDAY SCHOOL LESSON.

20th SUNDAY AFTER TRINITY, OCT. 26th, 1884.

The Temple Built.—1 Kings 6: 1-14.

No sooner is Solomon upon the throne, than he at once sets about his great work. Let us look first at the work of building, then at the temple itself, and consider the lessons we are taught.

I. THE BUILDING OF THE LORD'S HOUSE.

An "English teacher" draws a series of mental pictures illustrating the subject of the lesson.

The first picture is the hill of Moriah, the situation of which may be shown on the map. Here had lived Araunah the Jebusite chief, and here was the flat, bare, circular piece of ground which had been his threshing-floor. On this threshing-floor the temple of God was to be built. But the area was not itself large enough to contain all the building, and required to be artificially enlarged. And the spot was surrounded on all sides by valleys, and therefore difficult of access. How much less labor would have been involved in the construction of a building on some large plain!

Now turn to the stone quarries, as some think of Lebanon, though this seems uncertain. Here are some thousands of Israelite and Phœnician workmen hewing out enormous stones for building, shaping and squaring them, so that nothing more remains to be done but to transport them to their place. Month after month, and year after year, this work is going on.

Next look at the cedar forests. Here are thousands more workmen, some felling the lofty trees, others chopping off the branches and trimming them. The solitudes of Lebanon are made vocal with the sound of the axe. Year after year, summer after summer, this work continues.

Down the slopes of the mountain the cedar beams are carried to the sea shore. Here they are stoutly roped together, launched, and floated down the Mediterranean to Joppa. 2 Chron. ii. 16. The great stones, ready hewn and squared, are placed, probably, on rough carts, and dragged along by oxen. Eighty

thousand of the "strangers" in Israel, with officers over them, are employed in preparing the stone and the wood, besides the Israelite workmen and the servants of Hiram king of Tyre; and seventy thousand are engaged in the transport. 2 Chron. ii. 17, 18; 1 Kings v. 6, 13, 17, 18.

Now turn back to Jerusalem. The workmen are busy upon Mount Moriah. But there is no sound, as usually when building is going on, of the ax and hammer, only the shouting when some huge stone is brought forth, and, by means of which we are ignorant, hoisted to its place. The sloping sides of the area are built up level and firm and strong, and then begins the erection of the temple itself, with its surrounding chambers and courts. The inside has to be covered with cedar wood, adorned with carving, and overlaid with gold. Quietly, carefully, diligently, the work is carried on, and in seven years' time the whole is complete.

LESSONS.—(1) *Mark the care and labor expended.* Everything was of the very best. All was for God. So should it be in our life-work. (2) *All was wrought in silence.* There was no sound of ax or hammer. Matthew Henry quietly remarks, "Quietness and silence both become and befriend religious exercises. God's work should be done with as much care and as little noise as possible." (3) *The variety of the agencies by which the work was done.* Foreign power was enlisted in the service—Hiram and his artificers. Cedars from Lebanon, gold and silver and precious stones from Ophir and Parvaim, brass "without weight" from the foundries of Succoth and Zarethan—all were consecrated to it. So also with the spiritual fabric. The resources of the world are at the command of Him who rears it. "All things serve His might." All beings, with all their faculties, are at His disposal. All streams of human interest, and thought, and speech, and activity may be made tributary to the great river of His purpose. (4) *The world is the quarry of the temple.* Human sin and sorrow are overruled for good. The work here is still unfinished. We cannot yet rightly judge of it.

II. THE TEMPLE.—We take the following description from Dr. Geikie's "Hours with the Bible." "The walls were then raised under the direction of Phœnician builders, and in the Phœnician style. They were of squared stones, with bevelled edges, and in many cases of gigantic size, each silently placed at once in its proper position. The interior was lined with cedar, on which were carved figures of palm trees, cups of flowers, and cherubim, and these were overlaid with gold. The size of the temple, compared to that of our cathedrals, or even churches, was insignificant; for, like all sacred edifices of the nations of antiquity, it was not designed for the assembling of the people,—the four-courts were for that,—but as the especial dwelling-place or "house" of God. Hence it was only about ninety feet long, thirty feet broad, and forty-five feet high, and was divided into a holy of holies thirty feet long, and a holy place of sixty, the two separated by a thin wall pierced by a connecting door. The holy of holies stood higher than the rest of the building. At the entrance of the holy place was an open, pillared court, or porch, as broad as the building and fifteen feet deep, but rising to the enormous height of one hundred and eighty feet, if the present reading of the text be correct. The Septuagint, however, makes it only thirty feet high, and some of the best critics think forty-five must have been the original number given, though Ewald fancies the figures in our version correct. In this case, however, it would have dwarfed the whole structure behind. Whatever its height, it rested on two great pillars of brass, which were reckoned a marvel of workmanship. Their shafts were twenty-seven feet high and eighteen feet in circumference, in the shape of the stalk of a lily, broadening above into a capital of lily-leaves, round which hung wreaths of one hundred bronze pomegranates, which swayed in the wind. The pillar on the left was called Boaz, that on the right Jachin, but the meaning of these names is unknown. They, and all the brass ornaments and vessels, were cast in the Jordan Valley 'between Succoth and Zarthan,' that is near the mouth of Jabbok. Along the two sides and the back of the temple rose buildings half the height of the main structure, in three stories, each seven and a half feet high, divided into chambers for the priests and levites, and for store-rooms for temple necessaries; but they were not allowed to touch the outer walls of the holy of holies. Windows, with close lattice-work, opened on the sides for light, but there were none at the back. The entrance to the temple was at the west; for it was desirable that Israel should not, like other nations, honor the sun as divine. Hence comparatively little light entered the building, its interior remaining dimly obscured; for temples, in antiquity, were always left