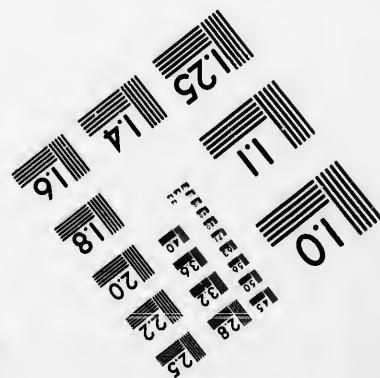
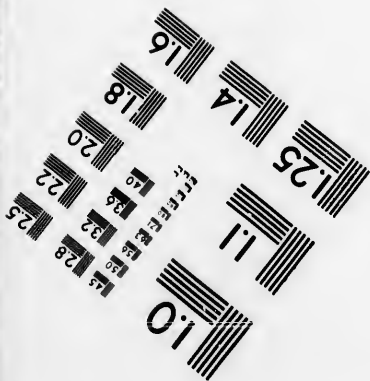
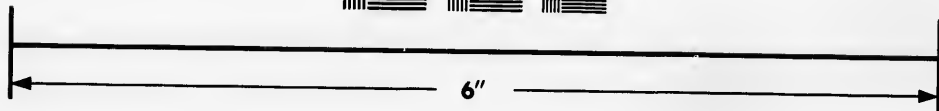
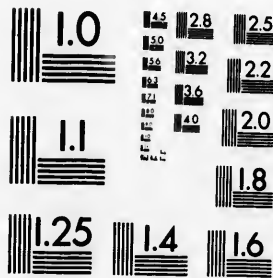


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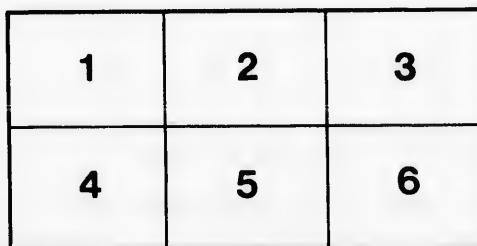
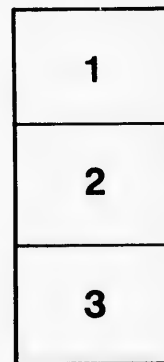
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SESSION OF 1892-93

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## The Unity of the Bible.

BY REV. A. SIMPSON.

WHEN, some time ago, you asked me to contribute to your course of lectures, here, this winter, I understood you to say that you wished to make the course, as far as possible, homogeneous. And I further understood you to say that you wished the Bible made the centre around which that homogeneous course should gather. That is, I understood you to say that you wished the full course to be a course of lectures upon the Bible.

It was with that understanding in mind, that I made selection of the topic I am now to discuss—the Unity of the Bible. Had I been free to choose my topic, I might, perhaps, have come to you this afternoon with something fresher and more practical than the paper I have to give. But the die is cast. My theme is before me—and I must only make the best of it I can.

The unity of the Bible! Let me begin by saying that the human element in the Bible (for I suppose we are all ready to admit there is a human element in the Bible), is not very favourable, nay, is unfavourable, seemingly fatal to its unity. As you know, the Bible is on its human side the product of some forty different authors who were about as widely separated by time, by place, by social position, by native endowments and by acquired attainments, as it was possible for them to be. About 1500 years elapsed between the earliest and the latest of them—three times the period that separates Chaucer from our day, five times the period that separates Shakespeare from our day. With the exception of a few, who were contemporaries, it was utterly impossible that they could have conferred together, even if they had wished to do so. For the most part, they were as much strangers to each other as the writers of one century are to those of another century. And even when the different writers belonged to one age, as, for instance, the writers of the New Testament did, there is nothing to show that they conferred among themselves and planned as to the part each would take, and the period each would cover.

They wrote independently. John's gospel, for instance—that was a later production than the three that precede it—makes no reference whatever to those preceding it. It is a well-known fact that though Paul lived and wrote about the same time that the other apostles did, he was nevertheless largely unacquainted with them. So far as we know, he never met his brother apostle John but once. And it is almost certain there were some of the apostolic band he never met at all. Collusion, therefore, on the part of the writers of the Bible, there could not have been, and, as a matter of fact, there was not. And then, as to their education and training, they were about as diversified as they could well be; some of them having received the best education obtainable at the time and others of them having received little or none. Moses, we are told, was learned in all the learning of the Egyptians

—the foremost learning of the time—but Joshua, his immediate successor, had no such learning. Isaiah was unquestionably a pupil of the best institutions of his day; but Amos, who was nearly co-temporary with him, came from among the herdsmen of Tekoa. Daniel held an exalted position as prime minister of the great empire of Babylon, but Haggai, who prophesied not long after Daniel enjoyed the advantages of no such training. The author of the book of Job, competent judges tell us, was a poet of the first rank. But in our Bibles his writings follow immediately upon the narratives of Ezra the scribe, and Nehemiah the governor. The writer of the first gospel was a publican, while the writer of the third was a physician. In Paul's epistles, we have the letters of a thoroughly educated man, but in the epistles of Peter and John the letters of men who were called "unlearned and ignorant" and who, from the scholastic point of view, were unlearned and ignorant.

In temperament too, how very different such writers as Isaiah and Jeremiah, Job and Solomon, James and John.

As might have been expected these writers so widely separated by time and place and circumstances differ greatly both in the matter and the manner of their writings. There is, indeed, the same variety in their writings that there is in the writings of *non* Bible writers. The book of Ruth, for example, is as unlike the book of Judges that it immediately follows as a quiet pastoral scene is unlike a mountainous country. The song of Solomon, too, is as unlike the book of Ecclesiastes that it immediately follows as a richly colored garment is unlike one of leaden gray. You have vivid imagination and strong passion in the one, but you have little else than a pessimistic wail in the other. How different too, the plaint of the weeping prophet Jeremiah from the bright, lofty, sublime strains of the poetic prophet Isaiah. And equally different is the somewhat prosy introduction to the third gospel from the magnificent prologue of the fourth. Indeed, how different the fourth gospel as a whole, is, from any of the three proceeding it. And the closing book of the New Testament, how wholly unlike it is to all the other books of the New Testament.

In the Bible, we have history as quietly and calmly written as history need be. And, on the other hand, we have allegory as highly wrought as allegory need be. We have prose narratives that are simplicity itself, and we have poetic descriptions that are grandeur itself. We have psalms that are unequalled in their beauty and sublimity, and we have proverbs that are as homely as any that are heard on the lips of the common people about us. We have stories that are of thrilling and undying interest and we have records that are as dry as genealogical records usually are. In a word, we have all kinds of writing, all styles of composition—not one book but many books—a library indeed—the product of many minds, as varied in their endowments and attainments as minds can well be.

Says Dr. Calvin Stowe in his history of the Books of the Bible: "Outside, the Bible is like some of those grand old rural dwellings in England—a congeries of different buildings in every variety of style—the disconnected work of many generations." Again, he says: "Externally they are a miscellany, or, if you please to call it so, a jumble of different compositions, in different styles—by all sorts of authors, separated by ages and by countries.

Now, the object of my paper is to show that this book, made up of these different contributions from so many and such different sources, is one harmonious whole—that its parts are consistent one with another—and that to-

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gether, they form one book, the unity of which is all the more striking, just because it is, like Nature, unity in diversity.

And first the Bible has *historic* unity. I do not mean to say that its separate parts are all arranged with perfect regard to historic unity—that each book is, in the order of time and of events, the fitting sequel of those preceding it—for, as a matter of fact, that is not the case. Still, taking the Bible as a whole, it possesses historic unity. It begins at the beginning and it proceeds with the story of the world, or rather with the story of the church down to the end. Genesis—the book of origins, is its opening book. And is it not rightly the opening book of the Bible? What would you, or could you have coming before it? If it is ancient history you want, Genesis is the most ancient history extant. It gives us glimpses of the world of mankind more than a thousand years before Herodotus, the father of history, was born. As Geikie says in his "Hours with the Bible," "It is the porch of the great temple of revelation."

Exodus is the proper sequel to Genesis. It continues the story of the seed of Abraham—the chosen people—and tells us how God redeemed that people out of Egypt, and brought them to Himself. Leviticus follows naturally, "showing us how the redeemed nation was sanctified to God by the institution of the priesthood, and of the sacrifices and of the festivals." Numbers gives us additional information of the same people, in particular, telling us how they were disciplined in the wilderness, and that their leaders, Moses and Aaron, having sinned, were not permitted to enter the promised land. Deuteronomy would have been impossible without the four books we have just glanced at. It is largely a review of the history of God's dealing with his people, and that for the purpose of impressing upon them the necessity of obedience to his commandments. The writer is looking forward to the possession of the promised land, and is instructing the nation in view of its new duties and responsibilities. Joshua follows on, connected with Deuteronomy by the conjunction "and." In like manner the book of Judges follows the book of Joshua connected by the same conjunction "and." The two books of Samuel and the two books of Kings continue the history. Indeed, those four books are so much alike in the character of their contents, that, they might all be called by one name, and, in some of the old versions of the Bible, they are entitled "the four books of Kings," Samuel connects the Judges with the Kings of Israel, being the last of the Judges and the anointer of Saul, the first of the Kings. These four books presuppose the preceding history and they carry it on to the time of the captivity.

Now, to supplement this history, there is another book of history given us, the object of which is to show, how, after the Babylonish captivity, God's people were restored to their own land and the temple service and the priesthood were revived. And in order to bring this clearly before us it was necessary to give again the genealogies of Abraham, Isaac, Jacob and their children and to connect them with the beginning. So the book of Chronicles begins with Adam, shewing us the genealogies as they follow. But as the second book of Chronicles ends by telling us how Cyrus gave permission to the Jews to return to their own land, the last two verses of the book form the opening verses of the book of Ezra. They are word for word the same. And in Ezra and Nehemiah we have an account of what formed the beginning of the new period. So all these books are united and compacted together. All have one object in view, and what is important to that object is narrated,

and what is not important to that object is omitted, however important it may appear to the secular world historian." See the Divine unity of Scripture, by Dr. Saphir, page 296.

The Old Testament is largely occupied with the rise, the progress and the chequered history of one people. No doubt, it gives us glimpses of other peoples who were co-temperaneous with that one people, but only glimpses of them. It is only as the world nations touch Israel or cross her path, that they are noticed by the sacred writers at all. For instance, the glimpses we get in the Bible of Egypt, Phoenicia, Assyria, Babylon, are due to the contact of those nations with Israel. It is not, I may say, the purpose of the Bible to give us the history of the world—that can be given by ordinary books. Uninspired men can write history. It is the purpose of the Bible to give us the history of God's kingdom on earth. And, inasmuch as that history was for a long time associated with the life and history of one people, we have, as might be expected, the history of that one people on the sacred page, with considerable fulness of detail; in places one is half inclined to say with unnecessary fulness. Now, no one can read that history as it is recorded in the Bible without seeing that it has unity. The earliest books of the Old Testament presuppose the later ones, and the later ones fulfill the promise of the earlier. Which of them could we spare? Some of them, such as Ruth and Esther, are small, but there would be gaps in the history if they were left out. We have the origin of the Hebrew state in the call of Abraham, and then how natural all that follows—at least what historic unity in all that follows. First, the severance of the race of Ishmael from the line of Isaac, the bondage in Egypt, the deliverance by Moses, the giving of the law—not only the moral law, but all the laws that were necessary for the government of the nation, the pilgrimage through the wilderness, the entrance upon the promised land, the decadence of the people after Joshua's death, the turbulence of the times of the Judges, the establishment of a monarchy—the reign of the kings, the service of the temple, prosperity under Solomon with its accompanying evils—the revolt of the ten tribes, the exile in Babylon and the life of the people there for 70 years, followed by their return to their own land, the rebuilding of the temple, the re-organization of the state, the continued life of the nation until in the fulness of the times, the long promised Messiah appeared.

Yet, it is historically a unit. In the book of Psalms, we have the songs of the people during their chequered career—their responses toward God, and in the prophecies, we have the messages that God sent them from time to time, varied according to their varied needs.

Perhaps the books of Job, Proverbs, Ecclesiastes and the Song of Solomon might be removed without marring the historic unity of the Old Testament. Yet, to say the least of it, they are not out of place where they are. The book of Job being a discussion of the old, but ever recurring problem of the purpose of affliction may come in almost anywhere in the Old Testament, or for that matter, anywhere in the Bible. And since it has been placed at the head of the poetical books, I do not see that there is to be anything gained by changing its position. If it be the oldest of the Bible poems, as it is believed to be, it is in place where it is. And then as to the other books named, they evidently belong to the Solomonic era, and, are as much in place where they are, as they would be in any part of the Old Testament canon.

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Israel was a nation—God's chosen nation. We have its origin and growth in the books under consideration—its laws in the pentateuch, its history in the books that are historical; its songs in the collection styled the book of Psalms, and its ethical and religious teaching in the Proverbs—the prophecies and the book of Job.

There is little need to speak of the historic unity of the New Testament, inasmuch as the New Testament only covers, at most, a period of a hundred years. Still there is the same historic unity in it there is in the Old Testament. The Gospels come first, Matthew leading, because it specially connects the Old Testament with the New, "showing how the promises were fulfilled in Jesus." It is the gospel for the Jew. Mark's is the gospel for the Roman, while Luke's is the gospel for the Gentile world generally, speaking of Jesus as the Son of Man, the Saviour of sinners, the Redeemer of the world. The Acts of the Apostles follow naturally upon the Gospels. In that book, we have the history of the early church, and in the epistles we have the letters that were written to individual congregations as they were organized in different places.

And not only have the two parts of the Bible historic unity separately considered, they have historic unity when considered together. The Old looks forward to the New, the New looks back to the Old. Historically the one is the complement of the other. Augustine's well known saying is "The New is concealed in the Old, the Old is revealed in the New." A house half finished is the Old without the New; a house without a foundation on which to rest, is the New without the Old. A genealogical tree broken off is the Old without the New; a genealogical tree without any root is the New without the Old.

Secondly, the Bible has *prophetic* unity. By prophetic unity, I mean the unity of prediction and fulfillment. Certain events were predicted by the writers of the Bible. Some of them have long since come to pass, and some of them are coming to pass in our own time. I can do little more than make selections from this wide field. Let me refer to a few Old Testament prophecies that were fulfilled in Old Testament times, and then to Old Testament prophecies that were fulfilled in New Testament times.

All through the writings of Moses there are prophecies concerning the people of Israel, most of which have been fulfilled in their history already, though some of them seem to be in process of fulfillment even yet. For instance, prophecies such as those found in the 64th and 65th verses of the 28th chapter of Deuteronomy. Take the predictions concerning Tyre as given by Isaiah, Jeremiah and Ezekiel, and every reader of history knows they have been fulfilled. Also, the predictions concerning Babylon. Or take the prediction concerning Cyrus, who was God's instrument for the deliverance of his people from the captivity. One hundred and fifty years or so before Cyrus was born, Isaiah spoke of him, giving his name and stating what he was to do, specially mentioning the fact that he was to deliver the Jews from their captivity in Babylon. When the prophet wrote, there was, humanly speaking, no probability that his words would ever come to pass. Babylon was just rising into notice. The very existence of the Empire was scarcely known to the Hebrews. Persia, the native country of Cyrus, was yet in the darkness of barbarism, while Judea was an old, established and powerful kingdom. But it did come to pass exactly as foretold. In the historic books of Ezra and Nehemiah we read the fulfillment of Isaiah's prophecy. So to

speaking, these prophetic and historic books are bound together by that prediction and recorded fulfillment. The prophecies of Jeremiah regarding the same matter, at least regarding the captivity have their fulfillment recorded in the later historical books. So by prediction, on the part of the prophets of Israel, and recorded fulfillment on the part of the later Old Testament historians, we have the predictive and the historic portions of the Old Testament bound together. And then as to prophecies, which given in Old Testament times have been fulfilled in New Testament times, and so have bound pretty much all parts of the Old Testament to the New, there are first and chiefly those concerning Christ. Altogether they number three hundred or more, prophecies concerning his advent, and his coming out of Egypt, whether he was taken to escape Herod's wrath, concerning his life, sufferings, death, resurrection and ascension—all of which were fulfilled when he came to earth and lived, and labored and suffered and died and rose again, and ascended on high. As a matter of fact, all the Old Testament prophets with the exception of three have prophesied more or less concerning Christ, and their prophecies have been fulfilled in his history, as the Evangelists have recorded it for us. The three exceptions are Jonah, Nahum and Habakkuk. If Jonah, however, did not prophesy concerning Christ, he was unquestionably a type of Christ.

Christ himself, you know, regarded the Old Testament prophets as all pointing to Him. In the record given of that discourse he had with the Emmaus disciples on the way from Jerusalem, we are told that beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning Himself.

Says Dr. Gardiner Spring in his "Bible not of Man"—

"All the prophecies of the Old Testament have the person and work of Christ for their common object. They form a system of prophecies with this one object in view. The harmony and unity of their design, are not only peculiar and different from the pretended predictions of pagan oracles, but are in this respect strongly marked and truly wonderful. "It shall bruise thy head and thou shalt bruise his heel," here this wonderful system of predictions began. It ran on in one ridge of time, and in one line of the generations of Adam till it reached the Jewish nation and never swerved from its object, nor ran out of the line of that people until the last of the seers uttered his memorable predictions about 400 years before the coming of Christ and John, his more immediate harbinger exclaimed "Behold the Lamb of God that taketh away the sin of the world." It began with Christ, and with Christ it culminated. Every intermediate prophecy for almost 4000 years, whether made to Noah or to Abraham, to Isaiah or to Malachi, whether it concerned the ante-diluvian world or the nations, of Canaan, the Jews or the Egyptians, Nineveh or Babylon, Persia or Greece, or Rome, concentrated on the gradual and prospective development of the divine purpose in regard to one great event and object—the coming of Jesus in the flesh, and the establishment of his kingdom in the earth. Whatever other ends may have been incidentally subserved by this series of prophecies, this is the great end for which the Scriptures of the Old Testament inform us this long continued intercourse between Heaven and earth was maintained."

The prophecy of Joel, we know, was fulfilled partially at least, on the day of Pentecost. The prophecy contained in the second Psalm was fulfilled when Herod and Pontius Pilate, the rulers of the Jews, combined against

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the Lord, but combined in vain. The prophecies regarding the ingathering of the Gentiles which we have in such passages as the 72nd Psalm and the 35th and 60th chapters of Isaiah began to be fulfilled when Cornelius was received into the fellowship of the Christian church, and afterwards when Paul established churches in so many Gentile cities; and they are being fulfilled to this very hour, and will continue to be fulfilled till all ends of the earth have seen the salvation of God. But why continue particulars? It would require a volume to give them all. Some Bible writers predict events, other Bible writers record the fulfillment of these predictions. Genesis looks forward to revelation, Revelation looks back to Genesis. As Dr. Trench says: "In the first three chapters of Genesis we have creation, Paradise and the apostasy, then through all the succeeding books conflict unspeakable, a protracted, terrible struggle, till in the last three chapters of Revelation we have the new creation, Paradise regained, the final eternal victory over Satan, Sin and every form of evil."

Along with the prophetic unity of the Bible, I might speak of its symbolic unity. When, for instance, Moses in the wilderness raised a serpent of brass upon a pole and directed the eyes of the bitten Israelites to it, he was teaching them by type of the coming Messiah. The Saviour who came in the fulness of the time was the anti-type. So he himself tells us in the well known words: "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." When the Israelite at the feast of the Passover selected his lamb and had it slain, and when the High Priest on the great day of atonement confessed the sin of all the people over the head of an animal, and afterwards had it taken away into a land not inhabited, they were teaching by types. They were setting forth the great truth that without shedding of blood is no remission. They were pointing to the great sacrifice that was to be offered for sin at the end of that dispensation. When the Baptist cried "Behold the Lamb of God that taketh away the sin of the world"—all these types had their fulfillment. In Fairbairn's Typology this whole subject is worked out with great fulness of detail and any one studying that work will see that there is a marvellous unity of the Bible in the answering of anti-type to type—in the answering of the book of Hebrews in the New Testament to the book of Leviticus in the Old. Not more exactly does a key fit the lock it is made for, than do the types of the old dispensation fit in to the anti-type of the New. In themselves considered, some of the doings of the priests and people of the olden time were meaningless, if not absurd, but as types of that which was to take place in the new dispensation, they were all full of significance—nay of deep religious meaning. Putting the prophetic and symbolic cords together we have a strong cord binding the different parts of the Bible in one.

*Thirdly*—The Bible has *didactic* unity, that is unity of teaching on the great subjects that it undertakes to speak upon. It does not give one idea of God, one standard of right and one conception of duty in one part and a different idea in another part. No doubt, there is progress in its teaching, development in the doctrines it discloses, but there is no want of harmony between the earlier and the later revelations—much less, no contradiction.

To quote again from Dr. Spring: "The Scriptures never hesitate, never vary when they speak of the infinite, eternal Deity. They utter no darkening. They veil nothing which to creatures can be unveiled. They discourage by no unmingled severities, and flatter by no unmingled mercy.



They always and everywhere speak with the same explicitness, they change never. So, too, of the character of man, and the discovery they make of the way of salvation. They everywhere speak of man as fallen by his iniquity—of one Saviour—one way of going to Him, one way only in which this salvation becomes ours. Ten thousand are the fancies of other religions, and all as contradictory one to another and to themselves as they are conjectural and false. The sacred writers all point to the one God—man mediator, the one root and offspring of David—the same fountain of mercy—the same tree of life. They uniformly speak the same thing. Let their theme be what it will—the teaching of one is the teaching of all."

Holiness is the key note of the Bible from beginning to end. Dr. Munro Gibson in a valuable little book entitled "Voeck vs. Sand," says: "Even in the ruder Mosaic age when the state of society was such that many things for from ideally right had to be allowed to the people for 'the hardness of their hearts;' when many of the political regulations reflected the imperfect spirit of the times, dealing, as such regulations ought always to deal, with the practical rather than the ideal—even then, we see shining in the mitre of the High Priest the plate of pure gold, with this inscription: 'Holiness to the Lord.'" And the attentive student finds the conviction growing upon him that while the external history was very much what would be expected of the age, and the political regulations had to a certain extent to conform thereto, yet the law proper in its moral and ceremonial requirements, held up perfect holiness as an ideal before the people. And the key note struck by the law and adopted by all the prophets is taken up in a tenderer and sweeter strain by Christ Himself, and prolonged by the apostles, until at the close of the book of Revelation, we are greeted by the sacred harmonies of the holy city, where there shall in no wise enter anything that defileth, but over which reigns the holy, holy, holy, Lord, God Almighty. Can you fail to recognize the unity here? And observe it is not mere unity, but unity of the most elevated kind, having the Divine signet upon it, for it may be questioned whether this idea of perfect holiness, which runs like a golden thread through all the scriptures of the Old and New Testaments, ever entered the minds of the most cultivated nations of the ancient world, or, indeed, the mind of man at all from any other source than the one—viz: that of revelation from Heaven."

The more one reflects on this unity of spirit, and practically of idea, in all the varied writers of the Bible—the more deeply one is impressed with it. It is, to say the least of it, a very striking circumstance, that writers so widely separated by time and place, so widely different in education and environment should be substantially one, in all their teaching concerning God and man, concerning truth and right, concerning duty and destiny.

"Let any student take up a copy of the scriptures with copious marginal references, and undertake to collate their instructions upon any one doctrine or moral duty, and he will be surprised at the uniformity of their teaching. They never speak for and against the same doctrine. They never bear witness on both sides of any question. Nor is there any instance in which they affirm and deny the same thing. That which in reality has any Scripture in its favor, has all Scripture in its favor. Nor is there anything in the Bible against it."

As the last division of my subject, let me say the Bible has organic unity—living unity. It is the unity of the tree from its deepest root to its topmost

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though—one life pervades it. The tree sprang from the seed, and has grown and developed from within, and not by accretions from without. So the Bible is a growth, first the blade then the ear, then the full corn in the ear. Revelation is progressive. First the dawn then the twilight, which gradually developed into the full light of the perfect day. In germ, we have all Messianic prophecy in the first prophecy given in Eden. In germ, we have all prophecy regarding the ingathering of the Gentiles in the promise to Abraham: "In thee shall all the families of the earth be blessed." In germ, we have the whole future of Israel, and for that matter the whole future of the church in the calling of Abraham and the promises that were made to him at that time. As there is nothing in the full grown tree that was not potentially in the seed from which it sprang, so there is nothing in the Bible, that we now accept as complete, that was not germinely in the seed promises that were first given to the father of the faithful. Round about Abraham and his seed in the line of Isaac, the whole history of Israel grew till it culminated in the life and mission of the Messiah. He is the end of the Jewish history. This you can see from the genealogy in the book of Matthew. Abraham is chosen that he may lead to David. David is not the fulfillment. Therefore the genealogy goes on to the Babylonish captivity. From the Babylonish captivity there are fourteen generations which lead up to Jesus and in Him the whole Jewish history reaches its culminating point. And round about the person and work of the Messiah the history of the christian church has grown and will continue to grow till it reaches its culmination in this second coming without sin unto salvation.

No doubt there is a good deal in the Bible, particularly in the Old Testament, that does not seem to be vitally connected with the central theme; as for instance, the book of Job and the book of Proverbs. And yet even these books, would, in parts at least, be unintelligible if they were wholly dis severed from the collection of which they now form a part. I do not say the Messianic revelation would not be complete without them. They are independent books. They do not refer to others that have preceded them, but, as I have observed in an earlier part of this lecture, they have their place and they serve their purpose.

Christ is the centre of Scripture. The law is a schoolmaster to lead to Him. The prophets foretold his coming in the flesh. The apostles preached Him. We spake of the Gospel according to Matthew, and of the Gospel according to John, but there is a Gospel according to Moses, and a Gospel according to Isaiah. Christ and the Gospel of redemption is to be found in all parts of the Bible.

"In the whole Scripture, large, capacious and varied as it is, we find one spirit pervading it, one light illuminating it, one hope animating it; and in it we hear the voice of one—ever of that Eternal one—who, having in his own mind purposed in Himself the great plan of our salvation and of His own glory has spoken to us, and caused it to be written for our instruction."

The unity of the Bible is the unity of development. There is development of doctrine in the Old Testament, and development of doctrine in the New Testament. And not only so, but there is development of doctrine in the Bible as a whole, regardless of the division of it into two parts. The work of tracing this development has been well done by many writers. Under the heading of Biblical Theology, it receives a good deal of attention today in a number of theological schools. One of the best works on the sub-

ject, though it is restricted to the development of doctrine in the New Testament, is the Bampton Lectures for 1867, by Canon Bernard. Speaking of the unity of the Old and New Testament, Dr. Saphir, from whom I have already quoted, says: "The first chapter of the book of Matthew shows us that Abraham, David, the Captivity and Jesus form a continuous history." Again he says: "The books of the Old and New Testaments are like a ring or a circle, for as in the first three chapters of Genesis we are told of the creation of Heaven and Earth, of Adam and Eve, and afterwards of the serpent by which our first parents were led into disobedience, so in the last three chapters of Revelation, these points are taken up in exactly the same method. First, Satan is cast into prison and made harmless, then there is the marriage of the Lamb and of the Bride, and then the new Heavens and the new Earth in which the full glory of God is made perfect."

If we think of the two Testaments as promise and fulfillment they may be likened to a tree which is an organic whole. If we think of them as a continuous history, they may be likened to a river, which flows on with increasing force and beauty, till, at last, it passes into the ocean. If we think of one as preparatory to the other, they may be likened to a house—the Old Testament the foundation—the New the super-structure. If we think of them as a riddle, the Old Testament states the problem in all its complex difficulty, the New gives the solution in its majestic simplicity. If we think of them as a lock and key—the lock complicated with many wards—the key fits it exactly, and without straining or altering any of the wards—opens the lock. If we think of them as a day, and you know that in Scripture the evening comes first—it is evening and morning one day—so then comes first the night, if I may so speak of the Old Testament in which the moon of promise and the stars of prophecy are shining, gladdening and comforting the hearts of God's people, and then there comes the brightness of the morning and the full light of the Gospel day.

To separate the Old Testament from the New is to take away the life of both, for they are not merely connected, are not merely harmonious, they interpenetrate one another. The same breath of life and the same covenant blood of Him who died for us, pervades them both.

I have thus spoken of a fourfold unity of the Bible—historic, prophetic, didactic and organic. The topic is not new. It has been treated over and over again by a number of writers, some of whom I have quoted, and to whom I am indebted for some of the thoughts contained in this lecture. If anything I have said should lead any of you to give fuller consideration to the subject which has grown upon me as I have studied it, I shall feel amply repaid for the time I have put upon it.

I need only say in closing that in the unity of the sixty-six books of the Bible, written in all by some forty different writers, the most of whom had not, and could not have had, any communications with their fellow writers, we have a powerful argument in favor of their Divine origin. It is utterly inconceivable that so many men, so widely different in so many respects, writing independently of each other, could have had such oneness of thought on such difficult themes as God and man, sin and salvation, duty and destiny, if they had not been animated by one and the same spirit, if they had not been controlled by one and the same power. The more closely and fully this subject is studied the deeper and stronger will the conviction become, that the Bible is more than an ordinary collection of manuscripts, put to-

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gether in one binding—that it is nothing less and nothing other than what it claims to be, one book. God's own book, written by holy men of old, who spake and wrote as they were moved by the one holy, living, unerring spirit of all truth.



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## The Expansiveness of Revelation.

BY REV. ALEX. FALCONER.

THE religious idea is the highest characteristic of humanity. It is an original and necessary part of man's nature. It is just as true that man is a religious, as that he is a rational animal. "Look out for a people" says Hume, "entirely destitute of religion. If you find them at all, be assured that they are but few degrees removed from brutes." This capacity in man may sometimes seem to lie dormant, and in the absence of its manifestation, he may appear to differ but little outwardly from some of the higher forms of brute life. But that capacity is there, even in the lowest form of savage life; and it is absent in the highest form of mere animal life. Certain scientists may call man an evolution if they please. That does not alter the case, nor need we be alarmed at the term, when in using it, it is intended to express a process, in which a Divine evolving will is implied. God evolved man from earth by stamping him with a supernatural image. And in that lies the religious element, the highest thing in man, whether in savagism or civilization. It is that to which God can speak. And it is because God can thus address Himself to man—because he has a sense of God, that we can, in any measure, account for the great facts of our religious life.

Man is thus capable of receiving a revelation from God. And that he needs it requires no argument. Correct knowledge of God is fundamental. Without such knowledge there can be nothing right either in worship or morals, in the arrangements of the present life, or the contemplations and hopes of the life to come. And as the world by wisdom 'cannot know God,' but must move along the journey of life, at best amid the glimmerings of uncertainty, how clamant the need for heavenly light. That light has been given in the Book of Revelation. The Bible is a book from God. And if it contains a revelation to His intelligent creatures, of His mind and will, then it must have assigned to it a distinctive eminence. It must be as superior in excellence to every other, as the mind of God is above the minds of all his creatures. And it must be a question of all commanding consequence, how best to ascertain that mind. Now an examination into the method of God's impartation of revelation through the Word, may perhaps aid us in interpreting and grasping its truth.

Even the most superficial reader of his Bible, will at once perceive that God has not revealed his will to us in the Word in the form of dogmatic truth. He did not all at once and positively declare His whole mind as to what "man should believe concerning God, and what duty God requires of man." The "lively oracles" of God were imparted to man "at sundry times and in diverse manners"—in various portions and in various ways. The revelation of truth was gradual, piece-meal, and in a very important sense a development. Before the time of Moses, so far as our knowledge goes, Divine revelation was transmitted by oral tradition. Dim was the light of these

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long early years, meagre the knowledge of God, and very partial the unfolding of His purposes regarding man. Then came the Mosaic dispensation, and the prophets, succeeding one another at more or less distant intervals. Each in succession added his portion to the amount of inspired discovery. The dawn grew brighter. Truth became more definite and more impressive, until the Old Testament canon closes. And now the sun rises and shines in its fullest splendour. The day of expectancy has come. "God hath in these last days spoken unto us by His Son." And the same general truth to which we referred, is also applicable to this complete revelation in the New Testament. The apostles and teachers and evangelists, in the new economy, the gospel dispensation, did not meet in sacred convocation, and under the spirit of God arrange a volume of systematic truth. They wrote as Moses and the ancient prophets had done, their historical, doctrinal, practical and prophetic utterances, in various times and places, for special purposes, and for the immediate and primary use of particular persons, churches or communities. In this progressive and diversified way, the Divine mind ultimately discloses to man, what God sees it necessary for him to know in regard to doctrine and duty. Taking it as a whole, we find it growing up, with all its variety, into symmetrical shape, forming a complete revelation of truth—the inheritance which the apostle describes when he says: " whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the scriptures might have hope."

Now in looking at this development of revelation, we may find the exhibition of a principle, that seems to be a law of the Divine procedure almost everywhere, viz: a reproducing of the old in the new. In all God's movements His glory shows itself, by bringing forward the results of the past, and leading them out to a completer issue. God's first act with which we are concerned was an almighty fiat, bringing matter into existence. But after that, does not the world bear traces of a creative process, in which the Almighty carries forward His work by evolving something new out of the old? And so of His works of providence. His acts are a connected process of operation, the latter depending upon the former. In the Divine procedure the past has moved up into the present, and the present is carried forward into the future.

Now this same principle, we shall probably see to be operative, in the progress of revelation. Revelation is at first an impartation from God; a personal communication to the world; a bestowal upon man of something new. In this respect, it may resemble the first act in creation—the product of something new not previously existent in the spirit of man. But this something new, must be worked out and transmitted to others in the varying circumstances of the world's history. The reproduction of the old in the new here again shows itself; and both the originality and continuity of revelation are thus seen in its history from the beginning to the end. Here, then, in very truth, "the palace is set up after the pattern thereof," while the wisdom and glory and graciousness of God are exhibited in the *manner* of its erection.

The form which Revelation takes, must be both external and internal. God as the source of truth must communicate it. Revelation then imparts doctrines, eternal truths, regarding both God and man. But revelation to be of true service to man must produce communion between him and God, and so the revelation must speak to man's understanding and conscience and

heart. The mere impartation of truth, which is not empirical, will be of little avail. Consequently, there must be an adaptation of God's communications to the circumstances in which man is found at the time. And out of that must grow the expansiveness of Revelation.

Probably it will be said of all religions, that they exhibit a certain kind of progressive tendency. But in the religions of the world, it will be seen, that progress is largely counteracted by degeneracy. Take any of the great religions of the world, and as they operate among the masses, the tendency is to a lower standard. They never rise above the ideas of their original founders, but grow materialistic and become vulgarized. Then of all world religions, it may be said, that at best they present but a partial aspect of truth, perhaps usually one great truth. And naturally, that feature of truth becomes exaggerated and a system is established that fails to satisfy man's entire religious wants.

Now the religion of the Bible differs from all other religions in both these respects. It is a religion that meets and satisfies the whole of our religious instincts—it is universal to man. And in its progress toward its final issue, we find no degeneration or lowering of the ideal, but a steady advance to ultimate completion. In the Jewish nation, the Law acted as a guide and a stimulus to something higher, and this was due to the Divine principle guiding the nation.

We are now in a position to look at Revelation in its completed form, and in considering its *expansiveness* let us concentrate our attention upon two points;

*First*—The Method of Revelation.

*Second*—Its Interpretation.

#### I. The Method of Revelation.

It has always to be borne in mind that God's revelation has been given to us by an historical process. It is the revelation and interpretation of God in history. And God elected the Jewish people, as the nation of his choice, through whom to work out, to their completion, the truths which he had to reveal for the redemption of the world. His revelation then becomes not only a statement of doctrine, but a record of fact. "It must," as a recent writer expresses it, "carry on what was implied in the whole discipline of Israel, the assertion that truth was not a matter of speculation, but a word from God; or the knowledge of a dealing of God with man, clothing itself with reality, embodying itself with fact, making a home for itself in history. It is true that the Judaism of the synagogue, in its idolatry of the law, had assumed the appearance of a paper system, but in that form, it had no promise or power of expansion; and on the side where the religion of Israel admitted of development into some higher or wider state, it was distinctly a religion, not of theory or teaching only, but of Divine action revealing itself in history." It will therefore follow, that we must not regard the Old Testament as largely a collection of types and symbols, written down with a view to our spiritual benefit. It is the record of a process of revelation, as that came to the Jewish people. Even the prophets were largely the religious teachers of the people of their day. That primarily. Certainly we find them at times rising higher and looking further. Throughout their utterances are frequent references to the great golden age of the coming Redeemer. But it was not merely in the hope and expectation of His coming, that the people lived. They had a very deep present religious experience;

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Now the different religious teachers of Israel took the people as they found them, with their ordinary ideas as to cosmogony, as to science, in so far as it existed, and their ordinary belief in God and their recognize methods of conduct. As the late Archbishop Magee puts it: "Human souls moved by God's spirit spoke as men, and under the conditions and limitations of their day and their generation. Their thoughts were tinged with the philosophy, their knowledge was limited by the scientific knowledge of their own times. They spoke the history and the science as truly as they spoke the dialect and grammar of their day; to suppose anything else, would be to suppose not a supernatural, but an unnatural inspiration." Their purpose was to lead the people forward as far and as fast as they were able to bear, in developing truth in regard to God and man's life-relations to his fellow-man. The learner was full of weakness and prejudice and error, and so the new truth, whatever it may be, must be revealed in a manner and measure adapted to his capabilities. And thus type, symbol, and sacrifice were made, through daily acts to lead into the great truths of sin and atonement and holiness, as their minds could receive them. "There is nothing more beautiful than to trace how their views of these three things, guilt, pardon and holiness, kept equal pace growing in clearness, till Christ came and satisfied all their longings, when they were prepared for him." (*Ker.*)

Now let us illustrate this development or expansion of revelation as it bears, (1) upon God's character and man's relation to Him, and (2) upon man's relation to and duty toward his fellow-man.

(1) God's character and man's relation to Him. God never left Himself without a witness. Even in the darkest regions and times of the world's history, nature and the utterances of conscience were in measure, lighting every man that came into the world. But by no intellectual process, could he reach thoughts, that can at all produce universal satisfaction. God required to reveal his own character. Now He does not do this once for all in abstract doctrines and precepts to be treasured up, meditated upon, and intellectually received. He reveals himself in the working out of the history of the chosen race, inculcating ideas regarding Himself, and the relations that should exist between Him and man, lofty, spiritual and moral. Probably this was the only way that God could reveal Himself as the living God. Life alone reveals life. And so the Old Testament writers exhibit God in contact with man, in the endless diversities of human life. Their purpose was to reveal to the world God, as a great, living, personal Being, standing out in moral relations to man, eternally righteous, as well as eternally self-existent. No one can read the Old Testament carefully, without feeling how intensely the personality of God is there brought out. The first aim of the writers, therefore, was to recognize Jehovah in everything. They made little of secondary causes. Jehovah spoke to them in the thunder; He shone in the sunshine; He sent them prosperity or the reverse, according as they acted rightfully or wrongfully. He was a great ethical person, rewarding right and punishing wrong, in direct contact with the nation. As to the origin of the world, their science was probably the science of the times, and these Divine writers took it, their object being to prove that, however the world was created, the Creator was this great, living, moral person, Jehovah. Hence we are not very anxious about what peculiar form of science is taught



in Genesis, and should not trouble ourselves in attempting to reconcile its utterances on creation with modern scientific conclusions. Whatever it was, it was likely the science of the day, and the object of the preacher, then as now, was to take results and use them to exhibit the great moral personality that was moving behind all. Fine-spun explanations, and ingenious harmonizings, in meeting the objections of criticism on these lines, are not always helpful to truth. As a general rule, better leave attempts at the reconciliation of science and revelation alone. Similar remarks might be made about the deluge. We are not particular about discussing whether the deluge was universal or partial; nor need we trouble ourselves very much, as to what science says on the matter. Whatever opinions may be held as to the details of the story, there was doubtless a basis of fact in the early history, and the writer of Genesis used the knowledge of his times, to read the great lessons about God and His dealings with men, which the story suggests. God is there represented as a righteous God, personally ruling in the world, and punishing sin as a wrong against Himself and the world, and rewarding those who manfully placed themselves in opposition to wrong.

And the same truth is quite apparent in the record of God's dealings with individuals, where His character indicates itself, in His treatment of, and relation to moral beings. He tells us that He is the God of Abraham, the God of Isaac, and the God of Jacob. Here we see Him standing related to these men in the various aspects of their lives, and the numerous experiences through which they pass, and in His treatment of them we gather what God is, better than any words could describe Him. How absolutely real does He make to us His personality, and His relation to man as a moral Being in the fact of His earnest struggle against sin in the various relations of life.

And these illustrations are just typical of what we find running more or less throughout the whole of the Old Testament. In all the conflicts of Israel, through which He has chosen to reveal Himself, with the nations with which they continually came in contact, there is a visible exhibition of the Divine personality—pure and holy, judicial, and standing in ethical relations to the world. As strikingly put: "His rule of the nations is the judgment of the nations, and his verdict upon a nation is seen in the last act which it plays upon the stage of history, and is eternal"— "He brandishes His sword in the eyes of all the nations, while creation shudders, and the waters of the great deep stand motionless."

We do not say that other attributes of God's character, such as His goodness, mercy, love, are not taught us in the historical revelation of the Old Testament, but the prominent idea is, God as a personal, righteous ruler among the nations, and standing in moral relations to man. In distinction from the religions of all other nations, it claimed the moral idea for God. In the revelation through the Psalms and prophets, we find this idea advancing. Their deep consciousness of sin, the result of these higher ethical conceptions, deepened the feeling of separation between God and man, and brought into prominence the Messianic expectation.

Now, in connection with Christianity, we have a continuation and development of the religion of Israel, which fulfils this expectation. "When the fulness of time has come, God sends forth His Son in the likeness of sinful flesh." He has come from the bosom of the Father, and knowing Him declares Him. And what He declares is "God is love." And now the centre

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of thought about God, is changed from the eternally righteous One, to the infinitely loving One—from King to Father. None of the old truths about God are changed. Christ came not to destroy but to fulfil. Righteousness is by no means slurred over. Nay rather, the highest righteousness of the Old Testament receives a more striking demonstration—its completion—in the incarnation and crucifixion of the Holy and Just One on Calvary. But whilst the Divine hatred of evil is made more apparent than ever, the central or controlling thought becomes *infinite love*. Man, too, comes to see more clearly his new relationship to God, as the Great Father of humanity. In the human nature of Christ, he learns his true sonship. And now there came in a higher motive for a holy life. "Perfect love casteth out fear." That which is servile in obedience, is taken away, and the higher motive of love to the Father, urges on in the way of service. Thus the Fatherhood of God and the Redemption of Christ overcome what is selfish and mean and narrow in man's life of obedience.

(2) Let us now turn for a moment to illustrate the expansiveness of revelation, in man's relation to, and duty toward his fellow-man. No system of philosophy has ever, in any large measure, taught the rights of man. The Bible has always been the real charter of man's liberties. Canon Mozley has written something like the following. I cannot give his exact words. Ancient empires have been largely founded upon the insignificance of man. Certain modern philosophers and poets have been prone to contrast that state of things with present opinions regarding man's dignity, and claim the latter as a wonderful discovery of this new time. But it is the Bible that has taught us the true greatness of man. And this has arisen from its teaching and impressing his freedom and individuality. The emancipation of the individual naturally grows out of the doctrine of communion of man with his Maker—the inwardness of the relation. The individual comes into relation with God and in this lies the secret of his elevation.

Now here again the true idea of man, involving as it does his relations to his fellow-man, was in keeping with the expansiveness of Revelation. In the Old Testament, men were viewed in masses. The Jewish state, as a whole, was that to which the writers addressed themselves. Little was made of the individual. The state was almost every thing. The Lord was King of His people Israel, and salvation came to the people as a whole. The messages of truth were specially addressed to the heads and representatives of the people, kings and priests. The individual largely derived his spiritual importance from being a member of the nation, and by means of public services connected with national belief. It is true that we occasionally find an appeal to and a defence of the rights of the individual man—his right and duty of access to his Maker, apart from the nation. Yet the message in the Old Testament largely concerned itself with the deliverance of the nation as a whole. And what we see of individualism is but the dim rays of the coming light, which was to shine in all its fulness in Christ. We therefore find that the message of the New Testament is addressed to the individual. Christ taught the world to believe in the importance and dignity of a single soul. Let me here quote from Dr. Stalker, "The Preacher and his Models." After speaking of the message in the Old Testament, somewhat in the manner to which we have been referring, he says: "But Christ introduces an entirely new way of thinking. To Him the individual was a whole in himself; beneath the habiliments of the humblest member of the human

family, there was hidden what was more precious than the entire material world; and on the issues of every life was suspended an immortal destiny. This faith may be said to have made Jesus Christ the Saviour of the world.' Not now the Jewish nation, not any nation, can become heaven's favourites, for Christ is the Saviour for the individual man. Through the advent of the Redeemer, do we find man's dignity and destiny truly unfolded. And probably the overthrow of the Jewish nation helped to develop this individualism by leaving no place for religion, except in the individual mind. But Christ alone fully taught it.

This national idea of the Old Testament, also gave rise to other opinions, which tended to lower or confine the importance of the individual. The father had possession and full disposal of his whole family. The individual sank in the family. And this may possibly have led Abraham the more readily to look upon the call to slay his son as divine, than would now be the case. And Jephthah's conduct in regard to his daughter, and David's treatment of enemies, may perhaps find one secret of their explanation, in the parental and national absorption of the individual. At least we can understand how the moral conscience might view such actions then, differently from what it would to-day.

But we must leave this aspect of our subject. God in revealing truth to man, adapts His teaching to the ages of the world, His object being to impart the highest moral and religious principles in existing circumstances. And thus He led on to final views by slow degrees. And in doing this, we ever find the principle referred to at the outset in operation—the reproduction of the old in the new. All the good of the past is borne to a higher advance. When "the shadow of good things to come" has accomplished all its purposes, and is "ready to vanish away," the higher dispensation comes in with its fulness. It gathers up into itself all that was true and spiritual and eternal in the old economy. The New Testament church emerges from the Old, "like a spirit clothed in a new and ethereal body for a greater time." The stream of truth flows on like a great river, receiving tributary waters as it goes, till God's Son in human form appears, walking in the midst of the waters, which he supplies and controls, and will do so till they empty in the sea of glass before the heavenly throne.

II. But a word or two on the other aspect of our subject; viz: The Expansiveness of Revelation, as it relates to its interpretation. The vision of God is closed; the testimony is sealed, and the word is ended; the revelation of God as a written document is complete. There is still, however, a real sense in which the word of God expands. It is not that the Bible changes. The truth revealed is the same, but the hearts and minds to which it comes grow in breadth and depth. He knows very little of the character of the Word, who asserts that we have exhausted all that it teaches, and that human reason has reached its utmost limits, in the way of ascertaining Divine truth. There are truths in the Word that are ascertained and fixed; but it also contains principles which expand as the spiritual insight grows. As new circumstances and fresh christian experiences make new demands upon it, new revelations seem to burst forth from its pages. The spirit of truth is in its very nature expansive. Some aspect of truth may have been lying dormant, till a new change in life having taken place, it shines out clear and undoubted. The closer we get to the heart and life of the gospel, the more do we find truth: broadening with the breadth of the heart of God.

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Many of you have heard of the famous words of Pastor Robinson, when parting with the Puritan pilgrims, as they were leaving the shores of Holland for the New World: "If God reveal anything to you, by any other instrument of His, be as ready to receive it as ever you were to receive any truth by my ministry. For I am verily persuaded that the Lord hath more truth yet to break forth out of His Holy Word. For my part, I can not sufficiently bewail the condition of the Reformed churches who have come to a period of religion, and will go at present no farther than the instruments of their Reformation." Surely these are wise utterances, far-seeing views, that should characterize our treatment of the Bible. As knowledge grows, and fresh intellectual gains are made, larger views of ordinary truth are acquired. We look upon that man as idiotic, who, in such matters, will receive no further enlightenment. We say that such a man is outraging his mental constitution—he is committing intellectual suicide. And let us not be similarly guilty, in our attempts to apprehend the meaning of Divine things—to grow into the understanding of the truths of Revelation. Let us free ourselves, as far as possible, from the cramping influence of prejudice and error. There are Christians, who seem to suppose that there are no profounder depths or higher heights in the revealed mind of God, than those which they have already fathomed, or scaled. But this is surely to do dishonour to the Word. We should look for fresh revealings from its pages. Its very life is expansive. And why therefore should we for one moment suppose, that the final truth has already broken forth from its pages. False interpretations have concealed or misrepresented many a truth. And as methods of interpretation advance, we shall have yet clearer and wider views of God's principles and their application to man. Doubtless as the Bible is better understood, and as God's works in nature are better known, and thereby cross-lights fall upon the Word, our views of certain passages may require to be modified, and our opinions reset and restated. But this surely need not interfere with our faith in the living Word, as an inspiration from God. Indeed the more we study the Bible, along the line of historical development, and thus note the various steps in the progress of truth, and the deeper we see into the great truths of that revelation, as we are enabled to interpret them more clearly, the more are we convinced that the Bible is Divine. One grand purpose runs throughout the whole. The continuity of plan, the sequence of thought, is orderly and complete. As the student pursues the history of redemption, and watches the increasing light of revelation, till the full design is seen in the end, when it is found complete in Christ, he rises from his studies, with an ever deepening conviction, that such a redemptive plan could only have entered into the mind of God, and is such as He only who is King of the Ages could have carried to its issue.

But would we fully grasp the Divine in the Scriptures, and see deeper and wider into their comprehensive and ever expanding truths, then must we know their Author and do His will, allowing His word to work in us. We must commune with His teaching in our hearts and act out His precepts in our lives. Whosoever "willeth to do the will of God shall know the doctrine that it is of God." There is said to be an old church in Germany, with which the following legend is connected. In this Church at certain times a vast treasure is said to become visible. Gold and silver vessels of great magnificence, and in great abundance, are disclosed; but only he who is free from sin, can hope to secure the precious vessels. The legend is inten-

ded to suggest this great truth. In the Word of God are riches far beyond pearl or gold, but only the honest, the pure, the earnest in purpose, can hope to realize the Divine treasure. "The pure in heart shall see God." There must be moral susceptibility for the light. Only thus can we penetrate far into the truths of the Word, and prepare ourselves for that time, when we shall no longer "see through a glass darkly," when in the clear upper sunlight, we shall see light in God's light; and when "as we stand on the far-off heights of heaven, there shall spread out at our feet, the great unbounded realm of truth, rich in its unsearchable diversity, marvellous in its perfect unity and radiant in the glory that issues from the throne."



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## The Bible--The Word of God.

BY REV. DYSON HAGUE,  
(Rector, St. Paul's Church, Halifax, N. S.)

WHEN we say that the Bible is the Word of God we mean that none of the writings sprang from the personality of the writer, or could be supplied by any genius in the writers themselves.

The Word of God is distinguished by an eternal and infinite distinction from any other book ever written. There never was a book written like it. There never will be a book written like it. It does not stand merely a little higher than the writings of Shakespeare or Milton or Wordsworth or Carlyle. Every word of the Bible is the Word of God.

As the printer put it on your programme by one of those errors sometimes made, it is *the respiration* of the living God. The very breath of God breathes through it. It is not a kind of work done in the workshop of human genius or great authorship, but something come down from above and found resident within those writers whom God chose for the work.

Some of these authors were writers qualified by birth and education for this work, university men of high culture; some were not. Paul was a university man educated very highly. So was Daniel. So was Moses. And yet some of these writers were not cultured at all. It would not be at all incomprehensible to me that Peter's hand writing was bad, his words mis-spelled and his epistle written in common language; and yet the little book he wrote bears evidence of the handiwork of God. That epistle was written by the inspiration of God, the Holy Ghost. Peter was a fisherman, a Galilean, which meant a rustic, a boor. Peter was essentially a boor before his conversion. He could probably swear with far greater facility than he could reason. He was a rude, rough man. And yet this man wrote a little book; and Archbishop Leighton, one of the greatest scholars ever known read this book and studied it, and he was so humble that he occupied a very large portion of his learned life in writing a commentary on this little work of Peter's. Archbishop Leighton is in the dust to-day. Scarcely anyone reads those ponderous volumes of his; and yet as bright as the sun in heaven, as inextinguishable as its rays, are the words and the work of that illiterate fisherman, at whose feet the great modern scholar sat as little Saul at the feet of Gamaliel. This is why we say: *The Bible is the Word of God.* I want you to notice some of the distinguishing features of this Word of God.

First, you must notice its *concentratedness*.

The more you think about this, the more you will marvel at it. I hope that some of you will some day be authors and write books yourselves. If you are authors you will find one of the faults that is hardest to overcome is *verbosity*. A writer's thoughts roll along and he feels he must talk, talk, talk and his words multiply and pile up, and his book grows. Men write, write, write and their books increase till our libraries are crammed with books that

no one reads. The books that have been produced by mankind are numberless. History and poetry and biography and travels; they are countless in multitude. Now, that Bible contains the greater part of the history of the human race, concentrated within one volume. Look at Macaulay's writings alone, how numerous they are, and the works of Froude the historian. A man who would undertake to write the history of the Jews alone would fill more than one volume. Look at Josephus' "History of the Jews." The history of the Babylonians or the Persians would each of them fill a book. It would be utterly impossible to concentrate any of them in such a small space as the Word of God.

It is one of the most wonderful facts on earth—the concentratedness of this Book.

Another aspect of its concentratedness is this. The words are so small and the expressions so exceedingly curtailed in comparison with other books. Take the case of Dr. Chalmers. I take great pleasure in reading Dr. Chalmers' works. His astronomical discourses are truly wonderful. Take one of these. What is the distinguishing feature of it? Its expansiveness. He expands and expands and expands till he overwhelms you. You can take his greatest sermon and put it into one sentence. There is only one great thought in one great sermon. Or take a sermon of the late Canon Liddon, the great preacher of the Church of England. Its periods roll along like magnificent music. Expansiveness is its characteristic.

Now St. Peter says in one sentence what it has taken other men centuries to elaborate.

Think of it!

One single sentence of an illiterate fisherman. The difference is that one has a great many thoughts and few words; the others have a great many words but a few thoughts. The mentors of every age draw their learning from Peter's thoughts. I am only giving you this as a germ of thought to think out yourselves.

Another feature of God's Word is its *thought productiveness*.

The chief characteristic of a great author is his power of producing thought. Mrs. Hemans, for example, was thought the greatest poetess of her day, but she does not produce thought. Compare her with Wordsworth. Your professor will tell you that the one is characterized by music of utterance, a babbling kind of song, the other by depth of thought. To read his works requires mental exercise; you have to dig into, to study hard, to weigh carefully, to revolve the shuttles of your understanding upon it, and when you have grasped his thought you say "He has made me think. I have been into another country and I have brought back ideas with me. I am better, greater and grander than I was before." That is why Wordsworth is called the formative poet of the nineteenth century. Or take Tennyson. You cannot read the "In Memoriam" if you are a fool. The "In Memoriam" cannot be read without thought. It produces thought. It makes you think. That is a characteristic of greatness—of a great book, or a great author. The work in its complete beauty makes you greater—it gives you power.

The Bible is unparalleled as a thought-producer. Some of the greatest movements the world has ever known have had their origin in the Bible's teaching. Look at Elizabeth Fry and her grand work. Think of the abolition of slavery, of Abraham Lincoln and William Wilberforce. That book gave them their ideas. It is a thought creator. Those great movements

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which have lifted the world of its hinges and set it revolving in a new plane. Two of the greatest works in the English language are based upon Bible themes; one of them on a single chapter in Genesis. The Bible gave us "Paradise Lost" and "Paradise Regained." What of the great literature of theology—the greatest of all sciences—that literature that confounds and amazes every student of it by its range and depth? Where did the great divines get their inspiration? Take Origen, Augustine, Anselm, Calvin; men whose thoughts have framed some of the greatest works of theology. You are not prudent, if a theological student, if you do not give great attention to John Calvin. Do not heed the small talk against him. He was a truly great man. He drew his inspiration from St. Augustine, St. Augustine drew his from St. Paul and St. Paul from God. Never despise men like Luther, Calvin, Hooker, Butler, Hodge, men who have created great books, though you may not understand them. These men all drew whatever substance they had from this Book, which is the greatest thought creator of the world. Its very words make lives. That very book which some call antiquated, is the one which thirty or forty thousand of the best and most learned scholars of America and England—the leaders of the thought of millions of men—are thinking about and talking about to-day. I say any book which could do such things is the Word of God. I simply give you this idea as a germ of thought to think out for yourselves.

Another quality of the Word of God is its *lasting power* and its *wonderful circulation*. It is a hard thing for a man to write a book which will keep its life for any length of time. Any book to-day which gets an edition of thousand is above the average; any book which reaches a circulation of fifty thousand is rare indeed. There is only one book to-day which has reached an edition of two millions, and that is a work about the Bible. Gentlemen, very few books can get any large circulation to-day that are not about the Bible! This little book by Hastings, of Boston, on the "Inspiration of the Bible," is a wonderful little book. You should all read it. It is *multum in parvo*. It has, I have been told, the largest circulation of any book to-day. This shows that men are not of the opinion that the Bible is out of date.

Take a book like Robert Elsmere. Who ever talks about it now? Three years ago everybody was talking about it. I asked a bookseller one day, What about Robert Elsmere? He said that in a year or two he questioned if you would ever hear it asked for. Your children will never hear about Robert Elsmere. And yet a man said at the time it came out—he was one of those men with whom wisdom is going to die—"The foundations of Christianity are destroyed. It has nothing left to stand on." But it stands as firmly as ever.

How many books written fifty years ago have any circulation now? Was any book you know of written fifty years ago? Oh! yes, you say, Dickens. But do the masses read even Dickens now? I went to the great circulating library in Toronto, and asked the librarian if Dickens had any circulation in comparison with the trashy yellow-backed novel? "No," was the reply, "none worth mentioning."

Ah, but you say, Sir Walter Scott. But the mass of common people do not even read Sir Walter Scott. They read these trashy novels principally. Any book written over a hundred years ago? Shakespeare and Milton have a certain circulation. You will find them on most book shelves, but they are there out of deference to the current literary opinion of the time. Scarcely



any one, save the cultured, reads them.

Do you know any book over a thousand years old that has a circulation to-day?

Oh! yes, you say, Horace and Virgil.

Has Virgil any circulation to-day? Would you buy a Virgil and lie down in the grass under a shady tree and read it? I venture to say that you only had Virgil driven into you at school. Go back two thousand years. Is there any book written over two thousand years ago that has any circulation to-day? Plato, you say. Who reads Plato?

No, no. *There is not a single book in the world* over even a hundred years old that has any circulation worth speaking of to-day. For the law of God is certain and sure. "The grass withereth, and the flower fadeth; and the work of man passeth away." The tooth of time is remorseless, and every work of man becomes antiquated and passes away.

With one exception.

That exception is a book, written two thousand years ago, and to-day that book is produced at the rate of *three or four million* copies a year to supply the demand, the ever-increasing demand for it. *By its circulation alone*, the Bible proves that it is the Word of God. It is not to be compared with Plato or Aristotle or other books of its time. These books are dead and buried but the Bible lives. These books are read only by the learned few. The Bible is a book which is suited alike to the child and the scholar.

Again think of *the antagonism* the Bible has encountered. Did you ever hear of thousands of enemies concentrating their assaults upon Plato or Aristotle. How is it that the only book ever opposed in this way has the largest circulation in the world to-day. There can be no doubt that the antagonism against the Bible was never so great as it is to-day. It is nothing but law that keeps it from the fiercest assaults.

Again the Bible is read not only by all sorts and conditions of men, but *in other languages than that in which it was written.*

Now think of this. Who reads German books in our country? Who reads French books but Frenchmen? Who reads any book written in Spanish save Don Quixote by Cervantes perhaps. Who reads any Russian books but Russians? Some of you may have read Count Tolstoi's works or Kriloff's Fables, but I question very much whether any of you know very much about any other Russian authors.

The fact is.

You must be an extraordinary genius to overreach the barrier of nationality and write books that will be published *in other languages than your own.*

But here is a book written by a people that *have no nationality* to-day. By men who did not believe any other nation had any right to exist outside of themselves. And this book has commanded the attention of thousands of authors, of millions of people *in every land.*

And this is the wonderful thing. It was written by Orientals.

We do not understand orientalism. We are very occidental. The orientals do everything in the opposite way from us. With us for instance, woman is everything. We honour and respect her and take off our hats to her. With them she is nothing, a thing to be kicked and thrust into a corner. All the Chinese and Hindoos are Orientals. We think nothing of them. Any book which came from China or India would be thrown aside. We would

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not bother reading it. We belong to the dominant race of the world. We would not take anything they produced. It is worth nothing to us. And yet — the only book which commands *the universal study* of the great English and American race is a book written in the Orient. That book did not come from men. That book came from God, because, though it was written by Orientals, by men who did not believe in progress, it to-day commands the admiration of the most advanced nations of western civilization. Written in the Orient, and yet strange to say, if learned critics did not tell us it was written by Orientals, we would never descry any Orientalism in it. That book has no trace of Orientalism. I take it up and read it. It is all English to me. There may be a few pieces of imagery in it that are eastern, but my little boy would read it and find nothing Oriental in it.

Another wonderful thing. That book written by Jews and read by the world has actually created languages. It helped to create the English language. It helped to create the German language. Nay more. That Oriental book written by Jews has created language after language by itself. The barbaric tongues were *unformed* till the Bible came and had to be translated and formed their language. Instead of being Oriental and Jewish it has become the language of the country where it is translated.

*Again.* That book is *cosmopolitan* in its nature. The Jew did not understand its cosmopolitan nature. St. Paul did not understand it till God came to him. How is it that a book that came from this day has become so cosmopolitan? It is the book of God embraced by Hindoos and Chinese. I see in it that transcript of God's hand. There are no localisms about it. We have come to look upon it as the product of one hand; but it is the product of many writers. If it had been written by Greeks or Romans it might not have seemed strange if it was cosmopolitan in its nature, but the Jewish nation was intensely narrow and provincial.

*Again.* There is a combination of greatness and simplicity in the Bible. Both in complex union. Here is a Book you can read to little children, yet you can go into the next apartment and read it to an assemblage of the greatest thinkers of the world. The Herschels, Sir William Dawson, Sir Daniel Wilson. You gather them all together and say do you understand it. No. They are, to use Sir Isaac Newton's simile, like little children picking up pebbles on the shores of a great ocean. It unites greatness with simplicity in a wonderful way. You take Shakespeare. You take Carlyle. There are things in their writings hard to understand. They are beyond some people. You have in the Bible something incomprehensible and comprehensible in one. There is the 1st chapter of St. John for instance. Who can understand its first verses. You read it to a child, Oh, says the child, this is Jesus.

"He came down to earth from Heaven,  
Who was God and Lord of all,  
And His birthplace was a manger,  
And His cradle was a stall."

You ask Calvin and St. Augustine. Ask them if they have any line to touch the heights or any plummet to sound the depths of this Word of God. Most of you have read Pascal, and know his idea about the microcosm. Dr. Chalmers took his idea and made it the basis of the greatest of his Astronomical discoveries. He says: You take the world; it is something which surpasses in mystery all conception. It is only a little star in the midst of countless other stars. You might go on for billions of miles and you would not come to the end of the universe. Then you take a drop of water. You

divide it up into other drops. You go on dividing and there are little animals in the drops of water. Divide them up beyond all human intelligence, you come at last to an invisible microcosm and still *you have a universe* capable of *infinite* division, in the invisible compass of that microcosm. That little microism is a cosmos, a universe illimitable in itself. We know what the sun is. We cannot appreciate his greatness and yet he is reflected in this tiny drop of water.

Just as Pascal says, you can go on dividing that invisible microcosm, you can go on dividing the Bible. An acorn planted grows into a tree; on every one of its thousand branches it bears a thousand twigs with a thousand acorns upon them; these when planted will produce thousands of other trees bearing millions of acorns. So this Bible is a living germ and produces thousands of other germs which go on producing far beyond the comprehension of man. How is it that that book which exhausted the powers of thought in the second century goes on producing thought still in the nineteenth century.

*Lastly*, I want you to notice its satisfying power; its consistency; its reconcilability with modern thought. You hear a lot of rubbish nowadays talked about science. Do you know of any science five hundred years old worth a row of pins to-day? Do you know of any science one hundred years old worth a straw to-day? The bulk of it is rubbish. We do not believe it. We know better. Century old science is out of date and buried. How is it, then, that nearly 3000 years before Bacon and Galileo were heard of, a man wrote something that is capable of adapting itself to the scientific discoveries of the nineteenth century? We do not get this science from the countries in which the Bible was written. You read what Layard says about the science of Babylon and Nineveh and Rawlinson about the science of Egypt. Moses did not get his science from these sources. "In the beginning God created the heavens and the earth." That chapter came from God. That it was the product of a man in an age when natural science was scarcely known, is unthinkable.

One final word as to another characteristic. Its satisfying power.

It satisfied our fathers and our mothers and it will satisfy us. It gives us authentic information upon subjects that are of immense personal importance. We must know whether there is a God or not, whether we have a soul or not, whence we came and whither we are going. The Bible comes to us and gives us authentic information on these subjects. Therefore I take it and give it a place in my heart, I enthrone it in my understanding, I desire it to be a formative influence in my life. It shall be mine for time and mine for eternity. The Bible—the Word of God.

NOTE.—Mr. Hague desires us to state that the above address which was delivered in a very colloquial way, more indeed as a talk than a lecture, is a mere fragmentary synopsis of a work he has written on the subject, and hopes when his work permits to publish in book form.

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## The Discovery of the Hittites.

A ROMANCE OF ARCHAEOLOGY.

BY REV. G. J. BOND, B. A.

GENTLEMEN :

I PROPOSE this afternoon to read for you a short chapter in what has been well termed the romance of history, the discovery of the extent and importance of the Empire of the Hittites.

That great empire, which disputed the sovereignty of the ancient world with the mighty armies of Egypt and Assyria, and for long centuries held in thrall the greater part of Syria and Asia Minor, had become so entirely blotted out, the sites of its vast cities had so completely been buried in the heaps of their ruins, that it had literally been forgotten—the place that knew it, knew it no more ; it was, so far as the recognition of its existence and extent went, as if it never had been.

This has been a century of resurrection. The great empires of the Old World, of the ages we have been accustomed to call prehistoric, have arisen from their tombs to read us strange lessons as to time's mutations, and to subdue our pride in modern civilization and art with proofs of the high place reached in them, when Greece and Rome were sunk in barbarism, and when those whom the world was long accustomed to think of as possessing the earliest culture, the Hebrews, were still toiling in the brick kilns of Egypt, and chafing under the task masters of the Pharaoh of the Oppression.

Egypt, Assyria and Babylonia, within the past half-century have opened to us "quaint and curious volumes of forgotten lore," making us learn many things of which we had been profoundly ignorant, and unlearn many things which we thought we knew. The hieroglyphs of the dwellers on the Nile, and the strange wedge-shaped characters of Nineveh and Babylon have been deciphered by the marvellous concentration and adroitness of archaeological scholars ; and floods of light have been poured by their means upon the darkness that so long enshrouded the early history of the world. We tread in thought the streets of vast and populous cities, we hear the confused clamor of buyers and sellers in the market places, the chanting of the priests as they offer in the lofty temples sacrifices to Bel or Nebo or Astarte. We are driven in war chariots from the Nile to the Euphrates, from the foot-hills of the Taurus to the Plain of Esdraelon or the vale of Sharon, and around Carchemish or Babylon or Megiddo or Askelon, we see huge armies in deadly conflict, and hear the hurtling of myriad arrows and the clashing of multitudinous spears and shields. We read the storied pages of a vast literature, poetic, historic, theologic, scientific, diplomatic ; we follow Egyptian travel-

lers in tours through Palestine, a century before the Exodus, and peruse letters and despatches, which show high literary culture, and extended commerce and intercourse, at that early period.

And these things are interesting and important, not merely for themselves, not merely for the light they throw upon the history of the nations, whose records they are, but because of their bearing upon the histories of our own sacred scriptures and of the wonderful people whom the Almighty providentially chose as the medium for His revelation of Himself to universal man, and the seed in which all nations should be blessed through the incarnation of His Son. We read the Old Testament with infinitely greater understanding, appreciation and interest in the light that is thrown upon it, and upon the contemporary history of the great neighbors of the Hebrew nation, through the inscriptions and monuments of these very people; when the Pharaohs of the Oppression and the Exodus, and Tiglath-Pileser, and Sennacherib and Sargon are not mere names connected with crises in Hebrew history, but each one with a historic setting of his own, independent of and yet strikingly confirmatory of the writings of the sacred books. In these days, when friends and foes alike are placing the Bible under the microscope of the keenest-eyed inquiry and criticism, we must eagerly hail all the fresh light we can get from outside to aid in its reverent study and in its true adjustment and appreciation. This, were apology needed, would suffice, in my humble judgment, for bringing before you in this course and on this occasion, the archaeological romance of the resurrection of the Hittites.

And here let me say, in proof of the freshness of my theme, that fifteen years ago, this paper could not have been written. The discovery of the forgotten empire is one of the latest chapters in the wonderful history of search and research, to which every year, and, indeed, every day is making new and sometimes startling additions. I shall be glad indeed, if in telling the story as briefly and succinctly as I can, I succeed in making it as interesting as it is new.

Mention is made of the Hittites in many places in the Old Testament scripture. They are spoken of as the children of Heth, or more exactly Cheth, the grandson of Ham and great grandson of Noah. They appear as two distinct sections of the same people, some of them being mentioned as dwelling in connection with the Amorites in the south of Palestine, but also as having kings and a country, the position of which indeed is not defined, though from the Sidonians and Syrians being mentioned in the same connection, the supposition would naturally be that it was somewhere to the north. One passage indeed, when by the assistance of the Septuagint it is amended and made intelligible, gives their exact locality, and the Tahtim-hodshi of 2 Sam. xxiv. 6., becomes "the Hittites of Kadesh," thus giving that city on the Orontes, which we now know as having been their most southern capital as the extreme northern limit of the territory of Israel, in the palmy days of the warrior King David.

The children of Heth—the Hittites of whom the book of Genesis speaks, dwelt, however, in the southern parts of Palestine. It was from "Ephron, the Hittite," that Abraham bought the cave of Macpaloh in which he buried his beloved Sarah, at Hebron, (Gen. xxiii), and Esau "took to wife Judith the daughter of Beeri the Hittite, and Baslemath, the daughter of Elon, the Hittite," (Gen. xxvi, 34), or as it is given in another passage: "Adah, the daughter of Elon the Hittite, (Gen. xxxvi, 2.) Uriah the Hittite, the faith-

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ful, brave but cruelly betrayed general of David probably came from Hebron, where David had reigned for seven years, and Bathsheba the mother of Solomon, and distant ancestress of the Christ was, it is probable, a Hittite also. These southern Hittites are frequently mentioned in connection with the Amorites, with whom they seem to have been very closely identified. Thus in Abraham's time, at Hebron dwelt not only Ephron the Hittite and the other children of Heth, but also the three sons of the Amorite Maure, (Gen. xiv, 13) and in Numbers xlii, 29, it is said that the Hittites and Jebusites and Amorites lived together in the mountains of the interior of Palestine, while the Canaanites lived by the sea. Ezekiel (xvi. 3, 45) says of Jerusalem that its father was an Amorite, and its mother a Hittite, from which it is natural to infer that the Jebusites, whose original stronghold it was, were allied to both these peoples. The Amorites, however, are spoken of in a way which shews that they were much more widely spread over the country than the Hittites, of whom apparently but a comparatively small colony existed to the south, their great strength lying far to the north and beyond the bound of the land of promise. Even there, indeed, the Amorite seems originally to have been in possession, for the Egyptian monuments speak of the Hittite city of Kadesh on the Orontes as being in "the land of the Amur."

The great northern branch of the Hittite family is little mentioned in Scripture. The traitor who gave up Bethel to the house of Joseph, and was spared with his family in the wholesale slaughter of its inhabitants, fled, as we are told by Judges 1-26; into the land of the Hittites, and there built a city which he called by the name of his native town, Luz. This, Mr. Tomkins identifies with Latsa captured by Rameses II. and with Qalb-Luzeh in Northern Syria. In Solomon's time, the Israelites apparently acted as brokers in the purchase of chariots and horses from Egypt for the use of their northern neighbours. In the R. V. of 1 Kings, x. 28-29, we read: "And the horses which Solomon had were out of Egypt; and the king's merchants received them in droves, each drove at a price. And a chariot came up and went out of Egypt for six hundred shekels of silver and an horse for an hundred and fifty: and so, for all the kings of the Hittites, and for the kings of Syria, did they bring them out by their means." Later still, when, after the division of the kingdoms, Jehoram of Israel was besieged in Samaria by the invading army of Syria and the Lord sent a panic among the besiegers, so that they heard a noise of chariots and a noise of horses and the noise of a great host, they said one to another, "Lo the king of Israel hath hired against us the kings of the Hittites and the kings of the Egyptians to come upon us. Wherefore they arose and fled in the twilight, and left their tents and their horses and their asses, even the camp as it was, and fled for their life." (2 Kings, xii. 6-7.)

These two last references give an idea of their power and importance beyond any other mention of them in the Old Testament. In the first they are classed with the Syrians, and in the other with the Egyptians; and in the latter they are reckoned by the terror stricken hosts of Ben-hadad as probably engaged by the Israelites in company with the Egyptians; as allies for their discomfiture and defeat.

The passage quoted and referred to, with others of similar import, but less significance, give us all that we know from Scripture of the Hittites. And the little we know is bewildering enough, taken by itself. No wonder that it baffled for many a year the inquiry and criticism of Biblical scholars. Here were glimpses of a great and warlike people, possessed therefore nec-

essarily of material standing, in the shape of large cities, and recognized national existence, and yet no trace of such a people, such a distinct and prominent and powerful nationality could be found outside the Bible, either in ruins on the ground they were supposed to have occupied, or in reference on any page of known history. How could a people so important and powerful as they were represented by the Hebrew records to be, have vanished so utterly from the sight and memory of men as to have left no evidence that they had ever existed? The Old Testament told of the Hittites, and of the Hittites as a warlike and wealthy people, but nowhere outside the Bible was there a vestige of proof that such a people had ever existed, much less that they had been a numerous and influential nation.

So confident was this opinion and apparently so well grounded, that less than fifty years ago, a distinguished scholar scouted the statement of 2nd Kings, 7-6 for its unhistorical tone and declared that this was too manifest to allow of an easy belief in it. "No Hittite kings," said the over-confident critic, "can have compared in power with the king of Judah, the real and near ally, who is not named at all . . . . . nor is there a single mark of acquaintance with the contemporaneous history."

But our critic was in this instance, as critics have been, before and since in others, a little too confident, a little too assured of the fulness of his knowledge of all the facts,<sup>1</sup> and a little too dogmatic. The tables have been turned upon him with a vengeance during these past fifty years; and instead of the sacred writer being unhistoric and unacquainted with contemporaneous surroundings and events, it is the critic himself who has been found wanting. We know to-day that the Hittites were one of the mightiest peoples of ancient times; and that centuries before the incident referred to in the book of Kings, they were masters of an empire stretching from the centre and starting point of their influence on the Orontes, to the distant regions of Asia Minor. In the height of their power, as one of the greatest living archaeologists puts it, "The merchants of Carchemish, the islanders of Arvad, acknowledged their supremacy along with the Dardanians of the Troad and the Maeonians of Lydia, and their dominion extended from the banks of the Euphrates to the shores of the Aegean, including both the cultured Semites of Syria and the rude barbarians of the Greek seas." How this knowledge has been arrived at, I shall now proceed to tell.

In the year 1818 the key to the decipherment of the Egyptian hieroglyphs was discovered by Champollion, and for nine years that great Egyptologist applied his genius and patience to their study, till the long-silent records on syenite and papyrus gave forth to him their secrets. His system, perfected by Lepsius and others, engaged the labor of students in England, France, Germany, Italy and elsewhere, till the great records of Egyptian history are now the common property of scholars. Beginning by spelling out the names of Ptolemy and Cleopatra, or a bilingual obelisk found at Philae, and a trilingual tablet found at Rosetta, Egyptian scholars now read with precision and comparative ease the vast and varied literature of the builders of the Pyramids and sculptors of the Sphinx.

The Hittites figure conspicuously on the Egyptian monuments, They are there called Cheta or better Kheta, a name perfectly analogous to their Biblical title, and are first mentioned on those of the Eighteenth Dynasty. About 1600, B. C., Thothmes I. retaliated upon the Asiatic nations for the long tyranny which had been exercised over his country in the reigns of the

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Hyksos, or Shepherd Kings, and marching his armies across Palestine and Syria to the banks of the Euphrates, set up the boundary of the empire in the country of Naharina, the Biblical Aram-Naharaim or Syria of the Two Rivers—Mesopotamia. This, called by the Assyrians Mitanni and described by them as being in front of the land of the Hittites, was on the eastern bank of the Euphrates, and at that time the principal state in Western Asia. It is mentioned in Scripture as being governed in the time of the early Judges by a king named Chushan-rishathaim, who subdued and kept the Israelites in subjection for eight years. Thothmes III., who may well be called Thothmes the Great, was the son of Thothmes I. He made Egypt mistress of the entire country of Palestine and Syria. In his reign the Hittites are mentioned first. They are divided into Great and Little, probably in reference to their northern and southern divisions, before spoken of; and it is recorded that Thothmes received tribute from the king of the great land of the Kheta, of "gold, negro slaves, men-servants and maid-servants, oxen and servants." One of his captains tells us on the walls of his tomb how he had captured prisoners in the neighbourhood of Aleppo, and had waded through the waters of the Euphrates when his master assaulted the mighty Hittite fortress of Carchemish. Thothmes, who, by the way, was the maker and inscriber of the obelisk now on the Thames Embankment, in London, reigned for fifty-four years, and at his death his empire stretched to the land of Naharina on the east and the great land of the Kheta on the north.

Thothmes IV and Amenophis III his son and successor, both waged war with the Hittites, not always with the success of their predecessors. Evidently the Hittite power was increasing rapidly, for the latter of these monarchs could only support himself in his position, apparently, by entering into matrimonial alliance with the queen of Naharina. This alliance had some remarkable results. The foreign queen not only introduced foreign customs, but a foreign faith into Egypt. She refused to worship Amun of Thebes and set up the worship of the solar disc. This was the prevalent and supreme object of adoration among the Hittites of Northern Syria. It was heresy in Egypt. Yet the prince-royal was educated in his mother's faith, and on his accession, B. C. 1400; changed his name from Amenophis to Khu-en-Aten, the Refulgence of the Solar Disk, and quitting Thebes, built himself a new capital on the eastern bank of the Nile which he dedicated to the new divinity. It stood not far from Assiout and the long mound which covers its ruins is now known to the natives by the name of Tel-el-Amarna. But Khu-en-Aten, the heretic king, had only one or two successors who adhered to his novel and unpopular faith, and in a short time his capital was deserted, and Thebes once more the national and religious centre of Egyptian life.

When I mention Tel-el-Amarna, I at once strike a familiar chord in the memories of those of you at all interested in, or conversant with archaeology. Within the last few years, Mr. Flinders Petrie from this same mound of long buried ruins, has unearthed a library—a library of clay cylinders written in cuneiform character and in the Assyrio-Babylonian language—a proof that Babylonian, was at that time—as French has been in modern days, and as English is bound to be—the international tongue, and the cuneiform character the medium of intercourse among educated people. Their contents reveal the fact that the Hittites were pressing southward and were causing anxiety to the Egyptians; and one of the cylinders is a despatch from northern



Syria, praying the Egyptian monarch to send assistance against them as soon as possible. But despite the efforts of the Egyptians, the Hittites continued to advance, and Egyptian influence in Palestine became so weakened, that Rameses I., the founder of the Nineteenth Dynasty, was compelled to make a treaty offensive and defensive with the Hittite king, Saplel and thus to recognize their equality with his own empire. Seti I., (B. C. 1556), the son and successor of Rameses, at first gained great successes for the Egyptian arms. He re-garrisoned the cities of the Philistines with Egyptian troops, and sweeping northward surprised and captured the Hittite city of Kadesh. Then began a war between the Hittites and Egyptians which lasted half a century, and after leaving the latter crippled and exhausted, issued in a peace which practically left the Hittites in undisputed supremacy over Asia Minor. Rameses II. (1333), the Sesostris of the Greek historians, was the most famous of the Egyptian kings. At the death of his father, Seti, with whom he had for many years reigned in conjunction, we find him engaged in a struggle against the Hittites which occupied the greater part of his long reign. Now the Egyptians were victorious, now the Hittites. Palestine was traversed from end to end with the hostile armies, its cities laid waste and its inhabitants scattered. It is easy to understand, after reading the monuments, why the Canaanites made such feeble resistance to the invading Israelites, for Rameses II. was the Pharaoh of the Oppression, and the Exodus took place soon after his death and before the inhabitants of Canaan had recovered from the effects of his constant and terrible wars. All unconsciously, the Hittites had helped to prepare the way, for the entry of the chosen people of Jehovah into their promised land.

There are two writings of this period which have an important bearing upon our subject to-day, and from which it may be interesting if I make some extracts. The first of them is a sort of Homeric Epic—a prize poem detailing the prowess of Rameses the Great in his wars with the Hittites. It was written by the poet laureate of the period, the Royal Scribe, Pentaur. Here are some extracts :

"King Rameses was in the town of Rameses Miamun. Moving northward he reached the border of Katesh; then marched onward like his father Meuta towards Hanruta. The first brigade of Ammon "that brings victory to King Rameses" accompanied him. He was nearing the town; then the vile chief of the Kheta came; he gathered forces from the margin of the sea to the land of Kheta; came all the Naharina, the Airatu, the Masu, the Kashkash, the Kairakamasha, the Leka, Katuatana, Katesh, Akarita, Anukasa, the whole Mashanata likewise, nor left he silver or gold in his land, he stripped it of all his treasures, which he brought with him..... Then the vile Kheta chief made an advance with men and horses numerous as sand, there were three men on a car, they had joined with every champion of Kheta-land, equipped with all war gear, in countless numbers; they lay in ambush, hidden to the North-west of the town of Katesh; then they charged the brigade of Ra-Harmachis in the centre, as they were marching on and were not prepared to fight. Foot and horse of King Rameses gave way before them; they then took Katesh on the western bank of Hanruta; this news was told to the king; then he rose as Mentu, he seized his arms for battle; he clutched his corslet like Bar in his hour; the great horse that bore him, 'Victory in Thebes' his name, from the stable of Rameses Miamun within the van. The King drew himself up, he pierced the line of the foe.

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the vile Kheta he was all alone, no other was with him. When he advanced to survey behind him he found there encircled him 2,500 chariots stopping his way out. . . . . There was no chief with me, no marshal, no captain of archers, no officers; fled were my troops and horse." In this extremity, as the poet relates, the king prays to Ammon to help him, and he is endowed with such superhuman strength, that alone and unattended he defeats the foe. "Not one of them finds his hand to fight, their hearts shrank within them; their hands all dropped, they knew not how to shoot, they found no hand to grasp the spear; I made them fall into the water as fall crocodiles, they tumbled headlong one over another." The poem goes on to describe the reproaches of the king to his timid soldiery, the exultant shouts of the army at his prowess, the petition of the conquered Kheta for peace; the triumphant return of the warrior king. But although the battle was celebrated in poetic praises and depicted by the most famous artists of the day on the walls of the great Nile temples, it did not issue in as much glory to Egypt as the monarch would have it supposed. But the document is interesting as showing the vast strength and various allies of the Hittite monarch, and the range of their supremacy over the territories of Asia Minor.

The other document from which I wish to quote is the treaty between Ramesses and the Hittite king, drawn up sixteen years after this battle and sealed by the marriage of the latter's daughter to the Pharaoh. The princess took the name of *Ur-ma-neferu-Ra* and her beauty is celebrated by the Egyptian scribes. The treaty is remarkable, not only as being the first of which we have any knowledge, but also from some of its provisions. "In the year twenty-one, in the month of Tybi, on the 21st day of the month, in the reign of King Ramessu Miamun, the dispenser of life eternally and forever.

The treaty which had been proposed by the great King of Kheta, Kheta-Sira, the powerful, the son of Maur-Sira, the powerful, the son of the son of Sapili, the great King of Kheta, the powerful, on the silver tablet to Ramessu Miamun, the great prince of Egypt, the powerful, the son of Menephtah Seti, the great prince of Egypt the powerful, the son's son of Ramesses I. the great king of Egypt, the powerful—this was a good treaty for friendship and concord. . . . .

Kheta-Sira, the great King of Kheta is in covenant with Ramessu Miamun, the great prince of Egypt, from this very day forward, that there may subsist a good friendship and a good understanding between them forever more.

He shall be my ally; he shall be my friend; I will be his ally; I will be his friend; forever" . . . . .

Then follow clauses binding both monarchs to prompt assistance one to the other, in case of attack on either from outside enemies or internal rebellion.

Then there follow some interesting extradition clauses.

"If servants of Ramessu Miamun, the great prince of Egypt, leave his country and betake themselves to the land of Kheta to make themselves servants of another, they shall not remain in the land of Kheta, they shall be given up to Ramessu Miamun, the great prince of Egypt.

If, on the other hand, there should flee away servants of the great king of Kheta, in order to betake themselves to Ramessu Miamun, the great prince of Egypt. . . . . Ramessu Miamun shall deliver them up to the great king of Kheta."

There were also special clauses as to the extradition of inhabitants of either of the countries who had gone to the other, and stipulations that in the surrender of such an one "his fault shall not be avenged upon him, his house shall not be taken away, nor his wife nor his children. There shall not be put to death his mother, neither shall he be punished in his eyes nor in his mouth, nor in the soles of his feet, so that thus no crime shall be brought forward against him."

It is significant that thus in the fourteenth century before Christ, an extradition treaty was concluded between these two ancient peoples, while with all our boasted civilization, it is only within the last few years that the United States consented to a similar arrangement with Canada, and then only when practically shamed into it by a Bill passed by the Legislature of the Dominion and due to the statesmanship and sagacity of the Dean of your own Law-School—my friend, Dr. Weldon.

From this treaty, (B. C. 1312), we can see plainly the position which the Hittite empire had now attained. Side by side with Egypt in its highest glory, it ranked as one of the two great powers of the world. Never afterwards did the Egyptians dispute with the Kheta the possession of Syria, and the latter were now acknowledged lords over a territory stretching from the Euphrates on the east to the Aegean on the west, from Cappadocia on the north to the tribes of Canaan on the south. This, however, was the zenith of their power and influence, and a century or so later the notices of them, on the monuments of Egypt seem to indicate a disintegration of their widespread but sword-held suzerainty. Indeed Egypt itself had seen its best days, and the Exodus closed the epoch of its supremest sovereignty and splendor, and introduced the epoch of its slow but terrible decline.

When the monuments of Egypt fail us in pursuing the history of the Hittites, those of Assyria come to our help. I cannot stop here to tell the wonderful story of the decipherment of the strange arrow-head alphabet of the Assyrian and Babylonian—how Grotefend poring over the trilingual tablets of Darius and his successors from Persepolis, spelled out from the bewildering script the names of Darius and Xerxes and Artaxerxes, and how Larsen and Rawlinson and a host of other scholars from that small beginning have gone on to read a forgotten tongue in a forgotten alphabet, with the ease with which Hebrew is read, or Greek or Latin. Neither can I wait to tell of the discovery of great Babylon and Nineveh beneath the mounds of Mesopotamia, whence Layard and Rassam and Smith have exhumed for our education the mighty and mysterious creations of old time art, and the yet more wonderful and instructive volumes of its various literature. The great Semitic nations of Asia Minor no longer move like the unsubstantial figures of dreamland in the mists and mirages of imperfect knowledge, they have become full of life and form and energetic reality, through the patience of the explorer and the genius of the decipherer.

The first clear account of the Hittites that is found in the Assyrian inscriptions occurs in the annals of Tiglath Pileser I, the most famous monarch of the first empire, who flourished about 1110, B. C. He led his armies northward and westward through Armenia, and as far as Melatiyeh in Cappadocia. In this struggle he came into conflict with the Khatta or Khatte, as the Hittites are called in the Assyrian inscriptions. 'At the beginning of my reign,' he says, "20,000 Moschians and their five kings who for fifty years had taken possession of the countries of Alzi and Purukuzzi, which had formerly paid

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tribute and taxes to Assur, my lord—no king (before me) had opposed them in battle—trusted to their strength and came down and seized the land of Kummukh." These invaders, however, were defeated by the Assyrian king in a pitched battle; and he then proceeded to carry fire and sword through the cities of Kummukh. Its ruler being captured with his wives and family, the conqueror proceeded next to besiege the fortress of Ur-rakhinas, whose prince Sadi-antern, the son of Khattukhi, "the Hittite," surrendered to him and the wide-spread land of Kummukh—the country between Malatiyeh and Carchemish—became tributary to Assyria. About the same time 4000 soldiers of the Kaska or Kolkhians and the people of Uruma, both described as "soldiers of the Hittites", surrendered to the monarch, and with their chariots and arms and other property were transported to Assyria.

Three invasions of this territory were made by Tiglath Pileser, and each time he advanced further into Hittite territory, but he never succeeded in crossing the fords of the Euphrates which were held by the great Hittite city and stronghold of Carchemish. It is evident that as late as the end of the twelfth century before our era, the Hittites were strong enough to hold in check one of the mightiest of Assyrian kings.

For two hundred years after the death of Tiglath Pileser I, the Assyrian empire fell into decay and the records fail. These two centuries cover the period of the rise and fall of the kingdom of David and Solomon, and the rise of a new power, the Syrians of Damascus. The growth of the latter implies the declension of the power which the Hittites had swayed in Northern Syria. It is possible that in this period Hebrew and Hittite were more or less in alliance against Syria, as a common foe; for Hamath, as we shall see presently, was at one time a Hittite city, and 2 Sam. viii, 9-10, relates that "when Toi king of Hamath heard that David had smitten all the hosts of Hadadezer, then Toi sent his son Joram to King David to salute him and to bless him;" and as late as the time of Uzziah, as the Assyrian tablets tell, the Jewish king was in league with the king of Hamath, the last independent ruler of that city bearing a name in which appears that of the God of Israel—Yahubidi.

Assur-natsir-pal who flourished from 885 to 860 B. C., was even a greater warrior than Tiglath-Pileser I. He also ravaged and exacted tribute from the land of Kummukh and the country in which Malatiyeh was situated, and he succeeded in crossing the Euphrates, and exacting homage from Sangara of Carchemish. A heavy bribe bought him off from besieging it. "Twenty tablets of silver, cups of gold, chains of gold, 100 talents of copper, 250 talents of iron, gods of copper in the form of wild bulls, bowls of copper, libation cups of copper, a ring of copper, the multitudinous furniture of the royal palace, of which the like was never received, couches and thrones of rare woods and ivory, 200 slave girls, garments of variegated cloth and linen, masses of black crystal, precious stones, the tusks of elephants, a white chariot, small images of gold,"—such were the treasures by which the unwarlike king of Carchemish kept the fierce Assyrian from besieging his city—a list which shews the immense riches, and the varied industry and art of the great Hittite capital. No longer the stronghold of a nation of soldiers, it had become a huge emporium for the commerce of Mesopotamia, and its merchants felt themselves too weak to oppose the might of the Assyrian king.

Shalmaneser II, the son and successor of Assur-natsir-pal, set out to break the power of the Hittites in Syria, and year after year he harried them

with war. Sangara, of Carchemish endeavoured to rally the Hittites and their allies against the common foe, but once more Carchemish had to give up its treasures, and the daughter of its sovereign was carried away to the harem of Shalmaneser. Advancing into Hamath, he was met at Karkar by a great confederacy of the kings of Hamath and Damascus, assisted by Ahab of Israel, with 2000 chariots and 10,000 men. Here, a decisive victory made him master of the whole situation; the power of the Hittites was broken forever, the fords of the Euphrates no longer capable of defence by Carchemish, were crossed in triumph and the Assyrian was acknowledged sovereign, where the Hittite had so long held sway. Carchemish, indeed, still held out, and maintained largely its wealth and position, until in 717 B. C., the armies of the great warrior Sargon, invested and overthrew it, and took its last king, Pisiris, captive. With the capture of the great city, so long his invincible stronghold, the Hittite lost his last vestige of power in Syria, and was driven back to his ancestral Taurus. In the following year a great league of the northern peoples under the lead of the king of Ararat, arrayed itself against the Assyrian, but its forces were shattered, and the territory of the allies annexed to the domains of the conquering Sargon.

Some cuneiform inscriptions found in the district about Lake Van, in a language having no resemblance to Assyrian, give some further information in records of the campaigns of the Vannic kings about the Khate or Hittites, and the range of their territories. In the ninth century B. C., a king named Menuas overran the land of Alzi, and found himself in the land of the Hittites. Here he plundered a couple of cities and captured a number of soldiers. In another campaign he marched as far as the city of Malatiyeh, and engraved an inscription commemorating his victories on the cliffs of Palu, which is situated on the northern bank of the Euphrates, between Malatiyeh and Van; so that the land of the Hittites, according to the Vannic records, stretched along the Euphrates from Palu on the east to Malatiyeh, on the west.

This then is the testimony of the monuments to the extent and power and duration of the empire of the Hittites. The Vannic inscriptions place them, as its kings encountered them, along the Euphrates to the east and north; the Assyrian describe them to the south-west of this region, through Kummukh or Kommagene to Carchemish and Aleppo; the Egyptian records bring them yet further south to Kadesh on the Orontes; while the Old Testament speaks of a section of them, at least, as inhabiting a district in Southern Palestine.

Starting in the mountainous district of Asia Minor, descending to the plains and pressing ever, southward, northward, eastward, westward, they subdued and held in subjection for long years, a vast and a wide-spread territory, whose vassal kings obeyed their call to war and rallied around their standard with thousands of armed men. Such was the empire of the Hittites, not in the modern or even in the Roman sense of the term, an empire with common laws and a common nationality, but a vast congeries of associated, because conquered states, won by the strong arm and sharp sword of the conqueror to homage, tribute, loyalty and alliance, and kept loyal and tributary and allied, just so long as that arm remained strong and that sword kept its temper and its edge. On Egyptian syenite or Assyrian tablet, or Vannic rock, on Hebrew parchment, they come before us everywhere with the same distinctive name—the Hittites—and deeply did they

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carve that name on the history of their time, their enemies themselves bring judges.

But what of their own records? The records of their foes speak great things of them. Has nothing survived of their own to bear witness to their mighty past? Fifteen years ago, I could only have answered—Nothing, so far as can be known. To-day there is another answer, and its story forms the last, if not the most interesting chapter in this strange archaeological romance.

Away in the north of Syria, on the banks of the Orontes, stands the town of Hamah, bearing in its name a reminiscence of that ancient Hamath of Scripture and the monuments, of which it is indeed, the decayed remains. Here there was a large block of black basalt covered with curious figures and believed by the inhabitants of the town and neighbourhood to possess wondrous powers of healing for rheumatic and other affections, which made it the resort of persons afflicted in this way who were wont to stretch themselves upon it, or rub their affected members against its rough and sculptured surface. Indeed there were three other of these curious stones in Hamah, all greatly venerated by the citizens. One of them, built into the corner of a house in one of the bazaars, had been seen and noted by the traveller, Burckhardt, so long ago as 1812; but the fact had been forgotten, and Hamah was supposed by its European residents and its visitors, to possess no antiquities. Some sixty years after Burckhardt's visit, however, Mr. Johnson, the American consul, and Rev. W. Jessup, one of the missionaries of the American Presbyterian Church at Beyrout, came upon the stone and heard of the others, but were not allowed to see them. They engaged a native painter to copy them, however, and his pictures, wretched though they were, produced considerable interest amongst antiquarians, when published. But the fanatical Hamathites would have destroyed these stones rather than give them up to European possession, and they might have been lost to science, but for a fortunate incident which enabled Dr. William Wright of Damascus to have them secured and copied. A newly appointed and enlightened and honest Turkish governor of Syria—*rara avis in terra*—being about to visit Hamah, in the course of his official business, invited Dr. Wright to accompany him and that gentleman and Mr. Kirby Green, the British Consul, also in the party, persuaded the governor to purchase the stones and present them to the museum at Constantinople. The stones were accordingly purchased, in the face of the tremendous murmurings and opposition of the citizens, and a guard of soldiers placed over them at night to ensure their safety till they could be removed on the following day. The night was an anxious one, but the stones were still safe in the morning, and the work of removing them forthwith began. "It was effected says Dr. Wright, by an army of shouting men, who kept the city in an uproar during the whole day. Two of them had to be taken out of the walls of uninhabited houses, and one of them was so large that it took fifty men and four oxen a whole day to drag it a mile. The other stones were split in two, and the inscribed parts were carried on the backs of camels to the court of the governor's palace." Two days were now spent in cleansing them from the dirt of ages, and then a native was bribed to bring gypsum from the neighbourhood and casts were made of the mysterious characters. Two of them were sent to England, one to the British Museum and the other to the Palestine Exploration Fund, while the originals were despatched in safety to the Constantinople Museum.

Dr. Wright at once suggested that the inscriptions were Hittite, but his paper published in a theological periodical, attracted little notice, and the learned world called the characters by the name of Hamathite. Dr. Hayes Ward of New York, was the first to notice and publish the fact that the lines were *boustrophedon*, that is, that they read alternately from right to left and from left to right in the direction the characters faced, as a ploughing ox turns at the end of the furrow, and he further discovered and published the fact that the characters on the stones were similar to those on certain clay impressions of seals found by Layard, among the ruins of Nineveh. In 1876, two years after the publication of Dr. Wright's article, of which he had not heard, Prof. Sayce, of Oxford, in a paper before the London Society of Biblical Archaeology on these Hamathite writings, suggested that they were probably Hittite, Hamath being close to the borders of the Hittite kingdoms—and in a very short time these conjectures were confirmed by the discovery of the site of Carchemish and the finding of similar inscriptions among its ruins. The peculiar characters now became recognized among archaeologists not as Hamathite, but as Hittite, and the attention and interest evoked by their identification increased every day.

Meantime another find was made in Asia Minor. More than a century ago a German traveller had noticed two curious figures sculptured on a wall of rock at Ibreez or Iyris in ancient Lycania. One of these was evidently a god, holding in his hand a stalk of corn, and the other a man standing before him in an attitude of devotion. Both figures were shod with boots with upturned ends, the god wearing a tunic reaching to the knees, and a peaked cap ornamented with horn-like ribbons. A century elapsed before the spot was again visited by a European traveller, and he took a rough drawing of the figures which was afterwards published. In 1875 Rev. E. J. Davies visited and took accurate drawings of the figures, which he published with a description in the Proceedings of the Society of Biblical Archaeology, in the following year. He noticed that they were accompanied by an inscription in what were then known as the Hamathite characters. Still another stone was meantime found at Aleppo, only to be destroyed by the fanatical Moslems as soon as they knew the Franks valued and might obtain possession of it. In 1879 it struck Prof. Sayce that similar figures to the one at Ibreez had been found sculptured in other places in Asia Minor, at Ghiam Kalersi, at Boghaz Keni in Cappadocia, and far away by the shores of the Aegean at the Pass of Karabel. If these also were found accompanied with inscriptions in the characters discovered at Hamath, their identification as specimens of Hittite art, and witnesses to the wide extent of Hittite influence, would be complete. Further inquiry and research confirmed the truth of the conjecture, and its last link was completed by a personal visit paid to the pass of Karabel by the archaeologist who had suggested it. Here, cut high in relief on the rocks of the ancient pass from Ephesus to Sardis, were the figures of two warriors, one on each side of the roadway, and represented as marching in the direction of the sea. Herodotus mentions them as representing the great conqueror, Sesostris-Rameses II. of Egypt. Under a body guard of Turkish soldiers to keep off the brigands, Prof. Sayce spent hours in the study and copying of the figures and inscriptions, which proved as he had anticipated to be Hittite and not Egyptian. And thus from Hamath on the Orontes to Karabel on the shores of the Aegean, all along the great, ancient highways from Asia to Sarvis were found the silent but eloquent witnesses of

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Other discoveries have since been made and a considerable and learned literature has been written on the subject. But the material at hand in the way of inscriptions is as yet comparatively small, and no universal agreement has as yet been arrived at as to the significance of the Hittite hieroglyphs and the character and meaning of their curious writings. A bilingual silver boss, apparently once ornamenting the handle of a dagger or short sword, and written upon in cuneiform and Hittite, has afforded a starting point for decipherment, and the archaeologists only await some longer bilingual inscription than that furnished by the few words on the silver boss, to re-construct, as in the case of Egypt and Assyria, the long silent speech of the ancient Kheta. Learned and ingenious methods of translation have indeed been put forward by Major Conder, Mr. Ball, and Prof. Campbell of Montreal, who in two elaborate volumes has gone deeply into the subject from a philological point of view. Meanwhile we must wait for further finds and fresh light.

But as it is, we know a great deal; and perhaps I cannot do better in closing than to summarize our knowledge from the sources I have mentioned.

From their own sculptures we can see what kind of people they were in appearance and we can see too that their Egyptian foes did not caricature them in representing them as they did. They were an ugly people, with very prominent nose, heavy upper lip and retreating chin and forehead, yellow of skin and swarthy of hair. Their figure was short, thickset and clumsy. Their dress consisted of a tunic reaching to the knees, their head was covered with a peaked cap and their feet were shod with most peculiarly formed boots turned up at the toes. Their weapons were the spear and a sort of double-headed battle axe, and the Egyptian monuments represent them as fighting in light chariots drawn by two horses and carried on wheels with six spokes. They had all the facial and cranial marks of the Mongoloid races, and were a people akin to the Chinese and the Tartars. "The type," says Dr. Charles Wilson, "which is not a beautiful one, is still found in some parts of Cappadocia, especially among the people living in the extraordinary subterranean towns which I discovered beneath the great plain northwest of Nisgeh."

In religion, the Hittites approximate to their Semitic neighbours, and it is probable that their own early forms of nature worship were modified by those of the Assyrians and Phoenicians. Their supreme deity was Athar-Ati, corresponding with the Ashtoreth of Canaan, and Sutekh the counterpart of the Semitic Baal. On the rocks of Mount Sipylus, not far from Ephesus, may still be seen the statue of the great Hittite goddess, though the Greeks thought it the fabled Niobe, turned to stone,—and "Diana of the Ephesians" was undoubtedly a survival and modification of the ancient goddess of Asia.

Their intellectual capabilities are evidenced by the fact that they invented for themselves a system of writing. Their architecture, as shewn by the few ruins that have been brought to light, was of no mean character, and their skill in fortification was marked. They worked largely the silver mines of Cappadocia and were accomplished metallurgists in gold, silver, copper, iron and bronze. Silver and iron were used by them as a medium of exchange, and the "maneh of Carchemish" was the recognized standard for long years, not only among themselves, but among their neighbours and rivals. Carchemish was indeed the centre of the overland trade of Western Asia.

Their furniture was of a very sumptuous description. They reclined on



couches inlaid with ivory. At meals they sat on chairs, like the Egyptians, these chairs being provided with backs and foot-rests; and their food was placed on low tables something like our camp stools in shape. At their banquets, music was performed on the lyre, the trumpet and a kind of guitar. They were a literary people—the Egyptians speak of “scribes of the vile Kheta”—and there seems to have been among them a sort of guild of men of letters. Kirjahp Sephir or Book-town in the south of Palestine, was one of these cities and it is probable that it had a large library and that many such libraries may yet be unearthed.

Their dress indicates their origin. They were originally mountaineers, from the cold plateaus and snowy slopes of the Taurus. The peculiar round toe boot is a snow-boot, of a type still worn among the mountaineers of Asia Minor and Syria. Indeed I have seen just such boots among the native passengers between Beyrout and Smyrna. One of their commonest hieroglyphs is what we call a “mit”—a fingerless glove, of a kind only worn in cold climates and still worn in the uplands of their country. Yes, these conquering Hittites were originally rough mountaineers, swooping down on the rich plains and cities, conquering them one by one, gradually changing their own habits, availing themselves of the advantages of the civilized states they overcame, assimilating their modes of life and religious observance, but bringing the strong individuality of their own nature to bear upon everything in art and war and worship which they borrowed from their vassals. And thus they came to have an art and a culture peculiarly their own; and they carried this with them wherever they extended their influence. And that as we have seen was over a very wide sphere. To the south it touched the proud people who built their splendid cities along the banks of the Nile; to the north and west it reached the rough Dardanians on the shores of the Aegean; and though the Hittite armies never crossed to Europe, their influence unquestionably did. That influence is seen in the art-treasures unearthed through the labors of Dr. Schlieman at Mycenae, and heard in the tradition that its rulers came originally from Lydia bringing with them the wealth and civilization of Asia Minor. Egypt and Phoenicia did much for Greece, we know. It will be found some day, perhaps, that the Hittites did as much or more. Mr. Gladstone thinks that the Keteians of Homer were Hittites. Perhaps they were. At all events, across the narrow Aegean, uncrossed by the conquering Kheta themselves, the art and civilization they represented had made common in Asia were carried by the peoples they had conquered, to educate the prehistoric peoples that were destined to still further develop and perfect them, and in their turn to aid in sending them broadcast over a wider world than Homer's fancy ever dreamt of.

Prof. Campbell of the Presbyterian College in Montreal finds the Hittite emigrant in the Basques of the Pyrennes, in Japan, in Corea, and in India. He finds him also in America, in the small, swart, squalid Esquimaux of the far north, in the noble Red Man of the Iroquois and kindred tribes, in the splendid but unfortunate Aztecs of Mexico and Peru. Perhaps he is right. Certainly he works out his theory with a magnificent array of scholarship, ingenuity and research.

In concluding this hurried and very inadequate presentation of the subject, I may express the hope that I have stirred up a desire in the minds of at least some of you who have heard me, for further investigation and reading in this and other cognate studies in the delightful and important field of

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Biblical Archaeology. To such I would commend the series of volumes published by the Religious Tract Society of London, under the title of *By Paths of Bibl: Knowledge*. They are cheap, they are popular in style, they are written by scholars of acknowledged position in the subjects of which they treat. To Prof. Sayce's volumes in the series I am chiefly indebted for the information I have detailed in this paper. Those who wish further reading on the special subject of the Hittites will find it in Dr. Wright's *Empire of the Hittites*, Prof. Campbell's *The Hittites.—Their Inscriptions and their History*, and the latest and probably the fullest information in a volume just published in Brussels, Lantsheere's *The Race and Language of the Hittites*.

Finally, gentlemen, I confess to a good deal of enthusiasm in respect to these old lands and these old times and peoples. I have been over not a little of the ground we have traversed in thought together to-day. I have looked out over the sands from the summit of the Great Pyramid, and seen the tombs of the Sacred Bulls under the ruins of Memphis. I have gazed into the stony features of the Sphinx and looked close into the stern set face of the Pharaoh of the Oppression, as he lies in state after his three thousand years of burial in the Museum of Boulak. I have spent a Sabbath morning with my Testament on the summit of Calvary and gone out in the Sabbath evening over Olivet towards Bethany. I have bathed in the waters of the Jordan and boated on the placid bosom of the Sea of Galilee. I have climbed the hills of Nazareth and dwelt in Damascus, hard by the "street which is called straight." I have three times crossed over Anti Lebanon and Lebanon, and have stood under the shadow of the great stones of Baalbek and beside the sculptured tablets of the Nahr-el-keleb, where Shalmaneser and Sennacherib and Rameses the Great—the old world-conquerors—have recorded their victories on the face of the rock. I have walked the streets of Smyrna and read the 19th chapter of Acts in the ruins of the temple of Diana at Ephesus. And then crossing the Aegean, I have sat on the slopes of Mars Hill and read St. Paul's sermon to the men of Athens, and from the crumbling steps of the Parthenon, at night, watched the full moon rise over the summit of Hy-methus and flood the stately, though shattered pile with its weird, and unearthly splendor. And so the strange glamour of the East is over me this day.

And more than that. I believe that the key which is to unlock for us many of the mysteries of the past, which is to solve for us many of the perplexities which agitate the minds of men in reference to God's revelation and God's method and material of revelation to His ancient people, and through them to us, is in the hands of the Nineteenth Century. That key is the explorer's spade. Under the practical genius of Schlieman, the mounds of Hissarlik have given up their long-kept secrets and treasures, and ancient Troy, as in Homer's immortal Epic takes its place no longer as a fable but as a fact. Mariette, Maspero, Brugsch and Petrie have unearthed for us the Egypt of the great dynasties and the great decline.

"We have dug up Homer and Herodotus," wrote Prof. Sayce a year or two ago, "we shall yet dig up the Bible." Yes, I believe we shall, I believe we shall. When the sick man of Europe has breathed his last; when the unspeakable Turk no longer curses with his misrule the fair lands of Palestine; when the spade of the explorer is free to dig in the ruins of the eight cities which lie buried below modern Jerusalem; and in the mounds which cover the sites of the long dead cities of Israel, who shall tell the treasures

that may be found? Why may not the embalmed bodies of Jacob and Joseph and possibly of the old Sheikh Abraham be brought up, as well as those of the Egyptian Pharaohs who knew them not? And in the underground and intricate honeycomb of the Jerusalem subways there is room not only for the Ark of the Covenant, which the Rabbins say is buried there, but for a vast repository of sacred documents and memorials dearer than life to the ancient Jew and dear, too, to the modern Christian.

Gentlemen, you and I believe in the God of truth, and in His Word, which is also truth, and neither you nor I are afraid of the effects to that God or to that divine word, of honest, earnest, fair-minded criticism. But I submit that the silencing and shaming of that criticism which reads out of and sometimes reads into the records of Holy Writ, the fancies of an untrammelled and often irreverent imagination, is sure to be accomplished by that criticism which appeals to the truth-telling facts of contemporary history, digging as for hid treasures in the mounds which cover the ruins and the records of the races of the past, and poring over these records till they bring forth their secrets—impartial and unimpeachable witnesses to the Truth of God and to the God of Truth.



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## The Samaritans and Their Pentateuch.

REV. T. CUMMING.

*Mr. President and Students of Dalhousie University:*

I have selected as our subject for consideration this afternoon "The Samaritans and Their Pentateuch." In explanation of my choice of this subject, I may say that when I was travelling through the Lands of the Bible in Central Palestine, and in their far-famed Pentateuch to which they still cling with fond tenacity. In my college days of pleasant memory, our professor of Biblical Literature spoke with subdued emotions of the Samaritan Pentateuch, as if there were some impenetrable mystery hanging over it, and at the same time said it was of considerable importance in Biblical criticism. At a much earlier period of my life I cherished the fond hope that I would some day visit the Land that had been trodden by patriarchs, and prophets, and by the Eternal Son of God, and I accordingly took careful note of the studied statements of the learned professor, and resolved, if possible, to see the mysterious manuscript for myself. In the good Providence of God, my long-cherished desire has now been gratified, and in this, as in many other matters, the dreams of my boyhood have become sober realities in my more mature years.

It affords me very much pleasure to be present with you to-day, and give you in a few brief statements my personal impressions of the few Samaritans still living, and of the portion of the inspired Volume which is still sacredly guarded by them as an heir-loom of by-gone ages. As you all know well, we read very frequently in Scripture of one or more of the people who are called Samaritans. It was one of these people, you remember, who acted the noble part in the parable of the good Samaritan. The traveller who went down from Jerusalem to Jericho fell among the thieves, and was left in a helpless condition by the wayside with his life's blood gushing from his sore wounds. But when the priest and the levite heartlessly passed him by, taking the other side of the road, a Samaritan who came along acted the friendly part towards him, and tenderly cared for him. When I was going down from Jerusalem to Jericho I traversed the pathway that is represented in that parable, and had dinner in the little Inn by the wayside that stands in the place where the traveller was wounded. It is to this day called the Inn of the Good Samaritan. Then you remember the ten Lepers who were cleansed by the Saviour when He was on the way from Galilee to Jerusalem. Nine of the number gave no thanks to the Great miracle-worker for restoring them to health. But one of them fell down before Him, and thanked the sympathetic Healer for what He had done for him. He was, we are told, a Samaritan. Then we have here the remarkable woman who carried on the conversation with the Saviour at the Well of Jacob, as we read in the fourth

chapter of the Gospel by John. She was, the inspired Evangelist informs us, a woman of Samaria—one of these Samaritans. When we inquire into the origin and ancestry of these Samaritans we find that they were mainly the descendants of heathen colonists who were brought into the land of Samaria between six and seven centuries before the commencement of the Christian Era. When the ten Tribes of Israel, you remember, were carried away out of their own land into captivity, Shalmaneser, King of Assyria, brought a number of heathen colonists from various parts of his wide Empire to take their place in the cities of Samaria. The inspired historian says in the Second Book of Kings: "The King of Assyria brought men from Babylon, and from Cuthah, and from Ara, and from Hmath, and from Sepharvaim, and placed them in the cities of Samaria instead of the children of Israel; and they possessed Samaria, and dwelt in the cities thereof." (2 K. 17: 24.) These heathen colonists thus brought into Samaria took the name of the country into which they were brought, and so were called Samaritans, just as if foreigners who come to reside in our great and growing Dominion should take the name of Canadians; a very good name, certainly, for immigrants to take. When these colonists first came to Palestine they worshipped the idol-gods of their own nation. But they were not long in the Holy Land until, as we are told, they applied to their Sovereign for a Jewish Priest to teach them about the God who was worshipped in the land of their adoption. And, as the result, they became professedly worshippers of the true God like the Jews themselves. In the course of time the descendants of these Samaritans began to claim that they were the kith and kin of the patriarch Jacob, and not of Gentile, or as we would say, of heathen origin. Josephus, for example, says that they claimed to be the descendants of Joseph, one of the sons of Jacob. And so, in the fourth chapter of the Gospel by John, the woman of Samaria, giving expression to the national pride of her people says: "Our father Jacob gave us this well." But their claim to this high honor requires a little special pleading. The ancient Samaritans were, no doubt, the descendants of Jacob. They were the ten tribes descended from the ten sons of Jacob. And it is quite possible, even probable, that when these ten tribes were carried away into captivity a few of the people may have been left in the land, a few that may have hidden themselves among the rugged mountains of their country, and so escaped the notice of the conquerors. If the heathen colonists who were brought into Samaria intermingled with these straggling Israelites that may have been left in the land, as they probably did, they would thus have just a slight claim to regard themselves as the descendants of the Jewish patriarchs. And as further strengthening their claim to the honored ancestry, we know that after they adopted the Jewish religion quite a number of malcontent Jews left their own people and went over and identified themselves with the Samaritans. The Jews, however, utterly deny that these Samaritans, so-called, have any connection with their patriarchs. They regard them as out and out heathens, and refuse to have any friendly intercourse with them. Whatever may be the exact facts of the case these Samaritans have had a very trying, eventful history as a people. There is no time, and no necessity, now to mention the facts of their long, chequered history. But I may say in a word that they have passed through wars, and persecutions, and trials, and disasters, until now they are a mere remnant of what they once were. In past times they were a numerous, powerful people. When I saw them they numbered all

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told, men, women, and children, just one hundred and sixty souls! They now live, where they have lived for many generations in the beautifully situated city of Nablus, in Central Palestine. The Old Testament name of the city is Shechem. In the New Testament it is called Sychar. When the victorious Romans conquered Palestine they called the city Neapolis, or the new city to indicate the improvements they made on it. And now the Arabs, who from some peculiarity in the structure of their vocal organs invariably pronounce the letter "p" as if it were "b," have called it Nablus. The beautiful valley in which this old historic city is situated has been called the Eden of Palestine on account of its great natural beauty and fertility. The valley in its widest part is only about five hundred yards in breadth. It lies between the two celebrated mountains on which the blessings and the cursings were pronounced by Joshua and his people when they came into the land of Canaan; on the north side Mount Ebal, on the south side Mount Gerizian. It is at the head of this beautiful, fertile, valley that the city of Nablus, with its 12,000 inhabitants, is situated. It is in the south-west part of this city that the one hundred and sixty Samaritans of whom I am now speaking have their quarters. They have there a small Samaritan Synagogue in which they regularly keep up the worship of God in very much the same way as I have seen the Jews do in their Synagogues. What I was particularly anxious to see in their synagogue was their celebrated *Samaritan Pentateuch* their copy of the five Books of Moses which they maintain was actually transcribed from the original autograph of the old Jewish law giver, Moses himself. I had read and heard many conflicting statements in regard to this ancient copy of the five Books of Moses. Learned professors, I knew, spoke guardedly of it. I was particularly anxious to see it for myself. I knew that they had two modern copies of the old Manuscript, and that they generally impose on those who do not know any better by making them pay for a sight of the old, original manuscript and then show them one of the modern copies. But I told our dragoman that unless he secured a promise from the high priest that he would show us the original Manuscript I would not go near their Synagogue at all. To this proposal the high priest agreed, and so I had the privilege of seeing what is in any case the oldest copy of that portion of the Word of God that is now in existence. The high priest, when I was introduced to him I found to be very agreeable in his manners. Though as yet comparatively young he had a respectable, patriarchal appearance about him which made a very favorable impression on all of our company, not excepting the ladies. He was tall, and rather slender, to be in such an exalted position, but he was a decidedly handsome, good-looking man. The old roll of the five Books of Moses which he showed us was carefully kept in a silver cylinder, about two feet, I should say, in length. When he unrolled a part of it to our view it did look old and worn enough to have been written as far back as the time of Moses. It was written in the old Samaritan character, and I was delighted to find that I could read it almost as easily as I can read my Hebrew Bible. My time, as you will readily understand, permitted me to read only a few sentences of it, and to ask its guardians a few questions respecting its origin and history. And even if I had ample time to examine it thoroughly, I do not profess to be able to speak dogmatically of its merits or demerits. Only ripe Oriental scholars, like Dr. Green, of Princeton, and Dr. Briggs, of New York, are entitled to speak with authority of its actual value in the realm of Biblical Criticism. But my personal

observations of the venerable Manuscript, hurried and imperfect though they were, have helped me very much in understanding what I have read and heard respecting it. And if I were asked to mention some of the sights that interested me most in my journey round the globe I would say that after Bethlehem and Gethsemane, and Calvary, and the Pyramids of Egypt, I was most interested in this old Samaritan Pentateuch. I could easily spend hours in speaking of this venerated document, but our time, and possibly your patience, will permit only a few statements in regard to it at present. It is written, as I have said, in the old Samaritan characters, which, no doubt, are more like those in which God promulgated His Law by Moses than the comparatively modern square letters in which our Hebrew Bibles are now written. Each word, as I noticed, is separated by a dot. There are no vowel points, or accents, or any of the diacritical points, which the Samaritans correctly regard as mere Rabinnical inventions. Every section is closed with a blank space. By an ingenious thickening of one or two letters down the centre of the Manuscript, its guardians positively affirm that this remarkable inscription is stamped upon it: "I, Abisbua, son of Phinebas, son of Eleazar, son of Aaron the Priest—the favour of Jehovah be upon them—for His glory I have written this Holy Torah in the entrance of the Tabernacle on Mount Gerizim, near Bethel, in the thirteenth year of the possession by the children of Israel of the Land of Canaan, and all its boundaries; I thank the Lord." I did not see that wonderful Inscription on the Scroll, and so ask you to take what the Samaritans say in regard to it, as I do, *cum grano salis*. It is much more probable that the famous Manuscript was transcribed from an earlier document at the time when the ten Northern tribes separated from the Southern Kingdom of Israel in the days of Rehoboam. The other two Manuscripts at Nablus are not nearly so old, or so old-looking as the one of which I have spoken. They were probably transcribed, as Captain Conder supposes, about the seventh century of the Christian Era. But the last word has not yet been spoken in regard to the exact date of any of them. The modern higher critics, of whom we hear and read so many wonderful things in this wonderful age, will no doubt soon be able to settle the point to their entire satisfaction.

In regard to the Text of this celebrated Recension it is enough here to say that in the main it entirely agrees with our own copies of the Five Books which the Jews say are the writings of Moses. William Robertson Smith in the Encyclopedia Britannica says of it that "for the most part it has only microscopic variations from the Torah of the Jews." One of these variations as an example of others in which the Samaritans agree with the Septuagint, is certainly clearer than the corresponding passage in our Version. In our Hebrew and English Bibles we read in Exodus xii: 40, "Now the sojourning of the children of Israel who dwelt in Egypt was four hundred and thirty years." In the Samaritan Manuscript we read. "The sojourning of the children of Israel, and their fathers who dwelt in the land of Canaan and in the land of Egypt, was four hundred and thirty years." But the treatment to which these ardent Samaritans have subjected the Ten Commandments makes us a little cautious I must say in receiving the emendations and variations which we find in their text. For sectarian purposes they have written the first and second command of the Decalogue as one commandment: and then their tenth commandment reads: "Thou shalt worship the Lord thy God on Mount Gerizim." But a truce for the present to dry criticism.

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The theological Seminary is the place for a full discussion of this old half Bible to which the Samaritans of Nablus are clinging as tenaciously to-day as their ancestors have clung to it for many past generations. One thing should be said in regard to it, and can unhesitatingly be said in the hearing of the intelligent, enquiring, young students now before me, it is a strong confirmation of the substantial accuracy of the first Five Books of our Hebrew and English Bibles as we now have them. That I think is worth while saying in the present day when the critics and the commentators are so much divided in their opinion in regard to the authorship and inerrancy of the Pentateuch, as well as of other portions of our grand old Bible.

But for the present, carefully replacing the well-worn Manuscript in the silver cylinder from which the High Priest there reverently took it, I wish to mention two or three things for which these Samaritans themselves are particularly noted as I saw them in Nablus. So far I have spoken with almost unqualified approbation in regard to this interesting remnant of a once numerous people. I did feel myself wonderfully drawn towards them. I can never forget the kindness they showed to me and my fellow travellers in their little synagogue at the foot of Mount Gerizim. And we cannot but admire their fidelity in sacredly guarding what they honestly believe is the only supernatural revelation which God has given, or ever will give, to the world. It requires quite an effort on my part to write, or speak, a single word to the disparagement of these loyal, devoted worshippers of the living and true God according to the dictates of their conscience. But I must keep to facts, and not to fancies, and one of the facts in regard to the Samaritans of Nablus is that while clinging tenaciously to their half Bible *they are noted for their narrow, sectarian, views on the subject of religion.* Their contention is that Mount Gerizim is the one and only place on this round globe on which God can be properly worshipped. They sincerely believe in the existence of the one living and true God, and having never heard of the higher critics, they also believe that the five Books of Moses, Genesis, Exodus, Leviticus, Numbers, Deuteronomy, are a revelation from God. But they stoutly maintain that Mount Gerizim, towering up in its rugged grandeur 2600 feet above the sea, is the one and only true place on this earth on which to worship the one living and true God. To fortify themselves in this position they have taken the liberty to change a word, as nearly all competent scholars admit they have done in their copy of the Books of Moses. In the 27th Chapter of Deuteronomy in our Bible, Moses is represented as saying to the Israelites: "It shall be when ye be gone over Jordan that ye shall set up these stones which I command you this day in Mount *Ebal*, and there shalt thou build an altar unto the Lord thy God, and thou shalt write upon the stones all the words of this law very plainly." In their copy of the Scriptures the Samaritans have written the word "Gerizim" instead of "Ebal," and then contend that Gerizim, and Gerizim alone, is the one true place of worship for the people of all the earth. As the woman of Samaria at the well of Jacob says to the Saviour, pointing to Mount Gerizim: "Our fathers worshipped in this mountain," implying her belief that all other people should do the same thing. Just as the Jews in their blindness said, and many of them still say, Jerusalem, and only Jerusalem, is the true place in which to worship God. It is against this narrow, sectarian view of religion that the Great Teacher uttered His memorable, wide-reaching, words: "Neither at this mountain," Gerizim, "nor yet at Jerusalem shall ye worship



the Father." That is, at neither of these mountains exclusively does God wish to be worshipped, but at both of them, and at every other mountain and valley on the face of the whole earth. "God is a Spirit," the Great Teacher says. He is no local deity, confined to one particular mountain or valley, or any particular time, or place, or form of worship. He is omnipresent—everywhere, present. As well might the little bay on the sea-shore claim all the waters of the mighty ocean as its own, or the little flower garden claim all the rays of the sun as its own, as for the people of any one church or denomination to imagine that they alone, and they who join in with them, have the exclusive right to the blessings of God's salvation. All bays on the sea-shore have an equal right to the waters of the mighty ocean. All flower gardens have an equal right to the rays of the sun. And so we believe that we can find God, and worship Him, and receive His blessing, in any place, and in connection with any religious denomination where He is worshipped in spirit and in truth. In order to enjoy the blessings of salvation it is not necessary for us to climb up to any Mount Gerizim, or Jerusalem, of this or that particular denomination. "Wherever we seek Him He is found and every place is holy ground." We must therefore strongly disapprove of this narrow, sectarian, view of religion whether it is manifested by the Samaritans, or any other people in ancient or modern times. "Have we not all one Father? Hath not one God created us?"

"There's a wideness in God's mercy  
Like the wideness of the sea,  
And a kindness in His justice  
That is more than liberty."

"Our little systems have their day,  
They have their day and cease to be,  
They are but broken lights of Thee,  
And Thou, O Lord, art more than they."

Then I must say of my good friends, the Samaritans of Nablus, that though I respect them very highly I cannot approve of the *revengeful spirit for which they are noted*. They are, I am sorry to say as much noted for the revengeful spirit which they cherish towards the Jews, as they are for their narrow, sectarian, views of religion. These awful people, the Jews, it seems from history gave mortal offence to the ancestors of the Samaritans on one occasion in the days long gone by. You all remember the circumstance as we find it recorded in the Book of Ezra. When the Jews returned from their captivity in Babylon they began at once, as we are told, to rebuild the temple in Jerusalem. The Samaritans, who were then a numerous and powerful people, asked permission to join with them and assist them in building up the temple for the worship of God. The Jews declined their offered help as they wished the temple to be a place of worship for themselves, and not for other people. This mortally offended the Samaritans, and so, out of revenge to the Jews they resolved to build a temple for themselves on Geirzim, and do all in their power to hinder the Jews in building their temple in Jerusalem, and so from that day to this, these people have continued to cherish this bitter, revengeful spirit to the Jewish people. The woman of Samaria says in the fourth chapter of the Gospel by John, the Jews have no dealings with the Samaritans. But it is equally true that the Samaritans have no dealings with the Jews.

This revengeful spirit, I am sorry to say, is not confined to ancient times and Eastern nations. We can find it in every neighbourhood. Conversing a short time ago with an old resident of the prosperous community in which

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I reside, I asked him if he ever attended any of the churches in Truro. "NO" he replied, with a deep, broad, emphasis which expressed very forcibly the spirit in which he uttered the negative. "How is that," I said, "as you have lived so long in a place in which there are so many excellent churches?" "If you knew," he replied, "what one of your elders once did to me you would not ask that question." "He must have been an awfully bad elder that," I said, "do I know him?" "No," he continued, "you never saw him. He died thirty years before you came to the place!" And so, out of revenge for some little offence that was given him by a servant of God who has been thirty years in heaven, this old man has not in all these years darkened the doors of any of the churches in the town in which the offending elder resided! Lord Bacon has said that "revenge is a kind of wild justice," and another old writer has said that "revenge is sweet." But, really, it is carrying the matter pretty far when one imperils his own salvation to have revenge on some member of a church who has offended him, and particularly to keep up the revengeful spirit long years after the offending party is forever safe in the happy land where all quarrels are eternally hushed into stillness. "If ye forgive not men their trespasses neither will your Father who is in heaven forgive your trespasses." "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them who despitefully use you, and persecute you." "If thine enemy hunger feed him; if he thirst give him drink; for in so doing thou shalt heap coals of fire on his head." I think the Jews acted a very unkind, unbrotherly part in refusing the help which the Samaritans offered in building the temple. But at the same time I cannot justify the revengeful spirit which the Samaritans manifest to them on that account. "Vengeance is mine, I will repay saith the Lord." "By this shall all men know that ye are my disciples if ye have love one to another."

But I must hasten to notice that these Samaritans are once more noted for *doing precisely what their ancestors have done for the past twenty-five centuries*. In their little synagogue in Nablus they still worship God in precisely the same way their ancestors did, ever since they adopted the Jewish religion. And then particularly once a year they observe the Passover on Mount Gerizim just as their forefathers did twenty-five hundred years ago. As I have said, the Samaritans built a temple on Gerizim in the time of Ezra and Nehemiah. Sauballat and Tobiah were their leaders at that memorable time in their history. That temple was destroyed, as we learn from history, over a hundred years before the commencement of the Christian Era. But the foundations of the temple are there to this day. And so once every year all the Samaritans go up with great solemnity to the spot where the temple stood and observe the Passover according to the literal requirements of the old ceremonial economy. And just so in regard to all their seven feasts and other religious exercises, they do precisely as their forefathers have done in all these by-gone centuries.

They still keep Saturday as their Sabbath with great strictness, allowing no labour, or trading, or cooking, or lighting a fire, resting from all worldly employment on the whole of their sacred day.

In some respects we may say this is creditable to these Samaritans. It is right for us to cherish fondly the memory of our forefathers. And so it is right to hold with a firm grasp all that is good and true in the historical past. But just notice where the creed and the conduct of these good people leave

them. Since their forefathers drew up their creed God has given further revelations of His will to the world than those contained in the Samaritan Pentateuch. He has given all the Old Testament Psalms, and the Prophets, and the whole of the New Testament Scriptures. But the Samaritans say, we cannot admit these writings into our creed, because they are not in the creed of our ancestors. Then, particularly, has Jesus of Nazareth come into the world as the promised Messiah, the Saviour of the world. He is unmistakably the Lamb of God, foreshadowed by the Passover Lamb. But the Samaritans say we must still offer up the Passover lamb, and look forward for the Messiah to come because that is what our ancestors did before us. And so the great world has been moving on rapidly during the past twenty-five centuries. Immense progress has been made in all these years in art, and science, and literature, and philosophy, and in all departments of individual and national life. And so the church of the living God in all her branches under the safe leadership of the Great Captain of our salvation has made immense progress in all these centuries. Since the fathers fell asleep all things do not *not* continue as they were from the beginning of the creation. We do not now, it is true, expect any further additions to be made to the Volume of God's revealed Will. The Bible as containing the revealed will of God is now complete. But every successive generation is seeing new truths in the Bible that were not seen by past generations. We have far clearer views, for example, of many of the doctrines of our holy religion than the Reformers of the sixteenth century had, though we venerate their memory. And so we believe with the poet that the Lord has yet more light and truth to break forth from His word. But in reply to all this the one hundred and sixty brave Samaritans in the city of Nablus say—"No--No--No." In the very nature of the case there is not, there cannot be, any progress. After the five Books of Moses, there can be no further revelation from God. There never can be any men in the world wiser than were our ancestors when they built the temple on Mount Gerizim. We can never consent to any change in our creed, or in our conduct, or in anything pertaining to our religious or social life," and so, while we feel deeply interested in these one hundred and sixty heroic Samaritans in the city of Nablus, and are thankful to God for the testimony of their Pentateuch to the inspiration of the Bible, we must reluctantly leave them twenty-five hundred years behind the age in which they live, and hail with glad hearts the ever-increasing light that is evermore breaking in from a thousand sources around us. While clinging tenaciously to the truth that has come down to us as an heirloom from past ages, we freely open our hearts and our minds to the wide, healthy, cosmopolitan view which our Great Teacher gives us of His holy religion, "I am the light of the world," He says, not merely the light of one little sect like the Samaritans; "I am the light of the world, he that followeth Me shall not walk in darkness, but shall have the light of life." "In all places where I record my name I will come unto thee, and I will bless thee." And then, what a brightening, expanding future He is continually opening up before us! Instead of regarding us as statues fixed eternally to one spot without any capacity for progress, He awakens the new life in our souls by the breath of His Spirit, and then goes before us and beckons us onward and upward in the never-ending pathway of progress. "Grow in grace," He says to us, and in the knowledge of our Lord and Saviour Jesus Christ." "If thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her

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as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God." And so, trusting that all the Samaritans of our race will soon be disposed to follow our good example, we resolve to open our hearts and minds to the sunshine of the love of God, and say personally with that best scholar of his age, the great apostle of the Gentiles: "Not as though I had already attained, either were already perfect, but forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."



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## The Inspiration of the Bible.

BY REV. DR. LATHEKN.

IN dealing with the supremely important question of Inspiration, we have to seek for a definition of standard and historic doctrine; to indicate the nature of current theological theories and criticism upon the subject; to ascertain the views and claims of men who have been commissioned and accredited of God; to trace, in the application of this fact, an essential principle of Biblical interpretation.

I.—It is expedient to attempt a definition of standard and historic doctrine.

Inspiration, from *in* and *spiro*, has the double meaning of in-breathing and of breathing-into; and in this latter sense, we are accustomed to use the expression. It is just as when the risen Redeemer stood in the midst of His disciples, on the evening of the resurrection, and breathed upon them that they should receive the Holy Ghost. This word finds noblest application to the sacred writings, for all Scripture is given by the inspiration of God: that is to say all Scripture is God-breathed. He who is the

"Source of old prophetic fire,  
Fountain of light and life."

breathed into the sacred writers the sense of what they were to write for the enlightenment of men.

Because of mental and spiritual gifts and aptitudes, men were selected as the chosen instruments of God for the communication of divine and infallible truth; and, through extraordinary action and agency of the Holy Ghost, mind illuminated and vision purified, in language moulded to accordant form they were moved and taught when and how to speak and write for the instruction of their own and after ages.

II.—Current theological theories upon this subject may be briefly summarized.

In contrast with the past, especially of the Reformation period, as we come down to the strain and severity of modern criticism, we are at once impressed with the amazing rebound of thought in regard to this question. There are now keen analysis and most searching investigation. New issues are raised. Rationalistic theories are formulated and often recommended by brilliant scholarship. Even exponents of the ancient faith, for the sake it may be of common ground, have surrendered some vital points. It may be expedient, in this examination, to glance only at a few of the more prominent modern theories.

1. The *Poetic* theory. Inspiration, according to this view, is only another name for the poetic faculty. The sacred writers are classed in the same category with men of genius. There is no essential difference in the

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nature of inspiration, even though you admit a difference of degree, between St. Paul and Plato—between the lofty strains to which David tuned his harp, or Isaiah's seraphic fire, and the apostrophe which the bard of Ilium addresses to his muse, or the invocation with which the great puritan, John Milton commences the *Paradise Lost*. We are to accept inspiration not upon the valid ground of logical evidence, but from a feeling of personal experience: "The lofty strains of the Psalmist, the burning words of the prophets, the profound utterances of John and Paul produce elevation of mind, kindling of spirit, open vision and depth of conviction. They have thus become the titanes of nations, and for ages the life of the soul." And here, according to that liberal and poetic idea, the theory or test of inspiration must begin and end. It resolves itself into a matter of mere emotion or of cultured taste. But while it is true that in the modern sense, there are light and sweetness in the literature of the sacred volume, it is very far from being all the truth. The serious suggestion of such a test indicates but little of critical acumen. It would in fact be equally applicable to Keble's *Christian Year* or to Charles Wesley's tender and lofty lyrics, but we do not put those upon a level with the sacred writings. The inspiration of men of genius and of mental power is only the natural and necessary elevation of their own minds when filled and fired with great and burning thoughts and themes. But the inspiration of Prophets and Apostles, whose writings are the pillar and ground of truth, and the foundation of the Church of God, in addition to the natural intensity and fire of their own thought and feeling, was the result of direct and divine action; and agency upon their minds and hearts.

2. *The Rationalistic theory.* From the imaginative and emotional element, which forms an essential feature of the liberal and poetic ideal, we are now thrown to the opposite extreme of cold reason and of destructive criticism. The tone and tendency of this school are indicated by favorite formula: "God's word is in the Scriptures; all Scripture is not the word of God." It almost seems as if the very framework of the structure had been blocked out and hewn by such a scholar and exegete as Henrich Ewald. The facts of sacred history, through the agency of supposed "redactors" and "deuteronomists," and a process of rationalistic analysis designated historical investigation, if found to be incompatible with a preconceived idea, change with the ease of landscapes in a dissolving view. Important portions of the Old Testament are reduced to composite material, of an uncertain value. "I must confess," said Dean Milman, "that I read Ewald ever with an increasing wonder at his unparalleled ingenuity, his surpassing learning, but usually with decreasing conviction. I should like an Ewald to criticise an Ewald." It is quite competent for a rationalistic critic, without violation of any established canon in that system, to demonstrate from the very writings in which they are contained the untrustworthiness of alleged facts; and yet, strangest of all, such are the demands upon our credulity, the condemned material may still be reconstructed and built up into a goodly fabric of truth. The element of supernatural, through the exigencies of destructive criticism, is reduced to a rapidly vanishing quantity. The measure of inspiration vouchsafed to the Church, through those ages in which "God spake unto the fathers by the prophets," is to be determined by spiritual intuition. When sacred writers speak of having received "the word of the Lord" we are to understand that they "gave expression to their inward consciousness,"\* They were enabled by spiritual impulse to utter and write

\* Dr. Davidson.

extraordinary intuitions of truth. "If God spake to them, it was not in the form or force of external or supernatural communication, but through the impulse of an inner consciousness." But, if from current history, confused tradition, fallible human opinions, and the form in which it first appears, aided only by the uncertain light of intuition and consciousness, we are left to disentangle the genuine truth of God, what is the value of that residuum of revelation? Can we upon insufficient data, and without any thorough agreement on the part of rationalistic critics, accept a theory that almost destroys noble *differentiæ* of the wondrous Book.

3. The *Illumination* theory. This has been advocated by Bishop Wilson and other distinguished biblical scholars. The usual contention is for a three-fold degree of inspiration or of illumination. The fact of supervision might suffice for Chronicles and the historic books. Elevation breathes through the Psalms and all doctrinal compositions. Direct suggestion would be demanded for prophetic utterance and for authoritative doctrinal enunciation. What the measure of inspiration may be at any given point or passage, whether of supervision, elevation of mind, or of divine suggestion, where nature ends and inspiration begins, it is not for fallible men to determine. But do the Scriptures sanction such speculations? Is it not the tendency of such a theory, no matter by what venerable names it may be urged, to cut us adrift in matters of faith and morals?

4. The *Plenary* theory. To this view of inspiration, that the holy scriptures are the true and essential word of God, divinely breathed, the great heart of the evangelical church beats in responsive and supreme accord. Definition has been already attempted. The office of the Holy Spirit, as we understand the idea of Inspiration, was to select writers of a certain natural and spiritual endowment and capacity for the work assigned; to give some apostles and some prophets and some evangelists to assign to each one the department of truth for which his mind might have nearest affinity or such as was immediately required for the edification of the church of God; to strengthen and refresh the memories of sacred writers for the recollection of known facts, for such a selection from all varied sources as would be of permanent value, and for such an application of facts and forms of truth as could not have occurred to their own unaided minds; to suggest to their thoughts and convey to their mental vision a clear and vivid impression of all matters that could only be known by revelation; and, finally, to so direct them in utterance and in all knowledge that their writings would be sufficient for doctrine and for instruction in righteousness.

"Inspiration," says Dean Alford, in the prolegomena to his edition of the Greek Testament, "I believe to have consisted in the fulness and influence of the Holy Spirit, especially raising them to and preparing them for their work in a manner which distinguishes them from all other writers in the world and their works from all other works. The men were full of the Holy Ghost; the books are the pouring out of the fulness through the men, the conversation of treasure in earthen vessels; but it is ours only as it can be ours, in the imperfections of human speech, in the limitations of human thought, in the variety incident at first to human character, and then to manifold transcription and the lapse of ages."

III.—We may ascertain how far the view of a Plenary inspiration is warranted by the intimations and definite statements of men that have been accredited of God.

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It may be of advantage to us, in this examination, to gather up first the side-lights of sacred suggestion; we can then look at other explicit and effulgent passages of the Scriptures. In the heart of the Pentateuch, as we open the book, are the ten commandments of the Moral Law. These were originally inscribed by the finger of Jehovah upon tablets of stone; they were promulgated from amidst the thunderings and lightnings of Sinai, and therefore were received directly from the Eternal One. Opening to the introductory page we read with solemn awe "In the beginning God created the heavens and the earth." When the foundations of the earth were laid, and corner-stones clasped together, there were hosts of spectators. Celestial choirs chanted their strains. Morning stars sang together for joy. They "touched their golden harps, and hymning praised God and His works."

But there were no human witnesses. Transactions such as those, if written down at all, quite as much as the commandments of Sinai, demanded direct communication from God. Through all that old-world history, commencing with Genesis and closing with Deuteronomy, at the death of the earliest inspired writer, extending over a period of twenty-five centuries and through all the ancient record, whatever of floating patriarchal tradition may have come down the ages, we trace legibly the finger of God—as when He wrote upon tables of stone. The patriarchs, for many centuries, were signally favored with direct revelation. There was a special sense of Divine manifestation in which Jehovah was the God of Abraham, of Isaac, and of Jacob. On the mount, amidst the splendor of an ineffable glory, Moses conversed and communed with God. Through all the mazes, flexures, and sinuosities of human history, the prophetic vision sweeps far away into the ages of the future. "I beheld," says Daniel, in visions of the night, "till the thrones were cast down, and the Ancient of Days did sit, whose garment was white as snow, and the hair of his head like pure wool; His throne was like the fiery flame, and His wheels as burning fire. A fiery stream issued and came forth from before Him: thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him: the judgment was set and the books were opened." We readily admit whatever our theory of inspiration may be, that all such communications were received immediately from God. Direct messages from heaven constituted a most important proportion of the Old Testament.

The testimony of sacred writers is both emphatic and explanatory in regard to the fact of inspiration. "I am not eloquent," pleaded Moses at the burning bush of Midian, feeling that he stood upon holy ground, but reluctant to accept the office of an inspired messenger of the Lord. "I am slow of speech, and of a slow tongue. And the Lord said unto him, Who hath made man's mouth? Have not I saith the Lord? Now, therefore, go and I will be with thy mouth, and teach thee what thou shalt say." We have intimation of the impressive manner in which inspired men were inducted into the duties of their solemn and responsible office. Sense of utter insufficiency must have been keenly realized: "I am a man of unclean lips," said the youthful Isaiah, "for mine eyes have seen the King the Lord of Hosts." Beneath the searching purity of a light which flashed from the throne of God, in the temple scene, there was a profound and penetrating sense of sin and of self-abasement. But, with a burning coal from the altar-fire, a seraph touched his lips. Iniquity was purged, and sin was taken away. The energy of that hallowed flame purified, thrilled, transformed. The spirit of



consecration was intensified. Sanctity was preparation for needed service. "Also," says the rapt prophet, "I heard the voice of the Lord saying, Whom shall I send, and who will go for us? Then said I, here am I; send me." In "divers manners" God operated upon the minds of inspired men. By audible words and visible signs, dreams and visions of the night, direct inward suggestion, the Urim and Thummin, and frequently by angelic announcement. In some exceptional cases, for a special purpose, the gift of inspiration fell upon men undistinguished by sanctity of character.

In the New Testament we have the authentic utterances of the Son of Man. If Jesus Christ was what he professed to be, the Truth as well as the Life, a teacher come from God—and we must believe Him for His very works' sake—the resurrection fact alone authenticates His mission and attests the validity of His claims—then must we accept His testimony concerning the Old Testament as final and infallible. Twice, in the wilderness temptation, the Saviour appealed to the Pentateuch and once to the Psalms. By an impressive formula, *It is written*, He repelled the fiery assaults of the Evil One. "Ye do err," He said to mistaken Scribes of the time, "not knowing the Scriptures;" and thus the holy writings were clearly indicated as the only means of avoiding erroneous ideas in regard to spiritual things. "Have ye read the word of God?" was the question of Christ to the cavillers of that day; and upon the lips of Jesus, it suggests the one potent solution for every doubt. "Search the Scriptures," said Christ, "for in them, ye think ye have eternal life, and they are they which testify of me;" and whether you construe that passage in the indicative or the imperative sense, the force of argument is equally clear and cogent. "If thou be Christ," said Jews to the Saviour, as one day he walked in that superb colonnade which formed the eastern porch of the temple, "tell us plainly." A point of argument in vindication of the magnificent assumption, "I and the Father are one," was based upon a passage in the Psalms. That section of the sacred volume was spoken of as "the word of God;" and at the same time, there was enunciated the sublime fact: "the scriptures cannot be broken"—cannot be *dissolved*, for they are unchanged and indestructible.

To the Apostles of Jesus Christ there was a promise of infallible guidance: "Howbeit when He the spirit of truth is come, He will guide you into all truth; for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak, and He will show you things to come." The Apostles received an assurance that, when arranged before human tribunals, they need not premeditate what they should say. It would be given them in that moment what they ought to say. "For it is not you that speaketh, but the Holy Ghost that speaketh in you." And surely if, for their defence before rulers and judges of the earth, there was a promise of direct and plenary inspiration, they would not be left to their own weakness, their own light, or even their own words, they would not be forsaken when commissioned to communicate that truth upon which the world was to live through coming ages. "We speak," they say, "as of God." "Which things we speak, not in the words which man's wisdom teacheth, but in words which the Holy Ghost teacheth." Thessalonians were commended because they received the word "not as the word of man, but as it is in truth the word of God." The Epistles of St. Paul, even in his own time, were classified with the writings of the Old Testament. The writers of the New Testament evidently claim an authority for their writings equal to that which was accorded to the

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early Scriptures. The testimony of these same apostles was also clear and definite in regard to the divine inspiration of the authenticated writings. The Old Testament Scriptures, a privileged possession of the Hebrew People, are collectively designated "the oracles of God." "The prophecy," according to St. Peter, "came not in the old time by the will of man; but holy men of old spake as they were moved by the Holy Ghost." That which they were moved to communicate, no more and no less, and when they were moved, they spoke and wrote. There can be no clearer theological formula, and there can not be a more satisfactory scientific statement than that explanation of the Apostle Peter, "they spake as they were moved by the Holy Ghost." That one passage, more than all the volumes which have been written, defines the Bible idea of inspiration.

In the last epistle of St. Paul to Timothy, in a passage of supreme interest, the inspiration of the Scriptures is emphatically affirmed: *Pasa graphē theopneustos*; in the Vulgate, *Omnis Scriptura divinitus inspirata*. In the New Testament, there is no recognition of uninspired writing. The word *graphie* is never secularized by such an application. In the Gospels and Epistles—"Did ye never read the Scriptures?"—"Search the Scriptures"—"the place of the Scripture"—"the Scripture saith unto Pharaoh"—"the Scripture foreseeing that God would justify"—"the Scripture hath concluded all under sin"—in singular or plural form, it is applied to the Old Testament. Technical use determined the *sense*, and the *article* is therefore omitted. The books of the New Testament, now mostly completed, were also to form part of the sacred writings. The other weighty word of this important passage *theopneustos*, from *theo* and *pneo*, *God inspired or inbreathed of God*, carries its own meaning. It is to be understood as a predicate, not a mere epithet. In the language of the authorized version, inspiration is predicated of all Scripture, and this is unquestionably the genuine sense of the text. The alternative rendering, "Every Scripture inspired of God," adopted for the revised version, affirms inspiration to be an essential attribute of the sacred writings: "Every Scripture inspired of God is profitable for teaching, for reproof, for correction, for instruction in righteousness: that the man of God may be completely furnished unto every good work."

But is there not, it may be urged in opposition to this view of plenary inspiration, throughout the sacred Scriptures, an impression of individuality? Has not each book, in thought, manner, style, all the distinctiveness which stamps merely human composition? Are not the varied mental characteristics of the several writers clearly indicated? These characteristics of mental caste and culture may be readily admitted. But do not these very facts illustrate an important feature of inspiration? The great and glorious God, in the communication of His will to men, through every part of the sacred volume, might have adopted a style solemn, severe and judicial, as that of Sinai. The word of God from first to last, might have been a code of law, or a table of commandments. It is quite within the range of our conception that holy angels might have been the commissioned messengers of God's will to our world. But when, "instead of the syntax of heaven and the vocabulary of archangels," the Most High selected human instruments as the medium of communication, why should He not make use of their style and personality, as well their speech and national tongue? If a main design had been to furnish a purely classic style, then would the most cultured scholars only have been designated to this work. It may be doubted, however,

whether as the vehicle of evangelical truth, for all purposes, the style of Demosthenes or Cicero would have been at all equal to that of Mark or St. John. The Greek of the New Testament, according to the most accomplished masters of grammar, and of classical and sacred literature, has a caste and a complexion essentially and distinctly its own. It cannot be compared in some respects with the exquisite purity and grammatical smoothness of Attic eloquence. But while lacking some of the finer lines of Greek beauty; the style of New Testament writers has greatly gained by the infusion of *aramaic* robustness and richness, simplicity and fire. Modified by Hebrew idiom and magnificence of idea, especially moulded and reformed by the mind of the Eternal Spirit, it became a forceful and fitting medium for thought that breathed and burned—thought that was new to Greek tongue and language. But though, in comparison with literary productions of Greece's palmiest days, a certain quality of roughness may be thought to cling to the style and manner of certain portions of the Scriptures, they bear none the less distinctly the impress of an inspired origin. But for the breathings of divine light and life these wonderful words of Galilean fishermen could not have charmed the intellectual taste or have deeply moved the heart of the world. The literary plainness, through which, in some exceptional cases, inspiration wrought its marvels, only reveals more palpably the source and secret of a light which streams over the sacred page.

Is it designed, you may ask, through means of argument and illustration to emphasize the doctrine of verbal inspiration? If by verbal inspiration, not perhaps the most felicitous phrase, you mean the inspiration of *dictation*—the idea that sacred writers only acted as amanuenses of the Holy Spirit—that they were passive instruments—that their function was purely mechanical—that they had to express divine thoughts in given words—that the *ipsissima verba* of every part was supernaturally determined—if you mean inspiration in this mechanical, automatic and rigidly inflexible sense, I must answer No! But if you mean verbal inspiration in a *dynamical* sense—intellectual, emotional and imaginative faculties and temperaments of the several writers acted upon, directed, controlled and purified by divine agency, the fullness of the Holy Ghost—I say Yes! Words and metaphors, the vehicles thought, are all inspired. Through and through they are filled and vitalized by the breath of God.

The distinction between mechanical and dynamical, in this idea of inspiration, implies a fundamental difference. A good deal of mental confusion and of consequent divergence of expression has to be encountered at this point; and hence the need of definite statement. Many speak of verbal inspiration who do not by any means believe that the sacred writers were merely passive instruments. They believe that the Holy Ghost employed human faculties in conformity with their own natural laws. They are not open therefore to Coleridge's charge of attempting to resolve inspired utterance into a species of divine ventriloquism—a mere simulation of the thoughts, feelings and words of men. But they do believe in the immediate action of the Holy Spirit upon the intellects and hearts of inspired men. The divine and human, though distinct in their individuality, are nevertheless thought to be perfect in harmony, thorough in the interfusion of their elements, and completely concurrent in act and utterance. Is not this the significance of finding and formula: *It seemed good to the Holy Ghost and to us?* There was concurrence of testimony: "We are His witnesses of these

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things; and so is also the Holy Ghost." "The Bible is" therefore, "authoritative, for it is the voice of God; it is intelligible, for it is in the language of men." There is of course in such a union a fact of profound mystery. The *modus operandi* has not been defined. Who could presume to lead us in search of a scientific frontier? Who shall attempt to tell us where the higher agency ceases and the human comes into full play? Must it not be analogous to other incarnations, and therefore absolutely inexplicable?

IV.—The fact of Inspiration embodies and supplies an essential element and a fundamental law of Biblical interpretation.

1. Inspiration vouches for the *accuracy* of Scriptural statement.

Even where Inspiration does not affix the stamp and seal of divine approval, it still vouches for accuracy of statement. It is of course essential, in the application of this principle of Biblical interpretation, that we should draw a line of discrimination and clear distinction between Revelation and Inspiration. The one receives; the other communicates. The one may be mainly attributed to the personality of the Eternal Word; the other to the agency of the Holy Spirit. The patriarchs were abundantly favored with divine revelation; but as far as we know, unless fragments of theirs were afterwards embedded in canonical books, they were not commissioned or qualified by inspiration to write for the benefit of men. The beloved physician, St. Luke, was not seer or Apostle, yet "having had perfect understanding of all things from the very first," he was inspired to write the third Gospel and the Acts of the Apostles. In the Old Testament, where the facts of an earlier and ruder and sterner age loom up along the frontier lines of revelation, this distinction needs to be ever borne in mind. The promulgation of holy law from Sinai and the rebellion of Korah, Dathan and Abirran—the psalms of David, chanted beneath the brightness of the Shekinah, and adultery with Bathsheba, a dark and sinful episode in the life of the same royal psalmist—have been alike faithfully recorded. "Yet one other instance," says Coleridge, with reference to the speculations of Job's friends,—"orthodox liars for God" the Arabian reasoners are called by the Highgate Sage, and their words are compared to the oil of vitriol poured upon a smarting wound—"one other instance, and let this be the critical test of the doctrine: the hollow truisms, the unsufficing half-truths, the false assumptions and malignant insinuations of the supercilious bigots who corruptly defended the truth." An obvious and most important principle of interpretation was evidently overlooked by the acute critic, when the above confession of "an inquiring spirit" was made: The words of Jehovah that He spake out of the whirlwind—the pathetic appeal of the stricken patriarch of Uz—the sophistical reasonings of Eliphaz the Temanite, Bildad the Shuhite, and Zophar the Naamathite—the slur and calumniation of Satan on the day when he came among the sons of God, as they presented themselves before the Lord—varied matters of life and interest have been written down with the same pen; and hence the character and dramatic power of that matchless Oriental book. But, while inspiration vouches for the accuracy of each statement, and guarantees absolute fidelity it does not imply any divine approbation of half-truths, change their original nature, or invest them with the authority of biblical inculcation. The confused sense of critics, consequent upon want of discrimination at such points as these, has kept in countenance many a heavy indictment against the Bible.

2. The fact of Inspiration lights up *contrasted statements* of the Bible.

By contrast, I do not mean contradiction. Great principles cannot be reduced always to the simplicity of an elementary expression. Profound verities of revealed truth can only be set forth in clear and cleaving contrast. Apparent contradictions sometimes startle and surprise the most thoughtful and devout student of the Scriptures. Bitter opponents of the Bible have in seeming discrepancy found some of their sharpest weapons of assault. If, upon clear and critical investigation, apparent contradiction was found to be absolute, the supreme claim of the sacred writings would be thereby invalidated. That fact would prove the existence of error, or the insufficiency of inspiration. But it will be found, upon closest scrutiny, that these statements are communications of essential truth, that they merely conform to the conditions of limited intellect, and to the restrictions of human speech. Balanced truths abound in the Bible: the Trinity in Unity—divine and human in the Person of Christ—sovereignty and free will—infinite beneficence and human suffering—the final perseverance of the saints. But these and other balanced statements of the Bible are not contradictions. They are extreme poles and opposite hemispheres in a perfect and rounded orb of sacred truth. Altogether unique is this combination. Every book has its own special burden. Each separate part, in right sequence, is the required complement of every other part. Contrasts are harmonized. Discordancies are reconciled. Problems are solved. There are "unknown quantities;" and deep calls unto the deep. Voice answers to voice. Psalm chords with prophecy. Missing links are supplied. The New Testament completes the old. Mercy and truth meet together. Righteousness and peace kiss each other.

3. The fact of Inspiration suggests the secret and the solution of *gradual development* in the fulness of revealed truth.

Capacity for nearer and remoter fulfilment has been designated a *duplex sensus* of the sacred scriptures. But, at the outset, we must bear in mind that there is nothing in the Word of God that corresponds to the "double sense" for which ancient oracles were sometimes severely satirized. *Never* do the Oracles of God play fast and loose with the hopes and fears of men. Utterances of revealed truth are at the utmost extreme from equivocation, and from the semblance of duplicity. There are no Sibylline leaves in the inspired volume. But there is a marvellous fulness of meaning that gradually unfolds itself through successive ages. The divine message contained instruction for the time and people to whom it was first declared. A deeper meaning was reserved until the sayings should be fully accomplished. The Old Testament abounds in typical and symbolic teachings, with a literal form and a deeper spiritual significance. Messianic strains based upon national and political fact and movement found an immediate application to the circumstances of the Church in that age; but, in transition of thought, and a loftier sweep of vision, the inspired writer celebrates the reign and glory of the Redeemer. The final fall of Babylon, predicted when that city was at the height of its magnificence, took the form of literal fulfilment; but, none the less, it assures the ultimate and complete overthrow of stupendous error. Return from the captivity furnished a framework for things of deeper spiritual import: "and the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads." In the New Testament, we have intimations concerning the gradual development of important spiritual truth. "I have many things to say," the Great Teacher

saith, "but come, there shall I speak unto you, and ye shall understand." The fulness of God's development is a divine origin, a range of utterance, a remote event. "They are ignorant according to their manner."

4. The writer writes:

Appeal to a canon that is a statement we have in Hebrew text. It has been modified by a hundred and only fifty-thousand Hebrew. Still more fragment, the matter of currency of ed and marked freshness and any law to it might conform to its own forms of dates to New value of inspiration mould the standpoint, subject, are at

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It will become nearer; it is its vision of Olympus. The announced "a his ambrosia derer could a was suspended. But of such upon an infinite Jehovah! " Psalmist, " everlasting to Moses into the and there was as it were the

saith, "but ye cannot bear them now." "When that which is perfect is come, then that which is in part shall be done away." Thus "the righteousness of God is revealed from faith to faith." This wonderful capacity for *development* belongs only to the inspired writings, and stamps them as of divine origin. There is nothing of the same kind to be found in the ample range of uninspired literature. These passages apply to nearer and to more remote events. They have first a temporal and then a spiritual fulfilment. "They are not fulfilled punctually at once, but have a springing and *germinant* accomplishment through many ages, though the height or fullness of them may refer to some one age."

4. The fact of Inspiration accounts for the manner in which New Testament writers make their *quotations* from the Old Testament.

Appeal to standard authors, in secular literature, must be governed by a canon that binds to rigorous exactness of quotation. But in the New Testament we find great diversity of method. There are direct rendering of the Hebrew text, literal extract from the Septuagint, and passages that have been modified from both these sources. It has been computed that out of two hundred and seventy-three quotations, from the Old Testament, there are only fifty-three in which the Alexandrian version accurately agrees with the Hebrew. Seventy-six passages differ from the rendering of the Seventy, and still more from the original text. In ninety-nine quotations the Old Testament, the New and the Septuagint vary from each other. But it is scarcely a matter of surprise that we should encounter such divergence. The sterling currency of inspired truth was utilized; but it repassed the mint, was moulded and marked to meet the demands of a new age, and there is still the freshness and brightness of living thought. Inspiration was not bound by any law to repeat itself, or to tread always in the same track of expression; it might condense, paraphrase, expand, and make new application of its own forms of speech. The question of verbal discrepancies, so far as it relates to New Testament quotations, resolves itself into one of the doctrinal value of inspired verbiage, and the extent to which a form of expression may mould the very substance of vital and saving truth; and, viewed from this standpoint, the mists of controversy, that have thickened around the subject, are at once and forever dispelled.

The fact of Inspiration accounts for the *incomparable majesty* of the Bible.

It will be readily conceded that, of uninspired writers the Bard of Ilium comes nearest to the Bible. But the inspiration of classic genius, however keen its vision, or steady its wing, never soared above the snowy heights of Olympus. The gods of Grecian mythology have with good reason been pronounced "a turbulent aristocracy." Jupiter, mightiest of immortals, shook his ambrosial locks, and made Olympus to tremble. But, at will, the thunderer could act an undignified part; and for some offence his consort, Juno, was suspended from heaven by a golden chain, with an anvil at her feet. But of such puerilities, we find no trace in the inspired writers. They move on an infinitely loftier plane of thought. What a contrast between Jove and Jehovah! "Before the mountains were brought forth," says the inspired Psalmist, "or ever Thou hadst formed the earth and the world, even from everlasting to everlasting Thou art God." The elders of Israel went up with Moses into the mount that burned with fire: "They saw the God of Israel, and there was under His feet as it were a paved work of a sapphire stone, and as it were the body of heaven in clearness." The rapt prophet in sanctuary

service beheld "the Lord sitting upon a throne, high and lifted up, and His train filled the temple." Flaming seraphim stood with veiled face and folded wing; "And one cried to another, and said, Holy, holy, holy, is the Lord of Hosts: the whole earth is full of His glory. And the posts of the door moved at the voice of him that cried and the house was filled with smoke."

6. The fact of Inspiration explains the marvellous *unity* of the Bible.

This book, or rather library of books bound into one volume, was written in different ages and in different climes: on the banks of the Nile, in the desert of Arabia, by the rivers of Babylon, beneath the shadow of Solomon's temple, amidst the stir of Asiatic cities, in the deep gloom of a Roman dungeon, and in the solitude of the isle called Patmos. It contains the philosophic thought of Moses, the consecrated genius of David, the wondrous wisdom of Solomon, the seraphic fire of rapt Isaiah, the lofty grandeur of Ezekiel, the matchless simplicity and graphic power of the four Evangelists, the luminous intellect and mighty conceptions of St. Paul, the Apostle of Jesus Christ, and the magnificence and burning splendors of the Apocalypse.

But through all variety of theme and composition there runs a golden thread of unity. The Book is an *organism*. There is never a break in the line of continuity. Inference is irresistible. Evidences of controlling mind are incontestable and overwhelming.

7. The fact of Inspiration assures *perpetuity*, and accords with the ever-cumulative evidence that attests the authority of the Bible.

The inspired Scriptures have been subjected to the test of searching and successive ordeals. But research only reveals the perfection of inspiration. Historic accuracy, on subjective grounds, has been seriously impugned; but marvellous and indisputable and constantly cumulative are evidences that attest its character. From the lands of the Bible, the ruins of ancient cities, hieroglyphical record and cuneiform inscription, and from the most recent and brilliant research and discoveries of science, confirmatory testimony rolls in upon the Biblical student and puts its seal upon the ancient record. The compact framework of Scripture history is strengthened and buttressed by a mass of corroborative evidence such as cannot be adduced in support of Thucydides, Tacitus, or the best authenticated works of ancient and secular history.

8. Because of the fact of inspiration, for the most earnest student, the Bible can know no exhaustion.

The "wondrous things" of revealed truth are deep and marvellous as inspiration itself. They grow upon the vision of patient love and reverence until all things are filled with the great and infinite glory. The youthful inquirer, like Dr. Kitto, may put his mark over against special passages; and years afterward, when vast stores of Biblical knowledge have been accumulated, and his hair silvered with age, he can write *probatum est* over against that symbol of his earliest faith. Mr. Spurgeon tells us that there are many books in his library that he never reads, and shall never read again, for they have lost their interest and he has left them behind; but no one ever outgrows the Bible. "It is impossible to forget," says Dean Stanley, who as an Oxford student sought an interview with Dr. Heinrich Ewald at Dresden, "the noble enthusiasm with which he grasped the small Greek Testament in his hand and said *In this little book is contained all the wisdom of the world.*"

"If we would know Virgil," said Augustine, "we must have sympathy with the mind of Virgil; how much more with the mind of Christ."

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## The Prophecy of Isaiah in its Historic Relations.

BY REV. DR. SAUNDERS.

**B**IBLICAL scholars are unanimous in giving to Isaiah the first place among the prophets of the Old Testament. His social standing, worldly competence, gifts, learning and culture, together with his divine inspiration, make him the great, outstanding figure among all the sacred seers. He belongs to that class of men called of God to awaken the world from its periodic seasons of stupor and inactivity. At the time of his birth the great historic nations, centered in the valleys of the Euphrates, the Tigris and the Nile, on account of internal strifes and revolutions, were weak and distracted. But the time had come for them to enter on another period of revived mental and national activity. The downward tendency had been long and dreary; now the reaction was about to commence. The old nations began to stir themselves, and the younger and smaller peoples felt the unsettling tendency of the times. Isaiah is called of God to the office of the world's prophet. He takes his place upon his watch tower. The history of the nations, like the contents of a great scroll, are unrolled before him. In the light of their past records, he sees their future destinies. Although all the nations pass in review before him, yet Judah and Jerusalem are central, and specially important in the general disclosures made to him as the prophet of the age.

Let us therefore see him on his watch-tower, rising above the walls of Jerusalem, and say to him, as he said to his sentinel whose eyes were turned upon Edom;—"Watchman, what of the night?" There he stands, and sweeps the horizon with his prophetic telescope. He looks east toward the cradle of civilization. On the upper Tigris there is Nineveh, the capital of the Assyrian empire. Ancient Babylon on the Euphrates, had long since yielded to this powerful rival, and is now to Nineveh what ancient Greece was to Rome, a helpless vassal with all her treasures of art and learning. In the century preceding Isaiah's day, Nineveh had made spasmodic efforts to enlarge her borders and govern the world. But nothing had been accomplished beyond a few military campaigns which yielded no permanent results. Now however, a universal revolution is about to commence in which Assyria is to play a leading part. Isaiah sees this on his tower as the visions of God pass before his eyes.

Ambition for national glory breaks out among the Assyrians. A leader comes to the front. In one of these revolutions, so common in Eastern empires, Tiglath-Pileser II. seizes the throne, and puts himself at the head of the Assyrian army. This is the beginning of the vision in the distant east.



shine." "I will punish the world for their evil, and the wicked for their iniquity." "Babylon, the glory of the kingdoms, the beauty of the Chaldeans excellency, shall be as when God overthrew Sodom and Gomorrah." "Neither shall the Arabian pitch his tent there; neither shall the shepherds make their folds there, but wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there and satyrs shall dance there."

After Babylon is overthrown, the nations which had long felt her sore oppression and cruelty, in their exceeding joy over her downfall, utter the following taunts in the ears of their prostrate enemy.

"Thy pomp is brought down to the grave, and the noise of thy viols; the worm is spread over thee. How art thou fallen from heaven, O Lucifer, son of the morning. How art thou cut down to the ground, which did weaken the nations. For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God. I will sit also upon the mount of the congregation in the sides of the north. I will ascend above the heights of the clouds; I will be like the most high. Yet thou shalt be brought down to hell, to the sides of the pit."

And still the vision unfolds, and Isaiah reads more of judgment, and more of war for the nations. "The Lord of hosts hath sworn, saying, surely as I have thought, so it shall come to pass, and as I have purposed so it shall stand. That I will break the Assyrian in my land, and upon my mountains tread him under foot. The Lord of hosts hath purposed and who shall disannul it?"

Against the rejoicing of Philistia over the death of Ahaz, the prophet's burden is, that although the king of Judah is dead, God's favor is still toward Judah, but for Philistia, judgments and woes are in store. Addressing this historic enemy of Judah, Isaiah says, "Howl, O Gates, Cry O city." A smoke from the north is the precursor of Philistia's destruction.

Moab's turn comes next. The vision is that because of invading armies, the inhabitants of Moab have gone to the house-tops howling, and in their despair shave heads bald, cut away their beards, and gird themselves with sackcloth. Within three years, and but a feeble remnant of the nation shall be left.

Damascus and the ten tribes are associated in the contents of the next burden. Damascus is to disappear as a city, and become a ruinous heap. The ten tribes too, are to be so scattered that the remnant shall be as "two or three berries in the top of the uttermost bough, four or five in the outmost branches."

As Damascus and Israel pass off from the disc of Isaiah's vision, Assyria, the greatest of the world's powers, comes upon its face, and the revelations from heaven in regard to her character and doom are disclosed to the spiritual sight of the prophet. Isaiah hears the tumultuous noise of great waters—the rushing of mighty waters—and God rebukes the great nation in its onward march and as chaff from the mountain is driven before the wind, so the great Assyrian nation shall flee away and disappear.

"This," says the prophet, "is the portion of them that spoil us, and the lot of them that rob us." Thus in vision the great Assyrian empire vanishes.

Ethiopia, far up the Nile is now addressed. There is great stirring and trepidation when the Assyrians, having conquered all the nations of the west, and having overcome Egypt, make their way up the Nile to crush the

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Ethiopians. Great battles are to be fought. "The beast of the earth and the fowls of the air shall summer and winter upon the dead bodies of those slain in battle." In gratitude for deliverance from Assyria, the Ethiopians are seen bringing presents to the Lord of Hosts, to Mount Zion.

The Burden of Egypt differs from all that precedes it. Great distraction, Egyptians against Egyptians, the idols overthrown and general desolation; but there is a strange ending. Egypt and Assyria become reconciled; peaceful communications are made between them. These two nations joined with Israel serve the Lord and receive his benediction; says the prophet, "Blessed be Egypt my people, and Assyria the work of my hands. And Israel mine inheritance."

For three years, Isaiah goes without his sandals and his outer robe, for a sign that Assyria should lead the Egyptian and Ethiopian naked and bare-foot, as exiles into captivity.

Next in order, is a scene in which Elam and Media act a part. Symbols follow each other in rapid succession. The vision is appalling. The soul of the prophet is filled with pangs and wrung with anguish. So dismayed is he, that he cannot see. From the watchman comes the intelligence that a troop of horsemen in pairs, of asses, of camels and a lion also, are seen coming in great fury. Out of these mixed revelations of symbols, comes the glad news that makes the world resound with rejoicing, for Babylon is fallen, is fallen, and all the graven images of her gods are broken "unto the ground."

Then there is the blind prophecy from Dumah. "Watchman, what of the night." To which the watchman replies "the morning cometh and also the night." The vision is indefinite. It is a mingling of light and darkness.

The Arabians are not to escape the scourge of Assyria. They are driven into some forest in the midst of their desert home.

There they receive assistance from friendly neighbours. The dwellers of the wilderness are to be reduced to a state of great weakness.

After this general survey of the nations, the prophet, from his tower of watching, sees a vision which moves his heart more deeply than any thus far made known to him. He says: "I will weep bitterly; labor not to comfort me; because of the spoiling of the daughter of my people."

Without resistance the city has surrendered to an invader. From the north the Assyrians come to the stronghold of Judah. There is a great commotion in the streets of Jerusalem. The people go to the tops of the walls, and to the housetops, to witness the approach of the great army. Down along the highways come the multitude of chariots and horsemen. Multitudes of soldiers, and all the accessories of a triumphant army were opened out in the valleys, and over the hills and up to the very gates of Jerusalem. Waving plumes, scarlet uniforms and burnished armour, blazing in the sun and the shoutings of captains combine to impress the city with the power and glory of Assyria. The city thus welcomes this great army that flows up to her gates. Shoutings and rejoicings intoxicate both the Assyrians and the inhabitants of Jerusalem. "It is a time of gladness, slaying of oxen and killing of sheep, eating flesh and drinking wine." But from the Lord of Hosts came to Isaiah a revelation, that the failure to look to God in this day of danger and the cowardly submission to the invader was surely an iniquity which should not be purged from Judah till she should suffer national death.

The next vision is for an individual.

East, but the bulk of the population were allowed to remain in their own country.

Again there was a general rebellion in the west against Assyria, in which Samaria and perhaps Judah took an active part; but it was crushed by the firm hand of Sargon, although supported by the army of Egypt. For nine years after this, Palestine made no resistance as a vassal of Assyria. During this time, Sargon took Carchemish, on the upper waters of the Euphrates, the last stronghold of the Hittite nation. This gave Assyria both the military and commercial control of the west.

Babylon had yielded with a poor grace to her old colony, Nineveh. Merodach-Baladan, the king of Babylon, now saw a chance to throw off the yoke of Assyria. By making an alliance with Elam to the east, and Egypt, Judah and other peoples, in the west he hoped to be able to raise Babylon to her former power and glory; and to make this ancient city something more than a dependency of Assyria. He had heard of a severe sickness of Hezekiah and sent messengers to him, ostensibly to congratulate him on his recovery, but really to secure his co-operation against the king of Assyria. Hezekiah was flattered with this attention, and showed the ambassadors all his possessions—gold, silver, armor and treasures. There was nothing which he possessed which he did not show them.

In this, Hezekiah broke the faith of the nation, plighted to the king of Assyria by making an alliance with another heathen power. He also disregarded the counsels of Isaiah, who advised a policy of quiet waiting and trust in God.

When the king confessed to the prophet what he had done, he was told that all that had been accumulated in Jerusalem would be carried to Babylon and his sons would become eunuchs in the court of Babylon, the nation with which he had made an alliance.

Before these western powers had time to concentrate their forces, Sargon descended upon them with the swiftness of an eagle, and the fierceness of a tiger. One after another the allies were conquered, Judah was overrun and Jerusalem taken. In this instance, the alliance with the Egyptians proved of no avail. That power made no effort to assist her allies. Sargon then turned upon Merodach-Baladan, crushed him, and again brought Babylon into tributary alliance to Nineveh.

Sargon was now at the height of his power and glory. The Assyrian empire reached from the Persian Gulf to the borders of Egypt. All had fallen before it, except Elam on the east, and Egypt on the west.

Sargon was murdered and was succeeded by his son Sennacherib, after subduing Merodach-Baladan, who had escaped from captivity, led his armies against the armies of the west who had disowned the authority of Assyria to rule over them. On this occasion both Egypt, and Ethiopia on the Nile, had combined with the other states to resist the king of Assyria. A great battle was fought in the south of Palestine, in which the principal forces opposed, were those of Egypt and those of Assyria. After a most sanguinary conflict, the Assyrian army gained a great victory. The smaller states were subdued, and the most horrible cruelties inflicted upon them. The cities of Judah were overrun, but God interfered in saving the Assyrian army before Jerusalem. This caused Sennacherib to make a hasty retreat with the remnant of his army into his own country.

He never recovered from this blow. During the remainder of his reign,

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no further attempt was made to conquer Jerusalem.

About this time Isaiah passed away. His public ministry had extended from the reign of Uzziah through that of Jotham, Ahaz and Hezekiah, from about 760 to 700, B. C.

Sennacherib was murdered by two of his sons, 681, B. C. His youngest son, Esar-Haddon succeeded him. He changed the policy of the empire by conciliating the conquered people. He invaded and conquered Egypt. It was while he was remaining for a winter at Babylon, that King Manasseh was brought before him as a prisoner. All the nations of the west including Egypt and Cyprus, paid tribute to Esar-Haddon. He died 669, B. C. Assur-Bani-pal succeeded him, probably the "great and noble" Assnapper of Ezra 4, 10.

In the hands of this ruler, fond of ease and luxury, the empire fell to pieces. Nabopolassar, the father of Nebuchadnezzar, finding Assyria weak, refused to be longer submissive to Nineveh. Babylon, which for some time had been but an unwilling appendage to the Assyrian empire, now freed herself from this yoke, had her day of power and glory, and then in turn disappeared forever.

We now return to Jerusalem, and inquire of the watchman on his tower what of the night, and he answers, "the morning cometh and also the night." Upon this period of history which has just been reviewed, and upon the more distant future times, the prophet turns his scrutinizing gaze, and predicts the fortunes of the nations which figure in the national convulsions, in which ancient civilization perishes, and the earth is swept with the besom of divine destruction. He takes the nations in order, and this is what he declares concerning each of them.

The individuality of each nation comes out distinctly in the prophetic vision. For some centuries before the days of Isaiah although Assyria had invaded the west, Judah seems to have escaped, but Israel, Syria and Philistia had suffered. Now the spoiler passes by no people. Isaiah sees the moral accountability of each nation, and announces the retributions about to fall upon them.

The predictions are not in chronological order. As early as the tenth chapter, the vision is far in the future. It is a vision of the haughtiness and overthrow of the Assyrians, and the deliverance of Jerusalem from imminent peril. Connected with this, is a prediction of the coming Messiah, and his peaceful reign. The Assyrians are in the hands of God, a rod with which to punish the wickedness of other peoples; but they do not recognize this. When lifted up with pride, and inflated with their self-importance, judgments fall upon them, both for their corrupt lives and their idolatrous worship. Although Judah shall not wholly escape, yet a remnant shall return, exiles coming from all quarters, and Ephraim and Judah will dwell together in peace and sweet fellowship, and in a song of praise, will extol the mercies and faithfulness of God.

The climax of the hymn of thanksgiving is, "Cry aloud, thou inhabitant of Zion; for great is the Holy One of Israel in the midst of thee."

Beginning with the thirteenth chapter is a series of "burdens." The burden of Babylon is a vision of the nations encircling their common enemy. They come from distant lands, called by the Lord to take vengeance on Babylon. "Howl ye, for the day of the Lord is at hand." "The sun shall be darkened in his going forth: and the moon shall not cause her light to

Now let us fancy our watchman turning his back upon the east, and looking to the west. On the banks of the Nile there is another nation which has been for a long time in a dormant state. But the fires of national ambition are not extinct; they begin to burn again in the bones of this ancient people, whose history, like that of Babylon at that time, reached so far back into the past, that it is lost in the myths of antiquity. Egypt awakes, and girds herself for the titanic, national struggles about to shake the earth.

Between these two great peoples, Assyria and Babylon in the east, and Egypt in the west, there are a number of smaller states, which, from their middle ground position, will be necessarily involved in the prolonged struggles and general ruin. There is first the old Hittite kingdom about to disappear from the map of the world; but still holding Carchemish on the upper waters of the Euphrates and some places of less importance. Then there is Syria, having the ancient city of Damascus for its capital—a nation which came into existence when the great empire of David was broken in pieces. In the near neighborhood of this young nation was the kingdom of the revolted ten tribes, entrenched in Samaria as their capital and national stronghold. The house of David still holds on to Judah and Benjamin, and looks to Jerusalem the great city, the joy of the whole earth, as their defence. East and south were the Moabites and the Ammonites, having a pedigree traceable to the incestuous conduct of Lot. They too must be drawn into the general conflict, forseen by the inspired watchman. Edom to the south, Arabia to the south and east, and Philistia to the west, are also to act their parts in the cruel and sanguinary wars about to lay in ruins the civilized world. These smaller communities had been generally free from alarms, while Assyria and Egypt kept at home, as they had done for the most part for the two preceding centuries, fully engaged with their own internal troubles. Now this come to an end.

Tiglath-Pileser, the Assyrian above named, has resolved to conquer the western nations and consolidate them into one great empire, having Nineveh for its capital.

So soon as this was known in the west, alliances were made between the smaller states to resist and drive back the Assyrian invaders. Damascus the head of Syria, from her position in the foreground would be the first place to be attacked. Resen, the king, made an alliance, among others with Pekah, king of Israel. Then these two monarchs seem to have attempted to draw Ahaz, the king of Judah, into the alliance with them. In this they were unsuccessful. They, therefore, resolved to make war on Jerusalem, dethrone Ahaz, and place upon the throne a king who would cooperate with them in resisting Tiglath-Pileser, whose purpose was to conquer the west and absorb it in the great Assyrian empire which he had resolved to establish as a world-wide dominion. In these circumstances, Ahaz sent ambassadors with rich gifts to Tiglath-Pileser, and placed himself and his kingdom in his hands. He was willing to be tributary to the great king in return for his aid in defending Jerusalem against the kings of Syria and Samaria: Jerusalem thus became a vassal of Nineveh. This was the first scene in the great national tragedies which began in the days of Isaiah; but did not end till long after he fell asleep and was gathered to his fathers. Before it came to an end Assyria conquered the world, and was in turn conquered by Babylon; and Babylon was in her turn conquered by the Medes and Persians. After which, some of the exiles of Israel and Judah, by the permis-

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At this point, the future of Judah and Jerusalem was determined. Here began a series of complications in which, as time went on, Jerusalem became more and more helplessly involved; and from which she never wholly extricated herself. Before Ahaz there were three courses opened. In the first place, he could make an alliance, offensive and defensive, with Syria, Israel, and, indeed, all the states of the west, including Egypt, against Assyria. From a worldly point of view, this seemed just and reasonable. For all these states had interests in common. Moreover, they had been living for centuries in comparative peace and quietness. At least no one of them had endeavored to build itself up at the expense of the national existence of the others. Then, there was the course recommended by Isaiah. It was not his own policy, as a diplomatist, that he urged upon Ahaz. It was a revelation to him as the prophet of the Lord. He went out to meet Ahaz and counselled him in the name of the Lord, "to take heed and be quiet; fear not neither be faint-hearted. "He calls the kings of Syria and Israel "two tails of smoking fire-brands," and predicts their overthrow by the king of Assyria.

Ahaz had not sufficient faith in these troublous times, when the nations were moving against each other, to abstain from worldly alliances and quietly trust in God. Instead of listening to the Lord, speaking by his prophet, he judged it to be the course of wisdom to put himself as a tributary state, under the protection of the Assyrian king. Having entered upon this course, Judah took her chances, as a worldly power, in the wars and revolutions which followed. Against this course were the warnings and predictions of Isaiah. He told Ahaz that Judah would be the fighting ground between the kings of Assyria and Egypt; that Israel and Syria would fall before the invader. But his advice was rejected, and his prophecies disbelieved. In trusting to his own wisdom and worldly counsellors, blindness fell upon Ahaz, and he recklessly followed his own course.

After the alliance was made with Ahaz, Tiglath-Pileser could march against the western nations, having Jerusalem as a stronghold to resist the king of Egypt whose sympathies were with Syria and Israel. This was the beginning of evil days for Judah and Jerusalem. Time does not permit me to give even an outline of the history of the times of Isaiah. Tekah the king of Israel was deposed and slain, and the inhabitants of the north and north-east part of the land of Israel were carried away captives by Tiglath-Pileser. Damascus fell, and Syria became tributary to Nineveh. Moab, Ammon, Edom, Arabia and Philistia, all in turn, surrendered to the victorious army of Tiglath-Pileser. After these nations had submitted themselves, Tiglath-Pileser summoned all the conquered kings to Damascus to pay him homage and give pledges of future loyalty.

After the death of Tiglath-Pileser, Shalmaneser the IV., a general of the army seized the throne, and Hoshea, who had been placed on the throne of Samaria by that king, threw off his allegiance to Assyria. Although he had made an alliance with the king of Egypt, he was crushed before that monarch could render him any assistance. He was put in chains, and his capital besieged. After three years it surrendered, and its inhabitants were led into exile. Sargon, another military adventurer came to the throne, as successor to Shalmaneser. He transported 27,280 Israelites to the distant

It is a vision terrible for its abruptness and maledictions. It comes to the prophet for Shebna, treasurer and general manager for the king. He has greatly enriched himself, lives in much display, and has hewn in the rock for himself a magnificent tomb, a future resting place for his body, in keeping with the pomp and splendor of his life. The decree of heaven falls upon his head like a thunderbolt out of a black sky. Eliakim is to supercede him, and he is to be "tossed like a ball into a large country." "Thou," says the prophet, "thou shalt die." He was the Cardinal Wolsey of Isaiah's day.

Old Tyre, the great marine stronghold of the East, does not escape. Although her merchants are princes, and her traffickers the honorable of the earth, yet the question is asked, "Is this your joyous city, whose antiquity is of ancient days?" "The Lord hath given commandment against the merchant city to destroy the strongholds thereof. For seventy years she shall be forgotten; but at the end of that time she shall sing again."

In the early chapters of his prophecy, the distant future is opened by vision to Isaiah. He, in turn, looks down upon the wickedness of Israel and Judah, and then he scrutinizes the character and conduct of all the nations of the earth, great and small. The cloud behind which God sits when He administers the laws by which the world is governed—the cloud which conceals from mortal gaze a definite knowledge of the extent to which nations and individuals have broken the laws of God, and the extent to which they deserve punishment, and the extent to which national calamities and calamities on individuals are penal or merely disciplinary, is withdrawn, and the secrets of the Lord in dealing with the heathen peoples of the earth, and the people chosen for himself are made known to Isaiah. He sees the chief powers of the world and the small states in their true light. The moral character of the nations and their acts are uncovered. Their battles, defeats and victories pass before him in vision. To an uninspired observer for the most part their histories are the ups and downs, the prosperity and adversity arising from chance and the fortunes of war. But Isaiah sees God managing them with a view to his glory in the establishment of his kingdom in the world. The range of the prophet's vision in regard to time, is as extensive as the history of the world. The chief actors in the national tragedy of his own day were Assyria, Egypt and Babylon. Now Assyria is the scourge of the nations; then Egypt has her turn, then Babylon comes upon the stage and falls as her predecessors have done, filling the earth with awe and profound amazement.

Cyrus, God's servant as these great nations vanish, comes into the foreground of history and acts the part assigned him by Isaiah two centuries before the time.

Although the direct historic references end here, yet the prophecy goes on into the then great future. It stays not till it has passed the eras when the Greeks and Romans ruled the world. And yet, on it flows down through our time and all time, till the victorious Messiah reigns, the benign and undisputed monarch of the world. The book of Isaiah is not divided in the order of its contents, having the wars by themselves and the blessings by themselves. From beginning to end it is darkness and light, gloom and glory strangely commingled. In the search lights cast from the darkness of the earlier chapters, the Messiah, his kingdom and mild reign are clearly seen. Again and again in one form or another, by the use of some figure or

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symbol, better days are foretold for Israel and the world till the national woes and burdens are reached which extend from the thirteenth to the twenty-fourth chapters. Even these burdens are relieved by intimations of some drops of mercy to be mingled with the heavy judgments from heaven.

From the twenty-fourth to the twenty-seventh chapters, the prophet breaks away from his historic moorings, moves about over the world, up and down its entire history, and graphically describes the visions of right and wrong, good and evil, of glory and of shame, which pass over his soul in his state of rapture and prophetic ecstasy.

In the first section of this part of his prophecy, Isaiah predicts revolutions moral and apparently physical. "The Lord maketh the earth empty, and maketh it waste, and turneth it upside down." "The earth mourneth and fadeth away. The world languisheth and fadeth away." "All joy is darkened. The mirth of the land is gone. The earth shall reel to and fro like a drunkard, and shall swing like a hammock." "But the Lord of hosts shall reign in Zion, and in Jerusalem and before his ancients gloriously."

Zion sings in exultant strains, and gives a great feast to all nations—"a feast of fat things, a feast of wine on the lees, of fat things full of marrow, of wines on the lees well refined." On and on the prophecy drifts, through scenes of justice and of joy, to a grand climax—the resurrection of the dead and the final judgment of the world.

References to the world powers are now made in symbols, such as leviathan," "the crooked serpent;" but under these figures they move on to the same ends that are foretold for them when they are called by name. When these calamities fall upon the earth, "a great trumpet shall be blown and they shall come which were ready to perish in the land of Assyria and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount of Jerusalem." (chap. 28.)

From chapters 29 to 36, there is found an intermingling of judgments on Israel, Judah and the other nations of the earth, and various predictions of the Messiah and his reign.

The drunkenness of Samaria and Judah, their ridicule of the prophets; the sure precious corner stone laid in Zion; woes on Ariel, that is Jerusalem, on her besiegers who are driven away like chaff, the sins of those who look to Egypt for help; the false and the true prophets and their predictions; presumption and well-founded confidence; the judgments of Assyria and the world painted in lofty, terrible language, the breath of God like a stream of brimstone kindles Tophet with flames of devouring fire for the Assyrian king; the warring of the elements is the music of the world's judgments, seen by the prophet; the king that rules in righteousness and his happy reign, luxurious, voluptuous women rebuked and punished; woes on Israel and Assyria, prayer for Zion answered; sinners alarmed and saints comforted. From his wanderings up and down the great future, indicated above, uttering his predictions plain and mysterious, the prophet returns to his own times, and sees Assyria as a disabled and unmanageable ship fast drifting to destruction.

The following is the language in which all nations are summoned to judgment: "My sword saith the Lord, shall be bathed in heaven: it is made fat with fatness, it is filled with blood."

Upon this black background is thrown a vivid picture of Israel's redemption and return to Zion; and out of this earthly deliverance flashes the spir-



tual emancipation of the world through the great Messiah. "The wilderness and the solitary places shall be glad for them, and the desert shall blossom as the rose."

Isaiah now returns from his excursion into the future, and from the 36th to the 39th chapters writes in plain prose the account of the embassy of Sennacherib and Merodach-Baladan to Hezekiah. At the close of this narrative the unborn Cyrus comes into view and his mission is foretold.

At the 40th chapter, Isaiah cuts himself loose from the history of his times and only alludes to it in the following 27 chapters of the book which finish his prophecy.

These 27 chapters contain the grandest epic in any language. Those of Homer, Dante and Milton are poor and beggarly compared with it. It is certainly an epic. In it are delineated in language pure and sublime in the highest degree, the advent of the Messiah into this world, his battles, his victories, the moral transformations of the world, retributions and rewards meted out to the wicked and the righteous; his dispensation of mercy and truth developed through ages of change and conflict, and the final purifying of this globe; and the appearing of new heavens and a new earth in which dwelleth righteousness and the untold millions of the righteous of all ages.

The book of Isaiah has its setting in the histories of Assyria, Babylon, Syria, Philistia, Israel, Judah, Edom, Moab, Ammon, Egypt and Ethiopia. And while it may not be possible with the fragmentary knowledge of the history of those peoples of the old world now possessed, to fix certainly all the events referred to in the prophecy, yet, by mastering the history of those nations so far as we have it, light is turned in upon the prophecy, and an additional interest is given to the whole book.

Even those sections of the prophecy which are projected far into the future, are seen to the greatest advantage from the historic standpoint of the author.

By being carried a century into the future beyond his own day, Isaiah stood at an epoch the greatest in the world's history. The old civilizations of the East, of which our knowledge is scant, not knowing much about them save their names and the deeds of some of their great heroes and generals, were about to come to an inglorious end. Here, as in another connection, it may be said that Isaiah was "very bold" when he predicted the early overthrow and final destruction of all the accumulations of past ages. In the ears of the people of his generation, the predicted end of Nineveh, Babylon, Syria and Egypt, sounded, as a declaration of the early and final overthrow of New York, Chicago, London, Paris and the other great cities of modern times, would to the people of our days. A prediction that the civilization of Europe and America would soon perish, would be regarded as the dreams of insanity. It was such a prophecy as this, that Isaiah made in regard to the near destiny of the nations of the East, old, well-established and flourishing in his time.

He saw them swept from the face of the earth, The new era was led in by God's servant, Cyrus. He is called of God, a messiah for ancient Israel.

The idolatries and inhumanities of the old world, long continued, called for overthrow and ruin in the day of Cyrus, as the great wickedness of the Antideluvians led to the judgement of the flood. Now, instead of a flood of waters, it is a dissolution of empires and governments, and a flood of an-

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archy and its evils. Just as the east was worn out and ready to vanish away, the first rulers of the coming Grecian and Roman empires appeared above the western horizon. Croesus and Pisistratus in Greece, and the Tarquins in Rome, were the promise and prophecy, that as the eastern nations descended one after another into their graves to rise no more, the west would give birth to nations which, in their turn, would rule the world. Isaiah accordingly not only saw the old pass away, but also saw the new coming, Gentiles disappeared and Gentiles appeared. Grandly this seer, richly endowed by nature, stands between the ancient and the modern civilizations. In the retrospect he saw that the races to which the welfare of the world had been committed, his own race, the Semitic, included had been unfaithful to their trust and the stewardship of the world was to be taken from them, and given to another. Shem has proved a failure, and the vineyard is to be given to Japheth. In the last twenty-seven chapters, a grand whole in itself, the vision covers the ground.

Cyrus is the called of the Lord, the servant, the messiah; and the Jews in Babylon are also the servants of Jehovah, suffering, but not destroyed.

At least this seems to be the obvious and literal meaning of the earlier chapters of the last twenty-seven. But as the prophecy flows on, the servant and the messiah become one, and that one cannot be either Israel or Cyrus. He is none other than the promised deliverer, heralded by prophets, the predecessors of Isaiah. As the fall of Jerusalem was a foreshadowing of the last day, and as it is difficult to see where the reference to the destruction of that ancient city ends, and the account of the last judgement begins in the predictions of Christ himself, so, in the last part of the book of Isaiah, it is not easy to see where Cyrus and Israel are dropped and Christ the true messiah introduced. Feature after feature of his character, and deed after deed in his mission are graphically sketched. All the excellencies of his exalted nature, the kind of work he was to accomplish, and its effect on Jews and Gentiles are described in every variety of phrase and figure of speech. The prophet draws upon his treasure of knowledge and wisdom, and, without reserve, lays all under tribute to his great work of declaring the doom and death of the ancient nations, and the rise and history of another order of things in the days of the great promised deliverer, Christ. Fields, judged by the standards of the olden time, to be fruitful, will in the light of the better days to come, be regarded as a wilderness. Gentiles and Jews alike, will share in the promised blessings.

In effect, the prophecy from the 40th chapter to the last of the book, unfolds with some disorder and repetition, the coming into the world of Christ, heralded in type by the great Cyrus whose moral character deeply impressed Xenophon, the celebrated Greek writer, and the performance of his work in the world for the nations of the earth; his victories all along the ages till the close of time; and also the grand issue of the world's entire history in new heavens and a new earth, wherein dwelleth righteousness. Gentiles are united with Jews in the promised blessings. It is a reign of peace and good will to which the world marches through periods of oppression, wars and manifold wickedness. Ferocious wild beasts as symbols, mingle harmlessly with domestic animals, the lion and the ox eat straw together; and poisonous reptiles are the playmates for little children. Arid wastes and barren deserts are suddenly seamed with rivers and clothed with verdure and flourishing forests. Sickness, sorrow and death finally vanish, and universal

love and fellowship abound. Ezekiel's visions are loaded down with material symbols; but Isaiah floats into the regions of abstract principles and spiritual truths. The gospels are the best commentary, especially on the last 27 chapters. From the first of the book to the 40th chapter, the matter is chiefly related to the days of Isaiah and the following centuries, but after that point is reached, the specific events of the coming ages are kept in the background. The foreground is mostly filled with the pictures of the best features of coming times. Instead of the wailing and weeping of Jeremiah, Isaiah has an optimistic view of the future. The compensations of the work to be wrought by Christ in the earth were so great, that the dark side of human history is overlooked. Indeed the prophet seems to have been projected so far into the future, that the weary, groaning centuries already past since his day, and the uncertain number yet to come before the world shall be Christ's, seemed to him a period so short in the contrast, that its evils lost their magnitude, as those of the life of Paul did in his estimate of adversity and prosperity. They were but light afflictions which endured but for a moment. But the blessings were permanent and eternal; and there was the far more exceeding and eternal weight of glory. Isaiah should be read in the light of the world's history.



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## Christ and Morality.

BY PROF. MURRAY.

THE subject of my address to-day is Christ and Morality. I ask you to consider with me Christ's influence on the morality of his time; how he made perfect the imperfect and saved him whom Morality was powerless to help.

The work of every moral reformer presents at least two prominent aspects. He enlarges and refines the current notions of right and wrong; and he causes men to lead better lives. The moral reformer brings LIGHT to the world and imparts POWER to men to see and live up to that Light.

Let us, then, turn to Christ and see how the world's *Knowledge* of the Good Life and men's *Practice* of the Right were enriched and strengthened by Him.

### CHRIST'S TEACHING.

Our first task is to see how Christ's teaching differed from that of the Oriental, from that of the Greek, and from that of Moses.

The prominent characteristic of the teaching of the Oriental was Asceticism—purification from the defilement of the world—a life apart from men and action. The Greek, if we take Aristotle for our teacher, praised the man who was self-sufficing. The great Hebrew Law-Giver enjoined absolute obedience to the Law.

The Oriental regarded the world as evil, the flesh as the enemy of the Spirit. The only good life was a life of meditation apart from the world. Man must avoid all contact with the weak, the lowly, the diseased. Man's only salvation lay in escape from the world and its duties.

I take the Oriental as the representative of this class of moral teaching. We find evidences of the same theory of life in Plato, still more marked traces of it in the teaching of Plotinus. We find this theory expressed in the practice of the Hermits, in the teaching and practice of the Puritans of England. The Brahman, the Alexandrine, the Hermit, the Puritan, though differing in nearly every other aspect, agree in holding that the chief end of the Life of Man is to live apart from the world.

But what is Christ's teaching on this point? His acts speak more eloquently than words. He, the Holy One, the only begotten Son of God, took upon himself the form of sinful man, came to this unholy world, took up his abode among the lowly, went in and out among the Magdalenes, the Publicans and the sinners. He came to "bind up the broken hearted, to proclaim liberty to the captives, to comfort all that mourn," to lift helpless and erring man out of the mire of sin and misery. His own he sent to the "lost sheep

of the house of Israel"—to "heal the sick," "cleanse the lepers," raise the dead and cast out devils. Christ's life, then, was not apart from the world. He came to make the vile beautiful, the degraded noble, the sinful holy. He sought to make the world pure as he was pure. He came to reconcile man to God—to cause the vile and worthless to show forth the Glory and Power of the Holy One.

The Oriental sought retreat and idle meditation. The lowly and the outcast he despised. The sick and the diseased he abhorred. "Flee, flee," he cried, "from the foul touch of disease, death and the degraded."

But what do we hear from the Greek?

In his description of the high-minded man, Aristotle presents to us his ideal.

"The high-minded man is he who claims much and deserves much. Honour, the noblest of all rewards, he claims. Great are his claims and as great must be his excellence. At great honour from good men will he be moderately pleased, as getting nothing more than his due or even less. But honour from ordinary men and on trivial grounds he will utterly despise, for that is not what he deserves. And dishonour likewise he will make light of, for he will never merit it."

"He is not quick to run into petty dangers, and indeed does not love danger, since there are few things that he much values; but he is ready to incur a *great* danger, and whenever he does so, is unsparing of his life, as a thing that is not worth *losing* at all costs."

"It is his nature to receive benefits, but he is ashamed to receive them; for fortune is the part of the superior, the latter of an inferior."

"To the great he is insolent; to those of low estate he is affable. It is a difficult and dignified thing to assert superiority over the former, but easy to assert it over the latter."

"Open must he be in his hate or in his love; frank and fearless of speech. For he cares not for man."

"He is not easily moved to admiration; for nothing is great to him."

"He readily forgets injuries: for it is not consistent with his character to brood on the past, especially on past injuries."

"He is no gossip; he will neither talk about himself nor about others; for he cares not that men should praise him, nor that others should be blamed; and so he is not apt to speak evil of others, not even of his enemies, except with the express purpose of giving offence."

This high-minded man does not cry out at losses; for he is superior to the freaks of fortune. "He loves to possess beautiful things that bring no profit, rather than useful things that pay; for his resources are great."

"He cannot fashion his life to suit another, except he be a friend; for that is servile."

"His gait is slow, his voice deep, his speech measured. For a man is not likely to be in a hurry when there are few things in which he is deeply interested, nor excited, when he holds nothing to be of very great importance." "It would be equally inconsistent for him to run along swinging his arms, and to commit an act of injustice; for what thing is there for love of which he would do anything unseemly, seeing that all things are of little account to him? He that is deficient in this high-mindedness—the crowning grace of the virtues—is little-minded; he that exceeds, is vain."

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ficing, honourable, frank to foe and fair to friend not because it is just but because it is unworthy of him to do otherwise. He has no vices, but all the virtues—and yet everything centres in self—*his noble and excellent self*.

The Oriental failed to see that Life meant work in *the world*. The Greek failed to perceive the NATURE of that work—that life of action.

What does Christ say?

“Blessed are the poor in spirit: for theirs is the kingdom of heaven.”

“Blessed are they that mourn: for they shall be comforted.”

“Blessed are the meek: for they shall inherit the earth.”

“Blessed are they which do hunger and thirst after righteousness: for they shall be filled.”

“Blessed are they which are persecuted for righteousness sake: for theirs is the kingdom of heaven.”

Christ says of himself: “I came down from heaven not to do mine own will, but the will of him that sent me.”

The humble, the lowly, the poor in spirit, and not the high-minded, the dignified, the proud, are the children of Christ.

“Whosoever shall humble himself as this little child: the same is the greatest in the kingdom of heaven.”

But the Greek failed even more signally in his conception of the nature of the work than in his conception of the spirit in which the work was to be done.

Christ gave himself up as a sacrifice. Christ toiled and suffered on earth for man. He wearied not in well-doing. The sick, the suffering, the sorrowing, the needy, never appealed to him in vain. The true life of the christian is a life of self-sacrifice. We have compared Christ's teaching with that of the Oriental, with that of the Greek; The one failed to see that life meant *work in the world*, the other that the *true life* is one of *self-sacrifice*.

Let us now glance at the teaching of the Jew? Christ's first work as a moral reformer, was to preach the new life to his own people. Naturally we should expect to find greater resemblances between the Christian and Jewish systems of morality than between the Christian and the Greek, or the Christian and the Oriental.

Perhaps in the rich young man mentioned in the Gospel according to Matthew, we have the best representative of Jewish morality. You remember how he had kept all the commandments from his youth; you remember his self-complacent question, “What lack I yet?” His life had been in strict conformity to the law. Satisfied with self he must have been; though he thought that the great teacher might be able to tell him in what small matter he was still deficient. He wished to be perfect in order to inherit eternal life—to add this to his possessions.

The Jewish ideal was conformity to law. Conduct consisted of acts adjusted to external requirements. It is true that the law was the law of God—the law of the Good and Holy One. Yet the individual could not avoid regarding it as an external law—a law imposed from without. Accordingly from this conception of the law of life, it necessarily follows that that which was regarded as of intrinsic value was not the man himself but his acts. The letter was emphasized; the spirit neglected. This emphasis of the outward observance of law was destructive of true morality.

It was destructive of true morality for what reason, it may be asked. Does not this outward conformity to law preserve the peace of the kingdom,

bring alms to the poor, secure respect for religious observance? All this is true. And yet, when all this is secured, can we say that we have true morality?

True morality according to our conception lies not in something external to man. It is man himself and not his acts that is of supreme value. Hence we must say that it is the life, the heart and not the language of the heart—the outward acts—that is the central element of true morality. He, who places the end of morality in something external to man, must regard man as but the creature of a moment and not the child of eternity. For such an one, man has his part, performs it good or ill, flits from the scene of life. We are, then, no longer men, created in the image of the divine; we are but playthings, useless toys which perform to the tune of some cruel tormentor, who has implanted in us instincts which but mock us. But "man is a God, though in the germ."

The outward appearance Christ passed over but the inward disposition Christ dwelt upon. "Blessed are the pure in heart for they shall see God." Man shall see God—shall realize the end of his life not merely by *performing* acts like Christ's but by *being* like Christ. "Be ye, therefore, perfect, even as your Father in heaven is perfect."

But what is the characteristic of this Christ-like spirit? It is Love. Love drives the ascetic from his retirement. Love leads the self-sufficing man to the altar of self-sacrifice. Love for man and love for God compels the Christian to minister unto the sick, to comfort those that mourn, to lift up the degraded, to enoble the vile, to rescue the perishing. The Christian's conduct is the out-pouring of his love for Christ.

Let us for a moment linger over the principle of Love and see how far removed is the kingdom of Love from the kingdom of Law. The Law was given of God to the nation. It is national in its aim. Love goes out to the individual. The law is for the chosen people—the seed of Abraham. Not only is it for the Nation, but it is for a particular nation. Further, the law as a national message tends to separate nation from nation—to call out the chosen nation from the peoples of the earth. But Love is for all men. Christian Love does not restrict itself to a chosen few. It is for each and all. The Law placed the value of human life in something external to that life; the Law emphasized the nation and subordinated the individual; the Law separated the Jew from the Gentile. Love flows from the heart; Love goes out to each man; Love removed the barrier between Jew and Gentile. These personal catholic characteristics which so distinguish the kingdom of Love from the kingdom of Law are well illustrated in the way in which Christ called his disciples and went about doing good. Each disciple was called individually. There was no selection of a group in community. But each disciple had to leave father, mother and friends to follow Christ. Nor did Christ strictly confine his good works to the Jews. The Samaritan and the Roman man not appeal to him in vain.

In the kingdom of Love the maxims "Resist not evil," "Love your enemies," "Bless them that curse you," "Do good to them that hate you" and "Pray for them that despitefully use you and persecute you," prevail. How different is the "eye for an eye," "a tooth for a tooth" of the kingdom of Law! So startling are the injunctions of the Lord of Love that we are almost surprised into believing that Christ meant them for some other people, some other society than the nations of selfish and sinful man. But yet, in what

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other way could the kingdom of God be hastened here below? Christ's disciples could reform the world not by adapting themselves to its morality but by showing forth in their lives and conduct the great principle of Love which Christ proclaimed and offered to "all who have sinned and come short of the glory of God." The death and apparent defeat which the Life of Love seemed to bring upon itself was its great victory. On Calvary and in the Resurrection Love triumphed over the mighty forces of evil.

#### CHRIST'S POWER.

Let us now pass to Christ's power over men's lives.

The Greek wished to understand life—to see it in its beauty. The Hebrew dwelt on the struggle of life. Naturally the Greek thought but little of the moral motive. For the Hebrew, this is all important. In the youth of the children of Israel, the fear of the Lord was the great moral motive. In Christ's influence over men we have some great motive at work. Christ quickened in man a new sense of sin. Christ caused men to follow him—to begin the new life. It is this power of causing men to lead new lives that makes Christianity so superior to their systems of morality. We hear, on every side, unsparing condemnation of mere morality—morality without religion. It is said morality is *powerless*. He who practices morality and not Christ, reaps a poor harvest.

Let us see if we can explain Christ's power over the lives of men.

If you carefully read Christ's addresses to his disciples you will notice that they nearly all take the form of *personal* appeals. It is because it is his will that they are to do this or that. It would seem, that Christ's power over his disciples arose from the living contact of the Divine Person with men. It was his personality that controlled the lives of those who gathered around. But the secret of his personal power was his Love for them. He won them, *only* if were they drawn toward him.

But what explanation can be given of his power over those with whom he had not come into contact. When Christ appeared the world had found out the unsatisfying nature of the ideals which had been so eagerly welcomed and warmly pursued. Hopefulness was giving way to cynicism, disillusion.

In Christ, men saw not merely a profound teacher, but they saw more—they saw a *PERFECT man*. The ideals men had pursued seemed beyond their reach. Could they even be fully realized? Could man *be* that which he wished? Christ solved that difficulty. Christ was what he taught. We can picture to ourselves the outburst of Hope—enthusiasm which was caused by the presence of the perfect man.

Those who saw Christ felt the power of his love. Those who lived when Christ did, saw in him the prophet of a new and glorious life. But how can we explain his power over men to-day? We have not seen him. Nor is our age like the age in which Christ appeared. Our moral and intellectual needs are different from those of the Jews, of the Romans and of the Greeks.

Is it the historic Christ? Is it the glory of that Perfect man called Jesus that moves men? So does the story of that noble Greek, Socrates, stir men. Christ taught and *was* love, incarnate. Socrates taught and *was* wisdom. Is the difference between them due to the fact that the one was love, the other wisdom? Moral truth may awaken aspirations in him who listens. But Christ's power far surpasses that of mere truth.

Christ's personality explains his power over his disciples and those who come unto him. May not Christ's power to-day be traced to the influence of



those *persons* who live his life. He shows himself again in the flesh through his followers. No one can deny the power of a saintly life. As the moon lightens the world by the reflected light of the sun, so the Christian directs men to righteousness by the reflected glory of his Lord and Saviour.

But what is the source of the POWER of these Christians? By Love Christ drew men unto him. His followers, because they reflect Him, still have power to bring men to Christ. The story of that Beautiful Life still moves men. But, though this be granted, does not the secret of the Power of Christianity lie in the fact that the REDEEMER LIVES. Christ, who so loved us, lives and is as near to us as he was to his disciples when on earth. We see him not, but we know that he is near us. Though we see him not with the bodily eye, we discern him with the eye of Faith. I KNOW that my Redeemer liveth—that loving Person liveth and is near me. I know it. This is the secret of the Christian's power.

Morality with its ideals which are to be, but never have been, is without substance, inspiring perhaps, but not strengthening. Those Ideals lack power, for they are but Ideals, not reality. The Christian Ideal, the Perfect Christ is *real*—a power—a God of Love.

Christ, then, because he was loved and lived among men, was powerful to save. His disciples to-day because they reflect Him, draw men away from wickedness. The records of his life of sacrifice and his last offering of love on Calvary, are potent to lead men into paths of righteousness. These all serve to explain in part the Power of Christ; but the great source of the Christian's strength is his faith—his belief that the Son of God still lives and is near him, able and willing to assist him and still loving him, still delighting in those who do his will.

One is surprised to find professed Christians quietly ignoring or declining to believe in the power of a Personal God and Saviour. Prayer for such, must mean merely the uttering of their highest and best aspirations, the expression of their feelings of joy, or of sorrow at their continued or broken prosperity. God seems little more than some idol of wood or stone. For the Christian, God must be that loving Person whose power aids and sustains him. I shall not speak of the host of difficulties and objections that present themselves at this point. But merely state that prayer must imply belief in a personal God, able and willing to aid—a God of Love.

#### CHRIST AND SIN.

Systems of morality have failed to meet the problem of Sin. Morality is powerless when confronted with an immoral past. A wrong once done is forever a wrong. Nothing can free man from the burden of his guilt. Systems of morality may with more or less of success, secure the reformation of the individual. They may bring assistance for the future; but the past is beyond them. Morality seems to be in accord with nature in recognizing the fatal necessity which binds the consequences of an act upon the agent. Oftimes according to their view, the only course left open to the degraded man is to cease to live.

Before considering how Christ grapples with sin, let us see what morality can tell us of sin. For Socrates, vice was ignorance; for Aristotle, vice was imperfection—excess or defeat; for the Jew, sin is want of conformity unto or transgression of the law.

But is sin merely ignorance, or imperfection, or want of conformity to the law? Does not the problem of sin or evil spring from some deeper

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source? Does it not express itself in the saddest of sad utterances—"I know the better, but follow the worse." Moral evil, or sin seems to arise from the perverted will. Our freedom of will, our greatest gift, may prove our greatest curse. We may think to escape the danger which that gift would imply, by regarding man as but the creature of a Greater Power, or we may reduce man to a mere atom in the system of nature. But in either case we deceive ourselves. The fact of sin remains—the most painful and awful fact in the life of man. Man is free, for is he not made in the image of God, who is free? Man is free to accept or reject salvation, free to sin or to practice righteousness. Man's sin springs from his imperfect, though free will.

Can morality do more than locate the disease? Can it provide a remedy? Can it destroy and remove sin? Morality can point out to a man wherein he has failed. It can do more. It can present to him an Ideal of Good and Noble Action. This Ideal, if the man be still a man, may arouse in him aspirations, longings to be that which appears good and holy. But beyond this impulse to a better life, can morality aid man in escaping from sin? I fear not. The power of state, society, family and friends, may do much for him who has turned aside from evil; but these influences are all outside of man. They do not penetrate to his will. The source of evil remains as before, unpurified.

Here Christ comes to the rescue. The erring one is drawn to Christ. The love that Christ bears to the sinner, elicits from him love in return. His whole nature is transformed by this new born love. "The expulsive power of this new affection" purifies him from evil. The heart is turned to God. Thus, through the love of Christ, the heart, the source of evil, is purified, as it cannot be by any mere intellectual vision.

There is still more in sin than we have yet discovered. What is this sense of sin? It is not the sense of imperfection. It is not the sense of defeat, nor the sense of loss. It seems to be a feeling that the Just and Holy One has been wronged. Man feels his unworthiness because he has gone against the will of the Most High.

Can morality bring comfort to the man who feels himself an outcast from God? Christ helped man to retrace his erring steps through the power of His love. Can Christ help man here? Can he remove the BURDEN of sin? Love which imparts power to the Christian, love which lifts up the fallen, rescues the perishing—can it bind up the broken-hearted, can it free the condemned from their condemnation?

If God be conceived ONLY as a God of Justice, as pure and holy, man must ever remain beyond the bounds of hope. God cannot go out of himself to the vile. But, if God be a God of Love, then difficulty vanishes. It is God's joy, his glory, to go out of himself to erring man.

Christ's incarnation is the great act of love. The holy, in the person of Christ, took upon himself the form of the vile—removed from the imperfect bounds of its imperfection—made it like itself. "In this was manifested the love of God, toward us, because that God sent His only begotten son into the world, that we might live through him."

Christ's presence was a manifestation that God was willing to be reconciled with sinning, but repentant man. Christ, the Truth and the Way, is also the Life or the Hope. Through him is sin removed.

The sense of sin which was in a sense cosmical *i. e.* arose from man's perception of his relation to the source of all good, can be removed through

an act which was also cosmical, Christ's self-sacrifice. Christ's offering of love on Calvary proclaimed that the vile need no longer remain without hope of restoration to communion with the holy. "Every spirit that confesseth that Jesus Christ is come in the flesh, is of God."

Christ's doctrine of love, his commandment to men to love one another, meant for morality a complete change from the opinions of the Brahman, the Greek and the Jew. Life became self-sacrifice. "If God so loved us as to send his son to be propitiation for our sins; we ought also to love one another."

Christ's message of love was not merely the Truth, but it was also the Way. "Perfect love casteth out fear;" yet "the love of Christ constraineth us." The love of Christ brings comfort as well as power to struggling humanity.

Thus then Christ transformed the world's knowledge of the right, enables man to follow the right, removed from the believing man the penalty of wrong DONE. The records of his life, work and death, is a history of the power of Love. The ethical problem of knowledge, the practical problem of motive, the metaphysical problem, of evil are all solved by that life which was Love.

O, "Love divine, all love excelling."



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## Christianity vs. Theosophy.

BY REV. FRANCIS PARTRIDGE, D. D.  
(Canon of St. Luke's Cathedral, Halifax.)

PRÆFATORY NOTE.—This lecture was prepared amid pressing duties, and with no thought of publication. The freest use has been made of all materials which would serve the writer's purpose. Various theosophical books of publication have been laid under contribution, and in cases where statements have been made verbatim, they may not always have been acknowledged. But generally speaking, these have been placed within quotation marks. It is sincerely hoped that the lecture may be found useful.  
Halifax, April 28th, 1893.

GENTLEMEN :

When asked some time since to deliver a lecture in your winter course, the subjects of your lectures were submitted to me after many of them had been settled. I then found the range of living themes considerably narrowed. And while it is not sought by your plan to limit beyond a very well defined boundary the matters upon which your lecturers are to be asked to discourse, it will naturally be their desire to bring before your notice such thoughts as may be at the same time interesting and profitable.

Under these circumstances I selected "Christianity vs. Theosophy" as a subject likely to satisfy these requirements. This theme will be interesting to those who come here this afternoon not to be amused but to be instructed; not to idle but to think; not to criticise but to judge; not to dream but to absorb.

Not only is Theosophy, so called, a system of abstract thought, which gathers into itself much that is attractive and edifying and true, but it is a living issue; a factor in the problems pressing for solution; an element in the religious thinking of to-day which has to be reckoned with a more or less potent obstacle to the propagation of christian doctrine and the maintenance of the christian faith: an insinuating and spreading cancer sore that is gradually infecting the christian community. Is that likely to be an interesting subject for our discussion?

And profitable. For we may have met with it. It may have percolated into our thinking. We may have been carried away with the, at first sight, pleasing prospect it affords of escaping from our present responsibilities and from the urgency of philanthropic work here to our hand, and unhappiness may have resulted to ourselves and to our friends from the temptation to dabble in speculations which will lead, or have led, to doubt.

And even though we may be personally or through our friend, untouched, so that the personal element does not enter into the matter, it must still be profitable for us, as students of human nature and its vagaries, to be introduced to a phase of thought which is undoubtedly engaging the attention of many amiable people, and is detaching them from established be-

iefs and systems which they boldly declare to be obsolete, and to have had their day. And if you ask me what real interest attaches for us, here in Halifax, to the discussion of a cult which has an origin so remote from us, I answer, that it is at our door, that it is agitating some of our best minds, and DEMANDS from us attention and treatment.

It is my purpose then to-day, to present you with a view as definite as the subject will admit of, and as complete as time will allow, of a movement which is growing around us, occupying thoughtful minds with increasing interest, and shedding on intellectual centres a flood of literature that must leaven the minds of those who read and study it. My only excuse for venturing to bring such a theme before you is that I have been making a study of it myself for some time past, trying to penetrate into its *raison d'être*, and to understand what really underlies it. I have been led to do this, partly because the tendency of my own mind is to investigation, and such ideas deserve thought; and also because I have a conviction that it is impossible to dismiss them with a wave of the hand, and like Podsnap to thrust them behind you. Great intellectual activity, deep spiritual insight, much eloquence of expression, and a calm confidence in their truth on part of their believers, characterizes these principles. And the Christian Church must weigh and answer them.

What then is Theosophy?

Had this question been asked a few years ago, I should have answered at once: "It is a transcendental theory of religion, a mysticism bound by no ties of revelation or otherwise, in which its teachers claim an insight into the Divine nature and mysteries which to ordinary mortals is denied. Sublimely oblivious of any voice of God to man except that vouchsafed to their own consciousness, they evolve from that their ideas of God, man, evolutionary progress and destiny. These supremely gifted mortals were represented from time to time by leading minds, the work of some of whom has been lost in obscurity of bygone ages, but which has shone out occasionally along the centuries in the esoteric system of the Kabbalah; the speech or writings of such men as Origen, Philo, Paracelsus, Eckhart, Boehme, (perhaps the typical theosophist) Schelling in some sense, Swedenborg, and others. They received but little attention from their contemporaries and founded no sect. Such men were doubtless in many respects in advance of their age. They were intensely in earnest, and endeavoured to account in their own way for the perplexing problems which have beset the thoughtful of every age, as they do to-day. For an account of this, usually called Theosophy, I must refer you to the lives of these philosophers.

The meaning of the term Theosophy has had to be enlarged of late years and the modern Theosophical Society and its teachings (which is that with which we are now to be occupied,) is of a much wider and more comprehensive grasp.

Up to within recent days, Buddhism was known to be the religion of a larger number of the members of the human family than those pertaining to any other cult. Its devotees number, according to the best statisticians from 239 to 369 millions of people. Beyond the fact of its existence and of a small exoteric literature; and of the intense clinging to it on part of its adherents, and of the contents of a few temples, little was known of its doctrines or tendencies. The literary upheaval of oriental quietude caused by the British conquest of India, brought to light much that had been before undiscovered,

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and great interest began to be taken in a religion which afforded sufficient mental pabulum and spiritual enlightenment to one third of the inhabitants of the globe.

Then came, like the flash of a fiery meteor, that greatest work of its learned and gifted author, "The Light of Asia" of Sir Edwin Arnold. The genius that gave to the world this beautiful poem has in other ways contributed to advance the cause of Buddhism. The religion of Buddha began to be studied and became fashionable; and poor Christians longed to become good Buddhists. Volumes have been written upon Buddha, his origin, his literature, its priesthood, its tenets. It was a reaction from the extravagancies of the middle period of Brahminism. First came the semi-atheistic school of Sankhya, which ultimately developed into the metaphysical and social philosophy organized by Sakya-muni, or Gautama the Buddha. I may here state that *Buddha* is merely an official bible meaning, "The Enlightened One." *Siddartha* is his personal name—being contraction of Sarvartha Siddhu—the fulfilment of every wish. Sakya-muni—the muni or solitary one, or hermit of the race of Sakya-knel, this is a tribal or ancestral name—thus Siddartha the Buddha is like Jesus the Christ.

But even this does not fully answer the enquiry with which we began,  
"What is Theosophy?"

For Theosophy as it confronts us here in Halifax, is a somewhat different, and much more comprehensive thing than this. Theosophy, as a system of religion, philosophy, science, is not fully embodied in any of the great world religions. It embraces all that is true in every department of thought and research. Its followers claim that it is to be found in every system, however fragmentary. That it exists in the Zendavestism of Zoroaster; in Greek pantheism, in Hebrew Cabalism, and has descended to our day chiefly though not entirely through the religion which is called Buddhism. But just as in Christianity there are outward forms with inward meanings; outward sacraments with inward forces; exoteric teachings with exoteric interpretations; so in Buddhism.

There are outward manifestations, and inner spiritual explanations—the doctrines for the vulgar, with unfoldings for the refined. The whole teaching centres round these three beliefs—(quoted from "What is Theosophy:)

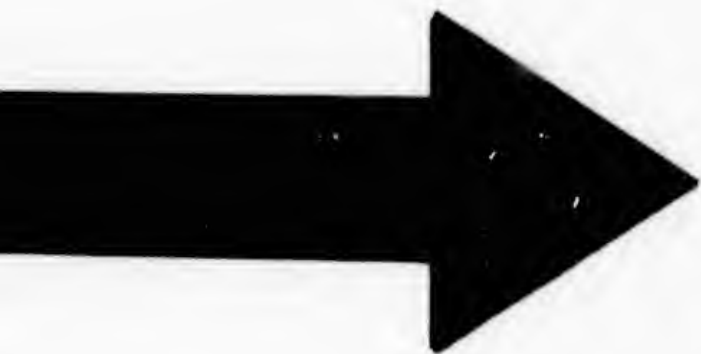
1. Belief in a supreme, inscrutable, all-pervading and absolute Deity, from which all nature has proceeded and unto which it will return.
2. Belief in man as an imperishable entity of Divine origin, and of infinite potentiality as a progressive manifestation of the Divine nature.
3. Belief in the existence of intelligent forces in nature, and psychic and spiritual power in man, capable of development and use by him.

The modern revival of this system of mystical philosophy, occult science, and what was formerly called Theosophy issued in the formation in Nov., 1875 of the "Theosophical Society."

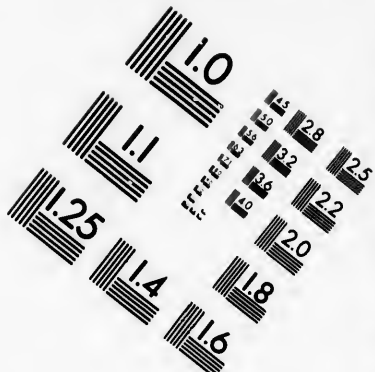
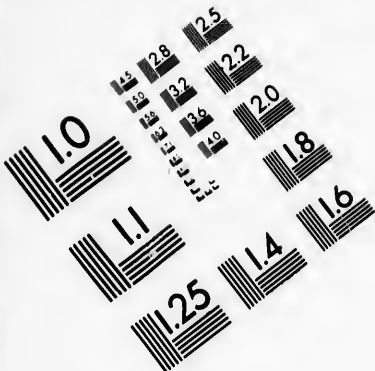
The principal promoters of this society were Madame Blavatsky and Col. H. S. Olcott—the former a *Russian*, the latter an *American*.

Of the life of Madame Blavatsky I cannot now stop to speak, but there are various sources of information open to you, and especially those to be found in the publications of the Society. The extraordinary career of this highly gifted woman will well repay careful study, and will teach many useful lessons to those who will nevertheless be very far from accepting her conclusions and teaching.

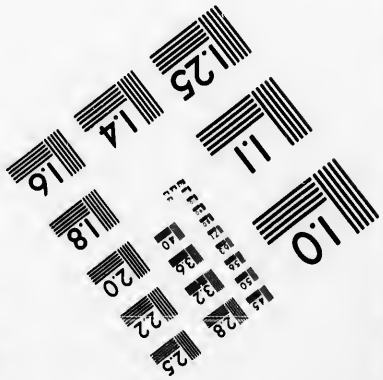
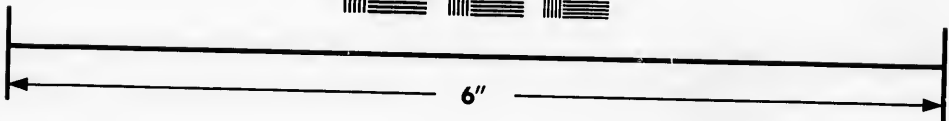
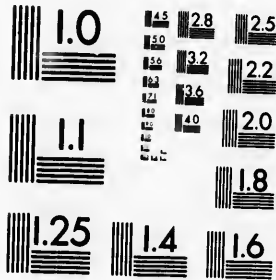








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Of Col. Olcott it must also be said in simple justice, that he was a gallant soldier in the service of his country during the civil war, a successful lawyer and brilliant writer both before it and afterwards, a gentleman whose moral character is spotless, and whose earnestness is beyond all cavil. When the society was formed it embraced three primary objects:—

1. To form a nucleus of a Universal Brotherhood of Humanity, without regard to race, creed, sex, caste or colour.
2. To promote the study of Aryan and other Eastern literature, philosophies, sciences, and to demonstrate the importance of that study.
3. To investigate the *unexplained* laws of nature, and the psychic power latent in man.

To shew you the growth of the order, let me give you a few statistics.

The Branch charters issued were as follows:

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| 1    | 2    | 2    | 4    | 11   | 27   | 51   | 93   | 104  | 121  | 136  | 153  | 176  | 206  | 241  |

That is to say that since the year of the formation of the Society in 1875, no less than 1332 branches of the mother society have been organized in various parts of the world.

Perhaps one thing which more than aught else has caused so rapid a growth, is the eagerness of mankind to absorb new teachings and their readiness to be imposed upon by high-sounding names and lofty pretensions. Madame Blavatsky and Col. Olcott, together with other leaders and teachers of lesser note, distinctly state that their enunciation of Theosophic tenets does not emanate from themselves. They claim that their initiation into the Wisdom Doctrine, as they love to call it, is derived from adepts in occult science, who have attained *their* knowledge by the conquest of self, and by successive heights of self-mastery; and who after having passed an indefinite period in study and meditation, now emerge from time to time as they are needed, and take their part in the gradual emancipation of the world from all that is evil, and in guiding humanity aright in its evolutionary struggle towards perfection.

It is therefore a revelation, not divine but human. In the mountain fastnesses and holy cities of Tibet the sacred fire has been kept burning. Gautama the Buddha was but the 36th of the long line of enlightened ones who have drawn their inspiration from mystic contemplation and victory over matter. He was but the exponent in his own day of the inner wisdom, brought to light equally by Moses, Socrates, Jesus, Boehme and others who are known, as well as innumerable *Mahatmas*, or great souls who have mingled with mankind to its comfort and blessing. And underlying the outward or exoteric teachings of them all, there now is being extended to the mind and soul of man, to such (that is) as we are prepared to receive it, the real inwardness, the esoteric or hidden meaning which the outward only envelops, and chiefly to mislead and to carry on into vain credulity and superstition. Into this long concealed, supremely wise, unalterably fixed and fated realm of spiritual enlightenment we are beckoned. No force is used, no compulsion is so much as dreamt of. Man must be won to the Universal Brotherhood by reason and example. There is no Inquisition, no persecution and no over persuasion. I must now set before you a brief outline of some of the teachings of Theosophy, a short contrast between it and Christianity, I then conclude.

Theosophy holds that the Divine Mind expresses itself in the manifested

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Universe. There is a co-ordinate, eternal, inscrutable Trinity of Consciousness—beyond which is the "Rootless Root" which defeats all speculations of the mind of man. This Trinity is and can only be studied by us in its physical manifestations of Intelligence, Force and Matter. One can only conceive of intelligible and orderly results, by admitting the existence of a Universal Consciousness, continually guiding the operations of force within matter from first to last along the line of evolution.

This Consciousness out-breathes the breath or life impulse forming vertical centres round which universal substance crystallizes. Hence the formation of worlds and the transmission of the life impulse from one to the other.

A *mamantara*, or period of activity in the solar system, consists in the passage of a life-wave seven times round the chain of seven globes, which constitute the cosmos or visible universe. All phenomena, whether physical, psychic, mental or spiritual, are subject to cyclic law, or the law of periodicity. This is the same with man, who is a type of the universe.

For *man* is a septenary being. The various principles of man are these:

In the lower plane:—

- |   |          |
|---|----------|
| 1. Sthula Sharira— <i>Physical Body</i> | } Body   |
| 2. Linga Sharira— <i>Astral Body</i>    |          |
| 3. Prana— <i>Life Principle</i>         |          |
| 4. Kama— <i>Desire—Animal Soul</i>      | } Soul   |
| 5. Manas— <i>Mind—Human Soul</i>        |          |
| 6. Buddhi— <i>Spiritual Soul</i>        |          |
| 7. Atma— <i>Spirit</i>                  | } Spirit |

The highest is spirit—the pure, all-comprising impersonal basic principle of all manifested beings, belonging to man in common with all other forms of existence. It is the spiritual *atom*, imperishable, indivisible and homogeneous, *because spiritual*; the prime and ultimate of all degrees of life both *visible* and *invisible*.

We need not linger upon the threefold idea of the soul, which is sufficiently clear, but a word should be said about the threefold body.

*Prana* is the breath, it has no qualities *per se*, but takes them up by association with matter, just as a lens gathers diffused rays of heat and makes them burn.

Linga Sharira is the *astral body*—(this corresponds largely to St. Paul's idea of the spiritual body, which is his body of the resurrection.) It exists before the physical body and dies away after it. It is the model around which the elements of the physical body crystallize and the *mould* into which the vital principle is poured. It may be detached or projected from the physical body. Hence the phenomena of modern psychological sciences and spiritualism. The adept so uses his astral body. Injuries inflicted on the astral body, which seems to have a certain kind of solidity, reflect upon the physical body. Hence the violent attitudes frequently shown in exhumed bodies—not buried in trance, but injured by the action of evil thought and feeling on part of living persons upon the image of the dead. For this reason, cremation is practiced in the East, because that process completely destroys all limits between the physical and the astral.

We now proceed to the state after death, (and I may here say that I ascribe the spread of these doctrines chiefly to the explanations and theories

supplied by them as to that world BEYOND THE VEIL into which there is such an unsatisfied craving on part of mortals to look.

The lowest place in the next world is *Kama loka*.

After death the Kama or vital principle takes astral form corresponding to its particular nature. It exists within subjective space, but is not visible or cognizable through our physical senses. Under certain conditions it may assume objective form or solidity. It is thus capable of transmitting to the physical brain of the "medium" all the astral impression it has accumulated during earth life. *Derachan*, (the abode of the gods) is one of supreme bliss. Much of this may be passed in a *dream state*. The spiritual causes set going in the past existence on earth expend themselves in effects in the Derachanic state, at the conclusion of which the Ego is again carried into earth life. This brings me to the doctrine of

#### RE-INCARNATION.

This is a fundamental of Theosophy. It rests on the views held as to the nature and origin of what we call *soul*. Christianity says the soul is a special creation coming into existence with the new born child. Theosophy says it is a pre-existent as well as an immortal entity.

And here comes in one of the points on which we must make up our minds strongly and intelligently. For here I conceive is a battle ground, where the strife is deadly and essential.

Once grant that the soul is pre-existent and that re-incarnation may take place, there is no more difficulty in a *thousand* re-births into a human body than in *one*. The soul is in a continued and never ending struggle to get itself perfected or blotted out. To be sure, we are not to be conscious of our former earth lives, any more than in our next we shall be conscious of this. But who can contemplate unmoved this iron destiny of fate which carries us along like a feather on a gale, which takes ages for emancipation or destruction, and which completely reverses and destroys all christian conceptions of *grace*. "By grace are ye saved through faith." Is it seems to me, as as much superior to these vague theorizings as the Christian's God, the loving and compassionate all Father who knows all his children and willeth not that any should perish, is immeasurably higher than the blind, silent, unknowable consciousness which is *all that Theosophy calls GOD!*

The law of *Karma* rates these re-incarnations. Karma is not *Nemesis*. It is more like *Providence*. Every good and ill in earthly life is carefully noted. Every aspiration that ends in perfect action is set down. He, who, wherever he may be in the world, strives upward, self-denying and lofty, will attract the attention of the adepts who are closely watching the gate of entrance into Higher Life. He will be admitted as a Chela or neophyte. Along the path from first to last, he must find progress only in the execution of duty. Progress is difficult; it is impossible to *fevered enthusiasm* or desire for *recognition and glory*; for *self is the only hero—self is the SINGLE WITNESS*. Difficult you will indeed pronounce it. When the sole hope of outstripping the race for the race's greater good, lies in an uncomplaining discharge of duty without recognition or reward; the sacrifice of one after another of earthly joys, of temporal hopes and life's most cherished idols and when, in the silent, gloomy path the pilgrim moves *alone, unseen*, unheard by men; "where, torn by thorns, the hands drip blood, and the feet are cut by sharp, unyielding flints, and Mara wields his stronger arms."

Ah then! enthusiasm pales the "hero of the moment, (as earth makes

the successful man) looks on glory that is bought at such a price as one whose listless eyes have chanced on something very far away!" And Karma, the unswerving judge, impersonal and impartial, just, *unloving*, will send the soul back to successive re-incarnations till it finally reaches perfection enough to enter Nirvana, or absorption in GOD. The ladder by which he mounts is formed of rungs of suffering and pain. Along the road he is continually encountering the Karmic deposits of his past lives, which bar his way and trip him; slowly and alone he must tread this path of effort, till he reach his longed for goal.

I have given you now an outline necessarily imperfect, because so short, of the teachings of this cult which confronts and challenges us. It is here in our midst. What have we to say to it?

*First*, it must be allowed to be fascinating. There is so much in it that appeals to the highest in us. There is such a show of satisfaction in it for all our questionings; there is such a call to devotion, to a lofty ideal.

There is an intensity of conviction in it too. It supplies an answer to the phenomena of occultism which is coming so much to the surface of things at the present time; an explanation of the problems of spiritualism and Psychology; a glamour of philosophy and science which fits in, with apparent perfection, to religion. In the course of my study of it during the past two or three years, I have sometimes been so far carried away with it, as so almost wish that it might be true. A man of thoughtful mind is always in more or less of danger when he takes up the investigation of something new to him in morals or religion. There are so many things on which his soul craves light; so many doubts which are ever crowding him; so many questionings to which he can return no answer, so many tragedies in which the principal characters are at his elbow, and the whole world forms the chorus. And light is promised and guidance is at hand, and the wisdom and silence of orient is now for the first time at the service of western dullness, and it seems as if the key to the mysterious as well as the open, to the occult equally with the manifest, were now placed within the lock. These precepts seem so good:—

(a) The entire eradication of selfishness in all forms, and the cultivation of *broad, generous sympathy* in, and effort for, the good of others.

(b) The absolute cultivation of the inner spiritual man by meditation; by reaching to and communion with the Divine, and by incessant striving to an ideal end.

(c) The control of fleshly appetites and desires; all lower and material interests being deliberately subordinated to the behests of the spirit.

(d) The careful performance of every duty belonging to one's station in life, without desire for reward, leaving results for Divine Law.

To follow this, so pure, so lofty, so high-minded, I say is a temptation to a certain class of minds, and we had better not underrate it.

But oh! at what a cost!

There is "the renunciation of all present religious ties, the giving up of all interests vested in the welfare of any one particular church or sect."

To this I would say, the thing is impossible. You only exchange one tie for another. Leave what is now dear to you because of its intrinsic holiness and purity, and attach yourself to that which appears to you to be more worthy of your devotion and what do you do but take that other in place of the first? There is no such thing in this mortal world as setting one's self free from the outward ties of religion.

I pass on to shew why Theosophy, as a religious system, is inadequate to man's needs, and can never take the place of Christianity.

1. Because of its coldness and intellectual iciness. What is to become of the poor, the homeless, the street arab, the uneducated, who cannot and could never be expected to understand all this transcendentalism, and who starve in body while their minds are being fed with cold, bare, glittering generalities? Do you not, O Mahatma, rejoicing in the perfection of your mental picture, and wrapping yourself up in a mantle of selfish meditation in your oriental hiding place, do you not hear the cry of the poor for bread, of the suffering for relief, of the sorrowful for consolation?

If you have been conscious in mortal or astral form of all these things, of these agonizing pleadings of the sons of men for all these ages—why have

you not emerged from your seclusion and shewn them light and help and comfort. You stand condemned in your selfish heedlessness! What is the earthly use of your perfect thinking while man perishes unaided, untaught, incapable probably of even understanding your theories if you came to him?

2. Because a personal God has disappeared from our firmament. God has been replaced by an abstraction, an unknown, a consciousness, any high sounding name which conveys no meaning. What of the personal God who so loved the world? Who blotteth out our transgressions and will not remember our sins? What of that personal converse with God which is a deep reality and strong comfort to the souls who seek and come to know Him; which on the bed of sickness reaches out the hand to Him and is strengthened, which in the hour of bereavement looks up through the streaming tears and sees His Holy face?

What of that love of Christ which passeth knowledge, which sustained his brethren under the gladiator's sword, which gave nerve to the virgin under the lion's cruel paw, which inspired Howard in his loathsome prison searchings, and Damien in his leprous lazar house, and Brebœuf in the small-pox smitten wigwam, and Patteson under the murderer's club, and Gordon in his death-watch at Khartoum? How do your clammy delineations of duty look by the side of *this devotion*.

Kindled by the flame of love to Christ. Even the self-abnegation of Gautama was lit at the torch of love, though it were only the love of humanity! But here is the love of Christ—which constraineth us!

And what of the free grace and mercy of the God all pure and that cannot abide iniquity, looking down on the lamentable failure of the men of this earth, hating their sin, yet yearning over the sinner! Hear His voice: "I will pardon their iniquities! I will heal their backslidings. Before they call I will answer, and while they are yet speaking I will hear!" I will love him freely. Who shall separate us from the love of Christ? *This is my beloved Son, in whom I am well pleased!*

Ah, my friends, these are interesting speculations, and nothing more—good enough to while away an evening, but totally inadequate to blot out the sins of the world. We listen to them, and their glamour fascinates us for a while, but with sober thought, and a due consideration of the state of things, and they vanish from the thinking that really guides like dew before the sun. We are tempted by apparent promise, but fulfilment is long—and one touch of that pierced hand lifts us up, and one sight of that thorn-crowned brow melts us—and the thrill of His gracious voice vibrates through our every fibre and personal love conquers.

"Come unto me all ye that labour and are heavy laden, and I will give you rest."

"Her sins which are many are forgiven; for she loved much."

"FOR GOD SO LOVED THE WORLD THAT HE GAVE HIS ONLY BEGOTTEN SON, THAT WHOSOEVER BELIEVETH IN HIM SHOULD NOT PERISH, BUT HAVE EVERLASTING LIFE."

Gentlemen, it is impossible to speak without emotion on such mighty and deeply touching themes. And we recognize as we handle them, that they wait to us here on earth, a breath of the Divine. Tennyson has voiced what must eventually be again the universal confession of mankind.

"Strong Son of God, Immortal love,  
Whom we, that have not seen Thy face,  
By faith, and faith alone, embrace,  
Believing where we cannot prove.

Thou wilt not leave us in the dust.  
Thou madest man, he knows not why;  
He thiuka he was not made to die,  
And Thou hast made Him; Thou art just.

Our little systems have their day,  
They have their day and cease to be;  
They are but broken lights of Thee;  
And Thou, O Lord, art more than they!"

And a greater than Tennyson, one whose voice rings out to us across many centuries, has made a more perfect appeal, which both soothes and satisfies:

"DOMINE, IN TE SPERAVI  
NE CONFUNDAS IN AETERNUM!"

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