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belong together. In any orthodox religion they are inseparable. Now, the fault of many a preacher's ministry is, that he has the truth but not the spirit. It is easy to preach the most sacred and precious doctrines in such a spirit as will make them worse than useless. This has especially been the fault of much of the controversial preaching of the past. It is particularly the fault of most of the debates. It may be that the truth is set out, but, in a great many instances, it is done in the spirit of the prize ring. Who hasn't felt an instantaneous change in the atmosphere of a church when a preacher, in the course of his sermon, struck on a controverted point of doctrine. It was like running over a corduroy road in a wagon with no springs. So common, indeed, has this been, that people have come to expect it. A brother, who was going into the pulpit to answer a number of sermons by peoples of other beliefs, was halted on the steps of the pulpit by one of the deacons and told in a whisper: "I want you to just burn them up today." It is that burning them up that has forced off the kindly consideration of some of the most precious doctrines of God's Word.

Baptists have hurt the truth they stand for, by the bad spirit in which they have preached it, far more than all the other people in the world have hurt it by preaching square against it. If we take baptism, for instance, how little tenderness and sweetness we preach into it. And yet, if one will take his New Testament, and get into some quiet place to read, yielding himself up to the spirit of the book, he will see that there is inexpressible beauty and sweetness in the preaching of it. A study of Paul's allusion to it, in Romans 6, shows that it was the standpoint from which he appealed to his Roman brethren for higher and better living. Instead of being simply a cudgel to fight with, when rightly considered, the baptism stands amid the glories of the resurrection.

I am only suggesting some troubles that are common to all of us in a measure. The heterodoxy of a false proportion and a bad spirit is to be guarded against with quite as much care as heterodoxy in statement. I am sure that we ought not to relax in the preaching of the truth, and especially those doctrines which are most preached against by other people. We particularly need to note that for heterodoxy of spirit or proportion, the heterodoxy of silence is no remedy. The suggestion of this article is meant to help all of us who have to deal with God's truth, and with immortal souls, to a proper care that we leave upon the minds and hearts of those who hear us, the perfected impression meant by the Spirit. If we are called upon to defend a doctrine that is assailed, we are called on also, in equal measure, to seek divine preparation to defend that doctrine in the Spirit of our divine Master, and to set it in its proper place and order. Some of us might greatly improve by recasting the style of our preaching, and getting it in more perfect harmony with the New Testament, taken clear through and not in spots. All of us could be greatly improved by seeking for the high and responsible work of the ministry, an endowment of the Spirit in such measure as to enable us to speak the truth in the very spirit which inspired the truth.—Baptist Argus.

The Romance of Archaeology.

ASSYRIA AND BABYLON.

BY REV. DR. STEELE.

The arrow-headed letters of Assyria long attracted the attention of travellers. The first who formed any idea of them were Pietro della Valle, an Italian, and Figueror, a Spaniard, who saw the curious letters in an inscription in the East in the seventeenth century, but they did not discover a key. K. Niebuhr, in his travels in the end of the last century, copied some of them, and published them in 1798. In 1800, Grotfend, a student at Bonn, tried to get a meaning out of one of the inscriptions copied by Niebuhr at Persepolis, and which was written in three languages. He made out one-third of the alphabet, and gave an account of it at a meeting of the Royal Society at Gottingen. He continued many years to take an interest in these arrow-headed letters. Lassen, the Norwegian oriental philologist, made further advances into the nature of the alphabet, and published some memoirs between 1836 and 1844, illustrating his attempts to find a key.

A great rock in Behistun had meanwhile been discovered, and on its face were found pictures and letters in arrow-headed languages. The rock is on the western frontier of Media, on the road leading eastward from Babylonia. It was accounted sacred by the natives. It is referred to by the Greek physician, Ctesias, who visited the place in the fourth century, B. C. Sir Robert Kerr Porter, in 1818, visited it and made a sketch of it. It is the terminal point of a long range of hills which rise abruptly, and at the extremity is quite a precipice.

Sir Henry Rawlinson, when quite a young officer of the East India Company's service, was sent to Persia to assist in reorganizing the army of the Shah. In 1835, when only 25, he commenced to study the inscriptions, and visited this rock. He found by measurement that it was 3,808 feet high, and the inscriptions were 500 feet

MESSENGER AND VISITOR.

above the base. He scaled the rock frequently, being a splendid climber and cragsman, without rope or ladder. He found the picture representing a carver in a basket, as if in the act of cutting out the inscription. Then the king, with officers behind him, was represented receiving ten prisoners fastened together by a rope around their necks. The first is prostrate before him, and, while he put his foot on the captive's breast, the poor man is holding up his hands, as if appealing for mercy. Rawlinson found the inscriptions all in the cuneiform character, but in three languages. The Persian inscription occupied four and a half tables to the right, the Scythian three to the left, and the Babyloian one above the Scythian. He determined to take copies of them all. He dragged up a ladder, but found only eighteen inches, or two feet, as the ledge on which to rest it. There was little room to make any incline in the ladder, and he had therefore to shorten it. Then, again, it was so short that he had to stand on the topmost rung, steady himself against the rock with his left arm, while he copied the inscription with his right in his note-book. It was a perilous position with a precipice of five hundred feet below! The ladder had its staves poorly fixed, and, while he was climbing, one side parted company with the other, and left him clinging as the side fell down the precipice! He must have had a steady head and great presence of mind to manage to get down to the ledge of the rock. He next got two ladders, and laid one across a chasm where there was no ledge, and placed the other against the rock. He then took squeezes in paper, which may still be seen in the British Museum. How to reach the Babyloian inscription was the next difficulty. He had no ladder capable of reaching it, and no ledge broad enough for a sufficient angle. The Orientals around him would not venture to go up. At last a Kurdish boy from the mountains, used to rock climbing, offered to go up. He was promised a big bakshaheesh if he could go. The boy got up on one side, squeezed himself into a cleft, drove a peg firmly into the cleft and tied a rope to it. He then swung himself to another cleft, tried the same there, but failed. He next crawled like a cat, hanging by his toes and fingers over twenty feet with the rope. He managed to fix a second peg and fastened a rope to it. He was thus able to swing himself in front of the rock. After this he fixed a small ladder on the rope in front, and took squeezes of all the arrow-headed letters in the Babyloian tablet. Those, too, are to be seen in the British Museum. Young Rawlinson found one the translation of the other, and then got the key to all. The number of lines was nearly 1,000. The inscription would occupy fifty pages of an ordinary book of a library edition. They record the history of Darius, as if he were speaking. "Thus says Darius the king" occurs sixty-seven times.

A few years after, Mr. Layard rediscovered Nineveh, which had been the capital of Assyria. It had perished six hundred years before Christ. Herodotus, Xenophon and the historian of Alexander the Great knew not the site, though so near it, Herodotus refers to the fact that Nineveh had occupied a position there in former times. Xenophon led his 10,000 Greeks near the place, but he only mentions a tower which he saw as he passed. Alexander the Great fought the battle of Arbela near the spot, yet none of his historians make any reference to the existence of the great city of Nineveh which was once there.

What marvelous disclosures have been made on that spot within the present century, which have not only restored Nineveh to history, but have also aided the interpretation of the Bible! Sir Henry Layard, when a young man, travelled in the East in 1839-40, chiefly in Persia. In 1842 he found M. Botta making excavations on the site of ancient Nineveh. He began excavations himself, and opened up palaces and temples, covered with pictures and with arrow-headed letters. The Black Obelisk, now in the British Museum, is one of the stones. It is six feet high; four sides represent offerings of tribute to Shalmaneser II, by five vassal princes. The name of Jehu, king of Israel, is among the one hundred and ninety lines of arrow-headed letters; as are annals Shalmaneser II, for thirty years. Many winged, human-headed bulls and lions, ten tons in weight were excavated and sent to London. They were types of the intellect of man, strength of the lion, and ubiquity of the eagle. He discovered the royal palace, 1,500 long by 700 feet broad in a great cavity. The same was done in Babylon, which perished B. C. 300. The walls, temples, palaces, bricks, cylinders, etc., were all covered over with writings. Very many afforded testimonials to the Scripture history. They also gave full illustration of the manners and customs, wars, etc., of ancient Nineveh and Babylon. There are references to several kings of Israel and Judah, to the tribute paid by Hezekiah to Sennacherib, the siege of Lachish, the captivity of King Manasseh, as well as records of wars, etc. The great images of Nebo and Dagon have been dug up by the spade of the explorer, after having been buried in ruins for 2,400 years.—Sydney Presbyterian.

The patient Christian is sure to win the day; for all things come to him who can wait.

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He Knew It Not.

BY W. W. DAWLEY.

Late one winter's night as I entered a street car, when the thermometer registered something like twenty-five below zero, I saw a man come in carrying a bundle in his arms, closely wrapped, while he had no overcoat upon himself. I wondered why he should be out such a bitter night without an overcoat to protect him from the biting cold. As he sat down he began to slightly loosen the wrappings around the mysterious package in his arms, and as he did so the passengers beheld a sleeping boy enfolded in his father's own overcoat. To protect the little lad from possible danger he had taken off his own coat and put it around the child he loved more than he did himself. But that slumbering lad was all unconscious of the love that was shielding him in his repose, and probably never knew how that father had shivered in the cold of night to keep him warm and safe.

Then said that heart of mine to me as I still gazed upon the father and son, "So hath thy heavenly Father thrown about thee his protection in the hours when thou knowest it not, when thou hast slumbered amidst perils, or walked among dangers of which thou didst never know." One thing that we often forget to thank our Father divine for is the blessings that have come upon us when we were unconscious, or the joys that have thrilled our hearts when we never thought of them as coming from him, or the burdens that have been lifted from our shoulders when we did not recognize God's hand in their removal. Let us not ignore the constancy of God's love that ceases not to enrich, defend and lead us in the days and hours when we realize it not. "Like as a father pitieth his children, so the Lord pitieth them that fear him."—Standard.

Victory of the Spirit Over the Flesh.

"I will lift up mine eyes unto the hills, from whence cometh my help." Dr. Clifford, of London, recently in his morning discourse asked how was a man to secure for himself that balanced estimate of himself which would bring peace, self control, self mastery—the victory of the spirit over the flesh? How was this to be done? By arriving at the golden mean, and being absolutely certain that at length he had come to the truth, and in truth had found the satisfaction of his soul's aspirations, and the cure of his soul's despair. He must find fellowship with God. In the union of his thoughts with God's great thoughts, by bringing his purposes on the great plane of God's purposes, and by shifting his activities so as to be in line with God's great activity, so, in the language of the Hebrew symbolism of the text, he would "lift up his eyes unto the hills," looking on the higher sides of life, up towards God, trustfully, hopefully peacefully, habitually. We were not to look at the under side of life, but to estimate ourselves fairly, and to remember Hegel's dictum that "nature was not what it started from, but what it issued in." The nature of man was not to desire to be a pigmy, such as Stanley found in darkest Africa. In a Moses, an Isaiah, a Paul, a John, a Shakespeare, a Milton, an Angelo, a Raphael, an Oliver Cromwell, a Gladstone, we had described to us the issues which were possible to wisely disciplined manhood. If we looked at the under side of life it was a tragic revelation that was given to us. When our heart was keenest in sympathy with suffering and the victims of wrong, then it was one's spirit was most tempted to despair. We saw a Dreyfus seized by the forger, thrust into prison, held there for nearly five years, while malaria destroyed his body and the tropical heat scorched his life out of him, irons on his limbs, despair in his heart, and we asked, "Where is God? Where is right? Is right forever to be on the scaffold and wrong on the throne?" We looked up from the scaffold and saw, as Lowell told us, "God's in his shadow, caring for his own." It was a shadow only; a shadow which hid God from our sight. He was really there caring for his own, and Dreyfus would yet have the crown of righteousness put upon his head with the sympathy and admiration of universal civilization.—Sel.

President W. H. P. Faunce: "If the Bible gives much space to metaphysics, then we are to do the same. If it gives much space to original sin, the fall, the federal headship, then so must we. If Christ never mentioned Adam, he cannot be very important in preaching the gospel. If it gives large space to the reconciliation of science and religion, fixing dates on the creation then must we, but if not, why should we? These things may be important in Theology, but in preaching the gospel we have no right to make them more prominent than the Bible. In Hiscox's 'Complete Analysis of the Bible,' there is but one reference to the kingdom of God, which is Christ's main theme. We are not disputants or prophets. How sadly we need the balance, the system and proportions in our Bible!"