

THE END OF THE COMMANDMENT.

BY REV. ALEXANDER MACLAREN, D. D.

"Now the end of the commandment is love, out of a pure heart, and of a good conscience, and of faith unfeigned."—1 Tim. 1: 5.

The apostle has just said that he left Timothy in Ephesus, in order to check some tendencies there which were giving anxiety. Certain teachers had appeared, the effect of whose activity was to create parties, to stir useless speculations, and to turn the minds of the Ephesian Christians away from the practical and moral side of Christianity. In opposition to these, the apostle here lays down the broad principle that God has spoken, not in order to make acute theologians, or to provide materials for controversy, but in order to help us to love. The whole of these latest letters of the apostle breathe the mellow wisdom of old age, which has learned to rate brilliant intellectualism, agile, impetuous, and the like, far lower than homely goodness. And so, says Paul, "the end of the commandment is love."

Now he here tells us, not only the purpose of the Divine Revelation, but gives us a summary, but yet sufficient, outline of the method by which God works towards that purpose. The commandment is the beginning, love is the end or aim. And between these two are inserted three things, a "pure heart," a "good conscience," "faith unfeigned." Now of these three the two former are closely connected, and the third is the cause, or condition, of both of them. It is, therefore, properly named last as being first in order, and therefore last reached in analysis. When you track a stream from its mouth to its source, the fountain head is the last thing that you come to. And here we have, as in those great lakes in Central Africa—out of which finally the Nile issues—the stages of the flow. There are the twin lakes, a "good conscience" and a "pure heart." These come from "unfeigned faith," which rises up, in the hills of God; and they run down into the love which is the "end of the commandment." The faith lays hold on the commandment, and so the process is complete. Or, if you begin at the top, instead of at the bottom, God gives the word; faith grasps the word, and thereby nourishes a "pure heart" and a "good conscience," and thereby produces a universal love. So, then, we have three steps to lead us here.

I. First of all, What God speaks to us for.

"The end of the commandment is love." Now I take it that the word "commandment" here means, not the law, or that specific precept, but the whole body of Christian revelation, considered as containing laws for life. And to begin with, and only to mention, it is something to get that point of view, that all which God says, is his promise, be it self-manifestation, be it law, be it precept, be it anything else, has a precept bearing, and is meant to influence life and conduct. I shall have a word or two more to say about that presently, but here, just as we go on, how remarkable it is, and how full of teaching, that we ponder it, that one name for the gospel on the lips of the man who had most to say about the contrast between gospel and law is "commandment." Try to understand the relation of the aspect of evangelical truth and of Christian revelation.

Then I need not remind you how here the indefinite expression "love" must be taken, as I think is generally the case in the New Testament, where the word on which the love rests is not defined, as including both the twin commandments, of which the second, our Master says, is like unto the first, love to God and love to man. In the Christian idea these two are one, they are abstracted from one root. The only difference is that the one climbs and the other grows along the levels of earth. There is no guilt left in the New Testament teaching, and there ought to be none in the practical life of a Christian, between the love of God and the love of man. They are two aspects of one thing.

Then, if so, mark how, according to the apostle's teaching here, in this one thought of a duty, the love, one turned upwards, one turned earthwards, there lies the whole perfection of a human soul. You want nothing more if you are "rooted and grounded in love." That will secure all goodness, all morality, all religion, everything that is noble, and all this is meant to be the result of God's speech to us.

So, then, two very plain practical principles may be deduced, and enforced from this first thought, the force of the love of God, and the force of the love of man, and the test of all religion is—character and conduct. It is all very well to know about God, to have our minds filled with true thoughts about His nature and dealings with us. Orthodoxy is good, but orthodoxy is a means to an end. There should be nothing in a man's creed which does not act upon his life. Or, if it may put it into technical words, all a man's credenda should be his agenda; and whatsoever he believes should come straight into his life to influence it, and to shape character. Here, then, is the warning against a mere notional orthodoxy, and against regarding Christian truth as being intended mainly to illuminate the understanding, or to be a subject of speculation and discussion. There are people in all generations, and there are plenty of them to-day, who seem to think that the great verities of the gospel are mainly meant to provide material for controversy.

For nothing was intended—and that they have done all that can be expected when they have tried to apprehend the true bearing of this revelation, and to contend against misinterpretations. This is the curse of religious controversy, that it blinds men to the practical importance of the truths for which they are fighting. It is as if one were to take some fertile wheat-land, and send it all over, and roll it down, and make it smooth for a gymnasium, where nothing would grow. So the temple which finds in Christian truth simply a "ministration of questions," and not itself, all its power and nourishment that it might find there, given up. For one who is the other misconception which the clear grasp of our text would dismiss at once,

unfashionable; I know it is exceedingly narrow teaching, but it seems to me that it is Scriptural teaching; and it seems to me that it is the teaching of the expositions with which it has often been surrounded, and recognise that there may be a kind of instructive and occasional recognition of a Divine love, there may be a yearning after a clear light, and fuller knowledge of it, and yet all the while no real love to God, rooted in and lorded over and moulding the life; we shall not find much in the history of the world, or in the experience of ourselves or of others, to contradict the doctrine that you need the cleansing of forgiveness, and the recognition of God's love in Jesus Christ, before you can get love worth calling so in return to Him in men's hearts.

But, brethren, there is much to-day to shame Christian men in the singular and yet all the while no real love to God, rooted in and lorded over and moulding the life; we shall not find much in the history of the world, or in the experience of ourselves or of others, to contradict the doctrine that you need the cleansing of forgiveness, and the recognition of God's love in Jesus Christ, before you can get love worth calling so in return to Him in men's hearts.

But, brethren, there is much to-day to shame Christian men in the singular and yet all the while no real love to God, rooted in and lorded over and moulding the life; we shall not find much in the history of the world, or in the experience of ourselves or of others, to contradict the doctrine that you need the cleansing of forgiveness, and the recognition of God's love in Jesus Christ, before you can get love worth calling so in return to Him in men's hearts.

But, brethren, there is much to-day to shame Christian men in the singular and yet all the while no real love to God, rooted in and lorded over and moulding the life; we shall not find much in the history of the world, or in the experience of ourselves or of others, to contradict the doctrine that you need the cleansing of forgiveness, and the recognition of God's love in Jesus Christ, before you can get love worth calling so in return to Him in men's hearts.

But, brethren, there is much to-day to shame Christian men in the singular and yet all the while no real love to God, rooted in and lorded over and moulding the life; we shall not find much in the history of the world, or in the experience of ourselves or of others, to contradict the doctrine that you need the cleansing of forgiveness, and the recognition of God's love in Jesus Christ, before you can get love worth calling so in return to Him in men's hearts.

But, brethren, there is much to-day to shame Christian men in the singular and yet all the while no real love to God, rooted in and lorded over and moulding the life; we shall not find much in the history of the world, or in the experience of ourselves or of others, to contradict the doctrine that you need the cleansing of forgiveness, and the recognition of God's love in Jesus Christ, before you can get love worth calling so in return to Him in men's hearts.

But, brethren, there is much to-day to shame Christian men in the singular and yet all the while no real love to God, rooted in and lorded over and moulding the life; we shall not find much in the history of the world, or in the experience of ourselves or of others, to contradict the doctrine that you need the cleansing of forgiveness, and the recognition of God's love in Jesus Christ, before you can get love worth calling so in return to Him in men's hearts.

But, brethren, there is much to-day to shame Christian men in the singular and yet all the while no real love to God, rooted in and lorded over and moulding the life; we shall not find much in the history of the world, or in the experience of ourselves or of others, to contradict the doctrine that you need the cleansing of forgiveness, and the recognition of God's love in Jesus Christ, before you can get love worth calling so in return to Him in men's hearts.

But, brethren, there is much to-day to shame Christian men in the singular and yet all the while no real love to God, rooted in and lorded over and moulding the life; we shall not find much in the history of the world, or in the experience of ourselves or of others, to contradict the doctrine that you need the cleansing of forgiveness, and the recognition of God's love in Jesus Christ, before you can get love worth calling so in return to Him in men's hearts.

unfashionable; I know it is exceedingly narrow teaching, but it seems to me that it is Scriptural teaching; and it seems to me that it is the teaching of the expositions with which it has often been surrounded, and recognise that there may be a kind of instructive and occasional recognition of a Divine love, there may be a yearning after a clear light, and fuller knowledge of it, and yet all the while no real love to God, rooted in and lorded over and moulding the life; we shall not find much in the history of the world, or in the experience of ourselves or of others, to contradict the doctrine that you need the cleansing of forgiveness, and the recognition of God's love in Jesus Christ, before you can get love worth calling so in return to Him in men's hearts.

unfashionable; I know it is exceedingly narrow teaching, but it seems to me that it is Scriptural teaching; and it seems to me that it is the teaching of the expositions with which it has often been surrounded, and recognise that there may be a kind of instructive and occasional recognition of a Divine love, there may be a yearning after a clear light, and fuller knowledge of it, and yet all the while no real love to God, rooted in and lorded over and moulding the life; we shall not find much in the history of the world, or in the experience of ourselves or of others, to contradict the doctrine that you need the cleansing of forgiveness, and the recognition of God's love in Jesus Christ, before you can get love worth calling so in return to Him in men's hearts.

unfashionable; I know it is exceedingly narrow teaching, but it seems to me that it is Scriptural teaching; and it seems to me that it is the teaching of the expositions with which it has often been surrounded, and recognise that there may be a kind of instructive and occasional recognition of a Divine love, there may be a yearning after a clear light, and fuller knowledge of it, and yet all the while no real love to God, rooted in and lorded over and moulding the life; we shall not find much in the history of the world, or in the experience of ourselves or of others, to contradict the doctrine that you need the cleansing of forgiveness, and the recognition of God's love in Jesus Christ, before you can get love worth calling so in return to Him in men's hearts.

unfashionable; I know it is exceedingly narrow teaching, but it seems to me that it is Scriptural teaching; and it seems to me that it is the teaching of the expositions with which it has often been surrounded, and recognise that there may be a kind of instructive and occasional recognition of a Divine love, there may be a yearning after a clear light, and fuller knowledge of it, and yet all the while no real love to God, rooted in and lorded over and moulding the life; we shall not find much in the history of the world, or in the experience of ourselves or of others, to contradict the doctrine that you need the cleansing of forgiveness, and the recognition of God's love in Jesus Christ, before you can get love worth calling so in return to Him in men's hearts.

unfashionable; I know it is exceedingly narrow teaching, but it seems to me that it is Scriptural teaching; and it seems to me that it is the teaching of the expositions with which it has often been surrounded, and recognise that there may be a kind of instructive and occasional recognition of a Divine love, there may be a yearning after a clear light, and fuller knowledge of it, and yet all the while no real love to God, rooted in and lorded over and moulding the life; we shall not find much in the history of the world, or in the experience of ourselves or of others, to contradict the doctrine that you need the cleansing of forgiveness, and the recognition of God's love in Jesus Christ, before you can get love worth calling so in return to Him in men's hearts.

unfashionable; I know it is exceedingly narrow teaching, but it seems to me that it is Scriptural teaching; and it seems to me that it is the teaching of the expositions with which it has often been surrounded, and recognise that there may be a kind of instructive and occasional recognition of a Divine love, there may be a yearning after a clear light, and fuller knowledge of it, and yet all the while no real love to God, rooted in and lorded over and moulding the life; we shall not find much in the history of the world, or in the experience of ourselves or of others, to contradict the doctrine that you need the cleansing of forgiveness, and the recognition of God's love in Jesus Christ, before you can get love worth calling so in return to Him in men's hearts.

unfashionable; I know it is exceedingly narrow teaching, but it seems to me that it is Scriptural teaching; and it seems to me that it is the teaching of the expositions with which it has often been surrounded, and recognise that there may be a kind of instructive and occasional recognition of a Divine love, there may be a yearning after a clear light, and fuller knowledge of it, and yet all the while no real love to God, rooted in and lorded over and moulding the life; we shall not find much in the history of the world, or in the experience of ourselves or of others, to contradict the doctrine that you need the cleansing of forgiveness, and the recognition of God's love in Jesus Christ, before you can get love worth calling so in return to Him in men's hearts.

unfashionable; I know it is exceedingly narrow teaching, but it seems to me that it is Scriptural teaching; and it seems to me that it is the teaching of the expositions with which it has often been surrounded, and recognise that there may be a kind of instructive and occasional recognition of a Divine love, there may be a yearning after a clear light, and fuller knowledge of it, and yet all the while no real love to God, rooted in and lorded over and moulding the life; we shall not find much in the history of the world, or in the experience of ourselves or of others, to contradict the doctrine that you need the cleansing of forgiveness, and the recognition of God's love in Jesus Christ, before you can get love worth calling so in return to Him in men's hearts.

unfashionable; I know it is exceedingly narrow teaching, but it seems to me that it is Scriptural teaching; and it seems to me that it is the teaching of the expositions with which it has often been surrounded, and recognise that there may be a kind of instructive and occasional recognition of a Divine love, there may be a yearning after a clear light, and fuller knowledge of it, and yet all the while no real love to God, rooted in and lorded over and moulding the life; we shall not find much in the history of the world, or in the experience of ourselves or of others, to contradict the doctrine that you need the cleansing of forgiveness, and the recognition of God's love in Jesus Christ, before you can get love worth calling so in return to Him in men's hearts.

The Use of the Bible. Before we can use the Bible we must know what it is, how it came to be, and what it teaches. At this stage of study, the "Inductive Method" is of supreme value. For this is the method which in the physical and social science has proved so fruitful. It aims to gather all the facts of the Scriptures, to arrange them according to the principles of coexistence in space, succession in time, antecedent and consequent, cause and effect, germ and matured form. Sacred geography, chronology and philosophy work together to one end. First the blade, then the ear, and then the full corn in the ear; such is the order of creative action and of our own discoveries of truth. A right method follows the expanding revelation of redemptive purpose from the first effer to the crowning of Christ after His resurrection as King of the spiritual realm. The confusion into which these writings have been thrown by the carelessness and ignorance of man is corrected, and the order introduced by scientific method.

But the Bible is not an end in itself; it is one of the chief means of accomplishing the loving purposes of God for man. Jesus sets forth the moral rank of hearing and doing in Matt. 7: 15-27. Intellectual processes are instrumental, while moral uses are ultimate. The teaching of Jesus is adapted, in form and content, to doing the will of the Father. Both head and heart make human life. Work for only mean for uses," said Mrs. Browning. The study of the Bible with solemn purpose of obedience, is lighted up with the radiance of love and hope, and stirred by the energy of a consecrated purpose. Schopenhauer insisted that men wear masks, and correctly only in which they are, for some reason, interested. There must be some hunger and thirst for knowledge and for righteousness if we understand the great Book.

The intelligent study of the Bible is aided by taking the point of view of the authors of the sublime pages. They were "men of God," and they saw all events in the light of the Sun of righteousness shining over the kingdom of the Blessed. The prophet among the nations, and his day is not yet over. The history that no theories can explain away, which binds us with the past, and looks on to the future, will not end less miraculously than it began. An Edeine says with higher truth, the Jews who decline to practice any form of idolatry, and have followed after a law during more than three thousand years, are "the people of the Spirit," and even their worship of the form, for which not they but their Christian persecutors must answer, can not destroy the passion of the hope with which their teachers are still inspired. Yet again they may be spoiled and scattered; but enlightenment, civilization, and the growth of democratic equality have in them no elements, so far as we can discern, which will absorb Israel. He remains, as in harder times than our own, "the everlasting Jew."

What we could desire for him is that he would give up his delusive Kabala and his arms of the Talmud, and recognize in the New Testament such a law, embodied in a perfect and Divine life, as will set him free from casuistry, and reconcile obedience with the inward higher truth, the Jews who decline to practice any form of idolatry, and have followed after a law during more than three thousand years, are "the people of the Spirit," and even their worship of the form, for which not they but their Christian persecutors must answer, can not destroy the passion of the hope with which their teachers are still inspired. Yet again they may be spoiled and scattered; but enlightenment, civilization, and the growth of democratic equality have in them no elements, so far as we can discern, which will absorb Israel. He remains, as in harder times than our own, "the everlasting Jew."

What we could desire for him is that he would give up his delusive Kabala and his arms of the Talmud, and recognize in the New Testament such a law, embodied in a perfect and Divine life, as will set him free from casuistry, and reconcile obedience with the inward higher truth, the Jews who decline to practice any form of idolatry, and have followed after a law during more than three thousand years, are "the people of the Spirit," and even their worship of the form, for which not they but their Christian persecutors must answer, can not destroy the passion of the hope with which their teachers are still inspired. Yet again they may be spoiled and scattered; but enlightenment, civilization, and the growth of democratic equality have in them no elements, so far as we can discern, which will absorb Israel. He remains, as in harder times than our own, "the everlasting Jew."

What we could desire for him is that he would give up his delusive Kabala and his arms of the Talmud, and recognize in the New Testament such a law, embodied in a perfect and Divine life, as will set him free from casuistry, and reconcile obedience with the inward higher truth, the Jews who decline to practice any form of idolatry, and have followed after a law during more than three thousand years, are "the people of the Spirit," and even their worship of the form, for which not they but their Christian persecutors must answer, can not destroy the passion of the hope with which their teachers are still inspired. Yet again they may be spoiled and scattered; but enlightenment, civilization, and the growth of democratic equality have in them no elements, so far as we can discern, which will absorb Israel. He remains, as in harder times than our own, "the everlasting Jew."

What we could desire for him is that he would give up his delusive Kabala and his arms of the Talmud, and recognize in the New Testament such a law, embodied in a perfect and Divine life, as will set him free from casuistry, and reconcile obedience with the inward higher truth, the Jews who decline to practice any form of idolatry, and have followed after a law during more than three thousand years, are "the people of the Spirit," and even their worship of the form, for which not they but their Christian persecutors must answer, can not destroy the passion of the hope with which their teachers are still inspired. Yet again they may be spoiled and scattered; but enlightenment, civilization, and the growth of democratic equality have in them no elements, so far as we can discern, which will absorb Israel. He remains, as in harder times than our own, "the everlasting Jew."

What we could desire for him is that he would give up his delusive Kabala and his arms of the Talmud, and recognize in the New Testament such a law, embodied in a perfect and Divine life, as will set him free from casuistry, and reconcile obedience with the inward higher truth, the Jews who decline to practice any form of idolatry, and have followed after a law during more than three thousand years, are "the people of the Spirit," and even their worship of the form, for which not they but their Christian persecutors must answer, can not destroy the passion of the hope with which their teachers are still inspired. Yet again they may be spoiled and scattered; but enlightenment, civilization, and the growth of democratic equality have in them no elements, so far as we can discern, which will absorb Israel. He remains, as in harder times than our own, "the everlasting Jew."

What we could desire for him is that he would give up his delusive Kabala and his arms of the Talmud, and recognize in the New Testament such a law, embodied in a perfect and Divine life, as will set him free from casuistry, and reconcile obedience with the inward higher truth, the Jews who decline to practice any form of idolatry, and have followed after a law during more than three thousand years, are "the people of the Spirit," and even their worship of the form, for which not they but their Christian persecutors must answer, can not destroy the passion of the hope with which their teachers are still inspired. Yet again they may be spoiled and scattered; but enlightenment, civilization, and the growth of democratic equality have in them no elements, so far as we can discern, which will absorb Israel. He remains, as in harder times than our own, "the everlasting Jew."

The Destiny of the Jews. Three ways, each traversing a period of more than eighteen hundred years, lead down from the dead old world into our modern time—the Roman Empire, the Christian church, and the Nation of Israel. But the empire which was in succession Italian, by sunrise, Frankish, and German, has vanished like a ghost at the cock-crowing of the French revolution. Its place knows it no more, and the dwellers in the Judengasse at Frankfurt-on-Main would have had a cheap bargain in the worn-out robes and gilded sceptres of Kaiser Rodowand, who sleeps in Kyffhauser beyond all chance of waking. Not such has been the future of Christendom of Israel. There: two, the New Testament and the Old, seem to be moving forward in battle array toward the future; their hosts divided by ravines which they do not attempt to cross. With their faces set toward the rising sun, Jew and Christian maintain that it is their mission to Israel—the prophet among the nations, and his day is not yet over. The history that no theories can explain away, which binds us with the past, and looks on to the future, will not end less miraculously than it began. An Edeine says with higher truth, the Jews who decline to practice any form of idolatry, and have followed after a law during more than three thousand years, are "the people of the Spirit," and even their worship of the form, for which not they but their Christian persecutors must answer, can not destroy the passion of the hope with which their teachers are still inspired. Yet again they may be spoiled and scattered; but enlightenment, civilization, and the growth of democratic equality have in them no elements, so far as we can discern, which will absorb Israel. He remains, as in harder times than our own, "the everlasting Jew."

The Destiny of the Jews. Three ways, each traversing a period of more than eighteen hundred years, lead down from the dead old world into our modern time—the Roman Empire, the Christian church, and the Nation of Israel. But the empire which was in succession Italian, by sunrise, Frankish, and German, has vanished like a ghost at the cock-crowing of the French revolution. Its place knows it no more, and the dwellers in the Judengasse at Frankfurt-on-Main would have had a cheap bargain in the worn-out robes and gilded sceptres of Kaiser Rodowand, who sleeps in Kyffhauser beyond all chance of waking. Not such has been the future of Christendom of Israel. There: two, the New Testament and the Old, seem to be moving forward in battle array toward the future; their hosts divided by ravines which they do not attempt to cross. With their faces set toward the rising sun, Jew and Christian maintain that it is their mission to Israel—the prophet among the nations, and his day is not yet over. The history that no theories can explain away, which binds us with the past, and looks on to the future, will not end less miraculously than it began. An Edeine says with higher truth, the Jews who decline to practice any form of idolatry, and have followed after a law during more than three thousand years, are "the people of the Spirit," and even their worship of the form, for which not they but their Christian persecutors must answer, can not destroy the passion of the hope with which their teachers are still inspired. Yet again they may be spoiled and scattered; but enlightenment, civilization, and the growth of democratic equality have in them no elements, so far as we can discern, which will absorb Israel. He remains, as in harder times than our own, "the everlasting Jew."

The Destiny of the Jews. Three ways, each traversing a period of more than eighteen hundred years, lead down from the dead old world into our modern time—the Roman Empire, the Christian church, and the Nation of Israel. But the empire which was in succession Italian, by sunrise, Frankish, and German, has vanished like a ghost at the cock-crowing of the French revolution. Its place knows it no more, and the dwellers in the Judengasse at Frankfurt-on-Main would have had a cheap bargain in the worn-out robes and gilded sceptres of Kaiser Rodowand, who sleeps in Kyffhauser beyond all chance of waking. Not such has been the future of Christendom of Israel. There: two, the New Testament and the Old, seem to be moving forward in battle array toward the future; their hosts divided by ravines which they do not attempt to cross. With their faces set toward the rising sun, Jew and Christian maintain that it is their mission to Israel—the prophet among the nations, and his day is not yet over. The history that no theories can explain away, which binds us with the past, and looks on to the future, will not end less miraculously than it began. An Edeine says with higher truth, the Jews who decline to practice any form of idolatry, and have followed after a law during more than three thousand years, are "the people of the Spirit," and even their worship of the form, for which not they but their Christian persecutors must answer, can not destroy the passion of the hope with which their teachers are still inspired. Yet again they may be spoiled and scattered; but enlightenment, civilization, and the growth of democratic equality have in them no elements, so far as we can discern, which will absorb Israel. He remains, as in harder times than our own, "the everlasting Jew."

The Destiny of the Jews. Three ways, each traversing a period of more than eighteen hundred years, lead down from the dead old world into our modern time—the Roman Empire, the Christian church, and the Nation of Israel. But the empire which was in succession Italian, by sunrise, Frankish, and German, has vanished like a ghost at the cock-crowing of the French revolution. Its place knows it no more, and the dwellers in the Judengasse at Frankfurt-on-Main would have had a cheap bargain in the worn-out robes and gilded sceptres of Kaiser Rodowand, who sleeps in Kyffhauser beyond all chance of waking. Not such has been the future of Christendom of Israel. There: two, the New Testament and the Old, seem to be moving forward in battle array toward the future; their hosts divided by ravines which they do not attempt to cross. With their faces set toward the rising sun, Jew and Christian maintain that it is their mission to Israel—the prophet among the nations, and his day is not yet over. The history that no theories can explain away, which binds us with the past, and looks on to the future, will not end less miraculously than it began. An Edeine says with higher truth, the Jews who decline to practice any form of idolatry, and have followed after a law during more than three thousand years, are "the people of the Spirit," and even their worship of the form, for which not they but their Christian persecutors must answer, can not destroy the passion of the hope with which their teachers are still inspired. Yet again they may be spoiled and scattered; but enlightenment, civilization, and the growth of democratic equality have in them no elements, so far as we can discern, which will absorb Israel. He remains, as in harder times than our own, "the everlasting Jew."

The Destiny of the Jews. Three ways, each traversing a period of more than eighteen hundred years, lead down from the dead old world into our modern time—the Roman Empire, the Christian church, and the Nation of Israel. But the empire which was in succession Italian, by sunrise, Frankish, and German, has vanished like a ghost at the cock-crowing of the French revolution. Its place knows it no more, and the dwellers in the Judengasse at Frankfurt-on-Main would have had a cheap bargain in the worn-out robes and gilded sceptres of Kaiser Rodowand, who sleeps in Kyffhauser beyond all chance of waking. Not such has been the future of Christendom of Israel. There: two, the New Testament and the Old, seem to be moving forward in battle array toward the future; their hosts divided by ravines which they do not attempt to cross. With their faces set toward the rising sun, Jew and Christian maintain that it is their mission to Israel—the prophet among the nations, and his day is not yet over. The history that no theories can explain away, which binds us with the past, and looks on to the future, will not end less miraculously than it began. An Edeine says with higher truth, the Jews who decline to practice any form of idolatry, and have followed after a law during more than three thousand years, are "the people of the Spirit," and even their worship of the form, for which not they but their Christian persecutors must answer, can not destroy the passion of the hope with which their teachers are still inspired. Yet again they may be spoiled and scattered; but enlightenment, civilization, and the growth of democratic equality have in them no elements, so far as we can discern, which will absorb Israel. He remains, as in harder times than our own, "the everlasting Jew."

The Destiny of the Jews. Three ways, each traversing a period of more than eighteen hundred years, lead down from the dead old world into our modern time—the Roman Empire, the Christian church, and the Nation of Israel. But the empire which was in succession Italian, by sunrise, Frankish, and German, has vanished like a ghost at the cock-crowing of the French revolution. Its place knows it no more, and the dwellers in the Judengasse at Frankfurt-on-Main would have had a cheap bargain in the worn-out robes and gilded sceptres of Kaiser Rodowand, who sleeps in Kyffhauser beyond all chance of waking. Not such has been the future of Christendom of Israel. There: two, the New Testament and the Old, seem to be moving forward in battle array toward the future; their hosts divided by ravines which they do not attempt to cross. With their faces set toward the rising sun, Jew and Christian maintain that it is their mission to Israel—the prophet among the nations, and his day is not yet over. The history that no theories can explain away, which binds us with the past, and looks on to the future, will not end less miraculously than it began. An Edeine says with higher truth, the Jews who decline to practice any form of idolatry, and have followed after a law during more than three thousand years, are "the people of the Spirit," and even their worship of the form, for which not they but their Christian persecutors must answer, can not destroy the passion of the hope with which their teachers are still inspired. Yet again they may be spoiled and scattered; but enlightenment, civilization, and the growth of democratic equality have in them no elements, so far as we can discern, which will absorb Israel. He remains, as in harder times than our own, "the everlasting Jew."

The Destiny of the Jews. Three ways, each traversing a period of more than eighteen hundred years, lead down from the dead old world into our modern time—the Roman Empire, the Christian church, and the Nation of Israel. But the empire which was in succession Italian, by sunrise, Frankish, and German, has vanished like a ghost at the cock-crowing of the French revolution. Its place knows it no more, and the dwellers in the Judengasse at Frankfurt-on-Main would have had a cheap bargain in the worn-out robes and gilded sceptres of Kaiser Rodowand, who sleeps in Kyffhauser beyond all chance of waking. Not such has been the future of Christendom of Israel. There: two, the New Testament and the Old, seem to be moving forward in battle array toward the future; their hosts divided by ravines which they do not attempt to cross. With their faces set toward the rising sun, Jew and Christian maintain that it is their mission to Israel—the prophet among the nations, and his day is not yet over. The history that no theories can explain away, which binds us with the past, and looks on to the future, will not end less miraculously than it began. An Edeine says with higher truth, the Jews who decline to practice any form of idolatry, and have followed after a law during more than three thousand years, are "the people of the Spirit," and even their worship of the form, for which not they but their Christian persecutors must answer, can not destroy the passion of the hope with which their teachers are still inspired. Yet again they may be spoiled and scattered; but enlightenment, civilization, and the growth of democratic equality have in them no elements, so far as we can discern, which will absorb Israel. He remains, as in harder times than our own, "the everlasting Jew."

The Destiny of the Jews. Three ways, each traversing a period of more than eighteen hundred years, lead down from the dead old world into our modern time—the Roman Empire, the Christian church, and the Nation of Israel. But the empire which was in succession Italian, by sunrise, Frankish, and German, has vanished like a ghost at the cock-crowing of the French revolution. Its place knows it no more, and the dwellers in the Judengasse at Frankfurt-on-Main would have had a cheap bargain in the worn-out robes and gilded sceptres of Kaiser Rodowand, who sleeps in Kyffhauser beyond all chance of waking. Not such has been the future of Christendom of Israel. There: two, the New Testament and the Old, seem to be moving forward in battle array toward the future; their hosts divided by ravines which they do not attempt to cross. With their faces set toward the rising sun, Jew and Christian maintain that it is their mission to Israel—the prophet among the nations, and his day is not yet over. The history that no theories can explain away, which binds us with the past, and looks on to the future, will not end less miraculously than it began. An Edeine says with higher truth, the Jews who decline to practice any form of idolatry, and have followed after a law during more than three thousand years, are "the people of the Spirit," and even their worship of the form, for which not they but their Christian persecutors must answer, can not destroy the passion of the hope with which their teachers are still inspired. Yet again they may be spoiled and scattered; but enlightenment, civilization, and the growth of democratic equality have in them no elements, so far as we can discern, which will absorb Israel. He remains, as in harder times than our own, "the everlasting Jew."

The Destiny of the Jews. Three ways, each traversing a period of more than eighteen hundred years, lead down from the dead old world into our modern time—the Roman Empire, the Christian church, and the Nation of Israel. But the empire which was in succession Italian, by sunrise, Frankish, and German, has vanished like a ghost at the cock-crowing of the French revolution. Its place knows it no more, and the dwellers in the Judengasse at Frankfurt-on-Main would have had a cheap bargain in the worn-out robes and gilded sceptres of Kaiser Rodowand, who sleeps in Kyffhauser beyond all chance of waking. Not such has been the future of Christendom of Israel. There: two, the New Testament and the Old, seem to be moving forward in battle array toward the future; their hosts divided by ravines which they do not attempt to cross. With their faces set toward the rising sun, Jew and Christian maintain that it is their mission to Israel—the prophet among the nations, and his day is not yet over. The history that no theories can explain away, which binds us with the past, and looks on to the future, will not end less miraculously than it began. An Edeine says with higher truth, the Jews who decline to practice any form of idolatry, and have followed after a law during more than three thousand years, are "the people of the Spirit," and even their worship of the form, for which not they but their Christian persecutors must answer, can not destroy the passion of the hope with which their teachers are still inspired. Yet again they may be spoiled and scattered; but enlightenment, civilization, and the growth of democratic equality have in them no elements, so far as we can discern, which will absorb Israel. He remains, as in harder times than our own, "the everlasting Jew."

The Destiny of the Jews. Three ways, each traversing a period of more than eighteen hundred years, lead down from the dead old world into our modern time—the Roman Empire, the Christian church, and the Nation of Israel. But the empire which was in succession Italian, by sunrise, Frankish, and German, has vanished like a ghost at the cock-crowing of the French revolution. Its place knows it no more, and the dwellers in the Judengasse at Frankfurt-on-Main would have had a cheap bargain in the worn-out robes and gilded sceptres of Kaiser Rodowand, who sleeps in Kyffhauser beyond all chance of waking. Not such has been the future of Christendom of Israel. There: two, the New Testament and the Old, seem to be moving forward in battle array toward the future; their hosts divided by ravines which they do not attempt to cross. With their faces set toward the rising sun, Jew and Christian maintain that it is their mission to Israel—the prophet among the nations, and his day is not yet over. The history that no theories can explain away, which binds us with the past, and looks on to the future, will not end less miraculously than it began. An Edeine says with higher truth, the Jews who decline to practice any form of idolatry, and have followed after a law during more than three thousand years, are "the people of the Spirit," and even their worship of the form, for which not they but their Christian persecutors must answer, can not destroy the passion of the hope with which their teachers are still inspired. Yet again they may be spoiled and scattered; but enlightenment, civilization, and the growth of democratic equality have in them no elements, so far as we can discern, which will absorb Israel. He remains, as in harder times than our own, "the everlasting Jew."

JOHNSTON'S ANODYNE LINIMENT. UNLIKE ANY OTHER. Originated by an Old Family Physician. Think of It. Every Sufferer. Every Mother.

Consumption is oftentimes absolutely cured in its earliest stages by the use of that wonderful Food Medicine, Scott's Emulsion. It is now in high repute the world over.

HAWKER'S MEDICINE CO., Ltd. ST. JAMES, N. S. W. YOUTH FEEL FIRED EASILY OR SUFFER FROM NERVOUS EXHAUSTION IN ANY OF ITS MANY FORMS, SUCH AS LOSS OF MEMORY, WEAKNESS, NERVE TENSNESS, INSPIRIA, LASSITUDE, NERVOUS HEADACHE, LOSS OF APPETITE, GENERAL DEBILITY, NERVOUSNESS, PALPITATION, HYSTERIA, OR ANY NERVOUS DISORDER. TAKE HAWKER'S NERVE & STOMACH TONIC. IT WILL CURE YOU. IT SUPPLIES TO THE SYSTEM THE NECESSARY CONSTITUENTS TO FORM NEW RICH BLOOD, AND TO REINFORCE AND TO REINFORCE THE WEAKENED NERVE TISSUES. IT IS ESPECIALLY ADAPTED TO THE WEAK, NERVOUS AND DELICATE CONSTITUTION OF FEMALES, AND TO THE EXHAUSTION PRODUCED BY CONSTANT BRAIN WORK. IT HAS MOST WONDERFUL RESTORATIVE POWERS, AND MAKES THE WEAK AND NERVOUS, STRONG AND VIGOROUS. TRY IT AND BE CONVINCED. Price 6s. a bottle. Sold by all druggists and general dealers.

JOHNSTON'S FLUID BEEF maintains its high standard as A Perfect Beef Food. STAMINAL is a FOOD and a TONIC combined. It contains the feeding qualities of Beef and Wheat and the tonic qualities of Hypophosphites in the form of a PALATABLE BEEF TEA Milk Granules is the perfect preparation of Mother's Milk. It contains nothing that is not naturally present in pure cow's milk. It is the NATURAL FOOD for an infant deprived of its mother's milk.

Save \$35 on your ticket to California. Great Central Route Overland Excursion. Great Central Route Overland Excursion. Great Central Route Overland Excursion.

July 26. Sabbath School BIBLE LESSON THIRD QUARTER. Lesson VI. Aug. 6. Acts 2. PAUL AT MILETUS. GOLDEN TEXT. "Remember them which are over you, who have paid you the Word of God."—Heb. 13: 7. EXPLANATION. Paul, driven away from the mob in May, 27, went to and, from April to November, the churches he had founded or six years before. After this at Corinth, Paul stayed on his way, hoping to reach Palestine. There was a riot on the ship at Miletus, so that Paul, instead of going himself, sent for the leaders of the church to meet him at Miletus.

22. I go bound in the apostle's constraint from an over-accuse of duty, which was different to dangers and remonstrances. Not knowing that shall befall. The details are terrible.

23. I go bound in the apostle's constraint from an over-accuse of duty, which was different to dangers and remonstrances. Not knowing that shall befall. The details are terrible.

24. But none of these things from my course of duty was to give up preaching. Neither count I my life dear to myself. He is ready to die for Christ, for Him in trials, and pains, which is harder than any. He speaks of his life under the race-course, in which as it is pressing toward the goal as with joy. Of an account, of successful service; and the glory which is the crown. "With joy" is wanting a MSS. The passage is quoted from them. And the ministry, vice of God in redeeming the suffering, and making the will and proclaim the glorious. Which I have received of the Lord Jesus chose him as His apostle repeatedly asserts. Indeed, He was the first to be chosen. To testify, Paul did not ordain a gospel. He did not make his trines; he only bore witness. God had taught him. The grace of God. The good news of the Kingdom of God in His own Father, that He is His whole nature, our salvation, has sent His Son to make for us, and to bring to us the glory that is from God.